

THE INTERMEDIATE STATE

A. Definition and explanation of the intermediate state

1. Defined: The intermediate state is the time between the physical death and the resurrection of an individual.
2. Physical death is the separation of the human soul and spirit from the body
 - a. James 2:26 – The body without the _____ is dead.
 - b. Luke 8:55 – When Jesus raised the little girl from the dead, it is said that her _____ returned.
 - c. Genesis 35:18 – The KJV, NAS and NKJV translate this verse literally. The NKJV reads: “And so it was, as her soul was departing (for she died), that she called his name Benoni but his father called him Benjamin.”
When a person dies their soul is said to be _____.
 - d. 1 Kings 17:21, 22 – The KJV and NKJV translate this verse literally. The NKJV reads: “...He...said, ‘O LORD my God, I pray, let this child’s soul come back to him.’ Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.”
It clearly states that the dead child’s _____ came back to him and he revived.
3. Matthew 10:28 – When the body dies the _____ does not die.

B. Death of a saved person

1. 2 Corinthians 5:8, 9
 - a. 5:8 - When the saved person dies, he is _____
from the body and present or at home _____ the Lord.
 - b. 5:9 – For this reason our goal should be to _____
God.
2. Philippians 1:21-25
 - a. 1:21 – If we live our focus is to be _____ and if we die
we _____.
 - b. 1:22 – When God lets us live this means an opportunity – multiple choice:
 - (1) to do what we want
 - (2) to enjoy life and think about the Lord after we die
 - (3) to produce fruitful labor for the Lord
 - (4) to think about dying
 - c. 1:23 – When we die we _____ to be with Christ which is
far _____.
 - d. 1:24 – God does not want us to desire death necessarily because:
 - (1) we have a lot of living to do
 - (2) it is wrong to do so.
 - (3) we need to suffer more
 - (4) there is a need to serve other believers

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- e. 1:25 – God wants us to live so that we help other believers to have _____ (=growth) and _____ in their faith.

3. Revelation 6:9-11 – The state of the saved soul. Put a “C” by those words or phrases that correctly describe the state of the saved soul and put an “E” by those words or phrases that are in error in describing the state of the saved soul

Put “c” or “e”	Words or phrases used to describe the saved soul	Put “c” or “e”	Words or phrases used to describe the saved soul
	Conscious		Has memory
	Has no memory		Has no sense of time
	Does not praise God		In a state of sleep
	Has sense of time		Unconscious
	In a state of rest		Praises God

4. Luke 16:23-25, 29-31: More information on the saved person’s soul
- a. Abraham and Lazarus were recognizable to other dead people.
Circle: correct or error
 - b. The saved as represented by Abraham are aware of the lives of only the saved but not the lost. Circle: correct or error
 - c. The saved are not aware of the torment of the lost. Circle: correct or error
 - d. The saved see things from God’s viewpoint. Circle: correct or error
5. John 8:56 – The saved who are dead are aware of – multiple choice:
- a. events in God’s plan as they occur
 - b. experience joy
 - c. both a and b.
6. Luke 9:30-33 – The saved dead as represented by Moses are – multiple choice:
- a. not recognizable
 - b. recognizable
 - c. not able to communicate
 - d. able to communicate
 - e. both a and c
 - f. both b and d

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C. Death of a lost person

Note: Hades in the New Testament and Sheol in the Old Testament are translated in some versions by the words “hell” and “grave.” Hades is clearly the place where the souls of the lost are punished between death and the resurrection.

1. Matthew 10:28 – What is cast into hell (Greek word “Gehenna”)? – multiple choice:

- a. the soul
- b. the body
- c. both soul and body
- d. neither the soul and body

2. Revelation 20:14, 15 – Hades (“hell” in the KJV), the place where the souls of the lost are, is cast into the _____ of _____ which is the same as “Gehenna” or hell.

Note: It is very clear that Hades and Hell are to be distinguished from one another. Hades is the place where the souls of the lost are between death and the resurrection while Hell is the place where the resurrected body of the lost person along with his soul are cast after the last judgment in Revelation 20:11-15.

3. Luke 16:19-31 - The state of the unsaved soul.

- a. Put a “c” by those words or phrases that correctly describe the state of the saved or unsaved soul and put an “e” by those words or phrases that are in error in describing the state of the saved or unsaved soul:

Put “c” or “e”	Scripture Reference	Words or phrases used to describe the unsaved soul	Put “c” or “e”	Scripture Reference	Words or phrases used to describe the saved soul
	16:23, 24	Torment		16:23, 24	No torment
	16:23, 24	No thirst		16:23, 24	Thirst
	16:23, 24	No capacity to communicate		16:23, 24	Capacity to communicate
	16:23, 24	Unable to express agony		16:23, 24	Able to express agony
	16:26	Able to go where the saved are		16:26	Unable to go where the unsaved are
	16:27, 28	Has memory		16:27, 28	Has no memory
	16:27-31	Agrees with God’s viewpoint		16:27-31	Does not agree with God’s viewpoint

- b. Hades – multiple choice: (1) is a state of mind not a place (2) is a place (3) it does not say if it’s a place or state of mind

c. 16:27-31 – This passage obviously describes events between death and the final resurrection and judgment because the man in Hades has five _____ still living on earth who need to be warned.

