

WHAT IS THE GLORIFIED BODY GOING TO LOOK LIKE (Part 6)

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Today we are having our last message in a series where I have been preaching life through 1Corinthians 15. We have gone through so many verses. I have put in a lot of study on this and I have come to realize that there is a depth to the kingdom of God that we are not seeing today. There is a depth to the love of God and the grace of God and what His original intent was, that we still need to tap into the church and understand.. It will produce much more of a rest for each one of us.

Today we are going to talk about the resurrected body. What does this resurrected body look like? What is this resurrected body?

1Corinthians 15:

35 But some man will say, How are the dead raised up? and with what body do they come?

Now, that is the big question and I could feel last time while I was preaching that it would amount to your body to say, "With what body" How is this resurrection going to come forth?" It is exactly the same question, "How are the dead raised up and with what body do they come?"

I've heard people say to me, "I don't want the resurrection because I am tired of this body of mine. I'm tired of being overweight." One preacher said that somebody came to him and said they don't like their own nose and how can they now be raised up in a body forever and they don't like their nose? It was amazing how the preacher answered her. He said, "Well, that is basically what Jesus is going to do and you need to accept the nose you have. It is the one you are going to have forever." I think he was joking a bit there.

We need to understand that the resurrection, the resurrected body is so much more than what we have today. It is a body that has a different life source. We are going to look in depth on what that body looks like and what it would be like.

Before we get into that I would like to just sketch a little bit of a background on why this question was asked. Paul was writing to the people in Corinth and as you write, you immediately hear what people will ask you as you are writing. Then you start to answer those questions. Paul was writing to a pagan people. There were some Jews among them but they were mostly Greek philosophy, Roman philosophy. They were not a group of people that were very familiar with the Jewish way of doing so he had to basically address what they believed in that time.

Back then there were different ways they approached the afterlife. I am going to look at some of the things they believed pertaining to the afterlife. Aeschylus was a tragedy writer who wrote in humanities, a play that Apollos who was founding the great court in Athens. When he found this court what he basically said were the words in founding this court and establishing this court in Athens, what he was saying is that the dead don't rise again. That was basically the foundation of that whole court. That was also called Mars Hill where Paul was standing in the defense of the resurrection. It's amazing if you see it that way!

So we find here that in Greek mythology, as well as in the Greek way of thinking, one of their great plays, Eumenides, which talks about a little bit of compassion in a painful tragic world. What was said by Apollos, what this writer put in the mouth of Apollos, was that man does not come back from the dead after his blood was spilled on the ground and he died. Imagine now, what those people would believe. They would believe in that play, which was by them seeing as inspired, that the god Apollos declares that there is no such a thing as any man ever coming back from the dead. You can understand why these people would have the question, "How is the dead raised? What do you mean by the dead being raised?" Their minds wouldn't even go to the possibility of a physical dead body rising because through their culture it's been so ingrained into them that the dead never come back.

I mentioned it last time that they have on their tombstones. Epicurus had a saying and you can go and read this in Wikipedia and different encyclopedias, and read the things he wrote. Some of the things he wrote was nice and some of the other things was just complete rubbish. One of the things he said was, "I was not. I was. I am not. I don't care." That was the philosophy of the Epicureans and what they would put on their tombstone. If you would stand in front of that tombstone you would hear the man actually saying the following: He would say, "I was not. I was. I am not. I care not." In the Greek it says, "Non fui, fui, non sum, non curo." I was not. Then I was for fifty years and now I am not. I ended this so I don't care."

These Epicureans also believed that there were gods. They didn't believe that there were no gods. They did believe there were gods but these gods didn't reach out to man but they were on a different level and had nothing to do with man. They believed that the gods would be immortal but we are mortals. The gods are impersonal. They are far in the distance. They don't deal with man. They have nothing to do with man but they knew that there are gods. So, their faith is, we come from nothing. We will be for a moment and then we will be nothing. That was what they believed. That was a very big belief in that time and I believe that is also what is greatly addressed in 1Corinthians 15.

