



## 2022 4Q On Death, Dying, and the Future Hope—Lesson 7 Christ's Victory Over Death

by Tim Jennings (announcements last page)

### SABBATH

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Read first two paragraphs,

Central to the Christian faith is the resurrection of Jesus. Paul made this point very powerfully when he wrote: “For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished” (1 Cor. 15:16-18, NKJV). We will look at this in more detail next week.

Thus, no matter all the emphasis Paul put on Christ's death, and how important it was — “For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Cor. 2:2, NKJV) — **it really does us no good apart from His resurrection.** That's how crucial the resurrection of Jesus is to the entire Christian faith and the plan of salvation.

Why is this true?

If our current life were the only life and there was no future life, which would be the better way to live, the life that Jesus showed us—a life of love, truth, liberty, of integrity, honesty, loyalty, kindness, mercy, grace; or a life of fear, selfishness, exploitation, villainy and cruelty? Which is the healthier and happier life to live regardless of the future life?

Then why does the crucifixion of Christ do us no good if He was not resurrected? Why doesn't Paul say that even if Christ were not to have risen from the dead that living like Christ is the best way to live?

He wrote:

“For if the dead do not rise, then Christ is not risen. And **if Christ is not risen, your faith is futile; you are still in your sins!** Then also those who have fallen asleep in Christ have perished” (1 Cor. 15:16-18, NKJV).

What is this saying? If Christ hasn't risen from the dead then we are still in our sins—and if we are still in our sins it is not possible for us to live a righteous life. While it is true that, even if there were no resurrection, living like Jesus leads to the healthiest and happiest life experience in this sinful world, the only way we are capable of living that healthy and righteous life is through the victory of Jesus. And that victory is the victory that destroys death, so if Jesus didn't rise from the dead, we would not be delivered from the sin condition and would be hopelessly lost in corruption and misery.



What Paul is saying goes beyond the future resurrection, it is about the power of Jesus' victory that we can experience here and now to live the victorious life, the fruitful life. Jesus said:

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. (John 10:10 NKJV).

Jesus wants us to experience the abundant life, the life full of His love, goodness, mercy, truth and presence. But if Jesus did not win the victory over Satan, sin, and death, then He does not have the remedy to our sin condition so that we can live the abundant life. But praise be to God that Jesus did win the victory and God "made Him who knew no sin to be sin for us, that we might **become the righteousness of God in Him.**" (2Corinthians 5:21 NKJV).

## SUNDAY

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Read Matthew 27:62-66:

The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. "Sir," they said, "we remember that while he was still alive that deceiver said, 'After three days I will rise again.' So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first."

"Take a guard," Pilate answered. "Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard. (Matthew 27:62-66).

What do you learn from this passage?

- The enemies of Jesus knew He predicted His death and resurrection
- They didn't believe Him, why? They had the OT stories of resurrections of the two children and the dead man who touched Elisha's bones, so why didn't they believe?
- The high priest, Caiaphas, was a Sadducee and the Sadducees didn't believe in a resurrection. Thus they didn't believe it was possible. Their preconceived ideas blinded them to the truth.
  - But it was also about politics and power, about ego and pride. The Pharisees, like Paul, believed in the resurrection. And these two theological schools had heated debate over this issue. There were power struggles, who would be high priest etc. If the Sadducees acknowledged the resurrection it would mean a loss of their position, power, and authority.
  - What have you seen people do in the world today and in the church today in order to maintain their earthly power, position, authority?
  - Do people purposely lie, obstruct the truth, censor, seek to silence those who would expose their lies, refuse to allow discussion of topics that would expose their choices has harmful?



