DYING GRACE

The prophetess Huldah prophesied that King Josiah would go to the grave in peace. “You shall be gathered (asaph/niphal pf/passive perfect/according to God’s plan) to your grave (qeburah) in peace (shalom).” (22:20)

What is this teaching us about death? Is it talking about the physical or the spiritual aspect of death?

How did King Josiah die (2 Kings 23:29-30)? Did he go to the grave in peace? The word of God said he did.

What kind of peace was Huldah talking about regarding death?

- Was she talking about inner peace or being at peace within himself?
- Was she talking about being at peace with God?
- Was she talking about the ultimate peaceful rest that comes from leaving this world for the bosom of Abraham like Lazarus in Luke 16:22, 25, 31?

This lesson will study SIX aspects of DYING GRACE as it applies to the spiritual advancing believer like King Josiah.

1. Physical death is a reminder of the reality of the 13 judicial charges of AOS (Adam’s original sin).
   “For in the day that you eat from it you shall surely die (muth kal impf./muth kal infin/dying you shall die).” (Gen.2:17)

   We are introduced to the three deaths associated with AOS: physical death (Heb.9:27); spiritual death (Rom.5:12); and second death (Rev.20:14-15).

   Physical death of a believer is described by five dying grace terms in Gen.25:8.
   “And Abraham breathed his last and died in a ripe old age, an old man (2 Cor.4:16) and satisfied with life (sabea); and he was gathered to his people (Eph.3:15).”

   Compare this to the death of an unbeliever in 1 Thess.4:13 (having no hope) and in Luke 16:23 (being in torment). The believer is differently benefited by faith in the gospel of Jesus Christ (Eph.2:8-9; Rom.1:16).

2. Another benefit of dying grace is that the believer dies at peace with God (positional truth).
   “Therefore having been justified by faith, we have peace with God (absence of enmity) through our Lord Jesus Christ rather than hostility.” (Eph.2:14-16; Rom.5:1) (Rom5:12-21)

3. A third benefit of dying grace is that a spiritual mature believer dies with the peace of God operating in him (2 Tim.4:7-8; Gal.5:22-23; Phil.1:21; 4:11-13).

   Inner peace is being at peace with oneself from cycling faith to God’s word regarding death (John 14:1-3, 27; Job 5:24; Psa.23:4; Rev.2:10; Heb.11:36-37).
4. **A fourth benefit of dying grace is dying under ideal soul conditions and not necessarily ideal physical conditions (Stephen/ Acts 7).**

   There are two sides to the door of dying grace: the earth side and the heaven side (Josiah died in combat) and (Stephen died a martyr).

   Facing life and death under ideal soul conditions is called soul vigor of spiritual maturity (Job 5:26; Phil.1:21; 3:20; Heb.11:13-16; Psa.116:15).

5. **A fifth benefit is it is the ultimate grace promotion and glorification of God on earth (John 21:19; Phil.1:20-23; 2 Cor.5:6-8).**

   Dying grace is the link between grace blessings in time and grace blessings in eternity (2 Pet.1:13-15).

   It is going from grace (ph.I / salvation) to grace (ph.II / cwl) to grace (ph.III / eternity) (2 Pet.1:11-14).

6. **Women believers must be taught to remain doctrinally objective during bereavement of a husband or child (Eccl.7:1-2). This does not mean that men and women do not grieve but differently (Gen.48:7).**

   Because of the craving curse of the wife, death can bring a temporary vacuum in her soul (Gen.3:16b).

   Because of the mother’s curse, death can also bring a temporary vacuum in her soul (Gen.3:16a).

   Naomi (delight) is an example of this doctrinal principle. Within a ten year period, she lost her husband and sons (Ruth 2:13, 20-21). She changed her name to Mara (bitterness)

   God understands and will give you grace for grief (Ruth 4:14-16).