

The Dual Nature of Man

Man is comprised of both the Creator and the creation. God's world is spiritual, and man's world is physical. Physical atoms were created by God as building blocks for the physical world. Man's flesh body was formed from physical atoms, and then fused with a Spirit from the spirit world. A soul began when these two parts became one.

The Spirit of Adam was of the same nature as his Creator, while his flesh was of the same nature as the creation. This dual nature gave Adam communion with creation through his flesh sensors and with his Creator through spirit sensors. Man can touch the creation with his flesh, but he can only touch God with his spirit. Adam could commune with the physical world through his flesh, but only by his spirit, or inner man of the heart, could he know God and communicate with Him.

Every soul consists of spirit and body – two parts joined together by nature at birth. The outer body of the soul is of the creation, earthy (flesh and blood). The inner spirit of the soul is of the Creator - spiritual or heavenly. The inner man of the heart is of the spirit world; the outer man of flesh is of the physical world. The inner part of a soul is spiritual; the outer part is physical.

Spiritual things are spiritually seen, while physical things are physically seen. The spirit part of a soul is unseen by the outer, physical part of a soul. The human soul is a bridge between the Creator and the creation. The spirit merges with the flesh to bring two worlds together.

The soul can be compared to a bridge, which connects the invisible world of God with the visible world of creation. The things of the spirit, on the spirit side of the bridge, cannot be seen from the physical side of the bridge. This is why spiritual things are said to be invisible and unseen. This does not mean that they do not exist – only that they cannot be seen with flesh eyes from this side of the bridge (soul).

Adam was created a living soul - the sole link between the unseen spiritual world and the visible physical world. He was the first of a kind – a bridge of communion between two very different worlds.

The inner part of a soul is spirit; the outer part is flesh. When united, they form one soul bridge. When separated, they return to separate parts on their own side of the bridge. The spirit then is said to be naked, because it is no longer clothed in a flesh body, and the flesh body is said to be dead, because it returns to the lifeless dust atoms from which it was formed. These lifeless physical atoms can be used by God to regenerate a new body for a naked spirit. The new body is a spirit body, capable of crossing over into the spirit world, whereas the flesh body could only abide

in the physical world, because that is the source of flesh life.

The Dual Transition in Soul Life

Each part of the soul depends upon the other for soul life. This means that communion and conversation are necessary between them so that life may be transmitted both ways. Each part is getting life from the other, even though one part is spiritual (of the Creator) and the other is physical (of the creation). Each part is anchored in a different world but conjoined in soul life, where each provides life for the other. Such dependence of each giving life to the other is not possible if they are separated. Mutual transition of life is only possible when two parts are joined as one soul.

The soul is the bridge for dual transition. When physical death enters, it separates what God has joined into a human soul. It destroys the bridge between the spirit and body, preventing each from giving life to the other. Now that neither part can get life from the other through the bridge (soul), each must get life from the world where they are anchored.

When physical death enters the soul, it destroys the soul by separating the parts so that they can no longer provide life for each other. The spirit returns naked to the spirit world where it came from, and the body decomposes into physical atoms from whence it came.

Death is the cause of all lost souls. Death destroys every bridge built by birth, but death cannot destroy eternal souls because no bridge exists between the parts. Both parts are spiritual, with each part anchored to the same spiritual source. When the lifeless atoms are regenerated into a spirit body, they are now of the same nature as the naked spirit which they clothe.

Physical birth results in a soul bridge between two worlds. We have the outer man of flesh with a carnal nature, capable of life in a physical world, connected to the inner man of the heart with a spirit nature, capable of life in a spirit world. Spirit birth connects two spirit parts together – each of the same nature, and capable only of life in a spirit world.

We can speak of the spirit of man as consisting of a mind, will, and emotions, while speaking of his flesh in terms of time, space, and matter. We now have three parts for the inner man and three dimensions for the outer man, but the soul exists from the union of only two parts. If these two parts are separated, then the soul no longer exists, but we speak of it as dead, because soul life is in the flesh.

In Adam, when the Spirit merged with physical form, flesh life began and so did soul life. To remove the Breath of God from the nostrils of man would reverse, or take away, that which resulted when the Breath was given. To restore breath life would result in a spiritual body capable of life in a spiritual world.

We have only two parts involved here in the

creation of a soul – the Breath of God and a physical form. Remove the Breath and a soul has been 'uncreated' (lost, remitted) but a soul is also lost when the body dies.

