

# Death is Coming January 30, 2021

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/bq72vvn/death-is-coming>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## The Wisdom of Numbering Your Days

This is a transcript of a sermon titled "Death is Coming" delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, which addresses the **fear of death** and the **biblical perspective** on valuing one's life. The central message balances the natural human desire for survival with the spiritual necessity of prioritizing **faith in Yeshua (Jesus)**, even unto death. Daniel discusses how the current **COVID-19 pandemic** highlights global fear, yet cites **biblical figures** (Esther, King David, Hezekiah) and their efforts to save their lives in a positive context. Conversely, Daniel argues that loving one's life becomes "**wickedness**" if it involves compromising one's commitment to Christ, referencing the persecution of Christians and the cautionary tale of the Maccabees. Ultimately, he urges listeners to adopt **wisdom** by "**numbering their days**," viewing death as a **gain** for believers, and being **faithful until death** to receive the "**crown of life**."

*[Introductory Video]*

DEATH is coming. Are You Prepared? Are You Ready? DEATH is coming.

*[Daniel Joseph]*

Shabbat Shalom, everyone. We are going to talk a little bit about death today, and I wasn't sure anyone was going to show up today *[laughter]*. And so I have to tell you, I'm encouraged already.

I think it's safe to say that when you bring a concept like death to the table, obviously, we're getting into something that nobody wants to touch with a 10-foot pole. Why would you even want to go there? Because so oftentimes what's affiliated with death is all that pain, all the suffering, all the grieving, and all the hurt. And may I say, a boatload of fear, and we don't want to go anywhere near it.

And I think about this in the context of fear over the years. I have met so many people who have so much fear of death, it cripples them in their lives. Metaphorically, it paralyzes them. It affects every facet of their life. It is really an incredible thing. All you need to do is look at the landscape today. With this whole COVID-19, as they call it, a pandemic. You want to talk about fear; the entire world is gripped by fear. People all over the world are terrified. No longer are they even willing to hug their children. No longer are grandparents getting the chance and opportunity to

hug their grandchildren. Families are being completely ripped apart. No longer are friends hanging out together. None of this is happening because of fear of death.

It's not just a virus. It's what's attached to it. It's the thought that's attached to that, and that is, we're scared of dying; we do not want to die. You know, there are people who won't leave their homes right now. They won't leave their homes because they think they're going to die if they do. And if they do leave their home, well then, a lot of these people will mask up, they have multiple masks, they'll have the shield on their face, and they're walking around with gloves up to their elbows and a homemade hazmat suit. You see them walking around pushing a cart. These people are terrified. This is what we see.

When I think of this, I'm immediately drawn to that conversation Satan has with the LORD in the Book of Job: Job 2:4—*So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life."* Satan recognized something. A man will do whatever it takes to save his own skin. Don't want to hug your children anymore? So be it. Don't want to hug your grandchildren? So be it. Don't want to go outside; you'll stay at home and become a hermit. We could go on and give more examples outside of COVID. We are willing to do whatever it takes. Isn't this interesting? There's something inside of us that has this unquenchable desire to live. We want to live. We want to avoid death at all costs. I could give you many stories of tremendous things that people did to avoid death.

It's interesting how the original CEO and co-founder of Apple Computers has a profound statement on this subject. This is from Steve Jobs, co-founder of Apple—*"No one wants to die. Even people who want to go to heaven don't want to die to get there."* Let that sink in for a moment. Even people who want to go to heaven don't want to die. Nobody wants to die.

Every generation, you can look at this historically. Every generation has been obsessed with what? That magic elixir, that potion, that herb, that pill, the latest developments in science to prevent one from dying. The scientific community is obsessed with this. Now we're looking at things on a molecular level; we're looking at how we can prevent our cells from being plagued with disease and from aging. How can this be done? We're getting into all sorts of strangeness—cryogenically freezing bodies, transhumanism, etc. All because of what? The fear of death.

Now, I'm going to raise a question. It's an ethical question. I want you to think about it. Is it biblically unethical for you to desire to live? I'll take it a step further. Is it biblically unethical for you to love your life in this age and to do whatever you can to save your life? I'm going to answer this, and you need to listen to me carefully. And my answer is this: it depends. And you say it depends on what? It depends on context because I can show you biblically, time after time, that in a positive context you should love your life in this age, and you should do anything you can to save it.

