

Death

- I. die: *intr.* To lose life, cease to live, suffer death; to expire.
- II. Scripture identifies six types of death:
 - A. Spiritual death in trespasses and sin. **GEN 2:17; EPH 2:1.**
 - B. Separation from fellowship and accord with God. **JAM 5:19-20; EPH 5:14; 1TI 5:6.**
 - C. Physical death. **JAM 2:26.**
 - D. Reproductive death. **ROM 4:19.**
 - E. Death unto sin (repentance, sanctification).
ROM 6:11; GAL 5:24; ROM 8:13; 1CO 15:31 c/w LUK 9:23.
 1. This is a death we should desire and work for.
 2. Sin has no power over a dead man.
 3. Death unto sin is a form of resurrection unto life. **EPH 5:14.**
 - F. The second death or eternal separation from God in the lake of fire. **REV 20:14; 21:8.**
- III. This study concerns itself with physical death and its subsequents. It will be helpful to remember that man is a tripartite being. **1TH 5:23.**
- IV. Death is the result of sin. It is earned; salvation is not earned. **ROM 6:23; JAM 1:15.**
 - A. Death came by sin, which was preceded by law. **1JO 3:4.**
 - B. Sin and death came by one man's (Adam) disobedience. **ROM 5:12, 17.**
 1. Adam, by himself, **DEFILED** his children with sin.
 2. Jesus Christ, by Himself, **PURGED** His children's sins. **HEB 1:3.**
 3. Eve is *the mother of all living* (**GEN 3:20**); Adam is *the father of all dying*.
 - a. Sin passes from man, not from woman.
 - b. This is how God could become a man born of a virgin and sinless. Jesus did not inherit the sin principle and nature from an earthly father.
 - c. Since death came from sin, and that from Adam, no Christian should believe in the evolutionary concept of death and bloodshed on earth prior to Adam's sin.
 - C. Since death is the consequence of sin, how can some say that infants have no sin, and yet some of them die?
 1. If infants have no sin, they do not need a Savior.
 2. Men are conceived in sin and are sinners by nature before commission of sin.
PSA 51:5; ROM 9:11; EPH 2:3.
- V. Death and the grave is an appointment which all must keep until the return of Christ. **JOB 30:23; HEB 9:27.**
 - A. Enoch and Elijah are exceptions to the rule. **2KI 2:11; HEB 11:5.**
 1. Exceptions do not nullify a rule, they qualify a rule. Making an exception into a rule played a role in how sin and death entered. **GEN 2:16-17; 3:1.**
 2. Saints which are alive and remain at Christ's coming also escape the rule.
1TH 4:15-18.
 3. Yet all are reckoned as legally dead and judged in Christ Who suffered death and the grave for them. **GAL 2:20; COL 3:3.**
 - B. The days of our life on earth are by the appointment of God. **JOB 7:1; 14:5.**
 - C. Only God knows that appointed day of death and He may alter it at His discretion.
ISA 38:1-5.

