

On Death, Dying, and the Future Hope Resurrections Before the Cross

Lesson #5 for October 29, 2022

Scriptures: Jude 9; Luke 7:11-17; 9:28-36; 1 Kings 17:8-24; Mark 5:35-43; John 11:1-44.

1. In our previous discussions, we noted that several Old Testament prophets, including Moses, David, and Daniel talked about a future resurrection expected for God's people. Daniel even mentioned a resurrection for the wicked in addition to that for the righteous.

Hebrews 11:17-19: ¹⁷ It was faith that made Abraham offer his son Isaac as a sacrifice when God put Abraham to the test. Abraham was the one to whom God had made the promise, yet he was ready to offer his only son as a sacrifice. ¹⁸God had said to him, "It is through Isaac that you will have the descendants I promised." ¹⁹**Abraham reckoned that God was able to raise Isaac from death**—and, so to speak, Abraham did receive Isaac back from death.—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., Hebrews 11:17-19). New York: American Bible Society [abbreviated as *Good News Bible*].^{†‡}

2. ***Would you regard the Mount Moriah story with Abraham and Isaac as a "resurrection" story? Did Abraham believe God could resurrect Isaac and others? See Hebrews 11:19. He told the servants, "We will come back...." (Genesis 22:5)***

[From the Bible study guide=BSG:] The first resurrection was of Moses (*Jude 9, Luke 9:28–36*). During Israel's monarchy, the son of the widow of Zarephath (*1 Kings 17:8–24*) and the Shunammite's son (*2 Kings 4:18–37*) also were resurrected. Christ, when here in the flesh, resurrected the son of the widow of Nain (*Luke 7:11–17*), Jairus's daughter (*Luke 8:40–56*), and then Lazarus (*John 11*). **Except for Moses, all these people were raised as mortals who eventually would die again. These cases also confirm the biblical teaching of the unconsciousness of the dead (*Job 3:11–13; Ps. 115:17; Ps. 146:4; Eccles. 9:5, 10*). In none of these accounts, nor in any other biblical resurrection narratives, is there any mention of a supposed afterlife experience.**—*Adult Sabbath School Bible Study Guide** for Sabbath Afternoon, October 22.^{†‡§}

3. Jude 9 and Luke 9:28-36 talk about the resurrected Moses. In fact, he appeared with Jesus on the mount of transfiguration.
4. ***The only references to the resurrection and/or ascension of Moses are found in the New Testament in the passages listed above. How did these New Testament authors find out about it? How do these accounts compare with Deuteronomy 34? Doesn't this story about Moses support the idea that people go to heaven immediately upon their death? How should we answer someone who believes that?***

[BSG:] Some Greek Church Fathers from Alexandria argued that, when Moses died, two Moseses were seen: one alive in the spirit, another dead in the body; one Moses ascending to heaven with angels, the other buried in the earth. (See Origen, *Homilies on Joshua* 2.1; Clement of Alexandria, *Stromata* 6.15.) This distinction between the assumption of the soul and the

burial of the body might make sense to those who believe in the Greek concept of the immortal soul, but the idea is not in the Bible. Jude 9 confirms the biblical teaching of the resurrection of Moses' body, because the dispute was "about the *body* of Moses" and not about any supposed surviving soul.—*Adult Sabbath School Bible Study Guide** for Sunday, October 23.^{†§}

5. Why did Michael the Archangel (Christ) come to this earth and argue with the Devil over the **body** of Moses if his soul was already in heaven?
6. There are a number of incidents in the Bible where Christ Jesus was in direct conflict with the Devil. Some obvious examples are: (1) The war in heaven (Revelation 12:7-12); (2) the conflict over the body of Moses (Jude 9); (3) the argument over the control of Cyrus (Daniel 10); (4) the temptations of Christ in the wilderness; (5) the trials and crucifixion of Christ; and (6) the resurrection of Christ on Sunday morning with Christ arising in His own power while Satan was doing everything he could to keep Christ in the grave.
7. On the mount of transfiguration, Moses and Elijah appeared with Jesus and talked with Him. Moses represented those people who have died and, then, will be resurrected to go to heaven. Elijah represented those people who will be translated without dying. Were those two talking to Jesus really human beings? Or, were they some kind of spirits? Did Moses (who had died) have a different kind of existence in heaven than did Elijah (who was translated and did not die)?
8. The report of Elijah's translation is found in 2 Kings 2:1-12.

