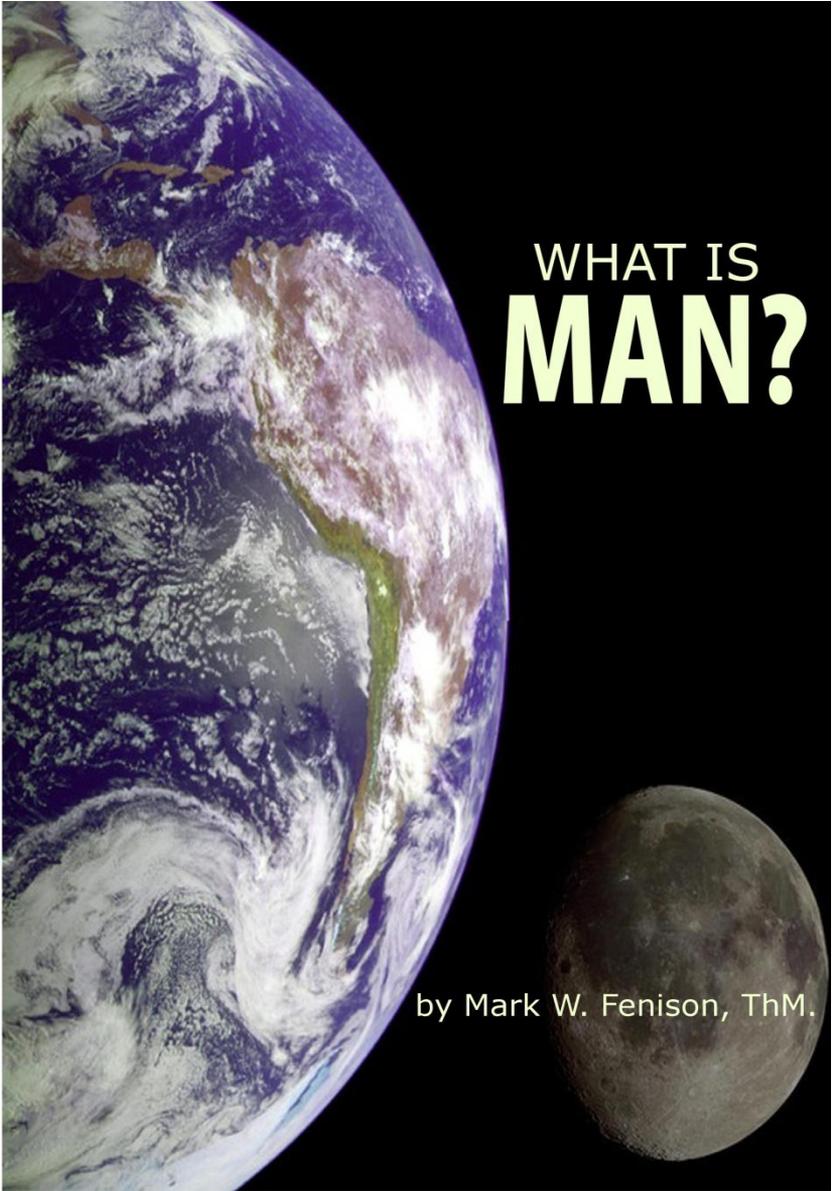


# What Is Man?

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# What Is Man?

By

Mark W. Fenison, ThM

*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? – Heb. 2:6*

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## CHAPTER ONE

### 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 just as another animal species or was he distinct from all other creatures? Is he just another animal?

#### A. Different in Origin

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*

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## 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. 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 as seen above, 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 including man had physical bodies, but only man was made in the “image” of God. Thus, it is not a physical body that conveys the image of God.

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## B. Different in Nature

Humans are unique among all of God's creatures because only man was created in the image of God.:

*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. Some believe God's 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” and 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 physical visible image. For the Trinitarian this presents a problem as this would demand The Holy Spirit and the Father have a physical 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 due to the plural “us.” However, from a Unitarian point of view, the only other possible beings existing other than God at that time were angels.

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## 2. Man was not created after the image of Angels –

Genesis nowhere says 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*

Therefore, angels and humans do not share the same “image” or nature. Indeed, it is 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*

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*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. Therefore, the singular “image” shared by “us” cannot refer to angels.

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## 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 on planet earth 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 because He is a “spirit.” However, The Spirit of God is attributed with creating all things including man:

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

Therefore, that “image” must be spiritual and invisible if the Holy Spirit is recognized as man’s Creator and God.

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 therefore “we” and “us” which created man in their “own” singular “image” must refer to the Father, and the Son, and the Holy Spirit, as only these three are attributed with the work of creation of man. The true God is one God in three Persons who is “spirit.” by nature and divine essence.

## 4. A Renewed Image –

In addition, redeemed 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, nor is the human body “renewed” in any manner.

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

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*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 was lost in the fall but regained 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*

Again, all mankind came into this world in a human body and so did Jesus Christ. So, being predestinated to be conformed to the “image” of Christ cannot refer to the physical body, as they already possess that before salvation.

## 5. An Idoltrous Image? –

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

*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 charge man with idolatry in making God appear to look like man.

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## 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.<sup>1</sup> 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 involved in 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, as one being and yet three:<sup>2</sup>

*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*

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<sup>1</sup> 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.

<sup>2</sup> This does not mean that the physical “body” is part of the image of God. Instead, the comparison is found in three divisions regardless of the character of the individual aspects of those divisions. Man is a threefold being as God is a three-fold Being.

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The Word of God makes a distinction between the spirit and soul of man as much as it makes a distinction in the various aspects of 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<sup>3</sup>

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. Hence, there is more than mere *physical* life imparted.

