

THE SON OF GOD

The Necessity of Believing
in the Divine Origin of
Christ's Body

Paul Thomas

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THE SON OF GOD

1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

The Apostle John is crystal clear: the Son of God is the true God. In other words, there is no other God outside of the Son of God. God and the Son of God are one and the same. The Son of God himself has given us this understanding, according to John. Furthermore, what is required of us is to know him and to be in him. So let us begin with *knowing him*. What does it mean that Jesus is the Son of God? To know that Jesus is the Son of God is eternal life. This underscores the great importance attached

to this truth, and we must approach it carefully and prayerfully.

Let me state the meaning of Son of God as clearly as possible: *to declare that Jesus is the Son of God is to believe that his flesh was begotten of God alone and was totally independent of any human biological contribution.* If Jesus shared biological material with us humans – i.e. he ultimately had a body originating from the dust, then it makes no sense to call him the Son of God. This title is used in a very special sense in the Bible with respect to the Lord. Its designation sets Jesus apart from all humans in a unique and exalted way. A good place to begin is the proclamation of the angel at the birth of Jesus.

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.*

In the chain of events leading up to the birth of the Son of God, we find no evidence for human agency. This is a supreme act of God alone. The flesh begotten is exclusively his. It begins with the Holy Spirit – which is not a third member of the Trinity, but God himself, since God is a Spirit, according to Jesus (John 4:24). In addition, note that the child is referred to as “that holy thing”. The flesh and blood of Jehovah is holy. This contrasts sharply with Pauline theology which repeatedly asserts that the human condition is wracked by sin by virtue of being the children of Adam, “For as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22). No human made a claim to the body of God simply because none were involved in its procreation. God’s voice jealously thunders from the pages of the Bible affirming his fatherhood of the flesh.

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

Matthew 3:17 *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Put differently, the only flesh that Jehovah claimed exclusive rights over was that of the Son of God – Jesus. It follows that the origin and nature of that flesh ought to be the subject of study for any serious Bible student. This is because God constantly draws attention to it and declares that it pleases him. Sin was conceived and executed on earth while salvation was conceived in heaven. The body of God, the vehicle of salvation, was a heavenly gift laid in the uterus of Mary by the Father to bring salvation on earth. The Father, speaking through his flesh, confirmed this heavenly origin of his body.

John 8:23 *And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.*

How much more plainer can he be? Perhaps the biggest challenge many have

with this doctrine of the Word made flesh is the difficulty in imagining the existence of any other flesh except that of humankind. We must never forget, however, that God is at liberty to beget another line of flesh after *his own kind* – one which is of the Holy Spirit and untainted by the sin of Adam; one which has no affinity with dust – a heavenly order or a “God-kind,” if you will.

Romans 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

The above Scripture declares that the heavenly flesh of God was something prepared from eternity. God’s eternal plan was for his children to be changed or conformed to the “image of his son,” not that of Adam. What this means is that God’s flesh predates the flesh of Adam. There are two kinds of flesh that have two different origins, and have always run parallel to each other, but never converging. The first flesh was that of Adam. It was of

the dust and is earth-bound in many ways. It is only suited to survival on this planet. For instance, it is adapted to the climate and nourishment that is found here. The body of God in contrast is of the Word of God and knows no such restrictions. Jesus could walk on the water, walk through antagonistic crowds as if he was invisible and ascend to heaven, something which no human flesh could do, at least not without his consent. The two bodies have different origins and, more importantly, different destinies. Like the allegory between Isaac and Ishmael, only one can stay in the house of Abraham. Despite Abraham's love for Ishmael, he had to go because only the child of the promise could stay in the father's house. What was crucial was the manner of birth. A birth not sanctioned of God is always rejected. Only those who are born again of the water and the Spirit, by which they put on the body of the Son of God (John 3:5), make it to heaven – the Father's eternal house. Paul demarcates the difference between the two bodies.

