



2022 4Q On Death, Dying, and the Future Hope—Lesson 5 Resurrections Before the Cross

by Tim Jennings (announcements last page)

SABBATH

What resurrections can you recall that occurred before Jesus died and rose again?

The lesson lists the following:

- Moses
- The son of the Phoenician woman, the widow of Zarephath who housed Elijah
- The son of the Shunamite woman Elisha helped
- The son of the widow of Nain
- Jarius's daughter
- Lazarus

Any others? I recalled this one:

Once while some Israelites were burying a man, suddenly they saw a band of raiders; so they threw the man's body into Elisha's tomb. When the body touched Elisha's bones, the man came to life and stood on his feet (2 Kings 13:21 NIV84).

The lesson also points out that the Bible is consistent in its teaching that the dead know nothing, that death is like a sleep, a period of unconsciousness. And, it is a fact that the Scripture contains no record of any of the people who were resurrected giving reports of any experiences that occurred while they were dead. This lack of a report is not the same as a report that they didn't know anything, but it is consistent with the description that death is a sleep and is what we would expect if the Scripture teaching that death is an unconscious sleep is true. Conversely, if death is a time where souls are conscious and are in paradise celebrating and experience joys and bliss beyond human imagination, then one would expect some report about this.

It is interesting, that the only place we find reports about consciousness after death is outside the Bible. It is very similar to Eastern Meditation practices.

I was at a medical seminar many years ago where a famous Harvard physician was teaching the audience of the medical benefits of Eastern Meditation. He had representatives of every major world religion and multiple minor ones, and these representatives all described how Eastern Meditation was used in their religion.



When it came to Q&A time I went to the microphone and asked the Catholic priest, Protestant pastor, and Jewish rabbi, the three religions based on Scripture, if this form of meditation is found anywhere in the Bible, and all three said no.

Isn't it interesting, that Eastern Meditation is found in every religion of the world, but the one place it is not found is in God's inspired word?

I find this lack of testimony from resurrected people in Scripture of consciousness in death quite profound, when we consider all the resurrections, and how so-called near death experiences and voices from the beyond occur outside Scripture.

SUNDAY

Read Jude 9:

But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" (Jude 9 NIV84)

What lessons, truths, insights, principles, does this passage reveal?

Who is Michael? There are three main positions put forth:

- The Jehovah Witnesses take the position that Michael is Jesus in His preincarnate form, before He was born in Bethlehem—and they take the position that Jesus was a created being, not fully God.
- The SDA church takes the position that Michael was Jesus in His preincarnate form but Jesus is fully God, pre-existent with life original, unborrowed and underived from another. That Jesus was never an angel in substance, but prior to His incarnation manifested Himself in heaven in the form of an angel.
- Most of the rest of the Christian world takes the position that Michael is not Jesus at all, just an archangel like Gabriel.

In my view, the Jehovah Witnesses' view can be rejected from the outset because they take the position that Jesus was not fully God and if Jesus is not God, then the plan of salvation, as I understand it, could not have been accomplished by Jesus, the truth about God could not be revealed by a being who is not God. In fact, if Jesus was not fully God, then we don't learn that God is love, a being willing to sacrifice Himself for us, but instead learn that God is selfish and willing to sacrifice others to protect Himself. And of course, the weight of Scripture on the various attributes of divinity are all part of the description of Jesus—creative power etc.



So the only two reasonable options to consider are whether Michael is Jesus the divine Son of God in His preincarnate form or whether He is just another archangel like Gabriel.

First point to consider is that Michael's name means "who is like God?" or "One who is like God." This is a clue, but certainly not conclusive.

So let's examine the Scripture and see if we can make a sound case for whether Michael is fully God—the Son, Jesus, in His preincarnate form, or whether Michael is just a created angel like Gabriel.

Exodus 3:2-6:

There the **angel of the LORD appeared to him in flames of fire from within a bush**. Moses saw that though the bush was on fire it did not burn up. So Moses thought, "I will go over and see this strange sight--why the bush does not burn up."

When the LORD saw that he had gone over to look, **God called to him from within the bush**, "Moses! Moses!"

And Moses said, "Here I am."

"Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." Then he said, "**I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.**" **At this, Moses hid his face, because he was afraid to look at God.** (Exodus 3:2-6)

We have the account of the angel of the lord being God—this account in Exodus is repeated by Stephen and affirmed in Acts 7:30-38.

