

The Three Eternal Destinies of Man #196

The Premise

What is the premise upon which the Three Eternal Destinies of Man is based? A premise is a proposition upon which an argument is based or from which a conclusion is drawn. The Three Eternal Destinies of Man has to have a premise. We haven't totally made it clear yet.

Although the natural man cannot receive the things of the Spirit, as Paul said in 1 Cor 2:14, that inability does not mean that he cannot do good (Mt 25:34,46). Gen 3:22 is for the natural man, pertaining to how he should live (Gen 3:16-19; 9:1-7; Rom 2:6,7,10). Human beings who are not the holy of Rev 22:11 can do good.

Such good deeds, although they are commendable, cannot save natural man from his first death sentence, for all have sinned, as Rom 3:23 says, and Rom 6:23 says death is the wages of any sin. So, no manner of doing the good and not doing the evil in Gen 3:22 and Rom 2:6,7, and 10, will save a man from the consequences of sin, even the sins that are not so grave as those in Rev 21:8, which merit the second death sentence.

Sin is sin and the wages of sin is death (Gen 2:17). All man's good deeds, which are taken into account in Rev 20:12, did not save him from the first death. Why? Because it is given to all men to die once and then face the judgment (Heb 9:27). The righteousness of man cannot save him from the first death sentence, but does grant the worth to pay for his sins in the First Death. All sin has to be paid for one way or another, so how can a man who has never heard of Messiah pay for his sins? It is a question of whether he has enough worth left in him when he dies to pay for his sins in death.

There has been no second death sentence for man, but only for Satan and his angels (Mt 25:41). But all mankind has been sentenced already to the First Death and only Messiah's death can free a man from this sentence (Gen 2:17), and only by man's own worth or righteousness can his first death pay for his sins (Rom 6:26). Only if a man

has left in him enough human worth can his own death sentence or time in the first death pay for his sins. A man must have some worth in order to be able to pay sin's wages, as Messiah had perfect worth to pay for the whole world's sins (2 Cor 5:21). He paid the wages to pardon us from our sins and from the death sentence they deserved.

Only the righteousness of God imputed to a man can save him from the Second Death. Man's righteousness cannot be compared with God's righteousness, which Abraham received. It was imputed to him by God (Rom 4:3). A man's own righteousness is like filthy rags as far as sufficing for God's righteousness imputed to a redeemed man. A natural man's own righteous deeds, doing the good he knows in his conscience, has no more value than filthy rags as far as pardoning his sins and giving him fellowship with God. No matter how good you are, your deeds cannot save you from the First Death. They cannot pardon sins. Only Messiah's death can pardon sins, or God would have just left man to fend for himself, to try and try in vain to save himself from the wages of sin in Gen 2:17.

Rev 20:12 is the judgment after the first death, which determines a man's eternal destiny — either the second life or the second death. There is no righteous person in the world who can escape the first death sentence apart from Messiah. But if Paul meant Rom 3:9-20 exactly as he wrote it, unqualified by a context, then someone is a liar. In order to understand what he meant, you must realize that he is quoting Psalm 14 and Psalm 53. This is why it says in verse 10, "as it is written," for it is speaking of the *fool* who says in his heart there is no God.

The *fool* says in his heart there is no God, but all mankind does not say this. The man who can still be taught by nature doesn't say this (Rom 1:18). It doesn't mean that fools say in their heart the literal words, but they say it by the actions they do, as if God did not see them and as if there would be no judgment. Lot was righteous, wasn't he? Therefore, there was someone righteous. And Noah, in his own generation, was

righteous. But Rom 3:10 says there is *not one* righteous. So was Paul contradicting the other scriptures, or is there a context to understand?

All mankind does not say there is no God. There were about a thousand more listed in the Bible as righteous. Rom 3:10 says “as it is written” about the fool who says in his heart, “There is no God.”

The natural man can have faith, and he can have righteousness. They can be persuaded by their conscience and they can be the righteous. Our Master said of a Roman centurion, “I have never seen such faith in Israel...” They can have their own faith and their own righteousness. We are saved not by our *own* faith and our *own* righteousness, but by *His* faith that comes to us, which imparts *His* righteousness. There is a faith that has its own persuasion. Your conscience provides the persuasion to do good and to keep a good conscience. You can maintain your righteousness to do good, just as Noah maintained his righteousness to do good.

Rom 6:23 is a premise in itself. It is unalterable that the wages of sin is death. There is nothing you can do about it. You reap what you sow.

“I have never seen such faith in Israel,” our Master Yahshua said of the centurion in Mt 8:10. See also Mt 15:28; 9:22; 8:10; Lk 7:9 — they talk about faith, but it is a person’s own faith, “your faith.” But faith from God comes by hearing, in order to save man from the First Death. One persuasion comes from the conscience and one from a sent one.

The persuasion that comes from the sent one is analogous to what comes from a magnet attracting a nail. Then that same power is infused into the nail and attracts other nails. “No one can come to Me unless the Father draws him,” our Master Yahshua said, which He does through the other nails, as in Jn 13:20. It’s called conductivity. I guess you could say you have to have a direct pipeline to God, which goes to every person who is connected to Him.

We have to have a premise. Unless we establish this premise, people will say we are just preaching works salvation and that people don't need Jesus. We just want to explain that a man cannot work his way to heaven apart from Messiah.

The most asked questions are:

- How can I know the will of God?
- What happens to the heathen?

We can answer the second question. And then we can tell people what to do, and how to be baptized into the Body of Messiah and do His will. But after I was “saved” at the Billy Graham concert Barney and I went home smoking our cigarettes and doing the same things we always did.