God does not have physical lungs with air in them. This is an anthropomorphic expression that simply conveys in language

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<sup>3</sup> **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.

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suiting 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, biological or body life provided man the ability to live in the physical environment of earth and have a relationship with the physical world and the animal world. The human body is the seat of outer world consciousness or through which we have fellowship with the material world.

The Psychological or soul life provided him with a rational, emotional and volitional self-consciousness. The soul 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) through the new birth (Jn. 3:6). This is the seat of spirit consciousness, or other world consciousness.

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## 8. The Ruling Image of God

*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*

Of no other created being, except man has God created to rule over His creation. God is the Sovereign Ruler over the universe and yet he created man in his own ‘image’ to rule over planet earth. Therefore, God made man in the image of a “king” under the King of kings.

Eventually redeemed man will rule over creation under the God man Jesus Christ.

## 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 fitted him for the physical environment and serves as a vehicle of expression

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for his soul and spirit. His soul fitted him for self-conscious rational determining ability to be expressed in and through his body. His spirit fitted him to fellowship with the world of spirits.

God created man's spirit in the moral "image" of God or "upright" in righteousness and true holiness. God created man's soul with rational, emotional and volitional capacity to express that moral likeness in and through his physical body so that man could worship God "in spirit" and "in truth."

Hence, the "image" of God refers to the unique triune likeness of God found only in man (spirit, soul and body). It also refers to the moral and rational likeness of God. God made man "upright" or according to a moral standard. It also refers to the position of God to rule over creation. Man was made by God to rule over this present world.

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## CHAPTER TWO

### 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 as 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 the whole human race in the test of obedience to God.

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

#### B. The Time of the fall:

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 only *determined commitment* to take one bite into the fruit by Adam.

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## C. The Consequence of the Fall:

*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 and God is the source and seat of all life.

### 1. Physical death

Adam and Eve did not physically die in the day they ate of that forbidden fruit, although separation from God, and thus separation from the source of life, did occur at that moment spiritually which immediately started the process of physical corruption in their bodies, which eventual concluded in physical death. *Physical* death is the ultimate 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:

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*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 right up until the time it is cast into Gehenna. It continues to exist in hades until the day of judgment.

Only in Gehenna is the soul “destroyed.” However, the term “destroy” does not mean it is annihilated or ceases to exist 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.” This term consists of two words “apo” and “luo” and etymologically means “to loose away” or “separate.” That is what death is – separation. Eternal death in Gehenna is separation from God in spirit, soul and body.

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

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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 the soul once used the body as its vehicle of expression while “*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 either occupies his body or he is 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.**<sup>4</sup> 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.

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<sup>4</sup> “**To be absent...to be present**” Paul uses two Aorist infinitives which demand there is no time gap between departure from the body and going to be with Christ in heaven. There is also no other alternative but either in the body or in the presence of the Lord. There is something inhabiting the body that leaves and is with the Lord.

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1:21,23). Is Christ unconscious? Is Christ annihilated? Is Christ still in the grave? No! Christ is now in heaven at the right hand of God and therefore to depart and “be with Christ” is to enter heaven upon physical separation from the body.

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.<sup>5</sup>

*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 this!

## 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 separation of the material from the immaterial aspects of the human nature. At physical death 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 spiritual part of man. You can be physically alive and yet be “dead” spiritually. That is, you can be physically

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<sup>5</sup> **Life and death** are not existence versus non-existence but both describe existence either in the state of death (separation) and life.

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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. However, he is speaking to those physically alive although spiritually dead. Speaking to these same persons, Paul previously said:

*You hath he quickened who were dead in trespasses and sins – Eph. 2:1*

They were dead “*in trespasses and sins*” – meaning that their sins had separated/alienated them from God who is the source of life.

*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*

God told Adam that in the very day he sinned he would die. He did not physically die in the day he ate. However, he did die spiritually. He was no longer in spiritual union with God and thus alienated from the life of God. This is why the spirit of

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man must be “regenerated” or brought back into spiritual union with God to experience spiritual life.

Prior to the spirit of man being regenerated or brought back into union with the Spirit of God, the human spirit is in spiritual union with Satan.<sup>6</sup>

*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*

Prior to regeneration, the human spirit is in fellowship with Satan and the evidence is that the unregenerated man does the works of Satan – “*children of disobedience.*”

The spiritual 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 spiritual dead condition (Acts 7:51).

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<sup>6</sup> Regeneration is in part, being brought back into spiritual union with the Spirit of God. Spiritual “union” requires permanent indwelling by the Spirit (Rom. 8:9) or else there is no “union” existing.

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This unregenerated condition is described as being “in the flesh” as opposed to being “in the Spirit.” Regeneration brings the human spirit back into spiritual union with the Spirit of God and thus they “live in the spirit” (Gal. 5:25).

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 in the Spirit” because he still has an unredeemed aspect of his nature (“the flesh”) as well as 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 experiential separation from all the temporal blessings of eternal life (peace, joy, fellowship, rewards, etc.) and experiences temporal death (chastening, loss of assurance, loss of fellowship, loss of peace, loss of joy, etc.). In other words, he experiences separation from fellowship with God. Whatever time we sow after the flesh we

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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

In the second resurrection of the lost in the day of judgment (Rev. 20:6-15) the immaterial aspect of the lost man is taken out of hades and is re-united with his resurrected physical body. The lost are judged by God and then cast into the lake of fire eternally separating them 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 suffering the degree of punishment that has been determined “according to their works” 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,***

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*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.*”<sup>7</sup>

Furthermore, there are also others 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 taken from our present existence in order to 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 taught the eternal conscious existence of the lost in Gehenna by the repeated phrase the “*worm dieth not*” (Mk.

