

## The Three Eternal Destinies #173 *Secondary Righteousness, Part 4*

Rom 1:24,26,28 — “God gave them over...” because of their deeds — they were not *born* depraved. Lot did not become filthy or unjust; he maintained his own righteousness. The Bible says he was a *righteous* man (2 Pet 2:7-8). Abraham was *accredited* righteousness from God, while Lot retained the *natural* righteousness he was born with. While living among the Sodomites, Lot did not become *like* them. He proved himself to be a righteous man who was tormented in his righteous soul by what he saw while living among them. Lot was proven righteous (Gen 18:25; 19:1 11).

God’s righteousness did not rub off on Lot and make him a righteous man. Lot did not have the faith of Abraham, nor was he circumcised as all in Abraham’s household were. Lot was of the *nations*. Even in Sodom he was still righteous (Gen 18:25). Lot was delivered from the destruction of the filthy — those who made themselves that way as Rom 1:24 29 says. Lot was righteous, and so were countless thousands down through history by whom the universe will be filled with the likeness and image of God when man is finally restored to his original state and righteousness.

Lot’s righteous state was *secondary* to his original state in Adam. All who are righteous like Lot are in a *secondary* state of righteousness in Adam. Even if man had retained his original righteousness in its permanent state by partaking of the tree of life, it would not have accomplished God’s predetermined eternal purpose for man in his two categories (*restored* man and *redeemed* man), in order to rule over all the works of His hands (Ps 8). Psalm 8 does not even see the fall of man. It goes past the fall and sees man in his two permanent categories, ruling over the works of God’s hands, the universe.

### **Restored Man and Redeemed Man**

**The first category is man in his original state, *restored* to be all God intended him to be and to do (Gen 1:26 28),** colonizing the universe, ruling over all the works of His hands. But then there is another category of man, those who are the *redeemed* of Yahweh through the blood of the Lamb of God. They are not in the original state of their own righteousness, but in a higher righteousness. They became the righteousness of God in the Lamb (2 Cor 5:21; Rom 4:5). This fallen man was redeemed by God’s own Son, while the men of the nations are not redeemed by the death of God’s own Son. Instead it is by their *own* death that they are restored, but only to their former state of righteousness experienced before the fall, when they were still able to *walk with God*.

However, now God dwells in His redeemed man, who is His *permanent* dwelling place. This was God’s ultimate purpose (Rev 21:3), or His eternal purpose and ultimate intention before the foundation of the world. The Lamb was slain for this very *achievement*, in which God could rule over all things in both categories of man — the Righteous and the Holy (Rev 22:11; 22:5; 21:24; 22:2). The nations are the *restored* man, but the Holy City is the *redeemed* man. The nations will walk by their light.

The other category of man in their two classifications, the Unjust and Filthy (Rev 22:11) are those who lost their secondary righteousness, as Rom 1:18 2:16 teaches the redeemed man by the Spirit (1 Cor 2:9 10).

Rom 1:24 29 says that men in their secondary righteousness *became* corrupt and fell a second time to a second degree, becoming unjust or unrighteous, not retaining their secondary state of righteousness because of what they did. Therefore God gave them over to the depraved state of filthiness. Adam’s fallen state was not a depraved state, since God gave commandments to him and his offspring to *keep retaining* their original righteousness, but in a secondary state, in which they were capable of obeying the Everlasting Covenant (Isa 24:5-6). Gen 3:22 says that they obviously or evidently retained the image and glory of God, but in a *reduced* or secondary manner. They were still able to please God by doing what they were supposed to do and were capable of by their own righteousness, which was retained in their souls (i.e., the knowledge of good and evil), which obviously 2 Pet 2:7 8 teaches. In Gen 18:25 we see the three categories of man:

- a. The Sodomites (as Rom 1:24 29; Jude 1:7);

- b. The Righteous (as Rom 2:6-7; 2 Pet 2:7-8);
- c. The Holy (as Abraham, Gen 15:6; 1 Pet 2:9).