1Corinthians 15:47 *The first man is of the earth, earthy: the second man is the Lord from heaven.*

1Corinthians 15:48 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*

1Corinthians 15:49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

Understanding the meaning of Son of God has direct relevance to baptism in Jesus name for the remission of sins (Acts 2:37). Baptism is the arena where the flesh of Adam can be removed and the flesh of God, the Son of God, can be put on. It is actually a watery grave. The only time the two bodies pause to “confront” each other is before the grave of baptism. The old man, the body of Adam, is commanded by the heavenly man, the Son of God, to renounce his adamic heritage in order to put on the image of the Son of God. This is the reason the Ethiopian eunuch answered circumspactly that he believed that Jesus

Christ was the Son of God before he was baptized by Philip. Baptism is about two bodies: the old man dying and putting on the new man, the body of Christ, a body fit for heaven and eternal life.

Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

In summary the issue of the origin of the flesh of Jesus is not a marginal issue, but one that has eternal implications. The revelation stipulated for salvation is that Jesus is the Son of God. It simply means that one concedes that Jesus' flesh is begotten of God alone and shares no affinity with any source external to God. It was God who was manifested in flesh, according to Paul (I Timothy 3:16). If this

is so, something we affirm wholeheartedly, then it stands to reason that his flesh was unique – the Son of God. Conversely, this means that the commonly held belief that Jesus was “fully man and fully God,” in the sense that he was a genuine human being like you and me, susceptible to temptations, has no biblical support. This teaching, which can be traced back to the Council of Chalcedon (AD 451), was the brainchild of Pope Leo I and served to raise more questions than answers. The declaration that Jesus is the Son of God, borne out of a profound revelation, sends shockwaves into the kingdom of the enemy. As John says,

*1 John 5:5 Who is he that
overcometh the world, but he that
believeth that Jesus is the Son of
God?*

THE FLESH OF JESUS

A New and Living Way

Exodus 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Exodus 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

To look directly into the holy of holies was suicidal. Instant death would follow, for no man can see God and live: “And he said, Thou canst not see my face: for there shall no man see me, and live” (Exodus 33:20). So God commanded Moses to make a veil. How glad the priests of Israel must have been for this veil. It was the only thing which stood between them

and certain death. In this sense the veil was perhaps the single most important item in the tabernacle. Blue, purple and scarlet pointed to divinity and royalty. Furthermore, cherubims always accompanied the presence of Jehovah where he revealed himself in majestic splendor: “O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth” (Isaiah 37:16).

The veil above can be none other than the body of Jehovah that is the subject of this book. When God was manifest in the flesh and became “God with us” (Immanuel; Isaiah 7:14), his flesh bore all the hallmarks of divinity and royalty. That his flesh is divine can be established by the words of the writer of the Book of Hebrews:

Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Hebrews 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Jesus' flesh is plainly called a new and living way, which he hath consecrated for us. Now, for those who believe that our Lord's flesh was no different from all human flesh, derived from Adam and the dust, in what way is his flesh a new and living way if it is not flesh that is of the Holy Spirit (Luke 1:35)? Christ's flesh is of a new order – the Word made flesh (John 1:1, 14). Just as the tabernacle contained the presence of God, the flesh of Jesus contained none other than the glorious presence of Jehovah. Thankfully, we were shielded from gazing directly into the face of Jehovah by the veil of flesh that was his body. One day Jesus took three of his apostles up to a high mountain to show them what was behind the veil, his flesh. *And was transfigured before them: and his face did shine as the sun, and his raiment*

was white as the light (Matthew 17:2). The apostle Paul knew this mystery too:

Colossians 2:9 For in him dwelleth
all the fulness of the Godhead
bodily.