[From the writings of Ellen G. White=EGW:] Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint....

For the first time Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy....

Christ did not stoop to enter into controversy with Satan.... But Christ referred all to His Father, saying, "The Lord rebuke thee." Jude 9.... The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again.—Ellen G. White, *Patriarchs and Prophets** 478.2-478.4.^{†‡} [This is absolute proof that God/Christ Jesus can come down to this earth and resurrect the dead.][‡]

9. Because of his sin at Kadesh Barnea in misrepresenting God to the people, Moses was not allowed to enter the earthly Canaan. God felt it was necessary to discipline him in that way because of his sin.
10. But, do notice what God did for Moses before he died.

Deuteronomy 34:1-4: ¹ Moses went up from the plains of Moab to Mount Nebo, to the top of Mount Pisgah east of Jericho, and there the LORD showed him the whole land: the territory of Gilead as far north as the town of Dan; ²the entire territory of Naphtali; the territories of Ephraim and Manasseh; the territory of Judah as far west as the Mediterranean Sea; ³the southern part of Judah; and the plain that reaches from Zoar to Jericho, the city of palm trees. ⁴Then the LORD said to Moses, "**This is the land that I promised**

Abraham, Isaac, and Jacob I would give to their descendants. I have let you see it, but I will not let you go there.—*Good News Bible*.^{*†}

11. **So, would you prefer to go to: (1) The earthly Canaan? Or, (2) the heavenly Canaan?**
12. There are a number of miraculous events reported in the Old Testament. Both Elijah and Elisha are reported to have been instrumental in resurrections of young boys. See 1 Kings 17:8-24 describing **Elijah** as he traveled to **Zarephath**, living with a widow and her son. When the widow's son died, Elijah exercised God's power, raising him back to life.
13. Elisha's story is told in 2 Kings 4:18-37. A very kind and generous family had become acquainted with Elisha and even built a small room near their house for him to stay in when he passed that way. As a result, **Elisha** asked the family what he could do for them. The woman said they would like a son. Later, the boy was born. Years later, the boy developed a terrible headache while working in the field and was taken home to his mother where he soon died. The woman, realizing that Elisha had been the one who promised that son, insisted on going straight to Elisha to report what happened. When Elisha came and stretched himself over the body of the boy, **the boy came back to life**.
14. So, how do these two stories compare and contrast? The first was done by God through Elijah, the second by God through Elisha. In each case a well-known woman received back her male child. In the case of Elijah, the woman, her son, and Elijah had been miraculously fed for a long time during the drought. In the case of Elisha, it was a son that had been given to her miraculously. The first woman was a Phoenician widow, while the second was an Israelite married woman. Both of these resurrections were only a return to life on this earth, not to heaven and an eternal life. Remember that a widow's only means of support later in life would be a son to provide for her.
15. Why did God choose to resurrect those two young men when He did not choose to resurrect others? Or, were there others but only these two are reported in Scripture?
16. **Why do you think Elijah was hiding right under the nose of Jezebel's father who was the king and high priest of Baal, living in Sidon only a few miles from where Elijah was staying? What did the people of Zarephath think of a strange man from Israel moving into the home of a Canaanite widow and her son? What did they think about the fact that the trio never seemed to run out of food during the drought? Did they ask any questions? Did the drought extend to Zarephath, located right on the coast of the Mediterranean Sea? Or, were they able to fish so that the drought would not affect them?**
17. Another miracle, not involving an actual resurrection, is recorded regarding Elisha in 2 Kings 4:1-7. A widow who was unable to pay her debts had those debts relieved when she sold miraculously-produced olive oil. Elisha had told her to borrow as many pots as she could and to pour olive oil from her small jar into them. The oil kept pouring and filled all the pots! Then, she was able to sell the olive oil and pay her debts.
18. Another unusual resurrection story is found in 2 Kings 13:20-21.
2 Kings 13:20-21:²⁰ Elisha died and was buried.

