

## TWICE DEAD AND THE NEW BIRTH

John 3:7 μη θαυμαση' οτι ειπον σοι δει υμα' γεννηθηναι ανωθεν (*Marvel not that I said unto thee, Ye must be born again*).

Although “Ye must be born again” has become the major theme in the gospel of modern evangelism it should be of great interest to the serious Bible student that the evangelist Paul, never once mentions it. In fact not one of the New Testament writers is led by the Holy Spirit to preach “ye must be born again.” The Scriptures are not the ideas or words of John, or Paul, or James, or Peter, or any other writer who was used by God to write His Word. The reason no writer, led by the Holy Spirit, preaches “ye must be born again” is simply that it is not the Gospel, it is a statement of fact that is always referred to as something God has done, not something we **must** do.

Our Lord used very precise language when He used the subject of “birth” to describe our relationship to God so that Nicodemus, as well as all who read, could not miss the meaning. One cannot “born” himself, one cannot choose to be born, one has nothing to do with his birth, one cannot choose his parents, one cannot choose the time of his birth, one does not even know he has been born until sometime after he has been born. Everyone knows that in birth the child is the passive recipient of life. This is true not only of the physical life but of the spiritual life as well.

The prevalent idea that “saved” and “born again” mean the same thing is also the result of this same gospel of modern evangelism. The Bible speaks of only one way to be born again. We are born again by the Word of God and by the Spirit of God, that is, **only by God**. On the other hand it speaks of over 50 ways to save oneself or to be saved by something or someone. It is obvious that one who is dead cannot be saved unless he is first of all “born again.” If words mean anything, “birth” and “save” are clearly two different subjects.

What a wonderful truth of His grace. Our spiritual birth is entirely of the Father by His grace and His grace alone. The common teaching of synergistic spiritual birth, that is being “born again” by personal faith in Christ, is a heresy that was soundly rejected by all the reformers, e.g.

*“The Reformed faith, on the other hand, refuses to compromise to that degree or to any other degree, however small, with naturalism. It teaches that regeneration is prerequisite for saving faith and that in regeneration the sinner is **completely passive**. As a corpse cannot bring itself to life, so the spiritually dead sinner **cannot make the slightest contribution toward his second birth**. The new birth is the work of God alone.” R. B. Kuiper, Westminster Theological Journal, Vol 2 (Emphasis added)*

Our Lord had said to Nicodemus;

Joh 3:5 *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.*

The most common interpretations of this passage are:

1. “water” is the natural birth  
“spirit” is the spiritual birth initiated by personal faith

Water. It would not seem necessary to suggest that one could not enter the kingdom of God unless he had at least been born physically. More importantly, this would be the only place in the Word where “water” was used of the physical birth.

Spirit. The addition of personal faith seems reasonable to many because of passages such as Ac 16:31 *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* How can it be reasonable when two different subjects are being discussed? One is “Spiritual birth” and the other is “saved.” These are not the same subject as pointed out above.

2. “water” is water baptism  
“spirit” is the Holy Spirit

Water. This would make water baptism, a human act, necessary for entrance into the kingdom of God. Although some of the early Church fathers did suggest this, any serious student of Scripture knows it is false. Many martyrs died terrible deaths rather than submit to this heresy of Rome.

Spirit. Birth by the Holy Spirit, some still base this birth on personal faith rather than on the will of God, even though they have no Biblical support for this position.

3. “water” and “spirit” are two words which mean the same thing

Of these first three, this may be the most reasonable. However, There is no direct Biblical support leading to the conclusion that “water” and “spirit” are symbols or pictures of exactly the same thing. Since the actual words the Lord used are “water” and “wind” they are both symbols, even though the translators translated “water” as “water” but “wind” as “Spirit.” These symbols usually represent the Word and the Spirit, thus He may be talking about one spiritual birth by the Word of God and the Spirit of God,

or:

4. Consider another

The Lord is talking about two births. Not one physical and the other spiritual but one by “water” and the other by “wind.” Clearly He has used the words

“water” and “wind” to picture truths Nicodemus should have known. Most translators have ignored the symbolism of “water” and yet have translated “wind” as Spirit. If “wind” is a symbol for the Spirit it is reasonable to conclude that “water” is also a symbol, in fact a symbol for the Word of God as it is in other passages, E.g.

*Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

*Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

*Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,*

Since none of these four suggested meanings of Joh 3:5 can be supported by this one passage alone. It is the purpose of this paper to examine conclusion 4 in the light of Scripture. Is the birth by the Word the same as the birth by the Spirit or are these references to two different spiritual births?

First of all, the possibility that the Lord is referring to two spiritual births, one by the Word and another by the Spirit is suggested in other Scripture:

A spiritual birth by the Word of God and not by anything we do:

*1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

As well as one by the Spirit of God:

*Ga 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

Since He is referring to spiritual birth and speaks of a “second time” birth it is also reasonable to peruse the conclusion that He is, in fact, speaking of two spiritual births.

### **The first spiritual death:**

Did Levi actually pay tithes in Abraham to Melchisedec? God says in His Word, he did.

*Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.*

Did we all sin and die in Adam? God says in His Word, we did. Consider these passages:

*Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Did we die in the sin of Adam? God says we did, “*death passed upon all men.*” Surely God considered the life of all men in Adam or He would not have spoken of their death. Adam was told “*in the day that thou eatest thereof thou shalt surely die.*” Adam did not die physically on that day so we could conclude that the sentence of death passed on him and he began to die physically when he sinned. The text does not say this even though we may consider it to be logical. Actually, it is more logical to believe that the Lord was talking about spiritual death passing on all men because of sin. The text says in the moment Adam sinned, sin entered the world and death passed on all men, including Adam, all men sinned and died, not physical death but spiritual death.

*Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:*

Although many believe this means physical death, Enoch and Elijah plus those who are alive at His coming appear to be exceptions on the one side and Lazarus, who died twice physically, on the other. It is more logical to conclude that this is death for all in Adam and the judgement that follows either falls on Christ, or on the sinner.

If we were to stop here, all men, including Adam have sinned, died and are headed for Hell. Adam does not need to commit one more sin, no man needs to commit another sin, all mankind are condemned and going to Hell because they sinned and died in Adam. It is common and easy to say that all men are only under the condemnation of Adam’s sin, but by the Word of God we know they sinned and died.

Thus, at this moment, sin has entered the world, all have sinned in Adam and all are separated from the Lord God, spiritually dead in sin. The Word declares all dead as a result of Adam’s sin. **This is the first spiritual death.**

The question now is, will they be judged for this sin in Adam? By God’s grace the answer is emphatically No!

*Gen 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

What few simple words but how profound the truth. Adam had never seen death yet now dead and totally unable to remedy his lost condition the Lord God had to slay the innocent, to shed innocent blood in order to provide a coat to clothe him. A beautiful picture of God slaying His only Son in order to clothe His own in righteousness. Thus the death of Christ not only paid Adam’s sin debt but also removed the condemnation of that sin from all men who had sinned in Adam.

*Ro 5:18 Therefore as by the offence of the one [judgment came] upon all men to condemnation; even so by the righteousness of the one [the free gift came] upon all men unto justification of life.*

Both nouns, “offence” and “righteousness” are singular. One trespass resulted in condemnation to all men and one act of righteousness resulted in justification of life to all men. Would anyone dare to suggest that the sin of Adam had a greater result than the sacrifice of the Lord Christ? All arguments aside, our God does not speak in riddles. He says here in simple words what should be obvious, **the death of Christ had effects every bit as universal as the sin of Adam.**

It is important to understand that although all men are now alive, no longer condemned as a result of Adam’s sin, they are conceived in his image, that is with his sinful fallen nature and will sin.

