

**What is the real nature of man?
What happens to us when we die?
Who has the answers?**

This Bible study is especially designed to help members of the Watch Tower organization who are more popularly called "Jehovah's Witnesses." Therefore, all the quotations from the Bible will be from the Watch Tower's own "New World Translation," 1984 Revision. In addition, in some cases, where it may be important to get the exact and accurate translation, I have employed "The Kingdom Interlinear Translation," which has the Greek text with the literal translation in English underneath. I designate this as "KIT." This was also produced by the Watchtower Society, 1969 edition.

***"But now it has been made clearly evident
through the manifestation of our Savior, Christ Jesus,
who has abolished death but has shed light upon
life and incorruption through the good news."***

II Timothy 1:10

As the above passage of Scripture indicates, it is Jesus Christ who has the answer to the perplexing questions about what life actually involves and about immortality or incorruption. Jesus Christ was first of all spoken of and foreshadowed in the volume of the Hebrew Scriptures-- "Look! I am come, In the roll of the book it is written about me" (Hebrews 10:7). Then, of course, the four Gospels record the history of His earthly ministry until the time He was taken back into heaven. After that Christ continued to reveal His will by means of the Holy Spirit as recorded in the early church history of Acts, and through the ministry of the apostles, especially that of Paul who personally received Divine revelations of Jesus Christ (II Corinthians 12:1,7). And finally, Christ's glorious second appearing is revealed in the last book of the Bible- Revelation. So in a very definite sense Christ is the subject of the whole Bible.

As if being personally tutored by Jesus Christ, we will begin our lesson in the midst of Christ's earthly ministry. Herein He brings to light important truths about the actual nature of man himself. Through Christ it will become fundamental to our understanding that man possesses both a physical and a spiritual anatomy.

The body is a "HOUSE" for a "SPIRIT" occupant

In Luke chapter 11 Christ expels demons from certain people. Verse 14 says, "Later he was expelling a dumb demon. After the demon came out, the dumb man spoke. And the crowds marveled." Verse 15 continues to say, "But certain ones of them said: 'He expels demons by means of Beelzebub the ruler of the demons.'" From accounts like this we learn that man is so constructed as to be capable of control and occupancy by *intelligent spirit creatures*. These evil, fallen creatures, called "demons," often spoke through the vocal cords of the person they indwelt (see Mark 1:23-26). Often these demons actually controlled the person's whole body and mind in very sinister and cruel ways, so that the person would do abnormal things (see Luke 8:26-30). The demonic spirit creature was often, therefore, the real controlling factor from within the physical body of the person.

By way of further explanation, in the same 11th chapter of Luke, verses 24-26, Christ says,

"When an unclean spirit comes out of a man, it passes through parched places in search of a resting-place, and, after finding none, it says, 'I will return to **my house** out of which I moved.' And on arriving it finds it swept and adorned. Then it goes its way and takes along seven different spirits more wicked than itself, and, after getting **inside**, they dwell there; and the final circumstances of that man become worse than the first."

Now there are many important things for us to note from Christ's words in this particular passage. They are the following: 1) Christ calls man's physical body a "**house**;" 2) Then Christ tells us that an intelligent **spirit** creature or creatures can enter into that "house" (body) and occupy it; 3) These facts make it clear that man is actually a *dichotomy*; that is, man can be divided into *two separate parts*. There is the outside part of man that is called "the *house*," and there is that inside part of man that is *spiritual*. In fact, in the example before us there were several separate, spirit creatures of evil personality actually inside the physical person of this man. 4) Christ tells us that these demon spirits can "**enter into**" the man's body, and they can "**come out**" of the man's body. In other words, these spirits are separate and distinct entities from the man himself. 5) The next question that arises is whether or not man himself possesses his own spiritual nature that indwells his body. Obviously, since it is factual that evil spirit creatures can indwell man, what about man's own spiritual nature?

