

Session 2. What Will Our Resurrected Bodies Be Like?

INTRODUCTION

We're looking at the subject of heaven on earth, and we're going to look at what the Bible says about our resurrected bodies, because so much of our understanding of life on the earth after the resurrection, when heaven descends to the earth in the New Jerusalem, is related to understanding what kind of body we're going to have.

A BODY LIKE THAT OF JESUS

I. We will have a resurrected body like the one Jesus has.

A. We will have a resurrected body that is conformed to Jesus' resurrected body. Philippians 3 says, "Our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body" (Phil. 3:20—21).

Notice that it doesn't say the Lord is going to replace our lowly body; He's actually going to transform it.

THE BODY YOU HAVE NOW

The body that you will have in the resurrection is actually the body you have now. Some say, "Oh, no!" It will be minus the lowly part. One thing that I have encountered over the years is that many believers don't believe in the resurrection of the dead. They believe in getting a supernatural body when Jesus comes, but they don't really believe in the resurrection of the dead.

The resurrection of the dead isn't getting a supernatural body; it's the Lord taking the actual decomposed flesh that is in the ground, called a seed, and taking that very substance, with the same DNA, and raising it from the dead. That's what the resurrection is.

THE FULLNESS OF GLORY AND BEAUTY

It's not that we die, our bodies go away, we go to heaven, and then the Lord says, "Hey, here's a new body." He actually raises our new body from the depths of the earth or the sea, with literal DNA.

Only the Lord can find it centuries later, after someone dies. The Scripture calls that the seed from which the Lord raises the resurrected body.

It's important to understand that you'll actually have the same DNA. Don't worry: All the characteristics of your body and your personality will be brought to their full glory and the full

intention of what God has in His heart, but you will actually look like you look, in the fullness of glory and beauty.

We will recognize each other. He won't replace our lowly body, but He will transform it; the very substance of it will be the foundation of our resurrected body.

THE HIGHEST EXPRESSION OF GLORY

This body won't be exactly like Jesus' body, because Jesus will have the highest expression of glory in His body, and no one will have the fullness of glory that Jesus has in His. It will be conformed; it will have the same kind of capacities, just not to the fullness of glory.

All the believers in their resurrected bodies will have different dimensions, different capacities of glories, and there are many different categories in these capacities of glory. They will all differ from one another.

It's not true to say that our body will be exactly like this. It will have the same categories and the same dimensions of capabilities, but Jesus will have an ultimate expression of it.

It's true to say that we are conformed to His glorious body. I like the term that Paul used when he called it "His glorious body," His body filled with the glory of God. That is what a glorious body is.

THE GLORIOUS, RESURRECTED BODY OF OUR LORD

B. Jesus, right now, has a glorious resurrected body. He is the only One in heaven with a physical resurrected body. All the other saints in heaven, their spirit is there and they're awaiting the second coming in order to receive their resurrected bodies, but Jesus actually has a resurrected body now, a physical body with scars in His hands and in His side.

He is the only One whom we have any reason to think from the Scriptures has any negative marks from His life, and of course His are the statements of His love and of His kindness and of His passion for His people.

I like this sentence here. The Father "custom-designed," if you will let me use that term, Jesus' physical, human resurrected body. The Father gave Jesus the very best design that God could come up with in His wisdom and His power.

I mean, God the Father thought this thing through thoroughly, and at the very extent of the measure of His wisdom and His power, He exercised it, and gave Jesus the very best design that God could come up with. Then He said, "We will have one like unto His." It will have many of the same capacities as our bodies, as well.

What the Father had in mind when He designed Jesus' physical resurrected body was the environment in which we will live forever. That, as we have looked at many times, is Ephesians

1:10: God is going to bring the natural realm and the spiritual realm together when heaven descends to the earth in the New Jerusalem.

The two realms will coexist together in complete harmony. There will be no collision between the natural and the spiritual, like there is now. Those realms will exist together, and they will fully compliment and enhance one another.

God the Father came up with and designed a body for Jesus that could function fully in the natural realm, with all the material, physical properties, and could fully function in the supernatural realm with the spiritual capacities as well.

THE MARRIAGE OF TWO WORLDS

The Father brought both realms together in the design of the resurrected body—I'm just using this word *design* because I don't know what other word to use—so that we would have supernatural and natural capabilities joined together, enhancing both dimensions of our being, instead of one opposing the other.

