

WHAT IS MAN?

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No table of contents entries found.

The Created Man

So God created man in his own image, in the image of God created he him; male and female created he them. - Gen. 1:27

What is man when God first fashioned him in Genesis? Was he created as just another animal species or was he distinct from all other creation? Is he just another animal?

All life on planet earth has its origin with God but God did not bring all life into existence the same way. Life in the seas and atmosphere originate differently than life on land.

1. Sea life and Birds -

*And God said, **Let the waters bring forth** abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. - Gen. 1:20

2. Land animals -

*“And God said, **Let the earth bring forth** the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.” - Gen. 1:24-25

3. Humans -

*And God said, **Let us make man** in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* - Gen. 1:26

God created all living things but the source from which he created all things was not the same. In regard to life in the water and in the atmosphere the source was the water - “let the waters bring forth.” In regard to life on land the source was “let the earth bring forth.” However, in regard to human life the source was “And God said, Let us create.”

All other forms of life had physical bodies also as did man, but only man was made in

the “image” of God.

Only humans are said to be created in God’s image and likeness:

And God said, Let us make man in our image, after our likeness... - Gen. 1:26

There is much debate and much confusion as to what this “image” and “likeness” consists. The very image and likeness or nature of God is the heart of this debate. Some believe the image or likeness is visible and physical and thus God has a physical body of flesh.

Let us note some obvious things about this “image” and “likeness” that can be derived from the immediate and overall context of the Scriptures.

1. Plural “us” with singular “image” -

The “God” which created man consists as a plural “us” but that plurality share equally the same singular “image” or “likeness.” Therefore, if God’s image is a physical and fleshly image then all that is identified as “God” and “us” share the same image.

If you are a Unitarian or of the persuasion that God is only one “person” then you are forced to conclude that this singular “image” was shared by more beings than God. However, the only other possible beings existing other than God were angels.

2. Man was not created after the image of Angels -

Genesis says nowhere that man was created in the “image” of angels or that angels were created in the image of God. It says, that God created only man in his “own image.” The book of Hebrews flatly denies that man was created after the image of angels:

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.- Heb. 2:16

When speaking of the incarnation of Christ in the form of a human being the writer of Hebrews says:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. - Heb. 2:9

This “lower” nature than angels is specifically described as a physical substance subject to death:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; - Heb. 2:14

Indeed, it is the fact that only man was created in the “image” of God and that God has subjected the angels to be servants of man as well as subjecting all creation for man to rule over:

*And God said, Let us make man in our image, after our likeness: and **let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.** - Gen. 1:26*

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

*Thou madest him a little lower than the angels; **thou crownedst him with glory and honour, and didst set him over the works of thy hands:***

***Thou hast put all things in subjection under his feet.** For in that he put all in subjection under him, **he left nothing that is not put under him.** But now we see not yet all things put under him. - Heb. 2:6-8*

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

*Are they not all ministering spirits, **sent forth to minister for them who shall be heirs of salvation?** - Heb. 1:13-14*

Although angels may at times take the visible appearance of humans when speaking with humans but this appearance is not their actual substance or nature as the text above clearly states they are “all ministering spirits.” The writer of Hebrews did not say some angels were “spirits” but “all” were spirits.

Even if some insist that man was created in the image of angels, angels are “spirits” and what “image” does a “spirit” have? Jesus plainly and explicitly denies that “spirits” have a physical image of “flesh and bone” bodies:

*Behold my hands and my feet, that it is I myself: handle me, and see; **for a spirit hath not flesh and bones, as ye see me have.** - Lk. 24:39*

Man was not created in the “image” of angels nor do the Scriptures say anywhere angels were created in the image of God. Only man is created in the image of God.

3. The image of God is invisible -

*Now unto the King eternal, immortal, **invisible**, the only wise God, be honour and glory for ever and ever. Amen. - 1 Tim. 1:17*

*By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing **him who is invisible.** - Heb. 11:27*

*Who is **the image of the invisible God**, the firstborn of every creature: - Col. 1:15*

What “image” does an “invisible” God have? Paul says that Christ is in the image of the “invisible” God. This demands that the “image” of God is not a visible image. John says that God is “spirit” (Jn. 4:24). What “image” does a “spirit” have? Jesus says a

“spirit” does not have a physical “image”:

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. - Lk. 24:39

All other created life has a physical component or physical bodies and yet none of them are said to have been “*created in the image of God.*” Therefore, the image of God cannot refer to the physical body per se. Since man was not created in the “image” of angels then who are the “us” and “we” that created man in Genesis 1:26 in their own singular “image”?

No one argues that the Holy Spirit has a human body as He is a “spirit.” However, The Spirit of God is attributed with creating all things including man:

The Spirit of God hath made me, and the breath of the Almighty hath given me life. - Job 33:4

Furthermore, the Son of God did not have a physical body before his incarnation and none can deny that it was the pre-incarnate Son of God as “the Word” Who created man:

All things were made by him; and without him was not any thing made that was made. - Jn. 1:3

Since Unitarians do not deny that the Father is included in the term “God” in Genesis 1:26 then the “we” and “us” which created man in their “own” singular “image” refer to the Father, and the Son and the Holy Spirit as only these three are attributed with the work of creation of man. One God in three Persons who is by divine essence “spirit.”

4. A Renewed Image -

In addition, fallen man who already has a human body when redeemed is commanded to put on the “new man” which is renewed after “*the image of God.*” This “*new man*” cannot refer to his physical body as that cannot be “*put on*” and taken off at will:

And have put on the new man, which is renewed in knowledge after the image of him that created him: - Col. 3:10

And that ye put on the new man, which after God is created in righteousness and true holiness. - Eph. 4:24

At least in part, the invisible image of God has to do with making man “*upright*” (Eccl. 7:29) or creating him in true righteousness and holiness, which he lost in the fall but regains when his spirit is born again.

All living human beings have physical bodies and yet the children of God are predestined by God to be conformed to the “image” of His Son who is the “image” of the invisible God:

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. - Rom. 8:29

5. An Idoltrous Image? -

Idolatry is defined in part as producing a visible “image” of God that looks like man:

*And **changed** the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*- Rom. 1:23

Therefore, the *physical* image of man cannot possibly be the “image of God” or else God could not accuse making God appear to look like man to be idolatry.

6. The Triune Image of God -

In Genesis 1:26 there is a plural “us” and “we” that share the same singular “image” or “likeness.” The same plural “us” and “we” are called “God” or the Hebrew plural “*elohim*.”

The Hebrew language has a singular (one), dual (two) and plural (three or more) and the term “*elohim*” in Genesis 1:1 and 1:26 is found in the plural. [See Footnote 1] God is a Triune Being consisting of the Father and of the Son and of the Holy Spirit (Mt. 28:19).