Here are some examples. Esther, a Jew who was sentenced to death by the king's edict. The king didn't know she was Jewish, but her people were sentenced to death. Esther does something fascinating; she goes into the king's presence. It is illegal; she breaks the law. She breaks the law and risks her own life so that she can live and so that her people can live. Should she have just stood down and just said, "That doesn't matter. You know what? We're God's children; let's just stand down, and let's not worry about it." She didn't, including breaking the law in not doing so; she did whatever was necessary to save a life.

What about Rahab? Rahab invited the two spies, and she protected them and said, "Hey, listen, I won't go to the king," which she could have, and he would have taken care of the problem right there. But, as she said, "I won't go to the king if you spare my life. Spare my life." And, then what ends up happening is her entire family gets spared. She did whatever she could to save her life.

Hezekiah is an amazing story, in the book of Isaiah. The LORD comes to him through the prophet Isaiah and says, "You're a dead man; it's your time, you're going to die. Get your house in order." This is the LORD coming to him, and when the LORD comes to you with a word, take it seriously; it's going to happen. What does Hezekiah do? He prostrates himself, and he begs for his life. And, what does the LORD do? He rewards him. He doesn't curse him or say, "Oh, you foolish king. You who valued your life in this age, how dare you? I'll smite you right now." Actually, he adds 15 years to his life.

What about King David? If there's any person in Scripture that had begged for his life more, time and time again, it is King David. You just need to read the Psalms. The only way this man avoided death many times is because the LORD interceded. Let me give you an example: Psalms 18:4-5—<sup>4</sup> *The pangs of death surrounded me, and the floods of ungodliness made me afraid* (he's terrified, death is at his door). <sup>5</sup> *The sorrows of Sheol (meaning the grave) surrounded me; the snares of death confronted me.* There's no debate here. He's ready to die. He knows what's coming upon him. How does David respond? Does he respond to the LORD and say, "Well, what do I care? We're not supposed to value this life anyway?" He doesn't respond that way. David responds this way: Psalms 18:6—*In my distress I called upon the LORD, and cried out to my God; He heard my voice from His temple, and my cry came before Him, even to His ears.* And, guess what the LORD did? The LORD delivered him.

So, I ask you again, is it biblically unethical? Is it unwise? Is it unholy to love your life in this age? When we read Yeshua's statement here, this is where things get confusing: Matthew 16:25—*"For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it* [emphasis added]. Did Hezekiah not do this? Did Esther not do this? Did King David not do this? Because, every one of these people desired to save their life. How are we supposed to understand? How do we reconcile these two things?

The key is in this statement: *"Whoever loses his life for My sake will find it."* In other words, as Yeshua is saying these words, we have to understand, we're not allowed to love our lives so much so that we end up compromising our love for Him. It's when we come to the point in your lives that there's an ultimatum, and that ultimatum is to acquiesce to the world standards, and to not confess Christ as LORD and Master nor follow His commandments. It is literally at that moment we say to ourselves, "My life is done. We're done here. If that's what it takes, if you're giving me an ultimatum to live or die, then we're done. If we're going to be required to denounce our master, Yeshua, or to break the commandments of God, now we are ordered per scripture hate life."

Maccabees is a great example of this, where the spirit of Antichrist comes in through Antiochus Epiphanes. He comes in, and he gives the Jewish people an ultimatum—acquiesce to our gods, sacrifice to our gods, abandon the Torah, abandon the Shabbat, and start eating ham. And, guess what? You will be friends of the king. You will be spared and blessed. You will get silver and gold, and you won't have to die. The worst part of that is that many Jews at that moment acquiesced; they heeded that moment, and that is the moment that Yeshua is talking about. Don't you dare love your life in such a situation. They were loving their lives to the degree that it cost them a relationship with the LORD.