The "**INSIDE**" and "**OUTSIDE**" parts of man

In this very same chapter Christ answers this question for us. He divides man into an "**outside**" part and an "**inside**" part (Luke 11:37-40), and then indicates that what is on the inside is more important than what is on the outside, and that God made both parts of man.

"When he had spoken this, a Pharisee requested him to dine with him. So he went in and reclined at the table. However, the Pharisee was surprised at seeing that he did not first wash before the dinner. But the Lord said to him: 'Now you Pharisees, you cleanse the **outside** of the cup and dish, but the **inside of you** is full of plunder and wickedness. Unreasonable persons! He that made the **outside** made also the **inside**, did He not.'

This is an amazing lesson that Christ is giving to us. From this we learn that God has made two parts to man--an "**outside**" part and an "**inside**" part. Thus, our deduction from the earlier lesson that man is a *dichotomy* is confirmed. The "**outward**" part of man, that is the physical body, can be cleaned up to look very nice and pious, whereas the "**inward**" part of man can be spiritually very dirty and full of wickedness. It is far more important that the "inward" part of man be clean.

This, of course, tells us that man has an "outward" physical nature and, in addition, he has an "inward" spiritual nature. Not only can man be occupied by a spirit creature of demonic origin, but man has, in fact, **his own spiritual nature** within *his physical "house"*. It is of supreme importance that man's inward spiritual nature be clean and right before God. We conclude, therefore, that foremost man is a SPIRITUAL being that is indwelling a PHYSICAL house or body.

Many other Scriptures confirm this basic fundamental reality that cannot be circumvented.

Zechariah 12:1 "...is the utterance of Jehovah, the One who is stretching out the heavens and laying the foundation of the earth and **forming the spirit of man inside him.**"
(*Just as God originally formed the physical body of man from the dust of the earth, so it is that God also has "formed" the "spirit" of man "inside him."*)

Job 14:22 "Only his own **flesh** while **upon him** will keep aching, and his own **soul** while **within him** will keep mourning."
(*The word "soul" is used in a variety of ways in the Scriptures. Here the word is obviously used to describe that "inward spiritual nature" of man. This description is very apropos: the physical part of man has only physical pain--it hurts or "aches," whereas the inward part of man is conscious of sorrow. The body does not "mourn," but the spirit of man does.*)

Job 32:8 "Surely it is the **spirit** in **mortal** men and the breath [Spirit] of the Almighty that gives them understanding."
(*Mere "breath" does not enlighten anyone. A person does--in this case a Divine person. It is the spirit intelligence in man that is the receiver for the Spirit intelligence of God.*)

Job 4:18,19 "Look! In his servants he has no faith, and his messengers he charges with faultiness. How much more so with **those dwelling in houses of clay...**"
(Here perhaps is the original statement of man's physical body being characterized as a physical house in which the real man dwells. "Those" dwelling in clay houses are the real inner spiritual persons, whereas the bodies are but the "clay houses.")

Psalms 51:6,10 "Look! You have taken delight in truthfulness itself in the **inward parts**, and in the **secret self** may you cause me to know sheer wisdom...Create in me a **pure heart**, O God, and put **within me a new spirit**, a steadfast one."
(These words are very descriptive, "the inward parts," "the secret self," "a pure heart," and finally "a new spirit." They describe an intelligent, conscious being within man, which is subject to the renewing by God.)

I Corin. 6:19 "What! Do you not know that **the body** of you people is the temple of the **holy spirit** [Holy Spirit] within you..."
(Please see my study demonstrating the Divine personality of the Holy Spirit. Just as demon spirits can indwell man, so the Holy Spirit can indwell man.)

The "MAN within" and The "MAN without"

Romans 7:22 "I really delight in the law of God according to the **man I am within.**"

"The man within" is a very strong and positive description of the inner spiritual nature of man. It will be most important to remember that God describes the inner spiritual part of man as a separate and distinct "man" itself. Man, whether "inward" or "outward" has sensibility, character, personality, consciousness, etc. However, such things as "personality" only describe one characteristic of man and not the man himself. Therefore, the word "personality," for instance, could never be an accurate substitute for the word "man."