Thus far we know by the Word of God that because of Adam’s sin, sin entered the world and all men sinned and died. We know also that the substitutionary death of Christ for Adam removed the condemnation from all men that had resulted from Adam’s sin.

All men were dead and now all men are alive, by the Word of God. **This is the first spiritual birth by the Word of God.**

Does this mean that all men are going to heaven? Of course not, they are not “born again,” as the Lord says they must be to enter the kingdom of God. They are not new creations in Christ. The death that passed on them as a result of the sin of Adam with its judgement has been removed and they stand un-condemned. However, they now are born in the image of Adam and his fallen nature and they will sin.

The subject of the destination of those who die in infancy is discussed in another chapter but here is sound Biblical basis for the common conception that infants that die do not go to hell. They are un-condemned until they themselves commit sin for which they can be judged at the great white throne.

Looking at some other passages that support the truth that Adam’s condemnation was removed in Christ:

*Joh 1:9 [That] was the true Light, which **lighteth every man** that cometh into the world.*

*1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the **Saviour of all men**, specially of those that believe.*

*Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should **taste death for every man.***

This is also the most logical understanding of the passage in 2<sup>nd</sup> Peter:

*II Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying **the Lord that bought them**, and bring upon themselves swift destruction.*

Consider also:

*Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

Rather than discuss the various ideas about this passage, the Lord speaks of those who overcome, the book of life and the blotting out of names from that book. We know who the overcomers are:

*IJo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

It is unreasonable to suggest that this is a book of all those alive at the moment in time of this context. If this is a book of all of God's elect, then it is also foolish to speak of blotting out. It is impossible that even one of the elect would, or could, ever be blotted out. It does however, make sense to believe that because Adam's condemnation had been removed for all men they were alive and thus in the book of life until blotted out because of their sin, not Adam's sin, and because they did not believe that Jesus is the Son of God.

This truth of life followed by death is clearly stated in:

*Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.*

It is a shame that so many Bible teachers, Bible preachers and Bible writers knowingly or unknowingly undermine the authority of Scripture. Hardly an article or sermon does not at some point discuss an error in translation, grammar or human writer problem in a Biblical text. This first of all suggests that God is not the author of Scripture and secondly casts doubt on the authority of Scripture in the minds of those who listen.

This passage is a good example. We are asked to believe that it is not God saying, but Paul saying he was unaware of the law and sensed that he was alive but when he became aware of the law he sensed that he died. First of all the text does not say this and we all know law does not work that way. His awareness has absolutely nothing to do with whether or not he was spiritually alive or dead.

Even skilled Bible teachers have suggested that Paul had confessed his sin so he now sensed, thought or knew his sins were forgiven and he was alive. But then he lusted, or sinned in some

way and sensed or knew he died. He now needs to confess again in order to have that sin forgiven. Not only this, he must keep on doing this over and over again every time he sins. In no way can this be read into the text. More than that it is not even Biblical truth.

Paul is not the author, it is the Lord God, the author of His Word, who says that Paul was alive apart from the law but when he broke the law he died. "Alive" in this passage can not possibly mean physically alive, it means spiritually alive. How could the Lord say Paul was spiritually alive when we know he had sinned and died in Adam? He was alive apart from the law because, as we have seen, Adam's condemnation had been removed in Christ.

When now alive he sinned, he died spiritually. It was now he that sinned not Adam. Remember, he died in Adam but because that condemnation had been removed by Christ he was alive until he alone sinned resulting in spiritual death. At this point in our study, he is **twice dead**, once in Adam and again in his own sin. If he is to live, he must be "born again."

We also know that what was true of Paul was true of all mankind, "*death passed upon all men, for that all have sinned.*" The "all men" who died included the sons of God:

*Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.*

*Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

*1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

*1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

And the sons of the Devil:

*Mt 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;*

*Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth,*

*Ac 13:10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness,*

*1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

We also know that what was true of Paul after the first birth, that is the removal of the condemnation of Adam resulting in being alive followed by his sin and death, was true of all those who then sinned, “*sin revived*” and they died.

*Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.*

Not only Paul, but all who themselves sinned after that first birth, died, both sons of God and sons of the Devil, and at this point are “**twice dead**” as well.

But God, the God of grace who determined to show His wrath against sin did not stop at twice dead. He caused His sheep to be born again by His Spirit, not by the flesh. More than that, this second birth was centered in the Lord Jesus Christ being made sin for His own in order that they might be made the righteousness of God in Him so that they cannot sin and they cannot die again.

*1Jon 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

In this second spiritual birth by the Spirit, His elect have been made new creations in Christ and given the Holy Spirit.

*1Th 4:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.*

### **The second birth, to be born again by the Spirit:**

When the Lord said -

*Joh 3:3 απεκριθη ιησου' και ειπεν αυτω αμην αμην λεγω σοι εαν μη τι' γεννηθη ανωθεν ου δυναται ιδειν την βασιλειαν του θεου (Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.)*

He used the word ανωθεν (again) which could mean “again” or “from above”. Words are only terms until their meaning is determined by the context. For example, the Holy Spirit uses this word in John 3:3 and James 1:17 as “from above.”

*Joh 3:31 He that cometh **from above** is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*

*Jas 1:17 Every good gift and every Perfect gift is **from above**, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

He also uses it in Gal 4:9 as “again.”

*Ga 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire **again** to be in bondage?*

Nicodemus, a member of the Sanhedren, an intellect of his day, familiar with the language, apparently understood the Lord to say “again” that is “a second time.”

*Joh 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the **second time** into his mother's womb, and be born?*

In His response to Nicodemus the Lord did not dispute the concept of a “second time” birth but made it very clear He was not talking about fleshly birth but a “second time” birth by the Spirit.

*Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

As mentioned before, the necessity to do something to be “born again” is the thrust of modern evangelism but without any Biblical support. To tell some one they must do something to be born again is to tell them to do something they can not do. Consider this statement by one modern evangelist:

*“Thus repentance is first, and absolutely necessary, if we are to be born again. It involves simple recognition of what we are before God - sinners who fall short of His glory; second, it involves genuine sorrow for sin; third, it means our willingness to turn from sin.” Billy Graham, How to be Born Again*

Three things that are “absolutely necessary” one must do in order to be born again when it should be obvious to all that one can not do anything to be born. More than that, none of these three things are even suggested in the Word as the way to be born again, nor can they be supported by any passage of Scripture.

Here are all of the passages that speak of being born again:

*John 1:13 who were born, not of blood, nor of the will of the flesh, **nor of the will of man, but of God.***

*John 3:3,6-7 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.... That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit.** Marvel not that I said unto thee, Ye must be born again.*

*1 Pet 1:3 & Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy **hath caused us to be born again** unto a lively hope by the resurrection of Jesus Christ from the dead*

1 Pet 1:23 *having been born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

In none of these passages does man have anything at all to do with being born again. In the third chapter of John it was Christ who declared the new birth as the requirement to see the kingdom of God and He made it clear that this was a work of the Spirit not of the flesh. No Scripture ever mentions the necessity for man to do something for this new birth.

More than that, the Holy Spirit in the passage in 1 Peter declares that it has already been done for us by God, not by ourselves. In all of the other passages that speak of our second spiritual birth the words for born are always, as one would expect, in the passive voice, and most of the time in the perfect tense clearly showing spiritual birth to be that which has been completely done for us not that which we do or have any part in doing.

The Holy Spirit does not use the expression “born again” as casually as it is used today. It is because of the emotional preaching of the last several generations that so many do not have the confidence of eternal life. Since they do not understand what the new birth is and how it is accomplished they are always wondering if they have done enough to be born again,.