I'll give you another example. Pliny's letter to Trajan (this is one of my favorite examples). Pliny was a governor for Emperor Trajan of the Roman Empire. Early second century in 112 CE. Christianity was spreading like fire. The LORD was adding to the faith thousands, and this was happening daily. He was adding to His church. And in an equivalent move, persecution was being added. So, you can see the growth of the church, and at the same time, you see the growth of persecution, and Pliny is involved in this. It's in his letter. The backdrop his that Pliny is writing to Trajan, because Pliny's dealing with the problem of Christians. And, he's explaining to Trajan, "This is how I'm dealing with these Christians right now." He's really looking for Trajan's response, as if he wanted to say, "If you wanted me to do something different than what I am doing right now, then let me know." But, he goes into detail about how he's handling it.

I want to show you just a part of the letter. We read this: Pliny's Letter to Trajan, 112 CE—*In the meanwhile, the method I have observed towards those who have been denounced to me as Christians is this: I interrogated them whether they were Christians; if they confessed it I repeated the question twice again, adding the threat of capital punishment; if they still persevered, I ordered them to be executed* [emphasis added]. And so, if one is going to confess to be a follower of *Yeshua HaMashiach* (ישוע המשיח), they follow Jesus all the way. The thought process of the persecutors was this: "If you make this confession, I'm taking you out. I'm going to kill you. And so, I'll ask several times just to make sure. If I asked the first time and they confessed to it, maybe the second time fear will get to them and they'll acquiesce. Maybe they'll compromise at that time. This is coming to a city near you, and it's coming sooner than you think."

The letter continues: *Those who denied they were, or had ever been Christians, who repeated after me an invocation to the gods, and offered adoration, with wine and frankincense, to your image, which I had ordered to be brought for that purpose, together with those of the gods, and who finally cursed Christ—none of which acts, it is said, those who are really Christians can be forced into performing—these I thought it proper to discharge.*

And so, here we have the situation arise again. We have this group of many Christians saying, "Yes, we're Christians." Well, then a part of those ended up denouncing Christ because they didn't want to be executed. They didn't want to experience that, and they were spared. They loved their life in a negative context. They loved their life more than Yeshua. That's when there is a problem. There are those who live for the world even when there is not a threat or ultimatum. How sad is it when one loves the world more than they love Christ? That is what it means to love life in an inappropriate way, in a way that's going to reap death.

Revelation 12:12—*Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the Devil has come down to you, having great wrath, because he knows that he has a short time.* It's fascinating that I just read this passage last night with my girls. One of the things we have to recognize is that if the Devil knows he has a short time, what does that tell us? We also have a short time. Why did Yeshua say multiple times, *"Behold, I am coming quickly!"* (Revelation 22:7). We, too, have a short time.

We're going to drop back to the verse before it: Revelation 12:11—*"And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death"* [emphasis added]. The Book of Revelation is really focused on the tribulation. It's focused on persecution that rises by the Antichrist fighting against the church. In Chapter 13, the saints are given into his hands. And, we see they did not love their lives to the death. In other words, they were not scared of death. They loved Yeshua more than their own lives. So,

the simple conclusion here, at least, is what we're dealing with thus far. Is it bad to love your life, to seek every way to preserve it, to enjoy your life? No, not at all in the right context. Is it bad to love your life when it comes at the expense of loving Yeshua? Yes, that is evil and pure wickedness.

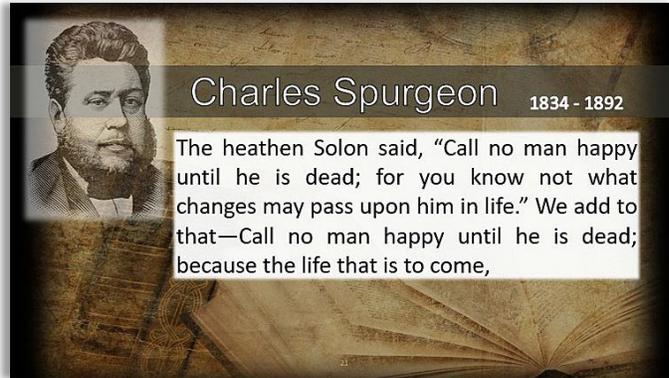
I want to take us to the Book of Ecclesiastes and give you some serious perspective on this subject. Ecclesiastes in Hebrew is simply called *Kohelet* (קֹהֵלֶת); it's kind of a known *nom de plume* for Solomon. He's the author of this book, and that's important because what we're told from Scripture is that people came from the ends of the earth just to hear Solomon speak and they wanted to glean his wisdom. They knew that the wisdom he had wasn't his. It was supernatural, and it attracted the attention of the world. Why do you think the Queen of Sheba went there? People were coming from the ends of the earth. And the reason I set this up is we are about to embark on some wisdom here that people were willing to come from the ends of the earth for.