It has been shown that the Father and the Son and the Holy Spirit are all attributed as creating man and therefore the plural “us” and “we” in Genesis 1:26 is the Triune God.

Man is also a threefold being made of spirit, soul and body, one being and yet three:

*And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ.*- 1 Thes. 5:23

The Word of God makes a distinction between the spirit and soul of man as much as it makes a distinction in the various distinctions in the physical body:

*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.*- Heb. 4:12 [See Footnote 2]

In the expanded explanation of the creation of man in Genesis 2:7 there is an explanation of his component parts:

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.- Gen. 2:7

His physical body was formed “of the dust of the ground” but the immaterial aspect of man was derived from God breathing into his nostrils the breath of life. The term “life” is found in the Hebrew plural and the term “breath” is the same Hebrew term translated elsewhere “spirit.” The Hebrew plural denotes three or more in number. God does not have physical lungs with air in them. This is an anthropomorphic expression that simply conveys in language suited to our existence that God gave him a complexity of life. (1) Physical or biological life; (2) Psychological conscious life and (3) spiritual life.

7. The Spiritual Image of God

God is a Spirit: and they that worship him must worship him in spirit and in truth. - Jn. 4:24

The Physical or biological or body life provided him ability to live in the physical environment of earth and have a relationship with the physical world and the animal world. This is the seat of outer world consciousness.

The Psychological or soul life provided him with a rational, emotional and volitional self-consciousness. This is the seat of responsibility. This is the seat of inner world consciousness.

The spiritual life (spirit) provided him with the spiritual and moral ability to fellowship and worship God in the world of spirits. When man fell, he was separated from God in spirit. However, he was not separated from the spiritual world as Satan took the place of God within this aspect of man (Eph. 2:2-3). It is in the realm of his spirit that man became immoral and unclean through his submission to Satan. This is the aspect of man that is “renewed” in the image of God and created in true righteousness and holiness (Eph. 4:24; Col. 3:10). This is the seat of spirit world consciousness.

Conclusion

Man was made in the image of the Triune God. His component parts were three and yet He was one and yet all three are essential for the kind of “life” God designed for man to live (physical, soulish and spiritual). His body suited him for the physical environment. His soul suited him for self-conscious rational determining ability for how he lived in his body. His spirit suited him to fellowship with the world of spirits. His invisible immaterial nature (soul and spirit) was created “upright” or in true righteousness and holiness with rational, emotional and volitional ability to worship God in “spirit” as well as the self-conscious ability to discern between good and evil so as to worship God in “truth.”

FOOTNOTES

1. Some attempt to avoid the implications of this plural for the Trinity by suggesting the plural was simply the plural of majesties or indicative of the plural attributes of God. However, the use of the plural of majesties in Hebrew Grammar did not originate until after the time of Moses during the Chaldee Captivity in Babylon.

2. Hebrews 4:12 - The contextual idea is that there is nothing hidden from God especially those things that are hidden from the eyes of men. God distinguishes the spirit from the soul of man as much as the marrow in the heart of the bone is distinguished from the joints between bones. Both the human “spirit” and “soul” are immaterial or spiritual in regard to substance. Hence, when sin is attribute to the “spirit” of the redeemed man it has reference to the “soul” or that conscious aspect of man consisting of intellect, will and emotions or the expression of individual personality.

The Fallen Man

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. - Gen. 1:17

A. The Person Addressed:

God said this to Adam before Eve was created (Gen. 2:18-25). It was Adam not Eve that was appointed the representative of the human race to be tested in the garden of Eden or who Paul calls the “first man Adam” in contrast to the “last Adam” (I Cor. 15:45). It is by “one man” (not by one man and one woman) that sin came into the world (Rom. 5:12). It is by the act of one man that “many” were condemned to death (Rom. 5:15-19). Adam was appointed by God to represent human kind in the test of obedience to God.

Paul says Eve was deceived but Adam was not deceived but intentionally partook of the fruit full well knowing it was sin and knowing the consequences (1 Tim. 2:11-12).

The precise time of the fall is explicitly stated to be “in the day thou eatest thereof.” It was not the day before or the day after but “in the day thou eatest thereof.” That specific day is recorded in Genesis 3 in great detail. This sin required but one bite into the fruit by Adam.

*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof **thou shalt surely die.*** - Gen. 1:17

This Biblical text demands that the consequence “die” would occur “*in the day thou eatest thereof.*” The Hebrew text literally says, “dying thou shalt surely die.” Death began in some sense in the very day at the very moment Adam acted in disobedience and ate of that fruit.

Death is one of the most theological misunderstood concepts in scripture. In its simplest sense, death is separation from life.

1. Physical death

Adam and Eve did not physically die in the day they ate of that forbidden fruit although their bodies began to die. Physical death is the separation of the body from the soul/spirit of man.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. - Eccl. 12:7

Physical death is not the cessation of the soul/spirit of man:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. - Mt. 10:28

Jesus says that the soul does not cease to exist when men kill the body because men cannot kill the soul by killing the body. The body can cease to live but that does not make the soul cease to exist. Even God cannot “destroy” the soul except in Gehenna (“hell”) and Gehenna does not occur until after the judgment in Revelation 20:15. Therefore the soul continues to exist after the body is killed until the time it is cast into Gehenna. Only in Gehenna is the body “destroyed.” However, the term “destroy” does not mean it is annihilated or ceases to exist even in Gehenna. Jesus uses the same Greek term translated “destroy” twice in this same chapter (vv. 6, 40) and in neither case does the term mean annihilation or cessation of existence or unconscious existence. The term simply means to “render useless” or to “render inoperative.” The term consists of two words “apo” and “luo” and means etymologically “to loose away” or “separate.” That is what death is - separation.

The human spirit does not cease to exist at physical death but returns to God for Him to deal with it according to either justice or grace.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? - Eccl. 3:21

The physical body of man is the vehicle that the soul uses to express itself while in the body “under the sun”. However, at physical death the body is buried under the sod, and it no longer serves as the vehicle of expression for the soul. It no longer expresses the thoughts, love or hate of the soul or anything that it once used the body to express “under the sun” -

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

*Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever **in any thing that is done under the sun.** - Eccl. 9:5-6*

However, one thing is for certain, the body is occupied by the soul of man and the soul leaves the body at physical death and God either sends the soul to hades or to heaven (Lk. 16:19-31) Paul writing the Corinthians tells them that a child of God is either in one of two places. He is either occupying his body or absent from his body and in heaven with the Lord:

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

*Wherefore we labour, that, whether **present or absent**, we may be accepted of him. - 2 Cor. 5:8-9*

Paul tells the Philippians that to die is “gain” because “*to depart, and to be with Christ; which is far better:*” (Philip. 1:21,23).

