

Life After Death Part 7: The Resurrection of the Unjust

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 7 examines the resurrection of the unjust and final judgment. The teaching begins with the resurrection of both just and unjust in Acts 24 and argues that the dead are raised to stand before God. Resurrection therefore does not mean that every person receives eternal life.

The lesson distinguishes three Greek terms that some English translations render as hell: Hades, tartaroo, and Gehenna. It connects Hades with Sheol, examines the imprisoned angels of 2 Peter 2:4, and traces Gehenna's imagery to the Valley of Hinnom and biblical judgment language. Its own caution that the perpetual-rubbish-fire story lacks ancient evidence should be retained.

The teaching reads Yeshua's warnings about Gehenna alongside Isaiah's picture of dead bodies, worms, and unquenched fire. It understands these images as complete destruction and treats the second death as permanent, with no further resurrection. It interprets eternal punishment as punishment with an eternal result, rather than endless conscious human life in torment.

The source distinguishes condemned human beings from the devil, beast, and false prophet. Revelation 20:10 speaks of the latter being tormented forever, while verses 11-15 describe judgment and the second death. The teaching therefore distinguishes these outcomes and does not teach that everyone is eventually saved.

Several difficult texts receive further attention. The teaching reads the rising smoke in Revelation 14 as enduring evidence of destruction. It understands 1 Peter 3 as Messiah's message through Noah to people now dead, and 1 Peter 4 as gospel preaching to people who later died. These are attributed interpretations, rather than uncontested statements about the intermediate state.

The final picture is God's defeat of evil and renewed creation. The source also proposes a New Jerusalem refuge patterned after Noah's ark, symbolic seventh- and eighth-day timing, and fiery divine light as the means of renewal. Those mechanisms remain speculative. The practical call is serious repentance, mercy toward others, and confidence in Yeshua's grace, without claiming authority to pronounce any particular person's final fate.

Summary points

- Acts 24:15 promises resurrection of both the just and the unjust.
- The teaching understands the unjust as raised to face judgment.
- Hades, tartaroo, and Gehenna should not be collapsed into one undefined English term.
- The source acknowledges that the perpetual garbage-fire account lacks ancient support.

- Yeshua's graphic language about removing body parts is hyperbole about sin's seriousness.
- The teaching reads unquenchable fire as destruction that cannot be stopped.
- The lake of fire is identified as the second death.
- The source understands condemned humans' punishment as permanent destruction.
- It distinguishes that outcome from the torment described for the devil, beast, and false prophet.
- The new creation is a promise; the proposed ark-like city and cosmic-fire mechanism are interpretations.

Fill in the blank

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

Basic

1. Acts 24:15 says there will be a resurrection of both the just and the _____.
2. The teaching connects the Greek word Hades with the Hebrew word _____.
3. Second Peter 2:4 describes sinful _____ being kept until judgment.
4. Gehenna is connected with the Valley of _____.
5. Isaiah 66:24 describes the bodies of the rebels as _____.
6. Revelation 20:14 identifies the lake of fire as the _____ death.

Challenging

1. The teaching identifies Yeshua's instructions about removing offending body parts as _____, emphasizing the seriousness of sin.
2. Matthew 10:28 warns that God can destroy both soul and _____ in Gehenna.
3. In the teaching's view, eternal punishment means permanent death rather than unending conscious human _____.
4. Revelation 20:10 names the devil, the beast, and the false _____ in its description of endless torment.
5. Revelation 20:15 refers to names written in the book of _____.
6. The teaching reads the preaching in 1 Peter 3:18-20 as occurring through the voice of _____.

Group discussion

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

1. Why does the teaching distinguish resurrection from the gift of eternal life?

2. How does distinguishing Hades, tartaroo, and Gehenna improve our reading?

3. What is the teaching's argument for final human destruction, and which distinction in Revelation must we retain?

4. How can we respond seriously to Yeshua's warnings while rejecting literal self-injury or contempt for others?

5. Which historical and prophetic claims in this lesson need qualification?

6. How can a group discuss final judgment in a way that encourages trust, repentance, and mercy?

Answer key

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

Basic

1. unjust

Acts 24:15

2. Sheol

Part 7 Hell

3. angels

2 Peter 2:4

4. Hinnom

Part 7 Hell; Jeremiah 7:31-32

5. dead

Isaiah 66:24

6. second

Revelation 20:14

Challenging

1. hyperbole

Part 7 discussion of Matthew 18:8-9 and Mark 9:43-48

2. body

Matthew 10:28

3. torment

Part 7 discussion of Matthew 25:46 and Revelation 20:11-15

4. prophet

Revelation 20:10

5. life

Revelation 20:15

6. Noah

Part 7 Some Remaining Difficult Passages

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. Acts speaks of both just and unjust being raised, while Revelation describes judgment and the second death. In the teaching's view, being raised makes judgment possible; it does not guarantee salvation for everyone.

Acts 24:15; Daniel 12:2; Revelation 20:11-15

2. The words occur in different settings: the dead or grave, angels held for judgment, and warnings connected with Gehenna. We should inspect the actual passage before importing a single picture into every English occurrence of hell.

Part 7 Hell; Acts 2:27; 2 Peter 2:4; Matthew 10:28

3. It draws on destruction of body and soul, dead bodies in Isaiah, and the second death. It separately acknowledges the endless torment language about the devil, beast, and false prophet. The guide should accurately state this position without pretending that every interpreter agrees.

Matthew 10:28; Isaiah 66:24; Revelation 20:10-15

4. The source explicitly calls the body-part language hyperbole. Its practical force is to turn decisively from sin, not injure ourselves. Matthew 25 also directs attention to concrete care, while final judgment belongs to God.

Matthew 18:8-9; 25:31-46; Part 7 hyperbole discussion

5. The source acknowledges that the perpetual garbage-fire story lacks ancient evidence. Its New Jerusalem-as-ark, fiery-light mechanism, and seventh- and eighth-day sequence are proposed patterns, not a dated forecast or explicit description supplied by one passage.

Part 7 Gehenna discussion and closing summary; 2 Peter 3:7, 11-13; Revelation 21:1-8

6. State the teaching accurately, allow questions, and focus on faithful response and practical care. Do not demand testimony about grief, speculate about a loved one's fate, or imply that deeds purchase grace. The source's closing hope rests on Yeshua's sacrifice.

Matthew 25:31-46; 2 Peter 3:11-13; Part 7 closing summary on grace through Yeshua

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.