Like the veil, the flesh of Jehovah separated between the holy place and the holy of holies. What does this mean? The holy place outside the holy of holies contained the golden lampstand, the altar of shewbread, and altar of incense. There was a sphere just outside Christ where good people were attracted drawn by his holiness. These people, like the rich young ruler (Mark 10:17), were happy to bask in his glory, eat of the bread he miraculously produced (John 6), and hear him pray, but they refused to eat his flesh, drink his blood and, above all, enter the holy of holies through his flesh. Like the priests in the holy place, they were content to stay outside the holy of holies and were thankful for the veil that shielded them from the seat of Jehovah's presence. Sadly, they missed

out on the great mission of God: to bring mankind back into the holy of holies of his very presence. They could not understand that God had now come in his own flesh and blood, a new and living way, so that through it we can all return to our original habitat – the most intimate place with our Father. This is what Christ meant when he said:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Just as the only way to the holy of holies is through the veil, the only consecrated way to the presence of God is through his flesh – Jesus. God has now become his own veil ushering people into the holy of holies. When we put on the body of Jesus through baptism in his name (Galatians 3:27), his flesh gives us boldness to enter the holy of holies, because it is flesh of a heavenly order – God cannot reject his own flesh. It is for this reason also that at the precise moment Jesus gave up

the ghost on the Cross, the veil of the Temple was rent in two.

Mark 15:37 And Jesus cried with a loud voice, and gave up the ghost.

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.

For centuries, the priests of Israel offered up various offerings in the Temple for the sins of the children of Israel. Yet the sins were never atoned for because the blood of bulls and goats cannot make propitiation for sin (Hebrews 10:4). This was evident in the fact that the way to the holy of holies was still closed. The moment, however, Jesus died for our sins, the veil of the Temple was rent in two. For the first time in the history of the tabernacle and subsequent Temple, the death of one person opened the way to the holy of holies for everyone, not just Jews alone. No man cometh unto the father but by me took on new meaning from this moment. We should not lose sight of the centrality of the flesh of Jesus and its significance in these

momentous events. Let us look at the Scripture below:

***Matthew 27:54** Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

What led the centurion to address Jesus as “the Son of God?” Matthew 27:51 states ...And, behold, the veil of the temple was rent in twain from the top to the bottom... When the veil was torn in two, he made a connection with the flesh of Jesus - that it belongs to Jehovah. This is not the first centurion who has displayed a subtle understanding of the mysteries of Christ. Certainly he knew the significance of the veil and the rituals linked to the Temple. He knew that to tear this veil was no small feat, and that it symbolized something profoundly transcendent. He knew that the death of Christ was not for himself but to

open the door for humanity into the holy of holies. Indeed, the flesh is a new and living way.

Anyone who seeks to enter into the presence of God cannot stand before the veil like the priests and do no more than tremble. They must understand the meaning and symbolism of the veil; that it points to the flesh of Jehovah which Jesus alone had and put it on in baptism. Regrettably, many priests and Pharisees stood outside the veil, Jesus, and argued and debated with him, but refused to enter through the veil.

John 7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

How thankful we ought to be for that divine veil. Like the veil in the Temple, the flesh of Jesus had all the hallmarks of divinity and royalty. Of this flesh alone Jehovah said, "Thou art my Son; this day have I begotten thee" (Psalm 2:7). In

medieval Europe, it was common parlance to speak of the blood of royal people as “blue blood” (sangre azul in Spanish). Figuratively speaking, no blood is “bluer” (divine) than that of Jesus. Paul refers to Jesus’ blood as *the blood of God* (Acts 20:28). Whatever God is, his flesh/Son is the same, since God does not share his glory with another (Isaiah 42:8).

John 5:23 *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

It was of this flesh that Isaiah prophesied *the government shall be on his shoulder* (Isaiah 9:6). When asked whether he was a king, Jesus replied with calm and dignity,

John 18:37 *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

We noted in the beginning of this study that the cherubim face each other in the midst of the presence of Jehovah atop the Ark of the Covenant. These same cherubim were portrayed on the veil of the Temple. If Jesus is that veil, we ought to find angels and cherubims surrounding him in heaven. We see precisely such a scenario described by John:

***Revelation 5:11** And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

Thank God for his veil, that is his flesh. Let us not stand outside and argue with him, but enter into the very presence of Jehovah through that same veil.