Paul addresses other views as well. Things like reincarnation. The Stoics basically had Pantheism. Pantheism believed that God was in everything It is like the New Agers today. God is in everything. God is in the tree. God is in the river. God is in the sky. God is in the moon. God is in you, me, the dog, the cat, everywhere. God is in everything and everything is also god. That's what they believed and they believed that we will live forever but not as a person but as nature goes on and you die, you can never not be god because god is in the ground. Therefore you will be god there. You will live there and then from that ground another person will come forth, so you will continue to live. They also believed that the end of the world will be a big fire where the world will be seen as purified and then restarted. It would start over and go over and just go through this unending cycle. They had a kind of belief of an eternal life but it was not a resurrection. But, one can see that they can confuse or interpret resurrection in those terms.

So the Stoics could misunderstand the resurrection. The Epicureans would mock the resurrection because they would say, "We know there is no such a thing as a resurrection." There were people who read the poems of Homer and they would find some ideas of an afterlife there where people would die and go into the underworld where they could talk to each other. In one of these writings there would be this man who would want to go and get his loved one out from the underworld but whenever he wants to speak to her, he can speak to her but he cannot touch her. She is a non substance. He couldn't just get it right to get her out of the underworld. The mindset was to just put more into the people that there is no such a thing as a resurrection from the dead.

Plato and Socrates, about 470BC-300BC, believed that there is an afterlife. They believed what most of the Church sadly believes today. They believe that man is an immortal spirit and that this immortal spirit lives forever. It has eternal life inside it. This spirit will then leave the body and then continue to live in a different dimension which we, today, call heaven. They believed in a higher life and then in this mindset of, "We are spirits and we need to be separated from our flesh, or from this physicality, and go and enjoy a higher life." There would be different things that you can do to reach different levels. We will find different sects inside this logic that Socrates and Plato had.

Let us go through what we see here. We see that there was a mindset that there is no resurrection. That was well known by all these people. There's nothing like a bodily resurrection. That's why, if you come and preach a bodily resurrection they would say, "With what body? Are you talking about the spirit now moving on? Is that what you mean? We don't believe the dead can be raised. We even know that it was put in the mouth of Apollos in a play. The mindset was that Apollos, the great god, says that once a man's blood is spilled on the ground then he dies and there is no resurrection. We know so many thousands of people have put on their gravestone, "I was not. I was for a brief moment. I am not. I don't care." That's the mindset. What are you talking about? The Stoics believe that god is in everything."

So we can understand that Paul had to explain himself a little bit here. Like Socrates and Plato bringing in the idea of the immortal soul to the forefront. That's how they were thinking, "Well, we cannot just die. We are actually immortal and creation is bad and we will be saved from creation into a higher form of living." That was still not resurrection language. That was continuation language.

Then there were other people who believed in what was called transmigration of souls. That is not a resurrection but, basically, I believe Paul addresses it here as well, where your spirit leaves you and then goes into something else... transmigration of a spirit. That's what they believe.. a transmigration of souls. They believe that you die and you can become a star. We find in Daniel that it says that we will shine like the stars in the resurrection. People would think and believe that is now what the resurrection is. People die and now there is a resurrection and they become a star in the heaven that now shines in the night and those kind of things. That's what these people believed. That is why they wanted to know with what body will they come. Will it be a celestial body or a terrestrial body? What kind of a body are we going to have?

We find that in the first century there was the first mentions made of a resurrection in novels that were written in the first hundred years after Christ. Some people might say but the story of Jesus was picked out of these novels but I think it is the other way around. These novels were written because there came a new knowledge to man that there was somebody that actually rose from the dead.. Then there was in the first hundred years after Christ in the secular world, in plays and musicals and those kind of things. there was mention made of a resurrection. But, prior to Jesus Christ, the concept of a resurrection was simply not there. Imagine the shocking report that a man was raised from the dead that was crucified by Rome. That must have been a shocking report! We know it doesn't happen. Now people believe that it has happened and they are willing to die for what they claim they saw. I don't think Rome knew how to handle that! I think they had no idea.

