

THE BELIEVER'S INTERMEDIATE BODY



THE TRANSFIGURATION.



LAZARUS CARRIED TO HEAVEN.

Manfred E. Kober, Th.D.

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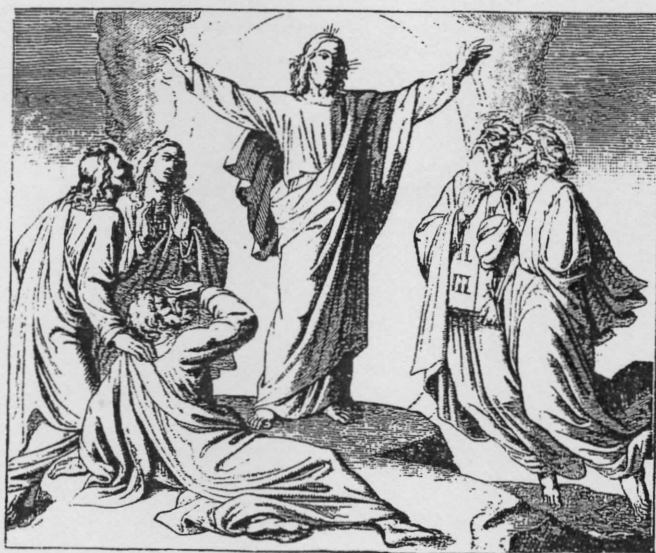
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The Chronology of the Resurrection

1A. The Fact of the Resurrection:

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . .28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

1b. Every individual who was born and died will be resurrected.

2b. The agent of the resurrection is Jesus Christ.

A **resurrection** involves the restitution of the former body which has perished into a new body suited for eternal existence. The resurrection of Lazarus was, in fact, a **resuscitation**.

2A. The Two Types of Resurrection:

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

1b. The first resurrection is the resurrection of life (Rev. 20:5-6).

2b. The second resurrection is the resurrection of damnation.

3A. The Stages of the Resurrections:

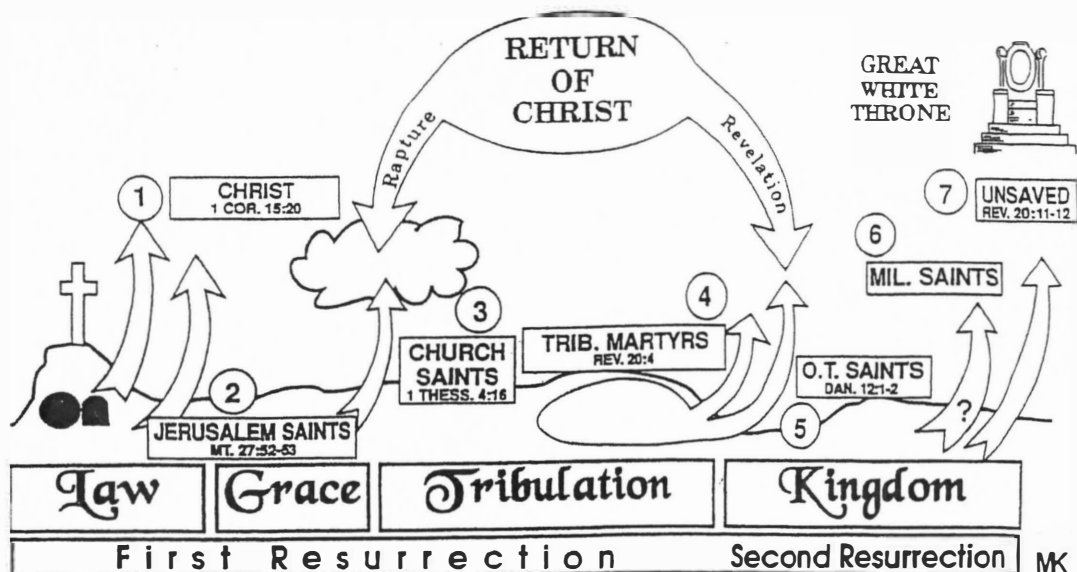
1b. The first resurrection:

- 1c. The resurrection of Jesus Christ—in A.D.32: Luke 24:46; 1 Cor. 15:1-11
- 2c. The Jerusalem saints—at the time of Christ's resurrection: Mt. 27:51-53
- 3c. The Church Age saints—at the Rapture: 1 Thess. 4:16
- 4c. The OT saints—at the Second Advent: Dan. 12:1-2
- 5c. The Tribulation martyrs—at the Second Advent: Rev. 20:4

2b. The second resurrection—at the end of the Millennium: Rev. 20:11-15

The Great White Throne Judgment is a judgment of all the unbelieving dead. It occurs at the end of the Millennium and is based on works in order to show that the punishment is deserved and how severe it should be (Rev. 20:12). Of course, the unsaved people are in this judgment because they rejected Christ as their Savior while they were alive.