Jesus told Martha that those believing in him “*shall never die*” indicating that after the death of the body something continued to exist in a state of life.

And whosoever liveth and believeth in me shall never die. Believest thou this? - Jn. 11:26

All those who believe that physical death terminates all activity of the soul do not believe what Jesus said.

2. Spiritual death

*And you hath he quickened, **who were dead in trespasses and sins**; - Eph. 2:1*

*But your iniquities have **separated between you and your God**, and your sins have hid his face from you, that he will not hear. - Isa. 59:2*

Physical death is the separation of the material from the immaterial aspects of the human nature. The material remains material (“dust”) and the immaterial returns to God to be dealt with either according to God’s justice or grace.

However, there is another aspect of death that relates to the immaterial part of man that is spiritual in substance. You can be physically alive and yet be “dead” spiritually. That is you can be physically alive but *separated* from the life of God in your spirit and therefore be spiritually “dead” or separated from God spiritually.

*Having the understanding darkened, **being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart**: - Eph. 4:18*

If one is “*alienated from the life of God*” they are spiritually dead or separated from God. The life of God does not dwell within them.

All humans have some kind of spiritual presence indwelling them. They are either indwelt by Satan or by the Spirit of God. Those indwelt by the Spirit of God are God’s children (Rom. 8:9). However, those indwelt by Satan are the “children of disobedience”

*Wherein in time past ye walked according to the course of this world, according to **the prince of the power of the air, the spirit that now worketh in the children of disobedience**: - Eph. 2:2*

The spiritually dead are like their father Satan (Jn. 8:44) and dominated by his characteristics. They are alienated from God due to “trespasses and sins” (Eph. 2:1; Isa. 59:2).

Their natural born mindset is unalterably opposed to God and His Law (Rom. 8:9). They are incapable of discerning the things of God and His Spirit (1 Cor. 2:14). Therefore, they are totally without ability to do “good” in the sight of God (Rom. 3:10-11) or even “seek” after God for true salvation (Psa. 14:2-3). Their whole nature is totally corrupted by sin (Rom. 3:12-18).

Left to their own free choice, no lost man will “seek” after God according to God’s way of salvation (Psa. 14:2; Rom. 3:10-11). They will “always resist” the Holy Spirit in their spiritually dead condition (Acts 7:51).

This is why the natural lost man must be “born again” (Jn. 3:3) and what is born of God is not the flesh but the “spirit” of man (Jn. 3:6). Spiritual life is union between the human spirit and the Spirit of God:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.....That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. - Jn. 3:3,6

The Spirit itself beareth witness with our spirit, that we are the children of God: - Rom. 8:16

3. Experiential death

Little will be said here of what I call “experiential” death. Later in the section entitled “The Redeemed Man” more will be said about this aspect of death. The redeemed man can “*walk after the flesh*” or “*walk after the Spirit*” because he has both an unredeemed aspect of his nature (“*the flesh*”) and a redeemed aspect that has been born again (“*the spirit*”). He can “*put on*” the new man and “*put off*” the old man. When he fails to “*put off*” the old man he experiences practical separation from all the temporal blessings of eternal life (peace, joy, fellowship, rewards, etc.) and experiences temporal experiential death (chastening, loss of assurance, loss of fellowship, loss of peace, loss of joy, etc.). Whatever time we sow after the flesh we also will reap after the flesh here and now and that reaping is the experience of temporal death (separation) from God’s present blessings.

4. The Second Death

And death and hell were cast into the lake of fire. This is the second death. - Rev. 20:14

After the immaterial aspect of the lost man is taken out of hades and is united with his resurrected physical body he is judged by God and then cast into the lake of fire eternally separated from God in spirit, soul and body.

The lost man is not annihilated in the lake of fire or continue for a while and then is annihilated but remains there forever where the degree of punishment determined “according to their works” is carried out for eternity.

The false prophet and beast who were cast into Gehenna before the beginning of the one thousand years are still in there when Satan is cast into Gehenna after the thousand years:

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. - Rev. 19:20

And when the thousand years are expired, Satan shall be loosed out of his prison...And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.- Rev. 20:7,10

They were not only still there in Gehenna when Satan is cast in but continue to be “tormented day and night forever and ever.”

Furthermore, there are those in Revelation 19:20 that followed the beast and took his mark. They are not judged until the Great White judgment in regard to Gehenna.

However, in Revelation 14 we are given a preview of their judgment in Gehenna in terms of our existence that best express the idea of unending punishment:

*And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and **receive his mark in his forehead, or in his hand,***

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

*And the smoke of their torment ascendeth up **for ever and ever: and they have no rest day nor night,** who worship the beast and his image, and whosoever receiveth the mark of his name. - Rev. 14:9-11*

Jesus described the conscious existence of the lost in Gehenna under the metaphor of a “worm dieth not” (Mk. 9:40-44). In the literal garbage dump outside Jerusalem in the valley of Hinnon the worms would die but in the eternal lake of fire “their worm dieth not” because their conscious endurance of punishment is unending.

*But of the **tree of the knowledge of good and evil,** thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. - Gen. 1:17*

The nature of the fall is revealed in the name of the tree he was forbidden to eat thereof. It is called the tree of “the knowledge of good and evil.” The test was very simple. God claimed and expressed the right to determine the knowledge of what would be considered good and evil. Concerning good, God had said to Adam that it was good for him to partake of any other tree in the garden. Concerning evil, God had said to Adam “but of the tree of the knowledge of good and evil, thou shalt not eat thereof...”

In decreeing the knowledge of what is to be considered good and evil, God had declared Himself the final judge of right and wrong. However, eating of that tree would not merely be rebellion against God’s law of right and wrong but it was man’s declaration that he would determine for himself the knowledge of good and evil and thus make himself “God” of his own life.

This is exactly what Satan concluded when he told Eve. “ye shall be as gods, knowing good and evil” - Gen. 3:5. The term “gods” represents the Hebrew term “elohim” that has consistently been translated “God” up to this point and that is precisely what Satan intended. In eating the fruit they would be as God determining right and wrong for themselves.

This is exactly what every man and woman, boy or girl does who is old enough to know the difference between what God says is right and wrong and yet disobeys God’s revealed will. They are saying they will be the god of their own life and no one will tell them what they can do or not do.

How did sin come into God’s creation? This is a question that has plagued Theologians and Philosophers for centuries and probably no one is going to be able to

give a complete and full answer.

However, there are some things we can rule out. God is not the author of sin. The Bible clearly says that when God created all things that everything in His new creation was “very good.” That means Satan had not fallen nor the rebellion among the angels had occurred in heaven until after the creation of the heaven and the earth. That means Satan fell sometime between the conclusion of creation and the fall of man.

