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Death Penalties

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

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

Death is the separation of these main integral elements of man's being. And, more than this, it is the separation from God. When he sinned, Adam experienced spiritual death (spirit separated from God, out of communion, a foretaste of hell). Then, because of that day, he experienced physical death 900 or so years later when his body went into the grave as his spirit and soul (consciousness) were taken out of his body. Even though now, his spirit and soul have been reunited to our Father (because YAHSHUA rescued him from separation, from hell), Adam's body is still in the earth returning to the dust, so he is still experiencing partial death because one of the elements of his personality, of his being, is separated from the rest. Gen 3:19

Being separated from God during the time when the elements of our being are separated is so horrible, we cannot comprehend the torment. This is hell. It is the exact opposite of the unfathomable love of our God. We cannot comprehend either one.

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

[For those of us who have been baptized into YAHSHUA, our body goes to the grave, but our spirit goes (is) with YAHSHUA — which is comforting so we don't taste death. But if we went away from YAHSHUA, we experience a death. Death is the last enemy which has to be conquered.]

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

There is a remedy for the first death besides YAHSHUA's death. A person who never knew about YAHSHUA pays for his own sin and it comes to an end. Gen 2:17 This first death was all that our Father ever intended as a payment for man's disobedience. After this, His intention for man was that he would go to the nations. To insure that this would happen he gave him 1) a conscience to live by the knowledge of good and evil [Rom 5:13 — There is righteousness that is rewarded — for a man who lived by his conscience, the knowledge of good and evil, and chose the good and had anguish because of the evil he did — in the nations. God rewards by life in the nations — Rev 21:24 Since he did not have the Law of Moses, sins were not imputed except on the sins that animal sacrifice did not cover even in Israel who had the Law of Moses.]; and 2) an instinctive knowledge of Himself, the true God. Man's conscience was quickened, awakened in

order that he would know good and evil and live by his instinctive knowledge of his Creator.

Rom 1:18,19

However, some men deliberately reject that instinctive knowledge of their Creator. The lake of fire (which was intended only for Satan and his angels) Matt 25:41, is man's fate for consciously, on purpose, pushing our Father out of his mind and out of his life; the fate of the second death. Hebrews 9:27 was all that our father had in mind for punishment to pay for a man's sin (except for the bride, for their ransom is YAHSHUA.) But now there must be a judgement, since Rom 1:18,19. His conscience and intuition would then lead him to the nations (Ps 19:1-4) or to YAHSHUA (Rom 10:14). But if a man did not see fit to acknowledge God, forcing this instinct or message out of his mind, then the second death is his fate. Ezek 18; Lk 3:14

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

Man knows the difference between right and wrong, so his conscience will accuse or excuse him on the judgment day. Rom 2:12-16 Everything is written in the books, and if a person knew that his deeds deserved death, like homosexuality, malicious gossiping, lying with a callused heart full of deceit, slander, hating God, but he went ahead and did them anyway because it felt good, he loved it anyway and did it without remorse, then his name was taken out of the book of life and the second death (Rom 1:32; Rev 20:14,15) is what he received at the judgement. Rom 2:5, 6, 9, 11

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

We can see how evil Christianity is for saying that all of these people are going to the lake of fire (eternal hell). All men are under the curse of the first death, but not all are under the curse of the second death if they do not suppress the truth or if they do not reject YAHSHUA, blaspheming saying 'no' to the Holy Spirit. If someone does reject YAHSHUA, making himself unworthy of eternal life (Acts 13:46), he chooses against eternal life; therefore he CHOOSES eternal death. For this person there will be no remedy, no mercy at judgement. Jn 3:18; Rom 10:4; Lk 10:16 These verses go together to show why they are judged already.

All men are answerable to God because He has put the knowledge of Him in their heart, an instinctive knowledge of Him, therefore they have to suppress the truth in order to do what they know is not the right thing to do. James 4:17; Rom 1:19, 32

NOW there is only one way out of the first death, which is eternal life. The only escape is YAHSHUA. Jn 5:24; Rom 3:21 — NOW there is an escape; there is a righteousness revealed apart from the law. Before this in the world, a person's only hope was that he would somehow pass that inspection at the judgement and go to the nations, after he had experienced death. Heb 9:27 But now one can be a part of the bride by faith in YAHSHUA apart from the Law (Gal 3:2) by hearing and responding to the good news. Rom 3:20,21; Gal 3:13,14

Ezek 18:4 "The soul that sins will die." In old Israel, regardless of how much sacrificing they did, they still had to experience the first death until Messiah came to them in death. Rom 5:14; Eph 4:8 Then, when they sinned, if they failed to sacrifice properly, they were subjected to the second resurrection judgement (YAHSHUA did not, in this case, lead them out of death in his train). Gal 3:19 The law was added because Israel, like the nations around them (Rom 2:12), was transgressing beyond the first death penalty, and sin needed to be defined and specified.