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D. Hades and Sheol prior to Christ's ascension

1. Psalms 16:10 states in the NAS version: "For you will not abandon my soul to Sheol; neither will you allow your Holy One to undergo decay."

Acts 2:27 states in the NAS version: "Because you will not abandon my soul to Hades, nor allow Your Holy One to undergo decay."

Using the NAS version to answer this question, we see that the following words are interchangeable? – multiple choice:

- a. hell and grave
- b. sheol and hell
- c. hades and hell
- d. hades and sheol

Note: Many other translations omit the word "soul" in these verses. Still others use the word "grave" or "hell" for either "sheol" or for "hades." Because of that the NAS or NKJV should be used for this particular comparison because other translations have total or partial shortcomings.

2. Genesis 37:34, 35 – The Old Testament believer named _____ stated he would go down to Sheol (incorrectly translated "grave" by many translations) mourning for his son.

3. Acts 2:31 states in the NKJV: "He foreseeing this spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption"

When Jesus Christ was raised from the dead His _____ was not left in _____.

4. Ephesians 4:9 – Jesus descended into the lower regions or parts of the _____.

5. Matthew 12:40 – Jesus stated that He would be three days and three nights in the _____ of the earth.

6. Luke 23:43 – When Jesus was dying on the cross, he promised the repentant thief that they would be together in a place called _____.

7. Luke 23:43 – Jesus told the repentant thief that they would be together – multiple choice:

- a. three days later
- b. this same day that they were suffering and dying
- c. only when Jesus returned to the earth
- d. only when Jesus ascended to heaven 43 days later.

8. Based on Genesis 37:35 and your answer to question 2, where would paradise have been located ? Answer: in a place called _____.

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9. John 19:30 - How do we know that Jesus did not suffer in Hades/Sheol?
- a. We don't because His work was not finished on the cross
 - b. His soul did not go there
 - c. cp. Colossians 1:20; 2:14 - His work was declared to be finished on the cross

10. Deuteronomy 32:22a – NAS: “For a fire is kindled in My anger, and burns to the lowest part of Sheol.” (literally “the lowest Sheol”).

Psalm 86:13 – NAS - For Your lovingkindness toward me is great, and You have delivered my soul from the depths of Sheol.” (literally “the lowest Sheol”).

In Psalm 86:13 David praised God for delivering his soul from – multiple choice:

- a. Sheol
- b. the lowest Sheol
- c. physical danger
- d. fear

Note: If there is a lowest Sheol, it would follow that there are other levels. Jacob was going to Sheol/Hades according to Genesis 37:35 and we know that Jacob was a saved man according to Matthew 8:11. David was elated that He was delivered or saved from the lowest Sheol. Jesus' soul was not left in Hades according to Acts 2:31. According to the rabbinical understanding of Jesus' day, Sheol/Hades was divided into a torment section and a paradise section with a great gulf between them. Jesus' account of Lazarus and the rich man in Luke 16:19-31 is in harmony with this understanding.

11. 2 Corinthians 12:2-4 – By this time well after Jesus had ascended into heaven, paradise is clearly located in – multiple choice:

- a. in heaven
- b. in the heart of the earth
- c. in Hades
- d. some unknown place

12. Ephesians 4:8, 9 – NAS – “Therefore it says, ‘When He ascended on high, He led captive, a host of captives, and He gave gifts to men.’ (Now this expression, ‘He ascended,’ what does it mean except that He also had descended into the lower parts of the earth).”

When Jesus ascended – multiple choice:

- a. He ascended by Himself.
- b. He led a host of captives.
- c. He followed a host of captives.

Note: Many believe that when Jesus ascended that He led the souls/spirits of Old Testament believers out of the paradise section of Sheol/Hades and transferred them along with paradise to heaven. In any case whenever a believer dies He goes to be with Christ (Philippians 1:23; 2 Corinthians 5:8).

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E. The intermediate state and the resurrection at Christ's return

1. John 14:1-3 – This emphasizes - Multiple choice:

- a. We go to be with Christ
- b. Christ comes for us so we can be where He is.
- c. Christ comes to us so that He can be where we are.

