

~DEATH (1735)

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- The **cessation of all functions of life**, hence, the opposite of life.
- See, I do put before you today **life and good**, and **death and bad**. (**Deuteronomy 30:15**)
- I do take the heavens and the earth as witnesses against you today, that I have put life and **death** before you, **the blessing and the malediction**, and you must choose life in order, that you may keep alive, you and your offspring. (**Deuteronomy 30:19**)
- In the Bible the same original-language words for **death** or **dying** are **applied to humans, animals, and plants**.
- For there is an **eventuality** as respects the sons of mankind and an eventuality as respects the beast, and they have the same **eventuality**. As the **one dies, so the other dies**, and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. (**Ecclesiastes 3:19**)
- For the living are conscious that they will die, but as for the **dead**, **they are conscious of nothing at all**, neither do they anymore have wages, because the remembrance of them has been forgotten. (**Ecclesiastes 9:5**)
- Most truly I say to you, unless a grain of wheat falls into the ground and **dies**, it remains just one grain, but if it **dies**, it then bears much fruit. (**John 12:24**)
- These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear, waterless clouds carried this way and that by winds, trees

- in late autumn, but fruitless, having **died** twice, having been uprooted. (**Jude 1:12**)
- **And the second one poured out his bowl into the sea. And it became blood as of a **dead** man, and every living soul died, yes, the things in the sea. (**Revelation 16:3**)**
 - **However, for humans and animals the Bible shows the vital function of the blood in maintaining life, stating that the soul of the flesh is in the blood.**
 - **For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. (**Leviticus 17:11**)**
 - **For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel; You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off. (**Leviticus 17:14**)**
 - **After that Cain said to Abel his brother; Let us go over into the field. So it came about that while they were in the field Cain proceeded to assault Abel his brother and kill him. (**Genesis 4:8**)**
 - **Later on Yehowah said to Cain; Where is Abel your brother? And he said; I do not know. Am I my brother's guardian? (**Genesis 4:9**)**
 - **At this he said; What have you done? Listen! Your brothers blood is crying out to me from the ground. (**Genesis 4:10**)**
 - **And now you are cursed in banishment from the ground, which has opened its mouth to receive your brothers blood at your hand. (**Genesis 4:11**)**
 - **Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. (**Genesis 9:3**)**
 - **Only flesh with its soul, its blood, you must not eat. (**Genesis 9:4**)**
 - **Both humans and animals are spoken of as expiring, that is, breathing out the breath of life, Hebrew, *nish-math' chai-yim'*.**

- So all flesh that was moving upon the earth expired, among the flying creatures and among the domestic animals and among the wild beasts and among all the swarms that were swarming upon the earth, and all mankind. (**Genesis 7:21**)
- Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died. (**Genesis 7:22**)
- And Yehowah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul. (**Genesis 2:7**)
- And the Scriptures show that **death** in humans and animals follows the loss of the spirit, active force of life **Hebrew, *ru'ach chai-yim***'.
- And as for me, here I am bringing the deluge of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens. Everything that is in the earth will expire. (**Genesis 6:17**) **Footnote**
- And they kept going to Noah inside the ark, two by two, of every sort of flesh in which the force of life was active. (**Genesis 7:15**)
- Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died. (**Genesis 7:22**)
- For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one **dies**, so the other **dies**, and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. (**Ecclesiastes 3:19**)

See Also SPIRIT

· **What Is Death, From The Biblical Viewpoint**

- It is of interest to note the correspondency of these Biblical points with what is known scientifically of the **death** process. In human's, for example, when the heart stops beating, the blood ceases

to circulate nourishment and oxygen, obtained by breathing, to the billions of body cells.

- However, **The World Book Encyclopedia (1987, Vol. 5, p. 52b)** pointed out: A person whose heart and lungs stop working may be considered **clinically dead**, but somatic **death** may not yet have occurred. The individual cells of the body continue to live for several minutes. The person may be revived if the heart and lungs start working again and give the cells the oxygen they need. After about three minutes, the brain cells which are most sensitive to a lack of oxygen begin to **die**. The person is soon **dead** beyond any possibility of revival.

- Gradually, other cells of the body also **die**. The last ones to perish are the bone, hair, and skin cells, which may continue to grow for several hours.

- Thus while the vital importance of breathing and of the blood in maintaining the active life-force **Hebrew *ru'ach chai-yim'*** in the body cells is evident, at the same time it is also clear that it is not the cessation of breathing or of heartbeat alone but the disappearance of the life-force or spirit from the body cells that brings **death** as referred to in the Scriptures.

- If you conceal your face, they get disturbed. If you take away their spirit, they expire, and back to their dust they go. (**Psalms 104:29**)

- His spirit goes out, he goes back to his ground, in that day his thoughts do perish. (**Psalms 146:4**)

- There is no man having power over the spirit to restrain the spirit, neither is there any power of control in the day of **death**, nor is there any discharge in the war. And wickedness will provide no escape for those indulging in it. (**Ecclesiastes 8:8**)

•• Cause Of Death In Human's

- The first reference to **death** in the Scriptures occurs at;

- And Yehowah God also laid this command upon the man; From every tree of the garden you may eat to satisfaction. (**Genesis 2:16**)

- But as for the tree of the knowledge of good and bad you must

not eat from it, for in the day you eat from it you will positively **die**. ([Genesis 2:17](#))

- In God's command to the first man concerning the eating from the tree of the knowledge of good and bad, violation of which command would result in **death**. [[See NW Footnote](#)]
- However, **death** among animals as a natural process was evidently already in effect, since they are passed over completely in the Biblical presentation of the introduction of **death** into the human family.
- But these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction. ([2 Peter 2:12](#))
- The gravity of God's warning about the **death** penalty for disobedience would therefore be understandable to his human son, Adam. Adam's disobedience to his Creator brought **death** to him.
- In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. ([Genesis 3:19](#))
- But each one is tried by being drawn out and enticed by his own desire. ([James 1:14](#))
- Then the desire, when it has become fertile, gives birth to sin, in turn, sin, when it has been accomplished, brings forth **death**. ([James 1:15](#))
- Thereafter, Adam's sin and its consequence, **death**, spread to all men.
- That is why, just as through one man sin entered into the world and **death** through sin, and thus **death** spread to all men because they had all sinned. ([Romans 5:12](#))
- For the wages sin pays is **death**, but the gift God gives is everlasting life by Christ Jesus our Lord. ([Romans 6:23](#))
- Certain texts are, at times, brought forth as supposed evidence that physical **death** was intended as a natural eventuality for human's,

even as for the animals, for example, the references to man's life span as being seventy or eighty years