THE ONE GOD HAS ONE BODY

The premise of this chapter is simple, yet fundamental to an understanding of the strict monotheism of the Bible: *since there is one God alone, this one God now has manifested himself through his own body.* What this means is that God is now one person: a Spirit robed in a heavenly flesh, and his saving name is Jesus. Just for the record, although this subject is not the focus of this book, there is no such thing as a Trinity of three persons who are one. This is a fourth century concoction, finalized in AD 381 at the Council of Constantinople, that finds no support anywhere in the Bible. Let us take counsel with that great inspired prophet, Isaiah:

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The

*mighty God, The everlasting Father,
The Prince of Peace.*

What Isaiah is prophesying is nothing short of sensational: a child of flesh and blood shall be called the mighty God. Until this time, the children of Israel could only conceive of God as Spirit and word. Moses of old said, “And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice” (Deuteronomy 4:12). The prophets felt the Spirit of God moving their souls and tongues and knew him by his voice. That was his essence: Spirit and word. Now, shockingly, he would manifest himself in flesh and blood that has its origin in him alone. Small wonder Isaiah begins the famous chapter 53 with the words, “Who hath believed our report? and to whom is the arm of the LORD revealed?” (Isaiah 53:1).

What is even more shocking is that this child, this son would be called *everlasting Father*. The Jews were content with God being Spirit and word, but the

moment Jehovah declared that he would beget his own flesh and enter this world, he was met with expressions of incredulity. What they failed to realize was that this was the stumbling stone that was made the head of the corner (1Peter 2:7,8).

Now for those of us who have been given the grace to accept this profound revelation, a question of immense importance presents itself: if Jehovah was manifested in the flesh (I Timothy 3:16), what kind of flesh was this? Again, that prophetic luminary, Isaiah, comes to our rescue:

***Isaiah 59:16** And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him*

***Isaiah 63:5** And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought*

salvation unto me; and my fury, it upheld me.

Note the use of the singular “I”. God has and will always be singularly one – the I AM (Exodus 3:14). Now he goes on to declare that he found neither *man* nor *intercessor*. This precludes a second member of a Trinity, a human Jesus with borrowed genetic material from the race of Adam, or a demi-god, as imagined by the Jehovah’s Witnesses. God did not borrow flesh from Mary or send a “distinct” member of the Trinity to save mankind. Isaiah’s unequivocal declaration is: *therefore his arm brought salvation unto him (59:16); therefore mine own arm brought salvation unto me (63:5)*. I for one am both ecstatic and humbled that Jehovah did not “outsource” my salvation to someone else or “assume” adamic flesh via Mary to save me. He did it himself, and the agency through which he brought salvation to himself is his own arm - his own begotten body. God alone has salvation. Only that which issues forth from him can

save and, therefore, only “God-flesh” or a “God-body” can save us. We cannot settle for anything less than the body of Jehovah – the Word made flesh. To believe in a Jesus with a body from the dust nature is to sadly deny his own glorious proclamation in Isaiah 59:16 and 63:5. Let us now come closer to the time of the Lord himself and hear from his contemporaries, individuals like John who knew him and had the privilege of considering this saving flesh for three years.

***John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.*

***John 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.*

***1John 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;*

1John 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Why is John fascinated with the “beginning?” Is it not because the beginning harks back to Genesis 1:1, an impenetrable time and space occupied by God alone? John’s excitement is palpable as he declares that the majestic God, so far away in that distant and mysterious “beginning,” suddenly is so immanent and near that he actually touched him with his own hands. Imagine that! How many could claim to have touched the flesh of Jehovah himself. A body unlike the world has ever seen. That God came in a body to save us is first and foremost a theological necessity: without the shedding of blood is no remission of sins (Hebrews 9:22). But that God allowed sinful, mortal creatures to behold and touch that body is proof of the depth of his love for mankind. He is a God not afar off, but near (Immanuel), so near

that we could touch him, wash his feet, or sadly, nail him to the Cross. Talking about the body of Jesus, take a look at the verse below:

