



BIBLE DOCTRINES - *Five*



Doctrines of



Man



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MAN

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Anthropology comes from the Greek word "anthropos", meaning "man." Anthropology is the doctrine of man. There are many definitions of man, some comical, some tragic. In this study of anthropology we shall go to the true source — the Scriptures.

Man has always wanted to know who he is, where he came from, and where he is going. God's Holy Word gives the only complete account

I. MAN IN HIS STATE OF INTEGRITY

By this we mean man in his original state of purity and uprightness.

A. His Origin.

1. Negative.

a. Not by Abiogenesis or Spontaneous Generation. This theory holds to the belief that there was no creator of man, but that man simply came into being without a cause and began to exist, fulfilling the nursery rhyme, which reads:

Where did you come from. Baby dear?
Out of the nowhere, into the here!

This argument needs no answer, but in order to forestall criticism, we simply state that if such a thing as abiogenesis were possible, there would be no power to keep it from happening again. There is no record of a second occurrence, and, of course, it never happened in the first place.

b. Not by Evolution or Natural Developments. A short definition of evolution is: "That process by which, through some kind of aggregation of matter through many ages and species, by chance or by law, man appears." The Bible declares that man is a separate creation of God, and that the animals were created at a different time, completely apart from man. Evolution teaches that man and animals have a common origin, which branched out into the different species. In refuting this we use the Scriptures and human reasoning as follows:

(1) It is Opposed to Scripture. The Scriptures state: "After his kind" (Gen. 1:24). This pins the species down to themselves, forbidding them to evolve into another species.

(2) There is No Record of an Animal Becoming Man. Surely, if evolution were true; there would be examples both today and in the past.

(3) There is No Evidence of a Missing Link. Generally attempts to picture such are based on a small piece of bone, a great deal of clay, and an even greater amount of imagination. We would like to quote William Jennings Bryan: "If the missing link has been found, why are they still looking for it?"

(4) There is No Evidence that Primitive Man Differed From Man Today.

(5) There Is Proof that Human Blood is One Blood. *And hath made of one blood all nations of men for to dwell on all the face of the earth* (Acts 17:26). Blood transfusions between peoples of different races demonstrate the truth of this statement. Yet animal blood cannot be used in a transfusion.

(6) There is a Great Difference Between the Constitution of Man and Animal.

(a) **Physically.** Man is an upright being, while animals are on all fours.
(b) **Mentally.** Man has *intellect*, while animals have instinct
(c) **Morally.** Man is the only creature of God that has moral qualities.
(d) **Spiritually.** Man alone has been created with spiritual concepts. He alone of all the creatures can worship God.

2. Positive. Man is a direct creation of God. *God created man in his own image, in the image of God created he him; male and female created he them* (Gen. 1:27).

B. His Nature.

1. Original Image of Man. *God said, Let us make man in our image, after our likeness* (Gen. 1:26). *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man* (Gen. 9:6). See also I Corinthians 11:7; James 3:9.

a. Seen in Man's Triunity. *The LORD God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul* (Gen. 2:7). *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* (I Thess. 5:23).

b. Seen in Man's Intellectual and Moral Nature. *Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him* (Col. 3:9,10). See also Ephesians 4:24.

c. Seen in Physical Likeness. It is true that God is a Spirit (John 4:24), and God is invisible (Col. 1:15). Yet God has a *throne image* in which He manifests Himself: *I saw the LORD sitting on his throne* (I Kings 22:19). See also Philipians 2:6,7; Mark 15:12; John 5:37).

Christ was not made in the form or image of Adam, but Adam was made in the image of Christ, who was to come: *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).

2. Original Innocence of Man. Some declare that Adam was created in holiness, or righteousness. This is not quite correct. Man was indeed created perfect, but it was a creation in innocence. There is a vast difference between innocence and righteousness. Innocence is sinlessness that has never faced trial. Righteousness is innocence that has been tested and tried, and has been proven victorious.

C. His Constitution.

As we shall see, man is composed of earthly (Gen. 2:7) and spiritual elements (I Thess. 5:23; Heb. 4:12).