The Resurrection unto LIFE and DAMNATION



Preliminary Considerations

The Nature of Man

-2-

- 1A. The Defense of the Inseparable Nature of Man:
Man has a body, soul, spirit, heart, mind, conscience and other immaterial capacities.
- 2A. The Demand for an Intermediate Body:
For man to function properly and to communicate with those around him, he needs a body.
- 3A. The Differences about an Intermediate Body:
 - 1b. Ignoring the issue:
Many theologians make no reference to the condition of an individual in the intermediate state.
 - 2b. The Roman Catholic Church espouses the unbiblical notion that all individuals suffer consciously and physically in purgatory for a period of time.
 - 3b. Many evangelicals either ignore or deny the possibility of an intermediate body.

Typical are Loraine Boettner's comments. He calls the intermediate state a state of imperfection: "This imperfection consists, first of all, in that the spirit is without a body, which for the human species is an abnormal condition. The body, with its organs of sense, is the instrument through which we make contact with the physical world. As long as the disembodied state continues the soul has, so far as we know, no instrument by which it can make contact with the physical world or communicate with the individuals here." (Loraine Boettner, *Immortality*, 1989, 95)

Boettner's view represents the position of most evangelical theologians: "The life of man thus falls not into two stages, as it is so often assumed, but into three. First, is the stage from birth until death, which is life in the present world and in the natural body; second, life between death and the resurrection, in the intermediate state, which is life without the body; and, third, life in the resurrection body, which is the final and eternal state. (*Ibid.*, 96)

Respected Southern Baptist theologian Gregg R. Allison, in an incisive article entitled "Four Theses Concerning Human Embodiment," cogently argues that human existence necessitates embodiment, but then, paradoxically, rejects the idea of a body in the intermediate state. Thus he speaks of "the strangeness of the disembodiment in the intermediate state." He further observes that "Physical death is the temporary separation of people from their body, so the intermediate state is an abnormal condition of disembodiment. At the return of Christ and its corollary event of bodily resurrection, people will be re-embodied and remain so for all eternity" (*The Southern Baptist Journal of Theology* 23.2 [2019], p.157, 173).



The Human Body's Three Stages

The Three Facets of Man's Existence:

This Earthly Life

The Intermediate State

The Eternal State

Earthly, physical
body in this life

Heavenly, physical,
temporary body
for the intermediate state

Resurrected and glorified
old earthly body
for all eternity

Given at
Conception

Given at
Death

Church Age Saints:
At the Rapture

**O.T. Saints and
Tribulation Martyrs:**
At the Second Advent

**The Unsaved of All
the Ages:** (unglorified bodies)
At the Great White Throne

THE STAGES OF THE HUMAN BODY

1. THE FORMATION OF THE BODY

2. THE MATURATION OF THE BODY

3. THE DETERIORATION OF THE BODY

4. THE DIVESTATION OF THE BODY

5. THE DISSOLUTION OF THE BODY

6. THE SUBSTITUTION OF AN INTERMEDIATE BODY

7. THE RESURRECTION OF THE BODY



ZIGGY

MR. ZIGGY... YOUR BODY SEEMS
TO BE REJECTING YOU !!



Manfred E. Kober, Th.D.



Will We Have An Intermediate Body After Death?

INTRODUCTION: What constitutes man's existence between death and the resurrection? Will he be bodiless, an unclothed spirit, or will he exist in a temporary, intermediate body? What is the nature of that body?

1A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM THE CONSTITUTION OF MAN

1b. The unity of man:

Scripture refers to man as having not just a body and mind, conscience, will, etc. Trying to classify all that constitutes man into two or three categories causes too many problems. Man must be thought of as a unit. Lacking any one element the existence is no longer man. Therefore, to exist as man in any environment or state of being, he must have a body whether it be physical, intermediate, or glorified.

