

First and Second Death 1

There is a first and second death for believers, and a first and second death for unbelievers. There is a first and second resurrection. There is also a first and second judgment. There are the Book of Life for believers, the Book of Life for unbelievers, the Lamb's Book of Life, the books, a book of remembrance. Some apply to believers, some to unbelievers. If we are to be able to proclaim the good news to people, we must have a thorough, deep and profound knowledge about these things. We must know what death is if we are going to be thankful for our salvation.

The first and second resurrections are tied directly to the first and second judgments, and the books tell us who will be there and where they will spend the next age. At the end of every age there is a resurrection and a judgment. At the end of this age we are in now, there will be a resurrection and a judgment for *believers, those who live in Israel*. This resurrection and judgment will have *no* effect on unbelievers, those who live in the nations (Rev 20:4-6). When one comes out of the nations and into Israel, from being an unbeliever to being a believer, through the waters of baptism, he is sealed with the Holy Spirit until the day of redemption and his name is written in the Lamb's Book of Life to the Holy City (Rev 13:8). Once your name is recorded in this book, it cannot ever be removed (Eph 1:13-14; 4:30; 2 Tim 2:11). It's a fact, already settled. Our eternal salvation is given — we don't have to work for it. Yahshua died to seal and confirm this covenant. He can't change His mind about us, like a dead man can't change his will. It is sealed with the Holy Spirit. Our death seals it also. If you died with Him, you can't change your mind. Your old man died; there's nothing you can do to bring the old man back.

At the same time, his name is written in the Book of Life of the Kingdom. This is the book spoken of by our Master in Rev 3:5. Our names *can be erased* from this book if we do not overcome in this age. This is the salvation that Paul is talking about in 2 Ths 2:13 and Phil 2:12. Its the millennial reign, the Kingdom, to gain the glory of Messiah. Salvation by the Spirit, the Holy Spirit, and faith in the truth, the Word. The Holy Spirit is not going to sanctify anyone but by the Word in truth. In verse 14 he says *for* this salvation He called you through our gospel. We will be glorified with Yahshua in the next age provided that we suffer with Him in this age (2 Tim 2:11-13).

The Book of Life of the Kingdom *can* be erased, but it doesn't have to be. We *all* have to be *raised* in the first resurrection, but blessed are those who have a *part* in it, a part in His Kingdom, ruling with Him. In order to attain to the resurrection from among the dead and have a part in the first resurrection life, which is the resurrection of the righteous (Dan 12:1), the resurrection of overcomers, you have to forget your past. Even your past in the Body. Don't let your past haunt you — good or bad. Recall it only if it will speak to an unbeliever.

So *all* that are in Messiah, those that are living at the time of His return and those who have gone on before, whether in communion or not in communion, will be resurrected at the first resurrection and will stand before Messiah at the first judgment. There the Book of Life of the Kingdom for believers will be opened and whoever's name is not found in the book will not have a part in that resurrection.

There is a first and second death for believers, those who live in Israel, and a first and second death for unbelievers, those who live in the nations. They are different. As Heb 9:27 says, it has been appointed to man to die and suffer death for thousands of years. Death being so horrible, we can't imagine it; only our Father knows and was moved by His compassion to save man from that first death, from the excruciating pangs of loneliness, and also the second death, the lake of fire.

When Adam and Eve sinned, the penalty was the first death (Gen 2:17). It is necessary that we understand completely about this, so that the whole earth can come to know this integral part of the good news. Christians do not know about this. They think that the result of Adam's sin is hell, which to them means the same as the second death (the lake of fire), but this is NOT so. The first death and second death have nothing to do with each other. They are two distinct deaths.

Man was created with a spirit, soul, and a body. These are the integral (forming a *necessary* part of a whole) elements (fundamental, essential component, irreducible composite entity) of a human being. The

body, soul, and spirit were created with intrinsic (belonging to a thing by its very nature) oneness. The essential nature belonging to them is that they would be together and function together, like the Father, Son, and Holy Spirit function together. Once one of these integral elements is separated, you are no longer a total human being as created. The human spirit was created to have intimate fellowship with the Creator. The human spirit is fallen and useless if it is not doing what it was created to do, although the conscience is quickened to know good and evil.