The reason God did this is because He wanted Jesus to be able to express the fullness of the glory of God in this new environment of heaven and earth coming together.

Beloved, make this really personal about your life. God has designed a physical body in which you can dwell in the unique environment of both realms coming together, so that you could express the glory of God and move freely in both realms, comfortably, like a fish in water.

You will be as comfortable in the supernatural realm as you do in the physical realm. There will be no sense of tension in those two realms. In your resurrected body, with your glorified spirit and body, you will be just as comfortable in the natural realm as the supernatural, and just as comfortable in the supernatural as you will be in the natural.

WE ARE ALL UNDER A SENTENCE OF DEATH

Again, I urge you to take this teaching of the resurrected body really personally. Think of yourself as in the doctor's office; the doctor comes in and he says, "It's confirmed. You have a terminal disease, and you're going to die."

That's the sentence over the entire human race: "You are going to die." There is one generation that will meet the Lord in the air, but laying that aside, you have a death sentence. It's a terminal disease.

The doctor says, "Wait a second: There's an answer, and there's a solution."

With the most attentiveness, you would lean forward and say, "Tell me about it."

The doctor says, "I am sure this will work, and here is the plan."

You would be listening with such detail; you would be picturing yourself going through that process and coming out whole. You would be listening, and your whole life would be going before you as you're listening to that.

Well, God is giving us the solution to our body with a terminal disease. You need to really make this personal; it's not just unrelated biblical doctrine. You have a terminal disease, and the Great Physician is describing the answer tailor-made for you, and it's real, and it has your name on it.

DEAD, YET ALIVE; ASLEEP, YET AWAKE

C. In 1 Corinthians 15:20 it says, "Now Christ is risen from the dead" —and listen to this; this is an interesting word—"and has become the first fruits of those who have fallen asleep."

"Those who have fallen asleep" is a biblical way of saying, "Those who have died physically." Our spirits are not asleep. When we die physically, our spirit goes away to be with the Lord (Phil. 1:21—23); to depart from the body is to be with the Lord.

Another verse that says it is 2 Corinthians 5:8; the moment we die, we will be with the Lord. Our physical body goes into the ground, and it decomposes. That physical body lying in the ground, or in the bottom of the sea, is described in the Bible as the body that has fallen asleep—not our spirit, but only our body.

THE LIFE OF THE SPIRIT MADE MANIFEST IN DEATH

Our spirit is completely conscious and completely alert. Over the years I've really enjoyed reading different testimonies of people who have had death experiences. It's been a hobby, also, and I take it personally.

It's my future, as well, if what the people are saying is biblically true. Different people in false religions are saying things that are false because they're being deceived by demons, even in death experiences.

I'm on a bunny trail that has nothing to do with this, just so you know that I'm getting out there. One of the characteristic points of people who die is that when they die—it happens over and over and over—they don't know that they've died. I'm talking about these near-death experiences where a guy has a car wreck, and his spirit leaves his body, and then his spirit comes back.

There's a tremendous amount of testimony of people throughout history who have had that type of experience. A guy has a car wreck and he thinks, "Wow, that was a close call. Wow, I feel OK." He gets up to brush off, and he sees himself, and he's confused. I've talked to several who have had near-death experiences like that. They said it didn't make sense. It took them a minute to figure out who the guy was on the ground who looked like them.

This is a guess, of course; we have limited testimony, but our spirit is so alive that many who have given testimony didn't know in the moment they died that they had actually died, because they're that awake, and they're that alive, and they're that conscious in their spirit.

THE FIRST FRUITS OF THOSE WHO HAVE FALLEN ASLEEP

When it says, "The first fruits of those who have fallen asleep," our physical body falls asleep and not our spirit man. Our spirit man is completely, fully alive every second of the physical death process.

Here's the point, and now I'm back on the notes here. It says that now Christ has risen from the dead and has become the first fruits.

Paul is using an agricultural metaphor, one that everyone in Israel would have been familiar with. The farmer would go and take the first fruits; they would take the part of the crops that were harvested first, and offer them to the Lord. This was a statement that a great harvest was coming after it of like kind.

JESUS THE FIRST FRUITS

So Jesus is called the first fruits, and the point of using an agricultural metaphor is that our bodies will be like His. He is the first of the new order of human beings with supernatural capacities in their physical bodies.

