



**The Interim Body & the Rapture: Thieme & LaHaye v. Sheikh Al-Bedair; Indwelling of the Holy Spirit & of Christ: *Enoikeō* in both Rom 8:11 & 2 Cor 6:16**

31. The resurrection of believers' bodies is yet future as is evident from the tense of the verb *ζῴοποιεῖ*:
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|-------------|--|
| future:     | Predictive: predicts an event which is expected to occur in future time.     |
| active:     | The Holy Spirit produces the action of giving life to the resurrection body. |
| indicative: | Declarative: a statement of future historical reality.                       |
32. Those who experience physical death prior to the Rapture are transferred to heaven in an interim body that is assigned to their soul and human spirit. This is brought out by Paul in:

**2 Corinthians 5:8 -** We prefer to be absent from the body, and at home face to face with the Lord.

33. The phrase "... at home face to face with the Lord" is made up of the following elements. First is the aorist active infinitive of *ἐνδημέω*, *endēmeō* which means "to be at home." This is a reference to the eternal state in the throne room of heaven.
34. The location is confirmed next by the preposition *πρός*, *pros* plus the accusative of harmonious relationship of the direct object *Κύριος*, *Kurios*—Lord—which together are translated "face to face with the Lord."
35. This verse confirms that at physical death our souls and human spirits are immediately transferred to interim bodies in heaven while our mortal bodies await the resurrection.
36. This truth is the subject of Paul's conditional sentence in Romans 8:11. The apodosis presents the obvious conclusion based on the reality of the protasis and can be expressed in a paraphrase of the verse:

**Romans 8:11 -** Now if the Holy Spirit, who resurrected Jesus, dwells in you, and He does, then the Holy Spirit who resurrected Christ Jesus will also give eternal life to your mortal bodies through the agency of the indwelling of the Holy Spirit in you.

37. Our souls possess eternal life at the moment of salvation. Our mortal bodies do not and must await the resurrection to receive it. This phenomenon is addressed by:

**Thieme, R. B., Jr. *The Integrity of God*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1998), 111:**

Two requirements must be met if we are to have an eternal relationship with God. First, we must have His righteousness; and second, we must have His life. Both are imputed to the believer at salvation. Thus, ever since the moment of faith in Christ, we have possessed two kinds of life. And again, the fact that we are alive right now, as believers in the Lord Jesus Christ, is a guarantee that we will live with God in heaven, because even now we have His eternal life. That is why, when God sees fit to call us home, it is as simple a matter as being "absent from the body, face to face with the Lord" (2 Corinthians 5:8). Actually, although we possess eternal life, we are not using it now. Eternal life is what will give us the capacity to receive and appreciate the blessings of eternity. Eternal life is emphasized in eternity; human life, on earth.



God's life in us not only implies that we will live with Him forever, but it also guarantees that we will receive a resurrection body—minus the sin nature, minus human good and evil—when the royal family is completed at the Rapture of the Church. This is ultimate sanctification, the eternal status possessed alike by all members of the royal family of God, regardless of spiritual status on earth.

38. It is at the Rapture that the apodosis of Romans 8:11 is fulfilled. The Holy Spirit who raised Jesus from the dead will also give life to our mortal bodies.
39. This is prophetic of the resurrection of the Church at the Rapture and it will be accomplished by the same power that the Holy Spirit used to resurrect Christ.
40. The eternal life that is possessed by the believer's soul and spirit will be imputed to his resurrection body at the Rapture.

**LaHaye, Tim. "The Rapture and American Foreign Policy." *Pre-Trib Perspectives*, Oct. 2005, 1-2:**

The ABC TV producer who had scheduled me for an interview had promised the topics would not be politically controversial, and she quickly got to her key questions. "Why is the rapture so popular among evangelicals? Does this popularity have any influence on American foreign policy?"

The truth is, our time honored teaching of the pre-trib rapture that goes back to our Lord Himself in John 14:1-3 and the Apostle Paul's teaching in the first century, plus Ephraim the Syrian's written sermon that was discovered recently dating back to the fourth century, has absolutely nothing to do with American foreign policy!

Actually, that is a rather ridiculous idea for many reasons, one of which is that we have no idea whether our Lord will come to rapture His church in this decade, the next, or even the next century. As you know, we are forbidden by our Lord even to speculate the time of His return. Yet the entire liberal media would love to get us to say something based on some interpretation of prophecy that would make it look like the army of evangelical Christians that helped elect the president in 2004 will somehow use their influence to affect foreign policy. (p. 1)

Liberals just don't get it! Eighty plus percent of the media were brainwashed in journalism school by the ultraliberal academics they studied under. Consequently they know little or nothing about what we stand for. If they have ever read the Bible, they usually know nothing about its divine authorship and how it is the most trustworthy ancient document in the world. (pp. 1-2)

What confuses these liberals, the religious liberals who dominate "the mainline churches" that members of the media go to for their opinion on Biblical matters, and even many otherwise reformed church evangelicals that allegorize or spiritualize scripture is they don't take the Bible literally. And that is the bottom line! Most evangelical Christians take the Bible literally. It is clearly God's message to mankind and should be taken at plain sense to mean what it says and says what it means. For example, ... God tells us by His prophet the Apostle Paul that one day "the dead in Christ will rise first, then we which are alive and remain shall be caught up together with them." The objective reader that doesn't have a preexisting theological agenda can take the text at face value—the very way God intended us to.

