



## 2022 4Q On Death, Dying, and the Future Hope—Lesson 6 He Died for Us

by Tim Jennings (announcements last page)

### TUESDAY

---

The lesson asks us to read John 19:1-30, which describes Jesus' before Pilate and the Jewish leaders calling for Jesus' death and how they said they have no king but Caesar and then Jesus' crucifixion. Let's read verses 28-30:

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit. (John 19:28-30 NIV84)

What was finished? What did Jesus complete and accomplish at the cross?

Before we explore this question let me say at the outset some foundational truths and what we believe about the mission, purpose, and accomplishments of Jesus:

- After Adam sinned, no human being could be saved without the sinless life, sacrificial death, and resurrection of Jesus Christ our Savior
- The death of Jesus was a requirement for the salvation of human beings from sin
- Jesus died as our substitute—we believe in substitutionary atonement, in other words, Jesus took the place of sinful human beings in order to address and overcome the sin problem for us so that human beings can be saved from sin.
- There is nothing any human being can do to add to or improve upon what Christ has done for us
- We as individuals experience individual salvation by God's grace as manifest in the accomplishments of Jesus Christ when we partake of those accomplishments through faith, also known as trust.
- We experience the victory of Christ in our lives individually when, through faith, we open our hearts to God and the Holy Spirit takes the victory of Christ and changes our hearts and minds—the new covenant (Hebrews 8:10); this is known as being reborn—what Jesus said to Nicodemus.

So, having made these statements clear, don't get confused when we reject certain explanations of why Christ had to die. Any explanation we give will not contradict the statements above.

What was finished? Do we have Jesus using this same language about finishing His work elsewhere?



After Jesus finished saying this, he looked up to heaven and said, “Father, the hour has come. Give glory to your Son, so that the Son may give glory to you. For you gave him authority over all humanity, so that he might give eternal life to all those you gave him. And eternal life means knowing you, the only true God, and knowing Jesus Christ, whom you sent. I have shown your glory on earth; **I have finished the work you gave me to do.** Father! Give me glory in your presence now, the same glory I had with you before the world was made. **I have made you known to those you gave me out of the world**” (John 17:1-6 GNT)

Was what Jesus finished at the cross when He said “it is finished” and what Jesus said here in John 17 about finishing the work the Father sent Him to do addressing the same or different accomplishment?

Was Jesus’ finishing the work the Father gave Him to do, specifically to resolve the sin problem?

Could we say that Jesus’ sinless life and sacrificial death is the solution to the sin problem?

Then would our understanding and explanation of what we think the sin problem is influence why we think Jesus had to die?

So, what is the problem that sin caused that Jesus’ death fixes?

When Adam sinned in Eden did God get changed? Did God’s law get changed? Did the condition of Adam and Eve get changed when they sinned?

So, is there a problem with God or God’s law that needs fixing? Is there a problem in humanity that needs fixing?

So, where will the effect, the impact, the saving change have to occur to save humans from sin, will Jesus’ death have to do something to God or God’s law, or will it have to do something to humankind in order to save or redeem human beings from sin?

So, how did Satan cause the sin problem in humans? By lying about God.

- Lies believed break the circle of love and trust
- Broken love and trust result in fear and selfishness
- Fear and selfishness result in acts of sin
- Acts of sin damage mind, body, relationships—a terminal condition

So, if sin began with believing lies about God, what does the healing solution start with? The truth about God—Jesus said, you will know the truth and the truth will set you free (John 8:32).

- Truth destroys lies and wins back to trust
- In trust we open the heart and the Spirit pours in love—we are reborn with new motives
- Love and trust results in acts of righteousness, service, beneficence



- Acts of righteousness result in growing in godliness/maturing, and advancing the kingdom of love and truth—we who were dead in trespass and sin come to live and bring forth peaceable fruits of righteousness

But the entire healing progression begins with the truth about God that wins us back to trust.

So, Jesus finished the work the Father gave Him to do—He made the truth about God known. But is revealing the truth the complete and total and only aspect of what Christ came to do? Did sinners need more?

Is God's law involved in some way in our sin problem and God's solution for it?

