

Q4: Does 1 Peter 4:6 teach that the dead have a chance to hear the gospel?



Ans: The scripture in question doesn't support such a thing. To begin with, the Bible makes it so clear that, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and

their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.”(Eccl 9:5-6), and also that “But man dieth, and wasteth away: yea, man giveth up the ghost, and **where is he?** As the waters fail from the sea, and the flood decayeth and drieth up: So [in the same way]man lieth down[dies], and **riseth not: till the heavens be no more**[till the second coming of Christ -Rev 6:14,2 Peter 3:12], **they shall not awake, nor be raised out of their sleep..**”(Job 14:10-12)

The scripture in question, beginning from verse 5, reads, “ Who[Gentiles who walk in their sins] shall give account to him[Christ] **that is ready to judge the quick[living] and the dead.** **For for this cause** [of the coming judgment]was [in the past]the gospel preached also **to them that are dead[now]**, that they might be judged according to men in the flesh, but live according to God in the spirit.”(1Peter 4:5-6)

Consequently, the gospel was preached and those who heard it **are now dead**. It doesn't mean that it is being preached to them while they are dead. There's no chance of hearing the word of the gospel after death. **Indeed there's no life after death**. The soul is mortal.

“Through the two great errors, **the immortality of the soul**, and Sunday sacredness, Satan will bring the people under his deceptions.”(GC88 588.1)

Q5: Is the Identity preserved in the Resurrection? What about the marks of sin?



Ans: It must be remembered that the child of a widow whom Elijah raised in 1 Kings 17:21-23 **was the same before his death and after he was raised.** Lazarus **was the same before his death and after he was raised**, for everyone recognized him.(John 11:11-44). Jesus himself, too, **had the same identity even after his resurrection.** And He was a human being with hands, feet, bones and flesh. Surely He wasn't a spirit.(Luke 24:36-40).

The same is, therefore, true **for all who shall be raised at the end of time.** Moreover, because those that shall come up in the first resurrection will be scheduled to go to heaven, so we will see **some additions to their resurrected bodies** as we read the following words,

“Who[Jesus Christ] shall change **our vile body, that it may be fashioned like unto his glorious body..**”(Philippians 3:21)

“But some man will say, **How are the dead raised up? and with what body do they come?**...There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. **So also is the resurrection of the dead.** **It is sown in corruption**[the body that **can die**]; **it is raised in incorruption**[the body that **can't die**]: **It is sown in dishonour**[vileness]; **it is raised in glory**: **it is sown in weakness**; **it is raised in power**: **It is sown a natural body**[sinful body]; **it is raised a**

spiritual body[sinless-heavenly body]. There is a natural body, and there is a spiritual body. And so it is written, **The first man Adam was made a living soul**; the last Adam was made a quickening spirit[life giving spirit]. Howbeit **that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.** The first man is of the earth[dust], earthy: the second man is the Lord from heaven. As is the earthy, **such are they also that are earthy:** and **as is the heavenly, such are they also that are heavenly.** And as we have borne the image of the earthy[dust], we shall also bear the image of the heavenly[glorious body]. Now this I say, brethren, **that flesh and blood**[the bodies that we have] **cannot inherit the kingdom of God;** **neither doth corruption inherit incorruption.** Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump:** for the trumpet shall sound, and **the dead shall be raised incorruptible,** and **we shall be changed.** **For this corruptible must put on incorruption, and this**

mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? ”** (1Corinthians 15:35,41-55)

In addition to that, we read, “**All come forth from their graves the same in stature as when they entered the tomb . . .**The mortal, corruptible form, devoid of comeliness, once polluted with sin, **becomes perfect, beautiful, and immortal.** **All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will ‘grow up’ [Malachi 4:2.] to the full stature of the race in its primeval glory.** The last lingering traces of the curse of sin will be removed, and **Christ's faithful ones will appear ‘in the beauty of the Lord our God;’ in mind and soul and body reflecting the perfect image of their Lord...**”(GC88 644.3)

“The risen body of the Saviour, His deportment, the accents of His speech, **were all familiar to His followers.** **In like manner will those who sleep in Jesus rise again.** **We shall know our friends even as the disciples knew Jesus.** Though they may have been deformed, diseased, or disfigured in this mortal life, **yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize,** in the face radiant with the light shining from the face of Jesus, the lineaments of those we love .”(6BC 1092.6)

“It is a solemn thing to die, but a far more solemn thing to live. **Every thought and word and deed of our lives will meet us again.** What we make of ourselves in probationary time, that we must remain to all eternity. **Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change.**”(LDE 236.2)

The individual identity is preserved and the marks of sin, all blemishes, are removed in the resurrection . This, however, is only true for God's people. As opposed to this, all the wicked who arise in the second resurrection will still have the marks of sin on their bodies.(see EW 292.1)