In Judges chapter two we find:

The angel of the LORD went up from Gilgal to Bokim and said, "**I brought you up out of Egypt and led you into the land that I swore to give to your forefathers. I said, 'I will never break my covenant with you,** and you shall not make a covenant with the people of this land, but you shall break down their altars.' **Yet you have disobeyed me.** Why have you done this? Now therefore I tell you that I will not drive them out before you; they will be thorns in your sides and their gods will be a snare to you." (Judges 2:1-3).

With whom was the covenant that Israel made? Was the covenant between the people and a created angel or with God? And who promised to drive out the occupants of the land, was the promise from an angel or was the promise from God?

Then Manoah inquired of **the angel of the LORD**, "What is your name, so that we may honor you when your word comes true?"



He replied, "Why do you ask my name? It is beyond understanding. "Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to the LORD. And the LORD did an amazing thing while Manoah and his wife watched: As the flame blazed up from the altar toward heaven, **the angel of the LORD ascended in the flame**. Seeing this, Manoah and his wife fell with their faces to the ground. When the angel of the LORD did not show himself again to Manoah and his wife, Manoah realized that it was the **angel of the LORD**.

"We are doomed to die!" he said to his wife. "**We have seen God!**" (Judges 13:17-22)

This account also affirms that the angel of the Lord is God.

This next text, Zechariah 3:1-7, will describe the same dynamics we see in the conflict over the body of Moses recorded in Jude. Notice the players involved and who is doing what:

Then he showed me Joshua the high priest standing before **the angel of the LORD**, and **Satan standing at his right side to accuse him**. [Notice Satan is the accuser. Accusation is one of Satan's methods, God doesn't use this method.] **The LORD said to Satan, "The LORD rebuke you, Satan!** [Who are the players? Joshua is there and being accused by Satan and the angel of the Lord is there, but then the text says "the Lord said to Satan "The Lord rebuke you..." Is this a fourth party or is this the angel of the lord, who is God? Doesn't this sound just like the conversation over the body of Moses? And who said "the Lord rebuke you" there?] **The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"**

Now Joshua was dressed in filthy clothes as he stood before the angel. 4 The angel said to those who were standing before him, "Take off his filthy clothes."

Then he said to Joshua, "See, **I have taken away your sin**, and I will put rich garments on you." [Who takes away our sin? Is it an angel? Is it the Father? Or is Jesus the Lamb of God who takes away our sin?]

Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

The angel of the LORD gave this charge to Joshua: "This is what the LORD Almighty says: `If you will walk in my ways and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here. (Zechariah 3:1-7).

Do we recognize the angel of the Lord here as Jesus in His preincarnate form?

"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that



time your people--everyone whose name is found written in the book--will be delivered.
(Daniel 12:1)

Interesting passage, we don't know who Michael is from this passage, but he protects the people— from what? What is the focus of Scripture? Is it primarily about local conflicts with regional rulers, or is the focus of Scripture, as we read in Zechariah, a conflict between cosmic powers, Satan and his agents are the enemy from whom we are being protected? And if so, the great prince of the universe, who protects us is the one who becomes King of kings and Lord of lords, Jesus. This text certainly allows for such an interpretation, but itself doesn't establish it.

And there was war in heaven. **Michael and his angels** fought against the dragon, and the dragon and his angels fought back. (Revelation 12:7)

This affirms our view of a cosmic war against principalities and powers of darkness with Michael leading the heavenly host against Satan, the dragon, who was cast out of heaven. But it still doesn't establish Michael as Jesus in His preincarnate form.

But even the **archangel Michael**, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" Jude 9

Now this text establishes that Michael is in the form of an archangel, and that Michael is the one who raised Moses from the dead, which is a big clue to the true identity of Michael, because who has the power of death and the grave?

Here is another clue as to who raised Moses, wouldn't it be the one who buried His friend Moses?

"Moses, the servant of the LORD, died there in Moab, just as the LORD had said. The LORD buried the body of Moses in Moab" (Deuteronomy 34:5-6).

But there is more:

"For the **Lord himself** will come down from heaven, with **a loud command**, with **the voice of the archangel** and with the trumpet call of God, and the dead in Christ will rise first" (1 Thessalonians 4:16).

Whose voice raises the dead? In this passage it is the voice of the archangel, which in this passage could be a different being than the Lord or it could be the Lord Himself. This passage doesn't conclusively tell us if the Lord of this passage is the voice of the archangel, and whether this is Michael. But Jesus Himself, had previously told us:

"I tell you the truth, a time is coming and has now come when **the dead will hear the voice of the Son of God and those who hear will live.**"



"Do not be amazed at this, for a time is coming when **all who are in their graves will hear his voice and come out**--those who have done good will rise to live, and those who have done evil will rise to be condemned" (John 5:25 & 28-29).

