

## **The Three Eternal Destinies #211**

### ***To Void the Contract***

Gen 2:17 spells out the first death sentence. It is a closed case, a conclusion given after a crime, as in a criminal proceeding, specifying the punishment to be inflicted or imposed upon the convict to serve out their sentence, if possible, according to Job 14:14. But who can open the case again? Who can nullify it or void the contract?

A convict is a person convicted of and under sentence for a crime, as Adam and his seed even 6000 years later. A convict is a person serving a prison sentence for a long term according to a judgment, as in Rev 20:12-15 and Rom 2:6-16.

To nullify is to make legally null and void, counteracting completely the contract, as in the case of the first death sentence; it is to annul or invalidate.

All mankind is under the contract of Satan, the contract of sin and death (at least) for the first death sentence (Gen 2:17; Rom 6:23), except for two cases in which the contract is nullified, which we will go into...

### **Passing from Death to Life**

The first is Jn 5:24, but the only certainty of the contract being nullified in this case is 1 Jn 3:14,16,23. No one can void or claim exemption or immunity from the sealed contract of the first death sentence (no one is immune to this death). The only exception in which the seal of death is broken is Jn 8:51. An exception is a case in which a law or rule no longer applies, so the conviction and sentence are taken away, as by 2 Cor 5:21. But Jn 8:51 is the only by 2 Cor 5:15, which is secured by what is expected of one who is actually delivered as Col 1:13-14, where one is to no longer live for himself anymore, but only for Messiah. He is freed to serve (Jn 12:25-26; 2 Tim 2:4; Mt 6:31-33; Acts 2:44).

But how on earth can one do this? This is how, and the only way: Jn 5:24. 1 Jn 3:14-16,23 is obligatory, mandatory, bound legally as the veritable evidence of having

met the criteria of the first case (belief in Messiah) in which the contract of the sentence of the first death can be made void. To not love one's brother is to hate him (1 Jn 4:20; 3:15). 1 Jn 3:16 is love, as Jn 13:34-35 — to love no less than He loved us, and this takes a community (Acts 5:20; 4:32). 1 Jn 3:16 will be the witness of Jn 13:35 (Mk 8:35; 10:17-22, 28-30).

Satan has an “iron-clad” case against God's highest creature, man. Iron-clad means unbreakable, bound in contract. So how does a person void that contract, and get out free (Jn 8:31,32,36,51) of the iron-clad obligation of a contract? The only acceptable way to void that contract with Satan (death) is by a covenant one makes with the Redeemer.

To redeem is to re-purchase, to free from captivity, to void the contract by ransom (1 Cor 6:19-20), to retrieve, to get back again, to regain, to rescue. It is recovering what is beyond retrieval and making them greater than before. The words *redeem* and *redeemed* appear only a few times in the New Testament and in each case they are speaking of a corporate redemption — redeeming a *people* for His own possession.

So since the “cosmic<sup>1</sup> Christ” speaks through creation (Rom 10:17-18; Ps 19:4), why the missionary's zeal? Why witness? Why live as a witness? Why does Mt 24:14 need to happen? Some contend that the teaching of *The Three Eternal Destinies of Man* takes away missionary zeal, since people can escape from death apart from redemption. Others say, “Jesus can speak to people's hearts everywhere and prompt them to seek a missionary in the jungle somewhere.” So they say no one can claim any excuse for not hearing Christ in creation and going to heaven.

But the creation gospel of the cosmic Christ can't save a person from the first death sentence, and only heeding the voice of conscience and creation (Rom 1:18 - 2:16)

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<sup>1</sup> Cosmic — relating to the *cosmos*, the orderly, harmonious, systematic universe, in contrast to *chaos*, a disorderly, confused mass or mixture.

can save a person from the second death, due to his response to creation speaking to him. Nothing can save a proud person from the death sentence.

The contract still stands until the end of the Rev 20:12-15 judgment (Rom 2:16; Jn 5:24,28,29), regardless of how well a person who never heard the gospel lived his life according to Gen 3:16-22 and 9:1-7.

Even the “New Covenant” does not void the contract with Satan unless all who make this covenant live no longer for themselves, but for Him who redeemed them. Then if they are truly redeemed — bought with the price — they no longer belong to Satan, but to Messiah, who redeemed them. The price was Messiah’s death to pay for the sins that would take us to death under Satan’s contract. Remember, to die is to go to death. To die is one thing, to go to death is another (Lk 16:23-28).

The document describing the terms of the contract is the Word of God as recorded in the Scriptures (Gen 2:9,17; 3:3,6,19,24). Adam made a contract with Satan for all mankind (his seed after him), born under the dominion (inclination) of sin. The only One who could release (redeem, retrieve) mankind from this contract (make it void) is the One born without sin — the second man, the last Adam (1 Cor 15:45,47). He, the Son of God, Yahshua (Mt 1:21; Lk 1:31), never sinned. He, not being under the control of the sentence of death, willingly took on our sins to redeem us from sin’s wages, the penalty of death (2 Cor 5:21). He came to die and go into death (Lk 16:28) to redeem all who would make that covenant with Him, which would void the contract with Satan. All in 2 Cor 5:15 will be included in Messiah’s reign.

Mt 1:21 is speaking of the sins of man which keep him under that contract with Satan for the *first* death. Man is not under any contract with Satan for the *second* death. This second death depends only upon the choices of the fallen man. The first death is sealed in a contract regardless of how good a life the man lived under the covenant of conscience (Gen 3:16-22; 9:1-7).

