

## A Short Study on

# The Form of Christ in His Resurrection

I Cor. 15:44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

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

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* the Lord from heaven.

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.

That there are *two different types of bodies* should not be questioned, the Bible says so. The *natural body* is earthy, out of the dust of the earth, and is Adamic. It stood and fell in the first Adam. Those who oppose the heavenly origin of Christ's body, *His spiritual body*, often claim that the spiritual body comes after the natural body and therefore it could not have pre-existed before the incarnation.

Is this a valid objection, you be the judge, but consider the following:

*That which is last shall be first, and that which is first shall be last.*

In the Divine order of occurrences, which is first the natural or the spiritual? Certainly the spiritual is before the natural.

Again, consider this statement:

*Make your calling and election sure.*

Therefore, which is first in the Divine order? Is calling before election in the Divine order, or only such in timely experience? Certainly calling is before our election but only in the timely experience. *In the Divine Order election is before calling.*

Even so the spiritual body and glory of Christ is before the natural Body of Christ in the Divine Order, but not in the timely experience as we know it.

When Christ prayed in John 17 to *return to the glory He had received from the Father before the world was*, was He referring to His Divine Person or His manly

Person? *Does a Divine Being need communicated glory from another Divine Being? Let us also remember that this was communicated glory, and the Father gave it unto Him before the world was.*

If it be objected *that this only refers to the Divine Person of Christ*, let me remark *that this glory the Father gave unto Christ, and God the Word needs not for the Father to give Him glory nor for He to give glory to the Father or the Holy Spirit to give or receive glory from either.*

Did not Christ receive from the Father the communicated glory as of the only *Begotten of God*, John 1:14, and did He not show this on the Mount? Is this not what Peter was talking about when they were eyewitnesses?

Further if the glorified body *comes only after the death of the natural body* then please explain how that Elijah had a glorified body on the Mount when He had not died? What about Enoch and his not dying? I know they were in their manly bodies first, but that is in the *timely experience* but not in the Divine order.

If Christ did not receive glory from the Father, and manifest this same glory on the Mount and then at the Resurrection, then what glory is He talking about?

Furthermore let us remember that in John 17 Christ stated that *He gave unto His disciples the same glory that the Father had given Him*. What kind of glory did Christ give unto us, *communicated divine glory or communicated manly glory*? By that I mean is this glory such that it relates to a Divine Being or a Manly Being?

If we have received the same glory that Christ received from the Father before the foundation of the world, and this is Divine Glory in the Divine Being, then would this not also mean that we are Divine Beings? *If not then please do explain how a manly Being can receive Divine Glory that belongs only to a Divine Being?*

Consider the word GLORY:

Joh 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

Joh 2:11 *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

Joh 12:41 *These things said Esaias, when he saw his glory, and spake of him.*  
Joh 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

Joh 17:22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

**Joh 17:24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.***

At Christ's resurrection, He entered into the same glory He had received from the Father before the world was. Therefore, He as Christ, existed before the world was. He also gave unto His disciples this same glory the Father communicated unto Him before the resurrection was. Therefore this is communicated glory and such glory that a man may receive and manifest.

Therefore Christ, as the God-Man, did exist in the Father's glory before the world was. He hid this glory, except for a few brief points, during His form of a servant. He returned unto this glory at His resurrection.

His disciples then received this same glory from Christ that the Father had given unto Him. What is this glory but our Being in Union with Him in His glory? We have this glory now, but not in a fully manifested form as we shall have when the resurrection comes.

This is heavenly glory from a heavenly man and that is another subject, for Christ is in need heavenly in all His Being and all His possession, not the least of which is heaven's baptism and the gospel church or the new Jerusalem the heavenly Sarah, the mother of us all. For the heavenly Sarah, the New Jerusalem shall thence come down out of heaven from God in the day of Christ's full glory being openly manifested when He comes again and shall sit upon the Throne of His glory with all the holy angels.

He is heavenly in all things in opposition to being earthy and out of the dust.