***Matthew 27:57** When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:*

***Matthew 27:58** He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.*

Such was the love towards Jesus, that Joseph of Arimathaea, a wealthy man, was determined to secure possession of the body of Jesus and put it in his own tomb. The Bible states that he went to Pilate and *begged* for the body of Jesus. Why this deep concern for a corpse? Because this is no ordinary body: it is nothing less than the body of the one God. It was through this body that the Father uttered the blessed words that comforted and taught many in Israel; through this body that he healed, cast out demons, raised the dead and finally

suffered excruciating shame and pain for our sins. Joseph was not about to allow this body to be thrown into a common burial ground. For him it is still the body of his Savior, his Master. He determined that if in life the body of his God was not appreciated, then at least in death it will be honored, fulfilling yet another prophecy of Isaiah:

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

I cannot close this chapter without stating that to mention the name Jesus is to call on the name of the one God who is now inseparably Spirit and flesh. It is only when armed with this understanding that the power inherent in the name of Jesus is released. To summarize: God is one in a strict numerical sense (Deuteronomy 6:4); he was Spirit alone in the Old Testament and his proper name was Jehovah (Exodus 6:3), then Jehovah assumed a body begotten of his own word and Spirit (John 1:1,14;

Luke 1:35; John 3:16); now he no longer is called Jehovah alone, but Jesus, which is the proper name of God, Jehovah, juxtaposed or collocated with the word “salvation.” Because Jehovah has now become my salvation, we are commanded to invoke his new name which bears testimony to the great revelation we have been studying. To reject the name Jesus, underuse it, or use the titles of Father, Son and Holy Spirit, is displeasing to God because none of these titles bear full testimony to Jehovah’s act of salvation through his own body. Again, Isaiah, that anointed man who seems to have had a front row seat witnessing the foreordained plan of God, writes:

***Isaiah 12:1** And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.*

***Isaiah 12:2** Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is*

my strength and my song; he also is become my salvation.

Isaiah is prophesying about a future age when God becomes our salvation. Isaiah 12 contains the name Jesus (ישועה *yěshuw`ah*) twice. Significantly, the Hebrew basically reads “El has become my *yěshuw`ah*” (God has become my salvation). To refrain from mentioning the name of Jesus is to evade the fact that “he has become our salvation.” To mention the name Jesus is to have access to the fullness of the Godhead which dwells bodily in the bearer of that name (Colossians 2:9). Salvation can be in no other name (Acts 4:12). As John understood, to invoke the name Jesus is to honor the name of the Father, for this is the new name of the Father. Saying Father, Son and Holy Spirit is now redundant. Yes, the name Jesus alone is sufficient. If it pleases the Father to approach his body and hear him, let us do so.

1John 2:23 *Whosoever denieth the Son, the same hath not the Father:*

*(but) he that acknowledgeth the Son
hath the Father also.*

THE HARD SAYING

John 6:60 *Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?*

John 6:61 *When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?*

There was something Jesus said that his own disciples *murmured* at. The saying, which is the subject of this chapter, can be approached as a twofold proposition: 1) that he was the bread which came down from heaven, and (2) armed with this understanding, anyone who seeks eternal life must eat his flesh and drink his blood. The controversy of John 6 did not arise in a vacuum but was situated in the Old Testament event of the miracle of the manna, so we need to turn there first.

Deuteronomy 8:3 *And he humbled thee, and suffered thee to hunger,*

and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

The Scriptures are studied not only to establish recorded facts but in order to mine their spiritual content. Note that before the manna was sent down, the Israelites were put on a rigorous fast. That which is to be received from heaven must be preceded with appropriate preparation. Only then will it be given its due regard. Before the Law was given, Israel patiently endured oppression in Egypt for 400 years; before Matthew recorded the life of Jesus, 400 years of “silence” had to pass, and before the Lord was unveiled before a world hungry for salvation, John the Baptist had to spend 30 years in austerity and self-denial.