We read in Ecclesiastes 7:1—*A good name is better than precious ointment, and the day of death than the day of one's birth.* How can that be? Have you ever been around a family celebrating the birth of a new child? There's joy, jubilation, excitement, and laughing. It is the most enticing environment. And yet, Solomon is saying, "The day of one's death is better than the day of one's birth." Have you been to a funeral? Is that somewhere where you would want to be? We go because we love the deceased and those who grieve, but we don't enjoy the experience. I wouldn't want to be in the midst of anguish, and even if I don't know the person, if I see people who are grieving, that is painful. I don't want to be in an environment of pain and suffering and grief. That's not for me. I want to go celebrate where there's joy and jubilation. It makes logical sense.

What does this tell us? It tells us we have a lot to learn about death. When Solomon's talking like this, we have a lot to learn. We need the perspective that God wants us to have. We need to come to His level. We need to see the way He wants us to see, and so often much of the world, so much of the church too, is not seeing it right.

Before we continue on, I want to support Solomon's statement and show you that this is consistent throughout the Word. Read what Paul says in Philippians 1:21-23—<sup>21</sup> *For to me, to live is Christ, and to die is gain.* <sup>22</sup> *But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell.* <sup>23</sup> *For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better* [emphasis added]. To die is to gain, or as Solomon would say, the day of one's death is better than the day of one's birth. We have a lot of instructions to heed. We have so far to go in regard to this topic.

John offers this in Revelation 14:13—*Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them"* [emphasis added]. This would be such a strange thing to say at a funeral with unbelievers. Imagine, if you knew for a fact that the person who died was a believer, but there were no believers there, speak up and say, "What a blessing," that would not be received well. The people there would not going to take kindly to that.



Let's read something interesting from Charles Spurgeon (1834 - 1892)—*The heathen Solon said, "Call no man happy until he is dead; for you know not what changes may pass upon him in life... We add to that—Call no man happy until he is dead; because the life that is to come.* Do you understand what Spurgeon, Paul, Solomon, and John? They all have the full spectrum of reality. Their eyes completely understand the whole picture. They have understood this revelation, and they're able to balance and understand with enough

wisdom to be able to navigate this life.

Going back to Ecclesiastes. We read in Ecclesiastes 7:1-2—<sup>1</sup> *A good name is better than precious ointment, and the day of death than the day of one's birth;* <sup>2</sup> *Better to go to the house of mourning than to go to the house of feasting.* Again, he reiterates this idea. That doesn't even make sense. If I were to say, "We have this amazing get-together and fellowship. There's going to be jubilation and joy, and we're going to be feasting and eating," or "You could go over here where they're weeping, crying and mourning, and they're in complete anguish." What camp would you want to go to? It's obvious. And yet, Solomon says it's better to go to the house of mourning. Why did he make this statement? Well, listen to what he says. He tells us—*for that is the end of all men; and the living will take it to heart* [emphasis added].

In other words, when we go into that house of mourning, that is suffering. We experience their pain and sorrow. In a sense, we experience death. We have now been confronted with the reality of our future. It's coming sooner than we think. Death comes quickly, and it's not as if people are prepared all the time for it. Very few, the smallest percentage of people, actually come to the realization and think to themselves, "I was prepared to die. I have all my affairs in order." No, it comes and we feel robbed. People who survive feel robbed of that time. There is a lesson here, and that is that death is an illustrious teacher. And we, the living, are supposed to observe the person who's passed on, and then we're supposed to take it to heart. It's supposed to do something to us. It's supposed to completely change who we are.

Have any of you ever walked out of a funeral that was very hard to deal with? I had a friend die of a drug overdose, and that was painful on so many levels. But to be able to go to that funeral and to walk out, do you know what I'm thinking as I'm walking to the car? I thought to myself, "I want to hug my kids. I want to hug my wife." All of a sudden, something interesting happens. You start to gain perspective on what's really important. The conversations you should have had with that person while that person was alive have more meaning. All of a sudden, what you have put in the back seat, what you haven't elevated, now comes front and center. And, you have this moment of clarity. Unfortunately, because you go back to your old ways, that clarity eventually dissipates. That's not what's supposed to happen.