Christianity is not an emotional experience it is an intellectual appraisal of what God has done for us in providing Christ as our substitute, to be made sin for us and to die in our place. To even suggest that one can be born again by accepting Christ is to rob the new birth of its profound meaning. Clearly to be “born again” (passive voice) is the work of God in Christ, not by or of us. In spite of this, “ye must be born again” as something we must do is one of the most common expressions used today by those who claim to be Christians.

In no way are we suggesting that one does not need to be born again. Our Lord stated clearly that one must be born again to enter the kingdom of Heaven and that second birth was by the Spirit of God.

In fine; the first spiritual death for all men was the result of Adam’s sin. The first spiritual birth for all men was by the Word of God in the removal of the condemnation of Adam’s sin. The second spiritual death was the result of the personal sin of the individual. The second birth, only for those who are the sons of God, was by means of the substitutionary death of His son for us who are His sheep that we might be made the righteousness of God in Him and is made known to us by the gift of His Holy Spirit.

*Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.*

*Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:*

*1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

*2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

*1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

*1Pe 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit*

*1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*

*1Th 4:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.*

*1Jo 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*

*1Jo 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

It is not that we became His sheep by the second birth, we were always His sheep who had died in our sin, the second death, and must be born again.

*1Pe 2:25 For ye were as sheep going astray; but **are now returned** unto the Shepherd and Bishop of your souls.*

Note that we have been “returned” to our Shepard. The aorist states the fact and the passive voice makes it absolutely clear that we had nothing to do with the returning. We are “now returned” because our Lord became our Kinsman, was made sin for us and died in our place so that we are made the righteousness of God in Him. He gave His life for us, the sons of God and we were born again as new creations;

*Joh 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.*

And we have eternal life not because we believe but because we are His sheep, in fact we must already be one of His sheep in order to believe:

*Joh 10:26-28 But **ye believe not, because ye are not of my sheep**, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish,*

How could the Lord say it any clearer? Those who do not believe, do not believe because they are not His sheep.

Our Lord also spoke of two resurrections:

*Joh 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

The first the resurrection of those who had done good, the sons of God whose sins had been forgiven and who walked in the good works of the Lord Jesus Christ.

*Re 20:5 But the rest of the dead lived not again until the thousand years were finished. **This is the first resurrection.***

**This is the first resurrection**, the resurrection of those who, in Christ, had done good. This resurrection includes the resurrection of Christ, the Church, the tribulation saints, the redeemed of Israel and the kingdom age saints.

*Re 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.*

Here God speaks of the “**second death**” as He did in Jude:

*Jude 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, **twice dead**, plucked up by the roots;*

Our Lord, not Jude, speaks of these as **twice dead**. Since the Greek clearly says they are twice dead most translators translate it that way. Rather than list the many possible meanings for this text that have been suggested over the years we can take God at His Word, they are **twice dead**. It does not seem possible that this could mean that they are physically dead and spiritually dead. In the context they are presented as physically alive yet twice dead. Could it mean that they are spiritually dead and about to die physically? **It doesn't say this**. Could it mean they are really, really dead? Is “twice dead” a way to say this?? God says they are **twice dead**.

This could go on and on. **They are twice spiritually dead**. These are the sons of the Devil **twice dead** who were not in the first resurrection and await judgement for their sins.

*Rev 20:11-14 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 God; 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 hell were cast into the lake of fire. **This is the second death.***

This is the second resurrection, the resurrection of the dead, of those who have done evil, *the resurrection of damnation*. These are the dead, the sons of the Devil, who will stand in judgement for **their deeds**. Every man judged according to **his works**, not Adam's, not their sin in Adam, but **their works**. The sons of God stand in the good work of Christ, the sons of the Devil stand condemned because of **their works**.

What has been discussed in this paper is the truth that those who have not been born again died in Adam were made alive by the removal of that condemnation, died in their own sin, and as a result are **twice dead** and will be **judged for their works**.

*Re 20:14 And death and hell were cast into the lake of fire. This is **the second death**.*

As a result of that judgement the final destination of those who are **twice dead**, "**the second death**," is the lake of fire.

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