

The Three Eternal Destinies #190

After the Falls

God, the Creator of All, made man to live on earth according to His plans for him and His purpose for his existence, as recorded in Gen 1-3.

As we read, man did not eat of the tree of life and live forever, but instead he ate from the tree of the knowledge of good and evil. So man now would die. He would live long enough for his life to be accounted for on the day of judgment in Rev 20:11-15, and, as we read in Gen 3, he was barred from the Garden of Eden and sent out into the world to make it on his own — just the two of them.

The Provision of Natural Law

God gave them the natural law to live by — the knowledge of good and of evil — so now they became responsible for all their actions according to Gen 3:16-19, as spoken by God, their Creator (Gen 3:22). Now man would live his life in hope of resurrection after he died (Gen 2:17), in order to achieve a second life. But if they did not live according to what God spoke to them, they would lose their likeness of Him and be cast off forever and ever, into the second death (the Lake of Fire). Man became a responsible creature, or he could become an irresponsible creature in the likeness of a beast (a beastly nature), without conscience, having it depraved with guilt to the point of numbness.

The mandate now would be Gen 3:16-19. Gen 1:26-28 would be put in abeyance to the fullest extent. Man and woman now must make the choice — how her desire will be for him and how he is to rule over her. Their faithfulness to the knowledge they had been granted would decide their destiny forever and ever — whether they would retain the likeness of God as Gen 3:22 says.

The woman would then be like God in all her actions toward her husband. And if the man, like God, would rule over her for her good, to be like God after the fall, he

would prevent the plague we see today, after 6000 years of feminists and male chauvinists. How could God be so cruel as to give man a hopeless restart with a woman whose desire for her man would be to dominate him? This would be the *evil* she knew, which is distinguished from the *good* she knew. Her desire for him should be to support his authority over her. Rule is a rule of love, to protect her, and to work by the sweat of his brow to give her and his children support.

But in Gen 4:7, we see the desire for man in the evil context of Satan himself. As long as man retained the knowledge of good and evil, he could overcome the deception of the evil one (Rev 12:9; 20:3) by doing the good he knew was right, according to conscience (the co-knowing with God, Gen 3:22).

After the fall, winter set in — the season of the hard struggle (Job 14:14). The season lasts until the end of the age, and what a person does during his short lifetime struggle determines his or her eternal destiny.

Passing out of Death and into Life

There is only one way to avoid this judgment (Heb 9:27; Rev 20:11-15), and this is Jn 13:20. This is how a person who is on his way to becoming an unjust or a filthy person can escape the second death. Or even the one who is still honoring his conscience and is a just person, living according to the standard by which God gave man in the beginning (Gen 3:16-19 and 9:1-7), can only escape the first death sentence in this way, and be counted among the Holy.

In the beginning, God said Gen 2:16-17, but in Gen 3:1-6, they ate from the wrong tree — the tree of death — instead of the tree of life. So after the fall, God gave man (that is, Adam and Eve and their descendants) a rule of law to live by, and if they and their offspring lived by this rule in Gen 3:16-19, they would be worthy of a second life after they had died and been raised again to stand the Judgment. Rom 1:18 - 2:16 determines the eternal destiny of each individual person who has ever lived outside of

having become the Holy of Rev 22:11 through the acceptance of eternal salvation — that salvation spoken of in 1 Jn 5:13, which John wrote to those who had passed out of death and into life.

1 Jn 3:14 (as Jn 5:24, which Messiah spoke) is what it takes to know that one has truly believed in Him. That is why 1 Jn 3:14 was written. If one imagined that he believed, but not according to the standard prescribed in the Edah of God and Messiah, then his belief was in vain, as Jn 2:23-25 or Jn 8:30-47. See 1 Jn 5:13 in the KJV or the original text (before the NU omitted the essence of the verse). By reading what John wrote in the letter of 1 John, one can determine whether he has passed out of death (Heb 9:27) and into life or not. 1 Jn 3:14, validates Jn 5:24, or actualizes true belief. When one reads what John wrote, he can himself determine his eternal destiny. Jn 9:39-41 — If he is one who claims to believe on the name of the Son of God, but can come to the conclusion by reading and deliberating upon the Word that he does not thereby *know* that he has eternal life (as 1 Jn 3:14,16 puts it, with verse 23), then he can know also that he *does not* have eternal life. He can then put his trust in the name of the Son of God in true faith, and believe with his heart (Rom 10:9-10).

In baptism (1 Cor 12:13), one is not just in the community, but in Messiah's Body on Earth (Gal 3:26-29; Rom 8:14-18), preparing for the coming of His Kingdom. A person who never had the opportunity to meet a sent one (Jn 13:20; Lk 10:16; Rom 10:14-17; Mt 10:41) must make his own bed and lie in it throughout eternity, according to Rom 2:6-10. This describes Gen 3:22 to a tee — because there is no partiality with God (Rom 2:11), for a person reaps what he sows (Gal 6:7-8). Rom 2:12-16 — Verse 16 is the judgment in Rev 20:12-15.