Death is the separation of these main integral elements of man's being. And, more than this, it is the separation from God. When he sinned, Adam experienced spiritual death (spirit separated from God, out of communion, a foretaste of hell). Then, because of that day, he experienced physical death 900 or so years later when his body went into the grave as his spirit and soul (consciousness) were taken out of his body. Even though now his spirit and soul have been reunited to our Father, (because Yahshua rescued him from separation, from hell), Adam's body is still in the earth returning to dust, so he is still experiencing partial death because one of the elements of his personality, of his being, is separated from the rest (Gen 3:19). Being separate from God during the time when the elements of our being are separated is so horrible that we cannot comprehend the torment. This is hell, *sheol*. It is the exact opposite of the unfathomable love of our God. We cannot comprehend either one.

The first death for the unbeliever, when the body is separated from the spirit, comes to an end *after the* millennial reign, at the resurrection of the body (Rev 20:11).

The first death penalty is for all mankind regardless of his behavior because all men sinned. No one ever lived a perfect conscience except Yahshua, so no matter how good you were, the first death is the inevitable penalty that all men are under (except in Yahshua).

There is a remedy for the first death besides Yahshua's death. A person who never knew about Yahshua *pays* for his own sin *and it comes to an end* (Gen 2:17). This first death was all that our Father ever intended as payment for man's disobedience. After this, His intention for man was that he would go to the nations. To insure this would happen, He gave him a conscience to live by the knowledge of good and evil, and an instinctive knowledge of Himself, the true God. Man's conscience was quickened, awakened, in order that he would know good and evil and live by his instinctive knowledge of his Creator (Rom 1:18-19).

All men have the law of the knowledge of good and evil, and the law of Noah. When Adam and Eve sinned, they were given that law in their heart. Sin is knowing the right thing to do and not doing it, so, if a person in the world *ever* sinned, then he is guilty enough to go to the first death. Heb 9:27 says that it is appointed to man to die the first time; he has to pay the penalty for his own sin. No one can get out of this divine appointment except in Messiah.

However, some men deliberately reject that instinctive knowledge of their Creator. The lake of fire, which was intended only for Satan and his angels (Mt 25:41), is man's fate for consciously, on purpose, pushing our Father out of their mind and out of their life; the fate of the second death. So now there must be a judgment, since Rom 1:18-20. Man's conscience and intuition would then lead him to the nations, or to Yahshua if he should hear words of life spoken to him by a sent one (Rom 10:14). But if a man did not see fit to acknowledge God, forcing this instinct or message out of his mind, then the second death is his fate.

Rom 1:18-32 is the reason for the second death. If man didn't suppress truth by their wickedness they would see, and they would not experience the second death. Our Father intended all men to enter the nations aside from those who would be chosen to go to the Holy City. The second death was not for man because God gave him a conscience and instinct, but if a man chooses wrong as in Romans 1, then he receives the due penalty of his error. That is what the judgment is about in Rev 20:12 and Rom 2:16, to determine if a person suppressed the truth and did wickedness or if they obeyed, as best they could under the circumstances of the society in which they lived, their conscience and instinctive knowledge of the eternal God.

Man knows the difference between right and wrong, so his conscience will accuse or excuse him on judgment day (Rom 2:12-16). Everything is written in the books and if a person knew that their deeds deserved death, like homosexuality, malicious gossiping, lying with a callused heart full of deceit, slander, hating God, but they

went ahead and did them anyway because it felt good, they loved it anyway and did it without remorse, then his name was taken out of the book of life (for unbelievers) and the second death is what he received at the judgment (Rev 20:14-15; Rom 2:5,6,9,11).