Later we shall study the believer's spiritual regeneration. The descriptions of the believer's "new nature" or "new Man" will be the beautiful and everlasting qualities of the new nature. Note the next verse as an example.

II Corin. 4:16 "Therefore we do not give up, but if even the **man we are outside** is wasting away, certainly **the man we are inside** is being renewed from day to day."

Here we have two men in one person. One "man" is getting old and dying, whereas the other "man" is getting stronger every day. How can that be? Admittedly, this is an amazing statement! We must accept it by faith as the revelation from Christ, Who is directing the apostle Paul by inspiration concerning the truth of the nature of man by the use of words and language.

The answer is very simple. First of all, we point out once again that man is a dichotomy. He is composed of two parts: the outward physical man, and the inward spiritual man. So the spiritual part of every individual is a "**man,**" and not some non person or merely an attribute of man. Furthermore, we learn that this "**inward man**" in every believer does not get old and die like the "**outward man**" does. We shall see that this inner life which the believer possesses is "**eternal.**"

Can the "inward man" be separated from the "outward man"?

II Corin. 5:1-9 "For we know that if our **earthly house, this tent**, should be dissolved, we are to have a building from God, a **house not made with hands**, everlasting in the heavens. *(The promise of immortality of the body.)*
For in this **dwelling house** we do indeed groan, earnestly desiring to put on the one for us from heaven, so that having really put it on, we shall not be found **naked**. *(When this present body is "dissolved," or dies, the spiritual person inside is said to be in a state of "nakedness," which*

simply means being without a body as a garment, until such time he is clothed with the new body at the resurrection.)

In fact, **we who are in this tent** groan, being weighed down; because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. (*Immortality of the body.*)

Now he that produced us for this very thing is God, who gave us the token of what is to come, that is the spirit.

We are therefore always of good courage and know that, while we have **our home in the body**, we are **absent from the Lord**, for we are walking by faith, not by sight. But we are of good courage and are well pleased rather to become **absent from the body** and to make **our home with the Lord**. Therefore we are also making it our aim that, whether having our home with him or being absent from him, we may be acceptable to him."

Notice that throughout this passage the pronouns "**we**," "**our**," and "**us**," are used of the *inner spiritual person* who is describing his body as a "*House*," "*tent*," "*building*," or "*home*" in which he temporarily dwells. The "**we**" would like to change residence to another "*house*" that God has promised (i.e. the resurrected body). To put off the mortal body and put on the resurrection body would be "*life*" in opposition to "*death*." It is important to remember that there are two kinds of immortality spoken of in the Bible. On the one hand there is the future immortality of the body at the resurrection. But, on the other hand there is the present immortality of the spirit by faith in Christ and by the regenerative work of the Holy Spirit.

Another amazing fact revealed here is that if man dies before he realizes the resurrection and a new body, he shall be found in a condition of "**nakedness**." This first of all means that the spirit of a man can exist separate from the body. Then it also means that the spirit in man craves to occupy a body, and to be temporarily without one would be like a person without a garment. In verse three it should be translated literally, "so that having been *clothed* (put on selves) we shall not be found *naked*" (see the KIT). The sense of "**nakedness**" here simply means that the "inward man" exists *incompletely* without a body. God designed the spirit in man and He also designed a body in which this inner spirit can dwell. Thus man can and does exist separately and incompletely from his body until the resurrection of the body. This is also why demons are often recognized by theologians as "disembodied spirits" because they crave to dwell in a body just like man does. Demons, therefore, at one time had bodies of their own. They are now existing without their own bodies and thus, want to occupy man's body, or even that of animals in some cases.

Philip. 1:21-24 "For in my case to **live** is Christ, and to **die**, gain. Now if it be to live on **in the flesh**, this is the fruitage of my work--and yet which thing to select I do not make known. I am under pressure from these two things; but what I do desire is the **releasing** (i.e., departure) and **the being with Christ**, for this to be sure, is far better. However, for me to **remain in the flesh** is more necessary on your account."

