

THE LORD'S GREAT COMMISSION

MARK 16:14–20

Introduction: Resurrection of Jesus Christ

This was the first appearance of Jesus to all the disciples. It is important to keep in mind that it was Sunday evening, the same day that Jesus had arisen from the dead. He had undergone an extremely busy day, encouraging those who had needed special attention and sending word of His resurrection to the disciples. They were hovered behind closed doors in fear of the Jews. Jesus needed to send word of His resurrection to them bit by bit so they would be prepared to see Him risen and in His resurrected body. The day included the following appearances.

- => The appearance to Mary Magdalene (Mk. 16:9-11).
- => The appearance to the women as they were going to tell the disciples (Mt. 28:9).
- => The appearance to Peter, which probably was a long conference lasting for hours (Lk. 24:34).
- => The appearance to two disciples on the road to Emmaus (Mk. 16:12-13).
- => The appearance to the disciples mentioned in this passage (Mk. 16:14). This appearance is discussed more fully in Lk. 24:36f; Jn. 20:19f.)

Note what Mark stresses in this passage (this is the close of His gospel): he stresses the Great Commission. The Great Commission is the whole focus of his attention.

- I. The two hindrances to the Great Commission (v. 14).
- II. The Great Commission: go — preach (v. 15).
- III. The reason for the Great Commission (v. 16).
- IV. The promise to the believer as he carries out the Great Commission (vv. 17-18).
- V. The confirmation of the Great Commission (vv. 19-20).

I. *Mark 16:14 Unbelief and Hardness of Heart*

There are two major hindrances to the Great Commission — unbelief and stubbornness. Standing before the apostles, Jesus rebuked them for their unbelief and stubbornness. The word *rebuke* (onedise) means to reproach, reprove, scold. Note three things.

1. They deserved the rebuking and scolding. Their unbelief and hardness were inexcusable.
 - a. They had witnessed Jesus' power, that is, God's power, throughout His ministry. They had seen His power over both nature and disease, and they had even witnessed His power over death when He raised up Jairus' daughter and a young man and Lazarus, and perhaps others of which there is no record.
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- b. They had witnessed His life, His purity and holiness and sinlessness. And they had been taught that sin caused death, that is, that a man dies because of sin (Jn. 3:19; see 3:16-21; 5:24-29; 8:34-35. See Rom. 5:12; 6:23.) Jesus was without sin; therefore, death could never hold Him and enforce its power over Him. They should have been able to reason and see this glorious fact, especially in light of the Scriptures.

Psa 16:10 Because you will not abandon me to the grave, nor will you let your Holy One see decay. (Acts 2:27; 13:35)

Rom 1:3-4 Regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

- c. They had been taught month after month that He was to die and be raised again.
- d. They had rejected the testimony of His resurrection. He had sent them word by Mary Magdalene and the other two disciples (Mk. 15:9-11, 12-13).
2. The disciples' unbelief and stubborn refusal to believe was very, very serious. Jesus' rebuke (and Mark's stress) of their unbelief and hardness show this (Mk. 15:11, 13, 14). It had to be dealt with if the Great Commission were to be carried out.

Thought 1. Jesus dealt with the matter of unbelief and hardness of heart. How much more should we! When we begin to believe that souls are lost and doomed unless they hear and receive Jesus, then we will take the Great Commission seriously and preach the gospel to the whole world. It has now been two thousand years, and a place as small as our world has not even been reached. Unimaginable, when we have had the means of transportation and communication as well as the resources at our disposal to do the job.

3. The root cause of unbelief and stubborn refusal to believe was very simply the misinterpretation of Scripture and of Jesus' words. The disciples had been told that Jesus was to die and arise from the dead. Jesus had told them time and time again. But the disciples refused to believe the word of Christ they...
- refused to see the Messiah as a suffering Saviour, choosing instead to think in terms of a conquering King (Lk. 24:44-45.)
 - refused to see the Kingdom of God as a spiritual kingdom, choosing instead to think in terms of a physical kingdom, a kingdom on earth.
 - refused to see the death and resurrection of Jesus as a literal fact, choosing instead to think of it in symbolic terms (Mt. 20:20-21).

Thought 1. Unbelief and stubborn refusal to believe are inexcusable within a believer.

Luke 24:25 He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken!"