When God took away His Spirit from the spirit of Adam, he lost the Life, Love, and Light which the Spirit had provided when it was present. He had fallen from the state of oneness with God which he had when created. Then, when he lost flesh life at physical death, he had lost both lives which God gave him – Spirit life in the creator and flesh life in the creation. Death entered to separate life from its source – Spirit life from the Creator and flesh life from the creation.

The Second Adam would destroy this death, uniting Spirit life to the Creator and changing carnal life to Spirit life, resulting in one nature for the new creature. Both spirit and body now have the same source of life, which is God, the Creator. Flesh and blood life will pass away with the creation from whence it came. The Christian creature does not yet have a spiritual body, but he will at the second coming of the Last Adam.

The Breath of the Creator is the primary source of human soul life. The Breath of the Creator provided the image and nature of God for the Spirit of Adam. The Spirit of Adam provided Spirit life for the flesh, and the flesh depended upon the creation for living.

The spirit of a soul can live (in death) apart (separated) from the Spirit of the Creator, but the body of a soul cannot live apart from the creation. Jesus was born with a living Spirit from His living Father; others are born dead from dead fathers.

The Breath of God can be removed and the soul would continue to live as long as the creation provided life for the flesh. When the Breath is removed, only the image and nature of God is removed. The spirit has life within itself, just as does the Spirit of the Creator. But the spirit cannot live in dead flesh. The spirit can only live in the body as long as the flesh body is alive. Since the life of the flesh is in the blood, then life in the physical world depends on physical blood. If the creation passed away, then the spirit would need a spiritual body to continue in soul life. The breath of God is the life of God – no breath, no life. The breath of man is life for the flesh – no breath, no life.

The nature of the Spirit of God is love, which is, of course, good, and the Spirit of God is Light, which reveals the love and the good. The Spirit of God is exactly like God Himself. It bears the same image (nature) and likeness. If you could evaluate the Spirit of God, you would find it to be exactly like God. Any correct analysis of God's Spirit would make manifest (reveal) that it is of God and in every way like God. It is this likeness of Himself which God desires to see in man. Therefore, He plants Himself in man's spirit, hoping to produce fruit like Himself in soul life.

Adam began soul life with the image and likeness of God, but lost this love (good) and light (revealing) to evil and darkness. The love he then had was for self and the flesh (radical selfishness). The light he had was mixed with darkness. Maybe it would be better to say that without the presence of God, Adam's love must find other objects to love, and due to his many needs, he focused upon self. Without the presence of Light, Adam was left in spiritual darkness which greatly affected his knowledge of soul life (good and evil, life in the flesh). This need for Love and Light was passed on by Adam to all mankind. If they could get back the Life of God, they would get the Love of God (which the Life of God really is), and the Light of God - the nature and character of God with all its virtue; knowledge, wisdom, understanding.

In other words, a need in flesh life would be fulfilled if man could get back the God Life which Adam lost. God is a Spirit of Love and Light, but the Light is Spiritual Light, which is necessary to sustain Spiritual Life, just as physical light is necessary to sustain all physical life. In order to fulfill this need, God brought a Second Adam into the world to restore the God Life which the first Adam lost. Light produces life and heat as well as illumination. This is true for Son Light as well as for sun light.

Spiritual light gives Spiritual Life to Spiritual creatures in a Spiritual world, just as physical sunlight gives physical life to physical things in a physical world. Man needs Spiritual Light to see, hear, and understand the things of God, just as he needs sunlight to live in the flesh. Spiritual death separates man's Spirit life from God and Spiritual things just as physical death separates man's physical life from the body and physical things.

The creation must be an exact distance from its light (sun) to provide physical life. Adam fell too far from the Creator (Light) to be able to have Spiritual Life with Him. The Second Adam brings man near so that he can be one with God and walk with God in Love and Light.

When the flesh dies, it will not live again; the source of flesh life is the creation, which will pass away. God will provide a Spiritual body with a Spiritual nature capable of Life apart from the creation. Physical birth clothes the spirit with flesh from the creation, but Spirit birth clothes the spirit with Spirit from the Creator.

Note very carefully what is said here because Adam and Eve are not the product of birth. They were the product of creation which clothed their spirit with the Spirit of The Creator. Creation and procreation are two very different ways of being a soul. Adam did not need to be created again and he certainly could not be born again.

The Creator provided a flesh body for the Spirit to live soul life in the physical world. Regeneration will provide a Spirit body for the Spirit to live soul life in a

spirit world when the physical world has passed away. The spirit of a born again Christian is clothed by God's Spirit, yet still clothed in flesh from physical birth. When the flesh body is dissolved, a Spirit body will take its place.