Lot was not like this. Lot was not called by God for the Holy City, but for the nations (Gen 12:1). Being a man of the nations, uncircumcised, not a part of Israel, Lot still had a conscience that reproved him. Lot made a covenant with his conscience that when his conscience hurt, he turned away from sin. Our Father saw that and rescued him out of that place where he was oppressed by the sensual conduct of unrighteous men (2 Pet 2:7-9) and where his righteous soul was tormented by their lawless deeds. People who lived then didn't have the Law of Moses, but they knew the difference between right and wrong by their instinct, intuition, the law in their heart (Rom 2:12-16). They knew that the deeds of Sodom and Gomorrah were perverted and crooked, but they went against the law in their hearts and did it anyway, hence they were lawless deeds (Rom 1:32). Lot did not give hearty approval to them and therefore escaped judgment. When people have anguish and remorse in their conscience and hate the things they fall into, God will reward them with the nations someday, as our Father rewarded righteous Lot.

We can see how evil Christianity is for saying that all of these people are going to the lake of fire (eternal hell). All men *are* under the curse of the first death, but *not* all are under the curse of the second death if they do not suppress the truth or if they do not reject Yahshua, blaspheming or saying "no" to the Holy Spirit. If someone does reject Yahshua, making himself unworthy of eternal life (Acts 13:46), he chooses against eternal life; therefore he **CHOOSES** eternal death. For this person there will be no remedy, no mercy at the judgment. Jn 3:18 and Rom 10:14 and Lk 10:16 go together to see why they are judged already.

Every man is answerable to God because He has put the knowledge of Him in their heart, and instinctive knowledge of Him, therefore he has to suppress the truth in order to do what he knows is not the right thing to do (Jms 4:17; Rom 1:19,32).

Now there is only one way out of the first death, which is eternal life. The only escape is Yahshua (Jn 5:24). Rom 3:21 — Now there is an escape; there is a righteousness revealed apart from the law. Before this in the world, a person's only hope was that they would somehow pass that inspection at the judgment and go to the nations, after they had experienced death (Heb 9:27). But now one can be a part of the bride by faith in Yahshua apart from the Law (Gal 3:2) by hearing and responding to the good news (Rom 3:20-21; Gal 3:13-14). Eze 18:4 — *the soul that sins will die*. In old Israel, regardless of how much sacrificing they did, they still had to experience the first death until Messiah came to them in death (Rom 5:14; Eph 4:8). Then, when they sinned, if they failed to sacrifice properly, they were subjected to the second resurrection judgment (Yahshua in this case did not lead them out of death in His train). Gal 3:19 — The law was added because Israel, like the nations around them, was transgressing beyond the first death penalty, and sin needed to be defined and specified. Abraham, like many before and after him, did not go beyond the Gen 2:17 death. So sacrifices had to be offered perfectly enough for God to cover the sin (Ps 51:16-19). So, if they failed to obey the law perfectly, then they had the law of sacrifices to escape the second judgment in which they would be judged worthy of second death or the nations (Ps 19:7-14).

There was a way out of the second death, but not the first. Every Israelite must die the second death for his own sins, unless he offered an animal that was suitable enough for that sin. These were *sins*, violations of the Law, not inherited sin, but *sins* that passed the penalty of the sin of Adam which was the first death (Gen 2:17; Heb 9:27). He was worthy of a second death if he did not have reverence in his heart for YHWH and His law and laws concerning animal sacrifice.

The law was added to the Abrahamic covenant (Gen 26:5), because of transgression past what a truly circumcised Israelite would do. The sacrificial system was given because of the law arousing sin, awakening the desire within to sin (Rom 7:13; 8:3). The nations had no sacrificial system so their first death covered their sins, and their consciences excused them and accused them on the day of judgment (Rom 2:15-16; Rev 20:12-13). But Israel did have the sacrificial system, so they are held more accountable than the nations and are under

stricter judgment.

The law of sacrifices pointed to the day when Yahshua would be the sacrifice on the cross. The animal sacrifices could not take away the sins but covered them until Yahshua came. The law and the sacrifices revealed the heart and intentions of a man in how he responded to the law and how he selected his sacrificial substitute (Ps 51:16,19).

If a man did not sacrifice and confess his sin, the sin was not covered. So, he must die the second death, or at least be judged for his obvious failure to offer an acceptable sacrifice to cover his sins, even for unintentional sins if he refused to sacrifice the BEST of the flock to pay the ransom for him. This would be an even greater sin for not respecting YHWH his God (Mal 1:13-14). But if he committed a sin as Ps 19:13 says, “the great transgression,” then Num 15:30-31 was his fate, which is the second death, in addition to the first death. For this man did not take heed of the warning of the Law (Ps 19:7-11; Rom 2:12,13,17-24; Ps 51:16,19).

