

## Between Death and Resurrection

Death is the separation of the material from the immaterial (James 2:26).

### We Want You Over There

Words: M. Bass  
 Music: Scottish Air  
 Arranged: Kristin Campbell  
 Stephanie Coffey —vocal  
 Christy Jones —vocal  
 Terry Pettit —vocal  
 Misha Frazier —penny whistle  
 Rufus Campbell —bagpipe  
 Joel Albright —cello, bass  
 Aaron Coffey —guitar  
 Bridgette Smisor —harp  
 Kristin Campbell —keyboard

We're going home to glory soon,  
 To see the city bright;  
 To walk the golden streets of heav'n  
 And bask in God's own light.  
 But some of you are out of Christ  
 And held by many a snare;  
 We cannot leave you lost and lone,  
 We want you over there.

The pearly gates are open wide,  
 And we shall enter in,  
 To know thenceforth no tear or sigh,  
 No sorrow and no sin;  
 O come with us, and come at once,  
 That land is bright and fair;  
 We cannot leave you lost and lone,  
 We want you over there.

We come to tell the story true  
 Of love so rich and free!  
 A crucified and risen Lord  
 Has grace for you and me;

O listen to the words of love  
 His messengers declare:  
 We cannot leave you lost and lone,  
 We want you over there.

We once were burdened sore with sin,  
 And dark were we and sad;  
 But Christ has washed us in His blood,  
 And he has made us glad;  
 Fly to His wounds, ye guilty ones,  
 His love and mercy share;  
 We cannot leave you lost and lone,  
 We want you over there.

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*Kristin, thank you for your tireless work to do the job completely right for His glory!*

*Finally, thank you, Stephen, for putting your heart into this recording. Most of all, thank you, Terry, for loving Christ, your family, and your husband.*

Thanks!  
 Steve Pettit

At death, the body is disposed of usually by placing it in a grave. But the \_\_\_\_\_ facet of a person continues to exist for all eternity.

### Question

What is the state of the immaterial between physical death and bodily resurrection?

<b>Unredeemed Person in OT Times</b>	His soul, spirit, or immaterial nature went to Sheol <sup>7585</sup> to wait for the resurrection of the body at the end of the Millennium.
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	Used 65 times in the OT, Sheol <sup>7585</sup> often means the grave, where the body is placed at death. It can also refer to the place of _____ spirits, of both the righteous (Gen. 37:35) and the wicked (Prov. 9:18). This is the place of darkness where the unredeemed dead are confined until death <sup>2288</sup> (which claims the body) and Hades <sup>86</sup> (the Greek equivalent of Sheol which claims the soul) give up their dead at the Great White Throne (Rev. 20:13).
<b>Unredeemed Person in NT Times</b>	The body goes to the grave, and the spirit goes to Hades <sup>86</sup> to wait for the resurrection of the body at the close of the Millennium (Luke 16:23). Hades stands in contrast to heaven (Matt. 11:23; Luke 10:15), a fiery place where there is weeping and gnashing of teeth (Matt. 13:40-42), a place of eternal torment (Mark 9:43-48), and a place of outer _____ where there is no light at all (Matt. 22:13).
<b>Redeemed Person in OT Times</b>	The question debated is where does the soul of the OT saint go at the time of death? Was he taken immediately into the presence of the Lord, or did he go to the saved compartment of sheol/hades from where he was taken into heaven when Christ descended into Hades between His death and resurrection? Eph. 4:9 is cited in favor of the second view. However, this verse could instead mean that Christ descended (at His Incarnation) into the lower parts (of the universe), namely the earth. Ryrie believes that the OT saint at his death went immediately into the _____ of the Lord. The repentant thief was promised he would be in paradise the day of his death (Luke 23:43), and paradise was the presence of the Lord (2 Cor. 12:4). At Christ's transfiguration Moses and Elijah appeared in His presence talking with Him. Are we to understand then that the transfiguration of Christ took place in paradise-hades? Are we then to understand that Elijah was taken at his translation to sheol/hades and not to heaven? I think not; rather, the OT saint went immediately to heaven to wait for the resurrection of his body at the second coming of Christ.
<b>Redeemed Person in NT Times</b>	1 Thessalonians 4:13-18 contains some details regarding what happens at death, on which I base my belief in the rapture.  13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

## Between Death and Resurrection

14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.

16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

18 Therefore comfort one another with these words.

The term \_\_\_\_\_ means “catching up of believers”. At this event which occurs just before to the Tribulation, the Lord will come in the air: 1) resurrecting the dead in Christ, and 2) rapturing living believers. One of the most comforting things listed in my Bible study note is that there will be a reunion with those who have died. At that reunion, I will see my loved ones who preceded me in death, once again.

I also find comfort knowing that “God will bring with Him those who have fallen asleep in Jesus”. The body (not the soul) of the believer who dies is said to sleep during the time between death and resurrection. Per Philippians 1:23, death brings the Christian immediately into the presence of Christ. There is neither soul sleep nor purgatory.

While there is much wrong in this world that frequently causes me to be discouraged, I am encouraged when I read the Bible.

- No one takes any delight in the eternal punishment of the wicked. That doctrine should serve to \_\_\_\_\_ even more to persuade people to come to Christ to receive eternal life.

### References

<sup>1</sup> *Basic Theology*, by Charles C. Ryrie, Victor Books, pp. 518-520.

### Strong's Concordance

<sup>86</sup> **hadēs** • properly *unseen*, i.e. “Hades” or the place (state) of departed souls:– grave, hell.

<sup>2288</sup> **thanatōs** • (prop. an adj. used as a noun) *death* (lit. or fig.):– × *deadly*, (be ...) death.

<sup>7585</sup> **sh<sup>e</sup>,ōwl** • *hades* or the world of the dead (as if a subterranean *retreat*), including its accessories and inmates:– grave, hell, pit.

### Word Bank

compel  
darkness  
departed  
immaterial  
presence  
rapture

### **Read Through the Bible Program**

Day 365 – Rev. 19-22 • Revelation 19 details the second coming of Christ, during the war of Armageddon. The beast (AntiChrist) and the false prophet are the first ones cast into the lake of fire. Revelation 20 details the Millennium, during which Satan is sealed in the abyss. The first resurrection occurs and includes all the righteous, who will reign with Christ for the thousand years that Satan is bound.

At the end of the Millennium, Satan is released from the abyss to make one final attempt to overthrow Christ, but only for a time before he himself is cast into the lake of fire. The judgment of the unbelieving dead is detailed in Rev. 20:11-15, where anyone whose name was not found written in the book of life is thrown into the lake of fire.

Revelation 21:9-22:5 details the New Jerusalem - the dwelling place of all believers. During the Millennium it will apparently be suspended over the earth.

### Question

What happens to those who are cast into the lake of fire, per Rev. 20:10?

### Answer