Through what law lens do we understand the sin problem and God's solution for it?

If we view God's law functioning like human law, imposed rules that require a judicial ruling of guilt or innocence with the infliction of "just" penalties upon the guilty to punish sin and uphold the integrity of the law, then we explain the purpose of the cross in legal terms, and we see God as the source of inflicted pain and death as punishment for breaking His rules.

The legal view leads good-hearted people to draw a host of wrong conclusions because their underlying premise about God's law is wrong.

- They will say that Jesus came to be tempted like us and overcome the temptations so that He could be a sinless substitute upon whom God inflicts our punishment in order to meet the demands of His holy law.
- It is then claimed that if we sinners accept this legal payment that God will be able to declare us to be righteous even though we are unrighteous and
- That God will not be legally required to kill us.
- Further it is taught that if we claim the blood payment of Jesus then God will apply that blood to our heavenly records and it erases the historical records of our sins so that no record of our sinful deeds will remain for any saved or sinless being to ever know about when we get to heaven.
- But this legal application of inflicted punishment and payment of a blood debt to the ruling god is only able to be applied if the innocent party suffers for every single violation of the law. Therefore, it is taught, that every single individual act of sin, committed by every single sinner in history was placed on Jesus and God punished Jesus for those sins, thus His punishment was much more severe than any other person in history.

Do you find this explanation reasonable? Are you won to trust a god who would artificially inflict punishment upon an innocent in order for the guilty to go free?

Would you like to live in a country where innocent people are purposely and knowingly punished for the crimes of the guilty so that the guilty can go free? If we were to set up a system that punished the voluntary innocent, say a mother willing to be punished for the crimes of her adult child, would doing so make us more like Jesus?



Where does this unjust explanation come from? It comes from accepting the lie that God's law functions like human law and the sin problem is a legal problem and therefore the purpose of Christ's death was to provide a legal solution.

This is why Satan has infected Christianity with the lie that God's law functions like human law, because it results in concepts being taught about God that make God appear to be like Satan in character, unforgiving, severe, arbitrary, the source of inflicted pain, suffering and death for sin, a being who is willing to torture and kill the innocent in place of the guilty. Such teachings undermine genuine trust in God while they increase faith in religious ritual, blood payments, legal adjustments and all other types of means of various superstitious teachings and rituals that serve to hide us and protect us from this punishing god and simultaneously give power to human religious leaders and organizations:

- pay your tithes and offerings or your sins will remain on the books
- make sure you remain in good standing as a member of your religious organization or else you can't have eternal life (fear ex-communication from the organization)
- make sure you participate in the right rituals in the right way or you cannot be saved—and who decides whether the ritual is done properly, who is empowered by investing ritual with the belief that it has saving power?

This is all contrary to Scripture, exactly the opposite of the truth, and is the result of accepting the lie that God's law functions like human law.

When we return to design law, that God is Creator and His laws are the laws that He built life to operate upon, we understand that sin breaks God's design for life and results in death unless God fixes the damage and restores His living law into us. Just as the Scripture teaches:

- The wages of sin is death (Romans 6:23)
- Sin when full grown brings forth death (James 1:15)
- The one who sows to the carnal nature from that nature reaps destruction (Galatians 6:8)

God is the source of life and death does not come from God, it comes from sin, from breaking God's design for life and separating ourselves from the source of life.

We are “dead in trespass and sin” we have a terminal sin condition that we inherited from Adam and we cannot cure it. David wrote that we are born in sin and conceived in iniquity (Psalm 51:5). And this condition, without remedy, results in symptoms—acts of sin—and eventual death.

Without Jesus every single human being would die from this condition, but

“God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. **For God did not send his Son into the world to condemn the world,** but to save the world through him. Whoever believes in him is not condemned, but whoever does **not believe stands condemned already** because he has not believed in the name



of God's one and only Son. This is the verdict: **Light has come into the world**, but men loved darkness instead of light because their deeds were evil" (John 3:16-19 NIV84)

From where does the condemnation for sin come? It doesn't come from God, Jesus didn't come to condemn, but to save, we stand condemned already-why? Because we are terminal, dead in trespass and sin, only those who embrace the light, take in the truth as Jesus revealed and are won to trust and in trust open their hearts receive the indwelling Spirit who takes what Christ accomplished for us and renews us, we are reborn into new beings with a heart like Christ because Christ dwells with in. This is all reality based, based upon God's design law, the actual condition of the hearts, minds, and characters of people. There is nothing penal legal going on.

