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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved..” Acts 16:31a* And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” Romans 10:9,10* *“For, “Everyone who calls on the name of the Lord will be saved.” Romans 10:13* *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.” Romans 5:1*

The New Man

Intro: #01

Most Christians have asked themselves the questions: Who am I? Why am I here? Where did I come from? How did I become what I am? Where do I go after I die? And what is my purpose? These questions are not for personal rebuttal against evolutionism, although they can be used for that, but for our own personal edification.

A. Born Again

1. John 3:3, “*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, (from above) he cannot see the kingdom of God.*” - απεκριθη 'ο ιησους και ειπεν αυτω αμην αμην λεγω σοι εαν μη τις γεννηθη ανωθεν ου δυναται ιδειν την βασιλειαν του θεου.

The word for **again** here is *anowthen*. *Ano* meant above and *anowthen* signified the source or origin of something. We were born again spiritually, this is true, but the **origin** of our spiritual birth is from God above in heaven.

2. John 3:5, “*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*” - απεκριθη 'ο ιησους αμην αμην λεγω σοι εαν μη τις γεννηθη εξ' υδατος και πνευματος ου δυναται εισελθειν εις την βασιλειαν του θεου.

This passage brings out our physical birth and spiritual birth. Our physical birth is denoted by being born of the water of our mother's birth canal and our spiritual birth is denoted by “*and of the Spirit*”. It follows that one must be born physically before he can be born again spiritually.

John 3:7, “*Marvel not that I said unto thee, Ye must be born again (from above).*” - μη θαυμασης 'οτι ειπον σοι δει 'υμας γεννηθηναι ανωθεν.

Do not be **amazed**, *thaumazo*, that we must be born from above again we have *anowthen*. The reason why is that man cannot do what only God can do. Only God can create a new man inside of us that is righteous and free from sin. Sinful man can only create sinful things.

1 Peter 1:23, “*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*” - αναγεγεννημενοι ουκ εκ σπορας φθαρτης αλλα αφθαρτου δια λογου ζωντος θεου και μενοντος εις τον αιωνα.

Being **born again** here is *anagegennemenoi*, which is a perfect passive participle. It does mean that one has been born and has also been born again. There are two births in view here the one physical and the other is spiritual. And even though they are different kinds of creation they still are classified as two different births, hence the idea of being born again.

The perfect passive participle tells us that this action of spiritual birth is something that the individual believer in Christ receives, so it is God who is the one created this new birth in us. The perfect participle denotes the **permanency** of it all.

Incorruptible seed looks at the spiritual seed that brought about our spiritual birth. The **source** of which, as we have seen, is **from God above in heaven**. James 1:17, “*Every good gift and every perfect gift is from above, (an~~o~~then), and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*” - πασα δοσις αγαθη και παν δωρημα τελειον ανωθεν εστιν καταβαινον απο του πατρος των φωτων παρ 'ω ουκ ενι παραλλαγη 'η τροπης αποσκιασμα.

Our word for **seed** in 1 Peter 1:23 is *spora*; it was used for the sowing of seed. There is the word for **seed**, *sperma*, but *spora* looked at the aspect of sowing that seed, or planting the seed, rather than the seed itself. So by using the word *spora* here it looks at the idea of God planting something inside of us, which would be the new nature, or the new man.

We see something else about this **seed** that was planted in us and that is it is **incorruptible**! The seed that man plants in the ground, or in a woman is **corruptible**, that is, it is susceptible to disease, death and decay, but not so with the seed God has planted in us – it is **incorruptible**, that is, it is not susceptible to disease, decay, or even death! **#01 12-03-17 #02**

So we have two words used in this passage that tell us that we cannot lose our salvation! The first one is the perfect passive participle of being born again, which tells us that our being born again is a permanent, eternal condition whereby once we are born again we will remain born again for all eternity! The second one is our word here of **incorruptible** telling us that what God has planted in us is not susceptible to death, disease, or decay. Why? **Because it was created by God!**

B. Inner Man **#02 12-10-17 #03**

Even though the condition of the outer man, our flesh natures, are deteriorating, due to sin indwelling our bodies. The inner man that God created is being renewed daily through the filling of the Holy Spirit and faith in the Word.

