

Natural and Spiritual Bodies

The natural body, which man began with and which man still has, is a body of flesh, blood, and bones. Comparing Gen. 2:7 and Lev. 17:11, there would be an evident relationship between “life” connected with *breath* and “life” connected with *blood*. Thus, from a natural standpoint, which is the realm being dealt with, the connection can be easily seen.

Imparting “life” occurs through *a breathing in*, as seen in Gen. 2:7; or, on the other hand, terminating life occurs through an opposite act relative to breath, *a breathing out*, as seen in Mark 15:37.

The former is seen in the word “inspire,” and the latter in the word “expire.” The two words are derived from the Latin word *spirare*, with different prepositions (*in*, meaning, as in English, “in”; and *ek*, meaning “out”) prefixed to the word. “Inspire” is derived from *in-spirare* (meaning, “in breath,” “to breath in”); “expire” is derived from *ek-spirare* (meaning, “out breath,” “to breath out”).

And the Greek words for both are structured exactly the same way — *en-pneuma* [or *en-pneo*] and *ek-pneuma* [or *ek-pneo*] — meaning exactly the same as in Latin, “to breath in” or “to breath out” respectively.

For example, on “expire,” when Christ relinquished His life at Calvary, *lit.*, “He breathed out” (the Greek text in Mark 15:37, *ekpneo* [a compound word — with *ek* meaning “out,” and *pneo* meaning “breath”]).

And this is exactly what happens at the time of death to anyone today in a natural body, the type body which Christ had at the time He breathed out.

But does death occur the instant a man breathes out?

For Christ, it evidently did, for the blood which He poured out could only have remained unaffected by the absence of breath (I Peter 1:18-23), for it was the blood of God (Acts 20:28).

With the natural man though, death may not be that instantaneous. Without breath, the blood would immediately begin to be affected. The oxygen supply would be cut off, and there would no longer be life in connection with the blood within a very short time (because of the rapid rate that the heart pumps blood through the body, the immediate effect could only be measured in seconds, not minutes).

This is why skin-tone begins to change almost immediately when a person stops breathing. The oxygen supply is cut off from the blood; and without that seen in Gen. 2:7, that seen in Lev. 17:11 can't continue.

And that would show the connection between these two verses. Adam was created lifeless. Then, God's breath evidently produced life through allowing oxygen to be carried to the blood. Thus, there is an inseparable connection with "life" in connection with *breath* and *blood* in the natural body.

When you get into the spiritual body, of course, the matter is different. The word for "spirit" is *pneuma*, which can also mean "breath" (*pneuma* is derived from *pneo*, which, as previously shown, means "breath"). Thus, life in the spiritual body is connected entirely with breath, not with both breath and blood.

But attempting to move beyond the preceding explanation would, essentially, be moving beyond that which Scripture has revealed.

The Jewish people will be raised in natural bodies of flesh, blood, and bones and possess bodies of this nature not only throughout the Millennium but throughout the following eternal ages as well.

That is plain from Luke 1:32, 33:

"He [Jesus] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”

Christ is going to “reign over the house of Jacob forever.” Jacob is the natural man (as opposed to Israel, the spiritual man), and the word “forever” is a translation of the Greek *eis tous aionas*, “with respect to the ages.” The word *aion* (age) is plural in this text, referring to ages without end (evident from the remainder of the verse).

With that in mind, note something a little different, though related to the subject at hand.

The Word was given entirely through Jewish writers, descendants of Abraham, Isaac, and Jacob. Now, give thought to what many see as a problem, though it is no problem at all if looking at the matter correctly.

All of the Old Testament was written by those of the old creation in Jacob, but not so with the New Testament. The New Testament was written by those of *the new creation* “in Christ,” individuals who had, in a respect, relinquished their national identities. They were seen as part of a separate creation from either the Jew or the Gentile (I Cor. 10:32).

So, if a writer of a book in the New Testament was no longer seen as a Jew in the preceding respect, how could he occupy a position among those to whom were committed the oracles of God in Rom. 3:1, 2? He had to occupy this position, be a Jew, else God would not have revealed His Word through that person. If God did reveal His Word through someone not a Jew, He would be acting contrary to His revealed Word — an impossibility.

Then, to view the matter in a different manner, suppose *the new creation in Christ* had been a Gentile rather than a Jew. He would have been *a new creation* “in Christ” where there was neither Jew nor Gentile... Would he not have been just as qualified to deal with the oracles of God — *i.e.*, God revealing His Word through this individual — as *a new creation* “in Christ” taken from the old creation in Jacob? After all, both would be seen as part of *the one*

new man, in which no distinction existed between Jew and Gentile.

Want to work on it awhile? Or, do you already know the answer?

The answer is in Ps. 147:19, 20, along with properly understanding what is involved in *the new creation* “in Christ” in II Cor. 5:17 and Eph. 2:15:

“He sheweth His word unto Jacob, his statutes and his judgments unto Israel.

He hath not dealt so with any nation [Heb., *goy*; contextually, someone other than a descendant of Jacob — a Gentile]: and as for his judgments, they have not known them. Praise ye the Lord.”

Jacob is *the natural man*, which doesn’t and can’t change when a person becomes *a new creation* “in Christ.”

This positional standing “in Christ” has nothing to do with the natural man, whether Jew or Gentile. This is why Paul, following his conversion, could refer to himself as an “Israelite” (Rom. 11:1; II Cor. 11:22), a “Jew” (Acts 21:39; 22:3), or a “Hebrew” (II Cor. 11:22; Phil. 3:5). Thus, though *a new creation* “in Christ,” Paul still held the required position to handle the oracles of God.

A Gentile, though *a new creation* “in Christ,” doesn’t hold the required position to handle the oracles of God. *He has no connection with Jacob*. And the Word in Ps. 147:20 specifically states that God has not dealt with any Gentile after this fashion.

Thus, there is no need for all the research that sometimes goes into trying to prove or disprove whether Luke was a Gentile or a Jew. Psalm 147:19, 20, along with Rom. 3:1ff, has already settled the matter for anyone who would simply turn to these verses and believe that which Scripture has to say about the matter.