1. Body. His body was made from the earth. This was the first part of man that was formed. *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). The body is set forth in Scripture as the house of the inner man. *How much less in them that dwell in houses of clay, whose foundation is the dust, which are crushed before the moth?* (Job 4:19). See also II Corinthians 5:1, 3, 4.

a. Analysis Proves Man's Source. Modern chemical analysis detects in the body the same elements that are in the earth beneath man's feet; such elements as sodium, carbon, iron, and the like.

b. Earth Sustains Man's Existence. The body is sustained by that which grows out of the earth. It is man's body and not his spirit that is sustained. Famine in our modern day has proved that if vegetation is taken away, life is taken away. Kill vegetation and you kill man.

c. Death Substantiates Man's Elements. At death corruption sets in, and man's body soon returns to the dust from which it was formed. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return* (Gen. 3:19).

2. Soul. *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). See also I Corinthians 15:45. The soul is the seat of the emotions and appetites. Plants, animals and man have bodies; only animals and man have a soul; but only man has a spirit. The soul is that *conscious* life which is in man and animal. Plants have life, but it is *unconscious* life. There is a difference between the souls of men and the souls of animals. The animal's soul is connected with his *body*, while man's soul is connected with his *spirit*. The soul of an animal dies with the animal, but man's soul never dies, for he was made a "living soul" — a soul that would never die.

As stated, the soul of man is the seat of his emotions and appetites, and the following Scriptures demonstrate this truth: **Appetites:** *Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after* (Deut. 12:15). **Desires:** *Let them not fail to burn the fat presently, and then take as much as thy soul desireth* (I Sam. 2:16). See also Deuteronomy 12:20; Psalm 107:18; Proverbs 6:30; Isaiah 29:8; I Samuel 18:1. **Hates:** *David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites...that are hated of David's soul* (II Sam. 5:8). **Mourns:** *His flesh upon him shall have pain, and his soul within him shall mourn* (Job 14:22). **Is Vexed:** *The man of God said, Let her alone; for her soul is vexed within her* (II Kings 4:27). **Rejoices:** *I will greatly rejoice in the LORD, my soul shall be joyful in my God* (Is. 61:10). **Suffers:** *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear* (Gen. 42:21). **Sorrows:** *My soul is exceeding sorrowful unto death: tarry ye here, and watch* (Mark 14:34).

Where does man get his soul?

a. Pre-existence. This theory teaches that all souls that have ever been in the world, or shall ever be in the world, were created in the beginning. At the time of conception, they are united with the body. This was taught by Plato, but it was never accepted by the church, and it is without Scriptural foundation.

b. Creationism. This belief holds that after forty days of conception the soul unites with the body. Roman Catholicism proposes this. If this belief is true, then God is the creator of sinful souls.

c. Traducianism. This view (named from the Latin word for "transmission") is we believe the correct Scriptural teaching. This holds that both soul and body are derived from Adam and propagated by natural generation down through our parents. *Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth* (Gen. 5:3). See also Acts 17:24-26.

3. Spirit. It is here that man differs from all creatures. In Hebrews 12:9 God is said to be *the Father of spirits*. This does not mean the Father of angels, but of the spirits of men. God is never said to be the Father of souls.

As the body without the spirit is dead, so faith without works is dead also (Jas. 2:26). When a body dies, the soul departs with the spirit of man. The soul and spirit can be separated: *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). However, there is no Scriptural proof that they are ever separated. The rich man of Luke 16 goes to Hades upon death, and he has both soul and spirit (i.e. that part of his nature which gives God-consciousness) with him.

The spirit of man is the seat of his intelligence. *What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God* (I Cor. 2:11). It is the spirit that gives us God-consciousness. Animals do not possess this. *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle* (Ps. 32:9).

Some say that man lost his spirit at the Fall and regains his spirit at conversion. However, this would make him a dual being. This conception has no Scriptural grounds. We derive our triune being, body soul and spirit from Adam.

4. Heart, Conscience, Mind. These describe the aspects and actions of our immaterial natures (soul and spirit). For example: *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience* (Heb. 10:22). See also I John 3:19, 20; Acts 2:26; 5:3, 5; Matthew 22:37. Soul and spirit are the larger and inclusive parts of mans nature; heart, conscience and mind describe the more specific aspects and actions.

D. His Condition.

By this we mean man's condition in his state of integrity before he fell.

1. His Knowledge. He had immediate knowledge, intuitive knowledge. He was not an adult infant. He named all animals that came from the hand of God. It would take an intelligent man to do this. *Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field* (Gen. 2:20).

2. His Fellowship. He was able to commune with God. *The LORD God commanded the man saying, Of every tree of the garden thou mayest freely eat* (Gen. 2:16). *God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat* (Gen. 1:29).