- **In themselves the days of our years are seventy years, and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things, for it must quickly pass by, and away we fly. (Psalms 90:10)**
- **And the apostles statement that it is reserved for men to **die** once for all time, but after this a judgment.**
- **And as it is reserved for men to **die** once for all time, but after this a judgment. (Hebrews 9:27)**
- **Nevertheless, all such texts were written after the introduction of **death** among mankind, and are applied to imperfect, sinful human's. The tremendous longevity of the men living prior to the Flood must at least be considered as reflecting a remarkable potential in the human body, surpassing that found in any animal even under the most ideal conditions.**
- **This is the book of Adam's history. In the day of God's creating Adam he made him in the likeness of God. (Genesis 5:1)**
- **Male and female he created them. After that he blessed them and called their name Man in the day of their being created. (Genesis 5:2)**
- **And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. (Genesis 5:3)**
- **And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. (Genesis 5:4)**
- **So all the days of Adam that he lived amounted to nine hundred and thirty years and he **died**. (Genesis 5:5)**
- **And Seth lived on for a hundred and five years. Then he became father to Enosh. (Genesis 5:6)**
- **And after his fathering Enosh Seth continued to live eight hundred and seven years. Meanwhile he became father to sons**

- and daughters. (**Genesis 5:7**)
- So all the days of Seth amounted to nine hundred and twelve years and he **died**. (**Genesis 5:8**)
 - And Enosh lived on for ninety years. Then he became father to Kenan. (**Genesis 5:9**)
 - And after his fathering Kenan Enosh continued to live eight hundred and fifteen years. Meanwhile he became father to sons and daughters. (**Genesis 5:10**)
 - So all the days of Enosh amounted to nine hundred and five years and he **died**. (**Genesis 5:11**)
 - And Kenan lived on for seventy years. Then he became father to Mahalalel. (**Genesis 5:12**)
 - And after his fathering Mahalalel Kenan continued to live eight hundred and forty years. Meanwhile he became father to sons and daughters. (**Genesis 5:13**)
 - So all the days of Kenan amounted to nine hundred and ten years and he **died**. (**Genesis 5:14**)
 - And Mahalalel lived on for sixty-five years. Then he became father to Jared. (**Genesis 5:15**)
 - And after his fathering Jared Mahalalel continued to live eight hundred and thirty years. Meanwhile he became father to sons and daughters. (**Genesis 5:16**)
 - So all the days of Mahalalel amounted to eight hundred and ninety-five years and he **died**. (**Genesis 5:17**)
 - And Jared lived on for a hundred and sixty-two years. Then he became father to Enoch. (**Genesis 5:18**)
 - And after his fathering Enoch Jared continued to live eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:19**)
 - So all the days of Jared amounted to nine hundred and sixty-two years and he **died**. (**Genesis 5:20**)

- **And Enoch lived on for sixty-five years. Then he became father to Methuselah. (Genesis 5:21)**
- **And after his fathering Methuselah Enoch went on walking with the true God three hundred years. Meanwhile he became father to sons and daughters. (Genesis 5:22)**
- **So all the days of Enoch amounted to three hundred and sixty-five years. (Genesis 5:23)**
- **And Enoch kept walking with the true God. Then he was no more, for God took him. (Genesis 5:24)**
- **And Methuselah lived on for a hundred and eighty-seven years. Then he became father to Lamech. (Genesis 5:25)**
- **And after his fathering Lamech Methuselah continued to live seven hundred and eighty-two years. Meanwhile he became father to sons and daughters. (Genesis 5:26)**
- **So all the days of Methuselah amounted to nine hundred and sixty-nine years and he died. (Genesis 5:27)**
- **And Lamech lived on for a hundred and eighty-two years. Then he became father to a son. (Genesis 5:28)**
- **And he proceeded to call his name Noah, saying; This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Yehowah has cursed. (Genesis 5:29)**
- **And after his fathering Noah Lamech continued to live five hundred and ninety-five years. Meanwhile he became father to sons and daughters. (Genesis 5:30)**
- **So all the days of Lamech amounted to seven hundred and seventy-seven years and he died. (Genesis 5:31)**
- **The Bible unmistakably relates the entrance of death into the human family to Adam's sin, as already shown.**
- **Alienated from God by sin, mankind in general is said to be in enslavement to corruption.**

- That the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. **(Romans 8:21)**
- This enslavement is due to the workings of sin in their bodies, bringing forth its corrupting fruit, and all persons not obedient to God are under the rule of sin as its slaves **with death in view.**
- Therefore do not let sin continue to rule as king in your mortal bodies that you should obey their desires. **(Romans 6:12)**
- Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with **death** in view or of obedience with righteousness in view? **(Romans 6:16)**
- I am speaking in human terms because of the weakness of your flesh, for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view. **(Romans 6:19)**
- For when you were slaves of sin, you were free as to righteousness. **(Romans 6:20)**
- What, then, was the fruit that you used to have at that time? Things of which you are now ashamed. For the end of those things is **death**. **(Romans 6:21)**
- Satan is stated to have the means to cause **death**.
- Therefore, since the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his **death** he might bring to nothing the one having the **means to cause death**, that is, the Devil. **(Hebrews 2:14)**
- And that he might emancipate all those who for fear of **death** were subject to slavery all through their lives. **(Hebrews 2:15)**
- He is called a manslayer.
- You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he

began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. (**John 8:44**)

- **Not necessarily because he kills directly but because he does so by deceit and seduction to sin, by inducing or stimulating wrongdoing that leads to corruption and death.**
- **But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. (2 Corinthians 11:3)**
- **And also by fathering murderous attitudes in the minds and hearts of men.**
- **But now you are seeking to kill me, a man that has told you the truth that I heard from God. Abraham did not do this. (John 8:40)**
- **You do the works of your father. They said to him; We were not born from fornication, we have one Father, God. (John 8:41)**
- **Jesus said to them; If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth. (John 8:42)**
- **Why is it you do not know what I am speaking? Because you cannot listen to my word. (John 8:43)**
- **You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. (John 8:44)**
- **Therefore they picked up stones to hurl them at him, but Jesus hid and went out of the temple. (John 8:59)**
- **So, while the evening meal was going on, the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him. (John 13:2)**