Every year bands of Moabites used to invade the land of Israel. ²¹Once, during a funeral, one of those bands was seen, and the people threw the

corpse into Elisha's tomb and ran off. As soon as the body came into contact with Elisha's bones, the man came back to life and stood up.—*Good News Bible*.* [What do you think happened next?][†]

19. ***Why were there so many miracles connected to the lives of Elijah and Elisha who lived in the northern country of Israel during very difficult and mostly pagan times and at a time when the people were mostly worshiping Baal? Were those times when God needed to “level the playing field” with those miracles?***

20. We know many stories about the ministry of Jesus. He was on one continual mission of healing, preaching, teaching, and converting sinners.

Acts 10:38: [Peter said:] “You know about Jesus of Nazareth and how God poured out on him the Holy Spirit and power. He went everywhere, doing good and healing all who were under the power of the Devil, for God was with him.”—*Good News Bible*.*[†]

[EGW:] **There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick.** His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him.—Ellen G. White, *Steps to Christ** 11.2-12.0.^{††}

21. ***What do you think would be the reaction in a city today if Jesus passed through and healed every diseased and disabled person? Did all those healed people have real faith? If you were sick and you watched Jesus heal a number of other people who were sick, would it increase your faith that He could heal you?***

22. Read Luke 7:11-17 which is the story of the resurrection of the **son of the widow of Nain**.

Luke 7:11-17: ¹¹ Soon afterwards Jesus went to a town called Nain, accompanied by his disciples and a large crowd. ¹²Just as he arrived at the gate of the town, a funeral procession was coming out. **The dead man was the only son of a woman who was a widow**, and a large crowd from the town was with her. ¹³When the Lord saw her, his heart was filled with pity for her, and he said to her, “Don't cry.” ¹⁴Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said, “Young man! Get up, I tell you!” ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother. [What do you think the people who were carrying the stretcher did when the man sat up?]

¹⁶ They all were filled with fear and praised God. “A great prophet has appeared among us!” they said; “God has come to save his people!”

¹⁷ This news about Jesus went out through all the country and the surrounding territory.—*Good News Bible*.*^{††}

[EGW:] **More than twenty miles from Capernaum, on a tableland overlooking the wide, beautiful plain of Esdraelon, lay the village of Nain, and thither Jesus next bent His steps.** Many of His disciples and

others were with Him, and all along the way the people came, longing for His words of love and pity, bringing their sick for His healing, and ever with the hope that He who wielded such wondrous power would make Himself known as the King of Israel. A multitude thronged His steps, and it was a glad, expectant company that followed Him up the rocky path toward the gate of the mountain village.

As they draw near, a funeral train is seen coming from the gates. With slow, sad steps it is proceeding to the place of burial. On an open bier carried in front is the body of the dead, and about it are the mourners, filling the air with their wailing cries. All the people of the town seem to have gathered to show their respect for the dead and their sympathy with the bereaved.

It was a sight to awaken sympathy. The deceased was the only son of his mother, and she a widow. **The lonely mourner was following to the grave her sole earthly support and comfort.** “When the Lord saw her, He had compassion on her.” As she moved on blindly, weeping, noting not His presence, He came close beside her, and gently said, “Weep not.” Jesus was about to change her grief to joy, yet He could not forbear this expression of tender sympathy.

“He came and touched the bier;” to Him even contact with death could impart no defilement. The bearers stood still, and the lamentations of the mourners ceased. The two companies gathered about the bier, hoping against hope. One was present who had banished disease and vanquished demons; was death also subject to His power?