If a patient receives a terminal cancer diagnosis from their doctor, do they go home and tell their family, "Well, the doctor has condemned me to death?" And does the family respond by saying, "If we could only get the doctor to not be so judgmental, maybe we could pay the doctor a fee and with the proper payment maybe we could get the doctor to declare you to be cancer free even though you am not."

And if there were doctors and patients who operated this way, diagnosing terminal disease, but taking payments to declare people to be healthy when they are still terminal, what would the outcomes be? People would still be suffering, getting worse, and dying of their terminal condition. And this is sadly what we see in much of Christianity:

- Child abuse rates are no different in Christian and non-Christian homes
- Spouse abuse rates are no different
- Pornography use no different
- Addictions no different

Paul warned that at this time in history people would have a form of godliness but with no power—and that is what the penal legal system does—it sets up a system that gives a form of godliness but it cheats people of the life transforming power because it tells them salvation is a legal process that happens OUTSIDE of them, when in reality salvation is a supernatural process that happens inside of them, as Jesus said, "the kingdom of God is within you."

This plan to save sinners through Jesus was the joint plan of the Godhead—God so loved the world HE sent His Son—God was in the Son reconciling the world to Himself.

Jesus took the terminal sin-condition upon Himself and rather than succumbing to it—He "destroyed death and brought life and immortality to light" 2Timothy 1:10.

In the humanity of Jesus Christ, He experienced the full weight of what sin causes, the temptations, the fear, the anxiety, the heart-breaking agony and was tempted to use power to save self. He was tempted in every way just like us but without sin (Hebrews 4:15). And we are tempted when we are dragged away and enticed by our own evil desires (James 1:14). Did Jesus experience human emotions that tempted Him to act in self-interest? Yes, in Gethsemane He suffered terrible emotional anguish and was



tempted to act in ways to save self, but with every temptation He chose to trust His Father and act in love.

**Thus in Jesus, in the humanity of Jesus, by exercising His human abilities He destroyed the death causing principle that He inherited through Mary and solidified the life causing principle that He inherited through the Holy Spirit into His human character that He developed by His choices as a human being.**

Thus, “once he was made perfect he became the source of salvation for all who obey him” (Hebrews 5:9).

Wasn't He always perfect? Jesus was always sinless, but Bible perfection is about maturity of character and character cannot be created, it is developed by the choices of the intelligent being. Once Adam sinned no human being could develop a sinless human character, thus Jesus came as the second Adam to overcome and destroy the death causing principle and restore God's life causing principle, God's law, into the human being.

Every act of sin committed by every single human being throughout history was **not** placed upon Jesus and punished by God. Jesus partook of the sin-condition with which every human suffers and every human is tempted by and Jesus destroyed that condition and established a new sinless humanity becoming the new head of humanity, the second Adam.

Was the problem that sin caused restricted to human beings? Was there a problem with sin that existed in God's universe before Adam and Eve sinned?

And when Lucifer and 1/3 of the angels sinned did their rebellion change God or God's law? Did God need to do something to address the sin problem in the rest of the universe? Was Christ's death not only designed to provide what sinful human beings needed in order to save us from sin, but also what loyal angels needed in order to secure them in their loyalty and prevent further angelic defection?

And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, **whether things on earth or things in heaven**, by making peace through his blood, shed on the cross. (Colossians 1:18–20 NIV84).

What was needed for the loyal angels in heaven—they were not sinners, but somehow they needed the cross why? What did the cross do to help the loyal angels?

Jesus tells us about this when He said:

“Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all *men* to myself” (John 12:31-32 NIV84).



If your version has “men” in it, that word is supplied by the translators, it is not in the Greek. Jesus wasn’t drawing only humans to Himself at the cross, but heavenly beings as well.

