**Natural Spiritual Bodies**

By Arlen Chitwood

I really don’t understand why you would have a question of the nature you have [1]. It seems that you see God beginning with man after a fashion which you can’t seem to understand Him continuing after (i.e., creating man a natural being but not continuing forever with man in that respect). But all of that is immaterial, for what the Word has to say is the only thing of the moment, and maybe I can give you some thoughts along these lines.

The natural body, which man began with and which man still has, is a body of flesh, blood, and bones. Comparing Gen. 2:7 and Lev. 17:11, there would be an evident relationship between “life” connected with *breath* and “life” connected with *blood*. From a natural standpoint, which is what we are talking about, the connection would be evident.

Imparting “life” occurs through *breath*, as seen in Gen. 2:7; or, on the other hand, terminating life occurs through an opposite act relative to breath (the removal of breath; i.e., expire, which comes mainly from Latin (though Greek would be the same), meaning “out breath,” as inspire means “in breath” [compound words, with the prepositions *ek* (“out”) or *en* (“in”) prefixed to the same noun (*spiritus*, Gk., *pneuma* or *pneo*), meaning “spirit,” “breath”]).

For example, on “expire,” when Christ relinquished His life on Calvary, lit., “he breathed out” (the Greek text in Mark 15:37, *ekpneo* [a compound word — *ek* means “out,” and *pneo* means “breath”]).

And the preceding is exactly what happens at the time of death to anyone today in a natural body, the type body which Christ had at the time He breathed out.

But does death occur the instant a man breathes out?

For Christ, it evidently did, for the blood could only have remained unaffected by the absence of breath, for it was the blood of God.

With the natural man though, death may not be that instantaneous. Without breath, the blood would immediately begin to be affected. The oxygen supply would be cut off, and there would no longer be life in connection with the blood within a very short time.

This is why skin-tone begins to change almost immediately when a person stops breathing. The oxygen supply is cut off from the blood; and without that seen in Gen. 2:7, that seen in Lev. 17:11 can’t continue.

And that would show the connection between these two verses.

Adam was created lifeless. Then, God’s breath evidently produced life through allowing oxygen to be carried to the blood. Thus, there is an inseparable connection with “life” in connection with *breath* and *blood* in the natural body.

When you get into the spiritual body, of course, the matter is different.

The word for “spirit” is *pneuma*, which can also mean “breath” (*pneuma* is derived from *pneo*, which, as previously shown, means “breath”). Thus, life in the spiritual body is connected entirely with breath, not with both breath and blood.

But going beyond that explanation, suppose we wait and see.

Now, the Jewish people will be raised in natural bodies of flesh, blood, and bones and possess bodies of this nature not only throughout the Millennium but throughout the following eternal ages as well.

That is plain from Luke 1:33.

Christ is going to “reign over the house of Jacob forever.” Jacob is the natural man (as opposed to Israel, the spiritual man), and the word “forever” is a translation of the Greek *eis tous aionas*, “with respect to the ages.” The word *aion* (age) is plural here, referring to ages without end in this text (evident from the remainder of the verse).

With that in mind, I’m going to present a side-note on something a little different since we are on the subject.

The Word was given entirely through Jewish writers, descendants of Abraham, Isaac, and Jacob.

Now, let me present you with a problem, though it is no problem if looking at the matter correctly.

All of the O.T. was written by those of the old creation in Jacob, but not so with the N.T. The N.T. was written by those of the new creation in Christ, individuals who had, in a respect, relinquished their national identities. They were seen as part of a separate creation from either the Jew or the Gentile (I Cor. 10:32).

So, if a writer of a book in the N.T. was no longer seen as a Jew in the preceding respect, how could he occupy a position among those in Roman 3 to whom were committed the oracles of God? He had to occupy this position, be a Jew, else God could not have revealed His Word through that person. If God did reveal His Word through someone not a Jew, He would be acting contrary to His revealed Word — an impossibility.

Then, to view the matter in a different manner, suppose the new creation in Christ had been a Gentile rather than a Jew. He would have been a new creation in Christ where there was neither Jew nor Gentile… Would he not have been as qualified to deal with the oracles of God — i.e., God revealing His Word through this individual — as the a new creation in Christ taken from the old creation in Jacob? After all, both would be seen as part of the one new man, in which no distinction existed between Jew and Gentile.

Want to work on it awhile? Or, do you already know the answer?

The answer is in Ps. 147:19-20, along with properly understanding what is involved in the new creation in Christ in 2 Cor. 5:17 and Eph 2:15. “He sheweth His Word unto Jacob…” Jacob is *the natural man*, which doesn’t and can’t change when a person becomes a new creation in Christ.

This positional standing in Christ has nothing to do with the natural man, whether Jew or Gentile. This is why Paul, following his conversion, could refer to himself as an “Israelite” (Rom. 11:1; 2 Cor. 11:22), a “Jew” (Acts 21:39; 22:3), or an “Hebrew” (2 Cor. 11:22; Phil. 3:5). Thus, though a new creation in Christ, Paul still held the required position to handle the oracles of God.

A Gentile, though a new creation in Christ, doesn’t hold the required position to handle the oracles of God. He has no connection with Jacob. And the Word in Ps. 147:20 specifically states that God has not dealt with any Gentile after this fashion.

Thus, there is no need for all the research that sometimes goes into trying to prove or disprove whether Luke was a Gentile or a Jew. Psalm 147:19-20, along with Rom. 3:1ff, does it for anyone who wants to read and believe it.

[1] (Note: The question was "How can the Old Testament saints have resurrected bodies animated by Adam's blood he had prior to his fall?" Although the question was a dumb one, Arlen clarified some issues by presenting an excellent commentary. I was confusing 'natural man' with 'natural body', a puddin' head mistake.)