It's interesting that Jesus has become the first fruits, but before He was a man, before the incarnation and before He died, this was not part of His experience. It was something He became that He wasn't beforehand.

It's always interesting in these few Bible verses that talk about Jesus' experience as a man, where He experiences something that He never experienced before as God in eternity. He had never been a first fruits because He had to be a man who died and rose again to become the first fruits.

What an exhilarating part of His own story. When we talk to the Lord some day, we'll say, "What was it like, the moment You became the first fruits for all of us? When the power of God touched the grave, the mighty power of Your Father, and You burst forth out of the tomb, what was it like? You became the first human to bring both realms together in Your humanity."

THE MANIFEST GLORY OF JESUS

D. I give you a few verses in paragraph D, an overview with some passages for you to go and study this out more on your own. If you want to study more, check out those passages there about Jesus' resurrection.

When we study Jesus' resurrection, and what He was like and what His body was like, then we have insight into what our bodies will be like when we're resurrected, and that's what we'll do a little tonight.

After Jesus rose from the dead, there were a number of different categories of experience. There were times when He manifested His glory and He terrified them. In His resurrected body He stood before them and the fear of God came on them, for they saw His manifest glory.

RELEASING AND RESTRAINING HIS GLORY

There were times when He so restrained His glory, when He was so utterly human in the eyes and the perspective of the people, that they could never imagine that this was a man raised from the dead by the power of God. What we learn from these different insights from the Bible is that Jesus could release His glory or restrain His glory depending on the circumstance.

I don't know what dictates it, but we know that according to this testimony of the passages that we have that give us insight into His appearing after the resurrection, He could release His glory and He could restrain it.

The conclusion that I have is that we will be able to do that as well. There are times when you will release the fullness of the glory that God has released into your resurrected body, and there will be times when you will restrain it.

A CAUTION REGARDING AFTER-LIFE TESTIMONIES

You can't take testimonies of believers who have had heavenly experiences as equal to Scripture, but sometimes they excite our holy imaginations. We can think on them, but we can't carry them in the same authority that Scripture has.

I have no doubt that some of them are right, but I don't know which ones are exactly right, and what human elements got in, or if, when they came back, they told the story a little wrong. You don't want to take the stories even of fervent believers who have had death experiences and make them equal to inspired Scripture.

It needs to be in a different category, but it can still be helpful; it can be used by the Lord to stir up our holy imaginations. That's what we're really doing when we're reading these passages: We're asking the Lord to give us seed-thoughts from the Scriptures, and then to let us understand it and feel the power of what this means about our lives in the days to come.

THE REALITY OF PHYSICAL LIFE IN THE LIFE TO COME

Beloved, you are really going to be around in fifty years, five hundred years, five thousand years, and five million years. You're really going to be around, talking and eating and relating to people in all those different time frames.

One of the reasons people are so afraid of death, or, even as believers, so terrified by it, though maybe that isn't the word for everyone, is because we don't have understanding that we will really be physical people on a physical earth, eating physical food, teaching and relating and ministering to one another and leading. You will all teach one another in various capacities according to what God has entrusted to you.

Beloved, your ministry has hardly even begun. Our ministry on this side is only a very small down payment of what our ministry is intended to be in the mind of God.

DIMENSIONS OF GLORY

E. My goal is for you to become familiar with these very simple stories so that you can think about the resurrected body through the lens of these stories. That's the reason I'm telling you these different excerpts from Jesus' testimony.

Jesus did not always appear in His glory. Sometimes He appeared so fully human that the people who saw Him didn't even know that this was the resurrected Man from the grave.

There will be times in the future, I am convinced, where you will be able to release or restrain whatever measure of glory you have, and the measure of glory we all have will vary so greatly.

I've read on a number of occasions of people who have had heavenly experiences. One of the insights I recall is this, that people who are in a higher dimension of glory, when they're fellowshipping with people with lesser capacities for the glory of God, will veil their glory when they're fellowshipping with them in different parts of the heavenly city.

People have a lot of fun with that. "Hey, when you get there, make sure you come up and visit me!" or they can go the other approach. "I want to be able to come up and visit you!" It depends on whether they're in a humble mood or the other mood. I've heard jokes about that through the years, but I believe there's a substance to it.

It's like Jesus: When He's meeting with different people, He is restraining His glory significantly. However—I don't have this in the notes—in Revelation 1:18, when He stands before John on the island of Patmos, you know what happens: John falls at His feet like a dead man. The man most familiar with Jesus is John the Apostle, and he falls like a dead man before his good friend, Jesus.