The comparisons in this passage are simple to follow in each case. In the first sentence, (A) for Paul to continue living would be for the service of Christ, (B) yet for him to die would be his "Gain." The second sentence repeats, (A) if Paul were to live on in the flesh he would no doubt see the fruitage of his labor, (B) "and yet" which to choose is hard (meaning, he wants the "gain"). The third sentence repeats, however, he now reverses the order and states, (B) his desire for the "gain" of the releasing (i.e. departure) and "**being with Christ**," which was "far better." (A) However, for him not to die, but to remain in the flesh, would be more necessary for the brethren to whom he ministers.

Let us repeat them in this manner:

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|---|---|
| (A) To live is service for Christ | (B) To die is Paul's gain |
| (A) To live is to see fruit | (B) Yet (Paul desires the gain) |
| (A) To remain in the flesh is necessary | (B) The "gain" of being released, so as to be with Christ, is far better. |

It becomes obvious that (B) death to Paul was his gain because he would be released from, or departing from his body, so as to **"be with Christ."** In this context there is absolutely no other interpretation that can be made without damaging the structure of inspired language. In addition, most all translators recognize that the word rendered "releasing" in the NWT stands in opposition to the words "to remain" in the flesh. Therefore they normally render the word "departure" in contrast to "to remain," because that is obviously how it is used here. The **"departure"** ("releasing," NWT) Paul is talking about is his **separation from his body** at death and not the second coming of Christ, or some other event that takes place at the coming of Christ, as taught by the "WatchTower" teachers.

II Peter 1:13,14 "But I consider it right, as long as **I am in** this **tabernacle**, to rouse you up by way of reminding you, knowing as I do that the **putting off of my tabernacle** is soon to be, just as our Lord Jesus Christ signified to me."

Notice once again the personal pronouns **"I," "my,"** and **"me,"** are used to describe the person dwelling inside this bodily "tabernacle." And this inner person is soon to "put off" this bodily tabernacle, like one would put off a garment, which means he is about to die. The apostle Paul said a similar thing when he foresaw his soon coming death-- II Timothy 4:6

"For I am ready to be poured out like a drink offering, and the due time for my releasing (i.e. **departure**) is imminent."

II Corin. 12:2-5 "I know a man in union with Christ who, fourteen years ago--**whether in the body** I do not know, or **out of the body** I do not know; God knows--was caught away as such to the third heaven. Yes, I know such a man --whether **in the body** or **apart from the body**, I do not know, God knows-- that **he was caught away** into paradise and heard unutterable words which it is not lawful for a man to speak."

In keeping with all the previous passages of Scripture, we have here demonstrated for us the clear separation of Paul's inner spiritual nature from his outward physical nature. Paul, the real inward person, was "caught away" into heaven, where he received Divine revelation. Whether he was "in his body" or "out of the body" he could not tell. This proves beyond any shadow of a doubt that man is a dichotomy, and that there can be a separation before death, or at the point of death, of his spiritual nature from his physical nature.

The word "Soul" used of the "inward man"

Matthew 10:28 "And do not become fearful of those who **kill the body** but cannot **kill the soul**; but rather be in fear of him that can destroy both **soul** and **body** in Gehenna."

Here the word "soul" is used to describe that "inward man" which is separate and distinct from the "body" or the "outward man." Mortal man can kill one but not the other. Whereas, God can destroy both in final judgement. This is not the only time the word "soul" is used to describe that inner spiritual person. In Revelation 6:9-11 we have this very significant revelation--

"And when he opened the fifth seal, I saw underneath the altar the **souls** of those slaughtered because of the word of God and because of the witness work that they used to have. And they cried with a loud voice, saying: 'Until when, Sovereign Lord holy and true, are you refraining from judging and avenging *our blood* upon those who dwell on the earth?' And a **white robe** was given to each of them; and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed as they also had been."

