

The Three Eternal Destinies #197

Worthy of their Destiny

What is the Difference?

The second death for believers is found in Rev 20:6 and 2:11, and alluded to in Rev 3:5. In order for them to overcome and “not be hurt by the second death” the letter of Revelations was written to the churches (Rev 2:11). It is not written to the Gentiles – those not yet in the Commonwealth of Israel – who have yet to overcome as Rev 21:7 states. Rev 21:8 speaks of the disbeliever and the coward who do not overcome fear.

Christians say that the second death in Rev 2:11; 20:6; and 3:5 is the lake of fire, as in Rev 20:14-15 and 21:8.

Second is #1208, meaning second in time and place — that which comes after the first. The *second* death means another death after the *first* death; one that is next after the first. The second death is the place of final punishment that one is sentenced to at the judgment. The first death sentence is Gen 2:17. Rev 20:15 — One whose name is not found written in the book of life is thrown into the lake of fire, which is the second death for the nations.

Rev 20:10; 19:20 (Mt 25:30,34,41) – The difference between the “unprofitable servant” of Mt 25:30, who is cast into the outer darkness, and the “accursed one” of verse 41 who is cast “into the everlasting fire prepared for the devil and his angels” is the difference between the second death for believers in Rev 2:11 and 3:5 and the second death for the nations in Rev 20:14-15 and 21:8. This parallels the difference between “the kingdom prepared for you from the foundation of the world” (Mt 25:34) and the “Kingdom of God” of Jn 3:3,5. The second death for believers is Rev 2:11 and the second death for the nations is Rev 20:14.

What is the difference between the overcomers of Rev 2:11 and 3:5 and those of Rev 21:7-8? The second death in Rev 20:6 is the “everlasting” death. That is, it is age-

lasting – lasting only for the next age, not the eternal age. The subject and content in Rev 20:4-6 is the holy ones who were worthy to judge and rule with Messiah. The second death here is for the holy ones who did not overcome. That death will have power over them, or to put it another way, they will be *hurt* by the second death, which is what Rev 2:11 says. The second death is, or could be, the result of a sin unto death in this age in the Edah (1 Jn 5:16-17). Otherwise, Rev 2:11 and 3:5 are “works salvation.”

The second death for the nations is the eternal death of torment in the lake of fire. It is for those who reject the gospel or who do not live in accordance with the everlasting (age-lasting) covenant of conscience (Isa 24:5, Gen 3:16-19,22; 9:1-7; Rom 2:6-10-12-16). The second death (Rev 2:11 or Rev 3:4-5) for the believer (disciple or holy one) is for all those who do their work out of rote and not from love and faith. This is how the Ephesians and the many in Sardis worked (Rev 3:1-5).

First Love

The first love is the love that Paul spoke of in 1 Cor 16:22. The curse is the second death for believers, which one incurs after having been cut off from all grace and having been opposed by God. He opposed those who fell away from their first love. They grew proud as the Laodiceans did. They thought they had it made. In their eyes they were already worthy of the Kingdom (Rev 3:17), where only the overcomers have the right to rule with Messiah (Rev 3:21) in the next age. This is as Paul warned the church in Corinth in 2 Cor 11:2-4.

The term “first love” in Rev 2:4, as Paul said in 2 Cor 11:2-3, means a love of simplicity and purity, which Paul told the Ephesians not to lose in Eph 6:24, and that Eph 5:22-33 explains. It is the same unselfish love (Jn 13:34) as our Master had. It is love in which there is no thought of self – the submissiveness on the church’s part to her husband out of due respect for Him and due to His love for her.

First love is the love of espousal. It is the simplicity that is in Messiah: the simplicity and purity of marital love. First love is the response of love to love. First love is the love that has abandoned all for the One who abandoned all. It is life for life.

