

See, I have set before you this day life and function, and death and dysfunction,

DEBARIM (DEUTERONOMY) 15:20

The Second Death

We inherited the “first death” from our first parents, Adam and Chavah (Eve). It was something handed down to us throughout the generations. Children today can inherit the belongings of their parents. They could inherit an old jalopy or a fancy sports car. Do we have choice of which car we would like to inherit? No, we do not. We are at the mercy of our parent’s choices and means. We know we have “inherited” the First Death because we do not have a choice of whether or not we would like to have it or not. The choice was presented to Adam and Chavah and not us.

And Yahuah Elohiym took the man, and put him into the Garden of Eden to dress it and to keep it. And Yahuah Elohiym commanded the man, saying, **Of every tree of the garden you may freely eat: But of the tree of the knowledge of good [function] and evil [dysfunction], you shall not eat of it: for in the day that you eat from it you shall surely die.** (Bereshith/Genesis 2:15-17)

Adam and Chavah (Eve) could choose NOT to eat from the Tree of Knowledge of Function and Dysfunction. If they made this decision, then they could have stayed in the Garden of Eden and ate freely from the Tree of Life. They could have lived forever. Then, ALL of their offspring would have been born in the Garden of Eden with access to the Tree of Life. When they chose to eat from forbidden tree, they were removed from

the Garden of Eden with no access to the Tree of Life. ALL of us are victims of this choice because a Judgement was passed.



We can live a life completely without sin in accordance to ALL of our Father's Laws and we still die the First Death. We can live a life riddled with sin and we still die the First Death. Nothing we do can change this outcome. It is fixed. It is inevitable. Those of us that are growing older can see death approaching with graying hair and wrinkles. This is the distinguishing characteristic of the First Death.

First Death = No Choice

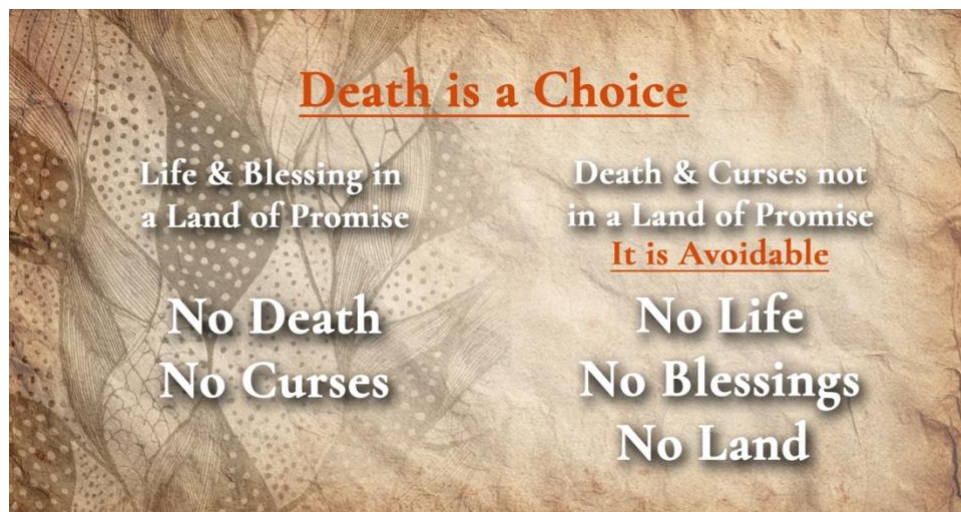
The distinguishing characteristic of the Second Death in the Scriptures is the presence of choice. It is a death that can be avoided because the Judgement has not happened yet.



The following passage discusses death as a choice and something that can be avoided. But this choice is presented to ALL of us and not just Adam and Chavah (Eve).

