

## Three Creations

### Introduction

1. Most people when they think of the word “creation” have in mind the physical creation of the world and the universe.
  - a. The word “creation” is used in this manner, but the creation of the physical creation does not exhaust the meaning of this important word.
  - b. It is used in God’s word with additional significant meanings.
2. Let’s make a careful study of “Three Creations” of God.
  - a. The physical universe
  - b. The physical man
  - c. The spiritual man

### Note:

- This lesson will not include God’s creation of the angels or His creating the lower creation.
- The angels were created prior to the physical creation of the universe. (Psa. 148:1-5).

PSA 148:1 Praise the Lord! Praise the Lord from the heavens; Praise Him in the heights!

PSA 148:2 Praise Him, all His angels; Praise Him, all His hosts!

PSA 148:3 Praise Him, sun and moon; Praise Him, all stars of light!

PSA 148:4 Praise Him, highest heavens, And the waters that are above the heavens!

PSA 148:5 Let them praise the name of the Lord, For He commanded and they were created.

- The creation of the lower creation is described in Genesis 1:20-25.

GEN 1:20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

GEN 1:21 And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

GEN 1:22 And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

GEN 1:23 And there was evening and there was morning, a fifth day.

GEN 1:24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

GEN 1:25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

3. God is to be praised for each of these creations and each of these creations is worthy of our study.

## **The Physical Universe** - The first creation of God is the physical creation.

1. The opening verse of the Bible is this.

GEN 1:1 In the beginning God created the heavens and the earth. (Gen. 1:1).

- a. "Beginning" denotes the time God began to create the material universe - not the beginning of God.
- b. The eternal God did not begin at that time, but He has always existed.
- c. The universe, regardless of how old it is, is temporal, but God is eternal.
- d. One must believe something is eternal, and it is far more reasonable to believe God is eternal.

2. The word "God" is the Hebrew word "elohim" and is a plural word.

- a. It is translated "God" because it occurs with a singular verb "created."
- b. It is not certain why "God" occurs in the plural in the Old Testament.
- c. The words "let us" in Genesis 1:26 indicate God was not alone.
  - 1) The angels were present.
  - 2) Jesus was also present at creation as the New Testament reveals.

2. The New Testament gives us a more complete understanding of Genesis 1:1.

- a. It teaches us that God created "all things" through His Son - Jesus Christ. (Jn. 1:3; 1 Cor. 8:6; Heb. 1:2; Col. 1:16, 17). Jesus is before all created things.

JOH 1:3 All things came into being by Him, and apart from Him nothing came into being that has come into being.

1CO 8:6 yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

HEB 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

COL 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.

COL 1:17 And He is before all things, and in Him all things hold together.

- b. It is interesting and important that the word "create" in Genesis 1:1 is from the Hebrew word "bara."
- c. This word means "to bring something into existence from nothing." (Heb. 11:3).

HEB 11:3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

- d. "Create" ["bara"] always denotes the activity of God and never has a human as its subject.

- e. The Greek “ktizo” [**ktid** zoh] has the same meaning.
- f. Human beings most often are creative [gifted, talented], but they cannot “create” in the biblical sense of the word.
- g. Genesis 1 uses another important word that increases our understanding of the verb “create.”
- h. This is the word “asah” meaning “to make.”
  - 1) God can “create” and “make,” but man can only “asah.”
  - 2) Man can make things out of what God has created, but man cannot bring anything into existence.
  - 3) In fact man has never been able to explain the existence of matter apart from God nor has he been able to explain what cause matter to change, to evolve.
  - 4) Man cannot bring one thing into existence, and has no explanation of how this universe came into existence apart from God.
  - 5) It is far more reasonable to believe God is eternal than to believe non-intelligent matter has always existed.

## God

GEN 1:31 And God saw all that He had **made** [asah], and behold, **it was very good**. And there was evening and there was morning, the sixth day.

- God created all the elements and materials of the universe and He also made or formed many things out of what He created, such as, man. (Gen. 2:7).
- Every thing God created or made “was very good.”

## Jacob

GEN 33:17 And Jacob journeyed to Succoth; and built for himself a house, and **made** [asah] booths [shelters] for his livestock, therefore the place is named Succoth.

GEN 37:3 Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he **made** [asah] him a varicolored tunic. NIV has “a richly ornamented robe.”

- Jacob could make things out of what God had created.
- He nor any other man can create [bring to existence out of nothing] even one thing.