Creeping Things

The creeping things that creep into our lives make us no longer live for Him (2 Cor 5:15), but for ourselves in that area. They end the abandoned life we lived when we had our first love. The creeping things that have crept into our lives smother our first love. They are things that would not have crept in or been tolerated at first. They separate you from your own espoused husband, your bridegroom (2 Cor 11:2-3), “...but I fear lest somehow as the serpent beguiled Eve in his craftiness your minds may be corrupted from the simplicity that is in Messiah.” *Craftiness* is #3834 and *simplicity* is #572 — purity, faithfulness, and sincerity.

In Isa 58:13 *pleasure* is #2656,¹ which in the context is the will and desire to do your own thing, to please yourself, to carry out independent action, to take delight in doing your own thing, not His. *Desire* in Jms 1:14 is #1939, a longing for what is forbidden. Natural desires can be perverted by the evil one’s ploy as predator (Gen 3:6). He preys upon the active and individual desire resulting from *pathos* (#3806),² the diseased condition of the soul (Jude 1:16). These vile affections (*pathos*, #3806) of Rom 1:26-27, Col 3:5, and 1 Ths 4:5 give rise to violent impulses (#3730, #3715) to satisfy their lusts and cravings.

Pathos (#3806) is a condition, an iniquity that is either innate or acquired, out of which various aberrations spring – or lusts or desires springing from the acquired condition of the soul. These lusts dishonor those who indulge in them and cause the innocent to stumble, and to acquire these same spirits which disease the soul, which

¹ #2656, *chephets* — delight, pleasure, desire, longing, that in which one takes delight.

² #3806, *pathos* — depraved passion, vile passions.

causes (conceives) the outward action (Ex 20:5-6). Many of these acquired desires are accumulated in childhood. They are passed onto the child as inherited weaknesses, tendencies, and are acquired by them through parental influence.

The First Death was Made for Man (Not the Second)

Mt 25:41 — Our Master said that the second death described here was reserved for Satan and his angels. This meant that Adam's sin could be remedied by the first death, since God gave him and his descendants the second covenant of conscience to live in accord with (Gen 3:16-19,22). The first death was created for man. The second death was created for Satan. Heb 9:27 says the first death is for man. Man is appointed to die once and go into death to pay the wages of his sins – and the names of those who have the worth to pay for their sins will be found in the Book of Life. That is, those who are worthy of a second life and not worthy of the second death. They were found worthy. They were able to pay for their sins by the first death sentence, as Noah, Lot, and others who were found to be righteous. Rev 22:11 — They were righteous *still*.

To be worthy of the second death a person must become morally rotten, without any worth to be able to pay the wages of his sins by the first death. Adam and Eve were sentenced to the first death by Gen 2:9,17; 3:1-13. This came upon them by the clever deception and cunning of Satan, but Eve knew better (Jms 4:17). It is sin to know the right thing to do and not to do it. Eve knew the right thing to do but didn't do it (Gen 2:9,17; 3:2-3). She was fully accountable unless Adam had sinned greatly by not caring enough for his wife to inform her of the consequences of eating from this forbidden tree's fruit (Gen 3:6). But since Adam *did* tell his wife (Gen 3:2-6) the consequences of eating the forbidden fruit, her desire was used by Satan to tempt her unto death.

Jms 1:14-15 is the first death, even as it is applied to the redeemed people (Jms 1:12). Eve was drawn away from her husband by her own desire. She was enticed and after this desire was used by Satan, the seed of sin was conceived and brought forth the

death penalty – the first death penalty – which means being sentenced to the first, temporal death (#2288). For us, 1 Jn 5:16 is as 1 Cor 11:30. When Adam sinned it brought mankind under spiritual death and physical death so as to die and go into Sheol, or death (Heb 9:27).

This death sentence in Gen 2:17 was a temporal death, as long as they kept the covenant with God through conscience (Rom 1:18– 2:16), as detailed in Rom 2:6-10 and 2:14-16. When our Father made man He shared His own image and likeness with them, which made man far too superior and significant, as His highest creation (Ps 8:6), to cast him off to never exist again.³ God created into man, breathed into them, an eternal soul – intellect, will, emotions, and an absolute consciousness. So God gave man the hope of life after death, although God had already established the first death sentence.