What they don't understand is that teaching the rapture has nothing to do with American foreign policy. For when the rapture takes place, it could very well include 40 to 60 percent of the American population. Can you imagine what would happen if America if over two hundred million people in this country were raptured in an instant of time? But believing that does not influence the direction of American foreign policy today.

A follow-up question could well be, Why then do so many people who believe in the rapture favor Israel over the Islamic world? Or why do they believe there is a coming global government? Or why perilous times will come in the end of the age? And many others. The answer is not because of our belief in the rapture, it is what causes us to believe there will be a rapture of the church just before the time of the Tribulation that Jesus taught about in Matthew 24:21.

When we take the Bible at its practical common sense meaning, we see easily that this world is headed for the most troublous times it has ever known.



Obviously the greatest soul harvest in human history is yet to come. And although believing that will have little or nothing to do with American foreign policy, it will affect the foreign policy of the entire world. And no matter what Satan, the antichrist, any false prophet, or any of today's atheistic humanists in religion, academia, or media can do to ridicule or thwart it, God's Word stands! Jesus Christ will return! (p. 2)

**Probasco, Michael. E-mail to Joe Griffin, 03 December 2005:**

All is going well here in Riyadh. You're still coming through on the internet. I'm enclosing a quote from the local paper about Islam. I found the last paragraph interesting.

Sheikh Salah Al-Bedair, Imam of the Prophet's Mosque warned Muslims about the appearance of the signs of presaging the Day of Judgment. In his Friday sermon, Sheikh Al-Bedair said Doomsday is drawing near. He said the Prophet (peace be upon him) mentioned the signs of the approaching Doomsday. The Prophet (peace be upon him) considered his death among the biggest signs of the Day of Judgment drawing near. He added that the Prophet's death is among the biggest calamities Islam has faced.

Al-Bedair said that among the signs of Doomsday is the increasing ignorance, seditions and tribulations and the decreasing good deeds. Killings increase without any logical reason to the extent that the person who is killed does not know why he has been killed nor does the perpetrator know why he is killing others. The hellfire will be the abode of the killer and the killed.

Sheikh Al-Bedair said Doomsday will not occur unless a beast produced from the earth speaks to men and fierce and great battles and a big massacre will take place. Also, Al-Dajjal will appear and Allah will resurrect Jesus the son of Mary, who will kill Al-Dajjal.

41. And this is made possible by the fact that the Holy Spirit indwells the believer, a fact reiterated by Paul at the end of verse 11, "... through the agency of the indwelling of the Holy Spirit in you."
42. In the protasis the word Paul used to describe the indwelling of the Holy Spirit is the gnostic future active indicative of the verb **οἰκέω, oíkeō**, translated "dwells in you."
43. The word he uses in the apodosis is a derivative of **οἰκεῖν**, the present active participle of the verb **ἐνοικέω, enoíkeō** and is translated "the indwelling of the Holy Spirit in you."
44. Both words come from the root word **οἶκος, oikos** which means "house" and in many contexts refers to the "house of God."
45. This takes us back to our original verse:

**2 Corinthians 6:16 - [ NASB ]** For we are the temple of the living God; just as God said, [ **Leviticus 26:12** ] "I will dwelt in them [ **ἐνοικέω, enoíkeō** ] and walk among them; and I will be their God and they shall be My people."

46. In this verse Paul uses the word **ἐνοικέω, enoíkeō** to describe the indwelling of the believer by Jesus Christ. He also uses this word and its derivative **οἰκέω, oíkeō** to describe the indwelling of the believer by the Holy Spirit in Romans 8:11.
47. In the dispensation of Israel the Lord "walked among" the people but indwelt the Tabernacle and the subsequent temples.
48. In the Church Age the Lord indwells the temple of the human body made possible by the indwelling of the Holy Spirit.
49. Because of the indwelling of Christ, there are no sacred buildings in the Church Age. However, for the Lord to indwell your body, where the sin nature resides, it is necessary of that body to be converted into a temple.



50. This is accomplished by the Holy Spirit who indwells the believer's body converting it into a sacred residence for the Shekinah Glory, the Lord Jesus Christ.
51. The indwelling of Christ is our status quo since salvation. However, His being glorified in our bodies is the result of spiritual growth that culminates in spiritual maturity.
52. This advance requires the believer to progress through the three levels of spiritual adulthood that reflect the glory of Christ through three experiences connected with the indwelling of Christ.