Jesus’ crucifixion would pronounce judgment upon this world and the prince of this world—what kind of judgment is this? Who is the prince of this world? It is Satan—so at the cross Satan is being judged and driven out. But was the crucifixion of Jesus a legal court setting? No! It is the judgment that Paul wrote about in Romans 3:4:

“let God be true but every man a liar. As it is written: ‘That You may be justified in Your words, and may overcome when You are judged’” (Romans 3:4 NKJV).

The war began in heaven when Lucifer lied about God and deceived 1/3 of the angels into judging God falsely and rebelling against Him. While 2/3’s stayed loyal, they had questions that needed answering lest they also eventually lose trust in God and rebel.

In order to resolve the sin problem that Satan’s lies caused, God not only needed to provide a solution that fixes the damage sin caused to humans and open a path for sinful humans to be restored to righteousness and eternal life, but God also had to provide the answers to the allegations of Satan to solidify the loyal angels in their loyalty. In other words, God had to reveal Himself to be righteous—which is what Paul says was the purpose of the cross:

Romans 3:21-26:

But now the **righteousness of God apart from the law is revealed**, being witnessed by the Law and the Prophets, even **the righteousness of God**, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified [the Greek for righteousness and justice is the exact same, so this could read as “being made righteous” or “being set right” instead of being justified, which is I believe is the correct rendering as the plan of salvation is not designed to make a legal adjustment in books while we remain wicked, but to make us righteous. As it says in 2Cor 5:21 “he who knew no sin became sin for us so that we might become the righteousness of God.”] freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, [The Greek for propitiation is *hilasterion*, which is the word used for the lid to the ark of the covenant. It simply means that Christ was sent by God as the way and means of resolving the sin problem and restoring us to righteousness and reconciling us to God] through faith, **to demonstrate His righteousness**, because in His forbearance God had passed over the sins that were previously committed, **to demonstrate at the present time His righteousness**, [What was the reason God did this? To demonstrate His righteousness, to demonstration He is righteous, why did this have to be demonstrated? Because Satan lied about God’s character and alleged God is unrighteous, how? By alleging God makes up laws and inflicts arbitrary punishments. That God would inflict punishment upon an innocent is one of the greatest ways Satan advances the lie that God is not righteous] that He might be just and the justifier of the one who has faith in Jesus. [Again, just and justifier are the same Greek as righteous and righteousness]. (Romans 3:21–26 NKJV).



Here is how I rendered it in *The Remedy*:

But now God has revealed a healthy state of being — a character that is right and perfect in every way — that did not come from the written code, but is exactly what the Scriptures and the Ten Commandments were pointing your minds toward. This perfect state of being comes from Christ and is created within us by God when we place our trust in him. Our trust in him is established by the evidence given through Jesus Christ of his supreme trustworthiness. There is no difference among any ethnic groups, for all humanity is infected with the same disease — of distrust, fear and selfishness — and is deformed in character and falls far short of God's glorious ideal for humanity. Yet all who are willing are healed freely by God's gracious Remedy which has been provided by Jesus Christ. God presented Jesus as the way and the means of restoration. Now, through the trust established by the evidence of God's character revealed when Christ died, we may partake of the Remedy procured by Christ. God did this to demonstrate that he is right and good — because in his forbearance he suspended, for a time, the ultimate consequence of us being out of harmony with his design for life — yet he has been falsely accused of being unfair. He did it to demonstrate at the present time how right and good he is, so that he would also be seen as being right when he heals those who trust in Jesus.

Jesus is saying that at the cross He will be lifted up and reveal the truth about God, His character and methods of truth, love, and liberty and expose Satan as the liar and fraud that he is and Satan's methods as the source of all pain, suffering, and death. When this truth is fully revealed then Satan's power to deceive will be broken in the hearts and minds of all who see and embrace the truth, thus Satan will be drive out. He will be driven out of the shadows, out into the open for all to see him for who and what he really is and when that happens his power is broken and Jesus by being lifted up will draw all beings who value truth to Himself, including the angels in heaven.

