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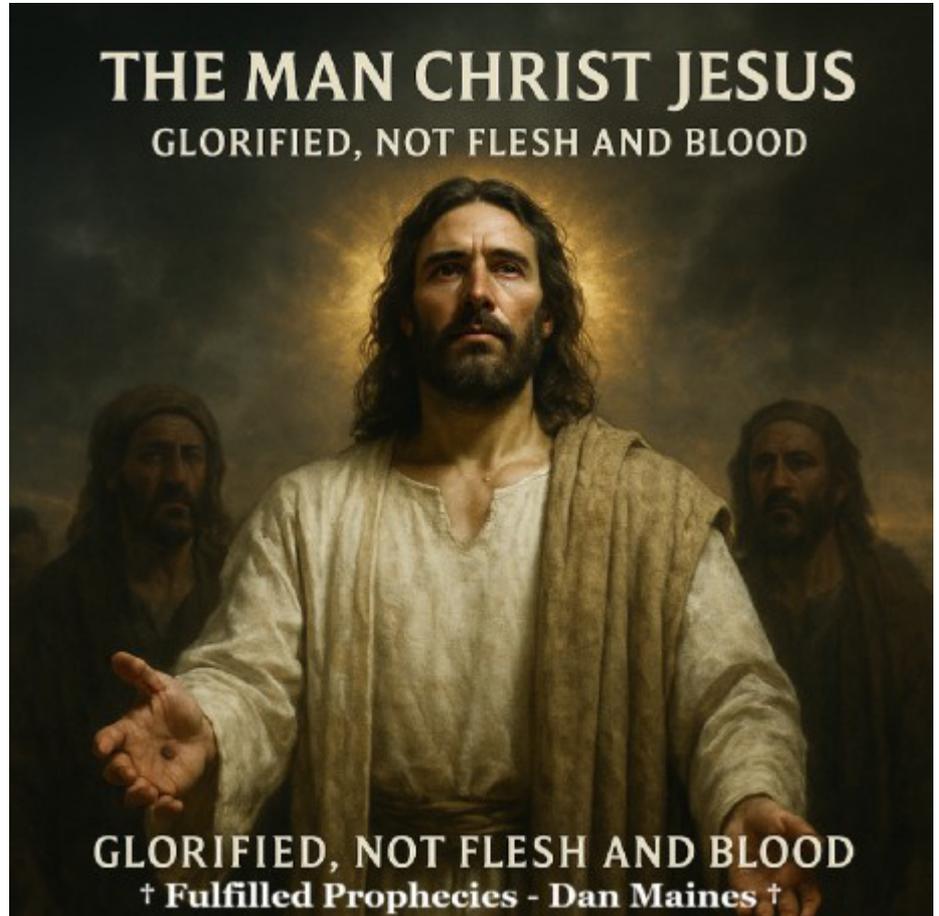
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The Man Christ Jesus: Glorified, Not Flesh and Blood



By Dan Maines

The Man Christ Jesus: Glorified, Not Flesh and Blood

John 1:14

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

† Jesus became a real man in flesh and blood. He entered our world to share in our weakness and mortality. His mission required true humanity so He could fulfill the law, suffer, and die for mankind. His divinity didn't replace His humanity, it joined

with it perfectly (Philippians 2:7-8).

† The Word becoming flesh fulfilled what had been foretold from the beginning, that God would dwell among His people (Isaiah 7:14, Matthew 1:23). He took on the likeness of sinful flesh, yet without sin (Romans 8:3).

† His glory was the visible revelation of the invisible God, for in Him all the fullness of Deity dwells bodily (Colossians 2:9).

Hebrews 2:14

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil.

† Jesus entered the same mortal condition we live in so He could conquer death from within it. He took on flesh and blood, not to remain in it forever, but to destroy the power that ruled through it (Romans 6:9-10).

† He shared in our weakness to make atonement possible, taking the curse upon Himself and breaking its hold over humanity (Galatians 3:13).

† By sharing our flesh, He identified fully with us, becoming our faithful High Priest who understands our temptations (Hebrews 4:15).

Luke 24:39

See My hands and My feet, that it is I Myself, touch Me and see, for a spirit does not have flesh and bones as you see that I have.

† After the resurrection, Jesus still bore the marks of His sacrifice. His body was real, but different, no longer subject to death or decay. He showed continuity with His earthly life, yet His body had been changed and glorified (Romans 6:9).

† His resurrected body was the same one that went into the tomb, but it had been transformed, showing the power of God over mortality (John 20:27).

† His ability to appear and vanish at will (Luke 24:31, John 20:19) shows it wasn't limited by natural boundaries, a sign of its spiritual glorification (Luke 24:31, John 20:19).