3. His Home. It was located in a garden. *The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed* (Gen. 2:8). Some men claim that primitive man was a cave man, but this was not so; he was a garden man. The first records we have of men living in caves are of the persecuted: *Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and leaves of the earth* (Heb. 11:38). This garden is not called Eden, but rather, the Garden of or in Eden. Eden, means plains, or plateau.

4. His Companion. *For Adam there was not found an help meet for him. . . And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man* (Gen. 2:20,22). The words "help meet" are not a compound word, but two separate ones, meaning "fit for". Eve was "fit for" Adam. Why do you suppose God made the woman from Adam rather than from the dust? Were it from the dust, that would have involved a second creation. Man has had only one creation.

God has made a human being in four ways:

By conception.

Without the aid of a woman, as Eve.

Without a man or woman, as Adam.

Without a man, but by a woman, as Christ.

5. His Work. *God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen. 1:28). The LORD God took the man, and put him into the garden of Eden to dress it and to keep it (Gen. 2:15).* There was employment in the garden, but no toil. There was work, but not the kind that wears one out.

Against whom was Adam to guard the garden? Against wild animals? There were none. Against wild men? Adam was the only man. He was put on his guard against the possible appearance of the Devil. Whenever man is placed in a position of trust, God always gives ample warning.

6. His Food. *God said, Behold, .I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat (Gen. 1:29).* The first man and beast of the field were vegetarians. Man was not carnivorous as evolutionists claim.

7. His Responsibility.

a. To Replenish the Earth With a New Order — Man. *God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it (Gen. 1:28).* Adam was the first man: *The first man Adam was made a living soul (I Cor. 15:45).* Eve is the mother of all human beings. *Adam called his wife's name Eve; because she was the mother of all living (Gen. 3:20).*

b. To Abstain from Eating of the Fruit. This fruit was of the tree of the knowledge of Good and Evil. *The LORD God commanded the man saying, Of every tree of the garden thou mayest freely eat: 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. 2:18,17).*

They were allowed to eat freely, as there was plenty. There was only one tree forbidden them. We do not know what kind of fruit it was. Nothing was wrong with the fruit; there was simply God's prohibition behind it. God wanted Adam and Eve to have knowledge but he did not want them to gain it by disobedience. Remember, man had been placed on his guard; he had been warned of the enemy; Satan did not come in unawares. This being true, why did God allow Adam and Eve to be subjected to the attack of the Devil? Testing always comes before a blessing. Man always has to be tried before he is promoted.

E. His Headship.

The entire human race comes from that one man, Adam. As is the head, so are the descendant. See Romans 5:12; I Corinthians 15:21,22.

1. Ethnography. This is the branch of anthropology that considers man geographically and descriptively, treating of the subdivision of races, the causes of migration, and related matters. This science points to a common homeland — Mesopotamia.

2. Comparative Philology. This is the science of language, and it considers that men all come from the same origin.

3. Psychology. This is the science of the mind, and it also indicates that man comes from one origin.

4. Physiology. This is the science that deals with the organic structure of the body, and it declares that all men come from the same source, a common origin.

II. MAN IN His STATE OF SIN

A. The Fall of Man.

Some may say that the fall of man is an old Babylonian fable, but we have only to look upon man and see him toil for his bread, weakened in his diseases, oppressed by his worries, to realize that he has had a fall. *By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned* (Rom. 5:12).

1. The Source of Sin. *Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? (Gen. 3:1). I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ* (II Cor. 11:3). Ultimately this refers to the Devil himself, who is called *that old serpent, which is the Devil, and Satan* (Rev. 20:2). In the garden, Satan worked through a creature. This was the source of sin.

2. The Nature of Sin. *The serpent said unto the woman, Ye shall not surely die: 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. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat* (Gen. 3:4-6). This was no doubt good fruit, but as a test of God's authority it had His prohibition behind it. Some people may contend that it was a small thing to bring about man's downfall. It was not! We may also ask, "How many steps does it take to fall off a cliff?"

a. He Doubted God's Love. In doubting God's love, man denied God's goodness, and acted apart from God and became a sinner. *There is a way which seemeth right unto a man, but the end thereof are the ways of death* (Prov. 14:12). See also Isaiah 55:6.

b. He Doubted God's Word. In doubting God's Word, man denied His Truth; denying His Truth, he acted in spite of God and became a criminal. *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law* (I John 3:4).

c. He Doubted God's Authority. In doubting God's authority, man denied God's deity; denying His deity, he became contrary to God. Thus, he became God's enemy and a rebel in God's universe. *The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God* (Rom. 8:7,8).