See, **I have set before you this day life and function, and death and dysfunction.** In that I command you this day to love Yahuah your Elohiym, to walk in his ways, and to keep his commandments and his statutes and his judgments, that you may live and multiply: and Yahuah your Elohiym shall bless you in the land where you go to possess it. But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other Elohiym, and serve them; I denounce unto you this day, that you shall surely perish, *and that* you shall not prolong *your* days upon the land, where you pass over Yordan to go to possess it. I call heaven and earth to record this day against you, *that* **I have set before you life and death, blessing and cursing therefore choose life.** that both you and your seed may live; That you may love Yahuah your Elohiym, *and* that you may obey his voice, and that you may cleave unto him: for he *is* your life and the length of your days: that you may dwell in the land which Yahuah swore unto your fathers, to Abraham, to Yitzhak, and to Ya'akob, to give them. (*Debarim/Deuteronomy 30:15-20*)

Death is choice in this passage. It is something that can be avoided. We have the option to choose Life and Blessings as well. We have the same choice presented to us as Adam and Chavah. Yahuah is giving us a choice between the Tree of Knowledge of Function and Dysfunction and the Tree of Life. We just happen to be on the other side of the Garden of Eden.



Eating from the Tree of Life required Adam and Chavah to hear and obey the Voice of our Father. In Debarim (Deuteronomy) 30:15-20, our Father is giving us a choice to avoid curses and death in this passage and He is giving a choice to have Life and Blessings without curses and death. He provides the actions necessary to receive Life and Blessing in a Land of Promise in this passage:

1. Love Yahuah Elohiym
2. Walk in His Ways
3. Guard His Commandments, Statutes and Judgements
4. Hear and Obey His Voice which is His Word
5. Cleave to Him by entering into Covenant with Him.

Debarim 30:15-20 is a summary of the Covenant given at Mount Sinai which includes the entire first five books of Bibles and Tanakhs: Bereshith (Genesis), Shemoth (Exodus), Vayiqra (Leviticus), Bemidbar (Numbers) and Debarim (Deuteronomy). Our Father is saying that if we do these things mentioned in this passage, that we will inherit Life and Blessing in a Land of Promise. Adam and Chavah did not hear and obey the Voice of Yahuah. They did not put faith in the Words of our Father. As a result, they inherited curses and death. People who follow their example will reap the same consequences.

When I first examined this passage in Debarim, I said to myself, "there are people who have obeyed ALL of the Laws of our Father, but they still died". Why do people still die? Then, I received a revelation. Our Father would have to resurrect ALL of these people who obeyed Him to fulfill this promise to them. Debarim (Deuteronomy) 30:15-20 is a promise for a resurrection from the First Death. People who will be resurrected will either receive Life and Blessing in a Land of Promise or Curses and Death. Here are the important points to keep in mind.

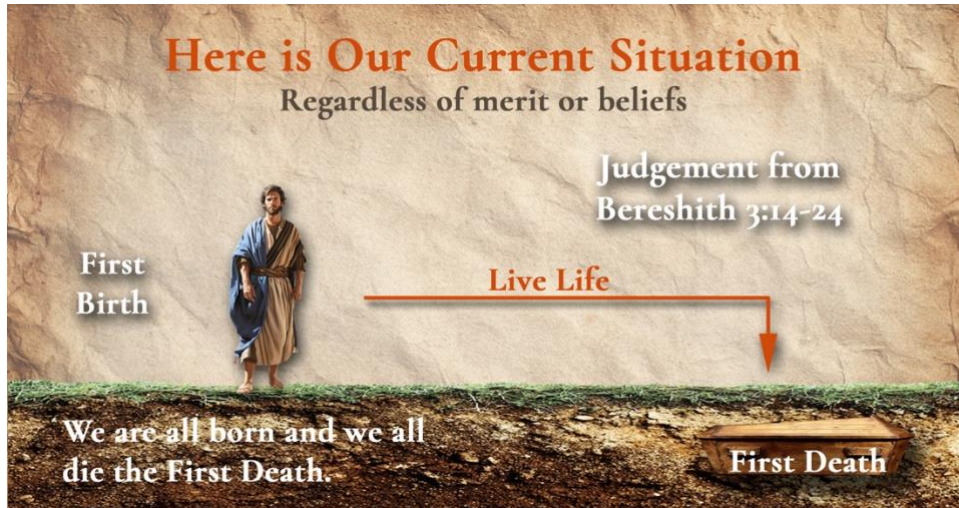
- People who had faith in these Words, followed our Father's Instructions and still died.
- In order to fulfill this promise to them, Yahuah will have to resurrect them from the dead. The Word of our Father stands forever and cannot be changed or deleted. It must be fulfilled. What is standing in the Way of fulfilling these promises? The First Death.
- When these faithful people are resurrected from the First Death, they inherit Life and Blessing in a Land of Promise which means no more curses and death.
- Those who did not put their faith in these Words, did not follow our Father's Instructions and will inherit curses and death again when they are resurrected from the dead.