- The Sadducees were invested in denying the truth because self was valued more than God.
- They didn't have mindsets that prioritized the truth, they had mindsets of all religious cults, the need to defend their doctrines, which gave them power, which required them to deny evidence and truth that contradicted their system of beliefs
  - Those who are lost in the end the Bible describes as being lost because "they did not love the truth and thus be saved." We are not saved by the amount of factual truth we know. When Jesus returns there will not be one person among the saved who knows every detail and passage of Scripture correctly and fully, but all the saved will be lovers of truth. They will have hearts that are humble to be corrected by the truth, rather than hearts that resist and deny truth. The lost hate the truth and don't want to be corrected by it. This was the mindset of those who crucified Christ.
- Do we see this same mindset today? All cults do this, communism does this, in fact every evil satanic system does this because they are all built on lies and the truth will overthrow such systems. Thus, evil systems will value authority of office, power, position, proclamations, claims, and will seek to obfuscate the truth and destroy those who are advancing the truth. We saw this with COVID, how the system is bent on destroying those who only want to discover what is actually true, but those in power, who have advanced a false narrative, cannot tolerate the truth, it threatens their position, power, and authority, and thus they use methods of silencing, censoring, deplatforming, restricting liberty, termination from employment, and in some countries people who advanced evidence contradictory to the government have been disappeared.
- But what did the scheming of the Jewish religious leaders result in? They desperately wanted to use might and power to stop the resurrection, so they sealed the tomb and placed soldiers to guard it and this resulted in what? A more certain historical record of the resurrection. It is a certainty that the Jewish peasant disciples could not have seduced a detachment of Roman soldiers into neglecting their duty, which if discovered would result in their execution.

So after the resurrection, the Roman soldiers had a story to tell, their firsthand testimony of what they experienced, which was an angel coming down from heaven, overwhelming them, they passed out, and when they woke the tomb was open and Jesus was gone.

When they report this to the Jewish leaders, how do the leaders respond? Turn to **MONDAY's** lesson, and let's read Matthew 28:11-15:

- While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' If this report gets to the governor, we will satisfy him and keep you out of trouble." So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day. Matthew 28:11-15 NIV84).

What do we learn from this?



From this account does it sound like the priests believed or didn't believe the Roman soldiers?

If the chief priests did not believe the account of the Roman soldiers; if they believed that the soldiers had neglected their duty and that the disciples had stolen the body of Jesus, what would the chief priests have done? They would have gone to Pilate, reported them, and demanded they be publicly tried and punished.

But if they would have done that, and Pilate had a trial, what would have occurred? The Roman soldiers would have all given testimony to the fact Jesus rose from the dead—and what else would have likely happened? The witnesses who saw Jesus after His resurrection could have been called to give testimony that they had seen Jesus alive.

And if this would have happened, what would have happened to the Jewish leadership?

Go back and read Stephen's speech before the Sanhedrin as recorded in Acts chapter seven. I will read his summation, but recognize that if the Roman soldiers would have been tried and had given public testimony, along with other witnesses, the entire countryside, the populace at large would have been saying what Stephen said here to the chief priests:

“You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him—you who have received the law that was put into effect through angels but have not obeyed it.” (Acts 7:51-53 NIV84).

And if the people took up this position, what would have happened to those religious leaders? Do you see why, despite believing the testimony of the Roman soldiers, they chose to cover up the truth and advance their lies?

This is exactly what the unrepentant always do; they are motivated by fear and selfishness and choose to do whatever is expedient to protect themselves. It is the classic ends justify the means mentality. It is exactly what we see happening around the world from those who are in power and desperate not to lose it.

The first paragraph in Monday's lesson points out that Christ's divinity did not die at the cross, it was His humanity that died, and then it was His divinity that resurrected His humanity.

Thoughts about this? Questions about this?

From where does all life come or originate? In God, God is the source of all life. And Jesus, God the Son, has life original, unborrowed, underived from another source. And after Adam sinned, Jesus chose to join His immortal life with our mortal life, in order to destroy the death causing principle and restore humanity back to harmony with God and give us the gift of eternal life.