The testing was given to see if man would stay true to God. He failed because he wanted to be a god. The Devil himself fell (Is. 14), because he wanted to be like the Most High God. This brought about his downfall, so he planted the same seed of false ambition in Adam and Eve to see if it would bring about their downfall, and it did. There was only this one prohibition in the garden. They lacked nothing, they did not need this fruit.

3. The Effects of Sin.

a. Immediate Effects Upon Eve.

(1) Shame. *They both were naked, the man and his wife, and were not ashamed. . . . And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons* (Gen. 2:25; 3:7). God Himself is clothed with a garment of light (Ps. 104:2); and when He made man, he made him in His own image and likeness. Thus, we believe that man also was clothed with a garment of light. When man sinned, that clothing of light was lost and he made a fig leaf covering to take the place of that which was lost. But as Isaiah 64:6 says: *All our righteousness is as filthy rags.*

(2) Fear. *He said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself* (Gen. 3:10). Man still tries to hide from God.

(3) Separation from God. Man lost his perfect nature. Fellowship with God came to an abrupt end.

(4) Expulsion from the Garden. *The LORD God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way to keep the way of the tree of life* (Gen. 3:23, 24). Man was *driven out*.

(5) Lost Lordship Over Creation. In the beginning Adam was indeed the ruler of all earthly creatures: *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea* (Ps. 8:6-8). This is not true of man today. He has lost that lordship. Christ will return it to man when He comes again (Heb. 2 and Is. 11).

b. Remote Effects Upon Adam's Posterity.

(1) The Spirit is Darkened. *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 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. 4:17,18). The darkened room of understanding will remain darkened until the Holy Spirit comes in to illuminate.

(2) The Soul Is Debased and Corrupt. Unbelievers, *being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness* (Eph. 4:19). See also Jeremiah 17:9.

(3) The Body Is Subjected to Disease and Death. *The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God* (Rom. 8:21).

4. The Effects on Sin.

a. The Immediate Expression of God's Judgment.

(1) On the Serpent. *The LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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. 3:14,15). Satan, in all of his majesty, is considered nothing but a serpent. God's decree unto the serpent that he should eat dust all the days of his life, showed the contempt in which He held the Devil.

(2) On the Woman. *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee (Gen. 3:16).*

(3) On Creation. *Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field (Gen. 3:17,18).*

(4) On Man. *In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen. 3:19).* See also Genesis 5:29.

b. The Future Expression of God's Judgment. *The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (Rev. 21:8).*

5. The Provision for the Sinner. *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).* In the hour that man sinned, God promised a Redeemer. The Seed of the woman is no one else but Jesus Christ.

Unto Adam also and to his wife did the LORD God make coats of skin, and clothed them (Gen. 3:21). When they realized their nakedness, they covered themselves with aprons of fig leaves. God clothed them with animal skins instead. As far as covering their nakedness was concerned, fig leaves were as good as animal skins; however, *blood had to be shed — For without the shedding of blood there is no remission of sin (Heb. 9:22).* They had to be covered with that which was slain for their sins. Likewise, the sinner today has to be clothed with the righteousness of Him who died in their place shedding His blood.

B. The Fallen Sons of Adam.

1. Their Standing.

a. In Adam. *Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (I Cor. 15:21, 22).* See also I Corinthians 15:45,47; Romans 5:12-21. There are only two representative men in the world: The first man and the second man; The first Adam and the last Adam. All men are born in Adam; all born-again men are in Christ

b. Of Sin and Guilt. *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, as it is written, There is none righteous, no, not one (Rom. 3:9,10).* See also Romans 3:19.

2. Their State. By their state we mean their spiritual condition; that is, the absence of righteousness in their spiritual life.

a. Sinful in Nature. *Behold, I was shapen in iniquity; and in sin did my mother conceive me (Ps. 51:5).* See also Ephesians 2:3; Genesis 6:5; Jeremiah 17:9; Romans 8:7; Galatians 5:19-21.

b. Sinful in Practice. *We ourselves also were some times foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another (Titus 3:3).* See also Romans 3:23; Colossians 1:21; Psalm 14:1-3.

c. Lost in Sin. *The Son of man is come to seek and to save that which was lost* (Luke 19:10). See also Isaiah 53:6; II Corinthians 4:3,4.

d. Spiritually Dead. *You hath he quickened who were dead in trespasses and sins. . . . Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved* (Eph. 2:1,5). God's picture of a sinner is a dead man, a man with all of the organs of movement, but no motion. Likewise, the sinner cannot move in the things of God.

e. Under God's Wrath. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness* (Rom. 1:18). See also John 3:36.

f. Waits for Death. *It is appointed unto men once to die, but after this the judgment* (Heb. 9:27).

g. Certain of Hell. *Whosoever was not found written in the book of life was cast into the lake of fire* (Rev. 20:15). See also Revelation 21:8.