To reject the Son of God who came to set man free from his contract with death is to enter into the contract with the second death (Lk 10:16; Jn 3:18; Acts 13:46).

The only way a person can *not* taste death of any kind is to accept Messiah as 2 Cor 5:15 and live no longer for himself, but in the Community of the Redeemed. (The redeemed can live nowhere else except in the Community of the Redeemed, if as 2 Cor 5:15 they no longer live for themselves.)

To reject Messiah's offer of salvation (Jn 3:18-21,36) is to accept the contract with the second death. When they die, they will not go to the first death, but immediately to the second death, as Rev 19:20, where all go who are judged already. It is not necessary for them to be judged according to their other deeds to determine whether they go to a second death or a second life.

Rev 20:12-15; Jn 5:28-29 — The judgment of the nations is based on Gen 3:16-22 and 9:1-7 (Rom 2:6-16) — the deeds one has done, whether good or evil, to become conformed to the image of Satan or to maintain the image of God. By Gen 9:5-6 it is evident that fallen man did not lose the image of his Creator, and can maintain it if he does the good in Gen 3:22. It is also obvious in Gen 10:5,21,31,32 that God separated man into territories in order to preserve their created image longer, as Gen 11:8.

There is a difference between a *contract*, as with Satan for the first death for all mankind (Gen 2:17), and a *covenant*, as for those who no longer live for themselves but for Him who died on their behalf (2 Cor 5:15), taking their sins into death in their place or on their behalf (2 Cor 5:21). A *covenant* with Messiah is a compact, giving one's life and deeds to deliberately follow the Son. But a *contract* with Satan for the first death has nothing to do with obeying or not obeying Satan. This *contract* is already a done deed. But a *covenant* is a compact with Messiah to live deliberately for Him, for His purpose, contrary to the world's contract with Satan.

A *compact* is a willing agreement between two or more parties. A compact is made by connecting or combining together, as with our Master it is life for life in an

agreement. 2 Cor 5:14 — He died for us so that a covenant is made, in a compact. He died for us, not in order for us to vow or swear to something, but having received faith (Rom 10:9,10,17) and love (Rom 5:5), we will no longer live for ourselves, but for Him who willingly gave His life to die for us. This is only possible through baptism into the Body (1 Cor 12:12-13), which is a community of believers who are fulfilling the covenant in love (1 Jn 3:14,16,23; Jn 13:34-35; 17:10,11,21-23).

Can you even think of anything other than the reciprocal life for the One who took our sins upon Himself and went into the place of torment? (Lk 16:28; 2 Cor 5:21)

Reciprocate, reciprocity, reciprocal — a mutual exchange in fellowship and communion which was initiated by Him. But also we give ourselves to Him to be led by Him in a reciprocal relationship — we love Him back (Ps 116:12) in a reciprocal affair of affectionate attachment (1 Cor 16:22).

*Compact* means 1 Cor 6:17 — joined together in a covenant relationship to live for Him by His Spirit in us.

Christians can't live this life as there is no way and no place possible for them to serve Him (Jn 12:25-26). They have to renounce Christianity and receive Yahshua and be baptized into the Body of Messiah. There is no way in Christianity for a Christian to live no longer for himself, but live for Messiah. There is no place for them apart from renouncing their Jesus and accepting the true One (1 Jn 5:12-20).

Who would think he was good enough to void his contract with the second death? No man can even avoid the first death, since his own righteousness is tainted with sin, so it would be as a filthy rag as far as redemption is concerned.

### **Two Ways to Void the Contract**

So there are two ways to escape the first death sentence in Gen 2:9,17,

- 1) Jn 5:24 — passing from death to life;
- 2) Jn 3:18,36 — bypassing the first death to go straight to the second death.

The second is what the Beast and the False Prophet will do (Rev 19:20), and so it will be for all who reject the sent one (Lk 10:16; Jn 3:18,36; Mt 10:40-41; Rom 10:14-17; Lk 19:10; 2 Ths 1:8).

Jn 3:18, as Rev 21:6-8, is the coward who remains in his unbelief, his untrusting life, but now he is no longer under the first death sentence, but is transferred to the second death sentence for rejecting the Word of God enfleshed in the sons of God (Jn 17:3,8,15,18,20). This applies to whoever has the opportunity to believe on Him through a sent one or a righteous disciple (Mt 10:40-41; Jn 18:37; 7:17-18), or who hears the prophecy in our assembly (1 Cor 14:25; 1 Pet 4:11). 1 Cor 14:24-25 — The day will come when this will happen, when Heb 3:6 is true, as the High Priest is over our house (not as Rev 18:5).

[There will be so many Jews saved (Gal 3:28-29). Zec 12 and 13 will be those who have heard of the twelve tribes and have envy and jealousy, as Paul prayed that we would provoke in them, that the remnant of the Jews will see Him whom they pierced, and one third will be saved to restore the twelve tribes in the next age to fulfill the promise made to Abraham (Gen 15:17-18).]

So there are two ways that a man can annul the contract with Satan, the first death sentence:

- 1) Jn 5:24,
- 2) Lk 10:16, as Jn 3:18,36, Acts 13:45, and Rev 20:10.

Man is only sentenced to the first death. No one without man's folly will be sentenced to the second death.

Rev 20:12-15 — All whose names are found in the Book of Life lived in keeping with the covenant of conscience (Gen 3:16-22), and as Noah and others of the nations lived, including Lot. Rev 22:11 calls them *righteous* (Gen 6:9; 2 Pet 2:7-8), not *holy* as Abraham. More than likely, Abraham was righteous before he was called to be holy.