

The Three Eternal Destinies #171 *Secondary Righteousness, Part 3*

Although Augustine knew that fallen man could and did do good things (that is, if he read Gen 3:16-19 and 9:1-9 in his Bible), since he saw only two eternal destinies, their good deeds were irrelevant to him. In fact, these fallen men outside of Israel and Christianity often did good and resisted evil even more than the Israelites or Christians did. But since, in Augustine's view, there was no such thing as "works salvation," the good they did made no difference to God at all. Even to *think* about one's eternal destiny in terms of a person's good or bad deeds was "rank heresy." You would never want to tell a Christian that Rev 20:12 determined one's eternal destiny for fear of being tortured to death, since all who are judged here go to the Lake of Fire, not being Christians or Israelites. For a Christian to imagine such a thing would be grounds for his execution. It would have been a crime to think in terms of "original righteousness" before the fall and "secondary righteousness" after the fall.

But Gen 3:22 indicates a *secondary* righteousness by which one could retain the image of God, knowing good and evil. In fact, man's eternal destiny hinged on it, that is, the *exercise* of it — doing the good and not doing the evil that he *knew* in his heart (Rom 2:14-16). This would be the basis of the judgment, which would determine each person's eternal destiny in one of three prepared places:

- a. The kingdom prepared for the Righteous (Mt 25:34);
- b. The eternal fire prepared for Satan and his angels, and by default, the Filthy and the Unjust (Mt 25:41,46);
- c. The Holy City prepared for the Holy (Heb 11:16).

So there are *three separate places*, not *two*. The Righteous and the Holy do not have the same eternal destiny. Otherwise the Righteous would be burned at the stake for even attempting to work for their salvation, in which case they might as well have been as bad as they could be! It is ironic that they, by doing good, would be condemned by Christians to go to the same place as in fact the Christians themselves are unwittingly going, to spend eternity with all the murderers of the past, future, and soon-to-be present (Rev 17:6; Lk 11:50; Jn 16:2-3, "*the time is coming...*"). Those who have in the past and those again in the future are Christians, since they serve "a God" they thought was Abraham's God, as the Jews who killed His very own Son (Mt 21:33-39; Jn 8:43-47). From the prophets to Yahshua and now to His people in Rev 17:6 who will be killed by Christianity.

Gen 18:25 — I suppose (if we believe Augustine and Calvin) the Ninevites who repented must go to the Lake of Fire, of course, since they could not come to Jerusalem to offer sacrifice for their sins. And Lot was *not* one of the righteous in Sodom, since no one could be *righteous* who was not saved by grace through faith, as Abraham (2 Pet 2:8 notwithstanding). So how did Lot get to be righteous? He was not circumcised along with Abraham's slaves, was he? And how could a slaveholder or master be saved anyway? Martin Luther King, Jr., the "Holy Saint" of the 20th century, would never agree with this evil practice of Abraham's (Jn 8:39; 1 Tim 6:1-4; 1 Pet 2:19-20).

How did Lot get to be "righteous" when he was not even circumcised (Gen 17:9-14), which showed that he was "cut off" from Abraham's seed, or *never was* of his seed or faith. Was Lot righteous as Abraham? Or as Adam before the Fall? Or after the Fall?

Gen 18:20-33 — Why did Abraham think that so many people may have been righteous in Sodom and Gomorrah? 2 Pet 2:6-9 — "The filthy conduct of the wicked" and "righteous Lot" are differentiated here, but Augustine would argue that Lot's righteousness made no difference with God since he was not in the category of Abraham's righteousness. He would go to the Lake of Fire just the same as the filthy and unjust in Sodom and Gomorrah (Rev 22:11), since there are only the two eternal destinies of "heaven" and "hell" of Calvin's and Augustine's Christianity.

But now, setting things straight... 2 Pet 2:8 says that righteous man, dwelling among the *filthy wicked*, was *torn* *ented* in his "righteous soul." Lot had a *righteous soul*. This, of course, was of *secondary* nature as

compared to Adam's former righteousness before the Fall. Lot was not in the original righteousness, since he was a *sinner* himself, but his sins were able to be atoned for by his own death sentence, even as Adam and Eve (Gen 2:9,17). This is the *First Death* of Rom 6:23. The Filthy of Sodom would *not* be able to pay for their filthy deeds by their own first death sentence since they had lost their humanity or worth (Rom 1:29), being filled, saturated, having nothing left in them to be humane so as to have any worth left in them to be able to pay for their own sins in the first death. But Lot *could* pay, and thereby inherit the kingdom prepared for him, which is *separate* from the kingdom prepared for Abraham. Mt 25:34 and Heb 11:16 are distinct kingdoms or destinies in eternity. Gen 19:8 proved Lot's righteousness to our Father who sent the angels to his house (Gen 18:21) to test his worth — only the worth/less have no merit or righteousness left in them so as to pay for their own sins. Lot was worth saving or rescuing.

Hospitality of Humanity

Gen 19-1-8 — Even to be received as in Mt 25:31-34, or not received, as in verses 41-46, distinguished the wicked from the righteous as to each one's deserved or proper eternal destiny, earned by the deeds that show whether they retained their *humanity* of Gen 3:22 (Rom 2:14-16; Rev 20:12-15; 21:8).

In 2 Pet 2:7-8, the *filthy conduct* speaks of *sodomy* (called "homosexuality" today) as if it were a mere *sexual preference*, as if *heterosexuality* were only a *preference*. But Rev 22:11,15 speaks of them as *filthy* and *dogs*, as in Gen 19:4-5. *Sodomy*, or homosexual behavior, is the *only* reason given for Sodom's judgment, as Jude 1:7 confirms and Eze 16:50 adds further grounds. Eze 16:49 was not sufficient grounds for Sodom and Gomorrah's destruction. If so, then Israel also would have been destroyed in the same way as Sodom and Gomorrah. But only by the deeds of verse 50, that were so detestable so as to merit His wrath, were they destroyed (Gen 13:13; 18:20; 19:5). Eventually Israel was done away with for some of the same kind of sins as their sister Sodom (Mt 21:43), and the first Edah was done away with for such sins also (Heb 3:19; 4:1; Mk 9:12; Rom 9:29).

So Dt 10:18-19 and Lev 20:13,15 and Jdg 19:21-22 give credit to Paul's words in Rom 2:12-16. Lot did not know the Law of Moses 430 years before it was given, and Lot was not of Israel anyway, nor was he the seed of Abraham, but Rom 2:14 says *very clearly* what Lot did in offering hospitality to the "strangers." He was a Righteous man according to Rom 2:6-16, and the wicked men of Sodom were the Filthy and Unjust as Rom 1:26-32 and 2:8. By the deeds of Lev 20:13,15 a man loses his humanity and reduces himself to the level of a beast or a dog (1 Cor 6:16).

So Lot will be rendered his just reward at the judgment (Rom 2:16) according to his *deeds*. Rom 2:6 and Rev 20:12 speaks of the *nations*, the Gentiles whose names will be *FOUND* in the Book of Life. Whoever's name was *NOT FOUND* was cast into the Lake of Fire, which is the Second Death. *Obviously* the Righteous here have already experienced a First Death sentence and paid for their sins, while the Unjust and Filthy could not pay for their sins by the First Death and would incur a Second Death sentence (Gen 2:9,17) as Rev 22:11 and 21:8, since they were reduced to the level of creatures who were not made in the image of God, nor did they retain any likeness of their Creator, even as Satan (Mt 26:41).