After a bodily and mental preparation, the thousands in the camp of Israel watched transfixed as an event

unprecedented in the annals of history unfolded before their eyes – food fell from heaven. A type of food of which the Bible records, *thou knewest not, neither did thy fathers know (Deuteronomy 8:3)*. Let us pause here for a moment and juxtapose this statement with the words of Jesus in John 6.

John 6:32 *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.*

John 6:33 *For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

What is Jesus saying, really? Note the tense of the sentence: Moses *gave* you not, but my Father *gives* you...In other words, the manna was intended to point to Jesus, and specifically, his body. For what else did the Father give us other than the Son (i.e. his own flesh and blood)? After all, “For God so loved the world that he gave his only *begotten son*... (John 3:16).

Monogenes, the Greek for “only begotten,” is to be understood as “only kind” or “only stock” of the father, according to James Strong. When God was manifested in the flesh (I Timothy 3:16), the flesh was “God-kind,” for only Jehovah has salvation. Now, neither the children of Israel nor their fathers knew this bread. It was *sui generis*. The Latin word, *sui generis*, means “one of a kind.” No other kind was seen before or after. Anything said of the manna in the Sinai can only be understood in retrospect through Jesus Christ. Just as manna was unknown to anyone, the flesh of Jehovah had never been seen by anyone before – it was *sui generis* – one of a kind. It was this statement which became a controversy which the disciples murmured at. This truth is still offending those who love and desire to walk with Jesus.

John 6:60 *Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?*

John 6:66 *From that time many of his disciples went back, and walked no more with him.*

Sadly, many of Jesus' disciples today have decided to walk with him, but on their own terms: they have elected to disregard his revelation about his flesh and blood. They have declared that he was a human being no different from us in the origin of his flesh and blood, except sin. They have invented the fallacious doctrine of "fully man, fully God," which actually was first proposed as a compromise by Pope Leo I at the Council of Chalcedon (AD 451), and the doctrine of "kinsman Redeemer," which is theologically unsound. How does a man with no human father become our kith and kin? How does someone who emphatically claims, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23) become our "kinsman?"

Let it be crystal clear: Jesus came as a man in flesh and blood, but with a heavenly origin. His flesh was not a

phantom or apparition of sorts, but tangible and real. The decisive difference is the *origin*. Nothing of this earth can save, as the curse of God extended to every inch of this planet. Jesus is God's love and salvation robed in a body emanating from the Holy Spirit: *for that which is conceived in her is of the Holy Ghost (Matthew 1:20)*. The revelation concerning his origin, which Jesus approved of, was not that he was the Son of man, but the Son of God, which the Father showed to Peter (Matthew 16:16).

It is significant that John 6 begins with multitudes following Jesus. The scene reminds us of the desert of Sinai. Jesus goes up to a mountain (v.3) and John records that the Passover was nigh (v.4). Just as in the Sinai, there is an expectation: something supernatural is about to transpire. The Passover points to the Lamb of God whose flesh and blood signified salvation. It is also noteworthy that Jesus performs the miracle of multiplying the fish and loaves in John 6. It appears that bread was uppermost in his mind when he saw the multitudes:

John 6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

When we lift up our spiritual eyes and see the multitudes, the hungry and restless crowds of our modern cities, may we think of the bread of life which came down from heaven – the flesh and blood of our great God and Savior, Jesus Christ! Now Jesus blessed the bread and it multiplied. In other words, he produced bread which appeared out of nowhere *ex nihilo*. It was no coincidence that the controversy about the origin of his flesh and blood was preempted by the miracles of the multiplication of bread. He wanted to demonstrate that God reserves the power to produce bread at will. Although they were impressed with this miracle and were filled, they wanted him to rain down manna from heaven. This is where they were mistaken: *the manna from heaven was already given from heaven by the Father – and he was talking to them.* God has only one manna to give today and

that is his own flesh and blood, which we all must eat and drink in order to be saved. This was what caused the murmuring and many still murmur at the heavenly origin of the flesh of Jesus. It offends them, but Jesus cannot deny his origin. When it comes to the flesh and blood of Jesus, the enemy of all revelation, Satan, works feverishly to stir up murmurings in the disciples. We note that the first time manna fell in the desert it soon became the subject of murmurings. Finally, when the manna was manifested and spoke to the descendants of the first “murmurers”, they found new cause to murmur.