3. These scriptures should never be forgotten.

- a. The Omnipotent God spoke the vast universe into existence. (Psa. 33:6, 9).

PSA 33:6 By the word of the Lord the heavens were made, And by the breath of His mouth all their host.

PSA 33:9 For He spoke, and it was done; He commanded, and it stood fast.

- 1) Creation did not tire God.

2) One who is Omnipotent does not tire, but creating a complex universe is as easy as speaking.

3) The word “rested” does not mean God was tired after creation, but He ceased His creative work after six days. (Gen. 2:1-3).

GEN 2:1 Thus the heavens and the earth were completed, and all their hosts.

GEN 2:2 And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done.

GEN 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

4) God has never ceased working. (Jn. 5:17).

JOH 5:17 But He answered them, "My Father is working until now, and I Myself am working."

b. God’s creation makes His existence plainly known. (Rom. 1:20).

ROM 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature [Deity], have been clearly seen, being understood through what has been made, so that they are **without excuse**.

1) Paul argues that “the world “[earth, sun, moon, stars, planets, etc] all cry out that there is an eternal God.

2) Those who deny God are “without excuse.” NEB “There is therefore no possible defense for their conduct.”

- How can one consider the complexity of the universe and man and the lower creation and say it happened by chance.
- The same people would never believe that millions of other things far less complex occurred by blind chance.

3) They are called “fools.” (Psa. 14:1).

c. God is to be praised for His creation. (Isa. 40:26, 28; Rev. 4:11; 5:13).

ISA 40:26 Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power Not one of them is missing.

ISA 40:28 Do you not know? Have you not heard? The Everlasting God, the Lord, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.

REV 4:11 "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created."

REV 5:13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

d. The universe reveals “the glory of God.” (Psa. 19:1).

PSA 19:1 The heavens are telling of [declaring] the glory of God; And their expanse is declaring the work of His hands.

e. Only an Infinite Being [God] could create a universe so precise and so perfect and hold it together.

## **The Physical Man** - A second creation of God is the physical man.

1. The Bible teaches that God created man on the sixth day. (Gen. 1:26, 27).

GEN 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

GEN 1:27 And God created man in His own image, in the image of God He created him; male and female He created them.

a. God formed man out of the dust of the earth He had created. (Gen. 2:7).

GEN 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

1) The Hebrew "nephesh" denotes "that which breathes." KJV & ASV have "man became a living soul," that is "life."

2) "Nephesh" is used in regard to the lower creation and translated "living creature" or "living creatures." (Gen. 1:20, 21, 24).

GEN 1:20 Then God said, "Let the waters teem with swarms of **living creatures**, and let birds fly above the earth in the open expanse of the heavens."

GEN 1:21 And God created the great sea monsters, and every **living creature** that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

GEN 1:24 Then God said, "Let the earth bring forth **living creatures** after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

3) Man became a living, breathing creature [a living being] when God "breathed into his nostrils the breath of life."

4) The New Testament reveals that man is not only "a soul," but he has an immortal soul. (Matt. 10:28; Jas. 1:21; 5:19, 20; 1 Pet. 1:9).

5) Genesis 2 is not a second creation account, but it is a historical recapitulation of Genesis 1:26, 27, that is, it gives more details of what happened on the sixth day.

6) God did not create man through trial and error on the sixth day, but from the very beginning he was human and was fearfully and wonderfully made. (Psa. 139:14). See also Gen. 1:31.

b. God later formed woman from the rib of Adam. (Gen. 2:21-23).

GEN 2:21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place.

GEN 2:22 And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

GEN 2:23 And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

1) "woman" is the Hebrew "Issah."

2) "man" is the Hebrew "Ish."

c. Both Adam and Eve were created - “male and female He created them.” (Gen. 1:27b; Matt. 19:4).

MAT 19:4 And He answered and said, "Have you not read, that He who created them from the beginning made them male and female,

1) The genders did not evolve, but were “created” “from the beginning.”

2) She was created [made] for companionship (Gen. 2:18), and for procreation. (Gen. 1:28).

3) The ASV has “replenish” in Genesis 1:28, but the Hebrew “male” [maw **lay**] is better translated “fill” as in the NASB and NIV. Man was not to refill the earth, but was to fill it. The same commandment was later given to Noah and his sons. (Gen. 9:1).

d. Adam was created first and this is given as a reason why woman is to be in subjection. (1 Tim. 2:12,13)

1TI 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

1TI 2:13 For it was Adam who was first created, and then Eve.

e. God formed both man and woman out of what He had created.

f. Every human has been created by God because he/she comes from the ground God created.

