

## **The Three Eternal Destinies #183** *Total Depravity, Original Righteousness, and the Inexorable Law*

The problem with theologians' concepts of total depravity and original righteousness is that there is no other place than hell for those who don't go to heaven. Even though they say that man is not as bad as he could be, or that not every trace of moral rectitude has not been lost in fallen man, they are saying in fact that even if a man is not as bad as other men are, there is no third destiny. And *if* every trace of moral rectitude has been lost, there are still some men who may not do what Rev 21:8 says, but since they cannot go to heaven when they die, the only other alternative is the Lake of Fire. Being in the state of total depravity as far as God is concerned, to the Lake of Fire they go.

But why is it that it is recorded in Rev 21:8 that only those who *practice* such things will go to the second death? If a man never practices such sins and lives according to Gen 3:22 in doing Gen 3:16-19 and Gen 9:1-7, will he still go to eternal torture just because he was never within hearing distance of the true gospel? Has there ever been then, such a thing as a righteous person since the fall of man, who was not the seed of Abraham?

### **Lot and Natural Righteousness**

**Who keeps the way of YHWH? Gen 18:19 is the seed of Abraham who walk blameless (Gen 17:1; Jn 8:39)**

**They alone are righteous as Abraham was (Gen 15:6; Rom 4:3,5). The righteousness of the seed of Abraham is God's righteousness imparted to the man who, like Abraham, believed God (Rom 4:18-22).**

**So the theologians say no one else has eternal life except the ones who, like Abraham, receive the righteousness that comes from God.**

Natural righteousness to these theologians has no merit in God's sight. Therefore Lot, who was righteous in his own right, would go to the second death at the judgment of sinners in Rev 20:12-15 since he did not receive from God a righteousness that was not his own. Since Lot merely retained his own righteousness, it was as filthy rags as far as achieving eternal life in heaven, so he must go to the only other alternative, where Satan and his angels go (Mt 25:41). Supposedly Mt 25:34 or 46 is heaven and Jn 5:28-29 describes Christians and unbelievers. Christians and sinners are described in Mt 25:31-46 since no one but a Christian could go to this Kingdom prepared for them in verse 34. Likewise verse 46 are the righteous like Abraham and the others are sinners, since no one but a Christian could go to eternal life and no one but a non-Christian could go to eternal punishment. They go to eternal punishment because they did not do good to Christians. And the Christians go to eternal life because they did good to Christians, since these "brothers of Mine" must be Christians (who else could they be?).

### **These Brothers of Mine**

But who are these *brothers* in Mt 25:40, and who are the *righteous* in verse 37? Are the righteous Messiah's brothers? And who are the "these" in verse 45 but those who are sitting by Him in the judgment (verse 31)? This actually describes the judgment of the *nations* (the world, not the church), and Rev 20:11-15 is that same judgment. Messiah's brothers are judging along with Him (1 Cor 6:2). These sinners in Mt 25:44 ask Him, "When did we see You?" And He said, "Inasmuch as you did not do it to one of these..." *My brothers* in verse 40, who *are sitting with Him*, verse 31], "You did not do it to Me." The holy ones in Messiah are all one as the Son of Man (1 Cor 6:17). The corporate man will judge the world. Mt 25:31 is this judgment of the people of the nations of the world. These people of the nations are those described by Gen 3:22, *knowing good and evil*, and their good works or bad works determine their eternal destiny.

The *brothers* of Messiah are not being judged here, but rather the sheep and the goats of the world are being judged for their good works and bad works. Good works do not produce good character, but good character produced good works in these people of the nations of the world who are judged to determine their eternal destiny according to their works. In the sheep there existed good character or righteousness, which by their faithfulness they lived their lives in the world (Hab 2:4).