The angels who witnessed this had their questions about God answered and Satan was revealed as the liar and murderer that he is and thus the angelic host in heaven pronounced judgment that God and Jesus are holy, holy, holy (we read about this in Revelation after Jesus' ascension), and Satan was cast out of the affections of all the angels in heaven. From that point forward Satan's work was restricted to earth not by physical force, but by the reality that no angel in heaven would listen to anything Satan had to say. Only on earth are intelligent beings still listening to Satan and believing his lies.

This is why, before Christ returns, a message goes forward to give God glory, just as Christ prayed in John 17 that He would be glorified in order to finish the work of making God known so that God would be judged correctly and the lies about Him would be overthrown, so too at this time in history, we His people are to be the light of the world to glorify Him because the hour has come for people to make a right judgment about God, to stop judging Him to be an imperial dictator and to return to worshipping Him as Creator, Him who made the heavens, earth, sea and fountains of water.





## WEDNESDAY

---

The second paragraph states, “But animal sacrifices could not take away sin by themselves (Heb. 10:4). They provided only conditional forgiveness dependent on the effectiveness of Christ’s future sacrifice on the cross.”

What do you think about this? Is any of this true? What about the first sentence, “But animal sacrifices could not take away sin by themselves (Heb. 10:4).” Does that mean animal sacrifices could take away sin when they are joined with something else, say animal sacrifices plus faith in a future sacrifice?

Could animal sacrifices ever take away sin? No! Period, full stop. Animal sacrifices were never able to remove sin, save from sin, provide any impact that could resolve or remedy sin. They were only and ever designed to teach, to educate, to impact the mind of the sinner in ways that would lead the sinner to Jesus for salvation. This is true through all human history since the fall of Adam.

People did not have to participate in the OT sacrificial system to experience salvation, but they did have to experience what the OT sacrificial system was teaching, that is, reconciliation with God through the efficacy of Jesus.

Can you think of any people who did not participate in the OT animal sacrifices that the Bible indicates experienced salvation? Naaman and Nebuchadnezzar. We also have no record of Daniel and his friends presenting animal sacrifices during the 70-year captivity.

So the first sentence, at best, is very poorly constructed, but it likely reveals more. It likely reveals a fundamental misunderstanding of the sin problem and God’s solution for it, which the second sentence further confirms. “They provided only conditional forgiveness dependent on the effectiveness of Christ’s future sacrifice on the cross.”

What? An animal sacrifice provided conditional forgiveness? Is the sin problem one of getting God to forgive? It is forgiveness from God that is the obstacle? Or is God’s forgiveness freely given without any price being paid because that is who God is, but His forgiveness doesn’t resolve the sin problem because His attitude was never the obstacle to our salvation?

Is Jesus fully God? Did Jesus have the authority to forgive sins? Did Jesus on the cross forgive those who crucified Him? And did that save them? Were they, by Jesus’ forgiveness, turned from enemies to friends? It is true that no sinner could be saved without God’s forgiveness, but the obstacle was never God’s forgiveness. The obstacle to salvation is our distrust of God what the Bible calls a lack of faith and our fallen or carnal nature. In other words it is sinfulness in us that is the obstacle to salvation, not some deficiency in God that is remedied by Jesus. Our distrust of God and our fallen sinful nature needed to be removed by God in order to restore us to one-ness with Him, i.e., save us—and both were accomplished by Jesus as our substitute.

It all goes back to the law lens one views things through. Through the human law lens, we are in legal trouble and what we need is forgiveness or pardon. Through design law, God is love and freely



forgives, but His personal forgiveness doesn't address the lies of Satan and restore us to trust in Him, and doesn't remove sinfulness from humanity and restore God's living law into humanity. These are the obstacles, the lies of Satan and sin in us, which had to be directly addressed and resolved. Jesus came and did both, presented the truth about God in order to remove the lies of Satan and restore trust and He developed a perfect righteous human character that He offers to impart to us when we are won back to trust.

The second to the last paragraph states, "Martin Luther referred to the cross as 'the altar on which He [Christ], consumed by the fire of the boundless love which burned in the His heart, presented the living and holy sacrifice of His body and blood to the Father with fervent intercession, loud cries, and hot, anxious tears (Heb. 5:7)."