A soul needs two things to have soul life. These two things (spirit and body) must be fused together, each giving life to the other. This shared life is soul life. Obviously, dead flesh cannot provide life for the spirit to continue in soul life. Naked spirits (disembodied) need a body if they are to have soul life, and a spirit body would provide them with eternal life.

The first Adam brought in death, which resulted in lost souls and naked spirits. The Second Adam brought in Life, which resulted in saved souls with eternal bodies. Mortal souls have two natures (spirit and flesh) – one with Spirit life like the Creator and the other with flesh life like the creation. Eternal souls with God have one nature. Both the Spirit and body have Spirit life like that of God, the Creator. Christians are immortal souls with two natures, because the outer man is carnal flesh, which needs the sun for life and the inner man is a spirit which needs the Son for life.

The Dual Nature of the Bible

When we observe the dual nature of a soul, we are able to interpret and understand the Christian Bible, which consists of an Old Testament and a New Testament. The First Covenant was related to carnal life in a physical place, while the Second Covenant is related to Spirit Life in a Spiritual place. The First Covenant relates to physical birth and flesh life in a physical world while the Second Covenant relates to Spirit Birth and Spirit Life in a Spirit world. One relates to the outer man and the other relates to the inner man.

The First Covenant was given to the circumcised descendants of Jacob and related to God as a husband who protects and provides physical life for Israel, His wife. The Second Covenant was given to the same people, but related to God as a Father giving Life to His children and providing them with Heavenly things.

These two testaments must be joined together to complement and complete one another in one story of the Word of God, just as two parts of the soul must be one to complement and complete one another in soul life. The Moses Covenant is related to flesh life, while the Jesus Covenant is related to Spirit Life. They need each other to be complete. Each needs the other to be a complete revelation of the Word of God. One testament without the other cannot complete the Word of God. Death can end a testament just as death can end a soul.

Some Jews today who are believers in Christ claim to be completed Jews. Paul spoke of himself in the same manner, explaining that he was of the tribe of Benjamin, looking for the consolation of Israel, when

the Holy Ghost was put into his heart to fulfill the promise of scripture.

Paul taught perfection and completion for all Jews because of the finished work of Christ in regeneration.

Without regeneration, every soul is left desolate (lost, separated, dissolved), whether Jew or gentile, male or female, bond or free.

Without regeneration the circumcision will perish with the flesh. Death did not complete the work of Messiah, but regeneration did. The Messiah came to His own people, the Jews, but first He had to save the world from death, which had entered to kill the soul. A dead soul needs regeneration to live again. The cemeteries of all the earth were filled with flesh bodies which had returned to dust, leaving spirits unclothed and naked.

We must consider these unclothed, naked spirits which lost their soul life to physical death if we are to understand their need of regeneration to live again in Resurrection Life. Salvation for these lost souls must be Resurrected Life or else they would die again.

Every grave in earthly cemeteries contains the physical remains (lifeless atoms) of a lost soul. Every unclothed spirit needs its body to live soul life, and every soul with a flesh body (mortal) will lose it. Every soul comes into the world with a natural body which returns to the dust from whence the womb had gathered it. This means that every physical body will degenerate and dissolve, leaving its spirit without soul life. We call this natural death. But death was not in the Created Soul at all. Death is the product of procreation, not creation. Death comes from the womb in natural birth, not from the Creator to the creature which He creates. Death does not come from God. It comes by natural birth from the womb. The first Testament did not restore the soul to live again. It ends with dissolved bodies and naked spirits in different places.

The covenant mediated by Moses between God and the nation of Israel did not address this common problem of all souls condemned to die, but the Christ Covenant did. In fact, Resurrection and eternal life are God's objectives in the Christ Covenant and what it is all about. What good is Messianic restoration for the Mosaic Covenant if death remains in it? How can the dead fathers be in the Restoration with the Jewish Remnant unless they are raised? If Messiah restored a physical kingdom like that of the fathers, death could strike again, removing souls from their inheritance.

Soul Life in Circumcision

Soul life for Israelites in their inheritance depended upon a natural body, but soul life for all souls depends upon a natural body. What advantage, then, does the circumcision have in soul life? The covenant of circumcision promised land blessings for those of the circumcision who would abide in faith. Without faith (belief and trust) there was no benefit in

circumcision, and without a natural body of flesh, there is no circumcision.

When an Israelite soul loses his natural body of flesh, he also loses circumcision along with any blessings or benefits from the covenants of circumcision. This means that after physical death, there are no more earthly benefits for the circumcised, or the uncircumcised. This means that death has separated the spirit from a carnal body which decomposes, removing circumcision and terminating the covenant of circumcision.