Through His sufferings Jesus confronted the infection of fear and selfishness, the carnal drives, and destroyed them and by His choices as our substitute He developed a perfect, mature, and sinless human character. At the cross love and selfishness battled it out in the heart and mind of Jesus Christ, and love destroyed fear and selfishness. Thus Jesus rose again as the predictable and inevitable result of completing His mission—which was to destroy the death causing principle and restore the life causing principle into humanity.

## **TUESDAY**

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The lesson asks us to read Matthew 27:51-53:

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people. (Matthew 27:51-53 NIV84).

What does the tearing of the veil at the time of Christ's crucifixion reveal? What is the object lesson? What is being taught by that action?

What does the veil represent?

It is commonly taught that the veil represents Jesus' body, this idea comes from Heb 10:19,20 which says:

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body...(Hebrews 10:19-20 NIV84).

Does this text say that the veil is Jesus' body? The sentence structure allows for "body" to refer to either the curtain or the new and living way through the curtain, either is possible, both in the English and Greek. So we must study a little deeper to know which it is.

Let us consider the meaning and implications of both options.

In the theater of the OT sanctuary, the veil obstructed the light of God's glory from being seen, the glory shone over the top of the veil as the veil didn't reach the ceiling. What could this mean?

- Christ did veil His full fiery glory in humanity so that He could dwell among us sinners and not destroy us
- But at the same time Christ is the light which lightens all men, and Christ glorified God in His life. In fact, Jesus, praying to His Father, said in John 17: "I have brought you glory on earth by completing the work you gave me to do." Further, the Bible describes the second temple,



which was smaller than Solomon's temple, as being more glorious than Solomon's, why? Because Jesus revealed the glorious character of God in person at that temple. So, while the physical glory of God was veiled, the greatest revelation of the true glory of God, which is His character, was revealed by Christ.

- In the Great Controversy between God and Satan, who is the light that reveals the glory of God and who is the one that constantly seeks to obstruct the glory of God from reaching the people?
- So if we focus only on the physical aspects we would conclude on this point that the veil represents the body of Jesus, but if we focus on the Great Controversy and the elements of truth, righteousness, love, and God's character we would conclude that the veil represents the lies of Satan that obstruct that light.

The veil has angels sown on it, and the Bible further reveals that there is a battle between godly angels and satanic angels, we read about this throughout Scripture, including places like Daniel chapter ten. So the veil with angels could represent the angelic host of God sent to the church to help us battle with the lies and powers of Satan that obstruct our way back into God's presence. But angels, though ministering spirits sent to help us, are not able to pierce the veil and open the way back into God's presence for us. Only Jesus could do that.

Here is a very clarifying point. The only element of the OT sanctuary that God used His power to destroy is the veil. This destruction of the veil happened at the very moment of Christ's death. And what does Scripture tell us Christ destroyed?

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil (Heb 2:14 NIV84).

Our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel (2 Timothy 1:10 NIV84).

The reason the Son of God appeared was to destroy the devil's work (1 John 3:8 NIV84).

So, what was destroyed by Christ's death? Satan's power of death, death itself, and Satan's work which has been to destroy the image of God in humanity and place Satan's image where God should be.

And at the moment of Christ's death the veil was rent opening the way back into the presence of God. We can make a very strong case that the veil represents the lies of Satan about God that keep us from knowing and trusting God, and our fallen nature both of which Jesus destroyed at the cross, thereby opening a new a living way back into the presence of God for us.

We can look at it on the other side. If we say that the veil represents Jesus' body, which the penal legal view likes to take, then we must conclude that God is the one who killed Jesus on the cross. This is also what the penal legal view teaches, that God was required by law and justice to put our sins on Jesus and then use His divine power to punish our sins by executing Jesus in our place.





However, this contradicts everything about Scripture and mispresents God as being like Satan in character.