Ephesians 3:16, “*That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the **inner man**;*” - 'ινα δωη 'υμιν κατα τον πλουτον της δοξης αυτου δυναμει κραταιωθηναι δια του πνευματος αυτου εις τον εσω ανθρωπον.

It is the indwelling Holy Spirit that strengthens us and this strengthening takes place in the inner man. As Paul wrote in Philippians 4:13, “*I can do all things through Christ which **strengtheneth** me.*” Also in 2 Timothy 4:17, “*Notwithstanding the Lord stood with me, and **strengthened** me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.*”

C. God's purpose

James 1:18, “*Of his own **will** begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*” - βουληθεις απεκυησεν 'ημας λογω αληθειας εις το ειναι 'ημας απαρχην τινα των αυτου κτισματων.

The word for **will** here is *boulomai* and it does refer to a function of the will. But there are two words

for **will** *boulomai* and *thelema*; **thelema** looks more at the impulsive and unconscious side of one's volition; volition by inclination toward something or natural instinct, while **boulomai** is rational and conscious. It is a decision based of will based upon deliberate resolve, a firm determination to do something, to decide firmly on a course of action.

This passage is very clear in that it teaches that our salvation came about as the direct result of God the Father making a predetermined decision to save us, that it was according to the purpose of God. **Boule**, the noun, looks at the inner deliberation of the individual, then making a conscious deliberate decision, followed by the resolve to see it done. It was often used of kings when they made their decisions; when they decided, then the matter was done.

It was used often of God and it referred to the divine counsel when God makes a decision and was also used of the matter of our salvation by his grace. Ephesians 1:11, “*In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*” **#03 12-17-17 #04**

D. Image of Christ, who is the image of God.

Romans 8:29, “*For whom he did foreknow, he also did predestinate to be conformed to the **image** of his Son, that he might be the firstborn among many brethren.*” - 'οτι 'ους προεγνω και προωρισεν συμμορφους της εικονος του 'ιου αυτου εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις.

This new man, that God has created in every born again born from above believer in Jesus Christ, has been created in the image of Christ, (Christ being the prototype and archetype after which we are the models of it), and God has also predetermined that every believer in Christ is to be conformed to that image of Christ, who is the image of God!

The word for **image** is *eikon* and in the Greek mind it did include the physical representation of the person's visible characteristics, like a bust of the individual's head, or a stamping of their likeness on a coin, or their likeness being displayed in works of tiles, but the important distinctive of *eikon* was that the essence of the individual was present and operating in the thing that bore his likeness! So, if it was a statue of Zeus in their temple his essence was present and operating in that statue. Or, if his likeness was a painting, or a tile relief, then his essence was present and fully operational in that painting.

So, when it comes down to Christians, we are the image of Jesus Christ, which means that as the image of Christ he is fully present and operational inside everyone of us! And that is due to: 1) our union with Christ, 2) our being baptized into Christ's body, 3) and due to the Spirit of Christ that indwells us. Our being **conformed** to Christ is where we are being inwardly changed where we become like Christ more and more each day, which is accomplished through our spiritual growth in the Word of God.

1 Corinthians 15:49, “*And as we have borne the **image** of the earthy, we shall also bear the **image** of the heavenly.*” - και καθως εφορεσαμεν την εικονα του χοικου φορεσομεν και την εικονα του επουρανιου. **#04 12-24-17 #05 #05 12-31-17 #06**

Adam is the image of the earthly; Christ is the image of the heavenly. Being in the image of Adam means that the essence of Adam is fully present and operational in us through our human frame; but as

Christians the essence of Christ is fully present and operational in us.

2 Corinthians 4:4, “*In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the **image** of God, should shine unto them.*” - εν 'οις 'ο θεος του αιωνος τουτου ετυφλωσεν τα νοηματα των απιστων εις το μη αυγασαι αυτοις τον φωτισμον του ευαγγελιου της δοξης του χριστου 'ος εστιν εικων του θεου.

The disciples wanted to see the Father, but Christ replied to them in John 14:8,9, “*Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*”

Colossians 1:15, “*Who is the **image** of the invisible God, the firstborn of every creature:*” - 'ος εστιν εικων του θεου του αορατου πρωτοτοκος πασης κτισεως.

If God is invisible to man, then how in the world are we ever going to perceive him? 1 Timothy 6:16, “*Who only hath immortality, dwelling in the light which no man can approach unto; **whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.***” The answer to that is that Jesus Christ is the image of the Father.