2b. The function of man:

Man is composed of material and immaterial. The immaterial gives life to and directs the material. Without the material the immaterial can no longer function. The immaterial gives expression only through the material.

3b. The nature of man:

"We need to remember that the whole nature of man is redeemed and shall be up in glory. Man consists not only of spirit, but also of body and soul. He owns a personality, possesses a will, desires, capacity to love and be loved. . . There must be all the things necessary for a full and complete existence" (N. A. Woychuck, "Life in Heaven," *Bibliotheca Sacra*, October/December 1950).

2A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM SCRIPTURE:

1b. The intimation of the Old Testament concerning the intermediate body

1c. The general teaching:

The Old Testament affirms the conscious form of the intermediate state:
Gen. 37:35; 2 Sam. 12:23; Prov. 1:12, 12:28; Isa. 14:10; Ezek. 32:21;
1 Sam. 28, Eccl. 12:7

2c. The central passage: 1 Samuel 28

1 Sam 28:12, 15, 16, 19, 20. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. . . And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?... Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

-5-



SAUL AND THE WITCH OF ENDOR.

1d. Presuppositions:

- 1e. It was Samuel who appeared, rather than a spirit:
 - The terror of the medium, who expected a spirit to come but instead saw Samuel.
 - Samuel talked directly with Saul.
 - The prophecy of Samuel was fulfilled the next day.
- 2e. Samuel appeared in the intermediate state:
 - The final resurrection had not taken place.
 - He was brought up directly from Sheol: "why hast thou disquieted me to bring me up!"
 - Samuel's physical resurrection will be with the rest of the O.T. saints at the second advent of Christ (Dan. 12:1-2).

2d. Contribution:

- 1e. The body had supernatural characteristics, for the witch said, "I see gods (elohim) ascending out of the earth," referring to Samuel.
- 2e. The body of Samuel was physical, recognizable and therefore had distinguishable similarities to his earthly condition. He was seen as an old man, clothed in accordance with his office of a prophet, features which were easily discernible by Saul.
- 3e. There was extended physical and vocal contact sustained between Saul and Samuel.
- 4e. According to 1 Samuel 28, the person in the intermediate state possesses a visible, physical (type) body, which makes possible physical, visual and vocal contact.

Saul bei der Wahrsagerin zu Endor.



I. Samuelis. Kap. 29, Vers 7—18.

2b. The New Testament revelation concerning the intermediate body:

The issue on the Sermon on the Mount, Matthew 5-7, as well as Matthew 17 on the transfiguration, centers on the future kingdom period and not on the intermediate state. On the other hand, the passage in Mark 12, dealing with the question of marriage in heaven, clearly concerns the post-resurrection state. Several passages offer insight into the intermediate state; the clearest one is Luke 16:19-31 which offers concise teaching both on the intermediate body and its relationship to the intermediate state.

1c. The account of the rich man and Lazarus: Luke 16:19-31

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



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1d. Presuppositions:

- 1e. Christ's parables have correspondence to historic events, factual reality and real persons.
- 2e. Sound doctrine can be illustrated by parabolic truth.
- 3e. Dives (the rich man) and Lazarus were real persons who died, and the picture painted by Christ is that of the intermediate state and the intermediate body.

2d. Support for the historicity of the incident:

The account of Dives and Lazarus appears to be of historical nature:

- 1e. It is never called a parable.
- 2e. It starts with certainty, "tis."
- 3e. It names one of the characters, "Lazarus."
- 4e. Christ referred to a historical person, "Abraham," in his conversation with Dives.
- 5e. The early church favored this view.
- 6e. The account possesses definite characters, "five brothers."
- 7e. The vividness of the account supports this.

3d. Contribution:

- 1e. There is life both for the lost and saved beyond the grave.
- 2e. This after-life is lived in a conscious state as seen in the expression of the rich man.
- 3e. There is an eternal separation of the lost and saved.
- 4e. The intermediate body is vividly set forth for both saved and unsaved (Lazarus' possession of a finger implies that he also has an arm, a torso and a body. Dives' tongue implies that he has a mouth, a head and a body).