In clear, authoritative voice the words are spoken, “Young man, I say unto thee, Arise.” That voice pierces the ears of the dead. The young man opens his eyes. Jesus takes him by the hand, and lifts him up. His gaze falls upon her who has been weeping beside him, and mother and son unite in a long, clinging, joyous embrace. The multitude look on in silence, as if spellbound. “There came a fear on all.” Hushed and reverent they stood for a little time, as if in the very presence of God. Then they “glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people.” The funeral train returned to Nain as a triumphal procession. **“And this rumor of Him went forth throughout all Judea, and throughout all the region round about.”**—Ellen G. White, *Desire of Ages** 318.1-5.^{†‡} [The miracle had taken place in Galilee, not Judea; however, word spread quickly even to Judea!][‡]

23. This passage in *Desire of Ages* seems to **suggest that Jesus, followed by a large crowd of witnesses, traveled to Nain intentionally to perform this miracle.** Compare the story of the healing of the demon-possessed daughter of the Syro-Phoenician woman who was not even an Israelite and who lived outside of Jewish territory. Why did Jesus travel miles out of His way to perform these miracles?
24. In the Old Testament, both the Phoenician woman who lived in Zarephath and the Shunammite woman in Israel had asked for help and received it from Elijah and Elisha.

But, the widow of Nain had not even asked for help; yet, Jesus went out of His way to raise her only means of support.

25. **James 1:27** reminds us that true religion involves caring for orphans and widows.

[BSG:] **The resurrections prior to Jesus' own death and resurrection were not limited to any specific ethnic group or social class.** Moses was perhaps the greatest human leader of God's people ever (*Deut. 34:10–12*). By contrast, the poor Phoenician widow was not even an Israelite (*1 Kings 17:9*). The Shunammite woman was prominent in her community (*2 Kings 4:8*). The widow of Nain had only one son, upon whom she was probably dependent (*Luke 7:12*). In contrast, Jairus [whose daughter was raised to life by Jesus] was a ruler of the synagogue, probably in Capernaum (*Mark 5:22*). Regardless of their different cultural backgrounds or social status, all of them were blessed by God's life-giving power.—*Adult Sabbath School Bible Study Guide** for Wednesday, October 26.^{†§}

26. ***Once again, we need to ask, why did God/Jesus choose to raise these particular individuals? Clearly, there were thousands of others that He could have raised but did not, and, no doubt, hundreds and maybe thousands of miracles that Jesus performed of which we know nothing. Why did the apostles record these miracles?***
27. Why did **Jesus repeatedly call death a sleep** such as in the case of the daughter of Jairus and also Lazarus?

Mark 5:21-24,35-43: ²¹ Jesus went back across to the other side of the lake. There at the lakeside a large crowd gathered round him. ²²Jairus, an official of the local synagogue, arrived, and when he saw Jesus, he threw himself down at his feet ²³and begged him earnestly, “My little daughter is very ill. Please come and place your hands on her, so that she will get well and live!”

²⁴ Then Jesus started off with him. So many people were going along with Jesus that they were crowding him from every side....

³⁵ While Jesus was saying this, some messengers came from Jairus' house and told him [Jairus], “**Your daughter has died. Why bother the Teacher any longer?**”

³⁶ Jesus paid no attention to what they said, but told him, “Don't be afraid, only believe.” ³⁷Then he did not let anyone else go on with him except Peter and James and his brother John. ³⁸They arrived at Jairus' house, where Jesus saw the confusion and heard all the loud crying and wailing. ³⁹He went in and said to them, “Why all this confusion? Why are you crying? **The child is not dead—she is only sleeping!**”

⁴⁰ They laughed at him, so he put them all out, took the child's father and mother and his three disciples, and went into the room where the child was lying. ⁴¹He took her by the hand and said to her, “*Talitha, koum,*” which means, “Little girl, I tell you to get up!”

⁴² She got up at once and started walking around. (She was twelve years old.) When this happened, they were completely amazed. ⁴³But **Jesus gave**

them strict orders not to tell anyone, and he said, “Give her something to eat.”—*Good News Bible*.^{*†‡§}

