

Death *in a* Sinful World



SABBATH AFTERNOON

Read for This Week's Study: *Gen. 2:16, 17; Gen. 3:1–7; Ps. 115:17; John 5:28, 29; Rom. 5:12; 2 Cor. 5:21.*

Memory Text: “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (*Romans 5:12, NKJV*).

Christ was the Divine Agent through whom God brought the universe and the world into existence (*John 1:1–3, 10; Col. 1:16; Heb. 1:2*). But when God the Father conferred special honor on Christ and announced that They together would create this world, “Lucifer was envious and jealous of Jesus Christ” (Ellen G. White, *The Story of Redemption*, p. 14) and plotted against Him.

Having been cast out of heaven, Satan decided “to destroy the happiness of Adam and Eve” on earth and thereby “cause grief in heaven.” He imagined that “if he could in any way beguile them [Adam and Eve] to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God’s mercy.”—*The Story of Redemption*, p. 27. Fully aware of Satan’s strategy, God warned Adam and Eve not to expose themselves to temptation (*Gen. 2:16, 17*). This means that even when the world was still perfect and blameless, there were already clear restrictions for human beings to follow.

This week we will reflect on the fall of Adam and Eve, on how sin and death took over our world, and on how God planted a seed of hope for humanity even back in Eden.

* Study this week’s lesson to prepare for Sabbath, October 8.

Statements in Tension

The world, as it came from the Lord, was perfect (*Gen. 1:31*). Death was an unknown experience for Adam and Eve. In that context, God came to the Garden of Eden and warned: “ ‘You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die’ ” (*Gen. 2:16, 17, NRSV*).

How does Genesis 2:16, 17 show the reality of free will in the perfection of Eden? That is, why would God have needed to warn Adam and Eve if they couldn’t freely choose?

Sometime after this warning from God, Satan assumed the form of a serpent and entered Eden. Eve beheld the serpent joyfully eating the forbidden fruit without dying. “He himself had eaten of the forbidden fruit” (Ellen G. White, *Patriarchs and Prophets*, p. 54), and nothing had happened to him.

Read Genesis 3:1–4. Putting yourself in the position of Eve, why might those words have sounded convincing?

From the perspective of human logic, the argument of the serpent sounded much more convincing than did the word of God. First of all, there was no evidence in the natural world, so far, of the existence of sin and death. Second, the serpent was actually eating the forbidden fruit and enjoying it very much. So why should Eve restrain herself from doing the same? God’s command seemed to be too restrictive and senseless.

Unfortunately, in deciding between the two conflicting statements, Eve ignored three basic principles: (1) human reason is not always the safest way to evaluate spiritual matters; (2) the Word of God can appear to be illogical and senseless to us, but it is always right and trustworthy; and (3) there are things that are not evil or wrong in themselves, but God has chosen them as tests of obedience.

We should realize that the experience of Eve in the Garden of Eden is not a single case in time. Every day and every moment we need to decide between the Word of God (which for many can be unpopular) and the seductive appeals of our surrounding culture. Our choice will have eternal consequences.

What are ways that the clear teaching of the Bible conflicts with the ways of the world?

Deceived by the Serpent

Read Genesis 3:1–7. What criteria did Eve use to choose between God’s word and that of the serpent?

Genesis 3 is one of the clearest examples of the psychology of temptation. God had warned Adam and Eve that if they ate the forbidden fruit, they would certainly die (*Gen. 2:16, 17*). Assuming the form of a serpent, Satan used several rhetorical strategies to mislead Eve into sin.

First, he *generalized* God’s specific prohibition. He asked her, “ ‘Has God really said, “You shall not eat from any tree of the garden?” ’ ” (*Gen. 3:1, NASB*). Eve counterargued that the prohibition was in regard *only* to that specific tree, for if they were ever to eat from it or touch it, they would die.

Then, Satan *contradicted* God’s statement. He asserted categorically, “ ‘You certainly will not die!’ ” (*Gen. 3:4, NASB*).

And finally, Satan accused God of deliberately *suppressing* essential knowledge from her and her husband. The deceiver argued, “ ‘For God knows that on the day you eat from it [the forbidden fruit] your eyes will be opened, and you will become like God, knowing good and evil’ ” (*Gen. 3:5, NASB*).