### **Habakkuk 2:4 and the Soul of Man**

**The exact translation of Hab 2:4 is that the righteous (person) in or by his faithfulness (steadfastness)**

shall live. The sheep of this world's societies are the just people who live according to their faithfulness or fidelity to their own conscience (Gen 3:22). They were righteous and just, as Lot was in Sodom (2 Pet 2:7). Lot was not of the seed of Abraham; he did not do what Abraham did. Abraham went one step beyond Lot's capability (Gen 26:5; 18:19). Lot was not foreknown to be one who would do God's will as Abraham did. So Lot was not one who would keep to the way of YHWH – that is the way of the holy in Rev 22. But he was one who would be faithful to his conscience to do what most people in the world do not do today – keep the Everlasting Covenant of Isa 24:5-6; Gen 3:16-19 and 9:1-7. Men are to do this by the knowledge of good and evil inherent in all mankind, but suppressed in so many as Rom 1:18 says.

Rom 2:6-10,14-16 – These passages of Scripture are referring to the nations, not the Body of Messiah. Ps 33:13-15 is also the nations, while Ps 33:12 is His holy nation. Hab 2:4 describes the proud of the nations as well as the just of the nations. So we see the sheep and the goats in Hab 2:4 and the judgment of the world in Mt 25:31-46. This is either of all who ever lived or those who lived in the time of the last call in Rev 14:6-11 (Rev 6:9-11).

The proud man's soul is not just and righteous within him. On the other hand the soul of the just and righteous *is* upright within him. By his deeds his soul or character is revealed as just. The proud man is not just, as the proud man in Hab 2:5. The just man keeps the covenant in Isaiah 24:5, which is Gen 3:16-19. He works by the sweat of his brow to support his family, but he's not self-seeking. He is not selfishly ambitious, which always causes hurt and sorrow to others. Rev 21:4 – The just soul is upright, as Rev 22:11. But the unjust soul is not right (Rev 22:15). The soul is not right within the filthy and unjust man, but the soul is right in the just man. But the holy man has received the righteousness of God (2 Cor 5:21; Mt 5:45).

#### **Total Depravity**

**Total depravity simply means that regardless of how good or bad a person is, whoever is not a Christian will go to "hell" forever and ever. And by hell is meant the Lake of Fire. Total depravity is intended to indicate that the evil principal in man since the Fall has invaded each part of human nature so that there is no part of it that can now invariably perform righteous acts or invariably think righteous thoughts, meriting him a second life. Total depravity applies to the field of operation of the evil principal and not to the actual degree of evil in the person or in the deeds committed by him. The depravity is also total in the sense that apart from having God's righteousness imparted to them, their total depravity is irreversible and their destiny is sealed to the second death sentence at the judgment of Rev 20:11-15. This judgment is then only for the totally depraved ones that God did not have mercy on so as to grant them His irresistible grace.**

A good illustration of the theological position concerning total depravity is between a straight and a crooked line. A line that is not the shortest distance between two points is crooked or depraved (turned aside). If it cannot straighten itself it is totally depraved – whether an inch or a mile out of plumb, there is no means known to God or man by which man can alter the bias of his nature. But the natural-minded man who is not yet depraved by theologians would reason differently. He might say something such as, "Would God not be unrighteous Himself if He judged and condemned the righteous along with the wicked?" (Gen 18:25). Or, "Would God be righteous if He gave man after the Fall (or the Flood) a hopeless restart in their race of life, and then condemn them for their failure to keep Gen 3:16-19 and 9:1-7?" Would God still condemn him to the second death no matter how well he did keep Isa 24:5, that is, *not* breaking this covenant to the extent of those in Rev 21:8 or Rom 1:18 – 2:16 (but being as Rom 2:6,7, 14,15)? Would He condemn him for keeping Gen 3:16-19 and 9:1-7? What is this covenant for in the first place, or the second place?

Since God is the creator and author of human nature, this makes God the author of sin. It makes God a sinner Himself who disallows no one from eternal judgment or condemnation no matter how he tried to keep a good conscience (Gen 3:22) and to do Gen 3:16-19 and Gen 9:1-7 in order to live a second life (Rom 2:6-7) for his faithfulness to the covenant in Isa 24:5. According to this, the two kinds of men in Hab 2:4 both have the same eternal destiny since both were of the world and not of Israel. God does not take away fallen man's freedom, nor

did he take away the unfallen man's freedom (that of Adam's and Eve's, Gen 3:22).