The law was added to the Abrahamic covenant because of transgression beyond the inward law of especially a circumcised *heart* and conscience. The knowledge of good and evil was quickened in the circumcised Israelite. The sacrificial system was part of the Law because of *mercy* to those who broke the inward and outward law, in violating their conscience, which went past the first death sentence of Adam to the second death sentence for which there was no remedy and no end (Rom 5:20; Gal 3:19; Gen 2:17; Rev 20:15). The only remedy for the first death was a person’s own life because all sinned in Adam (Rom 5:12,18). Now, in the establishment of the New Covenant, no one but Yahshua could take a man’s place in order that he would not have to die even the first death (Jn 5:24). In the old covenant, Yahshua could not substitute for their sin inherited in Adam because it was appointed for all men, including Israel, to die once. So men had to wait in that death until Yahshua came to validate all their righteous sacrifices, which had been the provision under that covenant for their sins which could otherwise have caused them to go into yet another death. Even Yahshua Himself, being a man, died once and now we die His death (Rom 6:2-4). *If a person in Israel lived by the Law in his heart before Sinai (Rom 5:13), their bodies would also be resurrected at the first resurrection with the New Testament saints.* In the same way, after the law came because of transgression, the Law Covenant, if men sacrificed acceptably, in faith, trust and obedience, they too would share in the first resurrection with the New Testament saints. If not, they will have to go on to judgment (Rom 9:6; Rev 20:11-15). Yahshua was the end of the sin covering sacrificial system for old Israel when He came to take away sins (Heb 10:11; 9:25-26). The object of their faith was not the Law itself, but YHWH Himself, the law-giver. The faith justifies is faith in Him (Rom 10:4; 4:5; 3:28,31; Ps 19). The end of the Law or the work of the Law brings us to faith.

Rom 5:14,19,20 — the Law was added (Gal 3:19), to reveal the true nature of sin, in order that man might be made aware of Gen 3:15 (Rom 7:5,10,13) so that man might see the need of the law of sacrifices pointing to the perfect Lamb of God who would come (Heb 9:22; Ex 29:21; Lev 8:15; 17:11). In the Old Covenant, the iniquity was supposed to go on to the sacrifice. But there was no sacrifice for deliberate, willful sin. That is why in the situation of the man who gathered sticks on the Sabbath (Num 15), a judgment had to be made to see the intent of that man’s heart and how deliberate and planned his transgression was (Ps 19:13). They stoned him because it was determined that he did it deliberately, after coming to the knowledge of the truth. This sin could not be put on a sacrifice, could not be atoned for. He had to be cut off with his guilt upon him, which means that he would go to the second death, for he had been judged already. 1 Cor 6:2 — The saints judge themselves now and later the world. For deliberate blasphemers, those who despise the word of YHWH, they must bear their own sin because they willfully sinned after coming to the knowledge of the truth and so there no longer remains a sacrifice for their sin (Heb 10:26; Titus 3:10-11).

These are the first and second death for unbelievers. There is also a first and second death for believers. The first death is when our physical body dies. We either go to be with Messiah because we were “with Him” (in communion with Him) gathering, or we are separated from Him, “against Him,” not building with Him, scattering (Mt 12:30). If we are in communion with Him at the time of our physical death, then we go to be with Him and do not taste, or experience, death (Jn 8:51). If we are out of communion with Him, have not given

ourselves to the work of the Holy Spirit in our lives, are “scattering,” then we go to the first death to await judgment at the first resurrection when Messiah returns with His army of saints to claim his rightful rulership over the earth. The second death for believers is for those who are not worthy to rule with Yahshua because they did not overcome, i.e. accusations. In Rev 2:11 it says that he who overcomes will not be hurt by the second death. This second death is different from the second death that is for the unbelievers (Rev 20:5). We have nothing to do with nor do we have anything in common with the second death for unbelievers. The second death for believers (Rev 3:2; 20:6) is for those who didn't have completed deeds (Mt 25:30), who weren't free from imperfection, who soiled their garments. Only a few in the first church endured to this. If your garment is soiled and continues to be soiled, it gets an indelible stain. It's in your conscience and you can't get it out. When you offend a brother, call him a fool, commit a sexual sin, believe accusations, cause a brother to stumble, quit confessing your sin, when you sin against a brother and are too proud to go to him, your sins start piling up. He who overcomes and has white garments, his name will not be *erased* from the Book of Life of the Kingdom (Rev 3:5). But if the stain won't come out in our life in the Body, then it will take 1000 years, or maybe less, to get the stain out. This is the second death for believers (Rev 20:6). At the first resurrection we stand before Yahshua. Blessed are those who have a *part* in the first resurrection, because their names have not been erased from the Book of Life of the Kingdom because they have overcome and so are found worthy to enter the Kingdom with Him. But for those believers who have not overcome, their name has been erased from the Book of Life of the Kingdom and have no part in the first resurrection; they haven't been found worthy to rule with Messiah, this is the second death for believers. They go to the place of the first death for unbelievers to endure 1000 years discipline, *or until they have paid the last cent*. The second death for believers is not the same as the second death for unbelievers. We have no part in the second death for unbelievers. The second death for believers is conjoined (joined together) with the first death for unbelievers (Lk 12:46). Death is spirit separate from body. Hell is spirit separate from Him.

We can't let something turn into a stain. We have to get it out immediately. Some sins don't wash out. It's according to how full our knowledge of the truth is that determines deliberate sin. If we have deliberate sin, we have fearful expectation of judgment (Heb 10:26-29; 6:4-6).

But we don't have to experience the first *or* second death if we abide and not sin. The race cannot begin until we know this. His word is purified 7 times 7 and then the Jubilee comes. When we begin the race, we will not be able to look back. We will have to have self-control in all things, put aside the sin that easily besets us. We can't be staining our garments or stop being kind when we're suffering. We have to recognize that Messiah is in each other. If we're going to experience glory and reign with Him, it's if we realize Messiah is in each other. Our very life and spirit must be influenced by Him, then we exhibit fruits of the Spirit.

2 Cor 5:10 — We must all appear for judgment before Messiah. If we are found deserving of the second death for believers, then we are assigned a place with unbelievers (their first death, our second death). Lk 12:45-46 — If you beat your brother with your tongue (accusations cause us to beat our brother with our tongues) and don't forgive them from your heart, then you'll be turned over to the torturers until you have paid the last cent. We have to forgive our brothers from our heart (Mt 18:34-35) otherwise we, unmerciful servants, will be turned over to the torturers.

The second death for believers is for 1000 years or until we pay the last cent. Our deeds must be completed. If we don't give back totally the talents we were given, we'll be turned over to the torturers just because we didn't use the grace and faith given by our Master to use our abilities. Talents are given in proportion to our abilities. You get that much faith to use your abilities to build up the Body. If you don't use it, you'll be assigned a place with unbelievers (Mt 25:30).

It is *normal to overcome* by the blood of the Lamb. It is normal to not listen to accusations. It is *abnormal* /to not abide. It is abnormal that the first church had only a few whose garments weren't soiled. It is abnormal that we would experience the first or the second death. It is abnormal that we would walk around in darkness and not practice the truth, not being kind and loving one another. There will be

thousands of people who are going to come in on top of you, with every attitude and evil and TV and perversion and religion, and we have to know these things in order to shepherd them and to teach them.

Yahshua felt the pangs of death — hell — suffering. Our Father turned His back on Him. These are the pangs of death that we will experience if we don't overcome. But He went into hell and He didn't complain. Instead He opened His mouth to preach to set the captives free. "You're free to go." He didn't have to say, "I'm the one you've been waiting for for 4000 years." They knew, they recognized life. We have to be kind, praise, speak truth when we're suffering more than any other time. When you feel His presence, you can be kind to anybody. But when you're pruned, you have to keep loving anyway — endure — exhibit the fruit of your spirit that has been conjoined to the Holy Spirit. Bite your tongue if you have to. Paul had to beat his body (1 Cor 9:27).