Eve’s curiosity led her onto the enchanted ground of Satan. There she was forced to decide either to remain faithful to God’s restraining command or to embrace Satan’s seductive allurements. Doubting God’s word, she used her own senses—the empirical method, that of personal observation—to decide between the two conflicting statements.

First, she saw that from a *dietary* perspective, “the tree was good for food.” Second, from an *aesthetic* viewpoint, she saw that “it was a delight to the eyes.” Third, from a *logical* analysis, “the tree was desirable to make one wise.” Hence, in her own mind, she certainly had good reasons to heed the words of the serpent and to eat from the forbidden tree. Unfortunately, this is what she did.

Some people argue that all forms of knowledge are valid, as long as we retain “that which is good” (*1 Thess. 5:21, NASB*). But the tragic experiences of Adam and Eve in the Garden of Eden demonstrate that knowledge, in and of itself, can be very detrimental. There are some things that, indeed, we are better off not knowing.

What does this account teach us about how easy it is to rationalize and justify our sinful choices?

You Will Not Die

Read Genesis 3:4. What are the many different ways this lie has been repeated through the ages?

One powerful manifestation of this lie is seen in the common belief in the immortality of the soul. This notion was the basis of many ancient religions and philosophies. In ancient Egypt, it motivated the mummification practices and the funerary architecture, such as that seen in the pyramids.

This theory also became one of the main pillars of Greek philosophy. For example, in *The Republic of Plato*, Socrates asks Glaucon: “Are you not aware that our soul is immortal and never perishes?” In Plato’s *Phaedo*, Socrates argued in a similar tone, saying that the “soul is immortal and imperishable, and our souls really will exist in Hades.” These philosophical concepts would shape much of the Western culture and even post-Apostolic Christianity. But they originated much earlier, in the Garden of Eden, with Satan himself.

At the core of the Edenic temptation, Satan assured Eve, “ ‘You certainly will not die!’ ” (*Gen. 3:4, NASB*). With this emphatic assertion, Satan put his own word above the word of God.

In contrast to immortality of the soul, what do these verses teach, and how can they be used to counter this lie? (See *Ps. 115:17; John 5:28, 29; Ps. 146:4; Matt. 10:28; 1 Cor. 15:51–58.*)

The satanic theory of the natural immortality of the soul has persisted, even in our modern world. Books, movies, and TV programs have all continued to promote the idea that when we die, we simply pass into another conscious state. How unfortunate it is that this error is proclaimed in many Christian pulpits, as well. Even science has gotten involved. There is a foundation in the United States trying to create technology that, it claims, will enable us to contact the dead, whom they believe are still alive but exist as PMPs, “postmaterial persons.” With this error so prevalent, it’s no surprise that this deception will play a crucial role in the final events of human history.

In what ways is this lie manifested in your own culture? Why must we rely on the Word of God over what our senses tell us?

Consequences of Sin

Based on Genesis 3:7–19 and Romans 5:12, what were the main consequences of sin?

Captivated by the persuasive speech of the serpent, Eve did not anticipate the far-reaching consequences of the road that she was following. In itself, the act of eating from the forbidden fruit was not as significant as what it actually represented. By such an act of disobedience, Eve broke her loyalty to God and assumed a new allegiance to Satan.

Genesis 3 describes the fall of Adam and Eve and some of its most tragic consequences. From a theological perspective, both were overtaken by *theophobia* (being afraid of God) and hid themselves from Him (*Gen. 3:8*). From a psychosocial assessment, they were ashamed of themselves and began to accuse each other (*Gen. 3:7, 9–13*). From a physical standpoint, they would sweat, feel pain, and eventually die (*Gen. 3:16–19*). And from an ecological perspective, the natural world had degenerated (*Gen. 3:17, 18*).

The Garden of Eden was no longer the beautiful and pleasant place it used to be. “As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing.”—Ellen G. White, *Patriarchs and Prophets*, p. 62.