This is why Solomon is saying, "Get to the house of mourning," and let it have its way with you. Let it fix your corrupted heart. Let it fix a heart that's focused on all the things of the world and chasing the things of the world. And let it start to love the things that are important and to value the things that God values.

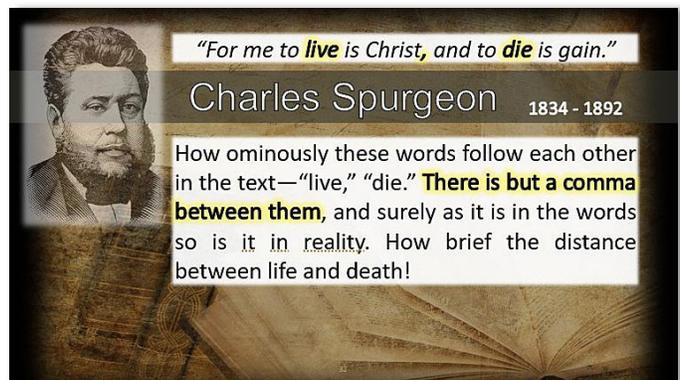
Solomon goes on to say in Ecclesiastes 7:3-4—<sup>3</sup> *Sorrow is better than laughter. For by a sad countenance the heart is made better.* <sup>4</sup> *The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth* [emphasis added].

The heart is very stubborn, and when the enemy comes in, he fixes his idols in our hearts—idols you don't want to let go. Witnessing grief and anguish, going to that house of mourning, recognizing where the dead go, and what happens to people at the end of their lives, when you see them one day and they're gone the next day, it all has a supernatural effect on your heart. It rips down those idols and those things that you've elevated as important that are pure filth; that's the beauty of it. Paul says in 2 Corinthians 7:10—*“For godly sorrow produces repentance leading to salvation...”*

Do not think that Solomon just wants to encourage grieving so that we can have an emotional experience. This is not about an emotional experience, but about salvation. This is about getting it right before it's too late, as you're looking at someone in a coffin that didn't confess Yeshua as LORD. That's supposed to have an effect to us. The living should take it to heart. Again, I tell you, death is an effective teacher.

Isaiah 40:6-7—<sup>6</sup> *The voice said, “Cry out!” And he said, “What shall I cry?”* (The LORD wants something heralded throughout the world. He wants them to be on notice about something specific. It's a warning). *All flesh is grass, and all its loveliness is like the flower of the field.* <sup>7</sup> *The grass withers, the flower fades, because the breath of the LORD blows upon it; surely the people are grass* [emphasis added]. In other words, the LORD is reminding us that we're here one day and gone the next. Psalms 144:4—*Man is like a breath; His days are like a passing shadow.* You're here one moment and gone the next.

Let's go back to Charles Spurgeon's sermon commenting on Paul's statement—*“For me to live is Christ, and to die is gain”* [emphasis added]. It's a brilliant commentary. Charles Spurgeon (1834 - 1892)—*How ominously these words follow each other in the text—“live,” “die.” There is but a comma between them, and surely as it is in the words so is it in reality. How brief the distance between life and death!* [emphasis added]. In other words, if you want to know the measurement between today and your demise, it's like a comma in a sentence; it's that brief.



Psalms 39:4—*“LORD, make me to know my end, and what is the measure of my days, that I may know how frail I am.* What is your prayer life like? What are you praying for today? What did you pray for yesterday? What did you pray for last week? What did you pray for last month? Was this in the prayer? David, a man of great wisdom, asks in his prayer, “Make me to know my end. Show me my death. Show me how frail I am.” Why would David pray for such a thing? Because most of us, if we're honest with ourselves, do not want to consider death. Because, we're too busy with living our lives. We think to ourselves, “Don't bother me with talk of death. I don't have time for that.” And yet we can look at righteous men in the Bible and they're praying for it. We should be saying to ourselves, “LORD, give this to me. Let me know how short it is. I need this because he knows it's going to keep me within the guardrails of the kingdom.”