Let us go and see what some of the Jews believed about the Old Covenant mindset. Remember that we had the Pharisees and the Sadducees that we know of. The Sadducees didn't even believe that there is such a thing as a spirit. They were more in the lines of the Epicureans saying that there is just, seemingly to me, just death... no resurrection, no spirit, none of that. But it seems as if God has given the Law so that by the Law, we can have a good life on this earth. That is the kind of idea I get.

But, in the Old Testament we find the concept of the Jews is that death is a bad thing because creation is good and if you died then you cannot enjoy the good creation. Go and study it out. That was basically what was in the mind of the Jews. In the mind of the Jews, they also believed that man goes into the lower parts of the earth, in a place called Hades, where man has a lower form of existence. That is what they believe. We find that in certain writings, like in Isaiah 14, we find where this mighty "king" goes down to Hades, into hell, and the people of the kingdom of the dead speak to him. They say to him, "Well, you were a mighty big shot up there but down here you are just nothing."

Personally, I believe that it is just rhetoric. It is just a beautiful way of saying that it doesn't matter how mighty you are on the earth, you can't conquer death by your own power. I think that is what it is trying to communicate. But with all this in mind, the Jewish mindset, this pagan philosophies, and all of those things, you have to come to the place where you ask yourself this question: "With what body would they come?"

Then Paul comes and explains that resurrection is actually an easy thing to understand. He says in **1Corinthians 15:36** *You fool, that which you sow is not quickened, except it die...*

So now he is starting to answer how this resurrection takes place. Then he says, "It is the same way as what a seed that is dead comes to life again." It is so difficult for us to believe that a resurrection can take place. But, we can take a seed that is a hundred percent dead and then put it in the ground and then it comes to life. And we are not amazed at that. But there was a plant. That plant died. The seed of that plant which is dead, falls in the ground, and then all of a sudden life comes from that!

So what he is saying is, "How this resurrection takes place is the very same way as what you see takes place with a seed. A seed first needs to die and when it dies then that seed is raised up again yet, now, in a different glory." That is what Paul is using there.

1Co. 15:37 *"And that which you sow, you sow not that body that shall be, but barely grain, it may be of wheat, or of some other grain (all different kinds of seeds)"*

Now he is addressing what kind of a body one shall have. He is saying, "Listen, the body that you sow, the body that will die, that will go to the grave, that is not the body that we will have." That sounds very contradictory because are we now going to have a different body? It doesn't say that we will have a different body in the sense of another body. We are not talking about the transmigration of souls. So it is not as if God has a soul inside my body and then my body dies and now He is raising up another body, and now He is migrating this soul into another body. Paul is actually saying the opposite. He is saying, "The body that dies is not the body that you will have but there will be a body raised up out of the grave. "

What he is saying is simply this: The body we have now is mortal. Then once this body gets glorified, it will be immortal and we will have an undying body." We will be the same body but it will not be the same in this sense that the one we have now is dying and the other one will be ever living." I have a beautiful example in how I will explain this to you.

The body that shall come forth is from the one that was sown yet not the same one.. The body that we will have is from this one we have now and yet it is not the same one. It's from this one in the sense that it is taken from the physical elements of this world but it is glorified in that it is immortal and cannot die. .

It is important to remember that the resurrection of Jesus as the first fruit of those that have slept. The body was not in the grave, yet it was the body in a different glory. When we wonder about the resurrection, thank God that He has shown us, in Jesus, what the resurrection would look like. The body that Jesus had when He died, the one that He sowed, was a weak, dying body. And that is not the body that He has today. The body that He has today is a strong, glorified, full of life body. Yet, it was the same body that was raised from the dead. It is the same substance but a different glory. So what I can say is, "How will the glorified body look?" The glorified body would be your very own body but not in the same form which is a mortal form. It would be in an immortal form. It will be full of life. That is what it says here.

Look again at the resurrection of Jesus. After His resurrection, He said, "Touch Me. It is I! But the body that I sowed is not the body that I have now." That means that it is the very same body. "Touch Me", but the difference is that this one has a new force that is driving it where the other one's force was what we would call, 'normal animal life or natural life'.

1Co. 15:38 "But God gives it a body as it has pleased him, and to every seed his own body."