Circumcision means “round cutting” – cutting off the foreskin of the male genitals on a natural body, indicating that a covenant is in effect. It is a brand of ownership for the sheep in God’s pasture. It is a signet on the male genitals from where the seed will come to continue the covenant. Death will terminate any and all flesh covenants, because it terminates flesh life and everything physical.

This helps us understand why everyone needs Jesus, the Man like Moses in the New Testament. All womb life ends in the tomb whether male or female, whether in Covenant or without covenant. All soul life ends in death, leaving a naked spirit without a body to continue soul living.

We see how physical death leaves the covenant people of Moses in the exact same state as all dead souls. Every dead soul has the same need, which is to live again, either with the same flesh body and flesh life or with a better body and a better life. The kings of Egypt knew that they were condemned to death; therefore, they embalmed their bodies and filled their graves with things that a king would need in the afterlife. Apparently, they hoped to be restored to king-life again.

Some religions believed in reincarnation, but not necessarily with the same body. One may get the body of some animal and live animal life. All religions professed some kind of life after death, and so did the Hebrew people. Everyone who believed in life after death also believed that it was soul life, but they varied greatly in what kind of body and what kind of life. If one was king in this life, would he reign in the afterlife? If one was blessed in this life, would he also be blessed in the afterlife? If one was cursed in this life, would he also be cursed in the life to come?

The Hebrews believed in life after death, but they also believed that it was flesh life similar to soul life before death. This caused them to believe that dead souls would be restored with natural bodies. This means that souls which are female in this present life will also be females in the afterlife; that souls which are male in this life will also be male in the afterlife – which means that circumcision will survive death to inherit covenant blessings in the life to come.

The Sadducees of Jesus’ day did not believe in life after death, but most Jews believed that the natural

body would be raised, that males would still be circumcised, and that females would still have a womb. Many people today still think like this; therefore, they believe that people will live again in natural bodies, which means that Jews will live again in circumcision.

This raises the question, “Will those who die under the curse of The Covenant live again under the blessing of The Covenant, or must they have died in Blessing to be restored in blessings? Also, if they died in Circumcision as a King or Priest...would they retain such vocation in the Resurrected after life?”

These questions are vital to any Biblical understanding of Soul Life. There are the issues of both testaments in the Bible.

The fruit of every womb is condemned to die because of the corrupt seed in conception; the fruit of Mary’s womb (Jesus) being the only exception, because no corruption was in that seed. When Jesus raised the natural body of Lazarus from the grave, He said that in the regeneration He would raise the bodies of naked spirits long dead in dry bones and that He would also save those spirits living in natural bodies from the condemnation of their natural birth.

Soul Life in Christ

The covenant mediated by Moses related to promises that God made to the circumcision concerning life before death. When covenant souls died, their spirit was just as naked as any spirit, and their bodies were dust, just like all dead souls. This means there is no circumcision among naked spirits, because circumcision is in the flesh, which is destroyed by death. This also means that there is no male or female among naked spirits, because gender is in the natural body that death has taken to the grave to become dust again.

Death takes away soul life and all that goes with it. It is vain to preserve the body or anything physical. Circumcision is physical; the womb is physical and pertains to soul life before death. Soul life after death does not restore flesh life at all. It is 100% spiritual, wherein is no male or female circumcision or uncircumcision – just a new creature. The natural flesh body may be circumcised or it may not be circumcised. It may have a womb or it may not have a womb. Death destroys the natural body which was designed for natural life before death. The question is not “What does death destroy?” but rather “What does regeneration restore?”

If a soul dies in circumcision, will it be raised in circumcision? If a soul dies with a womb, will it be raised with a womb? This is a vital question for all Jews, because their hope in the Restoration is in circumcision.

This helps us to see the need of a better covenant for the circumcision than that of Moses. It also helps us to see that there is no difference in the need of lost souls. Life before death has nothing to do with life

after death.

All that any soul has in life before death is taken away by death, leaving every spirit unclothed and needing a body for life after death. Will this body be circumcised?

Whether a soul was male or female, circumcised or uncircumcised, bond or free, rich or poor, king or servant in life before...then death has no effect at all on life after death. This is because death separates and terminates, leaving all dead souls with the exact same need – a new body.