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<sup>7</sup> “**day and night**” – Bible writers always describe unseen spiritual things in terms of our existence as that is the only way we can understand them. To say “day and night for ever and ever” is just another way of saying it never ends. In our existence time is measured by “day and night” but when “time is no more” there is nothing better to express unending eternity by “day and night for ever and ever.”

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9:40-44). In the literal garbage dump outside Jerusalem in the valley of Hinnon the worms would eventually die but in the eternal lake of fire “*their worm dieth not*” because their conscious endurance of punishment is unending.

### D. The Nature of the Fall:

*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 Adam and Eve were 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 defined as 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...*” Thus, the tree and its name characterized the very moral nature of this test. Who will be recognized as God, the final judge of good and evil.

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” and final judge of right and wrong and thus Lord over 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

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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.

Thus, the common expressions such as “do your own thing” and “I’ll do what I please” or “captain of your own destiny” are all expressive of what it meant for Adam to partake of that tree.

## **E. The Origin of the Fall:**

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 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 all that He created 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.

Moreover, 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*

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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:<sup>8</sup>

*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:

At the end of the sixth day of creation God looked upon all that he created and made and could pronounce that all of it was “very good.”

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

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<sup>8</sup> There are some Biblical texts that some use to pit against these scriptures. However, when anyone resorts to pitting scripture against scripture you know they are teaching falsehood and do not understand the scriptures they are using as scriptures do not contradict scriptures.

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## 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. That is good!

Eve is the only woman God ever made by His 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 any bond between any other fallen man and woman.

Why did Adam willfully commit sin? Could it 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 live without her? Many would admire that kind of devotion! Hence, could it be the result of a desire or craving under normal circumstances would be regarded as admirable, but in this particular circumstance would be sinful? Thus, his sin was due

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to his emotional bond with Eve whom he could see and feel and therefore, took the priority in his heart over His God whom he could not see and feel?? Thus, could his sin originate from a good desire for Eve that simply went beyond its boundaries of priority in his heart over God? When Adam defended himself before God, he accused God of giving Eve to her as though it was God's fault and his fall somehow was attributed to his bond with Eve. Hence, Adam's sin was a result of love for Eve that went beyond its designed boundary, so that Eve replaced God in his heart.

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

In both cases the cause of sin could be with taking good desires beyond their legal boundaries.

### 3. Responsible free agents:

God is the author and designer of responsible free agency or the power of alternative choice. However, in the very design of responsible ability to make alternative choices is Divine permission for the entrance of sin into his creation. Why? Because the only possible way that men or angels can have the ability of alternative choice is for contrary alternative options to be available as options. The only possible alternative option to

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the choice of good is evil. Therefore, in designing the “good” of ability for alternative choice is permission by God for evil to enter into His creation.

However, in giving permission for evil to enter into His creation, God also determined its boundaries and how He would overrule it to work for the good of His elect according to His eternal purpose:

*Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.* – Psa. 76:10

Even Satan and his dominion have no freedom to act outside of God’s determinate pleasure and must have God’s permission to unleash their havoc on earth:

*Then Satan answered the LORD, and said, Doth Job fear God for nought?*

*Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.*

*But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

*And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.* – Job. 1:9-12

Nevertheless, God did not force Satan or sinners to sin but only gave permission for them to carry out their own accountable desires which He uses to accomplish His overall “good” purposes.

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## 4. The Tree of Knowledge of Good and Evil

*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 very name of this tree was designed by God to properly represent the very nature of the test for the responsible use of free agency by Adam.

God clearly told Adam that it was “good” to eat of all the trees in the garden with the exception of one tree. In regard to this one tree it was “evil” to partake of it. Thus, the knowledge of good versus evil was established and revealed to Adam by God. If man chose to partake of this tree, he would not only be violating God’s revealed will, but rejecting and usurping God’s right as the Moral Law Giver over his creation to make others obligated to keep His will. Thus, partaking of that tree would be a declaration that man would be God over His own life determining for himself what is right and what is wrong.

Therefore, Satan correctly told Eve that if she ate of that tree they would be as “gods.”

*For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, knowing good and evil.* – Gen. 3:5

Common cultural expressions such as “do your own thing” or “I will do as I please” or “nobody will tell me what to do” are all declarations of rebellion against God exactly like Adam and Eve’s declaration when eating of this forbidden tree.

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## 5. The Links of Sin

*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 made manifest in 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 or bait. We are commanded to avoid all appearances of evil which would include evil situations.

The next link in sin is with the emotions and/or mind (the thinking point) where desires are formed into attitudes in connection with the bait or temptation. 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.

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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.

## F. The Responsibility of the Fall

No Bible believer can dispute that the entire race of mankind was created when Adam was created. Man does not come from monkeys, but from Adam. Therefore, the whole race was created “*in Adam*” when he was created, just like the seed was created in all other living things when they were created:

*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.* – Gen. 1:11

All of mankind was created seminally in Adam. All human potential existed in Adam when he was created.

### 1. The Whole Human Race was Culpable with Adam

Paul plainly states that all mankind is held responsible for the singular action of Adam when he sinned, as they directly receive the consequences of that sin:

*12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

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13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

The whole human race received the consequences of the action of this one man. This is repeated over and over again in the above passage:

By one man sin entered and death by sin, so death passed upon all men.... – v. 12

The offence of one many be dead – v. 15

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*By one that sinned – v. 16*

*For if by one man's offence death reigned by one – v. 17*

*By the offence of one judgment came upon all men – v. 18*

*By one man's disobedience many were made sinners – v. 19*

Therefore, the whole human race acted together with Adam in some manner, as the whole human race receives the consequence of this action. That is why many be dead, and many be made sinners when one man sinned.