Now, this is very important! He gives to every seed his own body. If it was wheat, he will give a wheat body to a wheat seed. I believe that Paul is writing this because people would think that if I die as a human (these pagans), God might give you a different body and now, all of a sudden, the next elephant, or the next squirrel that is born, is you. That's what these pagans believed or a shining star... that's how the resurrection looks. So, with what body would we come? We would come with the very same kind of a body. That's what it says: ***to every seed he gives his own body.*** To the human seed, He gives a human body. That is basically what he is talking about. He is trying to say that if you look at normal seed, if you sow corn you are going to reap corn. A wheat seed will bring forth wheat. That's what it will bring forth. It can't bring forth a different plant. There's a plant for a wheat seed... a body for that seed. In the very same way we, as humans, that which is sown, a corruptible body which is sown, is not what we will reap in the resurrection. We are not going to have just a corruptible body again. We are going to have an incorruptible body raised, physically, from the grave. That is what Paul is trying to explain here.

But God gives the body as pleased him and to every man his own body. You will have a body according to the seed that you have. That means that you are not going to receive a different body allowing for the transmigration of souls.

1Co. 15:

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

He is saying here that all flesh is not the same. He is addressing a mindset here, in the church in Corinth, which was pagan logic which said that you can die as a human and be raised as a fish. He says that it is not the same kind of a flesh as what wheat cannot bring forth corn. In the same way a human cannot bring forth fish or a celestial body or something like that. It will still be human but the glory of it will be different. The glory we have now is weakness...death, mortality. But what we will be raised up is in immortality.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are also celestial bodies, and bodies terrestrial* He basically says that the human body is celestial. We are of this world, and when we are raised we are not going to be a star living somewhere out there.); ***but the glory of the celestial is one, and the glory of the terrestrial is another.***

41 *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differ from another star in glory.*”

I think in verses 39-41 he is really addressing some of what we would today call New Age logic.

42 *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*

Let's look at Jesus. When Jesus went into the grave, He was inside corruption. But, when He was raised from the grave, He was raised never to die. But it was the very same body that was raised. But the body that was raised was not the same in the sense that it is now subject to death. It is not subject to death anymore yet, it is still a human body.

1Co. 15:

43 *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*

44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*”

Physicality is not what is discussed but the source of life for the physical.

I want to explain: Soma psychikon and Soma pneumatikon. I want to explain that.

When we talk about the Soma there, it talks about the body. Psychikon would talk about a fleshly body or a soulish body. So, he says that we have a natural body, that's how it is translated in the English there, and then it talks about a spiritual body. That's what many people say. You see there that we have a natural body, what we have now, and then we become a spirit because it says there, a spiritual body. But, whenever you see in the Greek there, 'ikon' at the end, it talks about the thing that animates the body.

I have an example here that I want to show with you. I have two nail guns here. Pneumatikon is a spiritual body. Pneuma is the word for spirit. (Bertie holds up two nail guns.) One is what I would call a fleshly, a natural, nail gun which needs human muscle power. If you press it, then it will shoot the nail out the front. It is driven by human ability, human muscle power. But the other gun is called a pneumatic nail gun. It is driven by air. But, both of them are equally physical. Both of them are nail guns. One is driven by human muscle and one is driven by air. That is the word, psychikon and pneumatikon. Soma is body, psychikon is natural, and soma (body) pneumatikon is driven by the spirit.

The pneumatic nail gun is a physical nail gun. I can translate directly from the Greek, and I can say the pneumatic nail gun is a spiritual nail gun. I can tell you that this pneumatic nail gun can do much more harm than the natural nail gun. If I shoot the nail into my hand from the natural nail gun, it will hurt but the pneumatic gun will shoot right through my hand... you can kill someone with this one. It is a very powerful gun for it's driven by air. That would air that we would use here in the Greek where we get the pneumatic from, is actually the Greek word, spirit. So, we can say that the pneumatic gun is a “spiritual” air gun.

