

Did Jesus Die the Second Death?

Matthew 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. **38** Then saith he unto them, **My soul is exceeding sorrowful, even unto death:** tarry ye here, and watch with me. **39** And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.... **42** He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, *thy will be done*. Remember the angel, sent from His Father, who strengthened Jesus...

All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now[on the cross] with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. **He feared** that sin was so offensive to God that Their separation was to be eternal. **Christ felt** the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. DA 753.1-2

"... God works for the good of the universe, for the good of the rebellious sinner by causing the sinner to suffer the penalty of his sin, **the second death, which is death without the hope of a resurrection.**" 12LtMs, Ms 58, 1897, par. 12

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death.**

Revelation 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 20:6 Blessed and holy *is* he that hath part in the **first resurrection: on such the second death hath no power**, but they shall be priests of God and of Christ, and shall reign with him a thousand years.... **14** And **death and hell were cast into the lake of fire. This is the second death.**

Revelation 21:8 But **the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

As defined by the Bible(above), I fail to understand how Christ could have died the "second death". Christ does not qualify and it hasn't even happened yet. Also, as far as I can tell, **no where** in the inspired writings is it said that Christ died the "second death". So, to say that Christ suffered the "second death" would not only be going beyond what has been revealed, but also not "fit" with what has been revealed, in Revelation.

Consider the Sanctuary types and anti-types for how the "second death" penalty, required by law, will finally be satisfied:

Cleansing of the Sanctuary

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. But **can there be anything in heaven to be cleansed?** In **Hebrews 9** the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these" (**Hebrews 9:22, 23**), even the precious blood of Christ. **GC 417.2**

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission*. Remission, or putting away of sin, is the work to be accomplished. But **how could there be sin connected with the sanctuary**, either in heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served “unto the example and shadow of heavenly things.” [Hebrews 8:5](#). GC 417.3

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day **the repentant sinner** brought his offering to the door of the tabernacle and, **placing his hand upon the victim's head, confessed his sins**, thus in figure **transferring them from himself to the innocent sacrifice. The animal was then slain.** “Without shedding of blood,” says the apostle, there is no remission of sin. “The life of the flesh is in the blood.” [Leviticus 17:11](#). The broken law of God demanded the life of the transgressor. **The blood**, representing the forfeited life of the sinner, whose guilt the victim bore, **was carried by the priest into the holy place and sprinkled before the veil**, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the **sin was, through the blood, transferred in figure to the sanctuary**. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying: “God hath given it you to bear the iniquity of the congregation.” [Leviticus 10:17](#). Both ceremonies alike symbolized the **transfer of the sin from the penitent to the sanctuary**. GC 418.1

Such was the work that went on, day by day, throughout the year. **The sins of Israel were thus transferred to the sanctuary**, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. “He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.” An atonement was also to be made for the altar, to “cleanse it, and hallow it from the uncleanness of the children of Israel.” [Leviticus 16:16, 19](#). GC 418.2

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, “one lot for the Lord, and the other lot for the scapegoat.” [Verse 8](#). The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. The blood was also to be sprinkled upon the altar of incense that was before the veil. GC 419.1

“And **Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel**, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and **the goat shall bear upon him all their iniquities unto a land not inhabited.**” [Verses 21, 22](#). The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp. GC 419.2

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart. GC 419.3

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. GC 420.1

Such was the service performed “unto the example and shadow of heavenly things.” And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. After His ascension our Saviour began His work as our high priest. Says Paul: “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” [Hebrews 9:24](#). GC 420.2

The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, represents **the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering**, also the incense which ascended with the prayers of Israel. **So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness**, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven. GC 420.3

Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.” “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” [Hebrews 6:19, 20; 9:12](#). GC 421.1

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. **The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary.** This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary. GC 421.2

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so **in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary.** And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. [Revelation 22:12](#). [GC 421.3](#)

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It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. **When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.** The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. **So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.** [GC 422.2](#)

Then I saw that **Jesus' work in the sanctuary** was almost finished, almost finished, and **after His work there is finished He will come to the door of the tabernacle, or door of the first apartment, and confess the sins of Israel upon the head of the scape goat.** Then He will put on the garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on the garments of vengeance and takes His seat upon the great white cloud. Then **while the plagues are falling the scape goat is being led away.** He makes a mighty struggle to escape, but he is held fast by the hand that bears him away. If he should effect his escape Israel would be destroyed (or slain). I saw that it would take time to bear him away into the land of forgetfulness after the sins were put upon his head. [1LtMs, Ms 15, 1850, par. 8](#)

The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. **Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.** But the apostle Peter distinctly states that **the sins of believers will be blotted out "when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ."** [Acts 3:19, 20](#). When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be. GC 485.2

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, "without sin unto salvation" ([Hebrews 9:28](#)), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so **Christ will place all these sins upon Satan**, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" ([Leviticus 16:22](#)); so **Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.** [GC 485.3](#)

... The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but **for all the sins which he has caused God's people to commit.** His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. **The full penalty of the law has been visited;** the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah. [GC 673.1](#)