Jesus speaking to John in Revelation says:

"Don't be afraid! I am the First and the Last. I am the living one. I died, but look—I am alive forever and ever! And I hold the keys of death and the grave" (Revelation 1:17-18 NLT).

Who holds the keys to death and the grave and whose voice raises the dead? The voice of Jesus, which is the voice of the archangel, who is Michael who raised Moses and is the angel of the Lord who spoke to Moses from the bush. So, I think we can make a strong case that Michael is Jesus in His preincarnate form.

With this understanding we can make greater insights into the conflict between good and evil.

Peter wrote:

"And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the **morning star** rises in your hearts" (2 Pe 1:19 NIV84).

The Greek for "morning star" is *phosphorus* and means bright light, so some translations say day star, and it refers to Jesus. But this Greek word when translated into the Latin is translated as Lucifer, because Lucifer means light bearer, one who gives light. And how is Jesus described in John chapter one?

Jesus is described as "The true light that gives light to every man" (John 1:9).

Now what is the implication of this? First, is there any reason why Jesus, who is fully God, pre-existent, with life original, unborrowed, underived, would appear throughout His created order as an angel?

What does God, who is love, want to have with His intelligent creatures?

Do parents want a close and loving relationship with their children? Will parents get down on their knees, down on the level of their children and interact with their children on a level of the child in order to share experiences, connect, bond, and love them? Will parents play pretend-school or pretend-house or make silly faces and noises to connect with their children and see them smile?

Or do parents insist on teaching calculus to their small children, or speaking about theoretical physics, or the various atonement models?



What is the bigger gap in ability, a human parent and their child, or our infinite God and His created beings?

Would God step down from infinite power, might, knowledge, and experience onto the level of His finite children to connect with and join them in loving relationship?

1 Timothy 6:16 tells us God lives in “unapproachable light”—unapproachable by whom? By all finite beings. God is an infinite being, with infinite power, infinite, knowledge, infinite light—and a finite mind, even that of an unfallen angel, cannot assimilate and process infinite truth, knowledge, power.

So if finite beings cannot enter into infinity and since God wants close intimate connection with His creatures, what must God do? A member of the Godhead must leave infinity and interact with His creatures on their level of existence. This is Jesus. Jesus has always been the bridge-builder, the go-between, the connecting link, the mediator between our infinite God and the created order. And in this role, prior to His incarnation as our Savior, Jesus manifested Himself in the form of an angel to connect and interact with angels.

So I find it not only possible, but highly compelling and reasonable to conclude the Michael is God the Son, Jesus, in His preincarnate form.

MONDAY

The lesson points us to the resurrections two OT resurrections, let’s read one of these stories, 2 Kings 4:8-37:

One day Elisha went to Shunem. And a well-to-do woman was there, who urged him to stay for a meal. So whenever he came by, he stopped there to eat. 9 She said to her husband, “I know that this man who often comes our way is a holy man of God. 10 Let’s make a small room on the roof and put in it a bed and a table, a chair and a lamp for him. Then he can stay there whenever he comes to us.”

11 One day when Elisha came, he went up to his room and lay down there. 12 He said to his servant Gehazi, “Call the Shunammite.” So he called her, and she stood before him. 13 Elisha said to him, “Tell her, ‘You have gone to all this trouble for us. Now what can be done for you? Can we speak on your behalf to the king or the commander of the army?’ ” She replied, “I have a home among my own people.”

14 “What can be done for her?” Elisha asked.

Gehazi said, “Well, she has no son and her husband is old.”

15 Then Elisha said, “Call her.” So he called her, and she stood in the doorway. 16 “About this time next year,” Elisha said, “you will hold a son in your arms.”



“No, my lord,” she objected. “Don’t mislead your servant, O man of God!”

17 But the woman became pregnant, and the next year about that same time she gave birth to a son, just as Elisha had told her.

18 The child grew, and one day he went out to his father, who was with the reapers. 19 “My head! My head!” he said to his father.

His father told a servant, “Carry him to his mother.” 20 After the servant had lifted him up and carried him to his mother, the boy sat on her lap until noon, and then he died. 21 She went up and laid him on the bed of the man of God, then shut the door and went out.

22 She called her husband and said, “Please send me one of the servants and a donkey so I can go to the man of God quickly and return.”