You sow the “natural nail gun” and you reap the “pneumatic nail gun” and they are equally physical. I hope you get it. You will never in your life think of pneumatic tools in the same way. Whenever you see a pneumatic tool, you will know it is a “spiritual.”

What he is saying is that you find a physical body and you find a spiritual body. The physical body owes its birth to the natural things of this world, like food, warmth, shelter, protection, vitamins, minerals... whatever you need. That's what keeps us alive. You need to think and reason and get your life from the normal things in this world. But, when that body dies and you've believed upon the Lord, you will be raised a spiritual body. That means that that body will owe its birth to God and not to the flesh. That is what he is saying here.

So I want to say to you that if you look at Jesus Christ today, you will find a resemblance between the Man who walked on the earth and what you see there. But, I can tell you that as much as these two guns differ in power and in glory, there is so much difference there between the Jesus that died and the Jesus that was raised and yet it is the very same Man. Glory to God!

Paul has come and in the church in Corinth He had to explain what was going on. He was explaining that it is not the transmigration of birds, a reincarnation kind of a thing or reincarnated into a different thing. It is not that he had to address the thing that there is not just death but that there is the possibility of a resurrection. He had to address that we are not just spirits but that our resurrection will not be our spirit going somewhere, going to heaven. He had to come and bring in a concept which was not actually known in that time. And in the midst of all of that he calls this thing he is bringing forth, “The Gospel”...“The Good News”.

I must say, and even today I find that it is very difficult to get the Church to understand this message and to even be happy about this message. I've seen this. Facebook is a very nice thing where we can measure where people are. I can go on Facebook and I can say, “We are not saved by our works. We are saved by the Grace of God.” And you will get 200 or 300 likes. Then I will say, “God has come to give you immortality”, and you'll get 50! Where you get the 50 is much closer and a much more direct preaching of the True Gospel and shunned by a lot of people! We do find a lot of people believing it and getting into the message. But, the point that I am driving at is this that the natural mindset of the Church today is basically a platonic way of belief where we believe that we must just be saved from this evil world and go on to a better place. The Church, today, is even worse off than what the Jews were in their mindset of the afterlife and even worse than what the Jews were before Christ came. The Jews at least believed that creation is good for God made it and said, “It is good!” And if you die you are missing out on what is good.

We, today, have gone so much into Socrates and Plato that we have said, “Well, if I die, well, then glory to God, then I am going to a better place.” We take one scripture that Paul said, “It is better for me to die.” Paul didn't say that it was better for him to die because he is now leaving the physical. I believe that he was saying that it was better for him to die because that brother was beaten every day, my friend! In my life I have only been beaten by people once, for preaching the Gospel. But that brother was beaten many times. He came close to death all the time. He was suffering all the time! It wasn't easy for him!

So he was not anymore at the fight to continue in his faith because should he die he would have said, “Well, I've run my race. I've kept the faith and the next thing that I can have is to know that my life is safe in the hands of God and I know that I will be raised and I will have that matacon body.”

That means that same body will be raised and the difference would be that it will now have the Spirit of God as the source of life and not natural life! That is what the Apostle Paul has said.

Church, I want to say to you, “Give the message of the resurrection and not the traditional of the understanding of the resurrection where it was the message that is on the backburner. Keep the message of the resurrection as the central theme of the Gospel as the message of the Kingdom as **the** truth. Give it thought in those parameters and you will see how Scripture opens up to you. Amen!.

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

So, I want to say to you, “There is a physical body that is driven by natural, normal, things like food, and love between one another and whatever you need in this normal world. There is a natural body and I want to tell you that there is a physical body that can be quickened by the spirit. I want to just give you the picture again. Looking at the normal nail gun, there is a natural body. It does exist. There is something like that. It exists and you have one. In our mind a spiritual body is a spirit... rubbish!

There is such a thing as a physical body which finds all of its life, not by food or anything like that but it is clothed and animated by the very life that had no beginning and no end. That body is one of those bodies already manifested and that is Jesus...Jesus, the Man, since the life that is in Him. He doesn't need food to live. He lives from the very, “Without beginning... Without end... eternal life of God” and it has saturated every part of His being to the point that His own body doesn't know when it began and when it will end. He knows no beginning and He knows no end and yet He is a man. Glory to God!

