

# Doctrine of the Origin of the Body of the Lord Jesus



ONLY  
JESUS

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Jesus Alone is  
God Church of  
Europe

## DOCTRINE OF THE ORIGIN OF THE BODY OF THE LORD JESUS

### *1. The heavenly origin of the body of the Lord Jesus.*

*1 Corinthians 15:40* There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

The word “celestial” is from the Greek *epouranios* which means “of heavenly origin or nature”. The Apostle Paul was building his argument to make a distinction between terrestrial or earthly (Greek *epigeios*) bodies and heavenly bodies. Finally, the argument climaxes with the revelation, “The first man is of the earth, earthy: the second man is the Lord from heaven” (I Corinthians 15:47). Adam’s body was of the earth, while the Lord Jesus’ body was from heaven. In fact, contrary to what many Christians believe, nowhere does the Lord claim to be of adamic descent. He plainly denied any relation to this world. “And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world” (John 8:23).

Christ is really the holy Son of God. This fact is clearly established when we read, “the word became flesh”. No man can prove the biological relationship of Christ with Mary’s flesh and blood (Teklemariam, 1999, p. 123).<sup>1</sup>

Once again, the Apostle Paul dwells on this saving revelation of the origin of the body of the Lord Jesus when he writes to the Colossian church: “Who is the image of the invisible God, the firstborn of every creature” (Colossians 1:15). There is a powerful mystery inherent in the term “firstborn of every creature”. In what way is the body of the Lord Jesus “the firstborn of every creature?” You see, from the beginning of creation until this moment every creature was created out of nothing by the word of God from the dust and returns to the dust. “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Ecclesiastes 12:7). Now, the Bible declares that something new happened with the body of the Lord – “the word was made flesh” (John 1:14). This is an unprecedented event: never before in the history of the created order did a body emanate from God himself. “The first man is of the earth, earthy: the second man is the Lord from heaven” (I Corinthians 15:47). God prepared humans a body from the dust to live in this world: we are dust creatures. When God came to dwell or tabernacle in our midst, he prepared himself a body of his own word – begotten, not created.

*Psalm 2:7* I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

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<sup>1</sup> Teklemariam, G. (1999). *The Bible Writer’s Theology*. Ozark Mountain Press, Inc: AR, USA.

***Luke 1:35*** And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

2. (a) ***God was not made flesh, but the word was made flesh.***  
(b) ***God (Spirit) cannot die, but God's body (flesh and blood) died.***

In this segment, we will, with the help of the Lord, address some misconceptions about the word made flesh doctrine. The first is ***(a) God was not made flesh, but the word was made flesh.*** The Bible is clear: “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” (John 1:14). The Bible does not state, “God was made flesh”. We cannot change the words chosen by the Apostle John. To state that “God was made flesh” invites the interpretation that God, who is Spirit (John 4:24), became flesh in his entirety. It also implies that God can change. This is plainly incorrect as it reduces God to a mere body. So, who or what is the word of God? While John states that the word was God, he also declares that “and the Word was with God” (kai ho logos ēn *pros* theos). The word of God can both create something totally new and, also, be made into a body, because John declares the word was made flesh. God cannot be made into anything because he does not change. “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed” (Malachi 3:6). The Bible does not state that God was made flesh, but it emphatically declares that “God was manifest in the flesh” (I Tim 3:16). Bishop Teklemariam elaborates on the meaning of this:

The word was in God and was God's word from all eternity. At the appointed time, the word of God became flesh, in order to reveal the Father. God the Father, indeed became Immanuel, the Spirit in flesh and blood (Hebrews 9:14; 10:19-31; Colossians 1:15-22; Matt 1:20-23) (*Teklemariam*, 1999, p. 123)

However, whilst there are outer and inner natures in God, (Spirit and flesh), there is but one person of the same nature. The attributes of the flesh are not to be attributed to the Spirit ... (*Teklemariam*, 1999, p. )

In other words, God cannot be changed, but the word of God can be changed. God is all-powerful (omnipotent), all-knowing (omniscient) and everywhere at the same time (omnipresent). The body of God was not all-powerful, all-knowing and everywhere at the same time: it died on the Cross (was helpless and immobile) and the Lord himself said that he could do nothing without the Father. “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what

things soever he doeth, these also doeth the Son likewise” (John 5:19). Furthermore, God prophesied through the prophet Isaiah that he would raise believers up from the dead *together* with his dead body. “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isaiah 26:19).

Let us now concern ourselves with the second issue *(b) God (Spirit) did not die, but God's body (flesh and blood) died*. Did Jesus die on the Cross? Absolutely, yes! Was there a difference in his death compared to other human deaths? No! Death is the same for all. Spiritually speaking, death is the separation of the spirit from the body. “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost” (John 19:30). The Lord died the same way that others in the Bible died. “And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him” (Genesis 35:29). To question, change or explain away the death of Jesus is very dangerous. That Jesus died is a cornerstone teaching of the Bible. “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel” (2Tim 2:8). “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:18).

Did God (the Spirit) die? By no means! God (the Spirit) cannot die. But Christ's body (His flesh) and his blood (soul) died on the cross to save the world ... and the life of the flesh which is the soul of the flesh is the blood. So when the Spirit (God the Father) separated from the flesh and blood of Christ, both the flesh and blood died and was buried in the grave until the Spirit (God the Father) raised it up (Acts 2:24,32) (Teklemariam, 1999, p. 213).