

Life After Death Part 4: Difficult Verses

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

Part 4 examines two passages often raised against the series' understanding of unconscious death: Yeshua's promise to the thief on the cross and the account of the rich man and Lazarus. It emphasizes context, figurative language, and comparison with the rest of Scripture.

For the thief's request, the teaching emphasizes the coming kingdom. It proposes placing the punctuation after today, so that today qualifies Yeshua's declaration rather than the time of entering paradise. This is the teaching's proposed reading, not a punctuation choice explicitly supplied by the earliest text.

The lesson compares that promise with Yeshua's statement after his resurrection that he had not yet ascended to the Father. It also distinguishes the kingdom and paradise within its wider proposed chronology. These connections should be tested without treating the punctuation argument alone as decisive.

The teaching reads the rich man and Lazarus as a parable challenging religious confidence and refusal to hear Moses and the Prophets. It proposes that the characters correspond to Caiaphas, Annas's household, and Lazarus of Bethany, whom it also identifies with Simon the Leper. Those identifications are reconstructions; Luke does not name the rich man, and the cited Gospels do not establish that Simon and Lazarus are one person.

The lesson argues that familiar afterlife imagery is used to expose the audience's assumptions rather than provide a literal map of the unseen world. It compares the story with nonbiblical traditions and distinguishes Hades from Gehenna. The parable's clear closing demand remains that its hearers respond to Moses and the Prophets.

Finally, the teaching connects reward and judgment with Messiah's coming. It understands final human punishment as death and destruction rather than unending conscious torment. We can evaluate that theological argument while avoiding unsupported historical claims or dismissive treatment of those who read these passages differently.

Summary points

- The thief asks to be remembered when Yeshua comes into his kingdom.
- The teaching proposes a different placement of punctuation in Luke 23:43.
- After rising, Yeshua says he has not yet ascended to the Father.
- The rich man and Lazarus account follows a dispute with money-loving Pharisees.

- Luke names Lazarus but does not name the rich man.
- The source's identifications with particular historical people remain interpretive proposals.
- The story describes a fixed chasm between the two conditions.
- The conclusion directs the rich man's brothers to Moses and the Prophets.
- The teaching distinguishes Hades language from Gehenna language.
- Messiah's coming is connected with recompense for what people have done.

Fill in the blank

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

Basic

1. The thief asks Yeshua to remember him when he comes into his _____.
2. Yeshua promises the thief that he will be with him in _____.
3. In John 20:17, Yeshua says he has not yet ascended to the _____.
4. The poor man named in Luke 16 is _____.
5. The rich man says that he has _____ brothers.
6. Abraham tells them to hear Moses and the _____.

Challenging

1. The teaching's proposed punctuation places the comma after the word _____.
2. Luke 16:14 describes the Pharisees addressed in the surrounding passage as lovers of _____.
3. Luke does not provide the rich man's personal _____.
4. In Luke 16:26, a great _____ prevents passage from one side to the other.
5. Luke 16:31 says that those who do not hear Moses and the Prophets will not be convinced even if someone rises from the _____.
6. In 1 Corinthians 3:11, the one foundation is _____.

Group discussion

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

1. What does the thief actually request, and what does the teaching infer about the timing of the answer?

2. How should we assess the appeal to John 20:17 in interpreting the promise of paradise?

3. Which details of the rich man and Lazarus are explicit, and which belong to the teaching's reconstruction?

4. What warning remains clear even when readers disagree about the parable's afterlife imagery?

5. What can nonbiblical traditions contribute, and what limits should we place on using them?

6. How can the teaching's emphasis on future judgment shape our conduct without inviting us to pronounce someone else's fate?

Answer key

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

Basic

1. kingdom

Luke 23:42

2. paradise

Luke 23:43

3. Father

John 20:17

4. Lazarus

Luke 16:20

5. five

Luke 16:28

6. Prophets

Luke 16:29

Challenging

1. today

Part 4 The Thief on the Cross; Luke 23:43

2. money

Luke 16:14

3. name

Luke 16:19-31; compare the source's identification proposal

4. chasm (also: gulf)

Luke 16:26

5. dead

Luke 16:31

6. Yeshua the Messiah (also: Jesus Christ, Messiah Yeshua)

1 Corinthians 3:11

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. He asks to be remembered when Yeshua comes into his kingdom. The teaching connects the answer to future resurrection and proposes a comma after today. The request is explicit; the punctuation and detailed timing are interpretive.

Luke 23:42-43; The Thief on the Cross

2. Yeshua says he has not yet ascended to the Father. The teaching sees this as evidence against entering paradise on the day of death. Evaluation also requires asking whether ascent to the Father and the promise of paradise refer to precisely the same event; the verse alone does not settle every intermediate-state question.

John 20:17; Luke 23:43; 2 Corinthians 12:2-4

3. The text gives wealth, clothing, Lazarus's need, five brothers, and the closing appeal to Scripture. It does not name Caiaphas or identify Lazarus with Simon. Those proposed correspondences require separate evidence and should not become biblical facts in our retelling.

Luke 16:19-31; John 12:1-10; Matthew 26:6

4. Religious confidence and dramatic signs cannot replace hearing God's word. The closing exchange challenges those who refuse Moses and the Prophets, while the neglected man at the gate also confronts indifference to need.

Luke 16:19-21, 29-31

5. They can illuminate imagery if their dates and relationship to the text are established. They do not automatically prove that Yeshua borrowed a particular work or endorsed or mocked every detail. The source's historical reconstruction needs those distinctions.

Part 4 The Bosom of Abraham; False Beliefs about Hades; Luke 16:19-31

6. We can respond with humility, mercy, and attention to God's word. Messiah judges and rewards; the group need not identify living or deceased individuals as condemned. Seriousness about judgment should not become contempt for people.

Matthew 16:27; 1 Corinthians 3:11-15; Revelation 22:12

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.