The bible explicitly denies that God can be tempted with evil or can tempt anyone to do evil:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: - James 1:13

The scriptures also say that the only thing that can proceed from the nature of God is good and that God’s nature is incapable of evil and that he always does that which is just and right:

*Every **good** gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. - James 1:17*

*This then is the message which we have heard of him, and declare unto you, that God is light, and **in him is no darkness at all.** - I Jn. 1:5*

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. - Deut. 32:4

Doth God pervert judgment? or doth the Almighty pervert justice? - Job 8:3

1. Evil is the consequence of good:

Sin and evil originated as a consequence of good! If God is good and everything God created is good, then evil could only have originated out of the good as nothing else existed but a good God and a good creation.

For example, God is the author and creator of “free will.” Free will is good as it permits man to be a responsible free agent. It permits man to freely love God of his own will. It permits man to make free choices. However, with the creation of what is good comes by necessity the potential for choices that are not good but evil. Free will by necessity allows for the choice to do evil and therefore the ability to originate evil.

God is the creator of free will and therefore the creator of the ability to originate evil. However, the creation of free will came with the responsibility for how it is used. God made man a responsible free agent. Thus the test in the garden of Eden.

2. Sin originates with lusts:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth

forth death. - James 1:14-15

The term “lust” is a translation of the Greek term *epithumia* and simply means “desire” or “craving.” God has created the human body with natural cravings that are not evil. The body is created to crave or desire food, sex and companionship. None of these are evil unless they are abused and taken beyond the boundaries of God’s revealed will.

God made Adam to crave the companionship and sexual provision found in Eve within marriage and within the boundaries of righteousness.

Now Eve is the only woman ever made by God’s own hands. She had to be a living doll with beauty that exceeded any other woman that would ever live. As a direct result of God’s own hands she had to have had the most endearing personality of any woman that has ever lived. She was bone of his bone and flesh of his flesh and the bond of love must have been far surpassing that of fallen men and women.

Eve was deceived by Satan and ate of the fruit of the tree because she was fooled into eating it. Adam ate of the tree knowing full well it was wrong. Why did he commit to sin knowingly? Could it possibly be that Adam realized that Eve had sinned and would come under condemnation by God and he would lose her and that his bond with Eve was so great he would rather die with her than lose her? Many would admire such a quality of devotion that would rather die than lose the one they loved. Hence, could be the result of a desire or craving under normal circumstances was admirable but in this particular circumstance would be sinful?

Consider, Lucifer and how sin was “found” in him. He was created as the most beautiful of all of God’s creation and was second only to God in heaven. God created him with the desire to admire and want to be more like God. Nothing was wrong with that desire or craving. However, the essence of his sin is stated in the words:

I will ascend above the heights of the clouds; I will be like the most High. - Isa. 14:14

3. Responsible free agents:

*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof **thou shalt surely die.*** - Gen. 1:17

God did not merely create free will but created it within a framework of personal accountability for how it was used. Within this framework of personal accountability God made it clear what was the proper use and abuse of free will. God did not force either Adam or Lucifer to sin but their sin was due to their own cravings for what they knew was wrong.

*But **every man** is tempted, when he is drawn away of his **own lust**, and enticed.*

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. - James 1:14-15

There are links in the chain of sin. Sin originates in a situation wherein we are tested through our own desires where we are “enticed” to choose that which we know is evil.

Sin is likened unto a birthing process. The conception is unseen to the human eyes as it occurs within when the lust and the wrong choice are united together. That conception “bringth forth” the fruit of sin or the manifest attitudes, words and actions. Those wrong attitudes, words and actions produce death or separation from God.

Hence, the first link of sin is the circumstance (situation point) that provides the temptation that brings together lust with a wrong decision. That is why the Bible writers command us to “avoid all appearances of evil.”

The next link in sin is internal or with the mind (the thinking point) where the potential lust is joined with the wrong decision. That is why the scriptures command us to bring every thought into obedience to Christ (2 Cor. 10:5) and guard our minds. You cannot keep the birds out of your hair but you can keep them from building a nest in your hair. So also, you cannot keep evil thoughts out of your mind but you can keep them from becoming attitudes.

The next link in sin is the decision point where you choose to make the internal attitude your manifest actions.

The final link in sin is the expressed sin in your life. This is where a child of God needs to repent and be cleansed and be delivered from it before more reaping acquires in the life.

Conclusion:

God is the primary source of all good and evil. God created the free will with the potential to choose evil but he created it within beings who were responsible free agents with full revelation by God what was the good versus the evil use of it. The free will is the immediate source of all evil and the being exercising an evil choice is responsible for that evil rather than God.

The Redeemed Man

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. - 1 Thes. 5:23

Like God, man is a complex being not easily understood. However, the whole man is affected by sin and the whole man must be saved from sin.

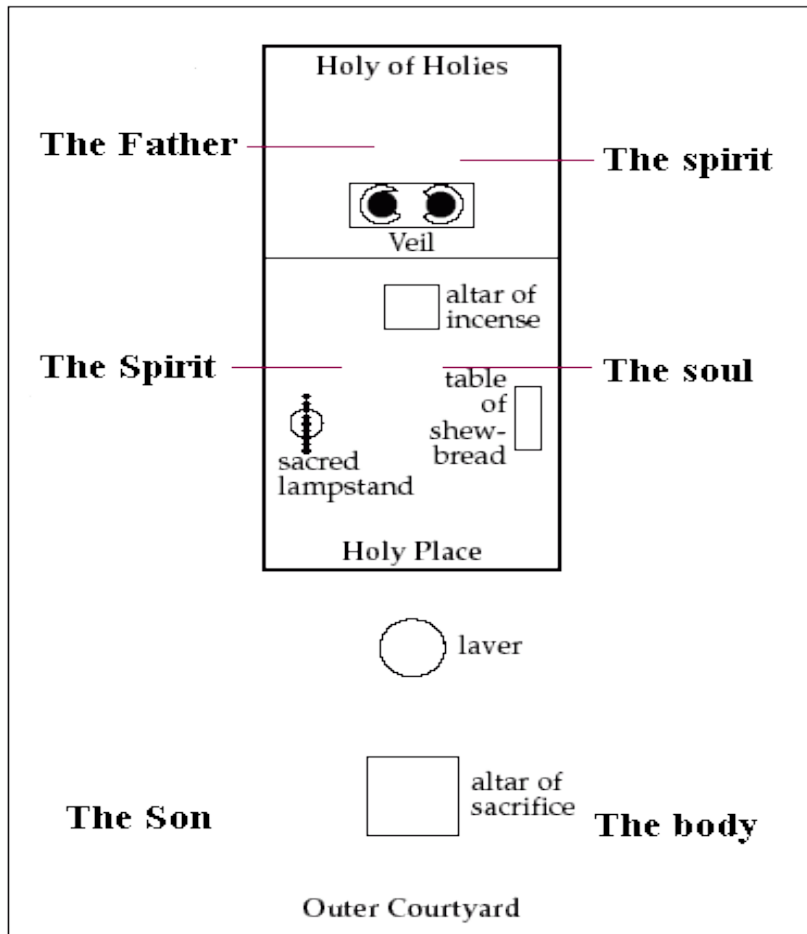
A. The Tabernacle/Temple Analogy

Consider for a moment, that the Scriptures claim that our “*body is the temple of the Holy Spirit*” (1 Cor. 6:16). On the following page take a look at the diagram of the Tabernacle of Moses, which is also the same basic threefold division found in the temple of Solomon.