Psalms 39:5-6—<sup>5</sup> *Indeed, You have made my days as handbreadths, and my age is as nothing before You; certainly every man at his best state is but vapor. Selah.* I like the analogy of the teapot; people boil tea, and the teapot starts whistling because of the steam coming out of it. But, as you look at that steam and it goes up, it dissipates literally in a second; you don't see anything left. That's how fast your life is going to go. Yet, we don't believe it. We don't consider it.  
<sup>6</sup> *Surely every man walks about like a shadow; surely they busy themselves in vain; he heaps up riches, and does not know who will gather them.* In other words, David's saying, "I'm looking at men, and they're preoccupied with the things of the world, and getting success, and building their own kingdom."

I think of Yeshua's words in Luke Chapter 12. Yeshua tells a parable of a man, and it's so interesting because it's really reflective of what our society and culture have been built upon. He tells the parable of a man who is storing up his goods over the years, and the reason he's storing up his goods is that he's getting to that moment where he can sit back and rest. It's what we call retirement. Yeshua is literally talking about this. Many in our society and culture think to themselves, "I'm going to work really hard, and you know what? Then I'm going to take my rest; I'm going to sit back, and it's going to be all good." This is what this man does in the parable, and Yeshua comes out and says, "*Fool! This night your soul will be required of you.*" (Luke 12:20). A person went through all of that, spent all the time working and laboring and doing this because, in their imagination, they're going to sit back and rest. No consideration that his life was going to end, talk about a life of vanity! Solomon says in Ecclesiastes 1:2—"*Vanity of vanities, all is vanity.*" No wisdom. We gain wisdom through what David is saying.

This is a prayer from Moses. Psalm Chapter 90 is by Moses. Psalms 90:11-12—<sup>11</sup> *Who knows the power of Your anger? For as the fear of You, so is Your wrath.* <sup>12</sup> *So teach us to number our days, that we may gain a heart of wisdom* [emphasis added]. "Teach us to know." David is praying for it, and Moses is praying for it. Why are we not praying for it? We have to be taught to number our days. Do you know what Satan does? He is so good at telling you that you have tomorrow, and we believe it. Do you want proof of this? I could have everyone pull their phones out right now, and I guarantee your calendar is filled with all their plans. "we're going to do this next week, and in three weeks we're going to do this, and then we're going to go here, and we're going to take a vacation then."

Satan wants us to believe that there's always tomorrow. This idiocy that we see happening with this COVID pandemic is the idea that we just need to lock down for two weeks. And then, there are two more weeks after that, then it's going to be a month. Regarding the executive orders, they just need to be extended, just for another 30 days and another 30 days after that, and then ultimately we end up in prison once everything's taken over. This is what the Devil does, but he does it to you personally. He gets us to believe, "We're going to have that," when we're not really focused on counting our days.

James rebukes us in James 4:13-16—<sup>13</sup> *Come now, you who say, "Today or tomorrow we will go to such and such..."* <sup>14</sup> *You do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.* <sup>15</sup> *Instead you ought to say, "If the LORD wills, we shall live and do this or that."* That's a great plan. James is recognizing that people who do not have that mindset are detached. They're not being kingdom-minded. This has to be at the forefront of our end.

Going to the Torah in Deuteronomy 32:29—*Oh, that they were wise, that they understood this, that they would consider their latter end!* [emphasis added]. In Hebrew, their *acharit* (אַחֲרִית). They're not considering their end. If we want to be wise people, we do so by considering that

our end could happen at any time. It could be tomorrow, or it could be tonight. We don't know. How are we acting in regard to that knowledge? See, if we have all this knowledge, it's going to change how we behave today. That's an absolute fact.

Ecclesiastes 12:6-7—<sup>6</sup> **Remember your Creator before the silver cord is loosed or the golden bowl is broken, or the pitcher shattered at the fountain, or the wheel broken at the well.** <sup>7</sup> **Then the dust will return to the earth as it was, and the spirit will return to God who gave it.** [emphasis added]. Isn't that interesting? The cry, the herald, is, "Remember your Creator". Go to the house of mourning, and stay there. We'd better number your days; our lives are a vapor. Remember this from Psalm 95:7-8—<sup>7</sup> **Today, if you will hear His voice:** <sup>8</sup> **"Do not harden your hearts."**

In other words, we don't get to put God on hold. We don't get to put Yeshua in the back seat. I know some of you have heard what I'm about to tell you. When you're across from somebody and they say, "I can appreciate where you're coming from with, 'salvation comes through Jesus,' and that's great. Right now, I'm just going to live life, and at some point later on, I'll circle back, and I'll accept Him. He'll be there. This is what they believe."