28. ***Why did Jesus tell the parents (and His disciples) not to tell anyone of the resurrection of the girl when there were hundreds of people already there mourning? There was no way they could keep the resurrection a secret! Was there something about the actual process that Jesus did not want them to tell? If the crowds had followed Jesus and reported far and wide all the details, Jesus would have been so thronged by people that He would not have been able to do anything except deal with the sick and dying!***
29. Try to imagine the thoughts of Jesus as He approached the house of Jairus. He knew perfectly well what He was about to do. But, when He told people that the child was not dead, but sleeping, they ridiculed Him because: (1) They knew that she was dead, and (2) clearly, they did not understand the full meaning of His words.
- The comforting metaphor by which “sleep” stands for “death” seems to have been Christ’s favorite way of referring to this experience (see on John 11:11-15). **Death is a sleep, but it is a deep sleep from which only the great Life-giver can awaken one**, for He alone has the keys to the tomb (see Rev. 1:18; cf. John 3:16; Rom. 6:23).—Article on Mark 5:39. In F. D. Nichol (Ed.). *The Seventh-day Adventist Bible Commentary*, vol. 5, 609.7. Washington, DC: Review and Herald Publishing Association. (1956).[†] [See also Matthew 9:24 and Luke 8:52.][‡]
30. ***In other words, if one has the powers that Jesus had, death is nothing more than sleep!***
31. To us, death seems final. However, to Jesus, it was not so.
32. Is it still okay for us to accept the words of Jesus when He said: “Do not fear, only believe”? (Mark 5:36, *NRSV**)
33. Read the story of the resurrection of Lazarus as recorded in **John 11:1-44**. It is important to understand that Jesus was approaching the end of His ministry. Jewish leaders just a handful of miles away in Jerusalem were determined to arrest Him and, if possible, kill Him.
34. ***The Pharisees had been wanting to arrest and kill Jesus for years already, (See DA 164.3.) but the Sadducees did not pay much attention to Jesus. They chose to believe that there is nothing beyond this life; so, they made the most of life while they could. However, when Jesus raised Lazarus just a few miles from Jerusalem and in the full view of many people from Jerusalem, it was no longer possible for the Sadducees (most of the priests) to ignore Jesus who had just disproved one of their favorite teachings! After this event, almost the entire ruling council of the Sanhedrin was in favor of eliminating Jesus.***
35. It is important to notice in the story of the raising of Lazarus that Jesus clarified even to His own disciples what He meant when He said that Lazarus was *sleeping*. He meant that Lazarus was dead.

36. ***In the days of Jesus, it was generally believed that a person's spirit waited around the body for three days after the person died, just in case the person might somehow be revived or awoken. So, Jesus intentionally waited until the fourth day so there would be no question about Lazarus being dead. The smell confirmed the fact!***

37. Martha, the sister of Lazarus, clearly believed that Jesus as God would have the power to resurrect the righteous and even the wicked at the second or third coming. But, Jesus was not going to wait until that time to raise Lazarus.

38. Do we believe that Jesus still has the power to raise people from the dead? I personally know of two stories involving modern Seventh-day Adventists in which people were raised from the dead. This is not something that happens often and not in places where people are very critical and "scientifically minded."

John 11:25-26: ²⁵ Jesus said to her, "I am the resurrection and the life. **Those who believe in me will live, even though they die;** ²⁶**and all those who live and believe in me will never die.** Do you believe this?"—*Good News Bible*.*†

39. ***How do you understand these verses? First, Jesus said that those who believe in Him, even though they die, will live. But, then, He said: "All those who live and believe in me will never die." (John 11:26, as above) Why that apparent contradiction?***

[EGW:] **In Christ is life, original, unborrowed, underived.** "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" **Christ here [in John 11:25-26] looks forward to the time of His second coming.** Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life.—Ellen G. White, *The Desire of Ages** 530.3.†‡

40. ***Jesus was fully aware of the thoughts and aims of the Pharisees and the Sadducees. He knew that raising Lazarus from the dead would seal His fate in the eyes of the Sanhedrin. Why did He choose to perform this miracle so close to Jerusalem and in the full sight of so many people from Jerusalem? Was Jesus just baiting them? The Pharisees and Sadducees felt that Jesus might destroy their power. (John 12:40-53)***

[BSG:] Many writers over the centuries have written about the futility of a life that ends always in death. Along with other living creature's [*sic*]—chickens, beavers, oysters, et cetera—**we all die**. However, for humans, in a sense our predicament is worse than for the animals, because we know

that we are going to die. (See *Eccles. 9:5*.) Chickens, beavers, and oysters don't. Why, then, is the promise of the resurrection so crucial to us?—*Adult Sabbath School Bible Study Guide** for Friday, October 28.†‡§

41. If people are transformed in some way and their spirits or their souls live on after they die, would there be any need for a resurrection? What would be the reason for a resurrection if that was true? Note that the resurrection is probably the most frequently-mentioned future hope in the entire New Testament.

