

Life After Death Part 5: Difficult Verses Continued

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 5 continues the examination of difficult passages. It reads Paul's desire to be with Messiah alongside his teaching about resurrection, then considers the transfiguration, the God of the living, the martyrs under the altar, and Saul's visit to the medium at Endor.

The teaching understands Paul's earthly tent and heavenly dwelling as present and resurrected bodies. It relates the mortal being swallowed up by life to 1 Corinthians 15. It also proposes that someone unconscious in death would experience no interval before waking at resurrection, even if time had passed on earth.

Paul's assurance that believers will live with Yeshua is read in light of the resurrection described in 1 Thessalonians 4. The lesson also emphasizes that Paul expects his crown on the day of the Lord's appearing. These passages are brought together as the teaching's explanation of Paul's hope.

The teaching interprets the transfiguration as a supernatural preview of the coming kingdom. It reads the God-of-the-living passages as arguments for the certain resurrection of Abraham, Isaac, and Jacob. These conclusions depend on the full contexts, rather than on treating a single word as proof of every detail.

The martyrs under the altar are understood symbolically, with their cry expressing the need for justice and their rest pointing toward future vindication. The teaching does not treat the vision as a literal diagram of the condition of every deceased believer.

For Saul and the medium, the source considers both an actual appearance of Samuel and a deceptive impersonation. It expressly remains uncertain which explanation is correct. Its practical warning is clear: Saul's fear and disobedience do not justify consulting the dead, and our hope should remain in God's promised resurrection through Yeshua.

Summary points

- Paul uses an earthly tent and a heavenly dwelling to discuss mortality and future life.
- The teaching connects being clothed with life to the resurrection.
- Its no-perceived-interval explanation is an interpretation of Paul's desire to depart.
- Paul also values remaining alive for fruitful service to others.
- Paul expects the crown of righteousness on the day of the Lord's appearing.
- The teaching reads the transfiguration as a preview of the kingdom.
- Yeshua's appeal to the patriarchs is made in an argument for resurrection.

- The martyrs under the altar are told to rest a little longer.
- The source does not settle whether Samuel truly appeared at Endor.
- Consulting the dead is prohibited; the account is not an invitation to attempt it.

Fill in the blank

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

Basic

1. Paul compares our present earthly home to a _____.
2. In 2 Corinthians 5:4, what is mortal is to be swallowed up by _____.
3. Paul says that to remain in the flesh is more necessary for the sake of the _____.
4. Paul calls his expected reward a crown of _____.
5. The two men who appear with Yeshua at the transfiguration are Moses and _____.
6. The martyrs under the altar are told to _____ a little longer.

Challenging

1. The teaching explains that a person unconscious in death would not perceive the passage of _____.
2. Paul's aim, whether at home or away, is to _____ the Lord.
3. Yeshua's statement about the God of Abraham, Isaac, and Jacob answers a dispute about the _____.
4. Matthew 17:9 calls what the disciples saw a _____.
5. Saul asks the medium to bring up the prophet _____.
6. At the end of its Endor discussion, the teaching says it is not exactly _____ which interpretation to adopt.

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 the imagery of clothing and a dwelling shape the teaching's reading of 2 Corinthians 5?

2. How can Paul's hope of being with Messiah coexist with valuing his present service?

3. What is the teaching's interpretation of the transfiguration, and what should not be claimed from the word vision alone?

4. What is the martyrs' cry asking for, and how can we discuss it without speculating about unseen mechanics?

5. Why should the guide preserve the source's uncertainty about Samuel at Endor?

6. What practical response to fear and uncertainty does the Endor account invite?

Answer key

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

Basic

1. tent

2 Corinthians 5:1

2. life

2 Corinthians 5:4

3. Philippians (also: believers in Philippi)

Philippians 1:24

4. righteousness

2 Timothy 4:8

5. Elijah

Matthew 17:3

6. rest

Revelation 6:11

Challenging

1. time

Part 5 discussion of Paul and the F. F. Bruce quotation

2. please

2 Corinthians 5:9

3. resurrection

Matthew 22:23-32; Luke 20:27-38

4. vision

Matthew 17:9

5. Samuel

1 Samuel 28:11

6. certain

Part 5 final paragraph of Saul and the medium discussion

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. Paul longs for mortality to be swallowed up by life and to be further clothed. The teaching links that hope to the resurrection body in 1 Corinthians 15. We should follow the whole passage rather than isolate absent from the body.

2 Corinthians 5:1-9; 1 Corinthians 15:50-54

2. Paul says that being with Messiah is better, yet remaining means fruitful labor for others. The lesson's account of an unperceived interval explains his hope within its view of death; it does not make present life or service unimportant.

Philippians 1:21-24; Part 5 Paul discussion

3. It reads the event as a preview of the future kingdom. Matthew calls it a vision, but that word alone does not establish every claim about the participants' state or make the experience unreal. The full narrative must carry the argument.

Matthew 16:28-17:9; Part 5 transfiguration discussion

4. They ask when God will judge and avenge their blood and are told to rest. The teaching reads the scene symbolically. Its concern with justice, faithful witness, and patient trust can be discussed without turning the altar into a literal map.

Revelation 6:9-11

5. The narrator names Samuel, while the teaching also considers deception and says it is uncertain. A responsible guide should not turn either explanation into a settled fact or describe an unverified mechanism of spirits inhabiting mediums as biblical teaching.

1 Samuel 28:11-19; Part 5 closing Endor discussion

6. Saul's distress did not authorize forbidden consultation of the dead. We can seek God, pursue faithful counsel, and acknowledge unanswered questions without experimenting with divination or asking group members to disclose frightening experiences.

1 Samuel 28:6-7; Deuteronomy 18:11; Isaiah 8:19

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.