Indispensable Man

For man's ultimate purpose remains (Gen 1:26-28) to colonize to the far reaches of the universe (Ps 8:6), and each human being will exist beyond their physical death to find their destiny in eternity. For the natural man his destiny is found in Mt 25:34,41,46; Jn 5:28-29; Rom 2:6-10,14-16; and if a person's name is not found written in the book of life his destiny will be the second death. Otherwise, his destiny will be among the nations (the Gentiles) who are saved from eternal death by being able to afford to pay for their sins, which they have committed during their physical lives, from birth to death. Heb 9:27 is the judgment that will determine their eternal destiny (Rev 20:12-15).

So, since man is indispensable to the creation, his Creator found a way to save fallen man by his own works, his deeds, which show forth his character, either unjust and filthy, or just and righteous, as Rev 22:11 says. This is speaking of unredeemed

³ But Gen 6:5 does say He was sorry that He made man. Maybe He suffered that His labor was in vain (Gen 2:2).

natural man of the nations. That is, unredeemed by the blood of the Lamb. But the holy of Rev 22:11 are redeemed man — the spiritual man making up His holy nation. The blood of the Lamb redeems them.

Both the naturally righteous man of the natural nations and the spiritually holy men of the holy nation are indispensable to their Creator and Redeemer. God was and is incapable of dispensing of man, His highest creation, created for His ultimate purpose, His eternal purpose (Eph 3:15). The holy are as Isa 62:12 says, *Derusha* — essential, wanted, and needed — just as God found Noah and his family and provided salvation from the flood to start again (Gen 9:1-7). All who lived by these words, as an extension of Gen 3:16-19, would retain their likeness of God (Gen 3:22) – although the three sons of Noah would be separated into their own groups (Gen 10:5,20,31-32).

Gen 3:22 is undeniably for man, as Rom 1:20 says. Men will be without excuse when they stand before God at the judgment. Gen 3:22 is the natural law, and 1 Cor 11:14 is for mankind also, as well as Rom 2:14-15. So we know that the Creator, our God and Father, did not create that which is described in Mt 25:41 for man (Rev 20:10), not even for the beast and the false prophet – but they had an undeniable and indisputable knowledge of good and evil.

God Acted to Free Man

God acted when Adam sinned to free him and his descendants from the eternal torment of the second death where Satan and his angels had already been sentenced. Man was not sentenced to this second death, but only to the first death – as all mankind was sentenced after Adam fell. Heb 11:13; Jn 3:13 — Even Abraham went into death, called “the bosom of Abraham” to pay for any sin he may have committed without a sacrifice to make atonement for it. No one ascended into heaven and was with God before Messiah died and went into death for the atonement for all who trusted in God (as Abraham had), rose again, and ascended. After Abraham, the nature of the true God

was made clearer, and it became clearer and clearer through the establishment of Israel, then the nation of Mt 21:43, and will reach the full light of dawn through the restoration of Mk 9:11-12, which will be the light of Lk 1:79.

Since Messiah has come (Jn 3:17-19), all who have heard the clear message of the truth about God and His Son are judged to the second death if they reject it, since they have heard. Then countless other millions have never heard and are judged by their deeds. So whether one has even heard or not, the choice of each person's destiny is theirs alone. It would have been better if one would never have heard than to have heard and not responded to the good news, or to have rejected it (Jn 3:36; 2 Ths 1:8-9).

So human beings were too precious to God just to be abandoned without hope of living according to the standard He had for them to live by, in order for them to have a second life, which is eternal (Gen 3:16-19,22; 9:1-7; Rom 2:6-7,10). Rom 2:10-16 — Paul said here that since the religious system in Israel was corrupted, as all other religions of the nations are, there was more hope attaining to a second life by living according to the natural law and than by living according to a corrupt religion (Jn 9:41, 1 Jn 2:4).