## **2. All men are In Adam**

Paul gathers all humanity into two possible classifying contrasts at the end of the world:

*For as in Adam all die.... – 1 Cor. 15:22*

When Adam was tested by God to see if he would be obedient to God, the whole human race as one undivided human nature was being tested in Adam. Therefore, when Adam failed that test the whole human race failed, and death was “*passed upon all men*” because all were “*in Adam*” and therefore as a result of all failing that test in Adam -“*all in Adam die.*”

There could be no better condition for mankind to be tested, because Adam was unhindered by a fallen nature. There could have been no better environment/circumstances for man to be

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tested, as it was in a sinless world without sickness, troubles, hatred, war or sorrow.

### **3. A Biblical Illustration**

*And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. – Heb. 7:10-*

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The idea of total humanity existing “*in Adam*” and acting together with Adam in the loins of Adam is based upon the same Biblical principle in regard to Levi paying tithes while still unborn in the loins of Abraham. Paul says that Levi paid tithes to Melchisedec when Abraham paid tithes. Hence, when Abraham acted Levi acted together with him in one action. Likewise, all mankind existed as one undivided human nature in the loins of Adam, and when Adam acted, the whole human race acted with him in one action. When he sinned, the whole human race sinned with him. That is why the whole race is condemned with Adam, and why they receive the consequences of Adams disobedience.

Another proof that all men acted in one man and “*be dead*” and “*were made sinners*” by that one sin, is in the fact that Paul did **not** say “*death shall pass upon all men when all men sin*” nor did he say, “*by the offences of many men, many men be dead and many be made sinners.*”

However, that would be necessary if men only become sinners or suffer the consequences of sin (condemnation, judgment, death) due to their own individual sins.

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Instead, he said, “*death passed upon all men, for all have sinned” and “*by the offence of one many be dead...many be made sinners.*”*

This is why infants suffer the consequences of sin in the womb or die before they can individually discern right from wrong. All humans begin as infants in the womb, and the death of some infants in and out of the womb demonstrate they existed and acted as one indivisible human nature in Adam when he sinned, therefore “*all men have sinned.*” This is called the doctrine of Original Sin by theologians.

## **4. Universal Death is due to the Violation of Genesis 2:17**

*12 Wherefore, as **by one man** sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

The “*death*” that came into the world by the singular “*sin*” of one man is what “*passed upon all men*” due to violating Genesis 2:17 by the one undivided human nature existing in 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. 2:17

It is spiritual death (separation from God) that occurred “*in the day*” he ate. This is the indwelling principle of “*corruption*” (1 Cor. 15:53-55) or “*law of sin*” (Rom. 7:17, 20-21,23) that

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eventually evolved into the physical death (Rom. 7:24) of Adam 930 years later (Gen. 5:5).

Indeed, it is the violation of this singular law that is the only possible cause for universal death between Adam and Moses. The deaths of infants between Adam and Moses prove that the whole human race sinned when Adam sinned, as there is no other possible explanation for infants coming under the condemnation of sin. Paul proves this in verses 13-14:

*13 (For until the law sin was in the world: but sin is not imputed when there is no law.*

*14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

Between Adam and Moses death reigned universally. However, universal death cannot be the consequence of violating the Law of Moses during that time, simply because the Mosaic Law had not yet been given. But some universal law had to exist, and had to have been violated or neither sin nor death could occur as Paul says sin is not imputed where there is no law, and where there is no sin there can be no condemnation (death). However, death reigned universally during that period and we have the Biblical genealogical records throughout the book of Genesis to prove that death (Gen. 5, 10-11, 25, 36, 37) was universal between Adam and Moses.

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## 5. Death is not due to Violating Conscience

Neither can universal death be attributed to the violation of the law of conscience as some insist.<sup>9</sup> Why? Because infants still die within and outside of the womb without the mental ability to discern and violate conscience. Therefore, no human death can be attributed to violation of conscience. The violation of conscience only provides a just basis for personal violation of God's law in the Day of Judgment (Rom. 2:14-15).

## 6. Death is not part of original Creation

Some attempt to avoid this conclusion by claiming that death is not due to condemnation, but rather the natural result of God's original creation. However, Paul contradicts this view when he says:

*By one man sin entered into the world and death by sin... - Rom. 5:12*

*For if through the offence of one many be dead, - Rom. 5:15*

*The wages of sin is death... - Rom. 6:23*

James says that death is the direct result of sin:

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<sup>9</sup> Some quote John 1:9 to prove that God provides spiritual light to every man coming into the world. However, this "light" by context is defined as "life" (v. 4) given them by God when coming into the world. The Word is the author of **physical** "light/life" as He is the creator (Jn. 1:1-3). The Word is the author of **spiritual** "light/life" by new birth (Jn. 1:13). He is also the author of the "light" of conscience given every man as they come into the world.

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*Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.* –

James 1:15

Isaiah traces death to sin:

*.....the soul that sinneth, it shall die.* – Ezek. 18:4

Finally, God told Adam that violation of his law would result in death “*in the day*” he sinned:

*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. 2:17

So, death is not a part of God’s natural creation for man, but death is the direct wages, consequence, condemnation for violating the first law given to man by God in Genesis 2:17.

## **7. Death is not due to Post-birth willful sin**

Infants in the womb or out of the womb before the ability to discern right from wrong cannot sin “*after the similitude of Adam’s transgression.*”

*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.* – Rom. 5:14

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This text is referring to those born during the time between Adam and Moses (v. 13). He is speaking about Post-birth sin.