### **The Inexorable Law of Augustinian Theologians**

**God did not grant man the knowledge of good and evil to retain his likeness of Him, giving him the standard by which to live his life in Gen 3:16-19,22 and then subject him to an inexorable law of fallen nature so that he is not able to be righteous no matter how hard he tries.** Nor does it matter, according to this inexorable law, how much he wants to keep a good conscience (although it is true that all men have sinned and fallen short to one degree or another from the original glory each was created to express). If this was true, then Rev 22:11-12 must have been added to the Book of Revelation, along with Rev 21:3,4,24,26 and 22:2, and Rom 1:18 - 2:16 leads the spiritual man astray (1 Cor 2:15-16). An inexorable law is one of a tyrant over his people. Augustine served an inexorable law from a cruel, hard, harsh, and inflexible god. His god is one who is relentless and angry that man sins and cannot measure up to his inexorable law. This god sees all mankind as totally depraved no matter how good they want to be and are. The only remedy for hopeless mankind is for this god to cause them to be within the range of hearing of a preacher of the "distorted gospel" Christian theologians propound (Gal 1:7). If not, then "to hell with them!" They should have come to a revival in a good ole USA southern town.

Or maybe the African should find a gospel tract or maybe a Bible floating to shore from a sunken cargo ship. And then they too could misunderstand the Bible and persecute all that do not agree with them. And they could become those in Rev 21:8 too, twice the sons of Hell, which is Gehenna, the second death (Mt 23:15).

Man in his fallen state is under the law of conscience. This is the natural law of Rom 2:14-15. He has the freedom to do the good and resist the evil, or to do the evil and resist the good. So when one hears the good news, not the distorted version in Gal 1:7, he has the freedom to believe it. If he hears the distorted version he also can believe it (Jn 10:1-16). A man is condemned by Jn 3:17-20,36, but he is not necessarily condemned by believing that distorted version (but is in fact blessed not to believe it, Jn 8:41; Rev 19:2-3).

The one in Jn 3:18 is condemned already. This is based on the true good news, which has not been modified in the least bit, but still retains the power to save one from his sins and grant one the righteousness from God. The light in Jn 3:19 has been distorted for the past two millennia almost, and cursed are all who preached such a perversion of the truth in its genetically-engineered and modified brand.

### **The Sin of Augustine's God**

**The Augustinian theologians regard man as depraved, and as not being able to make one righteous choice or do one righteous act. So evil is this that they make God a fool for sending His Son to die for these depraved peoples' sins, which they can't make any righteous choice to receive anyway. So their God must do an unrighteous act Himself and give an irresistible grace to those who are so lucky as to be in the neighborhood of one of those theologians who dispense such irresistible grace. If not – or if they happen to be in a foreign land, where the gospel has never been heard – then God sinned for not giving them irresistible grace also.**

**Why would He choose to give one irresistible grace and not another? One goes to heaven because he could not resist His irresistible grace and the other goes to hell forever because God did not want him to have it. For if He did he would also be saved, for who can resist irresistible grace anyway?**

**These Augustinian theologians say that Rom 1:19-25 is for the men who have never heard the gospel, and they are all condemned – every one of them. But these theologians do not go on to Rom 2:5-16. These theologians assume that every single human being is as those in Rom 1:19-25 and that Rom 2:6-10 speaks of only Christians and sinners, as do verses 12-16. They say no one does what verses 14,15 say so they will all be condemned to the second death in verse 16. Why should then there be a judgment for these wicked people? What is a judgment for?**

### **Judgment to a second life or second death**

**In Rom 2:16 the word *judge* is #2919, *to decide* as in Mt 25:31, to separate the sheep and the goats; the unjust and filthy from the righteous in Rev 22:11,12. Judgment is to distinguish in Rev 20:12-15 between those who are in the Book of Life and those who are not. It is to come to a decision, to judge, to try in a solemn judicial manner and then to pass sentence. 1 Cor 6:2 – The world is to be judged by**

the holy ones. They are to decide whether men are guilty or not guilty and hence deserving of the second life or the second death. The men of the nations are raised or resurrected to be judged worthy of a second life, or condemned to a second death (life is #2222; condemnation is #2920).

