

Differences Between CBV and IBV

By Ed Stevens for *Fulfilled Magazine* (Winter 2017, Vol. 12 Issue 2)

One of the attendees at our recent *Niagara Preterist Conference* asked for an explanation of the CBV and IBV acronyms, and how these two preterist resurrection views differ from one another. Several others have asked these same questions, so we will address them in this article.

We will first define the two terms CBV and IBV, and then not only discuss the differences between their *concepts* of resurrection, but also examine their *interpretations* of the various resurrection texts.

Definition of Terms

CBV stands for *Collective Body View*, while IBV stands for *Individual Body View*. These terms are labels for the two major *resurrection* views within preterism. The CBV teaches a resurrection of a “collective” *kind of body*, while the IBV teaches that the saints were raised out of Hades to “put on” their new “individual” immortal heavenly bodies.

We must note that advocates for the CBV prefer the word *Corporate* or *Covenantal* in their label, rather than the word *Collective*. But since all three of those words start with a “C”, the CBV label works well for all three variations.

Furthermore, the word “corporate” (from the Latin *corpus*) means “body,” so that the phrase “corporate body view” literally means “body body view.” Since that is redundant and ambiguous, many preterists prefer to use the word “collective” simply because it clearly indicates the *kind of body* to which they are referring. It is a “collective body,” not a “body body”! Using the word “collective” makes even more sense when it is contrasted with the “individual” body view. I believe that clearer definitions are better, and the distinction between “corporate versus individual” is nowhere near as clear as the contrast between “collective versus individual.”

Some CBV advocates occasionally refer to the IBV by the acronym IBD, which means *Immortal Body at Death*. However, the IBD acronym was originally coined to contrast with the *Immortal Body Now* (IBN) view. Both terms relate to the timing of *when* post-AD 70 saints receive their new immortal bodies. The IBN view teaches that by being made alive in Christ, we already have our share in the (collective) *immortal body now*, whereas the IBD view teaches that we do not receive our new (individual) *immortal bodies until we die*.

For the sake of clarity, I would recommend that we stick with the CBV and IBV labels for now, since the primary focus of the debate between these two different resurrection views is on the *kind* of body that we receive (collective or individual), not on *when* we receive it. Since the *kind* of body we receive determines *when* we get it, it makes more sense to stick with the labels that refer to the *kind* of body we get (i.e., CBV versus IBV).

Different Kinds of Resurrections

Here are some of the different kinds of resurrections mentioned in the Bible:

- *Bodies Out of the Ground* (BOG): This is the most common futurist view, which refers to a resuscitation or reanimation of physical bodies. Example: Lazarus (John 11:43).

- *Souls Out of Hades* (SOH): Both futurists and preterists believe in this kind of resurrection of souls out of Hades. Revelation 20:13 describes how Hades was emptied of its souls.
- *National Resurrection*: Restoration from Babylonian captivity. The dry bones of the dead exiles were raised (metaphorically) when the living exiles returned to the land of Israel (Ezek 37).
- *Soteriological Resurrection*: At conversion we are “raised with” Christ, spiritually speaking: “when we were dead in our transgressions, God made us alive together with Christ, and raised us up with Him” (Eph 2:1-6).
- *Eschatological Resurrection*: This is where the debate within preterism is focused. The most important text is 1 Corinthians 15. The CBV asserts that this text is alluding to a *collective resurrection* of old covenant saints out of covenantal deadness into the life of the Kingdom. Thus, the CBV sees *eschatological* and *soteriological* resurrection as the same thing. On the other hand, the IBV suggests that this text teaches a resurrection of *Souls out of Hades* (SOH) and a *bodily change* of the living saints. There are at least two different approaches to the bodily change within the IBV. Those who reject the literal rapture concept tend to spiritualize the bodily change, whereas those who teach a literal rapture see the bodily change as a literal change of the living saints’ mortal bodies into immortal bodies at the Parousia.

Different Concepts of Resurrection, Change, & Afterlife

We need to keep these different kinds of resurrection in mind as we survey the following chart, which contrasts the different CBV and IBV concepts of resurrection, change, and afterlife:

Different Concepts of Resurrection, Change, & Afterlife		
	CBV	IBV
<i>Kind of Resurrection Body</i>	Collective Body – the Church	Individual Bodies
<i>Kind of Resurrection</i>	Spiritual change of a collective body (soteriological)	Actual resurrection of individual souls out of Hades
<i>What is raised, and from where is it raised?</i>	The church as a collective body is raised out of dead Judaism into the life of the Kingdom	Individual souls were raised out of Hades to “put on” their new immortal bodies
<i>What is the “bodily change”?</i>	Status change of a collective body, change of stance before God	Individual mortal bodies were changed into immortal bodies without dying
<i>Kind of Afterlife for the Righteous</i>	Disembodied pure spirit existence as a part of a collective body – no individual bodies in afterlife	Bodily afterlife in new immortal bodies that are reserved in heaven for us