- It is based on the lie that God's law functions like human law
- It makes God out to be the source of death
- It contradicts the plain testimony of Scripture and Jesus Himself when Jesus cried, "My God, my God, why have you forsaken me?" (Matthew 27:46 NIV84). God did not lay a hand on Jesus, but separated Himself from Jesus, setting Jesus free from His life-sustaining presence in order for Jesus to accomplish their joint mission of destroying Satan, Satan's lies and power, and death itself, and restoring in humanity God's living law of love. If God did not separate from His Son, it would not have been possible for Jesus to die since God is the source of life. Thus God's abandoning of Jesus on the cross was by mutual consent among the Godhead, not one member punishing another member.
- So, we must reject the idea that the veil represents the body of Jesus, and instead conclude it represents the obstacles to our reconciliation to God that were destroyed by Jesus.
- Thus, because of Jesus we have a new and living way opened for us back into the presence of the Father.

I believe Paul alluded to this very understanding of the veil being Satan's lies when he wrote:

And even if our gospel is **veiled, it is veiled** to those who are perishing. The **god of this age has blinded the minds of unbelievers**, so that they cannot see the **light of the gospel of the glory of Christ**, who is the image of God. (2Corinthians 4:3,4)

So, which interpretation do you think fits more fully with the full testimony of Scripture, that the veil is Jesus' body and God punished Jesus by destroying Jesus on the cross, or that the veil is what obstructs our reconciliation with God and Jesus destroyed those obstacles and opened a new a living way for us back into unity or at-one-ment with God?

The lesson also points out that many people were resurrected with Jesus, and these individuals were resurrected to immortal life and went to heaven with Jesus.

"When he ascended on high, he led captives in his train and gave gifts to men." (Ephesians 4:8 NIV 84).

I think we read about some of these resurrected victors in places like Revelation 4:4:

Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads. (Revelation 4:4 NIV84)

Who are the ones dressed in white with gold crowns and with whom Christ shares His throne? These are not angels, nor are they sinless beings from other worlds, these 24 elders are human sinners saved



by Jesus. I believe that at least some of them are the resurrected saints taken back to heaven with Jesus when He ascended.

Have you ever speculated on who some of these might be? We might be okay to consider that three are, Enoch, Elijah, and Moses since we know those three by name are in heaven. But have you considered any other possibilities?

- I personally don't think Adam or Eve are part of this group. I think they sleep in the grave until the second coming, but that is just my view.
- But what about Abel, whose blood cried out to God from the ground?
- What about Noah?
- What about Abraham, Isaac, Jacob, and Joseph?
- What about David, a man after God's own heart?
- John the Baptist?

I don't know who they are, but don't you think every single one of those resurrected with Jesus were friends of God and would say of God what is right?

## WEDNESDAY

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The lesson gives a long list of people that Scripture records saw Jesus after His resurrection. These include:

- Mary Magdalene
- The Apostles on more than one occasion, including Thomas who wasn't there on the first occasion
- The men on the road to Emmaus
- And we have this account in 1Corinthians 15:
  - For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. (1Corinthians 15:3-8 NIV84).

This is quite a profound historical record of witnesses to the resurrection of Jesus.

What do you think of Thomas's experience? It is helpful in so many ways. What was the basis upon which Thomas was persuaded? Thomas was persuaded by his own experience with Jesus, whereas the men on the road to Emmaus were persuaded by the weight of Scripture. These stories reveals two of the threads of evidence through which God works, Scripture and real life experiences. Jesus did not





quote Bible verses to Thomas, but instructed Thomas touch Him and then said to Him, stop doubting and believe, based on what? On his experiencing, which confirmed for Thomas what he already knew from Scripture and from what Jesus had previously taught him.

What do you think of this text, and remember what I am about to read to you is the record of Jesus' activity in His immortal resurrected body:

While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."

They were startled and frightened, thinking they saw a ghost. He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it in their presence. (Luke 24:36-43 NIV84).

What do you think of this? Why did Jesus do it? Wasn't Jesus concerned about maintaining a vegetarian diet in His new and immortal body?