2. The Bible calls Adam “the first man.” (1 Cor. 15:45).

a. All other men and women are his descendants.

b. We all, as humans, bear the image of Adam. (1 Cor. 15:47-49).

1CO 15:47 The first man is from the earth, earthy; the second man [Christ] is from heaven.

1CO 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

1CO 15:49 And just as we have borne the image of the earthy [Adam], we shall also bear the image of the heavenly [Christ].

1) Adam was a human being from the first day of his life.

2) All his descendants are humans.

3) The Bible does not teach naturalistic [godless] evolution or theistic evolution.

4) Humans may undergo changes such as size, but they are still humans.

3. Eve, his wife, is called “the mother of all living.” (Gen. 3:20).

GEN 3:20 Now the man called his wife's name Eve, because she was the mother of all the living.

a. The word “all” is significant.

b. Humans do not find their beginning in many mothers, but one.

c. “Eve” is from “havvah” meaning “Living” or “Life.”

4. Man was made in the “image” and “likeness” of God. (Gen. 1:26, 27).

GEN 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

GEN 1:27 And God created man in His own image, in the image of God He created him; male and female He created them.

a. "Image" and "likeness" does not mean that man looks like God nor does it mean man is equal or nearly equal to God. God is infinite in every way, but man is finite in every way.

b. "God is Spirit" - not flesh. (Jn. 4:24; Lk. 24:39; Matt. 16:17).

1) God is an Omnipresent Spirit. (Psa. 139:7-10; Jere. 23:23, 24; Prov. 15:3; Heb. 4:13).

2) God is an Omnipotent Spirit. (Gen. 1:1; 17:1; Matt. 19:26).

c. These words "image" and "likeness" mean God made man a creature of authority and placed him over His creation. (Gen. 1:26).

5. Woman was "created for man's sake." (Gen. 2:18; 1 Cor. 11:9).

GEN 2:18 Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

1CO 11:9 for indeed man was not created for the woman's sake, but woman for the man's sake.

a. This does not mean woman is inferior to man. She is most often superior to man in many ways.

b. Jesus was in subjection to the Father (Jn. 5:30; 4:34), but He was not inferior to the Father. (Phil. 2:5-8).

c. See also Jn. 1:1; 10:30; 14:9; Col. 1:15; 2:9.

JOH 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

JOH 10:30 "I and the Father are one."

JOH 14:9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"

COL 1:15 He is the image of the invisible God, the firstborn of all creation.

COL 2:9 For in Him all the fulness of Deity dwells in bodily form,

d. Women are not property, but are to be treated with respect and love. (Eph. 5:25, 28; 1 Pet. 3:7).

6. Adam and his descendants were put in charge of the whole earth. (Gen. 1:28).

GEN 1:28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

a. Man has never been a part of the lower creation.

b. God made man to rule and have dominion over the lower creation.

c. Adam named the animals that God created. (Gen. 2:19, 20).

GEN 2:19 And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

GEN 2:20 And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

7. David praised God because of God's mindfulness of man. (Psa. 8:3-9).

PSA 8:3 When I consider Thy heavens, the work of Thy fingers, The moon and the stars, which Thou hast ordained;

PSA 8:4 What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him?

PSA 8:5 Yet Thou hast made him a little lower than God, And dost crown him with glory and majesty!

PSA 8:6 Thou dost make him to rule over the works of Thy hands; Thou hast put all things under his feet,

PSA 8:7 All sheep and oxen, And also the beasts of the field,

PSA 8:8 The birds of the heavens, and the fish of the sea, Whatever passes through the paths of the seas.

PSA 8:9 O Lord, our Lord, How majestic is Thy name in all the earth!

- a. Man was made "a little lower than God." KJV, ASV. ASV has "angels" in the footnote.
- b. The New Testament reveals that the Hebrew "elohim" that can mean "God" or "angels" should be rendered "angels" in Psalm 8:5.
- c. The Hebrew writer used the word "aggelos" [**ang** geh lahs] meaning "angels" when quoting the 8<sup>th</sup> Psalm. (Heb. 2:7).

HEB 2:7 "Thou hast made him for a little while lower than the angels; Thou hast crowned him with glory and honor, And hast appointed him over the works of Thy hands;

- 1) As applied to man, it means angels are a higher created order than man.
- 2) As applied to Jesus, it means that, for a short time, He was inferior to the angels in the sense He was flesh and He could die. (Jn. 1:14; Heb. 2:9).
- 3) Angels are not subject to death. (Lk. 20:36).