I want to sincerely appeal to you who read this message. The preaching of the heavenly origin of the saving flesh and blood of Jesus precipitates 3 responses: either they (a) go away (b) continue to stay, but refuse to believe it, or (c) they stay and embrace it, like the apostles. In which category will you fall? Jesus admonished them, *Murmur not among yourselves (John 6:43)* and Paul warns, *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer (I Corinthians*

10:40). And please let us not comfort ourselves with the illusion that this is a peripheral matter with no salvific import. The disciples who left Jesus – for whom this was a hard saying – were not coaxed and cajoled to return and believe what they could not digest. Jesus was uncompromising in his emphases about the heavenly origin of his flesh. The evidence is found in John 6:51 where he not only declares that he is the living bread, but that the flesh which he would give us to eat *came down from heaven (John 6:51)*. The verse gives no one the latitude to declare that he was speaking of his spirit. That would be duplicitous. It is his *flesh and blood* he was speaking about, not his spirit. A spirit cannot be eaten and drunk.

It must be added that the Law forbade the drinking of animal blood and the eating of human flesh or blood. So how come Jesus offers his flesh and blood for our consumption?

Leviticus 17:14 *For it is the life of all flesh; the blood of it is for the life*

thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

There can only be one answer: the Word of God has always been eaten. Indeed, man shall not live by bread alone, but by every word that proceeds from the mouth of the Lord. This word has now been made flesh, so what we are consuming is not human, but divine, heavenly – the very life of Jehovah, for he alone has eternal life. This flesh and blood was offered before the crucifixion and resurrection – before the purported “change” in Christ’s bodily constitution preached by some. All that remains is to eat it with a Spirit-breathed illumination of its origin and properties, as did Jeremiah:

***Jeremiah 15:16** Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am*

*called by thy name, O LORD God of
hosts.*

THE LORD'S SUPPER

Matthew 26:26 *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

Matthew 26:27 *And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

Matthew 26:28 *For this is my blood of the new testament, which is shed for many for the remission of sins.*

Never in the annals of recorded history did a human being brake bread, distribute it for consumption, and claim that it was his body, literally or symbolically. Who is this Jesus who could make such a bold pronouncement, and what is the significance of his flesh and blood that 2000 years later millions all over the world assemble in small and large groups to commemorate what we call the Lord's Supper?

A good place to begin is with the title of this message, *The Lord's Supper*. The possessive subject, *The Lord's*, can also be spelled out more specifically as *Jesus' Supper*. It was Jesus who took the initiative to prepare for, invite, and explain the contents and meaning of the Supper. The Supper turned out to be about his own flesh and blood. Put in this perspective, it may puzzle some, even offend some, to suddenly discover that the dinner they have been invited to consists of the host's own flesh and blood. This is nothing short of a scandal, especially among Jews for whom consuming blood was anathema. Now, all this would be true if Jesus was a genuine, bonafide human being like you and me. Then would we join in the chorus of the incredulous Jews in John 6 and ask, *How can this man give us his flesh to eat?* (John 6:52). The scandal of Christianity today is that many declare Jesus to be a "dust-begotten" man and yet happily partake of his flesh and blood believing it saves them. The truth is a human being is under a curse, and to believe that human flesh and blood

saves is to categorically refute the Word of God.

Job 14:4 *Who can bring a clean thing out of an unclean? not one.*

Job 25:5 *Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.*

Job 25:6 *How much less man, that is a worm? and the son of man, which is a worm?*

Jeremiah 17:5 *Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.*

In respect to Jeremiah 17:5, the Holman Christian Standard Bible (2003) states, *who makes human flesh his strength*. It is a biblical dictum that anyone or anything that has the power to save must have its origin in Jehovah alone.