Based on this evidence, Debarim (Deuteronomy) 30:15-20 will NOT be fulfilled until ALL people are resurrected from the dead and receive Judgement based on the parameters mentioned in the Covenant given at Mount Sinai. Those who put their faith in the Words of our Father will inherit Life and Blessing in a Land of Promise. Those who did not, will receive death and curses.

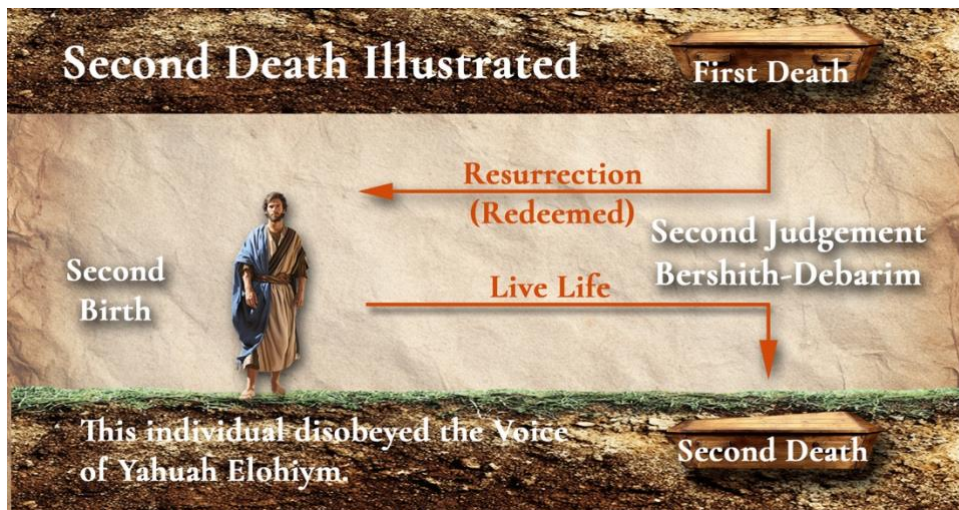
First Judgement = First Death (Bereshith 3:14-24)

Second Judgement = Second Death (Bereshith-Debarim)

The Second Covenant given at Mount Sinai includes the Judgement from the First Covenant because the Second Covenant resolves the problem created by the First Covenant. Here is the Judgement from the First Covenant which we have inherited.



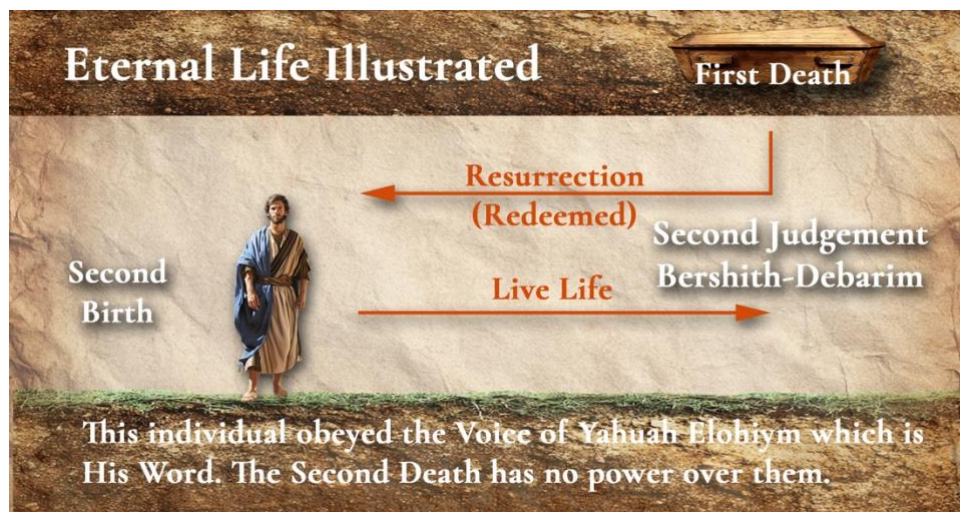
We are ALL born, live our life on this earth under the current world system and then we die. The next illustration is the Second Judgement which has not been fulfilled yet. This is an illustration for those who will experience the Second Death after the resurrection.



Everyone is resurrected from the First Death because of Messiah Yahusha's redemption. We are all born a second time which is the resurrection. Then, we are Judged a Second Time. Those who disobeyed the Voice of Yahuah which is His Word will die a Second Death. The Judgement and the Second Death are also confirmed in the eyewitness account of Revelation.

And I saw a messenger come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. **And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yahusha, and for the word of Elohiym, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Messiah a thousand years.** But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. **Blessed and set-apart is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of Elohiym and of Messiah, and shall reign with him a thousand years.** (Revelation 20:1-6)

The Second Death has no power over those in the first resurrection because they followed the instructions in Debarim 30:15-20 and abided by the Laws of our Father in the Torah. They hear and obey His Voice. They do not sin so their renewed bodies will not become corrupted, allowing them to enter the Garden of Eden. They will not inherit curses and death. The Second Death has no power over them. They have no need for any redemption from the Second Death and will live forever under the reign of Messiah Yahusha Ben David.

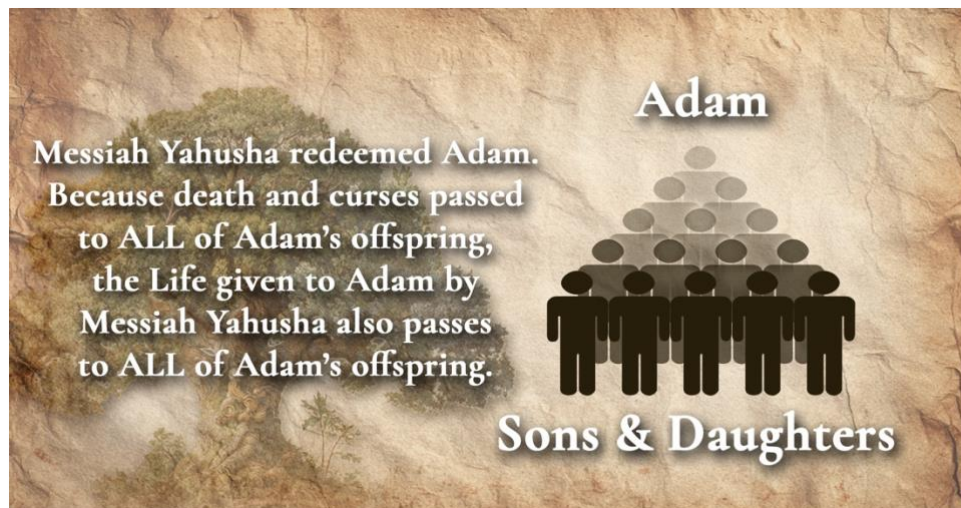


The redemption offered by Messiah Yahusha is for the First Judgement which resulted in the First Death. The redemption opened the door in the wall for Yahuah to resurrect people from the dead. People who hear and obey the Voice of Yahuah will not die.