Philippians 3:21

Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

† Paul said Jesus' body was transformed, not replaced. It was glorified, showing what humanity becomes when made immortal (1 Corinthians 15:49).

† The same power that transformed Him is working in us to change our mortal nature into immortality (Romans 8:11).

† The body of His glory shows God's purpose in Christ is to bring many sons to glory, sharing in His divine nature (Hebrews 2:10, 2 Peter 1:4) (1 Corinthians 15:53-54).

1 Corinthians 15:42-45, 50

So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first man, Adam, became a living soul. The last Adam became a life-giving spirit. Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

† Paul leaves no room for doubt, there's no flesh and blood in heaven. The resurrection body is spiritual, heavenly, and incorruptible. Jesus' glorified form shows the pattern of that transformation. He became the life-giving Spirit, ruling in immortal glory (Romans 8:29) (2 Corinthians 3:17).

† The contrast between Adam and Christ shows the change from mortality to immortality, from dust to heavenly glory (Genesis 2:7, 1 Corinthians 15:47-49).

† Flesh and blood symbolize the corruptible order of the old covenant, while the spiritual body represents the new creation in Christ (2 Corinthians 5:17).

Acts 7:55-56

But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God, and he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

† Stephen saw the glorified Christ, not in flesh, but in divine glory. The same Jesus who once walked the earth was now exalted as the Son of Man in heaven, glorified in His perfected humanity (Ephesians 1:20-21) (Hebrews 9:24, 1 Peter 3:22).

† This vision fulfills Daniel's prophecy of the Son of Man receiving the everlasting kingdom (Daniel 7:13-14).

† The fact that Stephen still called Him the Son of Man proves He retained His humanity even in glorification (Revelation 1:13).

Hebrews 1:3

And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.

† His ascension completed His redemptive work. He now reigns as the glorified man, the perfect image of God, the mediator between heaven and earth (Ephesians 1:22-23).

† Sitting down at the right hand of God shows His completed victory over sin and death (Hebrews 10:12-13).

† He's both fully divine and perfectly human, ruling with all authority in heaven and on earth (Matthew 28:18).

Matthew 16:27-28

For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds. Truly I say to you, there are some of those who are

standing here who will not taste death until they see the Son of Man coming in His kingdom.

† Jesus promised a coming in glory within the lifetime of His audience. That coming was fulfilled in AD70, when He returned not in physical flesh, but in divine judgment and power, marking the end of the Old Covenant world and the full establishment of His kingdom (Matthew 24:30, 34) (Luke 21:20-22, Matthew 26:64).

† The coming in glory echoes Old Testament judgment language where God came through historical events (Isaiah 19:1).

† The Son of Man's coming in His kingdom fulfilled the promise of Daniel 7:13-14, establishing His eternal reign.

1 Timothy 2:5

For there is one God, and one mediator also between God and men, the man Christ Jesus.

† Even now, He's called the man Christ Jesus. His glorified body doesn't erase His humanity, it perfects it (Hebrews 7:24-25) (Romans 8:34).

† The title man shows that Christ's human identity continues forever in His mediatorial role.

† He bridges the gap between the mortal and the immortal, the temporal and the eternal, forever uniting God and redeemed man (Colossians 1:19-20).

Historical References

† Justin Martyr taught that Christ remains in heaven until the time of the final judgment of Israel.

† Irenaeus affirmed that the same Jesus who suffered in flesh now reigns glorified at the right hand of the Father.

† Clement of Alexandria said Christ's resurrection made Him the archetype of immortal humanity.

How It Applies To Us Today

† Our hope is the same transformation. We don't wait for a physical resurrection, because Jesus has already shown what it means to be raised in glory. His resurrection was the victory of immortality over death (2 Timothy 1:10).

† We share in His life now as citizens of the heavenly kingdom, not awaiting fleshly renewal but walking in the reality of spiritual resurrection (Ephesians 2:6, Hebrews 12:22-24).

† The man Christ Jesus reigns forever, and through Him, humanity's been glorified. Flesh and blood have no place in heaven, but the redeemed body, spiritual and incorruptible, dwells with Him eternally (Philippians 3:20, 1 Corinthians 15:54-57, John 5:24, John 11:25-26).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† All Scripture references: John 1:14; Hebrews 2:14; Luke 24:39; Philippians 3:21; 1 Corinthians 15:42-45, 50; Acts 7:55-56; Hebrews 1:3; Matthew 16:27-28; 1 Timothy 2:5; 2 Timothy 1:10; Ephesians 2:6; Hebrews 12:22-24; Philippians 3:20; 1 Corinthians 15:54-57; John 5:24; John 11:25-26.

† Historical sources: Justin Martyr, Dialogue with Trypho 32; Irenaeus, Against Heresies 3.19; Clement of Alexandria, Stromata 6.15.

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