The Gift of the Knowledge of Good and Evil

For the Holy, knowledge puffs up, but works of love build up the Body for His habitation for all eternity (Jms 1:26; Rom 2:3,17-24). The gift of the knowledge of good and evil (Rom 2:14) was a marvelous gift, but it also brought with it such a great responsibility. Man was given the capacity to make choices, with the possibility of making the wrong choices – even choices that hurt or destroy another person's life or his character, or damage his livelihood. This is what both unjust businessmen and unjust politicians do by their unjust business practices and unjust laws. They ruin other people's lives just as surely as the filthy sexual perverts of society do it.

So, the second death is only for Satan and his angels, and the ones who allow themselves to be led astray from the knowledge of good and evil. Rom 1:20 — Obviously and indisputably and undeniably the knowledge has been given to man that would disallow them – if they would live by it – to sin the kinds of sins that hurt, damage, and destroy others for their own selfish gain or pleasure. All have sinned, as Paul says in Rom 3:23, and no one will get away with it either, for all sins will be accounted for. Some sins can be atoned for by a person's own first death, but other kinds of sins cannot be atoned for by the first death or even the second death (Rev 22:11). This corresponds to the old Israel sacrificial system, which Num 15:22-35 shows which sins could and couldn't be atoned for. Such will remain filthy or unjust *still* for all eternity.

So, the second death for the nations is described in no uncertain terms in Mt 25:41, just as the second life is described also for the nations in Mt 25:34 and verse 46. Revelation gives us the picture in Rev 14:10-11; Rev 20:10,14; 21:8; and 22:15, how the wicked are tormented day and night, forever and ever. The smoke of their torment goes up forever and ever. Rev 14:10-11 — This is the final warning before the end – of both Christianity and the whole world (Rev 18:8,10; 19:14-20).

Christian theology says that Rev 20:12-15 is the final judgment and all whose names are not found in the Christ's book of life – that is, who are not Christians – are thrown into the lake of fire. But what they do not know yet is that *they* are the ones who will be thrown there first, after they are killed, burned to death by literal fire beforehand (Rev 17:16-18; 18:8,10). Rev 18:1-7 describes Christians in that day that is coming.

In Rev 20:6, blessed are those who overcome all their inherited iniquities (Rev 2:11; 3:4-5) as Paul said in Phil 3:10-11, which speaks of the first resurrection of those who are worthy to rule with Messiah in that day. To attain to the first resurrection means overcoming all that could have distracted one from his or her first love of total surrender, and abandonment of all that could have kept him from the water of life (Rev 2:11 and 21:6-8). Rev 2:11 is speaking of our life in Messiah in the Body – the

Community – and Rev 21:6-8 is the overcoming one must do in order to be saved in the first place to express one's first love for the Savior. Rev 2:11 is the continual love expressed as Phil 3:9-15.

The Two Kinds of Second Death

What is the difference between the two kinds of second deaths, in each category? Rev 20:5 expresses that not all disciples will attain to the life in the Kingdom after the first resurrection and judgment (2 Cor 5:10), which is for all who have and don't have a part in the first resurrection. 1 Cor 9:24-27 — The goal of obtaining a prize is sought by those who desire a part in the first resurrection. Rev 20:6 refers to those in Dan 12:2,10. The second death in Rev 20:6 is the one for believers. This is not referring to unbelievers who do not overcome the obstacles holding them back from the water of life in the first place. Rev 21:6-8 — Those who reject the gospel are as Acts 13:45-48 and Jn 3:18-19,36. Their second death is described in Rev 20:14; 21:8; and Mt 25:41.

The second death of Rev 20:6 is the second death of those who are as 1 Cor 3:15 and 1 Cor 16:22, therefore not worthy of Messiah and His Kingdom (Rev 2:26-27; 3:4-5 and 21-22). The two kinds of overcomers are Rev 21:6-7 and Rev 2:11,⁴ and the two kinds of second deaths are for those who don't overcome. The second death for believers is age-lasting, for the next age, until one pays the last cent (Mt 18:34-35; Heb 6:4-6; 10:26-29; Jms 5:19-20; 1:21). If one does not overcome he has no inheritance in the millennial reign of Messiah (Rev 3:21), and his name is taken out of the Book of Life of the Kingdom (Rev 3:5; Dan 12:1-2). The names of all disciples are recorded there who have obeyed Mk 10:29-30 "for His sake and the gospel's sake" in order to gain the eternal life the rich young ruler sought for but did not find in the Master he would not trust (Mk 10:17).