Here conscious, talking, living **"souls,"** in the heavenly sanctuary, are requesting God to do justice to those on earth who destroyed and shed the "blood" of their physical bodies. On earth they had been killed for Christ's sake. Their "souls" departed from their bodies and were in the heavenly sanctuary. They were given **white robes** to clothe their "souls" until such time as the remaining of their brethren would be killed, and they would all get their resurrection bodies. The vision is clear and is perfectly consistent with all the previous

revelation about man's two natures, his physical nature and his spiritual nature.

Concerning Jesus Christ Himself, in His own death, the apostle Peter said, (Acts 2:25-27)

"For David says respecting him, 'I had Jehovah constantly before my eyes; because he is at my right hand that I may never be shaken. On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even **my flesh** will reside in hope; because you will not leave **my soul** in Hades, neither will you allow your loyal one to see **corruption**."

Here again, the "soul" is distinguished from the "flesh." The "*soul*" of the writer of this passage would not remain in Hades, neither would the *flesh* see corruption. In addition Peter goes on to say,

"...he saw beforehand and spoke concerning the resurrection of Christ, that neither was he forsaken **in Hades** nor did his **flesh** see corruption." (v.31)

What was true of David, the human writer of the Psalm, will also be true of Christ the greater descendant of king David. Christ's "soul" was separated from his body. Christ's body was lying in a tomb not too far from the hill where he had died. Yet his "soul" was in a different location called "Hades." We will deal with what "hell" is in a different Bible study. Let it suffice here to simply establish the fact that there is the separation of the "soul" (no doubt in a state of consciousness) from the body.

In accordance with all the foregoing evidences we also have at least three witnesses, from the times of the Hebrew Scriptures, of dead saints who appear, and speak, and testify to the reality of the "inward spiritual person" or "soul" in existence apart from the body.

Three further *Witnesses*

- 1.) Matthew 17:3 **Moses** and Elijah appear with Christ on the mount of Transfiguration. As to Moses's body, it had been buried by the Lord Himself some 1500 years earlier.
- 2.) I Samuel 28:3 & 14-19 **Samuel** had died and his body was buried and yet later his spirit comes up and converses with King Saul in words of truth and soberness. Everything that Samuel said was in perfect accordance with God's word and order. This is not the language of an imposter or fraud. It came to pass perfectly.
- 3.) Luke 16:19-31 **Abraham** died nearly 2,000 years before Christ, yet Christ, himself, tells us of Abraham's words to a certain rich man in Hades. Everything Abraham said was in perfect accord with the Word of God. This was not a parable of Christ. It was a factual history of a rich man and a poor man. Furthermore, even if it was a parable, it perfectly establishes the doctrine of man's separate, conscious spiritual nature. Christ never taught truths with lies.

It is further evident that man possesses a tri-part nature—"body, soul and spirit."

I Thess. 5:23 "May the very God of peace sanctify you completely. And sound in every respect may the *spirit* and *soul* and *body* of you [brothers] be preserved in a blameless manner at the presence of our Lord Jesus Christ."

Hebrews 4:12 "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of *soul* and *spirit*, and of the *joints* and *[their] marrow*, and [is] able to discern thoughts and intentions of [the] heart."

Briefly, the *body* is conscious of the physical realm, whereas the *soul* of man is conscious of self and of man's psychological interactions. In addition the *spirit* is that part of man that is God-conscious--we can communicate with and be spiritually enlightened by God.

The Nature of the NEW CREATION in Christ

One of the most beautiful studies in the Word of God, and certainly apropos to the inward nature of every Christian, is the description of the New Birth called in the Bible, "***The New Creation.***" As we observed before, from the teachings of Christ, man's nature is a dichotomy. Man possesses an outward physical nature and an inward spiritual nature. As a result of true heart faith in the gospel of Jesus Christ there is a "*new creation*" that God performs in the inner spiritual life of the believer. He is spiritually said to be "born again." We shall see that this is not figurative language. Just exactly what is the nature of this "new creation in Christ" and how does it relate to the themes before us??