Adam and Eve did not die immediately, in the sense of ceasing to live, but on that very same day they received their death sentence. The Lord told Adam, “ ‘In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return’ ” (*Gen. 3:19, NKJV*). The Fall brought tragic consequences indeed to all humanity. The apostle Paul explains that “just as sin came into the world through one man, and death came through sin, . . . so death spread to all because all have sinned” (*Rom. 5:12, NRSV*).

The sad and painful fact is that just as humanity has experienced through all ages, we today suffer the consequences of what happened in Eden. How thankful we can be, though, that because of Jesus and the Cross we have the hope of eternal life in a world where sin will never rise again.

As we reflect on Eve’s tragic experience, what lessons can we learn from it about the consequences of our own sinful acts?

The First Gospel Promise

Read Genesis 3:15, 21. What hope can be found in these verses for all of humanity?

Genesis 3 describes the dreadful tragedy that took over the world after the Fall. Everything changed, and Adam and Eve could see the contrast between what the world used to be and what it had become.

But in the midst of their frustration and despair, God gave them assurance for the present and hope for the future. First, He cursed the serpent with a word of Messianic hope. He declared, “ ‘And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel’ ” (*Gen. 3:15, NKJV*).

The word “enmity” (Hebrew *'eybah*) implies not only a long-lasting cosmic controversy between good and evil, but also a personal repulsion to sin, which has been implanted by God’s grace in the human mind. By nature, we are completely fallen (*Eph. 2:1, 5*) and “slaves of sin” (*Rom. 6:20, NKJV*). However, the grace that Christ implants in every human life creates in us enmity against Satan. And it is this “enmity,” a divine gift from Eden, that allows us to accept His saving grace. Without this converting grace and renewing power, humanity would continue to be the captive of Satan, a servant ever ready to do his bidding.

The Lord next used an animal sacrifice to illustrate this Messianic promise (*see Gen. 3:21*). “When Adam, according to God’s special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give, and make an offering for sin. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man’s sacrifice.”—Ellen G. White, *The Story of Redemption*, p. 50.

Read 2 Corinthians 5:21 and Hebrews 9:28. What do these texts teach about what was first revealed in Eden?

Knowing that they would eventually die (*Gen. 3:19, 22–24*), Adam and Eve left the Garden of Eden. But they did not leave naked or with their own fig-leaf coverings (*Gen. 3:7*). God Himself “made tunics of skin” for them, and He even clothed them (*Gen. 3:21, NKJV*), a symbol of His covering righteousness (*see Zech. 3:1–5, Luke 15:22*). Hence, even back then, right from the start, in Eden, the gospel had been revealed to humanity.

Further Thought: Read Ellen G. White, “The Temptation and Fall,” pp. 52–62 and “The Plan of Redemption,” pp. 63–70, in *Patriarchs and Prophets*; “The Knowledge of Good and Evil,” pp. 23–27, in *Education*.

In recent years, studies have been done on what are called near-death experiences (NDEs). What happens is that people “die,” in that their hearts stop beating, and they stop breathing. However, they then come back to life—but with fantastic stories of floating into another realm of existence and meeting a being of light. Some even talk about meeting long-dead relatives. Many people, even Christians who don’t understand the truth about death, believe that these stories are more proof of the immortality of the soul. However (and this should be the clearest warning that something is amiss), most who have these experiences claim that the spiritual beings whom they had met during the NDEs gave them comforting words, nice statements about love, peace, and goodness. But they hear nothing about salvation in Christ, nothing about sin, and nothing about judgment. While getting a taste of the Christian afterlife, shouldn’t they have gotten at least a smidgen of the most basic Christian teachings along with it? Yet, what they’re taught sounds mostly like New Age dogma, which could explain why, in many cases, they come away less inclined toward Christianity than they were before having “died.” Also, why did none of the Christians, convinced that their NDEs were a preview of the Christian heaven, ever get any Christian theology while there, as opposed to a big dose of New Age sentimentalism? The answer is that they were being deceived by the same person who deceived Eve in Eden, and with the same lie too. (See lesson 11.)