Jesus releases more of His glory for John to see it.

"WOMAN, WHY ARE YOU WEeping?"

Here with Mary Magdalene He's restraining His glory, and she doesn't even recognize who He is.

[[I think He has a cape on, because in the movie He has a cape on. In the movie He came with a cape and said, "Mary," and she said, "Rabboni!" I said, "No wonder they didn't see it; it solved the mystery right there. He had a cape on."]]

I would go soft on that if I were you; don't quote it too much.]]

When she turned (Jn. 20:14), she saw Jesus standing there and she didn't know it was Him. That's amazing to me. We find in John 20:1 that it was early in the morning, and that it was still dark, too.

[[That could undo the cape theory.]]

It was early in the morning, and it was still dark. Jesus was standing in front of her and talking to her, and she thought it was the gardener.

He said, "Woman, why are you weeping?"

"She, supposing Him to be the gardener, said to Him, 'Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away'" (Jn. 20:15).

"Jesus said to her, 'Mary!' (v. 16) —and when He said, 'Mary!' she said, 'It's You, Teacher. Rabboni! Teacher!'"

When He said, "Mary!" it registered to her because it was that same familiar voice.

There are several principles that we could understand from this passage. One is, that Jesus is restraining His glory, and He's only showing forth His humanity. He's not lighting up the skies, because it's dark. He chooses to veil the brightness of who He is.

When He speaks the name "Mary!" she recognizes Him, not because she sees glory, but because she recognizes the voice of a friend who had the same voice.

Jesus will have the same voice He has now as He did then. He's the same Man with the same body; He's just been raised from the dead.

DIFFERENT DEGREES OF GIFT AND GLORY

You will have the same voice as you have now, but glorified. We will recognize one another even by our voices, like Mary did when she recognized Jesus.

I'm just wondering where this is going in the singing department. That's half a joke, and it's half serious. I don't think that everyone will sing with the same quality then that they do now. I think there will be so much diversity of glory in the age to come, like there's diversity of glory now.

I believe there will be singers among the eternal family who will sing so outstandingly, even above and beyond the multitudes. There will undoubtedly be many of them, like there are in this age, who have an exceptional voice; it's a small percentage, but it's still a small number.

I just can't wait to hear Paula singing in the age to come. It will be awesome, and it will be better than that, too.

THE DISCIPLES TOUCHED JESUS

F. The disciples touched Jesus. None of these verses are just irrelevant; they're all meaningful. The reason I want to throw them out there isn't to find out every principle of every one, but to put you on a treasure hunt to figure out what could be implied in every single one of these insights into Jesus' resurrected body as given by the Scriptures.

Take these and get in your E-12 groups and talk about them and go back and forth and say, "Wait, there's more! Holy Spirit, what are You telling us by this revelation of Jesus' body?"

They could touch Jesus. It says in Matthew 28:9 that Jesus met them saying, "Rejoice!" and they came and held Him by the feet. They held onto His physical feet. He wasn't a spirit like a ghost that they passed through. They didn't grab Him and say, "Whoa, where did You go?!"

They actually grabbed onto His feet and held Him in His resurrected body. I can't believe that I forgot to insert the text, but I have it here in F, John 21:12—13. He ate fish. I just missed it.

Of course I love the Allen Hood theological dilemma. I had never heard it until Allen preached it. He said that Jesus ate physical fish, and then He walked through the wall. Did the newly-eaten fish go through the walls? I don't know.

Don't spend a lot of time on that in your E12 groups. Stay with the Bible verses.

[[Did the fish go through the walls with Him, or did they just stop? If you find the answer, Allen would just love a whole bunch of emails on this to discuss it, so send it to him at allenhood.com, and he'll appreciate it. No, he won't, I'm sure.]]

ON THE ROAD TO EMMAUS

G. The disciples on the road to Emmaus did not recognize Him at first. It's the same principle. The Luke 24 account has a lot of turns and twists to it, a lot of different dimensions that could be understood about the resurrection. Read it over and become familiar with it.

Let's read a little of it.

"So it was, while they conversed and reasoned" (Lk. 24:15) —now we're talking about these two unnamed disciples, and they're on the road to Emmas. That's how they got their name as the disciples on the road to Emmas. They're unnamed.