23 “Why go to him today?” he asked. “It’s not the New Moon or the Sabbath.”

“It’s all right,” she said.

24 She saddled the donkey and said to her servant, “Lead on; don’t slow down for me unless I tell you.” 25 So she set out and came to the man of God at Mount Carmel.

When he saw her in the distance, the man of God said to his servant Gehazi, “Look! There’s the Shunammite! 26 Run to meet her and ask her, ‘Are you all right? Is your husband all right? Is your child all right?’ ”

“Everything is all right,” she said.

27 When she reached the man of God at the mountain, she took hold of his feet. Gehazi came over to push her away, but the man of God said, “Leave her alone! She is in bitter distress, but the LORD has hidden it from me and has not told me why.”

28 “Did I ask you for a son, my lord?” she said. “Didn’t I tell you, ‘Don’t raise my hopes?’” 29 Elisha said to Gehazi, “Tuck your cloak into your belt, take my staff in your hand and run. If you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff on the boy’s face.”

30 But the child’s mother said, “As surely as the LORD lives and as you live, I will not leave you.” So he got up and followed her.

31 Gehazi went on ahead and laid the staff on the boy’s face, but there was no sound or response. So Gehazi went back to meet Elisha and told him, “The boy has not awakened.”



32 When Elisha reached the house, there was the boy lying dead on his couch. 33 He went in, shut the door on the two of them and prayed to the LORD. 34 Then he got on the bed and lay upon the boy, **mouth to mouth, eyes to eyes, hands to hands**. As he stretched himself out upon him, the boy's body grew warm. 35 Elisha turned away and walked back and forth in the room and then got on the bed and stretched out upon him once more. The boy sneezed seven times and opened his eyes.

36 Elisha summoned Gehazi and said, "Call the Shunammite." And he did. When she came, he said, "Take your son." 37 She came in, fell at his feet and bowed to the ground. Then she took her son and went out. (2 Kings 4:8–37 NIV84).

What do we learn from this story?

I believe this story is real, that this woman really lived, she had a child, the child died and a real prophet named Elisha was used by God to act as He did and the power of God raised this boy from the dead.

But, is there more to it than just the evidence that resurrection is real?

As we have described many times, the Bible is not only the record of real historical people who did real things, but these real events often teach larger realities of the plan of salvation through object lessons.

The first object lesson of this story is the boy—he is one of seven miracle births in the Bible and they all tell us something about Jesus. Jesus was a miracle birth to a virgin, these seven were miracle births to women who were infertile and God miraculously healed their infertility and they became pregnant in the normal way from their husbands. But, each one teaches us something about Jesus our Savior:

1. Sarah- Isaac – The promised one who will be sacrificed
2. Rebekah – Jacob – wrestles with God to overcome his own weakness and became Israel, the father of the nation built upon twelve sons, Jesus wrestled with temptation and overcame to be the cornerstone of the church built upon twelve apostles
3. Rachel – Joseph – who was sold into slavery but through faithfulness to God became ruler to save his people from famine; Jesus humbled himself to be a servant but through His faithfulness to His Father overcomes and is exalted to be ruler and saves us from sin
4. Monoah's wife – Samson – blessed with strength to deliver Israel from bondage of oppressors and to rule over them, Jesus has the strength to deliver us from sin and rule the universe
5. Hannah- Samuel – who became High Priest, Jesus is our High Priest
6. Shunammite woman – child died and resurrected, and Jesus died and rose again
7. Elizabeth – John the Baptist – who greatest of prophets, and Jesus was the greatest of all prophets



So the first object lesson from this story is the example of the child, a miracle birth and later the child dies and rises again. But is there more to this story, deeper object lessons to learn?

Elisha is a type of Christ, a spokesman, representative, and object lesson for Jesus. Some of the miracles of Elisha that demonstrate this:

- Elisha directs a widow woman to fill jars with oil and sell the oil to pay the debt of their deceased father and prevent her sons from being taken into slavery. (2 Kings 4:1-7)
 - The oil represents the Holy Spirit which Jesus pours out and it is via the Holy Spirit that the victory of Christ becomes ours and prevents us from the slavery of sin and the debt of our father Adam
- Miracle of providing a son for the Shunammite woman (2 Kings 4:15-17)
 - Represents Jesus miracle birth
- The raising of the son of the Shunammite woman (2 Kings 4:18-37)
 - Represents Jesus rising from the dead
- Miraculously makes poisonous food edible and feeds the faithful prophets (2 Kings 4:38-41)
 - Represents Jesus the bread of life, becoming sin though He knew no sin in order to destroy death and bringing life and immortality to light. He feeds us His righteousness and delivers us from death.
- Feeds 100 men with 20 loaves, multiplying the food (2 Kings 4:42-44)
 - Jesus feeds the masses multiplying the bread and fish, but also represents Jesus Himself being the bread of life which feeds us the word of truth
- Heals Naaman of leprosy (2 Kings 5:1-14)
 - Jesus healed many lepers and leprosy is a metaphor for sin and Jesus heals us from sin
- Makes an axe head float (2 Kings 6:1-7)
 - Jesus has power over the forces of nature, calmed the storm and walked on water
- Warns Israel of the enemies plans (2 Kings 6:8-10)
 - Jesus reveals to us the plans of the enemy
- Angel armies protect him from the enemy forces, and he blinds the enemies leading them into the hands of the king and instructs for the enemies to be fed and given water and then sets them free and these former enemies stopped attacking Israel. (2 kings 6:11-23)
 - Jesus has His angel armies around us protecting us and He desires to take the blind enemies in this world and open their eyes so they experience the bread and water of life so that they are turned from enemies into friends of God and stop attacking the people of God

Do you see how Elisha was a type of Christ?

But the boy was a type of Christ—is this confusing to have different people in the same story representing Jesus?



Consider the OT Sanctuary service:

- Moses represented Jesus in His preincarnate state, as Moses talked with God face to face and then left and went out and built the sanctuary, Jesus in heaven prior to His incarnation talked to God face to face about the plan of salvation and then left heaven and built His temple:
 - “Here is the man whose name is the **Branch**, and he will branch out from his place and **build the temple of the LORD**. It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.” (Zechariah 6:12–13 NIV84).
- The lamb represented Jesus during His 33 years on Earth when He was sacrificed as our Savior
- Aaron represented Jesus after His resurrection functioning in the role of our High Priest

So, back to the question of the object lessons from this story, Elisha and the boy both represent Jesus, what do we learn from this?

Jesus said,

The Father loves me because I am willing to give up my life, in order that I may receive it back again. No one takes my life away from me. I give it up of my own free will. I have the right to give it up, and I have the right to take it back. This is what my Father has commanded me to do.” (John 10:17-18 GNT).

Do we see this acted out in the story of Elisha raising the boy when both represent Jesus?

What about the laying on him mouth to mouth, eyes to eyes, hands to hands? Does that seem strange to you? It is an object lesson, of what?

“May God himself, the God of peace, sanctify you through and through. May your whole **spirit, soul and body** be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it” (1 Thessalonians 5:23–24 NIV84).

Jesus, as our substitute, as our second Adam, had to purify humanity from sin in spirit, soul, and body.

- Spirit=breath, which is represented by mouth. Jesus breathed on His disciples and they received the Holy Spirit. The Greek for breath and spirit is the same word *pneuma*.
- Soul=eyes, the Greek for soul is *psyche*, our individuality, our mind, our thinking. Eyes symbolize wisdom, discernment, enlightenment, thinking, and thus symbolize the soul. We often say that the eyes are windows into the soul
- Body=hands, the hands symbolize our actions, our works, which we do with our bodies.



So, the object lesson is that Jesus who died as our substitute raises His humanity back life after winning the battle over Satan and sin, and Jesus purifies humanity in spirit, soul, and body, mouth, eyes, and hands.

And the boy sneezes seven times—seven the number of perfection or completion; sneezing is blowing out of impurities, Jesus purged the infection of sin and perfectly purified humanity. And this is symbolized for our cleansing from sin when in the sanctuary service the High Priest (Jesus), sprinkles the blood of the lamb (which represents Jesus' sinless life) seven times over the ark on the Day of Atonement. Jesus cleanses us completely from sin.

TUESDAY

Read first paragraph,

The Bible says that Jesus “went about doing good and healing all who were oppressed by the devil, for God was with Him” (*Acts 10:38, NASB*). Indeed, all the Gospels are full of accounts of Jesus ministering to many needy and hurting souls, which is why later many Jews came to believe that Jesus was the promised Messiah.”

Is there a reason beyond the benefit of physical healing that Jesus spent so much time healing and not preaching?

It is the most accurate, efficient, and reality-based way to reveal the plan of salvation.

The plan of salvation is the plan of healing, it is not the plan of legal adjustment.

