

## DYING GRACE

The prophetess Huldah prophesied that King Josiah would go to the grave in peace. “You shall be gathered (asaph/ niphalf/ 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).