John 20:27 *Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."*

Heb 3:13 *But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.*

Heb 4:11 *Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience.*

Rev 3:19 *Those whom I love I rebuke and discipline. So be earnest, and repent.*

Prov 28:14 *Blessed is the man who always fears the Lord, but he who hardens his heart falls into trouble.*

Prov 29:1 *A man who remains stiff-necked after many rebukes will suddenly be destroyed — without remedy.*

John 3:18 *"Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son."*

John 3:36 *"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."*

John 8:24 *"I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins."*

II. Mark 16:15 The Great Commission: Go, Preach

The Great Commission is a straightforward command. It is brief, yet forceful and uncompromising: *go — preach*. Jesus made two critical points.

1. It is the gospel that is to be preached. We are not to preach our own thoughts and ideas, humanistic and man-centred beliefs, world religions and philosophies. We are to preach the good news. The gospel of Jesus Christ is the news which the world desperately needs to hear.

1 Cor 15:1-4 *Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures.*

Rom 1:1-4 *Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God — the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.*

2. The gospel is to be carried “into all the world” and preached “to all creation.” The gospel is the news which everyone needs to hear. Note two simple facts.
 - a. The Great Commission was given to the whole church, to every believer. It is a permanent commission given to the church of every generation, not only to the first disciples. Note the words, “Whoever believes” (v. 16) and “those who believe” (v. 17). After a person believes and is baptized, Jesus says the person goes forth with power and signs while he preaches the gospel (vv. 16-17). Every believer who is genuinely saved is to preach the gospel (v. 16; see Mt. 28:19-20; Jn. 20:21; Act. 1:8; 2 Tim. 2:2; 1 Pet. 3:15).
 - b. The Great Commission does not consider difficulties, dangers, or barriers to be reasons for not going. Jesus did not discuss excuses for not sharing the gospel. His command was an *uncompromising demand*. The issue of eternal life vs. eternal damnation is too critical an issue to allow anything to stop the gospel from going forth. The gospel has to be carried forth. No land is to be neglected, no people are to be ignored. The believer is to be undaunted and unswerved from the Great Commission. The believer is commanded: “Go into all the world” (v. 15).

III. *Mark 16:16 Purpose of Commission: Belief and Salvation*

The reason for the Great Commission is twofold. Men are either saved or condemned. If the gospel is shared with them and they believe and are baptised, they shall be saved; but if they disbelieve, they shall be condemned. (See *Baptism*, Mk. 16:16.)

1. A man can now be saved. He no longer needs to walk about, wandering throughout life seeking and searching for fulfilment and completeness, questioning if there is really any purpose to life. Man can be saved and live eternally. He can be delivered...
 - from sin and its power (Rom. 6:6-7).
 - from death and its fear and corruption (Jn. 5:24; Heb. 2:14-15).
 - from hell and its torture and separation from God (See *Hell*, Mt. 5:22; *Death*, Heb. 9:27).

The message that life is now available must be carried to the whole world.

2. A man is lost and condemned if he disbelieves the gospel. The words does not *believe* (*apistesas*) mean to disbelieve. And the word *condemned* (*katakritthesetai*) means to be damned. The man who rejects Jesus Christ, who refuses to believe and follow Him, shall be condemned. Condemned to what?

=> To the power and enslavement of sin (Jn. 3:19; Rom. 3:12, 23).

=> To the fear and corruption of death (Rom. 5:12; 6:23).

=> To the torture and separation of hell (See *Hell*, Mt. 5:22; *Death*, Heb. 9:27).

Therefore, the great motive for reaching the world is the desperate need of man to be saved: saved from sin, death, and hell — saved to the uttermost — saved to live forever in the presence of God Himself (Jn. 3:16; 5:24-29).

MARK 16:16
BAPTISM — BELIEF — SALVATION — OBEDIENCE

“Whoever believes and is baptised will be saved, but whoever does not believe will be condemned.” Mark 16:16

Two things are said to be essential for salvation — belief and baptism. There are two basic positions on baptism: first, one must be baptised to be saved, and, second, baptism is a symbol or sign that one believes and has been saved. Note four things.

1. Perhaps what is often overlooked by both positions is this: *belief* is an *act of obedience* to God's demand if a person wishes to be saved, and *baptism* is an *act of obedience* to God's demand if a person believes.

Baptism is an act of obedience to God's demand just as belief is an act of obedience to God's demand. Very simply, if a man wishes to be saved, God says (demands that he) *believe*; and if a man believes, God says (demands that he) *be baptised*.