Jn 3:19 is the judgment already rendered, which makes one worthy of the second death (Rev 21:6-8). But the billions who never heard or saw the light or were even offered the water of life (Jn 4:13-14; 7:37-39) must be judged worthy or unworthy of a second life. This is the reason the book is called the "Book of Life" rather than the "Book of Death." If everyone who appears at the judgment is going to the second death anyway, why does God waste His time?

The books are the conscience. People will know their guilt anyway, as Rom 1:32 says, but the judgment is for the sake of the righteous – those who will be found in the Book of Life for the restored nations of Rev 21:3-4 (who will be healed, Rev 22:2 and 21:4). A judgment is a judgment. The word *judgment* in Rev 20:12 is the same word as in Rom 2:16. They are not condemned already, but judged at the judgment. A judicial decision will be made. Only those who are condemned already are judged already. Jn 3:18 — *Condemned* is #2919, to decide or to determine. The principle applies for the nations as well as the Holy (1 Jn 3:16).

**If "I ought" then "I can"**

**God — being God, being good, being the God we know, Abraham's God, David's God, the God of Messiah, the One we know and justify (as Lk 7:29, since they were baptized by John), our God then does not demand more from man than he can do. Man's obligation to God (or conscience) is relative to his ability to do it. If "I ought" then "I can," and I am responsible and held accountable at the judgment, since God gave man the ability to choose between good and evil, and to do that good if he so chooses or wills. Man is able to live free of the sins listed in the Bible that take him to the second death (Rev 21:8; 22:15; Rom 1:28-32; Mk 7:20-23; 2 Tim 3:1-5; and other verses). The practice of these kinds of sins destroys the lives of others.**

**Man is able to live, as Hab 2:4 says, if he is faithful, or by his faithfulness, his upright character. The proud man becomes proud by his practice of vices (as Mk 7:20-23) that make him unclean and unrepresentable as one worthy of a second life in the nations of Mt 25:34. So man is given the *natural grace* to live apart from the indwelling of God's Spirit and still not practice these kinds of sins in Rev 21:8. Then he will be worthy of a second life, as long as he does not condemn himself by not obeying the gospel from a true and pure disciple of Messiah (Mt 10:41; Jn 7:17-18; Jn 13:20; Lk 10:16; Rom 10:17) so as to be condemned already (Jn 3:18) because of being judged already.**

The everlasting gospel, which grants man the grace to obey his conscience (which knows both good and evil, Gen 3:22) and to do Gen 3:16-19 and 9:1-7, has appeared to all men. It is apparent to all men. It is inherent in them to keep the Everlasting Covenant of Isa 24:5-6, or there would be no punishment for breaking this covenant. If man was not able to keep it as Augustine and his followers would say, what good would it do anyway to keep it if all who never heard the good news about Messiah are automatically going to the second death anyway? Did God give this covenant to man just to break him and show him how utterly depraved he is and then condemn him to the Lake of Fire for breaking it? Or did He expect man to keep it and live by his faithfulness to his conscience (Hab 2:4), in order to approve of the ones who will be granted this second life to procreate life forever and ever in the restored nations? Were all men proud and crooked within themselves so much that God gave man an inexorable demand in Gen 3:16-19 and 9:1-7? What was the use, then, of having the natural law? (Gen 3:22 and Rom 2:14). Was it just to show him that no matter how hard he tried, it did not matter to God anyway? What was the use of giving man such an inexorable covenant, which no one could keep no matter how good they were in their own righteousness? How rigid did Augustine see his god? Augustine thought that sin was a lack of conformity to God's inexorable law, which He gave Adam after the fall. So he taught the lack of conformity to God's law, whether men knew the Law of Moses or not, or even heard of it, was the proof of total depravity. So he came up with a doctrine of demons of inherent or total depravity. Therefore no one could possibly be in the righteous category of Rev 22:11 who never had the grace of God shoved down his throat, whether the person was willing

or not willing to do God's will. He had no choice in the matter. God never wanted automatons – this is not the reason for His eternal purpose (1 Cor 2:9-10).