⁴ Overcoming to drink the water of life in the first place, and then overcoming to prove faithful to the end.

Their names are not removed from that book of life if they keep their first love for our Master (1 Cor 16:22). First love is the love they had when they heard the good news of salvation and abandoned all to become His disciples (Lk 14:26,33; Jn 12:25-26; Mt 10:37; Rom 6:2-5). Jn 8:51 — “Taste death” is to see death and means to be “hurt by the second death” as Rev 2:11 says.

In Rev 20:6 and Phil 3:10-11 we look forward to life with Messiah in the first resurrection. This will be in the next age after the first resurrection and judgment of the holy (Mt 25:14-30), where we will rule the cities of the world (Lk 19:13-23). So the blessedness in Rev 20:6 belongs to those who have their part in the Kingdom (Rev 3:21). They qualify to function as kings and priests in His Kingdom in the next age, as they are now functioning as a foretaste of in this age (Rev 1:6; 5:9-10; 2:26-27; 3:4-5), for they are worthy.

The second death is for those who deserve it. They are not worthy of either the second life in the nations or the second life of the holy. For those of Acts 13:46-48, who count themselves unworthy of eternal life, their second death is described in Mt 25:41, Rev 20:10 and 19:20. As Rev 2:11 applies to us, the holy, Rev 21:6 applies to the unsaved – those who do not overcome to respond to the words of life they hear will each go to the second death for their category. Those who do not overcome as Rev 21:7 are the cowardly and unbelieving of verse 8. Rev 2:11 is for the foolish virgins who do not go to the throne of grace. They are the disciples who are not humble, and God opposes them (Heb 4:1; Jms 4:6-10; Rev 17:14; Mt 24:40-41; 15:1-13).

The Timing of the Time of the End

Those worthy of the nations are found in the Book of Life in Rev 17:7-8. This is the same Book of Life as the one in Rev 20:12-15. The righteous of the nations will not be deceived by the beast (Rev 14:9). They will either escape or be beheaded. Mt 25:40 – They assisted the Male Child, “these brothers of mine” (Mt 25:34-40; Zec 14:16). The

woman (the Edah) has already fled to the wilderness by the time of Rev 17:7-8, and the Male Child is being slaughtered (Rev 6:9-11). All who care for them are being killed. They do not take the Mark of the Beast. Their names are in the Book of Life from the foundation of the world (Mt 25:34). Rev 13:7 is the Male Child who were sent out into the world as the woman fled into the wilderness (Rev 12:1-6-17). Rev 13:8 – “All” implies that the righteous have already fled or been killed.

Rev 14:10-11 are not those who escape (Zec 14:16), or those who are not deceived (Rev 17:8). Christianity in Rev 17:6 is drunk on our blood in the last days – before we flee. She is burned right after the Male Child is sent out (Rev 14:8) which is the last call (Rev 18:4) before Rev 17:16-18.

This is not absolutely clear yet, since Rev 14:8 is speaking of the future or past – “is fallen” seems to indicate that she is still on the back of the beast, and Rev 17:16-18 is not past since the woman probably won’t take the Mark and is burned before it becomes mandatory. That is, unless the beast knew she would not take it and had her burned, so as not to coerce or influence the rest of the world not to take the Mark of the Beast. This is after she realizes who he is. By the Christian coalition she uses her clout to play her way to be the great merchants of the earth.

Only when she no longer supports the beast (when she “falls away”) is the beast revealed to the world. But he is revealed first to the harlot woman of 2 Ths 2:3. Then he bucks her off; no longer does he need her political clout as he is in absolute power in Rev 17:16-18. She restrained the beast (2 Ths 2:5) and he would no longer allow her restraint after he gained what he wanted. He could no longer be restrained by her reigns of Rev 17:3. So, he came up with a great plan, as did Jehu, to burn the worshippers of Baal.