No, He won't. He won't be there because they've already rebelled against Him. They've already rejected Him. In their mind, they think, "Later on, when I come to that point, then I'll accept Him. When I've had my fill." Here's the only problem. Twenty years later, you go down that path, and the Devil just moves the goalpost again and says, "Well, not right now, tomorrow." Tomorrow they'll make that decision, and he moves the goalpost the next day and the next day. He just keeps doing this. This is the habit; this is the godless cycle that people fall into. It's horrific.

I want to take you to Hebrews. I understand we were there for two years or three years. It's just one verse. Hebrews 9:27—**It is appointed for man to die once but after this the judgment.** Every single one of you has been appointed to die.

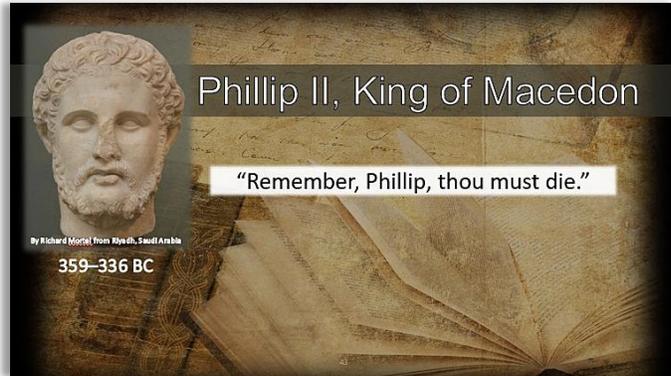
I've had these stories where I've personally talked to people that have experienced this. but I think about when someone goes to the physician and the physician discovers that something's wrong, the physician sits down, looks them square in the eye, and says, "I am sorry, but you have terminal cancer." What happens to that person at that moment? They go into shock. They don't know how to process it. Because their calendar was full, this was not part of their plan. Part of the plan was not having a doctor come in and literally ruin their life by telling them that they are going to die. What's amazing is that certain things begin to happen with that person once they're told this.

Once they go home, one of the things they do is they start to process; it starts to go through; they're grieving; they're literally dealing with a fear they have never experienced before in their life. And in that, all of a sudden, something happens. All the things that they valued, that they thought were important, are no longer important. They start to get this amazing clarity. A little bit longer, they start processing more, and what do they start thinking? "How can I get out of this? How can I fix it? There's got to be someone who can help me. There's got to be something that can happen so that I won't experience this death."

The only difference between the person who saw the physician and everyone else is the awareness of oncoming death. I'm going to tell each and every single one of you that you all have a terminal condition. You might think that's morbid, but that's reality. That's from the Bible. That's the truth that the Bible's trying to convince you of. It is appointed for you to die. You are going to die. And again, I emphasize it — it will be sooner than you think and sooner than you

want. And, unless you start numbering your days right now, you will not be ready for that day. Your priorities will not be in order. Your house will not be in order, and this is what we need more than ever.

I want to take you to King Phillip II of Macedon. Many of you have no idea who this man was.



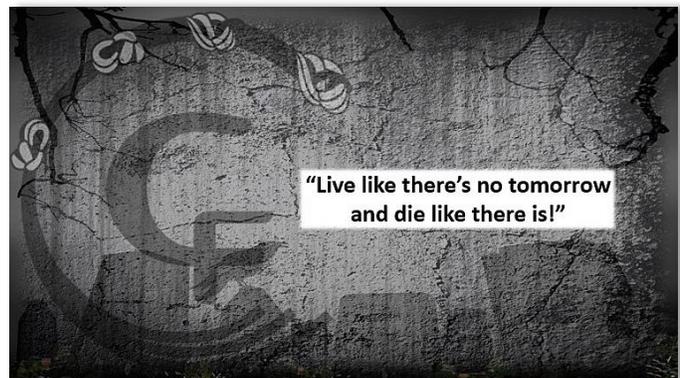
He's better known as the father of Alexander the Great. Much better known as the father of one of the most famous historical figures. He has an interesting story, at least part of it anyway. He was a king, and for a pagan king, he had some serious wisdom. He commissioned one of his servants to come before him every single day and to proclaim five words. He himself commissioned this, and every day his servant had to hear this. And what was it? *"Remember, Phillip, thou must die."*