III. MAN IN HIS STATE OF GRACE

A. His Standing and State.

Our *standing* is our position in Christ as believers which is perfect and unchangeable, and will be fully manifested at the time of our glorification. Our *state* is the daily experience of our *standing* and position in Christ. The believer should ever seek to bring their daily state into line with their exalted standing.

1. In Christ. *As in Adam all die, even so in Christ shall all be made alive* (I Cor. 15:22). See also I Corinthians 15:21, 45,47; Romans 5:12-21.

2. Of Perfection. *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. . . . To the praise of the glory of his grace, wherein he hath made us accepted in the beloved* (Eph. 1:4,6). There are no charges against the Head; and, as that is so, there can be no charges against the Body.

3. A New Creature. *If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new* (II Cor. 5:17). See also II Peter 1:4; Galatians 6:15; John 3:16. Regeneration is a re-creation. Only God can create; only God can re-create.

4. Saved. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began* (II Tim. 1:9). See also Ephesians 2:8,9.

5. Dead Unto Sin. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord* (Rom. 6:11). *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed* (I Peter 2:24). See especially Romans 6; Galatians 2:20.

6. A Child of God. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name* (John 1:12). Ye are all the children of God by faith in Christ Jesus (Gal. 3:20).

7. Under God's Favour. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ* (Eph. 1:3). See also Romans 5:2.

8. Waits for God and Glory. *Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile*

body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself (Phil. 3:20,21).

9. Certain of Heaven. *The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen* (II Tim. 4:18). See also I Peter 1:4.

B. His Two Natures.

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. 5:17). The above Scriptures could not describe anyone but a saved man. The sinner has but one nature; the child of God has two natures. Every true believer has experienced this warfare of which Paul speaks. This warfare is best demonstrated by the household of Abraham. He had two sons — Ishmael, the older; and Isaac, the younger. Ishmael stands for that born of the flesh, while Isaac stands for that born of the Spirit. The trouble started when Isaac came into the household. In this sense a new conflict begins when Christ enters in.

1. The Description of the Old Nature.

a. Its Names and Characteristics.

(1) The Flesh. *That which is born of the flesh is flesh* (John 3:6). See also Romans 7:18,23; 8:9. By "the flesh" we do not mean "muscles and sinews," which are part of the human body, but rather the carnal nature, which all possess from birth. It is the disposition to sin which we inherit from Adam. *For I know that in me, that is, in my flesh, dwelleth no good thing* (Rom. 7:18). See also John 6:63; Romans 8:8. The *flesh* is called the *flesh* because it works through, and at times almost seems to be inseparable from the body.

(2) The Natural Man. *The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned* (I Cor. 2:14). This is what man is by nature, by his natural birth.

(3) The Old Man. *Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin* (Rom. 6:6). See also Ephesians 4:22; Colossians 3:9. This is the man of old — what we once were: corrupt, full of evil desires and lusts.

(4) The Outward Man. *Though our outward man perish, yet the inward man is renewed day by day* (II Cor. 4:16).

(5) The Heart. *From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man* (Mark 7:21-23). We hear so much of man having a change of heart, but this is impossible, for only God can give a new heart

(6) The Carnal Mind. *The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be* (Rom. 8:7).

(7) Sin. *By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned* (Rom. 5:12). The word "sin" refers to the fallen nature of man, while "sins" refer to the actions of this nature.

b. Its Character and End.

(1) **It Is an Adamic Nature.** When Adam fell, his nature fell. We are the fallen children of a fallen father.

(2) **It Is an Inherited Nature.** We inherit our fallen nature from Adam.

(3) **It Is an Evil Nature.** Romans 6- 8 is a commentary on this point.

(4) **It Is an Unchangeable Nature.** *That which is born of the flesh is flesh* (John 3:6). As long as man lives that fallen nature remains in him. It will be eradicated only at the resurrection of the dead in Christ, and the transformation of those alive in Christ, at His second appearing.