Note: This passage has been abused multiple times by Bible-believing pastors, many who should know better. This does not refer to the death of the believer but rather to the second coming of Christ at the rapture.

2. 1 Thessalonians 4:16-18 – Put the following events in their proper order by numbering them 1, 2, 3 etc.:

- _____ a. We who are alive in Christ when He returns are caught up with the dead in Christ who have been raised.
- _____ b. The dead in Christ will rise first
- _____ c. Both those who are alive in Christ and the dead in Christ will meet the Lord Jesus in the air.
- _____ d. The Lord Jesus Himself will descend with a shout.

3. 1 Thessalonians 4:16-18 – We are to use these words regarding Jesus' second coming to _____ one another.

4. Philippians 1:23; 2 Timothy 4:6 – These descriptions of the death of the believer emphasize – multiple choice:

- a. Christ coming for us when we die
- b. Our departure to be with Christ when we die
- c. our ceasing to exist
- d. our drifting into eternity

Note: Luke 9:31 and 2 Peter 1:15 both use the word "departure" to speak of the death of Jesus and Peter respectively. The use of the word "decease" by the KJV and the NKJV is an unfortunate error in translation. It is the Greek word "exodus" which is translated "departing" in Hebrews 11:22 and refers there to the children of Israel leaving Egypt.

5. Luke 16:22 – The soul/spirit of the saved person is taken to the presence of other believers and obviously the Lord by the _____.

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6. Some have taught that the death of the believer is the time of Christ's return. Notice how these passages show that this cannot be the case.

- a. John 21:18-23 – Jesus told Peter he would _____ before Jesus returned and that it was none of Peter's concern if John remained or lived until Jesus _____.
- b. 1 Thessalonians 4:16-17 – When Jesus returns some believers will be _____ and will be raised first while other believers who are _____ and remain will be caught up with them to meet the Lord in the air.
- c. 1 Corinthians 15:51-53 – It is clear all believers will not _____, i.e. die, but both living and dead will be _____ when the trumpet sounds at Christ's return.

F. The intermediate body

1. The concept is that the saved and the unsaved between death and the resurrection have an intermediate body.

2. The saved:

- a. 1 Samuel 28:12-15 – When Samuel came back from the dead, he appeared as an old _____ covered with or wearing a _____.
- b. Jude 1:9 – When Moses died the archangel _____ and the _____ disputed about the _____ of Moses so _____ (Deuteronomy 34:5, 6) ended up burying Moses' body in the land of Moab.
- c. Matthew 17:3, 4 – When Moses appeared many years after his death on the mount of transfiguration he was clearly – multiple choice:
 - (1) identifiable and visible to Peter
 - (2) not identifiable and not visible to Peter
 - (3) identifiable and not visible to Peter
 - (4) not identifiable but visible to Peter
- d. 2 Corinthians 5:1-6 – If our earthly tent or body is destroyed we have a body or house that is _____ in the heaven and will not be found _____.
- e. Revelation 6:9-11 – The souls of those believers who have been killed were given a _____ to wear which suggest they have some form of body.
- f. Luke 16:22-25 – The rich man saw – multiple choice:
 - (1) a visible form but no finger
 - (2) an invisible form and no visible finger
 - (3) an invisible form and a visible finger
 - (4) a visible form and a visible finger

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3. Luke 16:22-25 – This is the only passage that suggests an intermediate body for the unsaved between death and resurrection. The idea that this lost rich man had an intermediate body is suggested by the fact that he lifted up his _____ and saw Lazarus at Abraham's side and wanted some water to cool his _____.

G. Does 1 Peter 3:18-20 teach a second chance for the lost after death

1. Hebrews 9:27 – The sequence is – multiple choice:

- a. death and then judgment
- b. death, a second chance and then judgment
- c. death and no judgment

2. Luke 16:19-31 – In 16:26 Jesus indicated – multiple choice:

- a. There is a second chance after death to be saved
- b. There is no second chance after death to be saved.

3. Use the new American Standard translation of 1 Peter 3:18-20 as it best translates this passage. NAS – “For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is eight persons, were brought safely through the water.”

- a. Hebrews 1:14 - Who are the spirits? _____
- b. Genesis 6:1-4 – The sin of these angels (called sons of God here and in Job 1:6; 2:1; 38:4, 7) was to take _____ of the daughters of men and had _____ by them.
- c. 2 Peter 2:4 – These angels who sinned in this way were sent or cast into _____ (Greek “tartaros” used only here in the New Testament) to be reserved for _____.
- d. Jude 1:6, 7
 - (1) These angels _____ their own home or abode and are kept in _____ bonds or chains in darkness for the _____ of the great day.
 - (2) Their sin was similar or just as the sin of immorality committed by the people of the cities of _____ and _____.

