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GROUP STUDY GUIDE

Life After Death Part 1: What Are We?

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This opening lesson asks what human beings are according to Scripture. Beginning with Genesis 2:7, the teaching describes a living person as dust animated by the breath of life. Defining body, spirit, heart, and soul prepares us to examine death and resurrection.

The teaching distinguishes *nephesh*, the living being or soul, from *ruach*, the spirit or breath. It connects breath and wind with an unseen power whose effects can be observed. Scripture also uses spirit language for a person's disposition, emotions, and motives. The teaching acknowledges that the precise nature of the life-giving breath is uncertain.

Heart language describes the center of thought and intention. The teaching connects our need for renewal with Ezekiel's promise of a new heart and spirit that lead to obedience. God's work of renewal, rather than a merely external change, is central to the hope it presents.

The lesson understands death as the reversal of creation: the body returns to dust, and the spirit returns to God. In the series' view, a human being has no conscious experience while awaiting resurrection. God preserves our identity, and resurrection restores embodied life through Messiah Yeshua.

A computer metaphor illustrates the teaching's account of body, identity, and renewal. The teaching expressly says that this analogy does not prove its position. We should test the biblical argument rather than turn the metaphor into a literal description of how God preserves or restores a person.

The opening overview also introduces the series' interpretation of two resurrections, judgment, and renewed creation. Its detailed proposals about the New Jerusalem and cosmic purification are presented within a wider position that the ministry calls provisional. Our central hope is resurrection and eternal life through Yeshua, while each further claim remains open to examination.

Summary points

- Genesis 2:7 describes man becoming a living being.
- The teaching summarizes creation as dust plus the breath of life.
- *Nephesh* names the living being; it should not automatically be equated with spirit.
- *Ruach* can refer to wind, breath, or spirit; context matters.
- Spirit language can describe temperament, motive, and character.
- The teaching uses heart language for thought and intention.

- Ezekiel promises a new heart and spirit that lead to obedience.
- At death, dust returns to the earth and spirit returns to God.
- The computer metaphor illustrates the teaching's view; it does not establish it.
- The series' conclusions are offered for testing, with an express acknowledgment that they may be wrong.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. In Genesis 2:7, God forms man from the _____ of the ground.
2. God breathes into man the breath of _____.
3. The teaching identifies the Hebrew word for a living being or soul as _____.
4. The Hebrew word often translated spirit, and also meaning wind, is _____.
5. Ecclesiastes 12:7 says that the spirit returns to _____, who gave it.
6. Ezekiel 36:26 promises a new heart and a new _____.

Challenging

1. The teaching treats a soul as the _____ person, rather than using soul and spirit interchangeably.
2. Job 32:8 says that the breath of the Almighty gives a person _____.
3. According to Ezekiel 36:27, God's Spirit causes his people to walk in his _____.
4. In the teaching's view, between death and resurrection the human spirit is _____.
5. The computer comparison is intended to illustrate the position, not to _____ it.
6. The teaching says God retains our identity so that we are still ourselves at the _____.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. How does Genesis 2:7 shape the teaching's definitions of body, breath, and living being?

2. Why does the teaching distinguish soul from spirit, and how can context keep our definitions careful?

3. What does Ezekiel 36 contribute to the lesson's hope of renewal?

4. What can the computer metaphor help us picture, and what can it not establish?

5. How can we evaluate the series' proposed account of life after death without overstating its certainty?

6. How could this lesson encourage someone who fears death, without pressuring them to discuss a bereavement?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. dust

Genesis 2:7

2. life

Genesis 2:7

3. nephesh (also: nefesh)

Part 1 closing glossary

4. ruach

Part 1 closing glossary

5. God (also: YHWH)

Ecclesiastes 12:7

6. spirit

Ezekiel 36:26

Challenging

1. whole

Part 1 closing glossary, Nephesh / Psuche

2. understanding

Job 32:8; Part 1 discussion

3. statutes

Ezekiel 36:27

4. unconscious

Part 1 closing discussion

5. prove

Part 1 explicit limitation of the computer metaphor

6. resurrection

Part 1 closing summary

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. The verse describes formation from dust, God's life-giving breath, and the resulting living being. The teaching uses that sequence to distinguish the components of life from the whole person. We should begin with the verse before evaluating its further anthropological claims.

Genesis 2:7; In the Beginning - What Are We?

2. It calls the whole living person a soul and uses spirit for the unseen animating aspect. Words have different uses in different passages, so the glossary is a guide to its argument rather than permission to replace every occurrence with one fixed meaning.

Genesis 2:7; Job 32:8; Part 1 closing glossary

3. God promises cleansing, a new heart and spirit, and Spirit-enabled obedience. The teaching relates this to resurrection and complete renewal; its detailed timing is an interpretive connection, not a date supplied by Ezekiel.

Ezekiel 36:25-29; Part 1 renewal discussion

4. It can picture embodied life, preserved identity, and cleansing from sin. It cannot prove unconsciousness, explain the unseen world's mechanics, or substitute for the scriptural argument. The source explicitly limits it to illustration.

Part 1 computer-system metaphor

5. Separate the biblical wording, the teaching's interpretation, and its proposed patterns. The opening qualification says that its conclusions may change and could be wrong; testing a claim should preserve that honesty.

Part 1 introduction and The Overview

6. We can explain that the teaching locates hope in God's grace and resurrection through Yeshua, then listen without demanding a personal story. Comfort need not depend on mastering a detailed end-times sequence.

Titus 3:7; Part 1 opening hope and closing summary

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.