Can you imagine having someone come in every single day and tell you that you have to die? What does that do? That forces you to think about what you're doing today. That forces you to think about what you're doing in your life right now. Does it matter? Is this really what is important? The people you are spending time with—are they the people I should be spending time with? Have I said things to people that I should be saying, that if they were to pass on, I would lose that opportunity? Or if I were to go, would I lose that opportunity?

I'll give you an example. Asking for forgiveness. If there is something that you did to somebody, and you're in the wrong? That is not something you want unsettled. That is something that needs to be squared away because you're not guaranteed tonight, let alone tomorrow. We need to have this memory day after day. We need to start counting our days.

I'm anticipating, unfortunately, that eventually in this country there will be a high death toll. The book of Revelation makes it very clear: anytime God brings judgment on a nation, that is beyond nightmarish. In the prayer group this morning, I read in the Book of Nahum that when God brought judgment against Nineveh, they stumbled over dead bodies. Nahum 3:3—*They stumble over the corpses*. They were tripping over the corpses. The bodies were being stacked like cords of wood. We need to have the concept of death fully understood.

I want to share with you a quote that I share with people. It's just a quote, but it means a lot to me in this sense, and you'll understand. Daniel Joseph— *"Live like there's no tomorrow and die like there is!"* This is something of a battle cry. In other words, you're to live like there's no tomorrow, and you're going to make the best of this day as though God is not going to give you tomorrow. You will make good choices today. You will speak life to your neighbor.



You will spend time training your children in the ways that they should go. And, listen to me carefully, parents: find somewhere in Scripture where that training ever ends. I don't care your children are 30, 40, or 50 years old. Your obligation as a parent stands according to the Torah. You are commanded to, *"Train up a child in the way he should go."* (Proverbs 22:6).

I'm going to take it a step further. We're commanded to train your grandchildren. The Torah says it, and it's very specific. Deuteronomy 4:9—*Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren* [emphasis added]. Are you a parent who has let that go? You need to live like there's no tomorrow. How much regret are you going to face if you don't have that? You didn't circle back to your kids that you know are walking in the world, but not walking in salvation. You have to deal with this now. "Live like there's no tomorrow, but die like there is."

Another way to say it is, "Die knowing there is tomorrow." I can die, and to die is gain. Why? Well, here's the *beauty*: *we're going to end on a beautiful note. In John 11:25-26—<sup>25</sup> Jesus said to her [Martha], "I am the resurrection and the life. He who believes in Me, oh, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?"* [emphasis added]. It's talking about the age to come. When you cross over to the age to come, you will never perish. You will have eternal life. That's the blessed gospel. That's the hope that has been offered to us, if we put our faith and trust in Yeshua.

Hosea 13:14—*"I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes."* He is going to destroy death. He's going to resurrect the righteous into eternal life. This is the promise. This is the hope that you can take with you literally to the grave. That grave will not hold us any more than it held Yeshua.

Paul says in 1 Corinthians 15:55-57—<sup>55</sup> *"O Death, where is your sting? O Hades [grave], where is your victory?"* <sup>56</sup> *The sting of death is sin, and the strength of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ.* All victory and glory goes to Him. We are guaranteed victory if we walk with Him, if we trust in Him. 1 John 5:4—*For whatever is born of God overcomes the world. And this is the victory that has overcome the world, our faith.* This is what has overcome the world. This is our victory that has overcome the world, it's our faith.

I'll close with this: Revelation 2:10—*"Do not fear any of those things which you are about to suffer. Indeed, the Devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life* [emphasis added]. When you're presented with that ultimatum, hold the line, hold fast to the gospel, and hold fast to the promise of Yeshua. He will deliver you no matter what happens. Deliverance will come. Amen.