It shows the incredible steps that Jesus is willing to take to condescend in order to reach us and disabuse us of falsehood. He did this because they had the idea in their mind that He might be a ghost rather than a real physical being.

One other small point I want to clarify about the witnesses that saw Jesus. Who was the first to see Him after His resurrection? Mary Magdalene, and the encounter, as translated into many versions, has resulted in a myth being told about Jesus. The encounter is translated like this in many versions:

Jesus replied, "Do not touch me, for I have not yet ascended to my Father." (John 20:17 NET)

This has led to the myth that Jesus could not be touched and if Mary had touched Him prior to ascending to His Father that she would have contaminated Him or despoiled Him of His purity or virtue. But this is not what Jesus was saying, the Greek is active present, it means "do not go on touching me" meaning "you must stop clinging to me and let me go because I need to go see my Father."

So the NIV renders it:

Jesus said, "Do not hold on to me, for I have not yet returned to the Father. (Jn 20:17 NIV84).

## **THURSDAY**

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The lesson points out that Jesus, in His immortal body continues to carry the scars from His crucifixion, why?



A very interesting passage in Zechariah gives one possible reason:

If someone asks him, ‘What are these wounds on your body?’ he will answer, ‘The wounds I was given at the house of my friends.’ (Zechariah 13:6).

Throughout all eternity Jesus will carry the reminders of what He sacrificed in order to overthrow sin, save sinners, and secure His universe. We will never plumb the infinite depths of His sacrifice. But He will always bear the marks which will continually draw from all intelligences love, appreciation, and further inquiry.

And the text implies that there will be those in heaven who don’t know the story of Jesus and His wounds will be a great starting point for them to ask Him about the marks and listen to the story. Certainly, all those who died before the Cross might have questions about the marks, but what about those since the cross is there any evidence that there might be people in heaven who haven’t heard the story of the cross?

First, let’s be very clear—no human being can be saved without Jesus. In other words, every human being who is saved from sin is saved only because of the life, death, resurrection of Jesus. It is through Jesus and by Jesus and what He accomplished that salvation is provided to humanity and there is no other name, power, or avenue through which salvation can occur.

However, the Bible indicates that some people partake of Jesus and His salvation without fully realizing the story and historical account of what He did. Paul makes this case in Romans where in verse 1:19-20 he says:

what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:19-20 NIV84).

Notice Paul doesn’t say that what may be known about God is plain to them because the gospel story has been told to them by missionaries, no, it is through what God has made. And if people learn about God through what He wrote into the book of nature, who is the member of the Godhead through which they are coming back to this knowledge of God? Jesus:

In the beginning there was the Word. The Word was with God, and the Word was God. He was with God in the beginning. All things were made by him, and nothing was made without him (John 1:1-3 NCV).

Then a few verses later in Romans Paul writes the following:

All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. For it is not those who hear the law who are righteous in God’s



sight, but it is those who obey the law who will be declared righteous. (Indeed, when Gentiles, **who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts**, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) (Romans 2:12-15 NIV84).

Paul is making the case that those who learn the truth of God's character and methods of love from what God has made and trust Him as Creator and open their hearts to Him, that the Holy Spirit will take the victory of Jesus and reproduce the character of Christ in them, even though they haven't learned the story yet. The law is written upon their hearts, which is exactly what the Bible says is the New Covenant (Hebrews 8:10). But, these people, even if they haven't heard the story, are still only saved by Christ and through Christ, not through some other way.

From Last week's lesson: **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:**

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**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.

**NEW MAGAZINE: Unmasking the Beasts of Revelation 13 & 17: Discovering Untold Truths to Prepare for What Comes Next!** is now available.

**Podcasts:** We have a weekly podcast about 13 minutes long that is available to be delivered to your device if you sign up for it.

**Remedy app:** The Remedy is available as a free app and includes the New Testament, Psalms and Genesis.