- But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. (**James 3:14**)
- This is not the wisdom that comes down from above, but is the earthly, animal, demonic. (**James 3:15**)
- For where jealousy and contentiousness are, there disorder and every vile thing are. (**James 3:16**)
- From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure that carry on a conflict in your members? (**James 4:1**)
- You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. (**James 4:2**)
- **Death** is therefore presented, not as the friend of man, but as man's enemy.
- As the last enemy, **death** is to be brought to nothing. (**1 Corinthians 15:26**)
- It is generally those in extreme or unbearable pain who are shown as desiring **death**.
- Why are there those waiting for **death**, and it is not, although they keep digging for it more than for hidden treasures? (**Job 3:21**)
- Those who are rejoicing to gleefulness, they exult because they find a burial place. (**Job 3:22**)
- So that my soul chooses suffocation, **death** rather than my bones. (**Job 7:15**)
- And in those days the men will seek **death** but will by no means find it, and they will desire to die but death keeps fleeing from them. (**Revelation 9:6**)

·· Condition Of Human Dead

- The **dead** are shown to be **conscious of nothing at all** and the **death** state to be one of complete inactivity.
- For the living are conscious that they will **die**, but as for the **dead**, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. (**Ecclesiastes 9:5**)
- All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going. (**Ecclesiastes 9:10**)
- His spirit goes out, he goes back to his ground, in that day his thoughts do perish. (**Psalms 146:4**)
- Those **dying** are described as going into the dust of **death**,
- My power has dried up just like a fragment of earthenware, and my tongue is made to stick to my gums, and in the **dust of death** you are setting me. (**Psalms 22:15**)
- **Becoming impotent in death.**
- For down to **death** her house does sink and down to those impotent in death her tracks. (**Proverbs 2:18**)
- They are **dead**. They will not live. **Impotent in death**, they will not rise up. Therefore you have turned your attention that you might annihilate them and destroy all mention of them. (**Isaiah 26:14**)
- **In death** there is no mention of God or any praising of him.
- For in **death** there is no mention of you. In Sheol who will laud you? (**Psalms 6:5**)
- For it is not Sheol that can laud you. **Death** itself cannot praise you. Those going down into the pit cannot look hopefully to your trueness. (**Isaiah 38:18**)
- The living, the living, he is the one that can laud you, just as I can this day. The father himself can give knowledge to his own sons concerning your trueness. (**Isaiah 38:19**)

- In both the Hebrew and the Greek Scriptures, **death** is likened to sleep, a fitting comparison not only because of the unconscious condition of the **dead** but also because of the hope of an awakening through the resurrection.
- Do look upon me, answer me, O Yehowah my God. Do make my eyes shine, that I may not fall asleep in **death**. (**Psalms 13:3**)
- He said these things, and after this he said to them; Lazarus our friend has gone to rest, but I am journeying there to awaken him from sleep. (**John 11:11**)
- Therefore the disciples said to him; Lord, if he has gone to rest, he will get well. (**John 11:12**)
- Jesus had spoken, however, about his **death**. But they imagined he was speaking about taking rest in sleep. (**John 11:13**)
- At that time, therefore, Jesus said to them outspokenly: Lazarus has **died**. (**John 11:14**)
- The resurrected Jesus is spoken of as the firstfruits of those who have fallen asleep in **death**.
- However, now Christ has been raised up from the **dead**, the firstfruits of those who have fallen asleep in **death**. (**1 Corinthians 15:20**)
- For since **death** is through a man, resurrection of the dead is also through a man. (**1 Corinthians 15:21**)

See Also HADES

See Also SHEOL

- Whereas the ancient Egyptians and other peoples of pagan nations, and particularly the Grecian philosophers, were strong in their belief in the **deathlessness** of the human soul, both the Hebrew Scriptures and the Christian Greek Scriptures speak of the soul **Hebrew, ne'phesh, Greek, psy-khe'** as **dying**.
- And Samson proceeded to say; Let my soul **die** with the Philistines. Then he bent himself with power, and the house went falling upon the axis lords and upon all the people that

- were in it, so that the dead that he put to **death** in his own **death** came to be more than those he had put to **death** during his lifetime. (**Judges 16:30**)
- Look! All the souls, to me they belong. As the soul of the father so likewise the soul of the son, to me they belong. The **soul** that is sinning, it itself will **die**. (**Ezekiel 18:4**)
 - The **soul that is sinning**, it itself will **die**. A son himself will bear nothing because of the error of the father, and a father himself will bear nothing because of the error of the son. Upon his own self the very righteousness of the righteous one will come to be, and upon his own self the very wickedness of a wicked one will come to be. (**Ezekiel 18:20**)
 - And the second one poured out his bowl into the sea. And it became blood as of a **dead** man, and every living soul **died**, yes, the things in the sea. (**Revelation 16:3**)
 - **Needing deliverance from death.**
 - And you must preserve alive my father and my mother and my brothers and my sisters and all who belong to them, and you must deliver our souls from **death**. (**Joshua 2:13**)
 - To deliver their soul from **death** itself, and to preserve them alive in famine. (**Psalms 33:19**)
 - For you have delivered my soul from **death**. Have you not delivered my feet from stumbling? That I may walk about before God in the light of those alive. (**Psalms 56:13**)
 - For you have rescued my soul from **death**, my eye from tears, my foot from stumbling. (**Psalms 116:8**)
 - Know that he who turns a sinner back from the error of his way will save his soul from **death** and will cover a multitude of sins. (**James 5:20**)
 - Or as in the Messianic prophecy concerning Jesus Christ, being poured out to the very **death**.
 - For that reason I shall deal him a portion among the many, and it will be with the mighty ones that he will apportion the spoil, due

- to the fact that he poured out his soul to the very **death**, and it was with the transgressors that he was counted in, and he himself carried the very sin of many people, and for the transgressors he proceeded to interpose. (**Isaiah 53:12**)
- Then he said to them; My soul is deeply grieved, even to **death**. Stay here and keep on the watch with me. (**Matthew 26:38**)
 - The prophet Ezekiel condemns those who connived to put to **death** the souls that ought not to **die** and to preserve alive the souls that ought not to live.
 - And will you profane me toward my people for the handfuls of barley and for the morsels of bread, in order to put to **death** the souls that ought not to **die** and in order to preserve alive the souls that ought not to live by your lie to my people, the hearers of a lie? (**Ezekiel 13:19**)