Adam and Chavah were just one couple in the first judgement. There were not 50 or 100. There was only one individual who required redemption. For this reason, Yahuah only had to provide one redeemer to save mankind. If Adam was redeemed from the First Death, then that redemption would pass down to ALL of his offspring through the death of one man. Messiah Yahusha redeemed Adam.

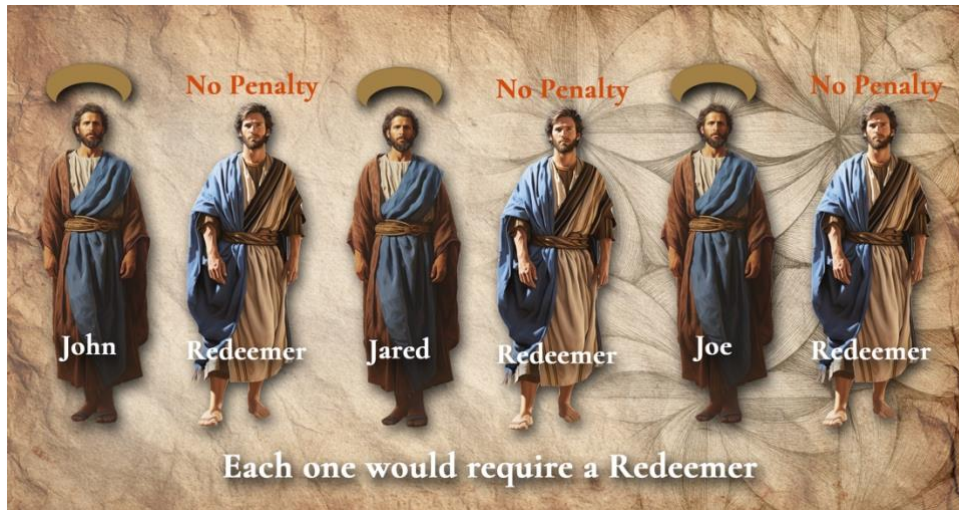


This redemption given to Adam was inherited by Chavah and ALL of their offspring.

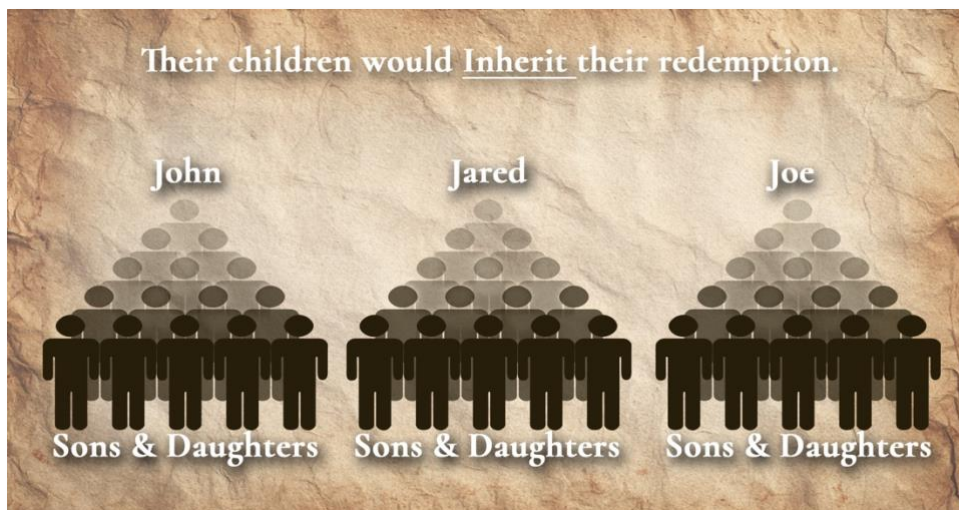


Yahusha cannot redeem us from something that may never be needed. We will not know if redemption will be needed for the Second Death until our Father has passed Judgement. Once this occurs, we can determine if any redemption will be necessary. But if it is needed, it is highly unlikely that any redemption would be offered because each individual who is sentenced with death and curses would require a redeemer of their own.