LUK 20:36 for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection.

- 4) Christ was not inferior in any other way to the angels He created . Hebrews 1:1-14 sets forth the superiority of Christ over the angels.
- 5) They are submissive to Him recognizing He created them and is far superior to them.

8. Beginning with Adam and Eve, God has made "of one every nation of men to dwell on all the face of the earth." (Acts 17:26).

- a. All humans, regardless of race, had their origin with Adam and Eve. See Gen. 3:20.
- b. Though we do not know how the races came into existence, we know God is behind it all.
- c. Something unknown brought about genetic changes in Adam's descendants.



- d. We do not know why or how these genetic changes occurred.
- e. All races are human beings, and made in the image of God.
- f. The races are not an accident, but are a part of God's creative plan.
- g. The tower of Babel has nothing to do with the races, but related to the confusion of the languages. (Gen. 11:6-9).
- h. All races and nations are to be taught the soul saving gospel. (Mk. 16:15; Matt. 28:19; Lk. 24:47; Acts 1:8).

9. Since men and women were created, they are called "creatures. (Mk. 16:15; Col. 1:23).

MAR 16:15 And He said to them, "Go into all the world and preach the gospel to **all creation.**" Lit. "to all the creation."

COL 1:23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which **was proclaimed in all creation under heaven**, and of which I, Paul, was made a minister. "all creation" appears to mean those in the known world. See "every nation under heaven" (Acts 2:5).

- a. "ktisis" [ktee sis] is "creature" or "creation" denoting the world of humanity.
- b. The lower creation is not included in the Great Commission.
- c. There is no hint that the lower creation is accountable to God and will be in heaven or hell.
- d. Only humans are accountable to God, and only humans will be raised from the dead. (Jn. 5:28, 29).

JOH 5:28 "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,  
JOH 5:29 and will come forth; those who did the good {deeds} to a resurrection of life, those who committed the evil {deeds} to a resurrection of judgment.

10. The Bible teaches Adam and Eve suffered penalties because of their sin, and these penalties have been passed down to their descendants.

- a. Women must suffer increased pain in childbirth and be in subjection because of Eve's sin. (Gen. 3:16).

GEN 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."

- b. The soil for farming has been cursed, and its cultivation is difficult and produced by sweat.. (Gen. 3:17, 19).

GEN 3:17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life.

GEN 3:19 By the sweat of your face You shall eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return. "

- c. Adam and Eve were separated from "the tree of life." (Gen. 3:22,23).

GEN 3:22 Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever"--

GEN 3:23 therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

1) Though they did not die physically immediately, they were forced out of the Paradise of God. (Gen. 3:23).

2) “Cherubim” and “the flame of a sword which turned every way” kept them from “the tree of life.” (Gen. 3:24).

- “cherubim” is plural for the singular “cherub.”
- There was a “cherub” at each end of the ark of the covenant. (Exod. 25:20, 22).

Ex 25:20 "The cherubim shall have {their} wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be {turned} toward the mercy seat.

Ex 25:22 "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.

- The lid of the ark was the mercy-seat.

3) Life would become hard for them and they became subject to death.

4) This did not mean they would immediately die. (Gen. 5:3, 5)

GEN 5:3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.

GEN 5:5 So all the days that Adam lived were nine hundred and thirty years, and he died.

We do not know how long Eve lived, but the Bible teaches she and Adam were created the same day and Adam was 130 years old when Seth was born. (Gen. 5:3, 5). Adam lived to be 930 years old. (Gen. 5:5).

The Bible also teaches she gave birth to more than 3 children - Cain, Abel, Seth.

Adam “begat sons and daughters” through Eve. (Gen. 5:4).

In the early days of the world the world was populated by the intermarriage of Adam’s children.

Genesis 4:13-17 teaches Adam and Eve had other children, and some or many of them were born before or about the same time period as Cain and Abel. Who was there for Cain to fear?

Remember Seth was not born until Adam and Eve were 130 years of age. (Gen. 5:3). We can be certain sons and daughters were born during that time, and these children married one another and had children and grandchildren and great grand-children.

5) They did die spiritually that day and became sinners in need of a Savior. See Rom. 3:10, 11, 23.

d. All of their descendants must die because of what Adam did. (1 Cor. 15:22).

1 COR 15:22 For as in Adam all die, so also in Christ all will be made alive

1) Men die physically because of Adam’s sin.