"Jesus Himself drew near and went with them." Here are these two guys talking, and they're grieving over the events that have happened in Jesus' life. They're pondering it, and this Man, who is Jesus, though they don't know it, draws near to them. They're thinking, "Hello."

This Man, Jesus, began to walk with them, but they didn't even know it was Jesus. That's how physical His resurrected body is; that's how human it is. That's part of the reason the Holy Spirit

is highlighting this feature, because our resurrected body will be fully human and fully physical, with all the capacities of the supernatural realm.

“THEIR EYES WERE RESTRAINED”

I don't even really know what this means: “Their eyes were restrained, so that they did not know Him” (Lk. 24:16). I'm not sure what that means. Maybe they had never seen Jesus in the natural before; they had heard of Him, but they had never actually seen Him. They didn't have photographs in those days, obviously, so the Holy Spirit didn't register to them who He was.

There are different testimonies, again, of people who have had heavenly experiences, who testify that sometimes they know by the Spirit who they're talking to. They're talking to one of the saints of old, and they know it, and other times they don't. I don't know this for a fact, so don't teach it like it's a biblical doctrine.

I wonder if this phrase, “Their eyes were restrained,” relates to the concept that sometimes the Holy Spirit opens the eyes even when there's no natural knowledge of the person and what they look like. This is just a guess, but my guess is that these men had never seen Him before. It's possible that by the Spirit they could have known, because sometimes that happens, and maybe many times.

Of course, if that is in fact true, the principle of that would be that we know sometimes and don't know by the Spirit without natural knowledge; if this is what that's actually referring to, then the Holy Spirit restrained that supernatural knowledge.

MILLIONS OF PEOPLE TO MEET

Beloved, including the Millennial population, which grows to a significant number, probably some billions—someone calculated it for me, and one guy said fifty billion in a thousand years, because of the health and the prolonged life and the large amount of families. I don't really know, but different ones have debated that, and it's kind of interesting.

But, not even talking about them, I'm guessing there are two to three billion saints through history, including the great harvest at the end, the great revival.

Beloved, these two or three billion, plus the ten to fifty billion in the Millennial kingdom who will be part of the eternal family, whatever the number is—I have no way of knowing—you will actually get to know them one by one and know their individual stories throughout all of eternity.

You won't automatically know them. There might be times where you run into someone and you know who they are, through the Holy Spirit, but you'll still have to hear their story.

You might run into David and know that it's David, but he won't have a name badge on that says, “King David, IHOP–KC Staff.” (He had the first HOP; you realize that, don't you? We borrowed the name from him and Isaiah and a few others.) I think it's possible that we'll know them, but that's not my real point.

THE FULLNESS OF UNION

My real point in this is that we will get to meet saints from all the earth and hear their stories and then introduce them to other people that you meet in the resurrection, and then you'll get together and there will be a whole new combination of relational dynamics, because you're introducing the new ones to some of your older friends, and some of these people you won't even meet for five thousand years.

DIFFERENT LEVELS OF RELATIONSHIP WITH DIFFERENT PEOPLE

You'll be telling stories and sharing and connecting, and some relationships will be closer than other relationships because the knowledge will be more fully expressed and shared. It won't be that we're all robots with a relational chip in us, like we would push a button and say, "Hi! I relate to you and love you and know you and value you!"

It won't be like that.

We will be real humans with various capacities for information, and stories that are all diverse, and different tastes and different personalities, and some will bond to others more than others do.

It's like that even amongst the twelve, and Jesus' followers. He had the five hundred to whom He appeared in 1 Corinthians 15; He had the 120 who made it to the upper room; He had the seventy; He had the twelve, and then He had the three. Then He had John the Apostle, who named Himself five times as the one whom Jesus loved. He just put it right out there: "I am the one God likes!"

Of course, I believe everyone can run with that. If you have the revelation and the boldness to take hold of that, I believe all of us can be the disciple whom the Lord loves. John said it five times about himself. He laid his head on the Lord's breast. He had a unique connection to the Lord as a man, to Jesus in His humanity.

As a man, Jesus has different relationships with different people in His humanity. I believe that's just a very exciting dynamic about eternity. Heaven on earth in eternity will not be static. It won't just be automated. It will be very dynamic, with all kinds of differences and diversity within the relationships.