I am going to list a series of passages that describe this inward spiritual nature, which will give indisputable additional proof that man is a dichotomy, and that the inward spiritual nature of every true Christian possesses eternal life, or immortality of the "new life," and the guaranty of the future resurrection of the body. At the resurrection of the righteous the immortal spirit will reside in an immortal body. Listen to Christ's words to the religious Pharisee, Nicodemus, and apply them to yourself.

- 1.) John 3:3-8 "In answer Jesus said to him: 'Most truly I say to you, unless anyone is ***born again***, he ***cannot see the kingdom of God***...What has been born from the flesh ***is flesh***, and what has been born from the spirit (Spirit) ***is spirit***...The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that has been ***born from the spirit (Spirit)***.'"

First, I capitalized the word "Spirit" because it is talking about the "Holy Spirit" of God, and not just some inanimate force. The Greek word for "born" is *gennao*, which means "to generate" or "pro-create," such as a father would do. Consequently, the one generating is a person.

Secondly, the only possible way an individual can see the *Kingdom of God* is by this *new birth*. *According to the details of this passage there are no exceptions!*

Thirdly, as there is a fleshly child birth to enter into this present world, so there is a spiritual child birth in order to enter into the proper relationship with God or the Kingdom of God. "God is a Spirit, and those worshiping him must worship with spirit and truth" (John 4:24). In order to worship God who is Spirit one must be "born of the Spirit." This birth is NOT figurative language any more than the fleshly birth was figurative language. To be born of the Spirit means you become a ***new baby***, a child of God, in your spiritual nature.

- 2.) John 1:12,13 "However, as many as did receive him (Christ), to them he gave authority to become ***God's children***, because they were exercising faith in his name; and were born, not from blood or from a fleshly will or from man's will, but from God."

This new birth makes one a "*child of God*" because the birth was directly "from God" and not from any kind of philosophical wishing of man's religious nature. "Born a child of God"--this sounds like a real person, does it not? This new person grows and develops just like a new baby should.

- 3.) Romans 6:4 "...just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in ***newness of life***...likewise also you: reckon yourselves to be dead indeed with reference to sin but *living* with reference to God by Christ Jesus."

The words "*newness of life*" are descriptive of the new birth that comes from God. Like a little child that grows up to discover a new world before him, so is the new born Christian. He grows up, being nourished on the Word of God, and discovers a whole new outlook on life.

- 4.) II Corin. 5:17 "Consequently if anyone is in union with Christ, he is ***a new creation***; the old things passed away, look! *new things have come into existence.*"

This inner spiritual birth, that makes one a "child of God," is herein described as a **"new creation."** Nothing could be clearer in designating the personality and personhood of this new inner spiritual being. Just as God formed man of the dust of the ground as to his physical nature, so it is that God formed a new creation by means of the Spirit of God. All of man's religious rituals and efforts amount to nothing.

5.) Galatians 6:15 "For neither is circumcision (the outward religion of the Jews) anything nor is uncircumcision (the religion of the pagan world), but a **new creation [is something]."**

The *new creation* is what avails in the economy of God today. Nothing else matters. The new creation is really "something" to be sure! If you don't have it, you are lost! This new creation is "something" because it is "Christ in us."

6.) Galatians 2:20 "I am impaled along with Christ. It is no longer I that live, but it is **Christ that is living in union with me.** Indeed, the **life** that I now live in the flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me."

In describing the new spiritual life that Paul has received, he says that it is "Christ living" in him. Though Paul's fleshly house, that is his body, is upon him, yet it is Christ that is in his new man. In a very practical way, the believer can walk in this new life, and the world will see Christ in him.

7.) Colossians 3:9,10 "Do not be lying to one another. Strip off the old personality (Greek- **man**, see the *KIT*) with its practices, and clothe yourself with the **new** [personality] (remember, Greek- **man**), which through accurate knowledge is being made new according to **the image of the One who created it...**"

The new creation in Christ, the inner spiritual man, is after the image of our Father Who has thus created us. We bear the image of our parents in the physical realm, and so it is we bear the image of our parents in the spiritual realm—God the Father, and Christ, and the Holy Spirit.