The Sodomites fell from their secondary righteousness (which is the first fallen state) to a third state of total depravity, since they did not retain the knowledge of God natural to the former state they were born into (Gen 3:22) by living according to Gen 3:16 19 and 9:1 7.

Those people of the nations who did not fall into the state of total depravity, but retained their secondary righteousness, could pay the wages of their own sins in the first death sentence given to Adam and Eve. They retained their likeness to God by obeying their conscience and holding on to their humanity. They did not commit the sins of Rom 1:24 32 as those who were “filled with all unrighteousness” (verse 29), thus becoming filthy and unjust as we see in Rev 22:11. The first category is in two classifications, the unjust and filthy, which incur the same never-ending eternal condemnation of eternal death, the second death sentence from which there is no remedy as there is in the first death. The death of Heb 9:27 has an end, but the second death of Rev 21:8 has no end to the punishment which the filthy and unjust incur (Rom 1:24 29).

God can restore natural man who has sinned and fallen short of His ultimate grace, but only if he has stayed within the boundaries marked out for him (Gen 3:16 24; Isa 24:5) — that is, if he has not rejected the good news of God (Jn 3:18). If he *disbelieves* the good news he has heard from a *sent one*, he is judged already and need not appear before the judgment of Rev 20:12 15 to determine his eternal destiny, since he is one of the cowardly and unbelieving in Rev 21:8. He did not overcome Satan and the world and the flesh by the good news (Rev 21:6-7) that would have given him victory. Mk 1:14 15 — To reject His good news is to commit the worst possible sin, becoming a coward when God gave man dominion not to be a coward. Man in his secondary righteousness still retains this Ps 8 dominion (Gen 1:26 28; 9:1 7).

Man has the right to say “no” to evil and “yes” to the good (Gen 3:22), even though Gen 8:21 is true for most. Ps 8 sees man as having never fallen, but sees his ultimate purpose, which restored man will fulfil for his Creator, who is represented by redeemed man for the same Creator (Rev 21:3). Israel is the redeemed man (Gen 15:6), who will rule with Elohim. Abraham was the *first* redeemed man to start the Holy Nation, the Holy City (Heb 11:10,16), to rule forever and ever (Rev 22:5) over all the works of His hands, over the *restored men* of the nations.

God wanted more than just originally righteous man. He needed a *redeemed* man, by a Lamb slain before the foundation of the universe (Rev 13:8, NKJV) according to His eternal purpose and His ultimate purpose, His intentional, predetermined plan.

Israel is made from the stock of Abraham (Gen 18:19). Jn 7:17 — Those who are willing to do His will He predetermined to rule as Israel, the wife of the Lamb who redeemed them (Rev 22:3 5) to be the house of Elohim (Eph 2:22; 1:23; 3:21; 4:10). This is Israel (Eph 4:1 16), the light of the world (Isa 49:6), to bring about Acts 3:21.

The original fall of man reduced him to a state of secondary righteousness, but not to the state of depravity from which he could not recover by his own death sentence. The first death sentence was remedial, a discipline for a son who has disobeyed his Father, in order to restore him back into His graces to be as Rev 21:3 4.

Rev 22:2 speaks of the healing and wellbeing of the restored man of the nations, the healing of all the hurt, pains, and tears of the past 6000 years of their struggle (Rev 21:4). The restored man is now restored to his original righteousness to be able to walk once more with God, who dwells in redeemed man. Redeemed man is the exact likeness of His Son (1 Jn 3:1 3). Redeemed man, not restored man, is now totally compatible with God and qualified to be His dwelling place as His very own Body. Redemption is not greater than creation, but redemption is God's way of restoring all things that are fallen and gaining a redeemed man who exceeds restored man.

The first covenant with Adam was not “age-lasting” or “everlasting” (Isa 24:5), but the second covenant was or is now the *age-lasting* covenant, called the *Everlasting Covenant* by God in His word in Isa 24:5-6.