Christian Theology and the Final Judgment

Christian commentaries teach that since Rom 3:23 says “All men have sinned and fallen short of the glory of God” that the opening of the book in Rev 20:12 means all who are not Christians are thrown into the lake of fire. They are those whose names are not written in the book of life, and the lake of fire is therefore just punishment to those who never have heard of the God of Abraham, or the gospel, and could not by any means be baptized into the reality of the Father, Son, and Holy Spirit. They never heard the many other words or Acts 2:40-41 and never saw the reality of Acts 2:42 as a witness of the kingdom (Jn 13:34-35; 17:23; Mt 24:14).

Christians say it is just punishment because God is just and could never do wrong, but who is the god they call just? And what just punishment is due the righteous in Rev 22:11, who will be just *still*? Certainly not burning in the lake of fire along with the unjust and the filthy.

As Christian theology teaches in Rev 21:8, “all the unbelievers” are destined for the lake of fire for eternal death after the judgment of Rev 20:12-14. And all whose names are not written in the book of life of Rev 20:15 are judged according to their works (verse 12) and are shown to be worthy of endless death because of Rom 3:23 and 6:23. So why the judgment? They say it is just because they need to be shown to be worthy of the second death. But at the judgment they say no one could be found written in the book of life for they think that “book of life” and the Lamb’s Book of Life are the same.

The first death is physical dying and when one dies his or her soul goes into death, as Acts 2:24 speaks of a place where departed spirits and souls go and are kept until the resurrection (Heb 9:27; Gen 2:9,17; 3:1-7). Gen 3:16-19 — This is the only way to prevent another death after the first death, called the second death, which is eternal. The death of Gen 2:17 is the remedy for transgressing the command, and ends with the

judgment of Heb 9:27. That is, the only remedy for those who do not know Messiah is to live in such a way as to retain enough human worth to be able to pay the cost of one's sins in his own death (Rom 6:23), in order to retain his name in the book of life and have a second life, which is never ending, or eternal (Mt 25:34).

Rev 17:8 implies that there *are* some “whose names are written in the book of life from the foundation of the world,” which are those righteous ones of Mt 25:34. But the holy ones who are as Jn 8:51 and 2 Cor 5:8 will not see or taste or be hurt by the second death (Rev 2:11). The holy *can* “taste death” by the judgment of 2 Cor 5:10 if they are found not worthy of the Kingdom (Rev 3:4-5; 3:21) because they were not diligent to overcome the things that hindered them from reaching their fullest potential in every aspect (Eph 4:12-16; 2 Cor 5:8-11).

Heb 10:12-13 is a mandate, an authoritative command to God's holy people to put all of His enemies under His feet (which are their feet).

Knowledge puffs up, but works of love build up the Temple. Knowledge “don't do no good” without Rev 19:8.

Rev 17:8 speaks of those whose names were not in the book of life from the foundation of the world (Mt 25:34). 2 Ths 2:12 — It is not that they did not know, or that they were unaware of the beast's certain eternal destiny (Rev 14:9-11) shared by all those who follow him.

The woman in Rev 17:5-6 is “mystery Babylon.” She is drunk with the blood of the holy ones. Mt 24:21-22 — Christianity will be so powerful in those days of the uniting of church and state (Dan 2:43). Rev 17:6 – You can see the woman's hatred for the other woman who flees in Rev 12:6. Then the 144,000 are sent out to be slain as a lamb (Rev 6:9-11) until Rev 11:7, when the two witnesses are slain. In Rev 17:6 you can see the vile hatred of the spirit in the mother of harlots – the Roman Church/Christian Coalition, which includes all her daughters who have come back to her. Rev 17:2,16-18; 19:1-3 — As soon as she is burned alive in Rev 17:17 she is cast into the lake of fire,

obviously, since Rev 19:3 is in the present tense: “Her smoke rises up forever and ever.” It seems that the woman here is the first to be cast into the lake of fire, even before the beast and the false prophet are in Rev 19:20.

In Rev 18:21-24 you can see the great coalition of the merchants of the earth (Isa 23:8; Jer 51:7,8,45,46).