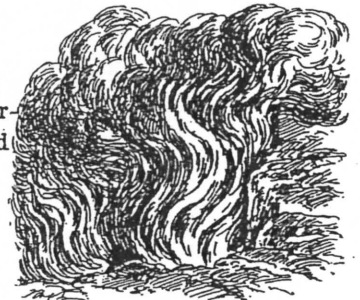
And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may



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- 5e. The lost will carry with them memories of their earthly experience.
- 6e. Between death and resurrection men see, feel, talk and remember (Lazarus, as an O.T. saint, will be resurrected at the second advent. Dives, as an unbeliever, will be resurrected with all the unbelievers of all the ages at the Great White Throne Judgment [Rev. 20]).

Das Gleichnis von dem reichen Manne und dem armen Lazarus.



4d. Conclusion:

The account of Luke 16 is the first conclusive argument in the progress of revelation from our Lord's lips regarding the existence of the nature of the intermediate body and the intermediate state. This body admits of a physical recognizable form which partakes of sight, feeling, speech and memory. This verifies the intimations of prior references such as Samuel conversing with King Saul.

3c. The appearance of Moses and Elijah on the Mount of Transfiguration:
Luke 9:27-36 (Mt. 17:1-8; Mk 9:2-8)



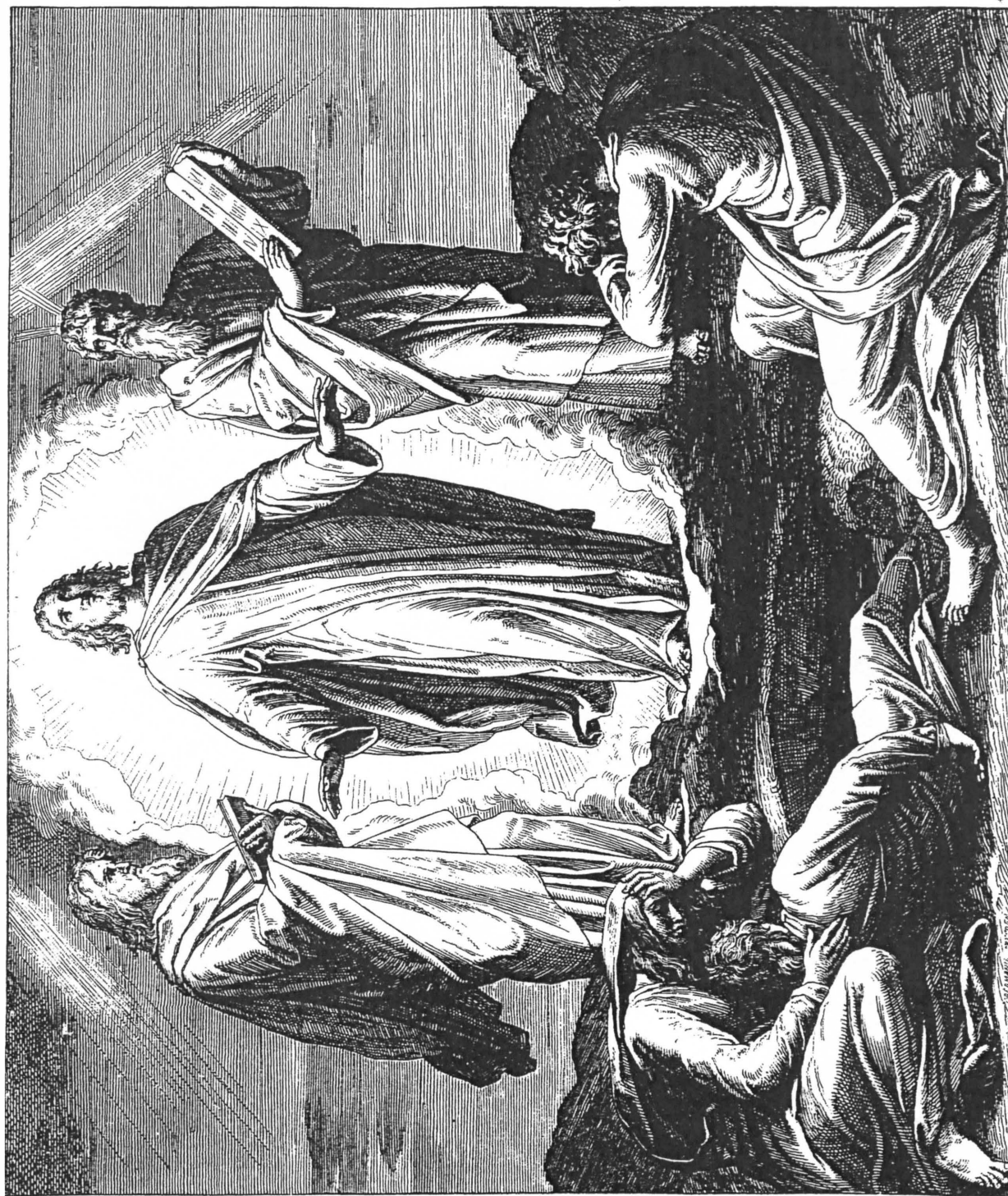
THE TRANSFIGURATION.