- D. As a general rule, godly living will be rewarded with a lengthy life. **PRO 11:4; EPH 6:2-3; 1PE 3:10.**
- E. God may bring the righteous to the grave prematurely as an act of mercy. **ISA 57:1-2; 2KI 22:20.**
- F. The designs of rebels and fools to avoid the natural consequence of their sins amount to nothing. **ECC 8:8; ISA 28:14-15, 18.**
 - 1. Cryogenics is a fool's dream pretending to claim God's power to raise the dead. The only departed spirit that has power to return to quicken its own flesh is Christ's. **ROM 8:11 c/w JOH 10:17-18.**
 - 2. Transhumanism has a mad goal of uploading human consciousness to "the cloud" to evade the demands of death. Here's hoping they figure out how to not upload sin along with the consciousness or there would only be cyber-misery.
 - 3. Our hope is not in a vain covenant with death but that God made a covenant with us to save us in Christ. **2SAM 23:5 c/w HEB 13:20-21.**
- G. The lifespan of man has undergone drastic reductions since the time of the flood of Noah.
 - 1. Man's lifespan decreased rapidly from multiple hundreds of years to less than 200 at Abraham's time. **GEN 25:7-8.**
 - 2. It eventually levelled off to an average of 70. **PSA 90:10.**
 - a. Let Moses' words sink in. There are still exceptional lifespans of 100+ years to this day but don't assume that the spring of youth continues in great age. **ECC 12:1-7.**
 - b. We should make the best of the life we have in the fear of God, not the fear of death, working good for our Master with zeal. **ECC 9:10 c/w JOH 9:4.**
 - c. The resurrection gives true liberty, not the false liberty of hedonism to counter death. **1CO 15:32.**
- H. It is the height of folly to assume we have plenty of time left in this world to do well and prepare to meet our God. **PRO 27:1; JAM 4:13-15.**
 - 1. It behooves us to *number our days*. **PSA 90:12; EPH 5:16.**
 - 2. Prepare to meet God on good terms. **1JO 2:28-29 ct/w AMO 4:12.**

VI. The entire person of the elect, including his body, is the purchased possession of God. **1CO 6:20; JOB 14:12-15; 19:25-27.**

- A. The inward part of man lives on after the body dies. **LUK 16:22-24; REV 6:9-10.**
- B. Cultures and religions worldwide have believed in life after death of the body.
 - 1. "O happy day, (says he), when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me! There I shall find, not only those illustrious personages to whom I have spoken, but also my Cato, who I can say was one of the best men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pyre whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country where he saw I should soon rejoin him. This my lot I seem to bear courageously; not indeed that I do bear it with resignation, but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long."
(*Cato Major De Senectute*, Cicero, 1st C. B.C.)
 - 2. Christianity is unique in that it has a testimony of One who died and resurrected bodily to declare the certainty of life after death. **REV 1:18; 19:10.**
 - 3. This testimony changed the world by delivering men from the fear of death. **HEB 2:14-15.**

- VII. Death and the grave are the great leveller of men. They are the common home of all, good or bad. **ECC 9:2-3; JOB 21:23-26; 3:16-19.**
- A. The grave is man's *long home*. **JOB 17:13; ECC 12:5.**
1. But it is a temporary home. **JOH 5:28-29.**
 2. It is the earth-womb that has a long gestation. **JOB 1:21.**
 3. Mother Earth had ever been barren until Christ resurrected to die no more.
 4. This is why proper baptism is a figure of the temporary death, burial and resurrection of Jesus Christ which is the proof and guarantee of the temporary death, burial and resurrection of sinners.
- B. It is a land of darkness and disorder from which no sinner can will his spirit back. **2SAM 12:23; 14:14; JOB 10:21-22; ECC 8:8.**
- C. Then, the grand thoughts of man perish. **PSA 146:4 c/w JAM 4:13-14.**
1. All of natural man's schemes and dreams are arrested by death. He will not carry on his ambitions "from the other side." Death is not like prison on earth for a mobster!
 2. The station and relationships of this world do not carry over.
 - a. Consider the pagans who thought it proper to have their servants slain upon death so as to continue their service in the afterlife.
 - b. It is proper that marriage vows state, "Till death us do part." **ROM 7:1-2.**
 3. The acquisitions of this world have no influence beyond the grave.
 - a. Consider the pagan Egyptians who would be buried with their treasures and implements which they supposed would be useful to them in the afterlife.
 - b. You can't take it with you. **PSA 49:16-17; 1TI 6:7; JOB 1:21; ECC 5:15.**
 4. Men's deceived thoughts about God, heaven, hell, etc. also end with death. **LUK 16:19-31.**
- VIII. Death and the grave met their match in the person of the Lord Jesus Christ. He was manifest to destroy the works of the devil, and did so. **1JO 3:8 c/w HEB 2:14-15.**
- A. Only Christ, by virtue of a perfect, sinless life had power to lay down His life and take it up again. **JOH 10:17-18; ACT 2:24.**
- B. As a show of His mighty power, the bodies of many sleeping saints arose likewise. **MAT 27:51-53 c/w COL 2:15.**
- C. In destroying the works of the devil, Christ took away:
1. the dominion of death. **ROM 6:9.**
 2. the law of sin and death. **ROM 8:2.**
 3. the sting of death. **1CO 15:55-56.**
 4. the fear of death. **HEB 2:15.**
 5. the keys of hell and death. **REV 1:18.**
 - a. That fact that He liveth (present tense) now and was (past tense) dead, declares His resurrection.
 - b. That He is alive *for evermore* declares His immortality.
 - c. He thus holds the keys of hell and death.
 - (1) key: In pregnant sense, with reference to the power of custody, control, admission of others, etc., implied by the possession of the keys of any place; hence, as a symbol of office, and *fig.* the office itself.
 - (2) Christ holds authority over hell and death.
 - (3) The key that locks the damned in hell also locks the saved out.