THE NEVER-ENDING KNOWLEDGE OF GOD

"And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself" (Lk. 24:27). We know that in the resurrection we teach one another Scripture. I believe there are a number of passages that will back that up. Here's a man with a resurrected body teaching others the Scriptures.

Incidentally, this Bible that you have will be the same Bible you will be poring over one billion years from now. This Bible doesn't become obsolete at the second coming; as a matter of fact, this Bible at the second coming takes on a whole new meaning.

THE CONTINUITY BETWEEN THE AGES

You will be studying the book of Acts and the book of Revelation, and you will be studying the book of Psalms a billion years from now. You will be poring over the Word of God and sharing it with one another. That's why the spirit of revelation that we gain in this age, we will take with us. There's a continuity between the ages.

DIFFERING MEASURES AND FOCUSES OF TRUTH

A guy says, "I'm learning it, but there's nothing to do with it." I wouldn't take that approach. Number one, it changes your heart, and number two, it brings you into another level of experience with the Lord, but number three, whatever truth you have really received, you will carry that truth, and everyone will carry different measures and even different focuses of truth.

We will have different areas of emphasis according to our personalities in the age to come. We won't all say every Bible verse in every conversation. We will have areas of emphasis that really excite us in different times, just like now.

HE TOOK THE BREAD AND ATE IT

"Now it came to pass, as He sat at the table with them, that He took bread, blessed, and broke it, and gave it to them" (Lk. 24:30). The idea is that He gave it to them and they ate it. Most Bible commentators agree that Jesus ate the bread, too, because He broke it with them like He did in the upper room, and shared the communion meal with them.

It doesn't say that He ate it, but that's the assumption. The vast majority agree that He ate this, because He ate fish and there are other biblical verses about eating in the resurrection.

Then their eyes were opened when they broke the bread, and they knew Him, and He vanished (Lk. 24:31). Here He is with a physical body, and He can vanish. How did that work? How does a person with a physical body vanish? I don't know; I can't wait to find out.

WHEN JESUS APPEARED IN JERUSALEM

H. Now on this occasion Jesus terrified the disciples in Jerusalem. He has already appeared to them and different ones have seen Him, but He terrifies them because He appears with a greater release of His glory.

This is like what happened in Revelation 1:17—18, when John fell down as a dead man before Jesus.

Jesus showed more of His glory. He manifested more of it.

"As they said these things" (Lk. 24:36) —as the disciples on the road to Emmaus were giving their testimony about Jesus, all of a sudden Jesus stands in the midst of them.

These two disciples are saying, “Jesus said this, and He broke bread, and it was awesome, and we didn’t know who He was and then suddenly we found out and He gave us such awesome insights into the Prophets and the Psalms! He is a great Bible teacher!”

I can just hear them, and then suddenly Jesus is in the midst of them. He says, “Peace,” because they’re terrified. They thought, “This isn’t possible.” The idea is that He came right through the wall. It doesn’t say it, but the idea is that suddenly He’s right there in their midst. They were supposing they had seen a spirit. They were terrified! I’ll just leave it there.

“BEHOLD, MY HANDS AND MY FEET”

I. Jesus looks at them and says, “Behold My hands and My feet, that it is I Myself” (Lk. 24:39). He says, “I have hands and feet. I’m not a spirit. Handle Me!” There He is again: “Handle Me and see” —we will be able to touch one another in the age to come—“for a spirit does not have flesh and bones as you see I have.”

This is a perplexing passage to me. This is one that I really would like to understand, if you have insight on it. I was teasing about sending Allen Hood the thing about the fish hitting the wall, but I’ve pondered this over the years; I’ve looked at many commentaries, and, at least in the ones that I’ve looked at, no one address it.

THE CORRUPTIBLE WILL PUT ON INCORRUPTIBLE

Jesus said, “I have flesh and bones,” and the passage that I put next to that is Paul in 1 Corinthians 15:50: “Flesh and blood cannot inherit the kingdom.” So flesh is in both categories. Now, I understand that blood cannot inherit the kingdom, but bones do. We have bones in our resurrected body. Isn’t that interesting?

I asked one guy, “What do you think you’ll have?” He says, “I don’t know, I’ve never thought about it.”

I can’t fully reconcile these statements. I’m sure there’s no contradiction in them. Jesus called His resurrected body “flesh and bones,” even though it’s incorruptible flesh, even though it’s glorified flesh and He undoubtedly means something different than what Paul is saying.