There are three primary divisions in the tabernacle/temple design; (1) The Holy of Holiest; (2) the Holy place; (3) the Outer Court. In our diagram you will see that these three sections are identified with the Triune nature of God and the triune nature of man (also the congregation, but that is another topic). Remember the tabernacle/temple symbolized the complete salvation that God provided for His people.

Let's begin with the “Outer Courtyard.” The outer court was visible to all the eyes of the world. It properly represents both the Son of God and the human body of the believer.

The Son of God became flesh and “tabernacle” amongs us (Jn. 1:18). God became visible in a human body so men could see how God acted in flesh. By looking at Christ man could see how the unseen God would behave in human flesh. However, they could not see The Father or the Holy Spirit because they were veiled from our sight (there are two veils in the holy and holiest). In the Outer Court they could see the brazen altar just



as they could see the cross Christ was crucified upon before all the eyes of man. In the outer court they could see the great brass laver of water just as they could behold the righteousness of Christ's life through how he conducted his life in the body as he sanctified himself by the washing of the word of truth (Jn. 17;17). No sin could be found in his life.

Likewise, the "Outer Courtyard" represents the believer's body as it is visible to all who look upon it. They can see how the crucified Christ in our bodies by how we conduct ourselves daily. They can see if we are washing our lives by the water of the Word by the way we conduct our life in the body. However, they cannot see what is inside the body because that is concealed or hidden within the body.

Now consider the Holy Place. In the Holy Place there were the table of showbread, candlesticks and altar of incense. This properly represents the Person and work of the Holy Spirit but it also represents the soul of man both which are unseen by the world hidden behind the veil. The Holy Spirit is represented in the oil that feeds the candlesticks and the light coming from the candlesticks. He is represented by the incense rising from the altar of incense as He helps our infirmities by interceding in our behalf (Rom. 8:26-27). He applies the bread of life to our souls so that we are able to feast upon the manna from God. It is within the holy place where light and activity occur. God the Holy Spirit is the manifest power of God in the Trinity and responsible for enlightening and feeding our souls.

Therefore, the holy place is equally a proper type of the human soul where all the conscious activity occurs. The soul is the seat of conscious inward activity of human understanding, emotions and volition. The soul is the seat of self-consciousness - self-perception. It is in the seat of inward consciousness that man volitionally and emotionally with understanding prays unto God (altar of incense) and feeds upon the word of God (table of shew bread) and enters into personal worship (candlesticks) under the leadership of the Spirit of God.

Finally, consider the holy of holies. No one but the High Priest could enter into this place but once a year. It is where God dwelt and everything from God proceeded from the holy of holies to the holy place and out to the outer court. Likewise, the Father is in heaven concealed from all human eyes, but manifested by the work of the Holy Spirit (holy place) and the work of the incarnate Son of God (outer court). Nothing existed within the holiest of holies with God's presence but the golden ark. The golden ark had two cherubim over a mercy seat and within the ark were the two tablets of the ten commandments, the pot of manna and Aaron's rod that budded. God dwelt on the mercy seat between the cherubim. God the Father dwells on the throne in heaven surrounded by cherubim and Seraphim. He is the source of life (pot of manna = bread of life) and all resurrection life (Aarons rod that budded) and righteousness (ten commandments) as the Great Law giver all originate and belong to Him. However all of these things were under the mercy seat covered by blood. He is the primary source of the eternal covenant of redemption as both the Son and the Spirit proceed from Him to carry out the redemptive work of his elect.

The Holy Holies properly represents the "spirit" of man. The spirit of man is the sanctuary that has been cleansed for God to dwell within man. "*The Spirit itself beareth witness with our spirit*" (Rom. 8:16). Jesus said what is "*born of flesh is flesh but what is born of Spirit is spirit.*" The human spirit is the seat of God consciousness. It is the seat of the conscience that the soul cannot control. It is the seat of enlightenment whereby truth is "revealed" rather than through study by our minds. It is the seat of spiritual union both before and after regeneration. Before it was where Satan ruled within our nature (Eph. 2:2-3) and afterwards it is where spiritual union with God exists. The Holy Spirit has bound and booted out the former occupant and cleansed and renewed our spirit in the "image of God" and moved into this inner sanctuary uniting our spirit with His Spirit. It is from this sanctuary of the Spirit that the power of God enables the soul of man to "put on" the righteousness and life of the Spirit in the outward man.

Hopefully you have seen in the tabernacle/temple analogy the triune nature of both God and man. Now let us talk about the triune nature of salvation.

In keeping with this threefold temple analogy, it should come as no surprise that salvation is found in three grammatical tenses, as well as, three major theological applications in the New Testament and three relationships with the Spirit of God.

Grammatically it is found in the (1) Past tense - "saved"; (2) Present tense "being saved"; (3) Future tense "shall be saved."

Theologically, there is a past tense completed action in regeneration, a present tense

progressive action in sanctification and the future tense glorification of the body.

In perfect harmony with this three tense and three primary theological applications there are also three matching relationships with the Spirit of God in the salvation of man. All who have been born of the Spirit in past tense “saved” are “*in the Spirit*.” The present tense progressive sanctification by the Spirit is referred to as “*walking after the Spirit*.” The final future tense glorification of the body produces a “*Spiritual body*” (1 Cor. 15:44). Surely these trinities cannot be mere coincidental.

These triune aspects of salvation (tense, theological, Spirit) perfectly correspond to the triune make up of the human nature. Paul demands that no aspect of the human nature is hidden from God (Heb. 4:13) but His Word can distinguish between its finer points to the deepest aspects of its material and immaterial make up (Heb. 4:12). Paul demands that the Word of God makes a distinction between “soul and spirit” (Heb. 4:12) and when speaking to the Thessalonians concerning man as a “whole” identifies three major aspects of the human nature as “spirit..soul...and body” (1 Thes. 5:23).