I've often wondered if his image also carried over to the likeness of his looks, or if there were similarities, for we read in Hebrews 1:3, “*Who being the brightness of his glory, and the express **image** (charaktēr) of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*”

Colossians 3:10, “*And have put on the new man, which is renewed in knowledge after the image of him that created him:*” - και ενδυσαμενοι τον νεον τον ανακαινουμενον εις επιγνωσιν κατ εικονα του κτισαντος αυτον.

Spiritual renewal is how we keep stress and sin out of the soul and it's how we get the garbage out of our soul! It is both the prevention and the cure. And spiritual renewal comes about as the result of *epignosis* doctrine in the soul, which is the Word that we have learned and believed under the filling of the Holy Spirit. “*which is **renewed** in knowledge after the image of him that created him:*” And Paul said that he was being renewed every day.

E. Created by God

1 Corinthians 11:9, “*Neither was the man created for the woman; but the woman for the man.*” - και γαρ ουκ εκτισθη ανηρ δια την γυναικα αλλα γυνη δια τον ανδρα. The first man, Adam, was created by God out of the chemical elements of the earth.

The new man is also created by God the Father/Creator, but not out of matter, but something else. Our origin is from God in heaven above, but what did he create us out of? Perhaps the analogy of a seed will help. A seed is really the container for the DNA of whatever we are talking about, whether trees, or plants, or animals, or people. The soil, sunlight, water and air are only the things that provide the environment for the seed to grow.

When a redwood tree drops its seed the DNA in it determines what that seed will grow into – another redwood tree! It's in the DNA. Now right next to that redwood seed could be another seed, a weed seed, and its DNA will determine what it grows up to be. And the seed and its DNA have been passed down to the very first redwood tree created by God in the garden. So all redwood trees, whether on the coast, or over in the valley came from the original redwood tree's seed.

So the Father/Creator created anew an entire race of new human beings here on the earth all coming from the “spiritual seed” found in Jesus Christ. But remember a seed is the thing that contains the DNA of whatever the item is, so the thing that has been planted in all believers is the spiritual “DNA” that comes from Jesus Christ. #06 1-07-17 #07

Ephesians 2:4, “*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*” - 'ο δε θεος πλουσιος 'ων εν ελεει δια την πολλην αγαπην αυτου 'ην ηγαπησεν 'ημας. The new man has been created by God out of Spirit and truth and it the Father's creation from its conception all the way through its growth to becoming a completed man being conformed to the image of Christ. It has been planted in the soil of human clay bodies, but its, sunlight, water and nutrition comes from fellowshiping with God each day, living in the filling of the Holy Spirit and the teaching of Bible Doctrine.

Ephesians 4:24, “*And that ye put on the new man, which after God is created in righteousness and true holiness.*” - και ενδυσασθαι τον καινον ανθρωπον τον κατα θεον κτισθεντα εν δικαιοσυνη και 'οσιοτητι της αληθειας. This creation is called the “New Man” and believers are called upon to live their lives operating in the sphere of the influence of the new man and not the old.

Colossians 1:16, “*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.*” - 'οτι εν αυτω εκτισθη τα παντα τα εν τοις ουρανοις και τα επι της γης τα ορατα και τα αορατα ειτε θρονοι ειτε κυριοτητες ειτε αρχαι ειτε εξουσιαι τα παντα δι αυτου και εις αυτον εκτισται. God is the Creator of all things and that includes the new man.

Revelations 4:11, “*Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*” - 'αξιος ει κυριε λαβειν την δοξαν και την τιμην και την δυναμιν 'οτι συ εκτισας τα παντα και δια το θελημα σου εισιν και εκτισθησαν. God creates because it pleases him.

Revelations 10:6, “*And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.*” - και ωμοσεν εν τω ζωντι εις τους αιωνας των αιωνων ος εκτισεν τον ουρανον και τα εν αυτω και την γην και τα εν αυτη και την θαλασσαν και τα εν αυτη 'οτι χρονος ουκ εσται ετι.

2 Peter 3:4, “*And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*” - και λεγοντες που εστιν 'η επαγγελια της παρουσιας αυτου αφ' 'ης γαρ 'οι πατερες εκοιμηθησαν παντα 'ουτως διαμενει απ' αρχης κτισεως. There has been one act of creation from which we see all that is here now. Spiritual regeneration is a new act of creation in time.