See Also SOUL

- Thus, *The Interpreter's Bible* (Vol. II, p. 1015), commenting on;
- When man rises up to pursue you and look for your soul, the soul of my lord will certainly prove to be wrapped up in the bag of life with Yehowah your God, but, as for the soul of your enemies, he will sling it forth as from inside the hollow of the sling. (**1 Samuel 25:29**)
- Observes that the idea of man as consisting of body and soul which are separated at **death** is not Hebrew but Greek. [Edited by G. Buttrick, 1953]
- Similarly, Edmond Jacob, Professor of Old Testament at the University of Strasbourg, points out that, since in the Hebrew Scriptures one's life is directly related with the soul **Hebrew, ne'p'hes**, it is natural that death should sometimes be represented as the disappearance of this *nep'hes*.
- And the result was that as her soul was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- And he proceeded to stretch himself upon the child three times and call to Yehowah and say; O Yehowah my God, please, cause the soul of this child to come back within him. (**1 Kings 17:21**)

- The woman giving birth to seven has faded away, her soul has struggled for breath. Her sun has set while it is yet day, it has become ashamed and felt abashed. And to the sword I shall give the mere remnant of them before their enemies, is the utterance of Yehowah. (**Jeremiah 15:9**)
- And now, O Yehowah, take away, please, my soul from me, for my **dying** is better than my being alive. (**Jonah 4:3**)
- The departure of the *nephesh* must be viewed as a figure of speech, for it does not continue to exist independently of the body, but **dies** with it.
- As for you yourselves, camp outside the camp seven days. Everyone who has killed a soul and everyone who has touched someone slain, you should purify yourselves on the third day and on the seventh day, you and your captives. (**Numbers 31:19**)
- And Samson proceeded to say; Let my soul **die** with the Philistines. Then he bent himself with power, and the house went falling upon the axis lords and upon all the people that were in it, so that the dead that he put to **death** in his own **death** came to be more than those he had put to **death** during his lifetime. (**Judges 16:30**)
- And will you profane me toward my people for the handfuls of barley and for the morsels of bread, in order to put to **death** the souls that ought not to die and in order to preserve alive the souls that ought not to live by your lie to my people, the hearers of a lie? (**Ezekiel 13:19**)
- No biblical text authorizes the statement that the soul is separated from the body at the moment of **death**. [The Interpreter's Dictionary of the Bible, edited by G. Buttrick, 1962, Vol. 1, p. 802]

•• **Redemption From Condemnation Of Death**

- The true God is for us a God of saving acts, and to Yehowah the Sovereign Lord belong the ways out from **death**. (**Psalms 68:20**)
- States; To Yehowah the Sovereign Lord belong the ways out from **death**. By means of the sacrifice of his human life, Christ Jesus became God's Chief Agent of life and salvation.

- **Whereas you killed the Chief Agent of life. But God raised him up from the **dead**, of which fact we are witnesses. (**Acts of Apostles 3:15**)**
- **For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. (**Hebrews 2:10**)**
- **And through him the abolishing of **death** is assured.**
- **But now it has been made clearly evident through the manifestation of our Savior, Christ Jesus, who has abolished **death** but has shed light upon life and incorruption through the Good News. (**2 Timothy 1:10**)**
- **By suffering **death**, Jesus tasted **death** for every man and provided a corresponding ransom for all.**
- **But we behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered **death**, that he by God's undeserved kindness might taste **death** for every man. (**Hebrews 2:9**)**
- **Who gave himself a corresponding ransom for all, this is what is to be witnessed to at its own particular times. (**1 Timothy 2:6**)**
- **By means of Jesus one act of justification, a cancellation of the condemnation of **death** that sin brings now became possible, so that men of all sorts might enjoy a declaring of them righteous for life.**
- **But it is not with the gift as it was with the trespass. For if by one man's trespass many **died**, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. (**Romans 5:15**)**
- **Also, it is not with the free gift as it was with the way things worked through the one man that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. (**Romans 5:16**)**
- **So, then, as through one trespass the result to men of all sorts**

- was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. (**Romans 5:18**)
- For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous. (**Romans 5:19**)
 - And as it is reserved for men to **die** once for all time, but after this a judgment. (**Hebrews 9:27**)
 - So also the Christ was offered once for all time to bear the sins of many, and the second time that he appears it will be apart from sin and to those earnestly looking for him for their salvation. (**Hebrews 9:28**)
 - Thus, concerning Jesus true followers, it could be said that they had, in effect, passed over from **death** to life.
 - Most truly I say to you, he that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from **death** to life. (**John 5:24**)
 - Those disobeying the Son and not exercising love, however, remain in **death** and under God's condemnation.
 - We know we have passed over from **death** to life, because we love the brothers. He who does not love remains in death. (**1 John 3:14**)
 - He that exercises faith in the Son has everlasting life, he that disobeys the Son will not see life, but the wrath of God remains upon him. (**John 3:36**)
 - Those who want to be free from condemnation and free from the Law of sin and of **death** must be guided by God's spirit and produce its fruits, for the minding of the sinful flesh means **death**.
 - Therefore those in union with Christ Jesus have no condemnation. (**Romans 8:1**)
 - For the Law of that spirit which gives life in union with Christ Jesus has set you free from the Law of sin and of **death**. (**Romans 8:2**)

- For, there being an incapability on the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh. (**Romans 8:3**)
- That the righteous requirement of the Law might be fulfilled in us who walk, not in accord with the flesh, but in accord with the spirit. (**Romans 8:4**)
- For those who are in accord with the flesh set their minds on the things of the flesh, but those in accord with the spirit on the things of the spirit. (**Romans 8:5**)
- For the minding of the flesh means **death**, but the minding of the spirit means life and peace. (**Romans 8:6**)
- Indeed, you who were once alienated and enemies because your minds were on the works that were wicked. (**Colossians 1:21**)
- He now has again reconciled by means of that one's fleshly body through his **death**, in order to present you holy and unblemished and open to no accusation before him. (**Colossians 1:22**)
- Provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that Good News which you heard, and which was preached in all creation that is under heaven. Of this Good News I Paul became a minister. (**Colossians 1:23**)

See Also DECLARE RIGHTEOUS

See Also RANSOM

- **Jesus sacrificial course, terminating in his **death** and resurrection, was likened by him to baptism.**
- **But Jesus said to them; You do not know what you are asking for. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized? (**Mark 10:38**)**
- **They said to him; We are able. At that Jesus said to them; The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized. (**Mark 10:39**)**

