



### S3. So Complete a Salvation Series

## S3.E6. The Body of Man

[Episodes in this series, *So Complete a Salvation*, should be followed in sequence as the Episodes are built upon one another.]

Gn. 2.7 “*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 being.*”

**Genesis 2.7** is a logical beginning place to speak on the nature of man because it is at the very beginning of all things. It is of utmost importance to note that man is created as a tripartite being composed of body, spirit and soul.

“*And the LORD God formed man of the dust of the ground*”—speaks of the **body**, of flesh and bone, of veins of blood and network of nerves. And, it reads further,

“*and breathed into his nostrils the breath of life*”—speaks of man’s **spirit**; both in Hebrew and in Greek the word for *breath* is used interchangeably between *spirit* and *life*. And the verse concludes,

“*man became a living being*”—speaks of the **soul**. In like manner here, in both the Old Testament Hebrew and New Testament Greek the word is translated either *life* or *soul*.

So it was at creation, man was created a triune being, having body, spirit and soul. He was not created a soul who had a spirit and lived in a body as in three independent components; he was created as an integral whole, meaning that all three components are interrelated and necessary for man to function properly. Just as the body is a single component and is made up of billions of cells, tissues, organs (such as the heart), and systems (such as the respiratory system), it cannot function properly unless all the individual smaller components are interrelated with one another. If the respiratory system ceases, vital oxygen no longer enters the blood stream, and cells, tissues and organs that need that oxygen begin to die. In like manner the interrelationship between body, soul, and spirit is absolutely necessary for the life of the individual.

The interrelatedness of spirit, body and soul may be illustrated this way: If the soul is undergoing deep distress and worry, the body may well become ill and experience weakness and nausea, and spiritual insight into matters becomes difficult and cloudy; or if the spirit becomes tormented, both the soul and body may react negatively as well with depression and confusion, with accompanying changes in heart rate and blood pressure. This concept emphasizes the fact that man’s body, spirit, and soul are not independently functioning parts of man, but are essential to make man unique to the angels in heaven and to all of creation.

Thus the soul of man, which is who we are, our intellect, memory, feelings, will, and conscience, is 100% dependent on the body in order to interact with the physical world around us. How can we say that sounds lovely, or this tastes good without a body? In similar manner, the soul of man is equally dependent upon his spirit in order to interact with the spiritual uncreated world existing in our unseen environment. How else can we say I “feel” we should do this or that, not based upon logic but by an inner intuition? In this manner, we are created in the likeness of God, something higher than the angels. Without a body, as in death, the soul of man will still exist but is incomplete having only a spirit and will be unable to relate to the totality of our natural world.

Man was created that way in the beginning and he will always be body, spirit and soul unto eternity. This means that salvation must, by all means, must come to all three components of man or he will be incomplete in eternity. If in this age one is saved in spirit and soul, and he dies, what happens to his body? It returns to the earth for it has not yet been redeemed. A soul in this state is Biblically stated to be found “naked” in the afterlife. In the following passage of scripture the body is referred to as a house, a building, a habitation, and a tent, as well as that with which we are clothed. Sometimes the same terms referring to this earthly physical body are also used to refer to the resurrected body *not made with hands*, meaning, not of this creation, that is not of our fleshly parents, but of God.

*2 Cor. 5.1-5 “1For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. 2For in this we groan, earnestly desiring to be clothed with our [b]habitation which is from heaven, 3if indeed, having been clothed, we shall not be found naked. 4For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. 5Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.*

So do you see that the promise of a resurrected body is guaranteed by God by giving us the Holy Spirit to dwell within; thus there is no fear of being found naked in the age to come, of not being able to properly interact and live in our new environment. A key point to remember is that our eternal existence will not be in some heavenly, ethereal, non-material environment. The new age ushered in by the return of Christ is prophesied by Isaiah, Is. 65.17 *“For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind,”* and is looked forward to by Peter, 2 Pet. 3.13, *“Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells;”* and is finally revealed complete by John in Rev. 21.1 *“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.”*

According to all that is revealed in the Bible, saved man will live on a newly created earth and will interact with that new earthly environment through his resurrected body and relate with our Lord and God through his redeemed spirit. Personally, I look forward to fellowship with those I have known to love—but this is only implied by such scriptures that clearly state that we are, even now in the present time, relating to the redeemed in heaven through our spirits, Heb. 12.22-23 reads, *“22But you have come to Mount Zion and to the city of the living God, the*

*heavenly Jerusalem, to an innumerable company of angels, 23to the general assembly and church of the firstborn who are registered in heaven, to God the judge of all, and to the spirits of just men made perfect.”*

That portion of scripture, “*to the church of the first born, to God the judge of all, and to the spirits of just men made perfect*,” immediately brings to mind two thoughts: the first is that Almighty God, the Father and creator of all things, is central to this company of saints, but secondly our thoughts turn to the nature of that company of saints, and just who they are.

This company of saints undoubtedly consists of the souls of all the righteous servants of Christ, for all time, joined together into the same fellowship. These souls are in “*spirit*” because they have been redeemed in spirit and soul like we are but are awaiting the final resurrection of their bodies. Thus, this fellowship must only be spiritual in nature. The *church of the firstborn* is the whole body of true believers, converted Jew and Gentile. And, *the spirits of just* (or righteous) *men made perfect* are the same spirits of true believers in paradise with God—with whom we believers, even now “in spirit,” have fellowship being in communion with them by faith and love; together we make up one body, one company of saints.

Regrettably for now, we cannot consider this fellowship as a full consummation; for that these “spirits” are of those departed souls, and we are yet “in this mortal body” and await the day of resurrection for the fullness of consummation—both we and them are incomplete until the hour of resurrection. In that day we both will be with resurrected bodies on that new heaven and new earth glorying in the presence of God our Father and our Lord Jesus Christ and in dear fellowship with one another. This is our “hope,” the expectation of things to come.

**Romans 8.18-25** is an all too often misinterpreted passage of scripture; and when scripture is misinterpreted it leads to false doctrine. Considering the whole of the passage first,

*18“For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21because the creation itself also will be delivered from the bondage of ~~it~~ corruption into the glorious liberty of the children of God. 22For we know that the whole creation groans and labors with birth pangs together until now. 23Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25But if we hope for what we do not see, we eagerly wait for it with perseverance.”*

Many read verse 19 “. 19For the earnest expectation of the creation eagerly waits for the revealing of the sons of God,” and build upon it a false doctrine such as the “Manifest Sons of God.” This doctrine falsely interprets this passage as a time in the present condition of the earth that there will be an overcoming church, or perhaps individual remnants of the present Church,

that will rise up in power and glory as a mighty army of God--which would be the *manifested sons of God*. But this interpretation is impossible because man, in this age, is still in an unredeemed body subject to its weaknesses. The passage, from beginning to end, verses 17 to 25, speaks only directly to the future *redemption of the body* of the believer and his resurrection from mortality and death to the glory of immortality and life, which will come at the end of this age at the return of Christ--this will be the true manifestation of the sons of God. Here, it is written in 1 Cor. 15.50-58 of our final victory from mortality to glory,

*"50Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. 51Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53For this corruptible must put on incorruption, and this mortal must put on immortality. 54So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*

*55"O Death, where is your sting? O Hades, where is your victory?" 56The sting of death is sin, and the strength of sin is the law. 57But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*

This is the grand culmination of the "good news" of the Gospel of Christ. Do you now understand that our final victory, and the glory that comes with it, is not merely going to heaven when we die? Rather, it is altogether wrapped up with the expectation of the final redemption of our bodies, our resurrection to newness of life to exist on a new earth and new heaven. At that point, the glorified believer will not be found "naked" but will be clothed with a new body fashioned after Christ's own resurrected body; as it is written in 1 Jn. 3.2,

*"Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.*

Man will always be body, spirit and soul, able to function in relationship in the new world to come through his redeemed body and also able to fully relate to the immaterial Kingdom of God through his redeemed regenerated spirit. This is salvation made complete.

## **A New Heaven and New Earth**

Though my present body is quite mortal, and all too often prone to sin, sickness and death, I very much enjoy and appreciate it for its ability to relate me to the splendors of this natural world. It enables me to appreciate its scenic beauties, of the sounds of ocean waves and waterfalls and of the wind whistling through pine trees. Through this body I can taste fine and delicious foods and feel the warmth of the sun on a cold day. But above all, I am so thankful for the opportunity to hold my loved ones in my arms and to speak with them and tell them things dear to my heart and to hear what is happening in their lives. This is the excellence of life—not to be lost at death, but to be found in a far greater magnitude in the resurrection of these bodies and in the life upon the new earth wherein righteousness dwell. Being yet

tripartite man I will then have fullness of life in fellowship with the new heaven and new earth and the life therein, and with God my Father and Lord Jesus Christ.

**The Day of the Lord.** When will all of this happen is known only by God the Father; but we do know that it will come suddenly and without warning. Nevertheless, it is to be anticipated with patience and hope. Peter describes it this way, 2 Pet.3.10-13, “

*10*“But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. *11*Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, *12*looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? *13*Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

**The Believer’s Conduct.** There will be a catastrophic end to this present fallen world as its elements will be consumed with intense heat, which represents a thorough purging or purifying process--for it is a world in which darkness, sin, and death has permeated to its core. This darkness, wickedness, sin and death present in the world will cease to exist; but then a new heaven and new earth will then exist in righteousness. What is this righteousness? It is when people not only possess a character that is morally acceptable to God but also having a behavior of living in a good and harmonic relationship with God and one another. Righteousness is a central attribute of God’s character and a standard for a measure of our conduct, a standard set forth in His Son.

For sure there is a coming cataclysmic ending of this world only to be followed by the Divine formation of a new world. Peter’s statement, “*what manner of person we ought to be*” is not so much a question wanting an answer as it is an exclamation pointing to how we must conduct our lives “now” in view of what is to come—how our lives must be distinct from the world, maturing Christ-like in nature and focus; to offering ourselves in prayer and service. Things like godly character, good behavior, integrity, obedience, faithfulness, and humility are important qualities to God for the human soul. These are rare in the world, but the believer being found in Christ, finds these as fruit in developing in our persistent relationship with Christ; as it is written in 2 Pet. 1.4 that by way of the promises of God we *may be partakers of the divine nature*. All of this is a heavy teaching, but nonetheless truthful to all one can gain from proper interpretation of the Word of God.

Verse 12 of the passage speaks of “*12*looking for and hastening the coming of the day of God,” which is the coming of our Lord for His Church and the fullness of all things; the day of the resurrection. The true Christian does not fear the coming of that day. He looks forward to it as the time of his full redemption and welcomes the soon return of his Lord and Savior. This is the brightest and most glorious prospect in the future, the hour in the fullness of our redemption, the resurrection of our bodies, when Jesus comes to take us to Himself. This is the brightest and most glorious prospect in our future, this hour when, according to 1 Cor. 15.54, “*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.*”

And so another question may be asked. How can we mortal beings “*hastening the coming of the day of God?*” After all this is a Divine prerogative in which God alone decides the time of

all things. Even so, God has planned certain events to happen throughout human history, and He has also ordained events to happen preceding the return of Christ; events that involve us in our role as the Church, the Body of Christ upon the earth. The “day of God” is not so much a fixed immutable Divine decree that God chose somewhere in time, but it is a time that may be accelerated or delayed due to the preparedness and endeavors of His people. Of immediate focus is Mt. 24.14, *“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”* Perhaps we should all bear in mind that the next soul that comes to salvation might fulfill the predetermined number of the elect.

Prayer is another ingredient that may render to *hastening of the coming day of God*. In His model prayer to the Father, Jesus taught us to pray, Mt. 6.10 *“Your kingdom come.”* Jesus frequently said that the kingdom was at hand, but now there was to be an increase of His kingdom on the earth in and through His Church. This kingdom of God is that moral and spiritual realm God is establishing in this fallen world. He first established it by sending His Son; He was the sole Kingdom of God on the earth. He then sent the Holy Spirit into the Church to further establish His Kingdom in the earth; where the Church is now, there is the Kingdom of God. This is a progression towards a point of completion that has yet to be reached. What and when is that point only God knows for sure; but one thing I feel rather certain about is that it involves less about numbers in the Church than about quality, maturity; perhaps to the point where it may be asked, Rev. 19.7 *“...and His wife has made herself ready.”* The bride, or wife, spoken of here refers to the Church, which has been properly prepared as a bride fit for the Son of God;” a wife to sit with Him on His throne.

How, may you ask, is she being prepared? I believe her preparedness involves being properly clothed or adorned. Perhaps you recall the parable in Mt. 22 of a king who prepared a wedding banquet for his son. When the king came to greet the guests, he saw a man who was not dressed in wedding clothes. The king was angry, had him bound, and Mt. 22.13, *“thrown into the outer darkness, where there will be weeping and gnashing of teeth.”* So proper clothing is critical to this preparedness of the Church to become the bride of Christ. This adorning is not by man’s efforts; it is, according to Eph. 4.24, *“the new man which was created according to God, in true righteousness and holiness;”* which amounts to being clothed with Christ, as it is further written Gal. 3.27 *“For as many of you as were baptized into Christ have put on Christ.”* Christ is presently awaiting this righteous bride.

But there is a second adorning, in that of the resurrection when this mortal shall put on immortality. In order to have a proper relationship, Christ, who is Spirit, soul and body must have a bride who is spirit, soul and body--having a body created in likeness to His own immortal body. This is the final adorning; the bride will now have been made ready. The marriage supper of the Lamb may then begin. (See Rev. 19.6-10) All the preparation had been made for a permanent union between Christ and the Church, and henceforth the Church is to be acknowledged as His beautiful bride.

And so, at least to the degree of the Father’s expectation, the greatest obstacle to delaying the coming day of God is the condition of the Church, not in terms of meager numbers but by its condition of preparedness being completed in the Church--which, by the way, directly involves you and me. When we pray *“Thy Kingdom come,”* let this prayer come forth from the heart and not just the lips as a memorized petition. Accompanying this prayer is a two-fold expectation. The first is that the kingdom must first appear as *Christ in you, the hope*

*of glory.* (Col. 1.27) To what degree is it no longer *I who live but it is Christ who lives in me*, is a question we must ask ourselves (Gal. 2.20) The second expectation is the resurrection, that “in a moment, in the twinkling of an eye, at the last trumpet...the dead will be raised incorruptible, and we shall be changed--forever. (1 Cor. 15.42) This prayer, “*Thy kingdom come,*” never becomes obsolete.

It was with the voice of immediate expectancy and anticipation that, at the close of the Book of Revelation, Jesus said in Rev. 22.12-13, *12“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. 13I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”* And then, written a few verses later in Rev. 22.17, *“17And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come.* Jesus’ promise is then even more reinforced in Rev. 22.20 *“20He (Jesus) who testifies to these things says, ‘Surely I am coming quickly.’ Amen. Even so, come, Lord Jesus!”*

### S3.E6. Questions for Discussion

1. Explain Genesis 2.7 in terms of tripartite man: body, spirit, and soul.
2. Why is it necessary for man to have a spirit and a body? How would the resurrected body differ from our present body?
3. What does it mean to be found “naked” in the afterlife? Refer to 2 Cor. 5.3.
4. Describe life following the coming of Christ and the resurrection. How does saying, “going to heaven when we die” fall short of Biblical reality?
5. How is Romans 8.18-25 all too often misinterpreted?
6. Explain how the return of Christ may be hastened or delayed. Refer to 2 Peter 3.12.