Paul prayed that God would “sanctify” or “set apart” the whole person of man which involved his “spirit...soul...and body.” God has “set apart” the whole man for salvation but it is not salvation of the whole man all at once. Let us look again at the three tense and three theological aspects of salvation in regard to how God sets apart the “spirit..soul...and body” of man for salvation.

1. Set apart in the Proper Order

Paul lists each aspect of the human nature in 1 Thessalonians 5:23 according to its proper order of salvation.

For example, notice that the setting apart of the body is listed last. It should be obvious that the salvation of the body in regard to tense and theological application is not the aspect born again in the past tense or is being progressively sanctified in the present tense. The body is set apart unto perfect sanctification (glorification) at the coming of Christ in the resurrection (1 Cor. 15:51-57). Paul places it last because it is the last aspect of the human nature to become perfectly sanctified in salvation.

The first aspect listed by Paul is the “spirit” of man. In regard to past tense and in regard to the theological aspect of salvation known as the new birth, Jesus said, “*that which is born of flesh is flesh but that which is born of Spirit is spirit*” (Jn. 3:6). Paul says “*For the Spirit bears witness with our spirit that we are the children of God*” (Rom. 8:16).

The present tense aspect of salvation and its theological equivalent (progressive sanctification) has to do with the way we live our “life” or the daily “walk.” The term “soul” is a translation of the Greek term “psuche” and is translated both “soul” and “life” in the New Testament and for a very good reason. The visible expression of the invisible “soul” is the “life” being lived before men.

This is a very simple but yet at the same time a very complex aspect of our salvation. Its simplicity is expressed by Solomon in the following words:

For as he thinketh in his heart, so is he - Prov. 23:7

The internal thinking and desires of a man are seen by the way his body expresses them in words and actions. Hence, the soul and life of man are distinct as invisible is distinct from visible but yet inseparable as cause is to effect.

Jesus expresses the simplicity of the soul/life of man in the following words:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment. - Mk 12:30

If the word *pseuche* would have been translated “life” instead of “soul” in this passage it would have been much clearer. Jesus is expressing the whole of man given wholly to God. This includes the internal actions of the “heart” and “mind” as well as the “strength” of volition that makes the thoughts and feelings visible in the external words and actions that form the “life” of man. It is the human will power that is the catalyst or enabler that expresses the internal thoughts/desires that forms the external expression of “life” in words and actions.

The mind and heart are controlled by whatever a person is thinking about or is desiring. This is precisely why the Scriptures command the believer to set his affections on things above so that he will be saying and doing things that please God. This is precisely why the scriptures command the believer to bring every thought into submission to Christ (2 Cor. 10:4) so that we are saying and doing what is like what Christ would say and do.

Therefore, God begins with setting apart the spirit of man by the new birth. He proceeds to progressively set apart the soul of man by progressive sanctification. He completes the sanctification process in the glorification of the body at the resurrection and coming of Christ.

God has a design, time and goal for each salvation aspect of man’s nature.

There is a past tense completed action “saved” aspect of salvation (Eph. 2:8). This completed “saved” action of salvation by God is completed at a specific time in the past and includes what God does in the person of the elect on earth and what God does for the legal position of the elect in heaven. What God does on earth in the person of the elect is to regenerate him by the Spirit of God or birth him into the family of God making him a child of God producing repentance and faith in the gospel. What God does for him in heaven is to legally vindicate him based on receiving the Christ provision revealed in the gospel by faith. Through new birth on earth he is permanently made a child of God and through justification in heaven he is permanently vindicated from all charges of sin and legally given the position of “son” and “heir” of God. The design of this “saved” aspect is to obtain sure entrance into heaven for all of God’s children (Rom. 4:5-6,16; Jn. 6:37-39) based wholly upon the merits of God’s Son without regard to any works performed on earth by the believer.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. - John 6:37-39

God continues from new birth to progressive setting apart of the life you are living for the service and glory of God. Your life is being lost or saved on a daily basis according to whether you are “walking after the Spirit” or “walking after the flesh.” As you “walk after the Spirit” you redeem the time and make it count for the service and glory of God (Eph. 5:17-18). You are forever losing whatever time you “walk after the flesh.” As you “walk after the Spirit” you experience the benefits of salvation (peace, joy, assurance, growth, blessings). As you “walk after the flesh” you experience temporal separation (death) from these blessings in your life and come under the chastening hand of God. The end result is whatever time has been redeemed by “walking in the Spirit” is saved in the forms of eternal rewards in heaven and whatever time has been “walking after the flesh” is forever lost but he himself (soul - conscious self) is never in danger of exclusion from heaven.

If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. - 1 Cor. 3:14-15

God completes the sanctification of man in salvation with the glorification of the believer's body at the resurrection before the judgment of rewards. The human body is “sold under sin” (Rom. 7:14) and will die as a consequence of indwelling sin in its members (Rom. 7:18). Glorification removes the principle of corruption (indwelling sin) and makes the body fit to enter heaven.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. - 1 Cor. 15:53-56

Therefore, the past tense “saved” obtains entrance into heaven. The present tense “being saved” obtains present blessings and eternal rewards. The future tense “shall be saved” obtain bodily fitness for entrance into heaven.

The believer is not free from the influence and realm of death and it should be obvious because he physically dies. I say “physically dies” because Jesus admits the physical death of the believer but denies that the immaterial aspect of the believer ever dies:

*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, **though he were dead, yet shall he live:** And whosoever liveth and believeth in me **shall never die.***

Believest thou this? - Jn. 11:25-26

Jesus says those believers like Lazarus who physically died will live physically again. However, there is an aspect (spirit and soul) of believers that “shall never die.”

Why does the body of the believer die? Because it is sold under sin and sin indwells the flesh:

*For we know that the law is spiritual: but **I am carnal, sold under sin...sin that dwelleth in me.....For I know that in me (that is, in my flesh,) dwelleth no good thing...this body of death.*** - Rom. 2:14,17,18, 24

The body dies because it has not been redeemed from indwelling sin and death is proof.

1. Dr. Jekyll and Mr. Hyde

The Christian is the only human being that has a dual nature. Paul talking to Christians instructs them to “put off” the old man and “put on” the new man. He instructs them to not “walk after the flesh” but “walk after the Spirit.” Such encouragement is unnecessary unless it is possible for the Christian to do both. He tells the saints in Galatia:

*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and **these are contrary the one to the other: so that ye cannot do the things that ye would.*** - Gal. 5:16-17

There is a battle between these two natures within the Christian and Romans 7:14-25 describe the character of this battle when the Christian attempts to overcome indwelling sin by his own will power or attempt to “walk after the flesh” in his attempt to serve God.