For example, if John, Jared and Joe were sentenced to curses and death in the Second Judgement, each one would require a redeemer to redeem them. Each one would require someone to experience extreme torture and a horrible death like the crucifixion experienced by our Messiah. If a million people required redemption from the Second Death, this would require a million redeemers to endure the same fate as our beloved Messiah Yahusha Ben David. This is not going to happen.



If these men were to have children, death and curses would pass to them and then their children would inherit the redemption given to their father if it were given to them.



If our Father will not provide another Redeemer for each individual sentenced to death in the Second Judgement, then He will not give them an opportunity to bear children who would also require redemption because He said the following:

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Debarim/Deuteronomy 24:16)

If these men required redemption from the Second Death and they had offspring, Yahuah would be obligated to provide a Redeemer for them because each individual dies for their own sins. He is not going to do this. His Judgement will be swift and immediate just as it is described in Revelation.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from Elohiym out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before Elohiym; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and sheol were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:7-15)



This passage says those who are not written in the Book of Life were cast into the Lake of Fire. The “Book of Life” is also mentioned in Shemoth (Exodus). Yahuah says that those who sin against Him will be blotted out of His Book.

And Yahuah said unto Moshe, Whosoever has sinned against me, him will I blot out of my book. (Shemoth/Exodus 32:33)

Sin leads to death so those who remain in our Father’s book do not sin. They have life so this is a reference to the “Book of Life” in the Law of Moshe. ALL witnesses are in agreement. The same message is being repeated over and over.

Our Father is not going to provide any redemption from the Second Death.

The requirements for redemption would be astronomical. No one who inherits the curses and death in the Covenant given at Mount Sinai, will live long enough to bear children. This is prophetically pictured in the Covenant of Circumcision. Yahuah commanded that every male born in the House of Yashar'El have the flesh of their foreskin cut-off on the eighth day.

And **he that is eight days old** shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of your seed. (*Bereshith/Genesis 17:12*)

Yahuah operates in cycles of seven. The First Week of Creation was seven days. The Second Week of Creation is also seven days. The First Judgement occurred at the end of the First Week. The Second Judgement will occur at the end of the Second Week. The day after the seventh day of the Second Week, is the eighth day. The Covenant of Circumcision is telling us that ALL flesh will be cut-off on the eighth day just as the flesh of the foreskin is cut-off on the eighth day. "Flesh" represents those who walk according to the primitive urges of their flesh. This is discussed in our series titled, **The Serpent in the Garden**. Circumcision on the eighth day is a prophetic picture of those who sin being cut-off from earth. This is confirmed in the following Tehillah (Psalm).

For evildoers shall be cut off: but those that wait upon Yahuah, they shall inherit the earth. For yet a little while, **and the wicked shall not be: yea, you shall diligently consider his place, and it shall not be.** But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plots against the just, and gnashes upon him with his teeth. **Adonai shall laugh at him: for he sees that his Day is coming.** (*Tehillim/Psalms 37:9-13*)

The term "wicked" is defined by the perspective of our Father and His Prophets. "Evildoers" are people who break His Laws. They are not "Law-abiding" citizens in His Kingdom. The Day that is coming is the "Day of Judgement" which is the Second Judgement.

Debarim 30:15-20 is part of the Covenant given at Mount Sinai to the House of Yashar'El. This Covenant will remain in effect until it is completely fulfilled. The very last part of this Covenant to be fulfilled is the destruction of death.