A legitimate and straightforward question needs to be asked: “How can a person honestly be saved if he immediately rebels against being baptised? How can a person really believe, be genuine in his confession, if he rebels at obeying His Lord about baptism?”

Facing the reality of the situation, Scripture is strong: a person who truly believes in the Lord will not refuse to follow His Lord *in baptism* or in anything else (Lk. 9:23). To believe and to obey are the same thing. The two, belief and obedience, are one and the same.

And, once made perfect, he became the source of eternal salvation for all who *obey him* (Heb 5:9.)

Another way to say the same thing is this. There is no such thing as faith alone, not without works or fruit. Faith without obedience is not what the Scripture means by faith.

In the Scripture, faith is the movement of the heart which embraces the Lord, the Lord who is the fulfilment of the law (Mt. 5:17-18).

Whoever by faith “comes to God must believe that He exists, and...*earnestly seek Him*” (Heb. 11:6). Faith, Biblical faith, earnestly seeks to obey the Lord. Therefore, the man who truly believes will follow the Lord in baptism and in everything else.

This does not mean the person will be perfect and never fail. Far from it. He will fail, but he will *not continue in sin*. He will get up out of his sin, ask God to forgive him, and begin to follow the Lord even more earnestly. His faith works and bears fruit, for He knows that God exists and that He rewards those who earnestly seek Him.

James 2:14 *What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?*

James 2:17-18 *In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do.*

James 2:20-24 *You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is justified by what he does and not by faith alone.*

Thought 1. There is no such thing as cheap salvation, not the kind that is too often preached and stressed. Following Jesus or being saved costs. It costs all that a person *is and has*. A man is not saved without following Jesus (Lk. 9:23), and following Jesus means being baptised and diligently seeking Him (living righteously).

2. The person who is condemned is said to be the person who disbelieves, not the person who is not baptised. This is a matter for close attention. The word "baptised" is omitted from *does not believe*. Not being baptised is not mentioned as a reason for being condemned. This does point toward *disbelief* being the reason for condemnation, and conversely, toward belief being the reason for salvation. However, as discussed above, it is very difficult to explain how a person can be genuinely saved and not be baptised if he is physically able to be baptised. Believing is commitment, doing what God says, and commitment is believing (See *Saving Faith*, Jn. 2:24). Therefore, a man is saved by doing what God says: believing, being baptised, living righteously. A man is not saved if he does not believe, that is, refuses to do what God says. To truly be saved, a person must be committed to Jesus Christ, committed to being baptised and to living righteously.

In conclusion, the thrust of Scripture seems to be that a person who genuinely believes is baptised and will not fail to be baptised unless it is physically impossible, nor will he fail to live righteously. Yet the moment of salvation is

not at baptism nor at any other act or work of doing righteousness. It is at the moment of believing in the Lord Jesus Christ. When a man really believes and really *entrusts* his life into the hands of Christ, *God knows that moment*, the very second of trust. Therefore, at that very moment God quickens or gives life to his spirit, causing him to be *born again*, and making him alive spiritually (not physically. It is not a physical thing or substance.) Then the man arises from confession on his knees, is baptised, and begins to follow the Lord in righteousness. □

MATHEW 05:22 HELL FIRE OR GEHENNA (GEENNA)

The word is used eleven or twelve times in the New Testament, and in every case it is spoken by Jesus except in the Epistle of James. It illustrates the terrible truth of the second death, of man's final separation from God. Jesus pointed to the burning, repulsive rubbish dump outside the city limits of Jerusalem and said that it was exactly what hell was like. The dump was called Gehenna. It was in the Valley of Hinnom which served as a public incinerator. Hanging over it was a layer of thick, smouldering smoke arising from what seemed to be an eternal flame. The smell and filth became a breeding cesspool for a loathsome worm that was difficult to kill (Mk. 9:44). Thus, Jesus found in Gehenna a description of just what it means to be separated from God eternally and to die the second death. Several facts are said about hell or Gehenna:

- It is the same as the lake of fire, a place of torture (Rev. 19:20; 20:10, 14-15).
- It has to do with the second death (Rev. 21:8; Jn. 8:24).
- It is Hell (Mt. 5:29-30; 10:28; 23:15, 33; Lk. 12:5).
- It is eternal fire (Mt. 18:8).
- It is the fire of Hell (Mt. 18:9; Jas. 3:6).
- It is unquenchable fire (Mk. 9:43-49).