What does Paul mean when he says “*even over them that had not sinned after the similitude of Adam’s transgression.*” What does Paul mean by “*similitude*” (lit. likeness) of Adam’s transgression? Paul tells us that the nature of Adam’s sin was different than Eve’s:

*And Adam was not deceived, but the woman being deceived was in the transgression.* – 1 Tim. 2:14

All procreated humans who come of age consciously discern right from wrong, and willingly and knowingly violate their conscience. That is the “*similitude*” (likeness) of Adam’s transgression – willful conscious sin.

There is no question that adults living between Adam and Moses could sin “after the similitude of Adam’s transgression.” Indeed, there are accounts of willful sin by many living during this period.

However, Paul is not speaking about those who could sin willfully during this period, but about those who could not sin willfully and yet they were subject to death.

Infants and other human beings mentally impaired from birth or still mentally undeveloped from birth are not able to “*sin after the similitude of Adam’s transgression.*” Therefore, violation of conscience, nor willful sin by infants and other under developed human beings cannot explain their death, as

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there can be no death where there is no violation of Law, and yet death occurred over such during this period.

Therefore, the only possible solution for the explanation of universal death between Adam and Moses is that all mankind existed and acted in Adam when Adam “*sinned*” or violated Genesis 2:17. All of humanity existed as one indivisible human nature, which willfully sinned as one man – Adam. That is the only possible Law which could have been violated, whereby death “*passed*” upon all mankind, including those incapable of discerning right from wrong between Adam and Moses.

*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:..... For if by one man's offence death reigned by one; .... Therefore as by the offence of one judgment came upon all men to condemnation; .....For as by one man's disobedience many were made sinners,* - Rom. 5:12,17,18,19

## **8. Infants are born with a sinful nature:**

Still others attempt to avoid the conclusion that the whole human race existed and acted in Adam when he sinned by denying that infants are born into this world with a sinful nature. They believe that God individually creates the immaterial part of man at the point of conception.<sup>10</sup> Therefore,

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<sup>10</sup> However, the body is equally said to be formed by God in the mother's womb. Therefore, should we deny anything of man is reproduced through natural generation? The truth is that the whole person, material and immaterial is reproduced by natural generation, but God is involved in each

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the infant is created untainted by sin as God cannot create anything sinful. This view denies the whole human is reproduced after its kind, but only the material shell is reproduced. However, everything else God created to reproduce after its own kind does not reproduce only part of itself. Moreover, the Scriptures indicate clearly otherwise:

*Behold, I was shapen in iniquity; and in sin did my mother conceive me.* – Psa. 51:5

*The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.* – Psa. 58:3

All humans at birth can be called “*the wicked*” because they have violated Genesis 2:17 when they existed as one indivisible human nature in Adam. Therefore “*all in Adam die*” (1 Cor. 15:22).

*Man that is born of a woman is of few days, and full of trouble.....Who can bring a clean thing out of an unclean? not one.* – Job 14:1,4

*What is man, that he should be clean? and he which is born of a woman, that he should be righteous? - Job 15:14*

*How then can man be justified with God? or how can he be clean that is born of a woman? - Job 25:4*

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individual birth by arranging the right sperm and egg to form each distinct individual at the right moment in time.

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God speaking of Israel's origin in metaphorical terms of a birth says:

*Yes, you heard not; yes, you knew not; yes, from that time that your ear was not opened: for I knew that you would deal very treacherously, and were called a transgressor from the womb.* – Isa. 48:8

Moreover, no infant enters this world as a believer, but come into this world as unbelievers and under condemnation:

*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.* – Jn. 3:18

After raising five children and having eleven grandchildren, I have never needed to teach any of them to do evil, as it came natural. Instead, the major task that parents have is to train them to do good, as that does not come natural. Every infant comes into this world with a nature that is prone to do evil without needing an example or training because they come into this world with a sinful or rebellious nature.

Therefore “*all in Adam die*” (1 Cor. 15:22). However, not all who are “in Adam” are “in Christ” as all in Christ are made alive. Indeed, all in Christ overcome death.<sup>11</sup> For those “in

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<sup>11</sup> All who are “*in Adam*” were created in Adam at the time Adam was created. However, Christ was never created, but is the eternal Son of God. Therefore, all who are “*in Christ*” were “*created in Christ Jesus*” (Eph. 2:1,5 10) by new birth or re-creation (new birth). Hence, it is not until we are

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Christ” death is only removed from the body by glorification or resurrection (1 Cor. 15:54-56).

It is this original sin that **separated** man from God as the source of *spiritual* light, life and goodness and thus man fell into a *spiritual* state of darkness, death and unrighteousness.

## 9. **How Death is “Passed Upon” all Men**

*This is the book of the generations of Adam. In the day that God created man, **in the likeness of God made he him; Male and female created he them;** and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and **begat a son in his own likeness, after his image;** and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the*

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created in Christ by new birth do we receive in our own person the consequences of His obedience. Prior to being “*created in Christ*”, the elect are only purposed these consequences “*in him*” (Eph. 1:4) before the world began. However, God’s purposes do not obtain the reality until God actually works out His purpose in time and space (Isa. 46:10-11). Therefore “*all in Adam*” does not equal “*all in Christ*” as in each case the “*all*” must first be created either in Adam or in Christ. Although “*all*” who are **created** “*in Christ*” were **procreated** in Adam, not “*all*” **procreated** in Adam are **created** “*in Christ*” or are born again. Indeed, Paul makes a point to distinguish all in Adam from all in Christ by stating those in Christ are only those who actually received the grace (Rom. 5:17) of regeneration.