1 Peter 4:19, “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.” - 'ωστε και 'οι πασχοντες κατα το θελημα του θεου 'ως πιστω κτιστη παρατιθεσθωσαν τας ψυχας εαυτων εν αγαθοποια. Our Creator is faithful to us.

F. A New Creation

2 Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” - 'ωστε ει τις εν χριστω καινη κτισις τα αρχαια παρηλθεν ιδου γεγονεν καινα τα παντα.

The **new** man is described as being new in the sense of something that is totally different as we have here with *kaine* used for the word **new**. And it is also referred to as being **new** in the sense of being new in time because of the use of the word *neos*. Colossians 3:10, “And have put on the **new**, (*neos*) man, which is renewed in knowledge after the image of him that created him:”

G. The flesh's war against the new man. #07 4-08-18 #08

Galatians 5:17, “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” - 'η γαρ σαρξ επιθυμει κατα του πνευματος το δε πνευμα κατα της σαρκος ταυτα δε αντικειται αλληλοις 'ινα μη 'α αν θελητε ταυτα ποιητε. The flesh wars against the spirit and the spiritual life.

The word **spirit** here refers to the new man inside of us, but we see something else at work here and that is the flesh is against it. The word for **against** is *kata*, which is to be taken in the sense of hostility, so what it's telling us is that the flesh nature is in a continual state of hostility against the new nature, which, if we remember, has been created in the image of Christ!

So what we have here is a microcosm of hostility working inside of every believer in Christ along the lines of the macrocosm of the world system. 1 John 3:13, “Marvel not, my brethren, if the world hate you.” When it says that the world hates us, it's saying that the flesh nature hates us. John 15:18, “If the world hate you, ye know that it hated me before it hated you.” Luke 21:17, “And ye shall be hated of all men for my name's sake.”

There is a war going on inside of every believer in Christ; it's the flesh nature warring against the new nature. Everything that the spirit stands for; everything that hopes to be gained, or attained to in the new nature is being fought against by the flesh nature. Romans 7:18-25, “For I know that in me (*that is, in my flesh,*) dwelleth no good thing: for to will is present with me; but *how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*”

We need to remind ourselves that the emotional complex of the soul is a part of the flesh nature and it is warring against the spiritual life of all believers constantly! We cannot enjoy the peace of Christ if we are experiencing: fear, anger, guilt, grief, envy, human love and human happiness concepts. We must recover the filling of the Holy Spirit and live the faith rest life.

The good news is that we don't have to live being controlled by our flesh natures any more. God has made a provision through the indwelling Holy Spirit whereby we can rise above and operate outside of the control of Adam's flesh nature. And not only that, the inner strengthening that God provides for us is done in the spirit, or the new man.

More good news is that when we die physically, the old man, the flesh nature is the thing that dies and it goes back to the soil. What does survive physical death is the new nature that God has created in all believers. Its very nature is not only spiritual, but eternal, so it lives on past physical death and past the second death in the lake of fire.

Ephesians 6:12, "*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" - 'οτι ουκ εστιν 'ημιν 'η παλη προς 'αιμα και σαρκα αλλα προς τας αρχας προς τας εξουσιαις προς τους κοσμοκρατορας του σκοτους του αιωνος τουτου προς τα πνευματικα της πονηριας εν τοις επουρανιοις.

The new man not only wars against the flesh nature, and the world system, but also against all the demons of Satan's army!

The hostility of **Satan**, the fallen angels, the demons, the evil spirits, the rulers, authorities, and the *kosmokratoras* is directed against the new man God created in us. The **world** and everything in it with all its allurements, distractions is in direct hostility toward the new man created in us. And the **flesh** nature of these human bodies is hostile towards what God has created in us. That's why we have such a great struggle as we go on to maturity to become like Christ.

But what is the new man really? We really don't know that much about it; we know that it exists, that it was created in us at the moment of our salvation, and that it was created by God in the image of Christ. So we need to look more into it to find out what its nature and essence is, so we can find out more about ourselves! **#08 4-15-18 #09**

1 Peter 1:22, "*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*" - τας ψυχας 'υμων 'ηγνικότες εν τη 'υπακοη της αληθειας δια πνευματος εις φιλαδελφιαν ανυποκριτον εκ καθαρας καρδιας αλληλους αγαπησατε εκτενωσ.