- **Indeed, I have a baptism with which to be baptized, and how I am being distressed until it is finished! (Luke 12:50)**
- **Now the expression he ascended, what does it mean but that he also descended into the lower regions, that is, the earth? (Ephesians 4:9)**
- **The very one that descended is also the one that ascended far above all the heavens, that he might give fullness to all things. (Ephesians 4:10)**
- **The apostle Paul showed that Jesus anointed followers also would go through a similar baptism into **death**, their resurrection to heavenly glory ensuing.**
- **Or do you not know that all of us who were baptized into Christ Jesus were baptized into his **death**? (Romans 6:3)**
- **Therefore we were buried with him through our baptism into his **death**, in order, that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. (Romans 6:4)**
- **For if we have become united with him in the likeness of his **death**, we shall certainly also be united with him in the likeness of his resurrection. (Romans 6:5)**
- **So as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to a **death** like his. (Philippians 3:10)**
- **To see if I may by any means attain to the earlier resurrection from the dead. (Philippians 3:11)**
- **In expressing his earnest desire to take up heavenly life, Paul showed that it was not **death** itself that was wanted by spirit-begotten Christians, nor to lie naked in **death**, but the putting on of a heavenly body in order to be at home with the Lord.**
- **For we know that if our earthly house, this tent, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. (2 Corinthians 5:1)**

- For in this dwelling house we do indeed groan, earnestly desiring to put on the one for us from heaven. (2 Corinthians 5:2)
- So that, having really put it on, we shall not be found naked. (2 Corinthians 5:3)
- In fact, we who are in this tent groan, being weighed down, because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. (2 Corinthians 5:4)
- Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit. (2 Corinthians 5:5)
- We are therefore always of good courage and know that, while we have our home in the body, we are absent from the Lord. (2 Corinthians 5:6)
- For we are walking by faith, not by sight. (2 Corinthians 5:7)
- But we are of good courage and are well pleased rather to become absent from the body and to make our home with the Lord. (2 Corinthians 5:8)
- But I consider it right, as long as I am in this tabernacle, to rouse you up by way of reminding you. (2 Peter 1:13)
- knowing as I do that the putting off of my tabernacle is soon to be, just as also our Lord Jesus Christ signified to me. (2 Peter 1:14)
- So I will do my utmost also at every time that, after my departure, you may be able to make mention of these things for yourselves. (2 Peter 1:15)
- In the meantime, **death** is at work in them, while, by their ministry, they bring a message of life to those to whom they minister.
- Always we endure everywhere in our body the **death-dealing** treatment given to Jesus, that the life of Jesus may also be made manifest in our body. (2 Corinthians 4:10)
- For we who live are ever being brought face to face with **death** for Jesus sake, that the life of Jesus may also be made manifest

- in our mortal flesh. (2 Corinthians 4:11)
- Consequently **death** is at work in us, but life in you. (2 Corinthians 4:12)
 - Now because we have the same spirit of faith as that of which it is written: I exercised faith, therefore I spoke, we too exercise faith and therefore we speak. (2 Corinthians 4:13)
 - Knowing that he who raised Jesus up will raise us up also together with Jesus and will present us together with you. (2 Corinthians 4:14)
 - **Death** and life are in the power of the tongue, and he that is loving it will eat its fruitage. (Proverbs 18:21)

See Also BAPTISM (Baptism Into Christ Jesus, Into His Death)

- Those who benefit from that ministry include the great crowd that have the prospect of surviving the great tribulation and enjoying eternal life on a paradise earth. Because of their faith in the sin-atoning value of Jesus sacrifice, they, too, come to have a clean standing before God.
- And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole worlds. (1 John 2:2)
- After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (Revelation 7:9)
- So right away I said to him; My lord, you are the one that knows. And he said to me; These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. (Revelation 7:14)
- Jesus speaks of himself as having the keys of **death** and of Hades.
- And the living one, and I became **dead**, but, look! I am living forever and ever, and I have the keys of **death** and of Hades. (Revelation 1:18)

- **And he uses these in releasing those held by **death**.**
- **Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice (John 5:28)**
- **And come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment. (John 5:29)**
- **And the sea gave up those dead in it, and **death** and Hades gave up those **dead** in them, and they were judged individually according to their deeds. (Revelation 20:13)**
- **Yehowah God's release of Jesus from Hades serves as a guarantee to all men of God's future day of judgment or reckoning and provides assurance that there will be a resurrection of those in Hades.**
- **Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the **dead**. (Acts of Apostles 17:31)**
- **However, now Christ has been raised up from the **dead**, the firstfruits of those who have fallen asleep in **death**. (1 Corinthians 15:20)**
- **For since **death** is through a man, resurrection of the **dead** is also through a man. (1 Corinthians 15:21)**
- **Those inheriting God's Kingdom in immortality are described as triumphing over **death** in their resurrection, so that its sting is overcome.**
- **However, this I say; Brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. (1 Corinthians 15:50)**
- **But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: **Death** is swallowed up forever. (1 Corinthians 15:54)**
- ****Death**, where is your victory? **Death**, where is your sting? (1**

Corinthians 15:55)

- The sting producing **death** is sin, but the power for sin is the Law. (1 Corinthians 15:56)
- From the hand of Sheol I shall redeem them, from **death** I shall recover them. Where are your stings, O **Death**? Where is your destructiveness, O Sheol? Compassion itself will be concealed from my eyes. (Hosea 13:14)
- Happy and holy is anyone having part in the first resurrection, over these the second **death** has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years. (Revelation 20:6)

•• The Destruction Of Death

- He will actually swallow up **death** forever, and the Sovereign Lord Yehowah will certainly wipe the tears from all faces. And the reproach of his people he will take away from all the earth, for Yehowah himself has spoken it. (Isaiah 25:8)
- The prophetic promise is made that God will actually swallow up **death** forever, and the Sovereign Lord Yehowah will certainly wipe the tears from all faces. The sting producing **death** is sin.
- The sting producing **death** is sin, but the power for sin is the Law. (1 Corinthians 15:56)
- And thus all having sin and its accompanying imperfection have **death** working in their bodies.
- Did, then, what is good become **death** to me? Never may that happen! But sin did, that it might be shown as sin working out death for me through that which is good, that sin might become far more sinful through the commandment. (Romans 7:13)
- But I behold in my members another Law warring against the Law of my mind and leading me captive to sins Law that is in my members. (Romans 7:23)
- Miserable man that I am! Who will rescue me from the body undergoing this **death**? (Romans 7:24)