I have never been able to reconcile that, but I am convinced that there is a simple answer to it. You read it through a different lens and say, “Oh, that’s what He’s talking about.” Paul is talking about corruptible flesh and Jesus is talking about the glorified, resurrected human body, and they’re just using the same words.

I’m not sure. Isn’t it interesting that you will have flesh and bones forever? It will be glorified. It won’t be like the flesh that you have now; it will be far more stable and powerful. It won’t be subject to sickness or injury at all. Jesus called it “flesh.” It’s just not corruptible flesh like Paul is talking about.

FOREVER AND THE EARTH

Do you know that the reason you like the earth is because you were born of the dust? It says in Genesis 2:7 that God formed Adam out of the dust. God created the earth in the natural realm; He created the dust, and then it says in Genesis 2:7 that He breathed the breath of life into Adam.

So Adam had flesh, he had the natural realm, and he had the breath of life: He had the supernatural realm. Adam had both dimensions together in Genesis 2:7. I didn't put that in the notes. The idea is that we are spirit, that there's something in our hearts that longs for the earthly realm because we were made from it and because we were made of it.

The good news is that you will live forever in the earthly realm. When God made the earth, and when He made Adam and Eve from the earth and from the dust, He said that it was very good. It was very good that He created Adam, and of course that He created Eve from Adam's side.

LONGING FOR THE EARTH AND THE ETERNAL

The idea is that that was not a secondary plan to God. When God made Adam out of the natural dust of the earthly realm, it was a glorious insight the Father had. That was not a secondary plan of God; that was how He meant it to be, and the fact that you long for a life on the earth that is fully physical, but has all the glories of the supernatural, testifies to the fact that you are made of the dust, but that the breath of God is in you as well.

You long for eternity and the supernatural realm. You long for both, and God is going to bring both together in your experience. It's so exciting and it's so personal. This is really your story; it's not just a Bible doctrine that doesn't relate to you.

This is really your story. You're sitting in the doctor's office and the Great Physician says, "You have a terminal disease, but I have good news. I have the answer!" And you lean forward with great attentiveness because you see yourself in this answer that the Great Physician gives.

That Great Physician, Jesus, is giving us the answer.

WITNESSES CHOSEN BEFOREHAND BY GOD

J. Look at Acts 10:40—41. "Him God raised up on the third day" —Peter is talking at Cornelius' household in Acts 10, the famous story—"and showed Him openly, not to all the people, but to witnesses chosen before by God."

In other words, in the resurrection He showed Himself to witnesses chosen beforehand by God. It's interesting that Peter describes himself as one of the witnesses chosen beforehand by God—"even to us who ate and drank with Him after He rose from the dead."

Now we don't have any examples, and we don't know where He drank in the Gospels in the resurrection, except for the communion time with the disciples on the road to Emmaus. He ate and He drank. Beloved, you will be able to drink, and not just water: There will undoubtedly be all manner of liquids.

In Luke 22 Jesus said, “You will sit with Me at the table and you will partake of this meal of the bread and the wine” (Lk. 22:28—30, paraphrased). “You will drink of it and eat it with Me in the age to come.” That’s my assumption, that Jesus broke bread with them.

WALKING THROUGH WALLS

K. It’s possible that Jesus walked through walls. The Scripture doesn’t explicitly say that He walked through walls, but it hints that He did. On the two occasions when the doors were shut, He just appears.

THE SCARS IN HIS HANDS, FOREVER

Jesus had the nail scars in His hands and in His feet, and He still had the wound from the spear in His side. In His resurrected body, He is the only One with a scarred body forever.

GOD AND A MAN, FOREVER

Now, you understand and I’m sure most of you know this, that when Jesus became a Man, the arrangement with the Father was such that if He became human to save us, He had to be human forever.

Jesus did not become a man and put on the robes of humanity, come down to the earth, live obediently, pay the price on the cross, rise from the dead, and take off the robes of humanity, and then go back to just being only God.

Beloved, when He agreed to become a man, He had to become human for ever and ever. For billions and billions of years He would be in the form of a Man, yes, in a resurrected body, but He would have a body that He never had before. It was something different than He had in eternity past.

This was a huge decision on His part. He would have a body with scars in it forever. Every time we talk to Him and fellowship, those who are working closely with Him and governing His kingdom will see the scars in His hands, and they will testify of His passion and His commitment to you and to His people.