- It matters not if his descendants sinned personally even though all accountable persons have sinned. (Rom. 3:23).
- They were subject to death even if hypothetically they could live above sin.

- All men have an appointment with death unless Christ comes first. (Eccles. 3:2; Heb. 9:27; 1 Thess. 4:13-17).

2) Men do not die spiritually because of his sin. (Ezek. 18:20; 28:15; Rom. 14:12; 2 Cor. 5:10).

e. Here are some interesting questions and thoughts.

- 1) Are disease germs part of the curse along with thorns and thistles (Gen. 3:18)?
- 2) What about earthquakes and tornadoes and other natural disasters?
- 3) All of the things did not exist in Eden, but came after the fall of man.
- 4) The “toil of our hands,” said Noah’s father, is “arising from the ground which the Lord [Jehovah] has cursed” (Gen. 5:29).

GEN 5:29 Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed."

5) They had been driven from the Paradise of Eden, and Paradise ceased to exist on earth.

6) One must go to heaven to enjoy “the Paradise of God.” (Rev. 2:7).

REV 2:7 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.'

- “Paradise” see Lk. 22:43; 2 Cor. 12:2,4.

LUK 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

2CO 12:2 I know a man in Christ who fourteen years ago-- whether in the body I do not know, or out of the body I do not know, God knows-- such a man was caught up to the third heaven.

2CO 12:4 was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak.

- The word “Paradise” is from the Greek “paradeisos” [pah rah day sahs] meaning “a park, pleasure ground” and is used in the New Testament to mean “a place of happiness.”
- It is used in Luke 23:43 to refer to “Abraham’s bosom” (Lk. 16:22) - not to the heaven of heavens where God abides. (1 Kgs. 8:27).
- It is used in 2 Corinthians 12:2,4 to refer to the “the third heaven,” that is, “Abraham’s bosom.”
- It is not a reference to the heaven of heavens.
- No one has gone to heaven except Jesus. (Jn. 3:13).

JOH 3:13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.

- It is used in Revelation 2:7 to mean the heaven of heavens that is promised to those faithfully following Christ.

7) “The tree of life” is in heaven, and is a kind of tree. (Rev. 22:2).

REV 22:2 in the middle of its street. **And on either side of the river was the tree of life**, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

## The Spiritual Man - A third creation of man is the spiritual man.

1. He must be “born anew” to become the spiritual man who is part of God’s family and will enter heaven. (Jn. 3:1-5).

JOH 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

JOH 3:2 this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God {as} a teacher; for no one can do these signs that You do unless God is with him."

JOH 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born **again** he cannot see the kingdom of God."

JO4 3:4 Nicodemus \*said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

JOH 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

- “anothen” [**ah** noh then] means “from above, from heaven, again, anew, from the first”

JOH 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born **again** he cannot see the kingdom of God."

JOH 3:7 "Do not be amazed that I said to you, 'You must be born **again**.'

JOH 3:31 "He who comes **from above** is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.

GAL 4:9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved **all over again** [anew]?

MAT 27:51 And behold, the veil of the temple was torn in two **from top** to bottom; and the earth shook and the rocks were split.

- Nicodemus understood “anothen” to mean “again, anew.”

JO4 3:4 Nicodemus \*said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

- His misunderstanding was he thought Jesus was speaking of a second physical birth.
  - a. This new birth occurs at baptism when the Holy Spirit having worked on the “spirit” [inner man] and bringing it to faith and repentance and a transformed life.
  - b. The Holy Spirit works on the heart through the word of God [the gospel] to bring about the new birth. (1 Cor. 4:15; Rom. 1:16; Jas. 1:18, 21; 1 Pet. 1:23; Jn. 6:44, 45; 8:32).
  - c. The old man is buried in the waters of baptism and arises “to walk in the newness of life.” (Rom. 6:3,4).
    - 1) The one coming to Christ begins to walk and live in the light. (1 Jn. 1:7; Phil. 2:15; Matt. 5:14-16).
    - 2) The one coming to Christ is transformed from the kingdom of darkness into the kingdom of the Son of God. (Col. 1:13).
  - d. The old man looks the same on the outside after baptism, but big changes occur on the inside.
  - e. All changes do not occur immediately at baptism, but occurs as the spiritual man grows and matures.
  - f. One starts out as a babe in Christ. (1 Pet. 2:2; Eph. 4:14).