- The abolition of **death**, therefore, would require the abolition of that which produces death, sin. By the removal of the last trace of sin from obedient mankind, the authority of **death** will be abolished and death itself will be destroyed, and this is to be accomplished during the reign of Christ.
- Next, the end, when he hands over the kingdom to his God and Father, when he has brought to nothing all government and all authority and power. ([1 Corinthians 15:24](#))
- For he must rule as king until God has put all enemies under his feet ([1 Corinthians 15:25](#))
- As the last enemy, **death** is to be brought to nothing. ([1 Corinthians 15:26](#))
- Thereby **death**, brought upon the human race by Adam's transgression, will be no more.
- That is why, just as through one man sin entered into the world and **death** through sin, and thus **death** spread to all men because they had all sinned. ([Romans 5:12](#))
- With that I heard a loud voice from the throne say; Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. ([Revelation 21:3](#))
- And he will wipe out every tear from their eyes, and **death** will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away. ([Revelation 21:4](#))
- Its destruction is figuratively likened to its being hurled into a lake of fire.
- And **death** and Hades were hurled into the lake of fire. This means the second death, the lake of fire. ([Revelation 20:14](#))

See Also LAKE OF FIRE

· **Second Death**

- The lake of fire into which **death**, Hades, the symbolic wild beast and the false prophet, Satan, his demons, and the persistent practicers of wickedness on earth are cast is shown to mean the **second death**.
- And the Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet already were, and they will be tormented day and night forever and ever. (**Revelation 20:10**)
- And **death** and Hades were hurled into the lake of fire. **This means the second death, the lake of fire.** (**Revelation 20:14**)
- Furthermore, whoever was not found written in the book of life was hurled into the **lake of fire**. (**Revelation 20:15**)
- But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns with fire and sulphur. This means the **second death**. (**Revelation 21:8**)
- Then he will say, in turn, to those on his left; Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels. (**Matthew 25:41**)
- Initially **death** resulted from and was passed on to mankind as a result of Adam's transgression, hence the second death must be **distinct from this inherited death**. It is evident from the cited texts that there is no release possible from **the second death**. The situation of those in **the second death** corresponds to the outcome warned of in such texts as;
 - For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of Holy Spirit. (**Hebrews 6:4**)
 - And who have tasted the fine word of God and powers of the coming system of things. (**Hebrews 6:5**)
 - But who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame. (**Hebrews 6:6**)
 - For example, the ground that drinks in the rain which often

- comes upon it, and that then brings forth vegetation suitable to those for whom it is also cultivated, receives in return a blessing from God. (**Hebrews 6:7**)
- But if it produces thorns and thistles, it is rejected and is near to being cursed, and it ends up with being burned. (**Hebrews 6:8**)
 - For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left. (**Hebrews 10:26**)
 - But there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. (**Hebrews 10:27**)
 - For example, whoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, no, not in this system of things nor in that to come. (**Matthew 12:32**)
 - On the other hand, those represented as gaining the crown of life and having part in the first resurrection are free from any possibility of harm by the **second death**.
 - Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even to **death**, and I will give you the crown of life. (**Revelation 2:10**)
 - Let the one who has an ear hear what the spirit says to the congregations; He that conquers will by no means be harmed by the **second death**. (**Revelation 2:11**)
 - These, who are to reign with Christ, receive immortality, **deathlessness** and incorruption and hence are beyond the authority of the **second death**.
 - However, this I say; brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. (**1 Corinthians 15:50**)
 - Look! I tell you a sacred secret; We shall not all fall asleep in **death**, but we shall all be changed. (**1 Corinthians 15:51**)

- In a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the **dead** will be raised up incorruptible, and we shall be changed. (1 Corinthians 15:52)
- For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. (1 Corinthians 15:53)
- But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written; **Death** is swallowed up forever. (1 Corinthians 15:54)
- Happy and holy is anyone having part in the first resurrection, over these the second **death** has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years. (Revelation 20:6)
- Most truly I say to you, if anyone observes my word, he will never see **death** at all. (John 8:51)

•• Illustrative Use

- **Death** is personified as a king ruling over mankind from the time of Adam.
- Nevertheless, **death** ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come. (Romans 5:14)
- Along with the rule of King Sin.
- Therefore do not let sin continue to rule as king in your mortal bodies that you should obey their desires. (Romans 6:12)
- Thus, these kings are spoken of as exercising their Law over those subject to their dominion.
- For the Law of that spirit which gives life in union with Christ Jesus has set you free from the Law of sin and of **death**. (Romans 8:2)

- **With Christ's coming and the provision of the ransom, undeserved kindness began exercising a superior kingship over those accepting God's gift, with everlasting life in view.**
- **But it is not with the gift as it was with the trespass. For if by one man's trespass many **died**, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. (Romans 5:15)**
- **Also, it is not with the free gift as it was with the way things worked through the one man that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. (Romans 5:16)**
- **For if by the trespass of the one man **death** ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ. (Romans 5:17)**
- **To what end? That, just as sin ruled as king with **death**, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (Romans 5:21)**
- **Though men, disregarding God's purposes, may try to make their own pact or covenant with King **Death**, it will fail.**
- **Because you men have said, We have concluded a covenant with **Death**, and with Sheol we have effected a vision, the overflowing flash flood, in case it should pass through, will not come to us, for we have made a lie our refuge and in falsehood we have concealed ourselves. (Isaiah 28:15)**
- **And your covenant with **Death** will certainly be dissolved, and that vision of yours with Sheol will not stand. The overflowing flash flood, when it passes through, you must also become for it a trampling place. (Isaiah 28:18)**
- **Like a horseman riding behind war and famine, **death** is pictured as bringing mass mortality to earth's inhabitants.**
- **And I saw, and, look! A pale horse! The one seated upon it had the name **Death**. And Hades was closely following him. And**

- authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth. (**Revelation 6:8**)
- For **death** has come up through our windows, it has come into our dwelling towers, in order to cut off the child from the street, the young men from the public squares. (**Jeremiah 9:21**)
 - Speak; This is what the utterance of Yehowah is; The dead bodies of mankind must also fall like manure upon the face of the field and like a row of newly cut grain after the reaper, with no one to do the gathering up. (**Jeremiah 9:22**)
 - Those spiritually sick or distressed are described as arriving at the gates of **death**.
 - Those who were foolish, due to the way of their transgression and due to their errors, finally caused themselves affliction. (**Psalms 107:17**)
 - Their soul got to detest even every sort of food, and they were arriving at the gates of **death**. (**Psalms 107:18**)
 - And they began calling to Yehowah for help in their distress, out of the stresses upon them he as usual saved them. (**Psalms 107:19**)
 - He proceeded to send his word and heal them and to provide them escape out of their pits. (**Psalms 107:20**)
 - Have the gates of **death** been uncovered to you, or the gates of deep shadow can you see? (**Job 38:17**)
 - Show me favor, O Yehowah, see my affliction by those hating me, O you who are lifting me up from the gates of **death**. (**Psalms 9:13**)
 - And those passing through such gates enter the figurative house of meeting for everyone living.
 - For I well know that to **death** you will make me turn back, and to the house of meeting for everyone living. (**Job 30:23**)
 - Consequently his servants said to him; What does this thing

mean that you have done? For the sake of the child while alive you fasted and kept weeping, and just as soon as the child had died you got up and began to eat bread. (2 Samuel 12:21)

- To this he said; While the child was yet alive I did fast and I kept weeping, because I said to myself; Who is there knowing whether Yehowah may show me favor, and the child will certainly live? (2 Samuel 12:22)
- Now that he has died, why is it I am fasting? Am I able to bring him back again? I am going to him, but, as for him, he will not return to me. (2 Samuel 12:23)
- With its interior rooms,
- The ways to Sheol her house is, they are descending to the interior rooms of **death**. (Proverbs 7:27)
- And a capacity for victims that is never completely filled.
- And, indeed, because the wine is dealing treacherously, an able-bodied man is self-assuming, and he will not reach his goal, he who has made his soul spacious just like Sheol, and who is like **death** and cannot be satisfied. And he keeps gathering to himself all the nations and collecting together to himself all the peoples. (Habakkuk 2:5)
- Those going into Sheol are like sheep shepherded by **death**.
- Like sheep they have been appointed to Sheol itself, **death** itself will shepherd them, and the upright ones will have them in subjection in the morning, and their forms are due to wear away, Sheol rather than a lofty abode is for each one. (Psalms 49:14)

•• The Pangs Of Death

- But God resurrected him by loosing the **pangs of death**, because it was not possible for him to continue to be held fast by it. (Acts of Apostles 2:24)
- The apostle Peter spoke of Jesus as being loosed from the **pangs of death**, for it was not possible for him to continue to be held fast by it. The **Greek** word *o-din'* here translated **pangs** is elsewhere used to mean the pains of **childbirth**

- Whenever it is that they are saying; Peace and security! Then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape. (**1 Thessalonians 5:3**)
- But may also mean travail, pain, calamity, or distress generally.
- All these things are a beginning of **pangs** of distress. (**Matthew 24:8**)
- Additionally, it was used by the translators of the **Greek Septuagint** in rendering the **Hebrew** word *che'vel* in texts where the evident meaning is **rope**.
- The **ropes** of Sheol themselves surrounded me, the snares of **death** confronted me. (**2 Samuel 22:6**)
- The **ropes** of **death** encircled me, flash floods of good-for-nothing men also kept terrifying me. (**Psalms 18:4**)
- The very **ropes** of Sheol surrounded me, the snares of **death** confronted me. (**Psalms 18:5**)
- A related **Hebrew** word means **birth pangs**, leading some commentators and lexicographers to suggest that the **Greek** term *o-din'* used by Luke at,
- But God resurrected him by loosing the **pangs** of **death**, because it was not possible for him to continue to be held fast by it. (**Acts of Apostles 2:24**)
- Also had this double meaning, at least in Hellenistic Greek of apostolic times. Thus some translations render the phrase in this verse as **the bands**, or bonds of **death**. **NC Spanish, Segond, Ostervald, French**. In numerous texts the danger of **death** is represented as reaching out to snare the threatened one.
- The Law of the wise one is a source of life, to turn one away from the snares of **death**. (**Proverbs 13:14**)
- The fear of Yehowah is a well of life, to turn away from the snares of **death**. (**Proverbs 14:27**)

- With ropes that encircle him and bring him down into the distressing circumstances of Sheol.
- The ropes of **death** encircled me and the distressing circumstances of Sheol themselves found me. Distress and grief I kept finding. (**Psalms 116:3**)
- Whereas other texts, already considered, show that there is no consciousness in **death**, and it is obvious that Jesus was not in any literal pain while **dead**, nonetheless **death** is presented as a bitter and distressing experience
- After that Samuel said; Bring Agag the king of Amalek near to me. Then Agag went to him reluctantly, and Agag began to say to himself; Truly the bitter experience of **death** has departed. (**1 Samuel 15:32**)
- My very heart is in severe pain within me, and the frights of **death** itself have fallen upon me. (**Psalms 55:4**)
- And I was finding out. More bitter than **death** I found the woman who is herself nets for hunting and whose heart is dragnets and whose hands are fetters. One is good before the true God if one escapes from her, but one is sinning if one is captured by her. (**Ecclesiastes 7:26**)
- Not only in the pain usually preceding it;
- For they have no **deathly** pangs, and their paunch is fat. (**Psalms 73:4**)
- They are not even in the trouble of mortal man, and they are not plagued the same as other men. (**Psalms 73:5**)
- But in the loss of all activity and freedom that its paralyzing grip brings. So, it may be that it is in this sense that Jesus resurrection loosed him from the pangs of **death**, freeing him from its distressing grip.

· Change In Spiritual State Or Condition

- The **death** state is used to illustrate the spiritually **dead** condition of the world in general, so Jesus could speak of the **dead** burying the

dead, and the apostle Paul could refer to the woman living for sensual gratification as **dead** though she is living.