What does this quote say to you? What is the message? Is it suggesting a type of intercession to God, that Jesus is offering His sacrifice to God for us and pleading to God for us in some way?

What is interesting is that they reference Hebrews 5:7 to support Christ praying like this to the Father for us, but let's read this text and go through verse 10:

During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek. (Hebrews 5:7-10 NIV84).

Does this sound like what we read from Martin Luther? It does not! Martin Luther suggested Jesus is in heaven pleading with tears and such to the Father; but Hebrews describes Jesus on Earth, struggling in His humanity as our substitute with the temptations of the death causing principle asking His Father for the strength to succeed in His personal struggle as our substitute and He was heard and He succeeded and as the text says He then became the source of our salvation. Jesus is not pleading with God to get God to be merciful, He is pleading to God for the strength to complete their joint mission to overthrow Satan, sin, and save humanity. Jesus doesn't need to plead to His Father, just as He previously told His disciples in John 16:26:

In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves you because you have loved me and have believed that I came from God. (John 16:26-27 NIV84).

## THURSDAY

---

In the second paragraph the lesson states, "Christ did not die just the natural death that every human being has to face. He died the second death, so that all those who accept Him will never have to experience it for themselves."



I agree with them completely on the first part, that Christ did not die the natural death that every human being faces, but I would like it if the lesson authors were here, I would ask them, “could you please define for us, from the inspired record, what is the second death.” And then with that definition, I would ask does Christ’s death meet those indicators. We will explore those indicators in a moment, but I would also ask them if they could provide any inspired reference that states Christ died the second death?

So far no one has been able to do so, why? Because the idea of Christ dying the second death comes from the penal/legal lie—and it would serve Satan’s purposes if Christ did die the second death. For the second death is the death from which there is no resurrection and Satan would love for Christ to still be dead.

The reason some teach that Christ died the second death is because they have the penal view; they understand that the wicked die the second death as the penalty for sin, and therefore, in their model for them not to have to die the second death then someone else has to so that the second death penalty is paid. And, if we suggest that Christ did not die the second death, then in their model, their legal sin-penalty hasn’t been paid and they would be required to die for their sin. This causes them to experience terrible fear and anxiety and they not only desperately cling to this false view, they get really upset as those of us to point out the truth. It is so upsetting to them that most close their ears to the truth and make the false allegation against us that we don’t believe in substitutionary atonement.

But the root to their difficult is the same root to their entire penal legal model of salvation, namely they have the wrong concept of law. They believe God’s law functions like human law and that the penalty for sin is an inflicted legal penalty by God. They all teach Satan’s lie that opened the controversy in heaven, that every sin must meet its punishment (DA761).

When we return to design law, we realize that the wages of sin is death (Rom 6:23), sin when full grown brings forth death (James 1:15), that the sinner needs to be delivered from sin, that the sin condition needs to be eradicated, that sinners need curing, healing, transforming, not punishing.

We could say that Jesus destroyed or killed the carnal nature at the cross, but Christ Himself did not die eternally, He conquered death and rose again in a perfected and sinless humanity.

**Christ did not die the first death and Christ did not die the second death.** Christ’s humanity was unique, His life was unique, and His death was unique. Jesus’ death was the means of eradicating sin from the species human, destroying the death causing infection of fear and selfishness, and establishing a new sinless humanity. There is nothing penal legal going on.

But further evidence that refutes the idea that Jesus died the second death:

The Bible uses the term “second death” only in the book of Revelation in 2:11, 20:6, 20:14 and 21:8. The first two times the term is used the Bible tells us that the second death has no power over the righteous—was Jesus righteous? The second death has no power over Him! And those victorious in Christ, those who arise in the first resurrection, the second death has no power over them.



The last two texts the Bible gives us some description of what the second death actually is:

- Rev 20:14 “The lake of fire is the second death”
- Rev 21:8 “their place will be in the fiery lake of burning sulfur. This is the second death.”