This is the covenant all the earth is under today, unless one is born again by the Holy Spirit out of this second covenant and into the covenant of Abraham, into Israel, the Holy City, the New Jerusalem of Rev 21, the Twelve-Tribed Holy Nation, the wife of the Lamb, the dwelling place of God in the Spirit (Eph 2:22), who will rule and reign forever and ever with Messiah. But if one rejects this good news of being born again out of the first and second death, then he is judged already as Rev 21:8 says, because he is one of the cowardly and the unbelieving, since he was not one who overcame in Rev 21:7 what he heard in verse 6 (Jn 5:24).

So Rev 21:3 4 takes the fallen, but now restored man back to the first covenant (Gen 1:26 28), which has been in abeyance for the last 6,000 years and will be until it is restored to the restored man in the eighth day. In Rev 21:3 4 the “men” are the restored men who kept the Everlasting Covenant (Gen 3:16 19; 9:1 7; Isa 24:5 6). At the end of the age only a “few” men will be left upon the earth who have not utterly defiled themselves. Only a few will believe the “everlasting gospel” and not take the mark of the beast (Rev 14:7). But most will be set in their ways and will not receive the Male Child (verses 10-11; 2 Ths 2:12). Only a few men were not proud (Hab 2:4) and were living by their own faithfulness to this Everlasting Covenant (Ecc'cus 17:1 24). They alone will live a second life to restore the covenant, carry it out to the ends of the earth, and colonize to the whole universe (Ps 8) where the Holy will reign as God's Body (Rev 21:3; 22:5). God will dwell in us, the Holy (Eph 3:22). But He will be *with* the men, the restored men of the nations, through His Holy Ones who were born again and escaped from the first and second death that is predestined for man according to his deeds (Rev 20:12 15; 21:8; Rev 22:14; Mt 25:41,46).

After the fall, God made a second covenant with Adam. The first covenant was Gen 2:15 17, in which Gen 1:28 was prescribed for him to accomplish. Only if he would have been obedient, and done what he was commanded and eaten from the tree of life, would he have been able to accomplish what was prescribed for him to do. Now Gen 3:16 19 is the “pre-scription” for man to determine for himself his eternal destiny. No one is predestined by God, against his will, to go to one eternal destiny or to another. Although God has infinite foreknowledge and knows all things, He allows a man to choose his own way according to the knowledge of good and evil each man has been given. He does not want anyone to be rewarded a second life in the eternal nations who does not want to be there (Rom 2:4 11). God wrote out the prescription in every man's heart, according to Rom 2:14 15, by which verse 16 would be determined.

A prescription is a written direction for man's life. Gen 3:16 19 and 9:1 7 are the guidelines. If one did not want to have this mind, then he would not be worthy of a second life, but rather a second death, since he would not be the kind of person God could reward or would want to be in His eternal nations (Mt 25:34). Such is the case with women and men who abort their children (Gen 9:1,7), which they must go against their conscience to do, for it is written on their heart (Rom 2:15). For the men in Rev 21:3 will populate not only the earth in their second life but the universe as well (Eph 3:21). The Gen 1:28 mandate will be taken up by restored men in the 8th day. The *men* in Rev 21:3 are the ones who never had the opportunity to receive or reject a holy messenger (Jn 7:17 18; Lk 10:16). And Rev 21:6-8 is to believe or not believe the good news. But to believe is to overcome all things holding one from salvation, the water of life. Jn 3:18 19, as Rev 21:8, proves who are the cowardly and unbelieving by not overcoming everything the gospel commands in it (Jn 3:36, NASB). Those worthy of a second life did not have the opportunity to be sealed with the Spirit (Acts 5:32; Eph 1:13) so as to become one spirit with Messiah and His Body on earth (1 Cor 6:17; 12:13). Although they may have had ample opportunity to receive a Christian message, they did not, because to do so may even make them twice the sons of hell as they were (Mt 23:15). That means if they were not already worthy of the second death, they became doubly worthy for accepting Satan's messengers (2 Cor 11:2 4, 13 15), thus making themselves more of Satan's messengers. This is why only those who are willing to do God's will receive one sent by Him (Jn 7:17 18). Another voice they will not hear (Jn 10:8 16, 26 30; Pr 17:4).