- But he said to him; Let the **dead** bury their **dead**, but you go away and declare abroad the kingdom of God. (**Luke 9:60**)
- But the one that goes in for sensual gratification is **dead** though she is living. (**1 Timothy 5:6**)
- Furthermore, it is you God made alive though you were **dead** in your trespasses and sins. (**Ephesians 2:1**)
- And since physical **death** discharges one from any debts or obligations existing up to that time.
- For he who has **died** has been acquitted from his sin. (**Romans 6:7**)
- A Christians being freed or liberated from sin.
- Never may that happen! Seeing that we **died** with reference to sin, how shall we keep on living any longer in it? (**Romans 6:2**)
- Likewise also you. Reckon yourselves to be **dead** indeed with reference to sin but living with reference to God by Christ Jesus. (**Romans 6:11**)
- And from the condemnation of the Mosaic Law,
- For instance, a married woman is bound by Law to her husband while he is alive, but if her husband **dies**, **she is discharged from the Law of her husband**. (**Romans 7:2**)
- So, then, while her husband is living, she would be styled an adulteress if she became another man's. But if her husband **dies**, **she is free from his law**, so that she is not an adulteress if she becomes another man's. (**Romans 7:3**)
- So, my brothers, you also were made dead to the Law through the body of the Christ, that you might become another's, the ones who was raised up from the **dead**, that we should bear fruit to God. (**Romans 7:4**)
- For when we were in accord with the flesh, the sinful passions

- that were excited by the Law were at work in our members that we should bring forth fruit to **death**. (**Romans 7:5**)
- But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves in a new sense by the spirit, and not in the old sense by the written code. (**Romans 7:6**)
 - Is also likened to **death**, such one having **died** to his former situation and obligations. The one figuratively **dying** in such a way, of course, is still alive physically and is now free to follow Christ as a slave to righteousness.
 - Yes, since you were set free from sin, you became slaves to righteousness. (**Romans 6:18**)
 - I am speaking in human terms because of the weakness of your flesh, for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view. (**Romans 6:19**)
 - For when you were slaves of sin, you were free as to righteousness. (**Romans 6:20**)
 - For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery. (**Galatians 5:1**)
 - The use of **death** to represent a change in ones state or condition throws light on prophetic visions, such as that in the book of Ezekiel wherein God's people in exile in Babylon are likened to dried-out bones and to persons **dead** and buried.
 - The hand of Yehowah proved to be upon me, so that he brought me forth in the spirit of Yehowah and set me down in the midst of the valley plain, and it was full of bones. (**Ezekiel 37:1**)
 - And he had me pass along by them all round about, and, look! There were very many on the surface of the valley plain and, look! They were very dry. (**Ezekiel 37:2**)
 - And he began to say to me; Son of man, can these bones come to life? To that I said; Sovereign Lord Yehowah, you yourself well

know. ([Ezekiel 37:3](#))

- **And he went on to say to me; Prophecy over these bones, and you must say to them, O you dry bones, hear the word of Yehowah. ([Ezekiel 37:4](#))**
- **This is what the Sovereign Lord Yehowah has said to these bones; Here I am bringing into you breath, and you must come to life. ([Ezekiel 37:5](#))**
- **And I will put upon you sinews and cause to come upon you flesh, and I will overlay upon you skin and put in you breath, and you must come to life, and you will have to know that I am Yehowah. ([Ezekiel 37:6](#))**
- **And I prophesied just as I had been commanded. And a sound began to occur as soon as I prophesied, and here there was a rattling, and bones began to approach, bone to its bone. ([Ezekiel 37:7](#))**
- **And I saw, and, look! Upon them sinews themselves and flesh itself came up and skin began to be overlaid upon them above. But as regards breath, there was none in them. ([Ezekiel 37:8](#))**
- **And he went on saying to me; Prophecy to the wind. Prophecy, O son of man, and you must say to the wind; This is what the Sovereign Lord Yehowah has said; From the four winds come in, O wind, and blow upon these killed people, that they may come to life. ([Ezekiel 37:9](#))**
- **And I prophesied just as he had commanded me, and the breath proceeded to come into them, and they began to live and stand upon their feet, a very, very great military force. ([Ezekiel 37:10](#))**
- **And he went on to say to me; Son of man, as regards these bones, they are the whole house of Israel. Here they are saying; Our bones have become dry, and our hope has perished. We have been severed off to ourselves. ([Ezekiel 37:11](#))**
- **Therefore prophecy, and you must say to them; This is what the Sovereign Lord Yehowah has said; Here I am opening your burial places, and I will bring you up out of your burial places, O my people, and bring you in upon the soil of Israel. ([Ezekiel 37:12](#))**

- They were to come to life again and be settled on their own soil once more.
- And you will have to know that I am Yehowah when I open your burial places and when I bring you up out of your burial places, O my people. ([Ezekiel 37:13](#))
- And I will put my spirit in you, and you must come to life, and I will settle you upon your soil, and you will have to know that I myself, Yehowah, have spoken and I have done it, is the utterance of Yehowah. ([Ezekiel 37:14](#))
- Comparable illustrations are found at;
- And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth. ([Revelation 11:3](#))
- And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth. ([Revelation 11:3](#))
- These are symbolized by the two olive trees and the two lampstands and are standing before the Lord of the earth. ([Revelation 11:4](#))
- And if anyone wants to harm them, fire issues forth from their mouths and devours their enemies, and if anyone should want to harm them, in this manner he must be killed. ([Revelation 11:5](#))
- These have the authority to shut up heaven that no rain should fall during the days of their prophesying, and they have authority over the waters to turn them into blood and to strike the earth with every sort of plague as often as they wish. ([Revelation 11:6](#))
- And when they have finished their witnessing, the wild beast that ascends out of the abyss will make war with them and conquer them and kill them. ([Revelation 11:7](#))
- And their corpses will be on the broad way of the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled. ([Revelation 11:8](#))
- But a certain man was rich, and he used to deck himself with purple and linen, enjoying himself from day to day with magnificence. ([Luke 16:19](#))

- **But a certain beggar named Lazarus used to be put at his gate, full of ulcers (Luke 16:20)**
- **And desiring to be filled with the things dropping from the table of the rich man. Yes, too, the dogs would come and lick his ulcers. (Luke 16:21)**
- **Now in course of time the beggar died and he was carried off by the angels to the bosom position of Abraham. Also, the rich man **died** and was buried. (Luke 16:22)**
- **And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him. (Luke 16:23)**
- **So he called and said; Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this blazing fire. (Luke 16:24)**
- **But Abraham said; Child, remember that you received in full your good things in your lifetime, but Lazarus correspondingly the injurious things. Now, however, he is having comfort here but you are in anguish. (Luke 16:25)**
- **And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us. (Luke 16:26)**
- **Then he said; In that event I ask you, father, to send him to the house of my father. (Luke 16:27)**
- **for I have five brothers, in order, that he may give them a thorough witness, that they also should not get into this place of torment. (Luke 16:28)**
- **But Abraham said; They have Moses and the Prophets. Let them listen to these. (Luke 16:29)**
- **Then he said; No, indeed, father Abraham, but if someone from the dead goes to them they will repent. (Luke 16:30)**
- **But he said to him; If they do not listen to Moses and the**

Prophets, neither will they be persuaded if someone rises from the dead. (Luke 16:31)