

The Nature of Man; The State of the Dead

1. How was man made? Gen. 2:7. What part was made of dust?—The body. What was added to the body?—The breath of life. What resulted?—The living soul. Note 1.
2. What three parts make up the entire man? 1 Thess. 5:23.
3. To what did man become subject as a consequence of sin? Gen. 2:16, 17; Rom. 5:12; Eze. 18:4.
4. With this death waiting for each, what is man's nature?—Mortal man (Job 4:17); mortal body (Rom. 6:12); mortal flesh (2 Cor. 4:11).
5. To what is this mortal life compared?—A vapor (James 4:14); a wind that cometh not again (Ps. 78:39); a shadow (Job 14:2).
6. How only can mortals have immortal life? 2 Tim. 1:10; John 10:10.
7. What then ought we to seek? Rom. 2:7.
8. When will immortality be given? 1 Cor. 15:51-54. Note 2.
9. When does the trumpet sound that raises the dead and changes the living? 1 Thess. 4:16, 17.

THE STATE OF THE DEAD

10. What do all the living know? Eccl. 9:5; Heb. 9:27.
11. What change takes place at death? Ps. 146:4; Eccl. 9:5, 6; 12:7. Note 3.
12. What can the living do? Ps. 146:2. What cannot the dead do? Ps. 115:17; Isa. 38:18, 19.
13. In what state did Jesus say the dead are? John 11:11-14.
14. What is death called in Psalms 13:3?
15. Until what time will the individual sleep? Compare Job 14:10-12, 15; Ps. 17:15 with Acts 13:36; John 5:28, 29.

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Notes on Reading No. 17

NOTE 1.—“The expression, ‘living soul,’ as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. 1:20, 21, 24, and elsewhere, in which passages the words translated ‘living soul’ are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light the apostle uses them [1 Cor. 15:45], as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality.”—*Dr. J. P. Lange’s Commentary on 1 Cor. 15:45.*

NOTE 2.—Herodotus, a Greek historian, born B. C. 484, regarded as the first and one of the most reliable of profane historians, says: “The Egyptians also were the first who asserted the doctrine that the soul of man is immortal.”—*Herodotus, Euter. 2, par. 123.*

NOTE 3.—“That is, the spirit of life by which man lives, and which is only lent him of God, at death goes back to the great Author of life. Having come from Him, it belongs to God, and man can have it eternally only as a gift from God through Jesus Christ. Rom. 6:23. When the spirit goes back to God, the dust, from which man was made a ‘living soul’ in the beginning, goes back *as it was*, to the earth, and the individual no longer exists as a living, conscious, thinking being, except as he exists in the mind, plan, and purpose of God through Christ and the resurrection. In this sense ‘all live unto Him’ (Luke 20:38), for all are to be raised from the dead. (See John 5:28, 29; Acts 24:15; Rom. 4:17.)”—“*Bible Readings for the Home Circle,*” p. 507.

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