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*days that Adam lived were nine hundred and thirty years: **and he died.** – Gen. 5:1-5*

Before the fall, it is said that God created man in the likeness of God, after his own image. However, after the fall, Moses says that Adam “*begat a son in **his own likeness, after his image**” which was a **fallen** likeness and image. The proof is that this genealogy and every one that follows in the Old Testament scriptures, all end with “*and he died.*”*

Another fact about all Old Testament genealogies is they never contain women but only the fathers of the children. Why? The answer is because the principle of death “*passed upon all men*” comes through the seed of the father and not the seed of the mother.

This is why Jesus was predicted to be born of the *seed of the woman* rather than the seed of the male:

*And I will put enmity between thee and the woman, and between thy seed and **her seed**; it shall bruise thy head, and thou shalt bruise his heel. – Gen. 3:15*

*Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive**, and bear a son, and shall call his name Immanuel. – Isa. 7:14*

*Behold, **a virgin** shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. – Mt. 1:23*

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It would be no “*sign*” to anyone for a young woman to bring forth a son, as that is what young women normally do. However, for a “*virgin*” to bring forth a son would truly be a miraculous “sign” totally unheard of in all of human history.

However, this was an essential sign, because Christ could not be conceived by the “seed” of the male because death is “*passed upon*” the human race through the male contribution to physical birth. Instead he was “*conceived of the Holy Ghost.*” Christ received the complete human nature from the “*seed of the woman*” and thus God “*prepared a body*” (Heb. 10:5) free from the indwelling principle or law of sin “passed upon” all men from their original human father Adam. Hence, the Second Adam did not have the first Adam for his father and therefore death was not “*passed upon*” Christ at birth. He had no fallen nature. No man could take his life. He would have never died by natural causes. Instead, he freely gave his life to satisfy the penalty of sin in our behalf. Therefore, the Scriptures could say there was no “sin **in** him” and that he was “**without** sin” and therefore, he “**knew** no sin.”

This is why all the Old Testament sacrificial types of Christ must be free of spot and blemish.

However, there is one genealogy provided in the New Testament totally unlike all previous genealogies. It is the genealogy of Christ. It is the only genealogy containing women. However, more significantly, it is the only genealogy that never ends with “*and he died.*” There is no death mentioned in his genealogy. Why? Did not all those listed in his genealogy physically die? Yes! However, all who are in his genealogy were born again believers in the coming Christ (Acts 10:43) and therefore, he that “*liveth and believeth in me shall never die, believeth thou this.*” All the genealogical records were lost in

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the destruction of Jerusalem by the Romans in A.D. 70. Therefore, the only genealogy available to link anyone to the genealogies found in the Old Testament Scriptures is the genealogy of Christ. Isaiah says that Christ saw “*his seed*” although he never married and had physical children.

*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, **he shall see his seed**, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.* – Isa. 53:10

They are the “*seed*” according to the promise of Abraham which all true believers are:

*Know ye therefore that they which are of faith, **the same are the children of Abraham.*** – Gal. 3:7

*Now we, brethren, as Isaac was, are the children of promise.* – Gal. 4:18

Therefore, the only possible way for any modern Jew to trace themselves back to Abraham or Adam is through the genealogy of Christ, which requires to be “*in him*” by new birth as they were in Adam by physical birth. They must be born of “*the Spirit of Christ*” in order to be of “*his seed.*”

## **10. A Universal Truth**

We are created “*in Christ Jesus*” by new birth or divine quickening (Eph. 2:1,6,10).

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Here is the true difference between the phrases “*in the flesh*” and “*in the Spirit*” as used by Paul. To be “*in the flesh*”, refers to all who were born “*after the flesh*” through natural generation or procreation. To be “*in the Spirit*”, refers to all who are born “*after the Spirit*” through supernatural regeneration or by the Spirit of God:

*So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. – Romans 8:8-9*

Those who only experience natural birth are “*none of his*” because they are born into this world in a separated condition from God. They come into this world in a “*darkened*” condition in a state of spiritual “*blindness*.” They come into this world “*alienated from the life of God*” or spiritually “*dead*.” By natural birth, they come into this world completely given over to “*all uncleanness*.” That is why Paul says all who are “*in the flesh cannot please God*” and such are “*none of his*.”

This is what Jesus was talking about when he told Nicodemus that he must be “*born again*” because “*that which is born of flesh is flesh, and that which is born of Spirit is spirit*” (Jn. 3:6).

There have only been two types of mankind that have ever lived upon planet earth before and after Pentecost:

*Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. – Gal. 4:28-29*

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Follow the argument of Paul. As it “*was*” then, “*even so it is now*.” There “*was*” such “*then*” who were “*born after the flesh*” and so is there “*now*.” Then, there “*was*” such “*then*” who were born after the Spirit, “*even so it is now*.”

Paul argued that not all physical born Israelites are to be counted for the “*promised seed*” to Abraham, but only those double born Israelites (physical and spiritual born ones) are the true “*children of God*.” The “*children of the flesh*” are “*none of His*”:

*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:<sup>12</sup> Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. – Rom. 9:6-8*

The Adamic fall demands that all human beings from Adam forward without exception are born spiritually separated from God, and therefore, “*death has passed upon all mankind*.” These are “*the children of the flesh*” and those “*in the flesh*” and “*these are not the children of God*” but are “*none of his*.” All who are born only “*after the flesh*” and thus “*in the flesh cannot please God*.”

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<sup>12</sup> “**Not all Israel, which are of Israel**” cannot refer to an Israel made up of all the elect Jews and Gentiles, as that doctrine demands that all “of Israel” is “all Israel.” Paul is saying that not all natural born children of ethnic Israel is of the promised Israel from the seed of his own loins in contrast to other nations that will come from him.

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Remember, the problem originates in the Garden of Eden “*in the day*” Adam sinned. Death is “*passed*” from that point forward through the seed of the male to all children, male or female. The woman’s seed does not pass on the indwelling principle of corruption, the law of death.<sup>13</sup>

## **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.

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## CHAPTER THREE

### 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**

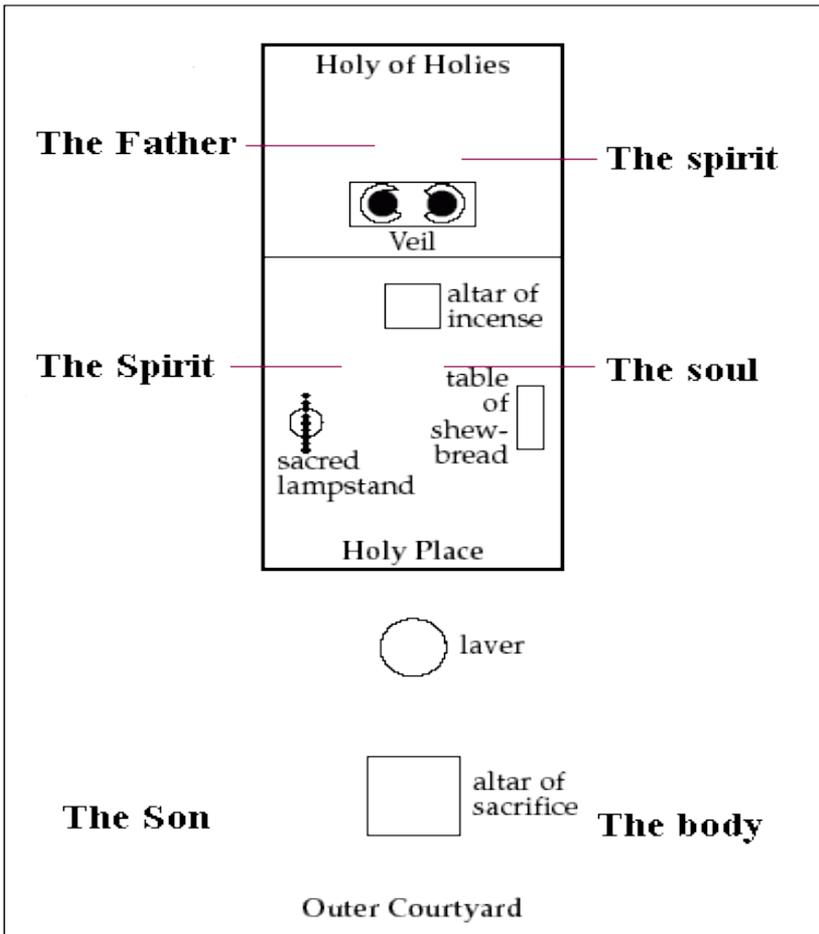
Consider for a moment, that Scriptures claim our “*body is the temple of the Holy Spirit*” (1 Cor. 6:16). On the following page take a look at the diagram of the Tabernacle of Moses, which is also the same basic threefold division found in the temple of Solomon.

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 of Christ composed of Jews, Samaritans and Gentiles, 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 Court**. The outer court was visible to all the eyes of the world. It properly represents both the bodies of the Son of God and of the believer.

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The Son of God became flesh and ”*tabernacled*” 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 altar of sacrifice,



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just as they could see the cross Christ upon which the body of Christ was crucified 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 righteous life of Christ 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 Court” represents the believer’s **body**, as it is visible to all who look upon it. They can see 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 are found 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 of which are unseen by the world hidden behind a 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 within this seat of inward consciousness that

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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 contained 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 of these things 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 conscience which condones or condemns the acts of the soul. It is the seat of enlightenment whereby truth is directly revealed to man by God

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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.

## B. Triune Salvation

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 in the Spirit*.” The final future

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tense glorification of the body produces a “*Spiritual body*” (1 Cor. 15:44). Surely these trinities cannot be mere coincidental.

## C. Salvation of the whole Man

These triune aspects of salvation (tenses, theological, Spiritual relationships) 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 unto 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*” he 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 consisting of “*spirit...soul...and body.*” God has “set apart” the whole man for salvation but that salvation of the whole man does not occur 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 Chronological Order

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

For example, notice that the setting apart of the body is listed last corresponding with the **future tense** of salvation and the doctrine of glorification. 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 the aspect that is

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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 in the **future tense** 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 “psueche” and is translated both “soul” and “life” in the New Testament and for a very good reason.

*He that findeth his life [psueche] shall lose it: and he that loseth his life [psueche] for my sake shall find it.-*  
Mt. 10:39<sup>14</sup>

The visible expression of the invisible “soul” is the “life” being lived before the eyes of 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

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<sup>14</sup> When the life is lived for self it is lost for the glory of God. Only by living a life of self-denial is the life saved for the glory of God

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The internal thinking and desires of a man are visibly seen in 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 soul/life activity for the glory of God. The internal actions of the heart (emotional aspect) and mind (intellectual aspect) is manifested in the external life (soul) through the power of the will (strength) manifested by the activity of the body through words and actions.

The mind and heart are influenced 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. In this manner the mind and heart are sanctified by the Spirit of God.

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

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resurrection and coming of Christ thus setting apart the whole man spirit, soul and body unto God.

## **D. The Goal of each Salvation Aspect**

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 in connection with 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 he is permanently vindicated from all charges of sin and legally given the position of "son" and "heir" of God in heaven. 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*

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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.*”

*He that findeth his life [psueche] shall lose it: and he that loseth his life [psueche] for my sake shall find it.-*  
Mt. 10:39

As you “*walk in the Spirit*” you redeem the time and make it count for the service and glory of God.

*Redeeming the time, because the days are evil.* – Eph.  
5:16

You are forever losing whatever time you “*walk after the flesh.*” As you “*walk in 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

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God completes the sanctification of man in salvation with the glorification of the believer's body at the resurrection before the judgment of rewards.<sup>15</sup>

The human body is now “*sold under sin*” (Rom. 7:14) and will die as a consequence of indwelling sin in its members (Rom. 7:18). Only at glorification does Christ deliver him (Rom. 7:24) from 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.

## E. The role of Death in the life of the believer

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 to the physical death of

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<sup>15</sup> The fact that the saved man is raised in a sinless glorified state **before he stands before Christ in judgment proves he is not being judged for fitness to enter heaven but for rewards in heaven.**

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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 believers like Lazarus who physically died will live physically again. However, there is an aspect (spirit and soul) of the believer 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 yet been delivered 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. When they were in a lost condition Paul tells the Romans:

*For when ye were the servants of sin, ye were **free from righteousness***. – Rom. 6:20

Yet in the same breath Paul instructs them as saved persons not to yield their members to unrighteousness but to

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righteousness. 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 in 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 according to 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.

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## 3. Walking according to the Spirit

Romans 8:1-13 declare 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 or walking “in” the Spirit. Those who obtain spiritual life in the Spirit ought to walk in the Spirit.

*If we live in the Spirit, let us **also** walk in the Spirit.* – Gal. 5:25

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 or walking “according to” the Spirit’s leadership. However, whenever you are walking “after the flesh” you experience temporal 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” (translates a Greek present tense) are all present tense continuing action verbs. He is referring to the current experience in life at the

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present. Whenever a Christian is living after the flesh he is dying or being separated from the present fellowship and 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 and yielding to the indwelling Spirit by faith.

*Likewise **reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **Neither yield** ye your members as instruments of unrighteousness unto sin: but **yield yourselves unto God**, as those that are alive from the dead, and your members as instruments of righteousness unto God. – Rom. 6:11-*

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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 (James 5:19-20; 1 Jn. 5:16-17). Our eternal losses are rewards here and in the world to come. This is experiential death in our daily lives as “walking after the

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flesh” separates us from all these experiential blessings of eternal life.<sup>16</sup>

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*

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<sup>16</sup> Those who teach a person can be saved and then lost base their teaching on scriptures that refer to this present tense aspect of salvation that has nothing to do with eternal salvation or entrance into heaven but with the daily salvation of our lives which can be saved and lost on a daily basis.

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## CHAPTER FOUR

# 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. Eternal salvation is secured by this aspect of salvation.

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. It is the aspect of salvation that can be presently saved or lost on a daily basis.

The **body** of man is presently still “*sold under sin*” (Rom. 7:14,18,24-25) and will die unless it is changed in the rapture. Christ delivers it from death (Rom. 7:24) at the rapture/resurrection when it is brought under the complete domination of the Spirit of God and therefore becomes at that point a “spiritual body.”

*It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. – 1 Cor. 15:44*

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## A. It is the corruptible Body that is changed

*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 annihilated. Paul does not say “*this corruptible*” must be destroyed or annihilated shall “put on” incorruption. 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 Lazerus was resurrected without glorification but nevertheless the same body that went into the grave was called forth from 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*

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*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 continued 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 ("both"). The Sadducees 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.

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Jesus also 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 in their argument based upon the law of marriage, they had a fool proof argument against the continued existence of the immaterial man after physical death and therefore a fool proof argument against the resurrection. 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 the continued existences of the human spirit or 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*

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*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 they are more 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 exist apart from their bodies as spirits.

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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. Do you take the side of Jesus and Paul or the side 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:*

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*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 any 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, 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 it is for our sins that Christ died for, and it is death that is the cause for Christ to be put in the grave. If the body of Christ did not rise from the grave, then sin, death and the grave are still victorious and there is no hope for anyone to have victory over sin, death and the grave. The resurrection of the body of Christ furnished proof that God had accepted the death of Christ as full satisfaction of the law’s demands and proof that victory over sin, death and the grave had been provided for by Christ’s atonement. If his body did not come out of the grave then there is no hope for victory over sin, death or the grave for ourselves or for any who have died in the past.

The doctrine of recreation and/or reincarnation 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 new that never died or previously existed.

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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

If the dead body of Christ did not rise from the grave then sin and death would have been victorious. However, the resurrection provides us hope for our victory over sin, death and the grave. The resurrection of Christ provides hope that we will see and be reunited with those who are spirits of just men now in heaven.

## B. The Nature of the Resurrected Body – 1 Cor. 15:35-53

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

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## 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 in which 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

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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

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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 cannot be killed by men (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 a body incapable of

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corrupting and decaying back to dust. However, 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).

What is the distinction between “living soul” and “quickeningspirit” or “natural” versus “spiritual”? The “life” that sustained the physical body of Adam was the physical/natural life of the soul or biological life. However, the life that sustains the physical body of Christ is the supernatural life of the Spirit. Therefore, Adam’s body was sustained by natural life, whereas, Christ’s body was sustained by supernatural life. Therefore, the resurrection completes the salvation of the entire man under the power of the supernatural life of the Spirit – spirit, soul and body.

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

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*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,*

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*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 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 where 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

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## 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 so that we are altogether righteous and in true holiness.

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.