8.) Ephesians 4:20-23 "But you did not learn the Christ to be so, providing, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old *personality* (Greek- **man**, see the *KIT*) which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made **new in the force** (Greek- **spirit**, see the *KIT*) actuating your mind, and should put on the **new personality** (Greek-**man**, *KIT*) which was created according to God's will in true righteousness and loyalty."

It is interesting that the Watch Tower translators try to make the "new Man" just a "personality," instead of an actual created being--"a Man." It is true that a man has personality, but it is a lie that the new man is just a changed personality. Likewise, they try and make the "Spirit" by which we were "born" just a "force" and not a Divine being. It is true the Spirit of God has force, but it is a damnable lie that the Holy Spirit is merely a "force." Reading some of these passages from the New World translation with an open Interlinear (Greek-English) text before you is very revealing.

Just as a natural human child bears the image of its parents, so the Christian bears the image of his parents. The new nature or "man" that God has created in us, has the characteristics of God, Himself, such as "true righteousness" and "loyalty or holiness."

9.) Ephesians 2:10 "For we are a product of his work and were **created in union with Christ** Jesus *for good works*, which God prepared in advance for us to walk in them."

The new man was created by God. We were created in union with Christ. We were created to perform good works for the glory of God. In fact, we will see that the new nature in Christ can *only* perform good works, because, as stated above (4:24) it is perfectly righteous.

10.) I John 3:9 "Everyone who has been **born from God** does not carry on sin, because **His** (God's) [reproductive] **seed** remains in such one, because he has been born from God."

The one "born from God" is victorious over sin because God's "seed" remains in him. Thus, only the new creation in Christ can perform truly good works, because he possesses God's life.

11.) I Peter 1:23 "For you have been given a **new birth**, not by corruptible, but **by incorruptible** [reproductive] **seed**, through the word of the living and enduring God."

This is amazing truth, that every believer has received a new birth by "*incorruptible seed*." That means every believer possesses "immortality" as to his new nature, because that is what "*incorruptible*" (*shall never die-immortality*) means. This agrees with the many promises that Christ gave that those trusting in him "shall never perish--they have everlasting life." (These truths of "everlasting life" are given dozens of times.)

12.) John 10:27-30 "My sheep listen to my voice, and I know them, and they follow me. And I give them **everlasting life**, and they **will by no means ever be destroyed**, and no one **will snatch them out of my hand**. What my Father has given me is something greater than all other things, and **no one can snatch them out of the hand of the Father**. I and the Father are one."

"*Everlasting life*," and "*will by no means ever be destroyed*" is "*immortality*." Thus every believer possesses **immortality** as to his "New Nature."

13.) II Peter 1:4 "Through these things he has freely given us the precious and very grand promises, that through these you may become sharers in **divine nature**, having escaped from the corruption that is in the world through lust."

There is no other way to describe the new birth than by the fact that God has granted to us to be partakers, as His children, of the "*Divine nature*." Our spirits belong directly to our Father.

14.) Colossians 1:27 "To whom God has been pleased to make known what are the glorious riches of this sacred secret among the nations. It is **Christ in union with you the hope of [his] glory**."

The believer has every reason to rejoice, because the new life he has in Christ guarantees the blessed "*hope*" of being "*glorified with Christ*." The believer will one day be glorified as to his physical nature in the promised resurrection. Only those who are "born again" will see "the Kingdom of God."

15.) Ephesians 3:16 "To the end that he may grant you according to the riches of his glory to be made **mighty** in **the man you are inside** with **power** through his spirit."

The inner "*spiritual man*" in every Christian is growing and becomes "*mighty*" and "*powerful*" because it is Christ Who dwells in us and strengthens us. We grow up into mature manhood in Christ.

16.) II Corin. 4:16 "Therefore we do not give up, but even if *the man we are outside* is wasting away, certainly **the man we are inside** is being **renewed from day to day**."

Remember this passage? The outward physical man is dying! But, the inward spiritual man is getting stronger every day! Are you in this group???