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

You might say, “See Bertie. It says there that Jesus is a Spirit.” Jesus, after His resurrection said, “Touch Me for a Spirit does not have flesh and bone.” Then about 20 or 30 years later, He appeared to the Apostle Paul. Paul records in 1 Corinthians 15 that it was a physical human.

Albert Barnes actually said that it is not a being having mere vital functions, or an animated nature, but a being who has the power of imparting life. So when it says that Jesus became a quickening Spirit, it actually says that He now became a human that has eternal life which can now distribute life and give life.

We find that in ***John 1:4 In him was life; and the life was the light of men.***

John 5:26 For as the Father has life in himself; so has he given to the Son to have life in himself.

So we find Jesus, the Son, begotten from the dead, has life in Himself as a physical human being. The way Paul describes that is a quickening life force... the Resurrected Jesus... quickening Spirit. Jesus is a physical human body. If you want to look at what the quickening Spirit looks like in human form, Jesus is one. Alleluia! He is not a Spirit without a body. We need to understand that.

1Co. 15:

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 *The first man is of the earth, earthy: the second MAN* (Is Jesus a man or not? He's a man. The second man) ***is the Lord from heaven*** (Is the Lord from heaven a man? Yes. Is Jesus a man today? Yes!)

48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*

49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*
The Scripture speaks for itself.

50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

I actually need another hour to just speak on that. What he is basically saying is that God wants to give us His kingdom. He cannot give His kingdom to mortals because His kingdom is an everlasting kingdom. So how can you give an everlasting kingdom to be managed and run and share with people who are not everlasting? In order for us to have the kingdom, we need to first be immortal. Now, today, we are not having the kingdom. We are under the rule of the One who has the kingdom, Jesus, and He is now exercising His rule, the rule of that kingdom, over us. But, we will inherit the kingdom which means that the fullness of what God is, where He is all in all, shall be in us after we have received our immortality.

I'm not going to give my ministry to somebody that doesn't have my life. In the very same way, if I must give this ministry over to somebody else, it will have to be somebody that believes in grace, that stands in grace, who almost has my spirit in him. Someone who thinks the way I think, who feels what I feel, understands the vision, understands where we are going. I will not give the ministry to anybody else but such a person.

It's the same with God. God said, "I will raise one man from the dead... Jesus! He will then have dominion and all authority will be given to Him. He will then go and make all things clear, and clean of corruption, bring incorruptibility to everyone. He then raises them from the dead. Once Jesus has raised us from the dead, conquered all enemies, He will present us to God. Then God will give what was given to Jesus, to all of us and Jesus will submit His rule to the Father. That means it will not be Jesus ruling over us anymore. It will simply be God in everything and everyone and every part of us. And so we will share in the kingdom of eternal life and immortality. That is what it is all about.

1Co. 15:

51 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed into incorruptibility.*

53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*

54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory*
(by life).

Verse 50 says that *flesh and blood cannot inherit the kingdom of God.*

Many people say, "You see, we humans must shed our bodies and become spirits." But that is not what he is trying to say. When he talks about flesh and blood, he is actually referring to humans who have life in their own blood, natural life. That is just in context with verse 49: the earthy bears the earthy glory. But the heavenly will bear the heavenly glory. Our earthy body, a body that has the source of its life in itself by its own works and ability in what it eats and so forth, cannot live forever. It cannot inherit the kingdom of God. *neither doth corruption inherit incorruption*

He is actually saying, the second point on that verse, is that we today, we that are alive on the earth today, we cannot inherit the kingdom of God now like we are now. Our minds are simply too stupid to run God's kingdom. My goodness! You have to be immortal, You have to be like Jesus. After He was raised from the dead, all authority was given to Him... and not before. Before He believed that God could conquer all mortality in Him, He condemned sin in the flesh, was raised up immortal, then all authority was given to Him. All authority is not given to us, my friend! That is why you cannot heal every sick person you pray for. I challenge the man who says that every sick person he prays for gets healed. We will just take him to the local hospital in Malmesbury here. We will take you to the psychiatric ward and we'll see how good it goes. You are not going to clean up that place and keep it clean for the rest of time by your authority. I promise you because the only authority you have today is in the power of signs and wonders where what will happen through you when you pray for a sick person, will simply be a sign of the authority in Christ to raise the dead, to bring people to the belief that Christ can raise the dead. So that they can go to rest in the belief that Jesus is their Lord and you'll find Christ lording it over sin in their life, lording it over death in their life and in the end they will be raised immortal by Christ. That is it.

