

Last week we refuted some misconceptions about God's will and the will of man. We also looked at the additional benefits that we receive from the sacrifice and death of Christ on the cross, which are a) justification or the remission of sins; b) regeneration or the renewing of our nature; and c) eternal life.

Now that we know that Christ has died for us so that we may live, the question may rightfully be asked why are we, then, still dying? some of old age, perhaps after much suffering, and some while still in the prime of their lives.

We have to understand this question in the light of Christ's all redeeming death and resurrection so that we could not imply that by our deaths some measure of satisfaction for our sins are enabled. Our deaths merely put an end to our sinning (**Rom 6:7 for he who has died is freed from sin.**) and provides for our passage through the grave to eternal life.

**Psalm 49:7, 8 No man can by any means redeem his brother Or give to God a ransom for him-- <sup>8</sup>For the redemption of his soul is costly, And he should cease trying forever..."**

**Joh 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.**

**Rom 7:13-25 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful. <sup>14</sup>For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. <sup>15</sup>For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. <sup>16</sup>But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. <sup>17</sup>So now, no longer am I the one doing it, but sin which dwells in me. <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. <sup>19</sup>For the good that I want, I do not do, but I practice the very evil that I do not want.**

<sup>20</sup>But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. <sup>21</sup>I find then the principle that evil is present in me, the one who wants to do good. <sup>22</sup>For I joyfully concur with the law of God in the inner man, <sup>23</sup>but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. <sup>24</sup>Wretched man that I am! Who will set me free from the body of this death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Phillipians 1:21-23 For to me, to live is Christ and to die is gain. <sup>22</sup>But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. <sup>23</sup>But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.

1Th 5:9-10 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup>who died for us, so that whether we are awake or asleep, we will live together with Him.

So we see clearly that we all are destined eventually to die for the following reasons:

- a) It is the only manner in which could receive the benefits purchased by Christ.
- b) It is to permanently remove our sinful nature from us.
- c) It is the fulfillment of the destruction of the evil of sin in our bodies.
- d) It is the fulfillment of the promise God made to our First Parents in the garden after fall.

- e) It is the only manner in which we can enter the glorious passage that leads us from this sinful world into glory at the throne of God.

Therefore, the cause of our death, which is sin, is taken away by Christ even though the effect of our sin remains in our temporal bodies making it a temporary effect. The eternal effect, which is the most important of the effects of Christ's sacrifice, is secured, which is our eternal life.

Temporal death becomes a relief, a profit, and a passage for the faithful, having removed the horror of death from the event of dying.

Sin, however, remains in us until temporal death, so, as far as it respects the guilt of sin, death is taken away. As far as it respects the matter of sin which is not entirely abolished, but remains in us, death remains.

The matter of sin is removed gradually, that we may be required to exercise repentance, and be fervent in prayer, until, in the life to come, we will be perfectly freed from all the remains of sin.

But, if Christ has truly died, as we have proven, why was it necessary that He be buried also? He was buried to fulfill the prophecies and to provide further proof that He was truly dead because only dead people are buried.

**Act 3:18** "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.

There should be no doubt about Christ's death and the people who were responsible for the dead after an execution would not have given him for burial if they had any doubt that he was dead.

It provides comfort for us, too, that we know our Lord and Savior actually paid the price for our redemption and that it was not a phantom death or some sort of a coma in which He waited for three days, as some would assert.

No, our Savior paid for all our sins and his humiliation was not over yet so that we may escape that suffering.

There is another comfort, in addition to the comfort that He truly died, which we may hold on to in Christ's burial. If He was truly dead and was laid in his grave, then, when He raised himself up from death, we may know that it is the manner in which our buried bodies would be raised up from death, Christ being the first of those who was resurrected.

Act 13:29-33 "When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. <sup>30</sup>"But God raised Him from the dead; <sup>31</sup>and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. <sup>32</sup>"And we preach to you the good news of the promise made to the fathers, <sup>33</sup>that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

He presented himself after his resurrection to be seen, handled, and communicated with, to prove that He was a corpse and now He is alive. It also demonstrated the kind of body that He now possessed, which is the same type of body we will possess when we are resurrected at the end of time.

By his handling before and after his resurrection, we are assured that our redemption is complete and final, for our salvation could only be brought about by the death of someone who could suffer it and survive – the Son of God, Jesus Christ.

His burial was part of his shame which He rendered on our behalf because He was perfectly willing to become a corpse for our sake.

This part of Christ's humiliation was that the Son of the Almighty God was made destitute of feeling and understanding as a corpse, and was laid in the earth as a regular corpse, so that we may pass unharmed into glory not being terrified at

the grave which stands before all of us. They are no longer graves and tombs to us, but chambers and resting places for our bodies until we return from the presence of the Father to claim our new, glorified bodies.

He was buried that it could be obvious when he was raised up from the grave that He had truly overcome death in His own body and that by his own power he had thrown off death from himself. It needed to be obvious to all the witnesses, both hostile and sympathetic, that He indeed was alive and what they saw was not a phantom or imaginary thing but that it was a real resurrection of a corpse.

He was buried so that we may be assured and comforted that after his example we shall also be buried and shall also be raised up again by His power, having opened up the way for us from the grave to glory.

Rom 4:25 He who was delivered over because of our transgressions, and was raised because of our justification.

Just as Christ has died because of our sins, we are now also dead to sin in the flesh and just as Christ was raised up again with a new, glorified body, we, too, can live a new life, having been united with Him in his resurrection.

Rom 6:4 - 11 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin-- Because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus."

That the truth might correspond with the type of Jonah, and that the prophecies might be fulfilled in relation to the burial of the Messiah. Ps. 16:10 "Because you will not abandon me to the grave, nor will you let your Holy One see decay."

Is. 53: 9, 10 "He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD'S will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand."