



Good Health Is a Choice Learn How to Choose it

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Lesson Two: Creation of Man and His God Given Nature

Lesson Two Topics:

1. Man is body, spirit and soul
2. What happened when man fell from grace
3. God's plan of redemption revealed

1. Man is body, spirit and soul

Before we can understand health and healing, we need to understand what it means to be a human being. The body we can see. What we do not know so well is our soul and spirit, and how the three together define us as human beings. That's important, because many people, including many Christians, do not believe their physical body is eternal. They believe human flesh is carnal and temporary (See the Special Study at the end of this segment). So, if their body is then temporary, it explains sickness and disease. However, this temporary belief that our physical body is temporal is not scriptural.

In this lesson we will learn:

- A. Our physical, fleshly body is just as important to God as our soul and spirit are
- B. Our physical body in the resurrection will be changed, but not exchanged.
- C. We are not complete as a human being without our body, soul and spirit dwelling together as one.

When God formed the first man, Adam, from the dust of the ground, He breathed the breath of life into his nostrils, and Adam became a living soul. (Genesis 2:7). Let's examine breath and soul more closely. First breath:

And Jehovah God formed the man out of the dust of the soil, and breathed into his nostrils the **breath of life**; and the man became a living soul. – Genesis 2:7

The words for breath of life in Hebrew are **neshamah chayiym**. Animals were given breath of life too, but the thing that separates man from animals is **neshamah ruwach chayiym**, three words, not two. It's not until Genesis 7:21-22 that we read (all in whose nostrils was the breath of the spirit of life).

And all flesh expired that crept upon the earth, of bird, and of animal, and of living things, and of every swarming thing that swarms upon the earth, and all men, all in whose nostrils was the **breath of the spirit of life**, all who were in the desert died. – Genesis 7:21-22

It is here in Genesis 7:22, where God clarifies that when He breathed into man the breath of life, He literally breathed into Man **neshamah ruwach chayiym** (the human spirit of life which, constitutes the image of God in man). This is what separates man from animals. More on the image of God in a moment.

Now let's look at the word "soul." During creation...

God said, Waters, swarm with swarms of living **souls**, and birds that fly with wings above the earth on the face of the firmament of the heavens. And God created the great monsters and every living **soul** that creeps, which swarmed the waters, after their kind, and every winged bird after his kind; and God saw that it was good. – Genesis 1:20-21

And Jehovah God formed the man out of the dust of the soil, and breathed into his nostrils the breath of life; and the man became a living **soul**. – Genesis 2:7

Most modern Bibles use the word “creatures” instead of souls to describe creation of animals. However, the original Hebrew word used in Genesis 1:20-21 is **nephish**. It means “souls.” Animals are living souls just as men are. However the soul is not what constitutes the image of God in man. It is man’s spirit, **neshamah ruwach chayim** (the human spirit of life, which constitutes the image of God in man). More on this later. Right now let’s go back to the word “soul” and study its relationship to the body more carefully. In Leviticus 17:11 we read:

Because **the soul of the flesh is in the blood** and I have given it to you upon the altar to make a covering for your souls, because the **blood makes a covering for the soul**.
- Leviticus 17:11

This is the key Old Testament Scripture on the sacrifice of the blood for the sin of the soul of man...**the soul of the flesh is in the blood**. The very existence of our earthly life and personality is owed to the existence of our blood. That is why each human’s DNA is unique to that person. That is why both animals and humans have souls, because they are both air breathing creatures whose life is supported by nutrition given to the body through the circulation of blood.

In Leviticus 24:17-18 the relative value of the soul of man compared to the soul of an animal is made clear. If any human kills a human soul, he shall be executed. If he kills an animal soul, he shall simply pay for it or replace it. That which distinguishes man from animal is not his soul, but his spirit, Genesis 1:26-27; 2:7. And that which distinguishes spirits from souls is our ability to speak words.

Note: The word for animal, **behemah**, means mute or not being able to speak words. The human spirit received from God raises the soul of man far above the soul of the animal, and constitutes the man an eternal being in the likeness of God with our ability to speak words: More on this later.

Let’s now look at the word image and likeness...

And God said, Let us make man in our **image**, after our **likeness**, and let them tread over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every creeping thing that creeps upon the earth. – Genesis 1:26

In Genesis 1:26 the word image, **tselem**, means a shadow of the original. The word likeness, **demuwth**, has almost the identical meaning; something that is like something else, but not the actual thing. When we come to the New Covenant, the Greek word for image, **eikon**, changes. It means both the shell, AND the actual essence of the original.

In the following verses image does not mean an empty shell, but an essential likeness that is equal to the original.

2 Corinthians 4:4 ...Christ, who is the image (**eikon**) of God

Colossians 1:15, [Christ] who is the image (**eikon**) of the invisible God

What we need to understand is we receive the real essence of Christ in our conversion to becoming a believer, or our new birth. Note the following two verses:

Romans 8:29 ...to be conformed to the image (**eikon**) of his Son.

1 Corinthians 15:49 ...And as we bore the image (**eikon**) of the one made from dust (the image of Adam who had only an empty spiritual shell in God's likeness before he received God's forgiveness), we shall also bear the image (**eikon**) of the one from heaven (the image of Christ who is the actual essence of God in flesh).

Christ has not only the appearance of God; He IS the actual essential character of God in His entire being (See 2 Corinthians 3:18, Colossians 3:10, and Ephesians 4:24). As believers, we are clothed in the new man who from God is created in righteousness and true holiness.

From all these verses where the word image appears, we understand that:

- (1) The original image of God natural man received in creation is a spiritual shell capable of receiving God and becoming an eternal child of God. The animals did not have this.
- (2) The new creation image of Christ that the believer receives in the new birth is the actual essence of the God-Man; Christ Jesus Who has become our life forevermore.

Now let's look at God as a man from Scripture...

And **Jehovah appeared to him** by the oaks of Mamre, and he sat in the tent door in the heat of the day; And he lifted up his eyes, and saw, and lo, **three men** were stationed by him; and when he saw, he ran to meet them from the tent door, and prostrated himself upon the earth – Genesis 18:1-2

Genesis 18:1-2 is the first appearance of Jehovah God in the form of a man. This means we are not only created in the image of God spiritually, we are also made in the image and shape of God physically.

NOTE: Theologians have called these accounts of God appearing in the shape, or likeness, or appearance of man as anthropomorphisms. Anthropomorphism means for man to attribute to God the likeness of a man because man in his finite condition can only view God as he views himself. This is not true.

When commentators say that man is responsible for perceiving God in man's likeness, they are saying that these are not God's words but man's limited ideas. Every word in the Bible is God breathed and is not man's limited notion (See 2 Timothy 3:16). The exact opposite of their humanistic opinion is true. Not only are our spirits created in the image of God, for God is spirit, John 4:24, but our bodies are made in His likeness as well.

Every vision of God in the Bible is a vision given by God, not the invention of man's limited understanding. God is spirit, and is not flesh and bone, but our shape physically is like His as spirit, because He made us in His likeness. Moses looked intently at His shape, Numbers 12:8. Every account in the Bible of God's appearance is that the appearance of His shape is the same as ours (See Deuteronomy 4:15-19).

God commands us not to make any graven image of God (Exodus 20:4-5). The reason is that God has already made a living image of Himself in creating us. He has made us in His shape as a temple in which He will live and walk (Leviticus 26:12; Jeremiah 31:33. 2 Corinthians 6:6). Our body is such that His spiritual shape fits right into us, if our heart will open the door.

As we, God has a face, Genesis 3:8; eyes, Genesis 6:8; arms, Exodus 6:6; Isaiah 52:10; fingers, Exodus 8:19; 31:18; Deuteronomy 9:10; feet, Exodus 24:10; hands and back, Exodus 33:22-23; a mouth, Numbers 3:16, 39,51; Isaiah 40:5; ears, Nehemiah 1:6; nostrils, Exodus 15:8.

God has never assumed the shape of an animal, bird, fish, reptile, or insect, but from Genesis forward He has always appeared in the shape of a man, because that is His spiritual shape (Genesis 18:1-2, 10, 13-14,17, 22, 26; 19:1. Genesis 32:24-30; Joshua 5:13-15; Isaiah 6:1; Ezekiel 1:26-28).

He eventually came to earth very God and very man in the person of Jesus of Nazareth, as the true temple, that in Him we can also be temples of God (John 2:17-21; 1 Corinthians 3:16; 6:19). Now He forever shines forth in the shape of His glorious Father (Daniel 7:13; Revelation 1:13-18), which is also our likeness.

We are in this bodily shape, and not in the shape of some animal because:

1. Man has never been in the shape of an animal.
2. We are created in the image of God with a spirit, soul, and body, so He can forever live and walk in us.
3. We are His offspring.

Jesus Christ now lives in heaven serving as our High Priest before God. He does so being both fully human and fully God at the same time (See Colossians 2:9). If you could physically see Jesus at this very moment, you would see Him as the human being He is.

Now let's look closer at the word "breath:"

Thus says Jehovah God, he who created the heavens and stretched them out; he who hammered out the earth and its offspring; he who gives **breath** to the people upon it and **spirit** to them who walk there - Isaiah 42:5

Very often in the Word of God statements in parallel either mean the same thing, or the one explains the other, or in some way corresponds to the other. This statement, "*he who gives breath to the people upon it, and spirit to them who walk there,*" is in parallel. The word "breath" in Hebrew is **neshamah**. It means a puff

of air or breath. Spirit, **ruwach**, in the next statement also means spirit or the Holy Spirit, depending on its use in a sentence.

Based on the clear use of **ruwach** in Hebrew and **pneuma** in Greek, I believe if the human breath is not the human spirit, the human spirit is carried in the human breath.

It is not the brain but the lungs and the heart that maintain life in the human body. Many people live for long periods after their brain is dead, because the lungs do not stop pumping, and the heart does not stop beating. Which keeps the other going; does the heart keep the lungs going, or do the lungs keep the heart going? We know that if one stops the other will stop momentarily, and we know that oxygen in the blood is necessary to keep the heart beating. We know that when breathing has stopped for sufficient length of time, the human spirit leaves and goes into eternity (Ecclesiastes 12:7). For me, this means it has to be the human breath-spirit which carries the highest and most God-like part of the human being.

That we can speak and shape words, allows our spirit to communicate and express itself to God. Isn't this what we do when we sing songs of praise to God and pray to Him? The words and groans we utter is our breath, our **pneuma**.

In Genesis 2:7 God breathed or puffed, **nephach**, into man's nostrils the breath, **neshamah**, of life, and the man became a living soul. Forever thereafter man is spoken of as being both a spirit and a soul, as well as a body. That breath of life is called the spirit of life in Genesis 6:17. The puff of breath that God breathed into Adam is shown to be synonymous with the human spirit in Isaiah 57:16.

In John 20:22 Jesus blew, **emphusao** (breathed), on them, and said to them, Take the Holy Spirit. Jesus, as the God-Man, breathed both a human spirit and the Holy Spirit. His human spirit or breath was one with the sovereign Holy Spirit. That is why He could so perfectly control all His words, because words are the shaping of puffs of air coming out the mouth of the speaker.

Note: Healers have observed people who are extremely demonized will often have abnormally foul smelling breath, much worse than normal bad breath caused from poor hygiene. Is this literally the odor of the demon saturating the person's human spirit? The whole subject of breath, **neshamah**, and spirit, **pneuma**, needs further study.

What this all means is that we would not be who we are without our body, soul and spirit.

- Without our **body**, we would not be made in the image and shape of God physically.
- Without our blood, our **soul** could not be housed.
- Without our human **spirit**, we would not be like him in spirit nor would we be able to speak words. We would be as an animal.

In the resurrection, our body will undergo changes, but it will still remain our body. It will no longer be subject to corruption and death, sickness and disease. Our body will be changed, but not exchanged.

Special Study on I Corinthians 15:50

I declare to you, brothers, that **flesh and blood cannot inherit the kingdom of God**, nor does the perishable inherit the imperishable - 1 Corinthians 15:50

The Question of “flesh and blood”

Christians who do not believe in a bodily resurrection of the dead often quote I Corinthians 15:50 “...*flesh and blood cannot inherit the kingdom of God*...” They incorrectly interpret flesh and blood as substance (man’s body) rather than a state of being. The term “flesh and blood” is used frequently throughout Scripture. It is an old Jewish expression that refers to man as he is now: weak, frail, and subject to corruption, sin, decay, and death. Used in I Corinthians 15, it is NOT the substance (the physical body) that Paul has in mind but rather what “flesh and blood” represent.

Some biblical examples of flesh and blood...

Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven - Matthew 16:17 (NIV)

The original Greek text does not say man, it says “flesh and blood,” (**sarx kai haima**). In other words, it was not from the lips of corruptible flesh that revealed this knowledge to Peter.

But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son to me so that I might preach him among the gentiles, I did not consult any man... - Galatians 1:15-16 (NIV)

The original Greek text does not say man, it says “flesh and blood,” (**sarx kai haima**). In other words, it was not from the lips of corruptible flesh that revealed this knowledge to Paul. Again, the term was commonly used as an expression of man as he now is.

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death - that is, the devil. - Hebrews 2:14

Here the NIV Bible is similar to what the original Greek text states: “*For as much as then the children are partakers **blood and flesh**...*” Again, the term is used to describe the nature of man (in this case, Christ) as He is now.

To contrast: The use of the term “flesh and blood” as a Jewish expression takes on a literal meaning in Deuteronomy 12:27.

Present your burnt offerings on the alter of the Lord your God, both the meat and the blood. The blood of your sacrifices must be poured beside the alter of the Lord your God, but you may eat the meat. - Deuteronomy 12:27 (NIV)

Literally the Hebrew text reads, ”And you shall offer burnt offerings of the **flesh and blood** upon the alter...” As used here, flesh and blood refers to the actual substance, obviously, and is not used as an expression.

So when Paul uses the term “flesh and blood” in I Corinthians, all he is saying is that which is perishable and corrupt cannot enter into the spiritual realm of God. This understanding aligns itself with Paul’s insistence of a physical resurrection.

Paul was not satisfied for the Church to believe in life beyond the grave. He insisted upon a resurrection of our bodies, and so must we.

The resurrection of our physical bodies is the hope of man. For without his flesh, man ceases to be a man. Our bodies will be changed (not exchanged) in the resurrection (I Corinthians 15:51). In the transformation (glorification) that takes place, our glorified flesh will be reunited with our departed spirits to become living souls (man) once again. Our resurrected, fleshly body will no longer be subject to sickness and disease or corruption of any kind. This is the ultimate healing, the hope that sustains us (Philippians 3:21).

If man is to “escape” his fleshly body in death, as taught by the early Greeks and by many Christians today, Christ suffered and died in vain. But God’s Scheme of Redemption includes our bodies as well as our spirits. Without the physical resurrection of Jesus Christ from the grave, our faith is in vain, and our sins are still before us (I Corinthians 15:17).

2. What happened when man fell from grace?

When God created the world, a universal law was set into motion. It is called the law of sin and death. Man was given a garden in which to live and told not to eat from one particular tree; for to do so would mean death (Genesis 2:16-17).

The law of sin and death remains in effect today. We are told in Ezekiel 18:4 that the soul that sins is the one to die. And we are also told all men have sinned and have fallen short of God’s Glory (Romans 3:23). Sin has become the nature of soulish (or natural) man.

Few people understand the law of sin and death. For example, suppose you drive by a highway speed limit sign that reads 55. You are going 60. There is no law enforcement officer around to ticket you and you drive on. Are you innocent or guilty of breaking the law? Many people believe if you were not ticketed, you are not guilty. But you have an accuser. It is the highway sign. Its arm is pointing at you saying, “*Guilty!*” No matter how long you live, that sign is pointing you out as a lawbreaker.

God’s law of sin and death works the same way. Only, in this case, man’s accuser, God, is also his judge. The penalty for committing sin is death. How many sins?

Well, how many times does it take to break the law before you can be found guilty? Once, right? God's law of sin and death demands penalty for even one violation. *"The soul who sins is the one who dies."*

The day Satan pinned Adam to the ground in sin, man became helpless to save himself from death. No matter how many good works we may do, we cannot escape death or God's judgment.

The day Adam sinned is the day he began to die. When God removed Adam and Eve from the Garden of Eden, they went through what we would call culture shock today. For the first time they experienced pain and suffering in their bodies. They learned what death means when one of their sons, Cain, killed his brother, Able. They experienced anguish and separation. They became subject to sickness and disease as we are today.

3. God's plan of redemption revealed

God loves us more than we can understand in human terms. Try to imagine, if you can, the pain and anguish God must have felt when His most beloved creation, man, turned away from Him in Sin. But God did not give up on man.

The very day God found Adam and Eve in sin, He promised mankind redemption. Speaking to the evil one, God said:

...I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel. – Genesis 3:15

Notice it is to be the woman's seed and not the seed of a man that will conquer Satan. Genesis 3:15 is the first verse in the Bible that demands a virgin birth, for no one but a sinless man (God in human flesh) would be able to defeat sin and evil and overpower death.

Question: When Adam sinned, was it his body, spirit or soul that sinned?

Answer: It was His soul.

It is the soul that sins (Ezekiel 18:4). Adam sinned as a living soul. Adam and Eve ate the forbidden fruit because they reasoned with their souls, and believed the

words from the evil spirit, Lucifer, the devil, and because they lusted for the forbidden with their appetites that were created in their bodies by blood that was flowing in their veins.

They saw with their eyes only the limited sight that their physical, soulful eyes could see. They were attracted to the forbidden fruit through the five senses of the body intensified by soulful reasoning stirred up by the lying words of the devil. They did not value nor use words of spiritual revelation that had already been given and were available to them while facing the temptation.

The soul of their flesh was in their blood, and that is all they used to determine right and wrong. If you follow the reasoning of the appetite of the blood in your veins you will always reason wrong. It was the sin of their souls that cut them off from God. That is why the soul of the animal, without blemish, was used to picture the payment for sin until the perfect soul came, the man Jesus.

This is why we are commanded not to eat blood, nor eat flesh from which the blood has not been drained (Genesis 9:4; Leviticus 17:11-14). Jesus gave His soul a sacrifice for sin (Matthew 20:28; Mark 10:45). As He faced the cross, it was His soul that was grieved intensely (Matthew 26:38; Mark 14:34; John 12:27). His spirit was willing, but it was His soul that wanted to be spared (Mark 14:38).