We are under the kingdom. In other words the rule of the kingdom, but we have not inherited the kingdom. It's like I can be under the rule of our government but I have not inherited the government. There's a big difference. The Bible says, "flesh and blood." This is the point that Paul wants to make. He said, "We, as beings today, cannot inherit the kingdom. Flesh and blood cannot inherit the kingdom. Neither does corruption inherit incorruption. The point he is making is if you have died, don't think that your spirit has now inherited incorruption. You can't, from corruption, people who have died, inherit incorruption. No! Corruption and flesh and blood does not inherit the kingdom. It must be fixed with eternal life. Then these eternal, immortal, above sin, above failure beings, to them will be committed the fullness of the kingdom where we will reign in life.

Today, we take that scripture that we will reign in life as if we reign in this life. No! You can only reign in immortality with Him and we need to look at that passage later in depth. The point that I am trying to make today is basically that when we look at the resurrection and we start to study it out, Scripture opens up for us and we see more of what was intended by what God brought for us. We see more of what was inside the heart of the Apostle Paul. If we read on it says in verse 53 and onwards, it says that we should know that when we don't believe in the resurrection, it will corrupt us because evil communications corrupts good manners.

You might ask why I am preaching so much about the resurrection. It is because evil communication corrupts good manners. That is the main reason. As we believe in this resurrection message we believe in the truth, we are preaching the truth, and as we believe this our manners, the way we live in this world, will not be corrupted and stained with death. But, it will be "stained", if you want to call it that way, or illuminated with the Spirit that will adopt us to immortal sons. Glory to God!

I leave you with this thought: A spiritual body is not a non-physical body. It is as what that nail gun is pneumatic. We can use that word pneumatic if you want... a pneumatic body, an air driven or Spirit driven physical body. That is what it is. The Bible says, Paul says, and I can testify to that, as we believe on that truth I find a condemnation or a condemning of sin in the flesh in my own life. I find the first signs of that pneumatic life manifesting in my body, in the form of the fruit of the Spirit. Glory to God!

The kingdom of God is for us. We are under the rule of Jesus now which is to end all sin and death so that after that He has ended all sin and death that He will submit himself to the Father, not as the Lord in the sense of lording it now over things that are wrong anymore and ending that because all of that would have been ended now since He even conquered physical death in all humans. He even raised all the dead, then His job would be fully finished. He has already got the victory but He is enforcing the victory. After the victory is fully enforced and all death is conquered, He will come to the Father and say, "My job is done. You are just my Father. I am not here to do a work. You are my Father and I am not lording it over anything anymore. That Lordship is ended and then God will be everything in everyone. That is what the Scripture teaches. That is what Paul taught.

You may say, "But, I've never heard these things!" Well, pray to God. Read it and find out for yourself. Ask God. Don't believe it because I say it. I may say it and you can say, "Let me go and study this heretic and see what he says." But, I want to warn you. It's going to catch you because it is full of life. It can never end. It can never die. This message is eternal. It has always been in the heart of God. What I'm teaching you today has always been in the heart of God. It is called the Word of God which is the message of the adoption of sons which is the message of eternal life. It became flesh. It dwelt among us and it is ruling today. We are seeing its power and its glorious to us and we rest in His rule over our lives. Glory to God!

Know that God loves you. He will always love you. He has not come to condemn you. He has come to condemn the weakness in your body. The only way He could condemn that is by providing a pneumatic body for you, a spiritual body, a body that is animated by the Holy Spirit. That is a promise to you and you shall have that as sure as what Jesus was raised from the dead.