Abraham, like many before and after him, did not go beyond the Gen 2:17 death. So sacrifices had to be offered perfectly enough for God to cover the sin. Ps 51:16, 17, 19 So, if they failed to obey the law perfectly, then they had the law of sacrifices to escape the second judgement in which to be judged worthy of the second death or the nations. Ps 19:7-14 There was a way out of the second death, but not the first (Heb 9:27). Every Israelite must die the second death for his own sins, unless he offered an animal that was suitable enough for that sin. These were sins, violation of the Law, — not inherited sin — but sins that passed the penalty of the sin of Adam which was the first death. Gen 2:17; Heb 9:27 He was worthy of the second death if he did not have reverence in his heart for YHWH and His law, and the laws concerning animal sacrifice. The law was to the Abrahamic covenant Gen 26:5 because of transgression past what a truly circumcised Israelite would do. The sacrificial system was given because of the law arousing sin, awakening the desire within to sin. Rom 7:11-13; 8:3 The nations had no sacrificial system so their first death covered their sins, and their consciences excused and accused them on the day of judgement. Rom 2:15, 16; Rev 20:12, 13 But Israel did have the sacrificial system, so they are held accountable more than the nations and are under stricter judgement.

The law of sacrifice pointed to the day when YAHSHUA would be the sacrifice on the cross.

The animal sacrifices could not take away the sins but covered them until YAHSHUA came. The law and the sacrifices revealed the heart and intentions of a man in how he responded to the law and how he selected his sacrificial substitute. Ps 51:16, 19.

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

The law was added to the Abrahamic covenant because of transgression beyond the inward law of especially a circumcised heart and conscience. The knowledge of good and evil was quickened in the circumcised Israelite. The sacrificial system was part of the Law because of mercy to those who broke the inward and outward law, in violating their conscience, which went past the first death sentence of Adam (Rom 5:20; Gal 3:19; Gen 2:17) to the second death

sentence, for which there was no remedy and no end. Rev 20:15 The only remedy for the first death was a person's own life because all sinned (Rom 5:12, 18) in Adam. Now, in the establishment of the New Covenant, no one but YAHSHUA could take a man's place in order that he would not have to die even the first death. Jn 5:24 In the old Covenant, YAHSHUA could not substitute for their sin inherited (Gen 2:17) in Adam because it was appointed for all men (including Israel) to die once. So men had to wait in that death until YAHSHUA came to validate all their righteous sacrifices, which had been the provision under that covenant for their sins which could otherwise have caused them to go into yet another death. Even YAHSHUA Himself, being a man, died once and now we die His death. (Rom 6:2) If a person in Israel lived by the Law in his heart before Sinai (Rom 5:13 — faith v.13), his body would also be resurrected at the first resurrection with the N.T. saints. If not, he will have to go to judgement (Rom 9:6). Rev 20:11-15 YAHSHUA was the end of the sin-covering sacrificial system for old Israel when He came to take away sins. Heb 10:11; 9:25, 26 The object of their faith was not the law itself, but YHWH Himself, the law giver. The faith that justifies is faith in Him. Rom 10:4; Rom 4:5; Rom 3:28, 31; Ps 19 The end of the Law or the work of the Law is to bring us to faith. Rom 5:14, 19, 20 The law was added (Gal 3:19) to reveal the true nature of sin, in order that man might be made aware of Gen 3:15 (Rom 7:5, 10, 13), so that man might see the need of the law of sacrifice, pointing to the perfect Lamb of God who would come. Heb 9:22; Ex 29:21; Lev 8:15; 17:11 In the Old Covenant, the iniquity was supposed to go on to the sacrifice. But there was no sacrifice for deliberate, willful sin. That is why, in the situation of the man who gathered sticks on the Sabbath (Num 15:32-36), a judgement had to be made to see the intent of that man's heart and how deliberate and planned his transgression was. Ps 19:13 They stoned him because it was determined that he did it deliberately, after coming to the knowledge of the truth. This sin could not be put on a sacrifice, could not be atoned for. He had to be cut off with his guilt upon him, which means that he would go to the second death, for he had been judged already. 1 Cor 6:2 The saints judge the 'church' now, and then the world. For deliberate blasphemers, those who despise the word of YHWH, they must bear their own sin because they willfully sinned [old covenant and new covenant] (which was judged by the saints — Jn 20:23) after coming to the knowledge of the truth and so there no longer remains a sacrifice for their sin. Heb 10:26; Titus 3:10,11; Ezek 18

This is just a small portion of what we have to know thoroughly, deeply and profoundly so that we can proclaim the good news to people. And communicate the proper fear of YHWH for high-handed sin to the saints.