<i>Kind of Afterlife for the Wicked</i>	Tends to be either Annihilationist or Universalist	Tends to believe in Eternal Conscious Punishment
<i>Heaven</i>	We are in heaven now in this life	Heaven is in the unseen realm above
<i>Hades</i>	Synonym for grave only, not a place in the unseen realm	Waiting place in the unseen realm until the Judgment at 70
<i>Gehenna (Hell)</i>	Physical place in the Valley of Hinnom outside Jerusalem – temporal punishment only	Lake of Fire in the unseen realm where the wicked go for eternal conscious punishment (sees the Valley of Hinnom as a <i>type</i> of the Lake of Fire)
<i>Perfection</i>	Perfection now here in this life on earth	Perfection is only in heaven
<i>Immortality</i>	Quality of the collective body after the resurrection (AD 70)	Quality of the new individual bodies we each receive in heaven

As we can see, the CBV is very tightly focused on a *collective* body concept, leaving little (if any) allowance for an *individual experience* of the resurrection, bodily change, rapture, and afterlife.

However, we need to note that the IBV does not totally reject the CBV concept of a collective body being raised in some sense, and receiving some kind of status/stance change at the Parousia. For instance, the *Bride of Christ* (the collective body composed of individual saints) was caught up to live with Christ in the dwelling places He had prepared for them in His Father’s House in heaven. That certainly was a *change of status* for the collective Bride, but it was not just a metaphorical and non-experiential change, as the CBV seems to suggest. It was a real and actual *experiential* transfer of saints to the heavenly realm for their afterlife. So the real resurrection/change of the collective body (the Bride) occurred when the dead were raised out of Hades and the living were changed and caught up together with the resurrected dead saints.

And even though the Scriptures about the Bride being taken to the Father’s House do not use the words *resurrection* or *bodily change*, there is nevertheless an implied resurrection of the dead saints and a bodily change of the living saints who are a part of that collective Bride. (If you wish to know more about the Bride being taken to heaven, simply email us and request our article on the *Parable of the Ten Virgins* [Matt 25:1-13]).

Moreover, the differences between the CBV and the IBV become much more apparent when we see how each view interprets the various resurrection texts. The chart below shows that the CBV interprets every one of these major resurrection texts in harmony with their collective body concept, whereas the IBV sees these texts as referring to *individual souls* of the dead saints being raised out of Hades and to *individual bodies* of the living saints being changed and caught up at the Parousia.

How the CBV and IBV Interpret the Text		
Resur. Texts	CBV	IBV
1Cor 15:52 “ <i>the dead [saints] will be raised incorruptible, and we [living saints] will be changed</i> ”	Collective body of old covenant saints was raised/changed out of its state of covenantal death into the life of the new covenant (status change only)	Disembodied souls of dead saints were <i>raised</i> out of Hades to put on new immortal bodies, and the mortal bodies of the living saints were <i>changed</i> into immortal bodies
2Cor 5:4 “ <i>over-clothed so that what is mortal will be swallowed up by life</i> ”	Change of a collective body from spiritual death to spiritual life (status change only)	The mortal bodies of the living saints were <i>changed</i> into immortal bodies at the Parousia – their mortality was swallowed up by life
1Thess 4:16f; 2Thess 2:1 “ <i>dead will rise . . . living will be caught up together with them</i> ”	<i>Gathering</i> of the collective body into the kingdom in a metaphorical sense only (no one was literally taken to heaven)	The dead saints were <i>raised</i> out of Hades and the living saints were <i>changed</i> ; then both groups were caught up to be with Christ in heaven forever afterwards
Phil 3:21 “ <i>our humble body changed</i> ”	The collective body was changed from a humble status into a glorious status	Individual mortal bodies of living saints <i>changed</i> to be like Christ’s glorious body
Rom 8:11, 23 “ <i>give life to your mortal bodies . . . redemption of our body</i> ”	Collective body of old covenant saints was redeemed/changed (status change only)	Individual bodies of living saints redeemed from death by being <i>changed</i> into immortal bodies without having to die first
1John 3:2 “ <i>we shall be like him</i> ”	Collective body changed to be like Christ (spiritual change only)	Individual bodies of living saints were <i>changed</i> to be like Christ’s glorious body
John 14:3 “ <i>come again and receive you to myself</i> ”	Collective body received into its new dwelling place (new covenant status)	Both living and dead individual saints were received into heavenly dwelling places
Matt 24:31 “ <i>angels . . . gather together his elect</i> ”	Collective body gathered into the Kingdom (status change only)	Angelic gathering of individual living saints [“his elect ones,” plural] to be with Christ in heaven above

Rev 20:5, 13 <i>“rest of the dead ones . . . hades gave up the dead ones”</i>	The collective body of old covenant Israel was raised out of covenantal death into the new covenantal life of Christ	<i>Rest of the dead (the disembodied souls of both righteous and unrighteous) were raised out of Hades and judged</i>
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Conclusion

As we have seen, there are major differences between the CBV and the IBV, not only in their *concepts* of resurrection, but even more in their *interpretation* of the various resurrection texts. If you wish to know more about the differences between these two views, or to hear a more detailed explanation of the IBV:

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