[EGW:] Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, "The dead know not anything.... Their love, and their hatred, and their envy, is now perished." *Ecclesiastes 9:5, 6*. But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. **With assurance and power he declared that Jesus was the Son of God.**—Ellen G. White, *Desire of Ages** 557.4-558.0.†‡

Think of this situation.

[BSG:] If someone called and asked, "Is Sally there?" you might answer, "Yes, but she's sleeping." If, however, someone called and asked, "Is Sally there?" you are not going to answer, "Yes, but she's dead." Why not? What does this teach us about the nature of death?—*Adult Sabbath School Bible Study Guide** for Friday, October 28.‡

42. As far as we know, Moses was the very first person to be raised from the dead. Deuteronomy 34 gives an extensive description of his climb up Mount Nebo and his death in the land of Moab.

Deuteronomy 34:5-6: ⁵ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

⁶ And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.—*King James Version.**

43. ***Who wrote the story about the death of Moses? Moses certainly could not have done it himself! And how did that person know the details? Likely, Joshua wrote it.***
44. This lesson has focused particularly on the stories of (1) Moses, (2) the son of the widow of Zarephath, (3) the Shunammite widow's son, (4) the widow of Nain's son, (5) Jairus's daughter, and (6) especially the resurrection of Lazarus.
45. ***Why do you think that none of those accounts include any words from the resurrected individuals about what happened to them or what they saw while they were dead? There was nothing to report! They were "asleep"! And if they actually died and went to heaven, would they really want to come back to live on this earth?***
46. It is interesting that the dispute over the body of Moses as recorded in Jude 9 makes it clear that the argument was over his **body**. There was no discussion about a soul or spirit.
47. Daniel 12:2 strongly suggests that there are going to be two different and distinct resurrections, first for the righteous and, then, second for the wicked.
48. There are some hints in the Bible, (Revelation 1:7) and elsewhere, that:

A special resurrection precedes Christ's second advent. "All who have died in the faith of the third angel's message" will arise at that time. In addition, those who beheld with mockery Christ's crucifixion, and **those who have most violently opposed the people of God, will be brought forth from their graves to see the fulfillment of the divine promise and the triumph of truth** (see GC 637; Rev. 1:7).—Article on Daniel 12:2. In F. D. Nichol (Ed.), *The Seventh-day Adventist Bible Commentary*, vol. 4, 878.9. (1955).[†]

49. Would it be correct to say that in the presence of God, there is no such thing as death? Of course, in God's ideal, no death was to take place. Death came as a result of the rebellion of Satan and of humans changing their allegiance to him.
50. ***As we have already suggested, Jesus knew that His raising Lazarus from the dead was going to cause much animosity among the Jewish leaders. Why did He go ahead with that miracle? When He wept at the grave of Lazarus, He was not only weeping for Lazarus and for his family—because He knew what He was about to do—but He was also really weeping for the sad results of sin on all human beings.***
51. ***So, what have we learned about death from the stories in this lesson? Could you use these stories and some of the explanations from this lesson to explain to a person who had questions about our teachings regarding the nature of man and the condition of man after death?***
52. Some sage has said: "The death rate is just the same as it always has been, one per person!" But, it does not have to be like that. Some Christian has suggested that there is a solution to the death problem: "Born once, die twice; born twice, die once." Have we truly been born again, and, thus, only subject to one death? We certainly do not want to experience the second death! Are we confident in God's power to raise us from the dead—if that is necessary?

©2022, Kenneth Hart, MD, MA, MPH. Permission is hereby granted for any noncommercial use of these materials. Free distribution of all or of a portion of this material such as to a Bible study class is encouraged. *Electronic version. [†]Bold type is added. [‡]Brackets and content in brackets are added. [§]Italic type is in the source. Info@theox.org

Last Modified: September 30, 2022