Augustine taught that the effect of the Fall was loss of any kind of righteousness that mattered with God. He taught that no original righteousness remains in a man. So God imposed upon Noah's family and his descendants an inexorable demand in Gen 9:1-7, since not one fallen creature could do right, even if he somehow wanted to. So Noah was righteous, but since his righteousness made no difference to God, he went to hell anyway, and will be at the judgment along with his family to be condemned to the Lake of Fire, along with everyone else who lived after them, who did not hear the gospel so as to be saved.

God said to Noah and his family that they were righteous before him (Gen 7:1 and 6:9). God said that Noah was a just man. This was his original, inborn, inherent righteousness – the same as Lot's. But Abraham's was a righteousness from God, apart from his own inherent righteousness (Gen 15:6; Rom 4:3,5, etc.). Abraham received a righteousness not of his own, which set him apart from Lot, or Noah, or from *natural* righteousness. **Abraham's righteousness was *spiritual*.**

Augustine says that all man are born totally depraved at birth, without a hint of original righteousness, and this total depravity transmitted to him at birth can only be removed in the grace of baptism. So each baby will scream in hell if it dies, and this is forever and ever. So he invented infant baptism or led the way to this doctrine of demons. This baptism, whether infant or adult, remits not only the guilt, but the whole nature of the total depravity of fallen man – and even though desire to sin remains after baptism, it is not to be regarded as having the nature of sin.

### **The Protestant View of Human Nature**

**The Protestants assert that there is such an evil principle in man that there is no power in human nature that can lead a person to not go to or deserve the Lake of Fire, except the irresistible grace. Since they say that there are only two eternal destinies, man has to come to these conclusions. The reformers taught that as a consequence of Adam's fall every man is in a condition both of deprivation (the total loss of all righteousness) and to the state of total depravity. The existence of this evil principal, of no way out of the second death sentence, means all are already judged worthy of the second death sentence (but Messiah said differently, Jn 3:18-19), since all men have sinned and fallen short of the glory from God.**

They conclude that this means the Lake of Fire (Rom 3:23; 6:23) for all people, who are born sinners, who do not accept Christ in order to go to heaven when they die. This is the genetically-manipulated, modified, and engineered conclusion as Gal 1:7. Augustine's theology says that the condition in which man finds himself is the reverse or antithesis of original righteousness and that he lost the power to remain righteous in any way, shape, form, or manner. According to him no man can be righteous or just, or live by his faithfulness or conscience or keep the everlasting covenant, so God did not give Adam and his seed any hope of a way to escape the second death (notwithstanding Rom 2:6-7). Actually, his seed would and already had been appointed to die *once*, but then the judgment would determine each one's eternal destiny. This judgment would be meaningless if they were incapable of walking on this way, the way of conscience.

Gen 2:17 is the first death sentence and Gen 3:16-19,22 is the knowledge of good and evil. Man could avoid the second death penalty by not going astray from the second covenant (Isa 24:5-6) by Satan's further persuasion, to deceive man and lead him astray from Gen 3:16-19 and 9:1-7 (Rev 12:9; 20:3). Man did not lose the power to keep this age-lasting second covenant and to retain or maintain his original righteousness in at least a secondary degree. By this secondary degree he would be able to keep the covenant and avoid the second death, which Satan works to lead man into. He works to lead mankind astray from this second covenant of natural law (Rom 2:14) in Gen 3:16-19 and 9:1-7 — man's only hope if he has never heard the Good News.

Dan 2:44 will put an end to all evil governments that legislate unrighteousness by passing laws that violate the second covenant of Gen 3:16-19 and 9:1-7 (Rev 20:1-2).