- We do not heal people from any sickness or disease by adjusting what is recorded in the medical record.
- We do not heal people from disease by legal declaration that they are well when they are still sick.
- We do not heal someone from disease by judicial ruling.
- We do not heal someone from disease by finding someone else who never had the disease and recording their healthy status in the record of the sick one.
- We do not heal someone from disease by have the doctor's son plead with the doctor to diagnose them as sickness free even though they are terminal.

No, we heal someone from disease by removing any toxins, pathogens, or brokenness and restoring the person to harmony with God and God's laws of health. God's plan of salvation is to restore His law of life into humanity—the new covenant is writing God's law into the hearts and minds of people.

Every wound, injury, sickness and health problem is caused by some break from the design laws upon which God created life and health to operate. Health and wellness are experienced when the principles,



presence, and powers of our Creator God are brought to bear upon the suffering one. This is why healing physical illness teaches the plan of salvation because the plan of salvation is restoring God's law into our hearts and minds.

Thoughts?

The lesson points out that when Jesus raised the son of the widow of Nain He did so without her asking for help, whereas the Phoenician widow and the Shunammite woman both asked for help from Elijah and Elisha.

What do you make of this difference?

“You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:6-8 NIV84).

God absolutely helps us when we ask, but God stepped in to help us before we asked!

Do parents only help their children when they ask? Or, are loving parents most pro-active in seeking to help their children when the children don't even realize they need help?

WEDNESDAY

The lesson points us to the resurrection of Jairus's daughter. I love this story because it gives powerful details that help us understand some of the issues of first death and how God sees it.

This little girl was dead and her death was understood by the community as many mourners had already arrived and began to mourn.

But Jesus tells them that the girl is not dead but asleep, and they laugh at Him.

What does this tell you?

That the girl was not in a physiological sleep, but was, what we call, dead.

But why didn't Jesus say, “It's okay that the girl is dead. Don't worry” Why did Jesus say she was asleep? Was Jesus trying to trick them or deceive them? Or was Jesus doing what He always does, trying to enlighten them because He is the light which lightens all people?

But did they receive the light? No, they laughed at Him.

Do we have insight today as to how a person can die what we call death, but God calls it a sleep? Yes, the analogy of computers that run out of power go into sleep mode. And if the data is backed up on a



cloud, then the machine can be destroyed, but the computer can be resurrected by downloading the data to new hardware.

Thus, God wants us to understand the death that we call death is not what God calls death and is not the death of sin, not the death God warned Adam and Eve about in Eden. Jesus said that those who die the sleep death and believe in Him will never die.

Only the unrepented, the unsaved, die the death that is the wages of sin. And that death happens at the end of the 1000 years, and it is the death that God and the Bible call death and it is the death from which there is no resurrection. It is the death where not only the body is destroyed, but the soul, the individuality, the software.

THURSDAY

Lazarus—another great story to help us understand the difference between first and second death. Jesus again describes Lazarus as sleeping rather than dead, but His disciples didn't understand and thought He meant a physiological sleep, so Jesus had to tell them he was dead.

But Jesus was going to wake him up from the dead, but Jesus waited for four days, because there was a superstitious belief that the spirit hung around the body for three days. Thus waiting for four days met the people where they were in their ignorance and false understandings, to ensure they all believed and knew that Lazarus was dead, and not merely physiologically sleeping.

Another great detail recorded in Scripture is that when Jesus told them to roll away the stone, Martha objects that the body will be stinking because decay and rot had set in. This give greater credence to the fact that Lazarus was dead, and to the power of Jesus over death.

FRIDAY

Read and discuss questions.

Read third question, "If you think that the soul is immortal and that the dead, especially the righteous dead, live on in heaven after they die, what need is there for a resurrection at the end of time?"

And what would heaven be like right now for any person if they die and are conscious and aware in heaven? Would a mother who dies and leave behind small children be happy to see them placed in foster care and mistreated? Would a father who dies be happy to see his children molested by a step-father who enters their life after his passing?

Could heaven really be a place of joy and bliss for people while their loved ones continue to struggle with evil and sin here on earth?



ANNOUNCEMENTS:

Our New Schedule: Second Sabbath of every month Dr. Jennings will teach in person followed by potluck. Please mark your calendar and plan to attend our monthly potluck and fellowship. Dr. Jennings will teach remotely the other Sabbaths and those in our studio can interact live with him.

NEW MAGAZINE: Unmasking the Beasts of Revelation 13 & 17: Discovering Untold Truths to Prepare for What Comes Next! is now available.