2. Walking after the Flesh

Whenever a Christian chooses to live or “walk after the flesh” he experiences death in his life. Remember “death” means “separation.” Walking after the flesh is the experience of being separated from the experiential fellowship with God and blessings of salvation. Instead of experiencing, peace, joy, assurance, he experiences condemnation (7:14), frustration and defeat (7:15-20) and serves sin (7:25). To “walk” after the flesh means to conduct our lives or to live under the controlling influence of the fleshly nature.

3. Walking after the Spirit

Romans 8:1-13 declares where freedom from the power of indwelling sin (8:2-3) is provided and experienced and where it is not found and experienced (8:5-7). When we walk “after the Spirit” there is no condemnation (8:1), frustration (8:4) or experiential death or separation from the blessings of God (8:10-13). To “walk” after the Spirit means to conduct our lives or to live under the controlling influence of the Spirit. It is the

same as being “filled” with the Spirit.

Although the Christian can walk “after” either the flesh or “after” the Spirit (Rom. 8:5-7) he is not “in” the flesh but he is “in” the Spirit (Rom.8:8-9). To be “in” the Spirit simply means you have the Holy Spirit indwelling you. However, that does not mean you are following “after” the Spirit’s leadership. However, whenever he is walking “after the flesh” he experiences death:

Therefore, brethren, we are debtors, not to the flesh, to live [walk] after the flesh. For if ye live [walk] after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. - Rom. 8:12-13

Significantly the words “to live” and “shall die” are all present tense continuing action verbs. He is referring to the current experience in life at the present. Whenever a Christian is living after the flesh he is dying or being separated from the present experience of blessings found in living after the Spirit.

On the other hand, walking after the Spirit only occurs when we “mortify” or put to death the “deeds” of the body by the power of the indwelling Spirit. We do this by regarding indwelling sin as fully judged by Christ in his own body on the cross. Therefore, indwelling sin has no legal right to rule over us because we have been bought by Christ. We then “yield” to the indwelling Spirit by confessing our sins and our own inability and then we step out in obedience to his Word trusting the Holy Spirit to empower and guide us.

Whatever time we spend “walking after the flesh” does not count for the glory of God and we lose many temporal and eternal things. Our temporal losses are peace, joy, assurance, growth and making that time count for the glory of God and perhaps our own physical life. Our eternal losses are rewards here and in the world to come. This is the experience of death in our lives as “walking after the flesh” separates us from all these experiential blessings of eternal life.

Whatever time we spend “walking after the Spirit” is made to count for the glory of God and is saved in the form of rewards and we experience the temporal blessings of eternal life here and now (peace, joy, assurance, fellowship, growth, etc.).

*Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but **be filled** with the Spirit; - Eph. 5:16-18*

The Glorified Man

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. - 1 Jn. 3:2

The spirit of man has been born again, cleansed and washed and renewed in the image of God after true righteousness and holiness so that it cannot sin (1 Jn. 3:9). It is presently glorified and is in union with the Spirit of God.

The soul of man is being progressively sanctified but is in a state of war between indwelling sin (Rom. 7:18) and the new “inward man” that delights in the law of God (Rom. 7:21). It will not be completely delivered from this state of conflict until it separates from the body at death or the body is changed in the rapture.

The body of man is “sold under sin” presently and will die unless it is changed in the rapture or resurrection. At the rapture/resurrection indwelling sin (“corruption”) is removed and it is brought under the complete domination of the Spirit of God and therefore is a “spiritual body.”

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.- Philip 3:21

For this corruptible must put on incorruption, and this mortal must put on immortality. - 1 Cor. 15:53

Paul does not say that “*our vile body*” shall be destroyed or annihilate. Paul does not say “*this corruptible*” must be destroyed or annihilated. He says it will be “*changed*” and “*be fashioned like unto his glorious body.*”

The very term “resurrection” means a “standing up” of what went down into the grave. The body of Lazarus was resurrected without glorification but nevertheless what went into the grave is what came out of the grave.

The body of Christ that went into the grave with nail pierced hands and a spear pierced side is what came out of the grave:

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. - Lk. 24:39

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. - Jn. 20:25

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. - Jn. 20:27

Those who deny the physical bodily resurrection of Jesus Christ embrace the doctrine of the Sadducees and the doctrine of the false teachers at Corinth.

1. The doctrine of the Sadducees

*But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, **I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.***

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

*For the **Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.** - Acts 23:6-8*

The Pharisees believed in a physical bodily resurrection but the Sadducees denied a physical bodily resurrection because they denied any existence of man's "*spirit*" after physical death. Notice that Paul said the Pharisees believed "both." There are not three categories listed in verse 8 by Paul but only two. They denied the existence of the (1) angelic and human spirits and (2) the resurrection of the body. However, Paul said, "I am a Pharisee" when it came to the belief of the resurrection of the body and the existence of the "*spirit*" after death of the body.

Jesus rebuked the Sadducees for rejecting the resurrection of the body and belief in the continued existence of the "*spirit*" of men:

The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Likewise the second also, and the third, unto the seventh.

And last of all the woman died also.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her. - Mt. 22:23-28

The Sadducees imagined they had a fool proof argument against the resurrection in their argument founded on the law of marriage. The marriage law unites husband and wife as "one flesh" or as Jesus said "no more twain." So if that be the case then how can the marriage law be reconciled with a resurrection of seven husbands?

Human logic and human wisdom were their weapons of warfare against the resurrection. Modern Sadducees use the same weapons today:

If I burnt the body and then spread the ashes from an airplane from coast to coast then how can there be a resurrection of that body" or "We bury a body and the body turns into dust and the nutriments of that dust are used by a fruit tree to grow and produce fruit and we eat the fruit and so how is that body going to be resurrected?

Christ response to the human wisdom and logic of the ancient Sadducee is still the response to the modern Sadducee today:

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.- Mt. 22:39

They are ignorant of the Scriptures and more profoundly ignorant of God's power. Jesus answered their argument by saying marriage is limited to space and time on earth and there is no marriage in heaven but those saints living in heaven are as the angels (which they did not believe in either).

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

However, in regard to their ignorance of the Scriptures Jesus says unto them:

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. - Mt. 22:23-32

Jesus uses the present tense "I am" not "I was" the God of Abraham, Isaac and Jacob demonstrating that Abraham, Isaac and Jacob continue to existence apart from their bodies.

Josephus the Jewish historian who was a contemporary of the Apostle Paul and other apostles affirmed that the Sadducees denied the continued existence of the human soul after death and denied the physical resurrection of their bodies from the grave. Dr. Albert Barnes says:

The Sadducees, says Josephus, (Jewish war, b. ii. Zec. viii. & 14,) "take away the belief of the immortal duration of the soul, and the punishments and rewards in hades." "The doctrine of the Sadducees is this," says he, (Ant: b. xviii, Zec. i. & 4,) "that souls die with the bodies." Albert Barnes, Barnes Notes on Matthew 22.