The first covenant made in the beginning, in the Garden of Eden (Gen 1:28), was for man in the state of his original or primary righteousness. But when he fell, God provided the second covenant of Gen 3:16 19 for him, the now-fallen man. He, the now-fallen man, was to carry out the second covenant in his secondary righteous

condition in order to be restored to a second life in his original righteous state, but only after he has paid for his sins (Rom 6:23; Heb 9:27), in order to carry out his original mandate of Gen 1:28; but then, with his full created glory restored to him (Rom 3:23). But this will only be after the Heb 9:27 death, which is the judgment in Rev 20:12-15, according to the deeds he did in his secondary state of righteousness, according to the knowledge of good and evil that was prescribed to him in his heart (Rom 2:14-16).

Rom 6:23 is the first death sentence of Gen 2:17. It was intended to be the only death man would experience if he stayed within the boundaries of the second covenant written in his heart (Gen 3:22), which God thought he could do or He would not have given him the second covenant in Gen 3:16-19. He gave him these boundaries to keep himself within so as not to fall again to a further and more degrading state or degree (to a depraved state of being) as Rev 22:11 describes — Unjust and Filthy to the uttermost (Rom 1:28-29).

The Fall of Man is:

- d. From primary, original righteousness;
- e. To secondary righteousness (the first death);
- f. To total depravity (the eternal second death).

The covenant man was to fulfill in his primary, original righteousness is greater than what God gave man to do in his fallen state of secondary righteousness. Man is fallen to the degree of Rom 3:23, but still retains the likeness and image of God as Gen 3:22 says even after the fall. He still has the capacity to show genuine warmth and kindness, not having lost his humanity. God did not consider man to be in a depraved state of righteousness, but considered him still to bear His image, able to represent Him, but in a fallen, secondary state of representation, as in Gen 9:5-6. God still considered man to be His representative. God still wanted man, even in his fallenness or secondary righteousness, to repopulate the earth. Surely, God did not want the earth to be filled with depraved mankind, who, by their good deeds, could not make any difference with God (as Augustine taught) and by which fallen man would be judged worthy or unworthy as a second life (Rev 20:15).

According to Augustine there were only two eternal destinies (heaven and hell) where a man was predestined, regardless of how good or evil he was. Unless he became a Christian like Augustine, he was considered depraved by God and would incur His eternal condemnation. There was no room in the entire universe for man other than Christians, from Augustine's time onward, and all who were outside of the "faith" of Abraham were doomed to the second death.

Rom 3:23 — It is true that man fell and all mankind after Adam sinned and no one in this fallen nature could ever regain his original glory in his present life span by his own merit or deeds. He could only walk by the *prescription* God put into his heart, just as Lot was considered a righteous soul (2 Pet 2:78), but according to a secondary righteousness, not man's original glory or righteousness, which he had already fallen from and was born into.

In Jn 17:22 we see that the very glory of the Father Himself (not just original glory or original righteousness) is restored to redeemed man. His glory and righteousness is greater than the glory and righteousness Adam had in the beginning before he fell, since Adam never partook of the tree of life as the *redeemed* do (2 Pet 1:4). Natural man can only be restored to the righteousness and glory he had in the beginning. But redeemed man goes beyond the glory Adam was created with (his own human glory and righteousness) to fully glorify God and to be His exact representation in unfallen human flesh, just as Yahshua was on earth and still is in heaven. In redemption we partake of *divine nature* as the second man who partakes of the tree of life in its very essence (Rev 22:2). The *restored* man, although restored to his original state of righteousness, partakes of its leaves, which is still secondary to the *redeemed* man since redeemed man is the very body, dwelling place, tabernacle, and house of God Himself, as Yahshua was and will be along with His many brothers, partaking of the very essence of divine life. In this way the nations who are made up from restored mankind can once again walk with God and carry out the original purpose and mandate of Gen 1:28 to the whole universe, forever and ever. We will be his helpers, leaders, rulers, as we rule and reign, having

oversight over all things (Ps 8; Eph 4:10; 3:21; Rev 22:5; 21:3,12,24 NKJV; Rev 2:26).