The teaching of Jesus should always be remembered. Remembrance is critical in determining a person's fate. Hell is a definite place, a real place that is specifically located. It was originally prepared for the devil and his angels. But all men who choose to follow self and evil and to reject God shall also be sent to hell eternally.

Mat 3:10 *“The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”*

Mat 5:29-30 *“If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it*

away. It is better for you to lose one part of your body than for your whole body to go into hell."

Mat 7:19 *"Every tree that does not bear good fruit is cut down and thrown into the fire."*

Mat 10:28 *"Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell."*

Mat 11:23 *"And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day."*

Mat 13:42, 50 *"They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth... And throw them into the fiery furnace, where there will be weeping and gnashing of teeth."*

Mat 16:18 *"And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."*

Mat 18:8-9 *"If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell."*

Mat 23:15 *"Woe to you, teachers of the law and Pharisees, you hypocrites: You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are."*

Mat 23:33 *"You snakes! You brood of vipers! How will you escape being condemned to hell?"*

Mat 25:41 *"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"*

Mark 9:43-48 *"If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where their worm does not die, and the fire is not quenched."*

Luke 3:9 *"The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."*

Luke 10:15 “And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.”

Luke 12:5 “But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.”

Luke 16:23-24 “In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’” □

IV. Mark 16:17–18 Promise to the Believer: Power

The promise to the believer as he carries out the Great Commission is critical. The believer must have *supernatural power* as he goes forth throughout the world. The world is a dangerous place. The believer will sometimes be called upon to face treacherous land, violent storms within nature, savage and poisonous animals, unbelieving and hostile men, spiritual evil of unbelievable force. The evil of men, of nature, and of spirits can be so threatening to the believer that the believer's witness would be stopped if God did not provide His strength and power. This is the point of this passage. God does give power to the believer — all the power necessary to carry the gospel “into all the world” and “to all creation.”

This, of course, does not mean that every believer will be delivered from every threat and from ever being martyred. Some believers are persecuted and some even martyred. As God wills. He teaches and touches lives and moves history and society itself through the persecution and martyrdom of believers. Things do not always run smoothly for believers. But God does give power to believers — the power to walk through the difficulties in His confidence and peace, even through the fire of martyrdom if faced. It is often the witness of the God-given power, confidence, and peace that reaches others for Christ and that causes an enormous movement toward God.

To repeat, this is the point of these two verses. As the believer carries out the Great Commission, God promises power, the power needed to get the task done. Note the power or signs mentioned by Mark. Such power will be present in the life of the believer (when needed) as he proclaims the gospel around the world.

=> Casting out demons (see Acts 16:18).

=> Speaking with new tongues (See *Tongues, Holy Spirit*, Acts 2:4).

=> Taking up serpents (Acts 28:5).

=> Drinking any deadly poison (Mk. 16:18).

=> Laying hands on the sick and healing them (Acts 28:7-8).

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

1 Cor 2:4 My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power.

Eph 3:16 I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being.

1 Th 1:5 Because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.

2 Tim 1:7-8 For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God.

Micah 3:8 But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin.

Zec 4:6 So he said to me, “This is the word of the Lord to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the lord Almighty.”

V. Mark 16: 19–20 Confirmation of the Commission

The confirmation of the Great Commission is seen in two acts.

1. There is the Lord's ascension to the right hand of God, that is, the position of power (see Lk. 24:50-51; Acts 1:9-11). The ascension assures (proves, confirms) that seven things are absolutely certain. (Note, *Ascension*, Jn. 6:62.)
 - a. The ascension assures us that God is and that He is alive. Christ could be raised from the dead and taken up into heaven only by the power of God. The fact that Christ was raised up from the dead and “taken up into heaven” (Lk. 24:51) proves that God exists. Only God could do such a thing. (1 Cor. 6:14; 2 Cor. 4:14; see Jn. 3:16; Acts 2:24, 32; 3:15, 26; 4:14; 5:30; 10:40; 13:30, 33-34; 17:31.)
 - b. The ascension assures us that Christ is God's Son. The very fact that God raised up Christ and “took [Him] up into heaven” proves that Christ is God's Son (Rom. 1:3-4; Phil. 2:5-11).
 - c. The ascension assures us that heaven is real (Phil. 3:20-21).
 - d. The ascension assures us that the gospel is true. When God raised up Christ and received Him into heaven, God showed that the message of Christ is true. What Christ proclaimed and revealed is true. The problem with man is sin and death, a future of condemnation and separation from God. But man can be saved, saved by the cross of Christ (Mk. 16:16; 1 Pet. 2:24).