According to Revelation the second death occurs in the lake of fire or that dying in the lake of fire is the second death. Did Christ die in the lake of fire? When Jesus died is there any inspired evidence that Jesus died with fire reigning down upon Him? Or does the inspired record reveal just the opposite that darkness covered Him and He pled, “my God, my God why have you forsaken me” (Matt 27:45, 46)?

And what do we understand the lake of fire is? It is the fire of God’s life-giving glory that the righteous live in and which consumes sin. It is the fires of infinite truth and love emanating from God. Rivers of fire flow out from God and billions of righteous stand in this fire (Daniel 7:9-10; Isaiah 33:14-15).

So what would have happened to Jesus if He were exposed to God’s life giving glory? He would not have died because there was no sin in Jesus. The only way for Jesus to complete His mission and

1. die to overcome the carnal drives of fear and selfishness,
2. to restore God’s law of love, the law of life into humanity
3. to reveal the truth about God’s character love that God is safe with all power and would rather let His creatures kill Him than use His power to stop it
4. to expose Satan and his sympathizers and murderers and the source of death, and
5. reveal what God actually does to the sinner,

was for the Father, the source of life, to let go, to abandon Him.

Thus the Father letting Jesus go was not an act of punishment upon Jesus, it was the cooperative choice of the Father and Son to complete the mission of destroying the sin infection and saving humanity.

God acts the same toward Jesus and the wicked in the end—He let’s both go to reap what they have chosen. Christ chose freely to go through the cross for the purposes of overcoming sinfulness and restoring righteousness into humanity. And God set Jesus free to experience fully what that choice resulted in.

And God sets the wicked free to experience fully what their refusal to be reconciled to God results in. And the wicked die, when they are exposed to God’s life-giving glory because they are solidified in sin, in fear and selfishness.

While God treats both Christ and the wicked the same, letting both go to reap what they have chosen. Because they have chosen differently, they experience different outcomes.



Jesus death was the means of actually destroying death! 2 Timothy 1:10 states, Christ “destroyed death and brought life and immortality to life.”

Death results where selfishness rules and death is destroyed where love reigns supreme! Christ died when love overcame selfishness, when He gave His life freely, when He chose to lay down His life voluntarily. In Christ the law of love, the law of life, was fully lived out when Christ refused to use His power to save self, but rather gave His life freely in love. In Christ, giving destroyed taking, love destroyed selfishness, life destroyed death! And thus Christ’s resurrection was the inevitable, predictable, reality-based outcome of restoring the law of life perfectly into the humanity that He possessed.

The differences between Christ’s death and that of those who die the second death are stark:

- Christ died trusting the Father – Luke 23:46  
The wicked die distrusting the Father – Revelation 6:16
- Christ died longing to see the Father – Mark 15:34  
The wicked die hiding from the Father – Revelation 6:16
- Christ died when the Father’s presence was hidden – Mark 15:34  
The wicked die when the Father is fully revealed – 2 Thes 2:8
- Christ died less than 72 hours – Luke 24:1-8  
The wicked die eternally – Malachi 4:1-3, Romans 6:23, James 1:15, 2Pet 3:10-12
- Christ died when love overcame selfishness – John 3:16, 10:17,18, 1John 3:16  
The wicked die overcome by selfishness – Revelation 21:8

Do you see the amazing difference it makes to return to design law? Do you see how accepting Satan’s lie about God’s law, that it is imposed and justice requires inflicted punishment, takes away so much of what Christ actually accomplished at the cross, and worse, it makes God out to be the source of pain, suffering and death.



## **ANNOUNCEMENTS:**

---

**Our New Schedule:** Second Sabbath of every month Dr. Jennings will teach in person followed by potluck. Please mark your calendar and plan to attend our monthly potluck and fellowship. Dr. Jennings will teach remotely the other Sabbaths and those in our studio can interact live with Dr. Jennings.

Also, we will start having an afternoon Bible study discussion on potluck weekends. We will NOT be recording or broadcasting the afternoon Bible study and discussion, there are a variety of reasons for this. So plan to attend class, enjoy potluck and join us for a monthly Bible study discussion.