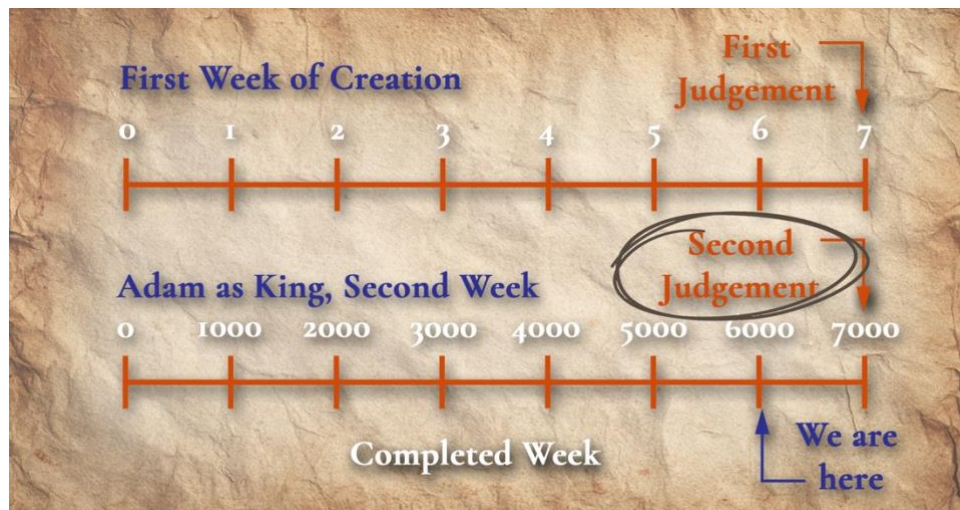
The last enemy that shall be destroyed is death. (*1 Corinthians 15:26*)

Death is destroyed when ALL people who have inherited curses and death in this Covenant perish. Then, sin will be no more. The only people left are those who hear and obey the Voice of Yahuah Elohiym which is His Word. They do not receive curses and death so death will be utterly destroyed. Children born to them would not inherit curses and death. There would be no need for any further redemption.

Because people have not received the fruits of these promises in the Sinai Covenant, it has not been fulfilled as yet. The Judgement based upon the conditions of the Sinai Covenant is still pending. We still have time to choose between Life and Death but this choice is in the Sinai Covenant. The Book of Revelation is a prophecy regarding fulfillment at the end of the age for the Sinai Covenant because it directly references the Second Death which is a Judgement in the Sinai Covenant.

He that has an ear, let him hear what the Spirit says unto the congregation; **He that overcomes shall not be hurt of the second death.** (Revelation 2:11)

“He that overcomes shall not be hurt by the second death”. Based on this testimony, it is possible for people to escape the second death by “overcoming”. The Second Death is a final outcome based on the Covenant given at Mount Sinai which means at the time the Book of Revelation was written, this Covenant had not been completely fulfilled. The Judgement is still pending to this day.



If the Judgement has not occurred, then it is still possible to escape the negative consequences of that Judgement. Adam and Chavah were Judged after the first week of Creation. They sinned and inherited curses and death. They were removed from the Garden of Eden. Our Father is righteous and just. He will not use one standard for one group of people and another standard for another group of people. If Adam and Chavah inherited curses and death for committing sin, then this is the same thing people will experience in the Second Judgment. Some people will escape Judgment because they have repented of their sins.



Messiah Yahusha Ben David cannot redeem us from the Second Death because the Judgement has not happened yet. It is within the realm of possibility that everyone avoids the Second Death. If this were the case, then no redemption would be required at all. Messiah Yahusha would have died in vain.

How can Yahusha redeem us from a penalty that has not happened yet?