1PE 2:2 like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation,

EPH 4:14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

- 1) It is not shameful to be a baby.
- 2) It is shameful to remain physical or spiritual baby assuming one is not mentally handicapped.
- 3) The Hebrew writer was upset with his readers who were still on milk. (Heb. 5:11-14).

HEB 5:11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.

HEB 5:12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

HEB 5:13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe.

HEB 5:14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

2. He must experience the “washing of regeneration” that is another way of describing the new birth. (Tit. 3:5).

- a. His physical body remains the same after the “washing [bath] of regeneration [new birth].”
- b. But when he is reborn spiritually [experiences the birth of water and Spirit - Jn. 3:5] he becomes “a new creation.” (2 Cor. 5:17).

2CO 5:17 Therefore if any man is in Christ, he is a new creature [creation]; the old things passed away; behold, new things have come. Lit. “Behold they have become new.” TCNT “a new life has begun!”

### **Here Are Some New Things About The One Who Is In Christ**

<b>A new person</b>	<b>A new family</b>	<b>A new source of strength</b>
<b>A new Ruler</b>	<b>A new attitude</b>	<b>A new life and set of values</b>
<b>A new relationship to God</b>	<b>A new purpose</b>	<b>A new hope</b>

- c. In order to be a son of God in heaven, he must become a son of God spiritually in this life. (Jn. 3:3,5).
- d. Those entering heaven have been born twice - once physically and once spiritually.
- e. When one is “baptized into Christ” (Gal. 3:27), he/she also becomes a spiritual child of God. (Gal. 3:26).
- f. One puts on Christ in baptism meaning he seeks to be like Christ and comes into a saving relationship with Him. (Gal. 3:27).
- g. He is renouncing the devil as his spiritual father (Jn. 8:44), and is adopted into God’s family (Rom. 8:15; Gal. 4:5, 6; Eph. 1:5).

ROM 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

GAL 4:5 in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

GAL 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

EPH 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

- h. The new creature [male or female] must experience circumcision of the heart, that is, the cutting away of sin from the heart. (Rom. 2:28, 29).

ROM 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

ROM 2:29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

3. The spiritual man, the Christian, is “a new creation” (Gal. 6:15).

GAL 6:15 For neither is circumcision anything, nor uncircumcision, but a new creation.

- a. He rejoices after his baptism as being “God’s workmanship, having been created in Christ Jesus for good works” (Eph. 2:10).
  - 1) “Good works” do not earn one salvation. (Eph. 2:8-10; Rom. 6:23), but one cannot be saved with a dead faith. (Jas. 2:14-17, 20, 24, 26).
  - 2) Paul taught faith is manifested by obedience. (Rom. 1:5; 16:26; Gal. 5:6).
  - 3) The Hebrew stressed the same fact. (Heb. 5:9).
  - 4) Jesus stressed we must be obedient. (Matt. 7:21; Lk. 6:46; Jn. 14:15).
- b. He has “put on the new man,” created “after the image of God in true righteousness and holiness” (Eph. 4:24).
- c. He has been transformed by the renewing of his “mind.” (Rom.12:1, 2).

ROM 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

ROM 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

- d. He sets his mind on spiritual things (Col. 3:1,2, 5-14), and produces “the fruit of the Spirit.” (Gal. 5:22,23).
- e. He must add the Christian graces to his life. (2 Pet. 1:5-10).
- f. The spiritual man looks forward to that happy day when he will be set “free from the bondage to decay” in this world.
- g. The spiritual man looks forward with immense anticipation to the time that this physical body is changed into a new spiritual body. (1 Cor. 15:49-53; Phil. 3:20, 21).
- h. He looks forward to his home in the “new heavens and a new earth” (2 Peter 3:13; Rev. 21:1).
  - 1) The present heaven and earth are destined to be destroyed. (Matt. 24:35; 2 Pet. 3:10-13).

MAT 24:35 "Heaven and earth will pass away, but My words shall not pass away.

2PE 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the

elements will be destroyed with intense heat, and the earth and its works will be burned up.

2PE 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,

2PE 3:12 looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

2PE 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

- 2) The “new heavens and new earth” is a comprehensive expression denoting the new dwelling place of the redeemed in heaven.
- 3) We now live in the old heaven and old earth that is temporal and doomed for destruction.
- 4) Heaven is the home of the righteous. (Matt. 5:10-12; 6:19, 20; 7:21; Lk. 10:20; Jn. 14:1-3; Phil. 3:20; 1 Pet. 1:4; 1 Thess. 4:13-18; Rev. 21:4; 22:5). See also Heb. 11:10, 13-16.

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