- e. The ascension assures us that the Great Commission is the call and mission of believers. Two things show this.
 - => First, Christ has ascended into heaven. He is gone, no longer on earth. If the gospel is to be carried to the ends of the earth, believers have to do it. They are the ones left on earth to do it.
 - => Second, it is the risen and ascended Lord who gave the Great Commission. As the ascended Lord, He demands that His commission be fulfilled (Mk. 16:15; see Mt. 28:19-20).
 - f. The ascension assures us that power is available to carry out the Great Commission (Mt. 28:18; see Mk. 16:20).
 - g. The ascension assures us that we have a very special Helper in heaven, One who really loves and cares for us. He is One who is “[able] to sympathize with our weaknesses....One who has been tempted in every way, just as we are - yet was without sin” (Heb. 4:15). Therefore, He is ever ready to forgive us and to look after us and to carry us through all of life.
2. The Great Commission is confirmed by the Lord's working through the disciples' ministry. The Great Commission is to be carried out. The early disciples “went out” immediately and “preached everywhere.” The believers of every generation are to go forth immediately and preach the gospel everywhere.

Note two simple facts.

1. “The Lord worked with them.”
2. “The Lord...confirmed his Word by the signs.”

Acts 4:33 With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. ■

HEBREWS 09:27 DEATH (THANATOS)

And just as it is appointed for men to die once, and after that comes judgment. Hebrews 09:27

The basic meaning of death is *separation*. Death never means extinction, annihilation, nonexistence, or inactivity. “Death is the separation of a person from the purpose or use for which he was intended.” (H.S. Miller. Quoted by Lehman Strauss. *Devotional Studies in Galatians and Ephesians*. Neptune, NJ: Loizeaux Bros. Copyright 1957 by Lehman Strauss, p. 137.)

The Bible speaks of three deaths.

1. Physical death: the *separation* of a man's spirit or life from the body. This is what men commonly call death. It is when a person ceases to exist on this earth and is buried (1 Cor. 15:21-22; Heb. 9:27).

1 Cor 15:21-22 For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.

Heb 9:27 Just as man is destined to die once, and after that to face judgment.

2. Spiritual death: the *separation* of man's spirit from God while he is still living and walking upon earth. This death is the *natural state* of a man on earth without Christ. Man is seen as still in his sins and *dead* to God (Eph. 2:1; 4:18; 1 Jn. 5:12).

Spiritual death speaks of a person who is dead while he still lives (1 Tim. 5:6). He is a natural man living in this present world, but he is said to be dead to the Lord Jesus Christ and to God and to spiritual matters.

- a. A person who wastes his life in wild living is spiritually dead.

Luke 15:32 "But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found."

- b. A person who has not partaken of Christ is spiritually dead.

John 6:53 Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

- c. A person who does not have the spirit of Christ is said to be spiritually dead.

Rom 8:9 You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

- d. A person who lives in sin is said to be spiritually dead.

Eph 2:1 As for you, you were dead in your transgressions and sins.

Col 2:13 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins.

- e. A person who is separated from God is said to be spiritually dead.

Eph 4:18-19 They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.

- f. A person who sleeps in sin is spiritually dead.

Eph 5:14 *For it is light that makes everything visible. This is why it is said: "Wake up, O sleeper, rise from the dead, and Christ will shine on you."*

- g. A person who lives in sinful pleasure is dead while he lives.

1 Tim 5:6 *But the widow who lives for pleasure is dead even while she lives*

- h. A person who does not have the Son of God is dead.

1 Tim 5:6 *He who has the Son has life; he who does not have the Son of God does not have life.*

- i. A person who does great religious works but does the wrong works is dead.

Rev 3:1 *"To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead."*

3. Eternal death: the *separation* of man from God's presence forever. This is the second death, an eternal state of being *dead to God*. (1 Cor. 6:9-10; 2 Th. 1:9). It is spiritual death, separation from God, that is prolonged beyond the death of the body. It is called the "second death" or eternal death.

Rom 6:23 *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

Rom 8:6 *The mind of sinful man is death, but the mind controlled by the Spirit is life and peace. □*