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

1d. Moses represented the Law, Elijah the prophets. They conversed with Jesus concerning His "Exodus," Luke 9:31. The Exodus is not just a reference to His death, burial and resurrection, but also to His ascension to heaven.

2d. The physical nature of Moses and Elijah:

Peter, James and John probably intuitively recognized the two individuals who made a sudden and startling appearance from the intermediate state. The fact that Peter suggested tabernacles be built indicates his perception of them being physical beings, in need of shelter. Mt. Hermon, where the transfiguration took place, has an elevation of 9,000 feet. Even if they were on a lower spur of the



mountain, the temperatures would still be inclement. Peter attempted to prolong the marvelous experience of witnessing this exchange between Christ and these two Old Testament saints. He gave no thought for his own comfort but was interested only in giving a safe and protected environment to those who came to encourage Christ concerning the suffering and ascension which lay ahead.

4c. The teaching of 2 Corinthians 5:1-6:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

1d. Presuppositions:

- 1e. The passage is to be interpreted normally.
- 2e. The body spoken of is the intermediate body.

2d. Support:

- 1e. This view has ancient as well as modern supporters—Ephraem, Herveius, Aquinas, Hodge, Stanley, Tasker, Pinter.
- 2e. This passage fits the scheme of the progress of revelation.
- 3e. The force of the passage indicates this “we know. . .we have. . .”
- 4e. The account accepts Paul’s earnest groanings and desires as genuine and attainable because God has provided an intermediate body that **“we shall not be found naked.”**
- 5e. It is more consistent in its anthropology: there is a body for now, a body for the future, and a body for the intermediate state.
- 6e. Arguments made by some that this is the resurrection body, rather than the intermediate body, do not nullify the existence of and reference to an intermediate body in Scripture. The passage asserts that this body is prepared by God, it is from heaven, and has existed from past eternity.
- 7e. Even the opponents of the intermediate body acknowledge that the language argues for a body after death, (e.g. Plummer).
- 8e. Lewis Sperry Chafer remarks:
“The thought here expressed is that the redeemed do not desire a disembodied state, which state is inevitable if there be no intermediate body. The body described in this passage is said to be ‘from heaven,’ rather than from the grave. Being of heavenly origins, it belongs to those realities which are eternal.



That it belongs to things eternal does not require that it be employed forever. Certainly, the final body of glory is secured only at the coming of Christ. And, as certainly, the body of 2 Corinthians 5:1-8 is provided that there may be no moment of disembodiment. These two facts seem to compel the conclusion that there is an intermediate body." (*Systematic Theology Vol. II*, p. 156)

5c. The dead saints in heaven in Revelation 6:9-11:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.



- 1d. Presuppositions:
This is not the Church in heaven, but the intermediate state for Tribulation saints.
- 2d. Support:
Many premillennial, pretribulational, dispensational commentators agree on this view.
- 3d. Conclusions:
The intermediate body is in a visible, bodily form in which the souls of the redeemed vocalize prayer and praise, remember their martyrdom, and occupy space. The fact that they wear white robes indicates the physical nature of their bodies.

Support for the Believer's Intermediate Body

-14-

The Case of Samuel	1. Samuel 28	Samuel appears to Saul in a physical, recognizable body
The Situation of Dives	Luke 16:19-31	The rich man in hell suffered physical pain, arguing for a body
The Condition of Lazarus	Luke 16:19-31	Lazarus in Paradise, long before his resurrection, has a body
Moses and Elijah at the Transfiguration	Lk. 19:27-36	They appeared as recognizable, physical beings, in need of shelter
Paul's Prayer for a Body	2. Cor. 5:1-6	Paul desired a body after death rather than a disembodied state
The Tribulation Martyrs in Heaven	Rev. 6:9-11	The saints' wearing of white robes argues for a physical body