Discussion Questions:

- 1 How does the experience of Adam and Eve demonstrate that God’s forgiveness does not necessarily reverse all consequences of sin? Why is this such an important truth to remember always?
- 2 The tree of the knowledge of good and evil was the “enchanted ground” of the enemy for Adam and Eve. What are some “enchanted grounds” that we might find ourselves tempted to enter?
- 3 Satan is trying to lead God’s people to believe that “the requirements of Christ are less strict than they once believed, and that by conformity to the world they would exert a greater influence with worldlings.”—Ellen G. White, *Testimonies to Ministers and Gospel Workers*, p. 474. What should we do in order not to fall into this subtle trap?

Signs and Wonders

By DMITRY BAGAL

While studying Isaiah in the adult Bible study guide a few quarters ago, one verse particularly caught my attention: “Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel from the LORD of hosts” (*Isa. 8:18, NKJV*). The verse seemed to be about me. My wife and I already had a child, and we were waiting for the birth of our second. I thought, *Here am I and the children whom the LORD has given me! It would be great also to have signs and wonders from God!*

Thinking about the verse, I remembered reading about God’s wonderful intercession in the lives of Adventists who, through faith alone, managed to raise significant funds for mission projects. I prayed, “Lord, I also would like to make a donation. I even have a good occasion: the birth of my second child. Please give me an idea of how much I should donate, with Your help, as a sign of my gratitude for a good pregnancy and smooth birth, and let me know who should get the donation.”

Almost immediately, I felt impressed to raise 1,000 euros (about US\$1,185). The amount seemed unattainable for someone with a limited income like me in Germany. I prayed, “Lord, it’s Your goal, so You have to make sure that the money comes from somewhere. You know that my salary is insufficient to put anything aside. All I can promise is to pray daily and put aside any money that I may receive in addition to my salary.”

Every day I prayed that the Almighty would somehow make it possible to reach the goal of the 1,000 euros. In less than a month, I already had received about half of the amount. An elderly couple unexpectedly gave me 200 euros for helping them move into their new home. Then an Adventist businessman gave 200 euros when my wife and I, in an effort to be hospitable, put up two of his employees in our home for the night. After that, a married couple transferred 50 euros, unannounced, to our bank account. A month before the baby was born, I already had the 1,000 euros.

The birth of Maranatha Yessenia was smooth and fast on May 4. I parked in front of the hospital at 8:37 A.M., and she was born 20 minutes later. The funds went to a mission project.



The Lord made it possible to reach His donation goal. Blessed with my wife and two children, I can truly say, “Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel from the LORD of hosts!”

Thank you for supporting mission projects through the weekly Sabbath School mission offering, the Thirteenth Sabbath Offering, and the Annual Sacrifice Offering.

Key Text: *Genesis 3*

Part I: Overview

God created a perfect world without sin, evil, violence, insecurity, sickness, and death. He is the God of life, the Source of life, and the Giver of life. There is a vast contrast between the world of Genesis 1 and 2, where everything is meaningful, beautiful, and harmonious, pictured in bright, joyful, and light colors, with uplifting melody; and the world of the rest of Genesis, in which everything good is suddenly hit by a storm of sin and, consequently, damaged with loving relations ruined. The colors become dark and the music discordant. Excellent pure potential for growth and exploration is marred.

Yet, God in His mercy is in search of humanity and, despite sin, brings hope and a solution to the problem of sin and death. No philosophical system or religion can bring a solution to death, the process of dying, and restore life without death in our world. Only God can do this—the living God through His gracious actions; thus, nothing and no one can be compared to our Creator and Redeemer. He is, above all His creation, unique and sovereign.

Rebellion and disobedience started in heaven but were transferred to the earth when Adam and Eve sinned, and the great controversy between good and evil began on the earth. God did not leave humanity in their sin but led a war against the powers of darkness and their commander, Satan. God put enmity between evil and humanity so that humans would not be enchanted and snared by evil but would be able to say no while clinging to Him for wisdom and strength. The Creator God brought a solution to the sin problem by sending the Promised Seed (*Gen. 3:15*), Jesus Christ, as the Savior of humankind (*John 3:16, John 5:24, Acts 4:12*). Sin not only brought complications but also, ultimately, death. However, Jesus overcame death by His perfect life of loving service, unselfish sacrifice, and willing obedience (*Rom. 6:23*).