Once again, in the eighth, eternal day, natural man will be restored to his original purpose in his original righteousness and his original glory to accomplish God's predetermined plan and purpose for him as Gen 1:28. The woman in Gen 2:18 will be that suitable or comparable helper in repopulating the earth and beyond to the whole universe from generation to generation, forever and ever (Eph 3:21). This means bearing offspring as Gen 1:28 commands — multiply and be fruitful without the limitations of the fallen manhood, as they did in this present age (Gen 9:1,7) and found worthy.

Woman will be restored in her full created glory in doing what she was created to do; fulfilling her purpose.

Fullness of joy only comes to any person when he is doing the purpose he was created to do. From the beginning God intended to make woman a helper for man, suitable to him, worthy of him, compatible in every way, in all aspects of man's personality and in all his needs as a person. Barely can woman do this today in her fallen condition, but to the degree she does, even in her secondary glory and righteousness, God records it in the *books* in Rev 20:12. Even as He said in Gen 3:16 after she fell into sin, God still expected her to have a desire for her husband, being submissive to him, and he would rule over her and protect her by his watchful care.

If the wife's desire is for her husband, just think of the peace and protection there will be for him. In this way a wife can give to him what he needs to be faithful to her and his children. Their reciprocal faithfulness, respect, and appreciation is what holds families together in this fallen world today, without which chaos results. Gen 3:16 19 is the *reciprocal* expression between husband and wife (father, mother and children), God's way of protection even for fallen man whom He loves beyond measure (Jn 3:16).

Gen 1:27; 5:1 2 — In His own image is man, male and female together, married (Gen 3:16 19). Even in his fallen-from-full-glory state, man still represents Him, and all who *do* keep this resemblance will be restored to man's full glory and righteousness to fill the universe.

*Reciprocation* — mutual exchange, correspondence, mutual dependence, cooperation and interchange, which demands the appreciation and respect of both parties to return in kind. Gen 3:16 19 —

Reciprocation between husband and wife and children is the natural law, the prescription in fallen man's heart (Rom 2:14 15). This means correspondence to each other in a family relationship, mutually shared, felt and shown by all in the family — the husband's reciprocity toward his wife who desires him and her submission to one who rules well over her, providing for her welfare, protection and security.

Children love and respect their mother's pains in childbirth. The husband admires his wife in having his children

The wife is making up for her independence in her original sin, which she committed while in her original righteousness.

Gen 2:18 24 is the marriage of man and woman. From man's side God fashioned (built) the woman — "bone of my bone and flesh of my flesh." This is the universal law of marriage (verse 24) in which the responsibility is on man's shoulders. He is to leave his father and mother and cleave to his wife. The union is *undissolvable* — they shall become one flesh. God built (fashioned) the woman's body, soul, and spirit. The man is attracted to all three aspects of the woman, and with these, the woman keeps herself by his side. He brings her alongside with him where she belongs (Heb 13:4; 1 Cor 7:5).

This short present life in this present evil age is to determine the eternal destiny (Rom 2:14) each person will have, as deserved by the person's deeds and motives, and according to a man's conscience. When conscience has spoken, its verdict cannot be altered. It is the Supreme Court and there is no other court that can quash or annul its judgments. Conscience is no respecter of persons. It gives utterance to its unimpeachable and irrevocable judgments regardless of the outward authority by which it may be confronted. It lays down its requirements even to governments and constituted authority (Acts 4:19; 5:29). There is no appeal from its judgments. When conscience has spoken its pronouncements, then that particular case is irrevocable. *AMEN!*