Isaiah 25:9 *And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have*

waited for him, we will be glad and rejoice in his salvation.

Zechariah 9:9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

Hosea 13:14 *I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*

Allow me to put the difference starkly so there will be no ambiguity. Christianity is divided into two camps today: one camp partakes of a Jesus in the Lord's Supper who "assumed" flesh from Mary. What this means is that the second member of the Trinity appropriated genetic material from Mary and, supposedly employed this co-opted body to redeem us from the curse of sin. This begs the question: how did this "assumed" body itself avoid the taint of

original sin? One often hears the response: God did a miracle to circumvent the contamination of this body. The fatal shortcoming in this response is that there is not a single verse in the entire 66 books of the Bible to back it up. The second group of Christians, a position which this book advocates, is that only a body having its origin in Jehovah alone has the power to redeem, because this body, like Melchizedek who was of a heavenly and not earthly priestly order, contains the seed of eternal life. Through the Lord's Supper – Jesus' flesh and blood – we appropriate the life that is in God. We partake of what Peter call the *divine nature*.

***2 Peter 1:4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

***1 Peter 1:23** Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

1Peter 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

1Peter 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Why does Jesus invite us to eat his flesh and blood? I have stated earlier that God commanded his followers to eat his Word. Israel was commanded to eat this Word and not bread alone (Deuteronomy 8:3). Jeremiah declared “Thy words were found and I did eat them...” (Jeremiah 15:16). Given this backdrop, it should not be difficult to identify who Christ was and the meaning of this invitation. Just consider the *modus operandi* of the Word of God for a moment, if you will. Like food for the well-being of the flesh, the invisible Word of God, by faith, enters through the “mouth” of our understanding. Furthermore, just as natural food is tasted and chewed, the entrance of the Word of God is also meditated upon and brings

delight the one who eats it. Natural food is digested and the nutrients distributed to every part of the body. In a similar vein, the “digestion” of the Word of God brings love, joy, healing, peace, and a host of other blessings to the spiritual man.

***Psalm 119:103** How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!*

***Psalm 119:130** The entrance of thy words giveth light; it giveth understanding unto the simple.*

***Hebrews 4:12** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

What the above means is that Jesus is none other than that same eternal Word of God manifested in flesh, which is precisely what John declared of him (John 1:1,14; I John 1:1). Whatever is believed

about the Word must be applied to Jesus also. For example, God's invisible Word came to the prophets of old, the flesh also came to his own, but his own received him not (John 1:11); the invisible Word used to be sent to heal Israel (Psalm 107:20), the flesh also came and healed many in Israel; the invisible Word of God was found with many poor and obscure people in Israel, such as Gideon, David, Huldah and Amos; when the Word was made flesh, he was also found in the company of the anonymous, such as Peter, James and John, and the outcasts of Israel; the invisible Word of God created and destroyed, Regrettably, the first sin committed against the flesh was to declare it of human/dust origin and, thus, finite. Those who approach the table of the Lord with such a conviction are, unfortunately, limiting the Holy One.

*Psalm 78:41 Yea, they turned back
and tempted God, and limited the
Holy One of Israel.*

The one who invites us to partake of his own flesh and blood, invites us to

partake of the divine nature, the invisible Word of God now manifest in a body. It is a joyous celebration. The great longing for Jesus to share his flesh and blood with us is evident in his words, *With desire I have desired to eat this passover with you before I suffer* (Luke 22:15). The Greek word *epithymia* means “desire, longing, craving.” How it delighted his heart to share his eternal life with us through his divine flesh and blood. If the life of the flesh is in the blood (Leviticus 17:11), then partaking of this blood quickens us. It would be sacrilege to conflate Christ’s flesh and blood with our own. Paul warns such people to examine themselves and make a distinction (discern) between the Lord’s body and other bodies.

1Corinthians 11:28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

1Corinthians 11:29 *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

About the author

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