Part II: Commentary

Satan, the Author of Destruction and Death

It was not God but the serpent who introduced mistrust of God into human hearts and made death a part of our destiny. Through Adam's disobedience, "death spread to all" (*Rom. 5:12, NKJV*). Thus, death is an integral component of our existence in this sinful world. Solomon says, "For the living know that they will die, but the dead know nothing" (*Eccles. 9:5*,

ESV). Death is an intruder and our enemy (*1 Cor. 15:26*).

There was a time when death did not exist, nor was it present in the world. Expressing this point, Genesis 2:5, 6 contains the short, but extremely significant, expression of “not yet.” There was a time when there was “not yet” a thorn, painful work, agricultural struggles, and rain. This transitional verse points to Genesis 3, in which things dramatically changed. Death came as the result of turning away from God and living an autonomous and independent life from Him: “‘You are dust, and to dust you shall return’ ” (*Gen. 3:19, ESV*).

God specifically warned the first couple against disobeying His word and that the result would culminate in devastation and tragedy, namely death: “‘Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die’ ” (*Gen. 2:17, ESV*). Satan contradicted God by stating: “‘You will not surely die’ ” (*Gen. 3:4, ESV*). Note that the serpent knew exactly what God had previously said to Adam in the Garden of Eden and denied it with the same words, including “surely,” as in “‘You will not surely die.’ ”

Thus, the reader is alerted to the fact that our first parents dealt with Satan and not a mere reptile, because the serpent spoke and opposed God directly. God used “surely” or “certainly,” and Satan emphasized it too. The devil then supported his claim with two deceptive lies: “‘Your eyes will be opened’ ” (i.e., you will gain special new insights, become wise), and “‘you will be like God, knowing good and evil’ ” (*Gen. 3:5, ESV*) (i.e., able to decide what is good and what is evil). Satan, a master of intrigues, presented disobedience as a matter of freedom and gain.

By eating, Adam and Eve experienced, indeed, the opening of their eyes (*Gen. 3:7*). But their eyes were opened differently than they anticipated. They realized that they had lost what they had had before: their purity and innocence vanished, and they saw that they were naked. This nakedness was more than physical nakedness because (1) they also were naked before, but they were not ashamed (*Gen. 2:25*); and (2) when God visited them and asked, “‘Where are you?’ ” (*Gen. 3:9, NKJV*) Adam responded that he hid because they were naked. To be clear, in that situation, they were not physically naked, as they were covered with garments of fig leaves (*Gen. 3:7*). But they were morally naked because, for the first time, they felt a sense of guilt.

Satan’s second promise also was a lie. Adam and Eve did not become like God by knowing good and evil because God does not know evil by experience (He has never sinned!). But Adam and Eve lost what they had: the capacity to discern distinctly between good and evil. A literal translation of Genesis 3:22 reveals this fact: “Behold, humans were [*not* “have become”] like one of us, knowing [discerning between] good and evil, but now . . .” (for details, see Jiří Moskala, “‘You Will Be Like God Knowing

Good and Evil’: Discernment of Truth and Lies,” *Journal of Adventist Mission Studies* 12, no. 2 (2016): pp. 10–18). Thus, Adam and Eve not only lost their integrity but also the ability to know what was right and wrong. From now on they would need God’s revelation to know what was good and what was evil. They would need to depend on God’s spiritual power from outside of themselves to be able to do what was right.

Consequences of Sin

Sin is a curse that brings terrible consequences. It is like an avalanche. Seemingly starting as nothingness, it then breaks and tears down everything that is beautiful, valuable, and meaningful, and destroys life completely. It is only a matter of time before this destroying force becomes plainly visible. Where there is wrong thinking, it automatically follows that there also will be evil behavior. Sin breaks down all kinds of meaningful relationships; it brings only misery, suffering, separation, and complications. Breaking our relationship with God (the vertical dimension of our existence) brings multiple horizontal breaks. Saying no to God is the cause of many sinful consequences:

1. The break in our relationship with God leads to a broken relationship with “self.” Thus, Adam and Eve’s nature was corrupted as a consequence of sin. They lived with a consciousness of guilt and shame and with feelings of degradation and defeat.
2. Sin/disobedience made Adam and Eve afraid of God instead of permitting them to enjoy His company (*Gen. 3:10*).
3. Sin/disobedience led Adam and Eve to blame others for their failure. Thus, they experienced a broken relationship with each other (*Gen. 3:12, Gen. 4:5–8*). Sin alienated them from one another.
4. Sin/disobedience brought death to the human family because Adam and Eve’s relationship with their Life-Giver was broken (*Gen. 3:19*).
5. Sin/disobedience would make giving birth and raising children a painful experience (*Gen. 3:16*).
6. Sin/disobedience would make marriage a place of fighting for dominance and supremacy instead of a loving, caring, emotional, and intimate relationship between equal heterosexual partners (*Gen. 3:16*).
7. Sin/disobedience would make work a painful experience; sweat and weariness from laboring to earn a living would become part of life (*Gen. 3:18*).
8. The sin/disobedience of Adam and Eve resulted in harming their sense of good and in the loss of their ability to discern between good and evil (*Gen. 3:5, 22*).
9. Sin/disobedience broke Adam and Eve’s relationship to nature. As a result, the ground would produce thorns and thistles (*Gen. 3:18, Gen. 6:11*).

10. Sin/disobedience brought violence, pain, hatred, polygamy, et cetera (see *Genesis 4–19*). For more details on this topic of the nature of sin, its consequences, and God’s redemptive plan, see Jiří Moskala, “Origin of Sin and Salvation According to Genesis 3: A Theology of Sin,” in *Salvation: Contours of Adventist Soteriology*, edited by Martin F. Hanna, Darius W. Jankiewicz, and John W. Reeve (Berrien Springs, MI: Andrews University Press, 2018), pp. 119–143. Genesis 3 is a model for understanding the nature of sin and salvation. In this one chapter, the whole gospel already is present, as seen in the undeserved grace already streaming from Calvary to Adam and Eve (*Rev. 13:8*).

God’s Solution

Hope appears against all hopelessness. Within the midst of darkness, despair, and condemnation, God secures humanity’s future, even though Adam and Eve do not deserve to live.

First, God searches for Adam and Eve: “ ‘Where are you?’ ” (*Gen. 3:9, NKJV*). This question has multiple purposes. It serves (1) as an invitation to dialogue; (2) as an offer of grace (God cries for His lost and missing children in order to provide a very costly solution to their situation); (3) to help them to realize and understand their attitude toward God following their sin (that is, instead of enjoying His presence, they hide from Him); and (4) as a trial/investigative judgment, which is held because they are accountable for their past actions toward God as their Creator and Judge.

Second, God provides a real garment (*Gen. 3:21*). As the nakedness of the first couple was more than a physical phenomenon, so it follows analogically that God’s garment represents more than physical dress. God gives them a garment of skin of His own making, and thus He covers sinners with the robe of His righteousness (*1 Cor. 1:30, 2 Cor. 5:21*). The solution for the sin problem is the Messiah (*Eph. 1:4, 1 Pet. 1:20*). Forgiveness and redemption are to be secured through God’s gracious sacrifice, represented by the death of the animal whose skin Adam and Eve wore.

Third, God creates enmity between the powers of good and evil so that we can hate evil (*Gen. 3:15*).

Fourth, God promises to send the Seed (*Gen. 3:15*) to defeat our enemy, Satan. God’s statement to the serpent lies at the center of this chapter. The Messiah will become humanity’s Redeemer and Savior, and His victorious, deliberate death will ultimately destroy Satan and consequently everyone and everything associated with him. The Messiah is the Victor and gives victory to all who connect with Him (*Rom. 8:1–4*). The final victory is assured by Him (*Rev. 12:7–12; Rev. 19:6, 7, 15–21; Jude 24, 25*).

Part III: Life Application

- 1. Death is an inescapable reality, and the loss of loved ones is an inevitable part of the fallen world. How can we bring hope in the midst of disappointment and despair to those who are grieving?**

- 2. Discuss with your class why sin looks so attractive as a gain, rather than as the loss that it really is. What in the nature of evil is so deceitful? Explain.**

- 3. We are all condemned to death because we are sinners (*Rom. 3:23, Rom. 6:23*). How did Jesus' death on the cross defeat the second death so that we may live eternally?**