Bloodguilt — The Curses on Cain and the Jews

Linking Cain with Satan's sin and consequences (1 Jn 3:12), is just as the curse that would come upon the woman whose desire for man was to overrule him (Gen 3:16;

4:7). In a similar way, Châm brought a curse upon himself by his sin, as did the Jews in Mt 27:25 (Num 35:33). Man was not cursed in the fall of Adam and Eve. The ground was cursed (Gen 3:17-19) so as to be obstinate, as to yield its produce with hard labor or frustrating labor. But later, in Gen 4:11, Cain is cursed to become as unjust and filthy, by murdering the righteous one, Abel. Cain produced an offspring as Gen 6:5, but not as the offspring of Seth, who were very few at the time of Noah.

We can see even to this day the curse of bloodguilt as in 1 Jn 3:12. After the fall in Gen 3:16-19, and after the flood in Gen 9:1-7, there is the curse of the offspring of those who asked for the blood of the innocent one, Messiah, in Mt 27:25. They passed this same curse down to their children's children, until even today, schooling them in the same religious cult that crucified the Messiah (Acts 2:23,36; 3:15; 4:10; 5:30; 7:51; 10:39; Rom 2:17-24,28-29; 1 Ths 2:15; Eze 36:16-23).

Bloodguilt is the guilt incurred for shedding innocent blood (Gen 4:10; 9:6; Num 35:33; Ps 94:21; 51:14; Mt 23:32). Ezra 9:1-7 — Their guilt had piled up to the heavens (Ex 21:14; Pr 28:17). The only way to help anyone who is as Pr 28:17 (such as a Jew who pervertedly thinks that the execution of the Righteous One in Acts 4:10 was a legitimate act of their ancestors, Acts 2:23,36; 3:15, 5:30) is if they are cut to the heart, so that they can be saved. The attitude that the Messiah deserved to be crucified is what worked in them to cry out in Mt 27:25 that the bloodguilt would be upon them and their offspring's heads. They called down a curse upon the whole religious race from that time forward, until the fulfillment of Zec 12:10, Rev 1:7, and Eze 36:26-27. For all the times before this (Eze 36:16-23), the Jews have been and will continue to be under this curse. Rom 11:12-15 will run its course until Mt 19:28. This is the next age.

But in the First Century, about 30 AD, the Jews who were asking for the blood of the Messiah of Yahweh to be upon their heads and upon their children's children's heads were all liars according to Pr 17:4. In the same way Jn 15:18-25 prophesies that Messiah's followers after Him, in whom He dwells, will be hated by liars who listen to

malicious lips. They will be hated without cause, as He was hated and murdered without cause. This was the very thing that the Roman consul was trying to persuade the Jews of in the accounts of the trial before the murder of this innocent Man. So concerning Mt 27:25, in order for the blood of anyone to be upon someone's head, the victim had to be righteous and not guilty. Bloodguilt is the killing of an innocent person, not a person deserving to be executed. Mt 27:25 says, "All the people..." Pilate declared Him not guilty in verse 24, and washed his hands of the guilt that would be laid upon the heads of the Jews. Pilate declared Him a just person. Pilate tried to reason with the Jews in verse 22. His wife warned him that this man was innocent. So the Roman court found Him *not guilty* of the charges the Jews made toward Him.

Lk 23:13-25 — In verse 23, the ones who prevailed upon the rest of the Jews were listened to (Pr 17:4). This kind of liar is included in Rev 21:8 and 22:15. They will all spend eternity in the Lake of Fire — all the Jews who cried out in Mt 27:25, and all who were born of them throughout history, who have the same persuasion about the Messiah.

Pr 17:4 — This proverb presents the evildoer, linking the Jews with the Evil One, as Cain (1 Jn 3:12). They were driven by the same motive — *envy* (Mk 15:10). Since the Roman governor, in Jn 18:39, found no fault in Him at all, this made all the Jews to be murderers, as Satan was a murderer from the beginning, and a liar (Jn 8:44). The Jews (Jn 18:37) were not "of God" since they could not listen to God's voice. They were not of *the truth* (Jn 10:14, 27).

Pilate went out again in Jn 19:4-6, and made it public before all the Jews that Rome, whom he represented, found no fault in Him at all (verse 6).

The righteous listen with care to the instruction of the teacher, and the wicked listen with care to the ruinous speech of the evil man (Pr 17:4). All who are liars, and all who listen to them, are worthy of the Second Death, not worthy of Messiah (Jn 18:37).

This is just an example of the unjust in Rev 22:11. All liars are unjust. Only the ones on the day of Pentecost who were cut to the heart about what had taken place 53 days prior to this message were forgiven from all guilt, even of hearing the lies. They were not necessarily those who cried out in Mt 27:25, but were at least a part of their miscreant religion (Jn 8:44). “Come out of her, My people...” (Rev 18:4; Acts 2:14).

Understanding the Times

So we must understand the times according to Lk 23:31. Evidently this is speaking of the Jews who crucified the Son of God in person, as one person — what will they attempt to do to the whole corporate twelve-tribed nation that is called Israel? Rom 9:8 — The children of the promise are counted as the seed of Abraham (Gal 3:26-29; 3:16; Rom 9:25-32; 11:7-12). Lk 23:31 — Messiah came to create the corporate man, so if the Jews did what they did to keep Him from creating this one new man through His death and resurrection, what will they do now, when they see the result of the suffering of His soul in death (Isa 53:10-11; Acts 2:22-24, 29-36)? Verse 37 — “What shall we do?” The answer is verse 40. The *we* are those who are His people (Jn 7:17) — the new Israel.