- d. The death and hell which were the bane of the creation shall be cast into the lake of fire at the Second Coming. **REV 20:14.**

- IX. Believers have the comfort and assurance that there is a bodily resurrection at the end of time, of which the resurrection of the body of Jesus Christ is the firstfruits. **1CO 15:19-23; REV 1:5.**
 - A. What was legally confirmed and personally realized by Jesus Christ shall then be fully brought to pass: death swallowed up in victory. **1CO 15:54.**
 - B. Those justified by Christ shall be resurrected at the *last day*.
JOH 6:39-40, 44, 54 c/w JOB 14:12.
 - 1. This will be at His *coming again*, His *second appearing*. **JOH 14:1-3; HEB 9:28.**
 - 2. The resurrection will be general, *both of the just and unjust*.
ACT 24:14-15; JOH 5:28-29; MAT 13:30, 38-39, 47-50.
 - 3. Mind how this contrasts a popular fable which holds:
 - a. Jesus returns invisibly to resurrect the righteous. The rest are left behind.
 - b. Life and death continue on earth during a great tribulation.
 - c. Jesus comes a third time to resurrect tribulation martyrs.
 - d. A thousand years later, Jesus resurrects the wicked dead.
 - C. The resurrection of the body was the hope of the believing ancients and patriarchs.
JOB 19:25-27; HEB 11:19.
 - D. The resurrection of the body was the hope of O.T. prophets and martyrs.
ISA 26:19; HOS 13:14; HEB 11:35.
 - E. The resurrection of the body is the true hope of Israel.
ACT 24:14-15; 26:6-8; 28:20; 1PE 1:3-4, 13.
 - F. The resurrection of the body is the hope of all believers now, as ever. **1TH 4:13-18.**
 - G. Resurrection hope has a purifying effect. **1JO 3:1-3.**
 - 1. Without the Christian hope, men will give themselves to their own desires (**JER 18:12**). This explains materialism, philosophies of despair, free sex, and the drug culture.
 - 2. The great dilemma of mankind is that it wants the hope of an afterlife but it doesn't want a hope that means curtailing lusts in this life and so it places its hope in something else that accommodates its lusts.
 - H. Resurrection hope has a healing effect. **2CO 1:8-9.**
 - 1. Since the gospel is a message of hope, the gospel brings healing.
LUK 4:18; PSA 107:17-20.
 - 2. Perhaps it is through the gospel of hope that we have access to the leaves of the tree of life which are "for the healing of the nations."
1CO 2:7 c/w PRO 3:13, 18 c/w REV 22:2.
 - I. This hope puts our present trials into perspective. **ROM 8:18; 2CO 4:17-18.**
 - J. This hope fosters patience and a sound mind. **ROM 8:24-25; 2TI 1:7-10; 1PE 1:13.**