Death has reigned to kill souls since Adam. The covenant of Moses had no effect upon the power of death to destroy a soul; neither did it give any benefit or advantage to a dead soul. This means that when Jesus came to be the “Man like Moses”, there was no merit to being in Moses and circumcision. Jesus would save the world from death; He would not save Jews from bondage to Rome. Jesus would save all lost souls from the death that entered by Adam’s sin. He warned the Jews of death from their sins if they did not believe that God had sent Him. The Jews expected the Messiah to restore the physical kingdom of David and destroy the Romans, but Jesus informed them that He would restore the kingdom of Adam and destroy death.

Conclusions

With these insights, we can better understand human life and human death. We can distinguish between God’s world and man’s world, between spirit things and physical things. We can understand that physical things can be seen, studied, and understood with physical observation, but that spiritual things are not subject to physical sight, and that wombs and circumcision are physical things. We can see the necessity of dividing everything into two categories, or in other words, giving everything a dual existence and putting all things where they belong. We give all things a dual meaning to match the two parts of the soul.

The Bible begins with two – a Creator and a creation, then a creature made from both. The creature has animal life in his flesh and God life in his Spirit. He must balance this dual life if he is to fulfill soul life. He cannot live by bread alone for his body, but must have Spirit food, also, for his Spirit. The Creator warned the creature that he could not get by with animal life; only animals can live a flesh-only life. Human souls must live a Spirit life – for this, they need the Word of God in some form (whether written in nature or in stone whether made flesh or made Spirit). The Creator has access to His creation through the natural body of the creature. In the Regeneration there is no creation. All physical things have passed away.

I have used the Bible for source material to present three concepts of the Soul. But it is evident that others have derived all manner of theories apart

from the Bible. It is noteworthy to point out that the Hebrew people had both nature and the Bible. y were without understandings in these matters. Christians have nature and the Bible along with Jesus, the Word made Flesh. Yet, our understandings is not much better.

For 1,500 years the Hebrews had nature and the Bible. Now for 2,000 years, Christians have additional revelation and yet, most have the same theory of Soul Life as we find in Bible days. They are divided about Life before death, Life after death, and what is the purpose of Soul Life, period. Christians need the teaching of Jesus today on Soul Life as much, or more, than the Hebrews did after centuries of tradition.

We could profit from Jesus and Paul today, on how to live the Soul Life before death, as much as those whom they taught.

We can understand the human soul with two parts. One part is Spiritual and of a Spirit world; the other part is physical and of a physical world. The journey of a soul requires walking in both worlds. God is a Spirit who walks and talks. How, can we understand that God talks without a mouth or walks without legs? The natural body requires two legs for walking in a physical world. Two parts are required for a soul to walk in two worlds. One part allows the soul to walk in the Spirit with God, and the other part allows him to walk in the flesh with mankind. Both legs of the soul must be healthy and capable of walking if there is to be a journey for the soul. Man cannot live by one leg alone. He must have a Spirit leg if he is to walk with God.

Adam did more than cripple mankind, and Jesus did more than teach him how to walk. Adam put those in him where he was - in death. Jesus put those in Him where He was – in Life.

Adam plunged man into spiritual death and spiritual darkness. Jesus raised man from Spiritual death and darkness and gave him Life and Light. Jesus said that those in Him would no longer walk in darkness, but would have the Light of Life – the Light of the Son Life.

Every child from flesh birth must learn how to walk; likewise, every child from Spirit birth must also learn how to walk. The dual nature of man’s soul allows him to live in the flesh or to live in the Spirit. The mortal soul is a bridge between two worlds (seen and unseen), allowing communion between the two. When mortality is abolished, it destroys the bridge, giving immortality to an eternal soul. Both parts of an eternal soul are Spiritual, having the same nature, being of the same kind.

Mortal souls are the result of a flesh birth in the first man, Adam. Eternal souls are the result of a Spirit birth in the Second Man, Adam. Mortal souls are of this world, or earthy. Eternal souls are not of this world, but are heavenly. Death is resident in

Adamic mortality to corrupt and dissolve the mortal soul. Death is swallowed up by life in Messianic immortality.

The Old Testament covenant of circumcision dissolved with the death of the flesh just as a marriage covenant ends in the same way. To resurrect the flesh would be to resurrect the covenant of circumcision. This would bring back death into Resurrection life. Man does not need for his corruptible flesh life to be restored. He needs a new and everlasting life. Every lost soul needs restoration. Every naked spirit needs to be clothed, but not with death again. Every mortal soul links two worlds – seen and unseen, walking and talking in both worlds during life before death. When the flesh leg dissolves, a soul has lost its walk in this physical world. To walk again in Life after death, the soul will need a leg again, but not one that is physical and of this present world.

Please, God, give us a better body than natural birth gave us!

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