THE WOUNDS IN HIS HANDS AND HIS SIDE

“Now... when the doors were shut where the disciples were assembled, for fear of the Jews” — because they thought the Jews were going to come and kill them—“Jesus came and stood in the midst” (Jn. 20:19).

This is where we get the idea that He passed through walls, right there. He stood in their midst and said, “Peace be with you.” “When He had said this, He showed them His hands and His side” —the wound from the spear (Jn. 20:20).

“Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came” (v. 21). Again the doors are shut and it seems that He walks through the wall. It doesn’t say it, but, again, it certainly looks that way. Most agree that that is what happened.

Thomas said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe” (Jn. 20:25).

He’s saying this for eight days. On day seven or eight, Thomas is saying, “I still don’t buy it! I still don’t buy it.” He was about to have the shock of His life.

“His disciples were again inside, and Thomas with them. Jesus came, the doors being shut” —it says it two times, eight days apart—“and stood in the midst, and said, ‘Peace be to you!’” (v. 26).

Two times it appears that He walks right through the wall. It’s similar to the account in Luke 24:36—27 that we just looked at, when He frightened and terrified them when the disciples on the road to Emmaus were giving their report.

All of a sudden, Jesus stands in the room. It doesn’t say the door was shut, but that’s kind of what we assume.

He said to Thomas, “Reach your finger here, and look at my hands”—and He took his hand—“Reach your hand here” —and He put it into His side (v. 27). Jesus wanted, not just for Thomas’ sake, but He wanted it recorded in the Word of God, that Jesus had a physical body forever. There is no question whatsoever.

M—Jesus appeared to the disciples in His resurrected body. Again, He’s teaching them for forty days. “He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking” —and you could put the word *teaching*—“of the things pertaining to the kingdom of God” (Acts 1:3).

Jesus is giving them teachings, and they’re seeing Him. Again, it’s really established, but it’s still amazing how many believers picture a non-physical eternity. It’s clear if you put them all together that His body and His experience is so physical when He’s with them. That’s the point that they’re making.

He’s teaching them. Again, we will have teaching ministries. Everyone will speak the Word to other people at different levels.

WHO IS THIS RIDING ON THE CLOUDS OF HEAVEN?

“While they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood beside them in white apparel” (Acts 1:9—10) —angels. Here’s the interesting thing that I’m not developing in the notes, is that Jesus doesn’t fly. Angels fly—it says in Daniel 8 that the angel Gabriel flew, but we don’t have any indication of that in the life of Jesus.

He is escorted up to heaven by clouds. I did a study on this once, and I gave a handout on it one time some years ago, about all the verses where God and the saints travel on clouds. It's amazing. You think of one and you think, "Well, that's kind of interesting," but then you see ten or fifteen—I don't know the real number, but it's a lot—and you're thinking, "What?"

When Jesus comes back at the second coming, the saints are taken up into the clouds. The clouds are seriously part of the transport system of the age to come. It's literal; it's funny, but it's actually literal.

I don't know that they're restricted to traveling that way, but whenever we see travel mentioned by saints, there's a small amount of times, about ten or fifteen times, where we see God or saints traveling on clouds.

It's interesting: "What kind of cloud will you have? I'll have a nineteen," however it goes. You have the idea.

I'm just going to end here. The next four or five paragraphs are the idea that Jesus' body is filled with light, because we will have light. The presence of light in our resurrected body is something repeated over and over, but we will all have different levels and different degrees of glory of the light of God.

Jesus in His humanity has the greatest measure of divine light and glory in His resurrected body, and He can release it or restrain it according to the circumstance which He's in.

Let's go ahead and stand.

MINISTRY TIME

This is exciting stuff. We're just going to worship, and we might call some people forward as we worship and get a little direction of anything the Lord wants to do. As we're worshipping I will ask, "Lord, just do anything that You want to do right now."

I want us to thank Him and ask the Lord for revelation. Beloved, this is so personal to who you are. This really is your story.

Mary said, "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant... For He who is mighty has done great things for me, and holy is His name" (Lk. 1:46—49).

I come and I say, "Thank You, my God and my King." In the name of Jesus we come and we say, "Thank You, my God and my King; for the Lord has done great things for us. For the Lord has done mighty things. You are good, and Your love will endure forever. My soul magnifies You, O God. Thank You."

So I say, “Thank You;” I say, “Thank You, Lord,” for the Lord has done great things. He has done mighty things.