Both Jesus and Paul sided against this doctrine of the Sadducees.

2. The Doctrine of the Corinthians Heretics

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.- 1 Cor. 15:12-19

Paul claimed that the doctrine that denies the bodily resurrection of Jesus Christ makes apostolic preaching “vain” and the faith of those who believed their preaching “vain” and makes the apostles “false witnesses.” Moreover, if the body of Christ did not gain victory over the power of death that killed it, then not only is their faith “vain” but they are still “in their sins” and there is no hope for those “fallen asleep in Christ” as they have “perished” without “hope” and those who believe in a bodily resurrection are “of all men most miserable.”

Why? Because if the physical body has no hope for overcoming death than neither does any other aspect of the human nature and hence there is no victory over the power of sin which is death. The doctrine of recreation is admission that whatever is under the power of sin and death cannot be overcome by God and therefore God must start over again with something that never previously existed.

However, Paul denied this doctrine in regard to the physical body of Jesus Christ and in regard to the physical bodies of men:

But now is Christ risen from the dead, and become the firstfruits of them that slept. - 1 Cor. 15:20

*For **this corruptible** must put on incorruption, and **this mortal** must put on immortality.*

*So when **this corruptible** shall have put on incorruption, and **this mortal** shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory.***

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. - I Cor. 15:53-57

But some man will say, How are the dead raised up? and with what body do they come? - 1 Cor. 15:35

1. The Farmer Analogy - vv. 36-38

Paul begins by calling the objector a “fool” (v. 36) and then uses the illustration of a farmer sowing seed to demonstrate the foolishness of the objector. When a farmer sows a seed into the ground, the very same seed sown into the ground must die before life from out of the ground occurs.

Thou fool, that which thou sowest is not quickened, except it die: - v. 36

Continuing the same analogy any farmer would tell you that the same seed sown into

the ground undergoes a transformation and so what you first sowed does not come up out of the ground in the same condition, although it is the same seed sown:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: - v. 37

It went into the ground dead and unproductive for the glory of God but when it comes up it produces fruit for the glory of God.

2. The Analogy of Nature - vv. 38-41

The condition and glory it comes up is determined by God:

But God giveth it a body as it hath pleased him, and to every seed his own body. - v. 38

The body of the resurrected lost will not be in the same condition as the body of the resurrected saved. The bodies of the resurrected saved will vary between themselves in manifest glory. God determines the differences just as God determined the differences between physical bodies among the four different types of life on earth and different types of celestial bodies in the heavens:

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.- vv. 39-40

3. The Application of the Previous Analogies - vv. 42-44

So also is the resurrection of the dead. - v. 42a

Paul has drawn analogies from the Farmer who sows the seed and from nature and now he applies the truths drawn from these applications beginning with the first mention analogy of the farmer. The farmer sows a seed and it goes into the ground in one condition and comes forth in another condition. In nature there are differences in fleshly bodies as there are differences in heavenly bodies. Paul uses the word “sown” and the word “glory” combining the two previous analogies in his applications:

It is sown in corruption; it is raised in incorruption: - v. 42b

It is sown into the ground in a condition that can corrupt and death is proof. It is raised in a condition that it cannot corrupt and eternal life never more to die is proof. Yet it is the same seed sown but raised in a better condition.

It is sown in dishonour; 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. There is a natural body, and there is a spiritual body. - vv. 43-44

Paul refers to the same seed sown and raised by the pronoun “it” demonstrating “it” is

the same seed put into the ground that comes out of the ground but with differences before and after.

When it went into the ground it was sown in “dishonor” and “weakness” and in a “natural” or earth born condition. However, when it is raised in “glory” and “power” and is a “spiritual” body that is completely under the control of the Holy Spirit’s power as all indwelling sin is removed.

It is the mention of a “spiritual” body that gives rise to the next analogy.

4. The First and Last Adam Analogy - vv. 45-49

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

God made Adam a “living” or eternal “soul” that man cannot be killed (Mt. 28:10) but within a body that is corruptible and could return back to dust (Gen. 3:19). God did not make Adam’s body “corrupted” but “corruptible” or with the ability to become corrupted. God did not make him with an eternal body incapable of corrupting and decaying back to dust. Christ rose from the grave with a body incapable of dying or corrupting and decaying back to dust. His body went into the grave corruptible (subject to decay) but came out incorruptible. His body went into the grave “mortal” but came out “immortal” (see verse 53).

Just as Paul said the seed must first die before it is brought to life, and dishonor occurs before glory, so also the corruptible body precedes the incorruptible body, and mortal precedes immortal bodies:

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. - vv. 46-48

5. The necessity and time when corruption puts on incorruption- vv. 49-57

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. - v. 50

The phrase “flesh and blood” is a common expression used by Paul and Christ to define natural born corruptible humanity.

*And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for **flesh and blood** hath not revealed it unto thee, but my Father which is in heaven.* - Mt. 16:17

*To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with **flesh and blood**:* - Gal. 1:16

*For we wrestle not against **flesh and blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. -Eph. 6:12*

*Forasmuch then as the children are partakers of **flesh and blood**, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; - Heb. 2:14*

In other words, corruptible humanity cannot enter into heaven before God because the principle of indwelling sin is at work in it and the proof is that it corrupts and dies.

The time when this corruptible body will put on incorruption is “*at the last trump.*”

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

*In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. - vv. 51-52*

The resurrection was not a mystery. It was no mystery how the dead would receive heavenly bodies. The mystery was how would the living obtain heavenly bodies. Nowhere did scriptures reveal how the living would receive their new bodies. Paul resolves that mystery by telling us that this change will be experienced without death for the living “*at the last trump.*” The living were the only exception to the rule set forth in verses 36 and 46 that death must precede the new body.

If the bodies of the elect do not put on incorruption and immortality then death is still the victory over our body in the grave. If death is still the victor over our bodies than the gospel of Christ is vain and our faith is in vain:

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. - vv. 53-57

Conclusion

Man was created in God's image but that image was damaged by the fall of man into sin. Through the redemption that God provides in Christ Jesus that image is restored first in our spirit by regeneration and then as we walk after the Spirit of God that image is revealed in the way we conduct our daily lives. That image will be perfectly restored in spirit, soul and body at the coming of the Lord when we are either changed or resurrected with a glorified body.

Are you "in" the Spirit? That occurs with regeneration. Are you walking "after" the Spirit? That occurs with progressive sanctification as you confess your sins and yield to the Spirit of God to conduct your life. If so, then you will be given a "spiritual" body at the coming of the Lord and be forever completely dominated or under the complete control of the Spirit of God spirit, soul and body.