Note: The first view presented above is that Christ in His human spirit went to Hades and preached an announcement of doom to the spirits in prison in tartaros. These spirits were the angels who married and had children with women during the time of Noah. A second view is that Christ preached by the Holy Spirit through Noah to the people in that day whose human spirits are now in prison. Still a third view is that Christ went in His human spirit between His death and resurrection and announced His victory on the cross to the lost in Hades while He emptied the paradise section of Hades (Ephesians 4:8, 9). In none of these views is there any hint of a second chance for the lost.

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H. Scriptures used to deny the consciousness of the dead

1. Ecclesiastes 9:4-6; Job 14:21

- a. cp. Proverbs 12:10 – How is the Hebrew word for “know” in Ecclesiastes 9:5 and Job 14:21 translated in this verse: A righteous man _____ the life or needs of his beast or animal.
- b. cp. Psalm 9:10 - How is the Hebrew word for “know” in Ecclesiastes 9:5 and Job 14:21 translated in this verse: Those who _____ the name of the LORD will put their trust in Him.
- c. Having looked at these two references using the same Hebrew word for “know” as Ecclesiastes 9:5 and Job 14:21 , the word obviously means – multiple choice:
 - (1) to know in the sense of having conscious knowledge of something.
 - (2) to know in the sense of physically knowing someone or something.
 - (3) to know in the sense of being concerned about something or someone.

2. Job 14:21 regarding the word “perceive” or “see” How is the Hebrew word for “perceive” or “see” in Job 14:21 translated in these verses:

translated in this verse:

- a. Psalm 28:5 –They _____ the works of the LORD.
- b. Psalm 94:7 – The God of Jacob _____.
Note: The NKJV translates this “does not understand” but the translation note in many editions notes that it should be “does not pay attention to”
- c. Proverbs 14:15 – The prudent _____ his steps.
- d. Proverbs 29:7 – The wicked _____.
- e. The Hebrew word for “perceive” in Job 14:21 obviously means – multiple choice:
 - (1) conscious knowledge of something
 - (2) pay attention to or concern about something
 - (3) hate for something
 - (4) lack of any mental activity in regard to something

3. Ecclesiastes 9:10 – The NKJV translates this verse: “Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave (literally “sheol”) where you are going.” How is the Hebrew word “knowledge” in this verse translated in 1 Kings 7:14? He was filled with wisdom and understanding and _____.

Note: The Hebrew word for “knowledge” is found in the NIV, KJV, and NKJV but not the NAS. This is saying that in Sheol during Old Testament times, there was no need for skill for anyone in Sheol whether a saved person like Jacob (Genesis 37:35) or a lost person like the rich man in Luke 16:19-31. This certainly does not say that these people were not conscious.

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4. Isaiah 38:18, 19; Psalm 6:4, 5

Note the word translated “grave” by some translations in these passages is the Hebrew word “sheol.” The normal Hebrew word for “grave” is “queber.”

According to these verses, what is not in Sheol? – multiple choice:

- a. conscious people
- b. people who give thanksgiving or praise to God
- c. people who love God
- d. people who know each other

Note: After Christ’s ascension, the souls of the saved give praise to God (Revelation 6:9-11). Another thought is that these verses are simply saying that the people in Sheol simply do not render their thanksgiving and praise among the living on earth (see Isaiah 38:10, 11).

5. Psalm 30:9 – The pit refers to – multiple choice:

- a. the grave because of the mention of the dust which refers to the body (Genesis 3:19).
- b. Sheol
- c. the final Hell or lake of fire

Note: Once our body is dead in the ground, it will not render praise to God.

6. Psalm 88:10-12 – NAS – “Will you perform wonders for the dead? Will the departed spirits rise and praise you. Selah. Will your lovingkindness be declared in the grave, your faithfulness in Abaddon? Will your wonders be made known in the darkness? And your righteousness in the land of forgetfulness?”

At the time these words were penned God did not enable the departed spirits in Sheol to offer Him _____. Obviously in the grave where the body is, there is no conscious activity and therefore no declaring of God’s _____ and _____. In the darkness of the grave there is nothing to be made _____.

Note: The word “Abaddon” is the Hebrew word for “destruction” and refers to the grave. “The land of forgetfulness” is better translated as the “land of the forgotten” as translated by the TEV. The dead do not forget (Revelation 6:9-11), but they are soon forgotten (Psalm 31:12; Ecclesiastes 9:5).

7. Psalm 115:17 – The dead do not _____ the Lord.

Note; The dead whether the body in the grave or the soul/spirit in sheol do not praise God. Keep in mind that this lack of praise by the soul/spirit was only true until Christ moved the paradise section of Sheol to heaven when He ascended. Review section D.