(5) **Its End Is Death.** *The wages of sin is death* (Rom. 6:23). See also Romans 8:5-13.

2. The Description of the New Nature.

a. Its Names and Characteristics.

(1) **Spirit.** *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit* (John 3:6).

(2) **Divine Nature.** *There are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust* (II Peter 1:4). See also I John 3:9; 5:18,19.

(3) **The New Man.** *Put on the new man, which after God is created in righteousness and true holiness* (Eph. 4:24). See also Colossians 3:10; II Corinthians 5:17.

(4) **The Inward Man.** *Though our outward man perish, yet the inward man is renewed day by day* (II Cor.4:16). *I delight in the law of God after the inward man* (Rom. 7:22). See also Ephesians 3:16.

(5) **Mind.** *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin* (Rom. 7:25). The fleshly nature always following after sin, is an action that works with all the fixedness of a law.

b. Its Character and End.

(1) **It Is a Christly Nature.**

(2) **It Is an Imparted Nature.**

(3) **It Is a Holy Nature.**

(4) **It Is an Unchangeable Nature.**

(5) **It Is a Non-forfeited Nature.**

Verses 1 and 2 of I John 2 speak of the relation of the believer with the Father. Even when the believer sins it is a family matter.

(6) **Its Glorification at the Resurrection and Rapture.** *Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal shall put on immortality. . . But thanks be to God, which giveth us the, victory through our Lord Jesus Christ* (I Cor. 15:51-53,57).

3. The Conflict Between the Two Natures.

a. The Believer's Experience. Every child of God has two natures; the unsaved man has only one nature. The old nature cannot be eradicated while the believer lives in the flesh; therefore, we have the fight between the old and new natures. *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. 5:17). Romans 7:15-25 is another example illustrating this warfare. Some claim that this passage shows the conflict in Paul's life *before* he was saved, but one verse in this passage clearly reveals that this conflict, so vividly described, occurred *after* he was saved: *I delight in the law of God after the inward man* (Rom. 7:22). No unsaved man ever delights after the law of God. Also, only the saved man has the *inward man*, which is the new nature.

b. The Believers Responsibility.

(1) In Relation to the Old Nature.

(a) Accept God's Estimate of It. *Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord* (Rom. 6:6-11). This one truth must be pointed out: the old man is never said to be crucified *in* the believer, but is crucified *with Christ*. It is a reality! Accept it! It is not a matter of feeling, but one of faith. All of this truth is according to God's view. As for the believer's view, he knows that the old nature, the old man, is not dead; it is very much alive. The Scripture says, *Reckon ye also yourselves to be dead indeed unto sin*. If the old nature were actually dead, the believer would not have to *reckon* it to be so by faith in what God has declared.

(b) Make No Provision for the Flesh. *Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof* (Rom. 13:14). In other words, do not feed the flesh. Starve it.

(c) Mortify the Flesh. *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry* (Col. 3:5). Mortify means "to put to death". Reckon upon the fact that Christ has already died for that rising of sin, and then in prayer ask Him through the Holy Spirit to put it to death. See Romans 8:13; Galatians 5:24.

(d) It is Vain to Try to Improve the Flesh. *Neither yield 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. 6:13). It cannot be improved, only put off, or put to death.

(e) Put It Off. *Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts* (Eph. 4:22).

(2) In Relation to the New Nature.

(a) Reckon Christ's Death and Resurrection to be our Own. *Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord* (Rom. 6:11).

(b) Walk in Newness of Life. *We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them* (Eph. 2:10). See also Romans 6:14; 7:6.

(c) Feed and Nourish It. *As newborn babes, desire the sincere milk of the word, that ye may grow thereby* (I Peter 2:2). We are to feed the new nature by the exposition of the Word, and not by the exhortation of man. We know we have two natures, and it is well to consider that the food for one will starve the

other. It is the individual Christian who must decide which man, the old or the new, shall be fed. He cannot feed both at the same time.

(d) Put On the New Man. *Put on the new man, which after God is created in righteousness and true holiness* (Eph. 4:24).

(e) Depend Upon the Indwelling Spirit for Power. *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption* (Eph. 4:30). *My brethren, be strong in the Lord, and in the power of his might* (Eph. 6:10). *Not by might, nor by power, but by my spirit, saith the LORD of hosts* (Zech. 4:6).