Messiah Yahusha Ben David redeemed us from the penalty of the First Death. This allows Yahuah to resurrect everyone from the dead through the death of one man and not a million. Yahusha redeemed Adam and this redemption passed down to ALL of his offspring. In the Second Judgement, each individual will face Judgement. Everyone will be put to death for their own sins. This is confirmed also by the Prophet Yechezqel (Ezekiel):

But if a man be just, and do that which is lawful and right, And has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Yashar'El, neither has defiled his neighbor's wife, neither has come near to a menstruous woman, And has not oppressed any, but has restored to the debtor his pledge, has spoiled none by violence, has given his bread to the hungry, and has covered the naked with a garment; He that has not given forth upon usury, neither has taken any increase, that has withdrawn his hand from iniquity, has executed true judgment between man and man, Has walked in my statutes, and has kept my judgments, to deal truly; he is just, **he shall surely live [not die]**, says Adonai Yahuah. (*Yechezqel/Ezekiel 18:5-9*)

All of these behaviors listed are mentioned in the Laws of Yahuah Elohiym. "Death" is a choice in this situation which means Yechezqel (Ezekiel) is talking about the Second Death as well. He is telling the people how to avoid the second death. His words agree

with Revelation 21:7-8 as well as Debarim (Deuteronomy) 30:15-20 and Shemoth (Exodus) 32:33. The prophet continues:

If he beget a son that is a robber, a shedder of blood, and that does the like to any one of these things, And that does not any of those duties, but even has eaten upon the mountains, and defiled his neighbor's wife, Has oppressed the poor and needy, has spoiled by violence, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, Has given forth upon usury, and has taken increase: shall he then live? **he shall not live [die]: he has done all these abominations; he shall surely die [not live]; his blood shall be upon him.** (*Yechezqel/Ezekiel 18:10-13*)

The father who is righteous will not die for the sins of his son. The father will live and the son will die as a result of their respective choices. The passage continues.

Now, lo, if he beget a son, that sees all his father's sins which he has done, and considers, and does not such like, That has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Yashar'El, has not defiled his neighbor's wife, Neither has oppressed any, has not withheld the pledge, neither has spoiled by violence, but has given his bread to the hungry, and has covered the naked with a garment, That has taken off his hand from the poor, that has not received usury nor increase, has executed my judgments, has walked in my statutes; **he shall not die for the iniquity of his father, he shall surely live [not die].** As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, **even he shall die in his iniquity.** (*Yechezqel/Ezekiel 18:14-18*)

The father dies because of the sins he committed but the son shall live because of the righteousness that he has done. Each one dies for their own sins. This particular Law paired with redemption actually changes the meaning of the First Death. It is no longer "death" but "sleep. Here are three examples:

And Yahuah said unto Moshe, Behold, **you shall sleep with your fathers;** and this people will rise up, and go a whoring after the mighty ones of the strangers of the land, where they go to be among them, and will forsake me, and break my covenant which I have made with them. (*Debarim/Deuteronomy 31:16*)

And when your days be fulfilled, and **you shall sleep with your fathers,** I will set up your seed after you, which shall proceed out of your bowels, and I will establish his kingdom. (*2 Shemuel/Samuel 7:12*)

Then they also which are **fallen asleep in Messiah** are perished. (*1 Corinthians 15:18*)

The First Death is like sleep and people are going to awaken at Son-rise.

How can there be a New Covenant instituted by our Father when the Covenant given at Mount Sinai is still in effect?

The New Covenant mentioned in Yirmeyahu (Jeremiah) 31:31-34 has not been administered yet. It will be instituted when the Sinai Covenant has been completely fulfilled. Once it has been fulfilled, there will be a need for a New Covenant between Yahuah and His people. The only Covenant available with Yahuah Elohiym is the one given at Mount Sinai. We discuss this in our series titled, [Covenant](#).

If the Covenant given at Mount Sinai provides the standard for the Second Judgement and we want to avoid the Second Death, then ALL of our focus should be upon the conditions set forth in this Covenant Agreement. This is the truth.

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