The term new man is used twice in the Bible. Ephesians 4:24, "*And that ye put on the **new man**, which after God is created in righteousness and true holiness.*" Ephesians 2:15, "*Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one **new man**, so making peace,*" The other references in Colossians 3:10, "*And have put on the **new man**, which is renewed in knowledge after the image of him that created him:*" 2 Corinthians 5:17, "*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*" do not use the word **man**.

The soul is that inner person, which lives in the body, but it is in the dark. Its point of contact with the outside world is through the 5 physical senses. The **eyes** enable the soul to see the outer environment. The **ears** enable us to hear what is going on around us. The **nose** enables us to smell the outer environment. The ability to **taste** further enhances our ability to relate to the outer environment. And the sense of **touch** further enhances our capacity to relate to the external environment. All to the place where we comprehend our connectedness to the external.

These 5 senses enabled Adam and Eve to not only relate to their external environment, but also to each other. They could **see** each other, **hear** each other, **smell** each other, **taste** each other and **touch** each other. But they had another capacity created in them by God, other than the 5 physical senses, and that was in the area of the heart where they had the capacity for **love** and **happiness**!

Adam and Eve also had another capacity created in them by God and that was a spiritual capacity where they could relate to the Lord on a spiritual basis and have communion with him. They lost this capacity when they sinned against God. This is referred to as spiritual death; something died inside of them, their spirit, and there became a spiritual separation between them and God. The death of their human spirit meant they no longer had the capacity to interact with God on a soul to soul level.

They were also going to die physically, but this would go on over many years before the stroke of death actually took place. Physically speaking their 5 senses would go also, these would deteriorate over a period of time that we are all aware of, painfully so. Our seeing, our hearing, our smell, our taste and our touch are affected to one degree or another and in some way or another before death strikes us.

But there was something else that took place when they sinned against God and that was in the capacity area of their soul that dealt with love and happiness. They no longer had the love for each other that they had before they sinned. Sin started to twist that in their souls. And the same thing went for happiness. They no longer had the same capacity for happiness that they had before.

Another thing that happened when they sinned against God, and that too was in the area of their souls, the soul acquired 7 feelings that they didn't have before: fear, anger, guilt, grief, envy, human happiness and human love concepts. The soul's new concept of love and happiness was nothing like what they had before. It was distorted, twisted and completely different. It was a dark shadow of what God had created in them. Not to mention these 5 other new negative feelings.

There was nothing wrong with Adam and Eve's flesh bodies and the souls that were in them before they sinned, but after they sinned sin entered into their bodies and changed their bodies and their souls. This is where the 7 feelings of the Emotional complex of the Soul began and it is what we all have to wrestle with today because we still live in these flesh bodies inherited from Adam.

But at salvation God created something new inside of every believer in Christ; something new in time and something new as per quality. He did not regenerate these 7 feelings, but created a new soul in us! A soul that is righteous and pure; a soul that is free from the 7 feelings of the emotional complex of the soul; a soul that is patterned after the soul of Jesus Christ not Adam! This new soul has no fear, no anger, no guilt, no grief, no jealousy and no human concepts that we see so much of today, no fallen Adamic concepts of love and happiness, for God has provided us something far better. God has given us the capacity for joy and spiritual love.

Our new souls are patterned after the soul of Christ, so we will have to study him to make sense of ourselves. If we don't, then nothing else will make sense. If we do, then everything will make sense and we will be adjusted to life and eternity. Ephesians 4:13, "*Till we all come in the unity of the faith, and of the **knowledge** of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*" 2 Peter 3:18, "*But grow in grace, and in the **knowledge** of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*"

So to understand our new souls and live in them, we need to look to the man Christ Jesus after whom we were patterned. Christ had no fear, no worry or anxiety disorders. He had no bitterness of soul, no resentment, no sinful anger. He was not envious or jealous of anything or anyone. He had no guilt complex and no shame. He had no abnormal grief. Christ's capacity for love and joy were different than ours, separate from ours and infinitely above ours. His soul was and is perfect. #09 4-22-18 #10

We also need new definitions and new terms for love and feelings in the spiritual realm. We also need to distinguish a fleshly love from the new man's spiritual love. There is the capacity to love someone from the heart, from the regenerated heart of the new man. It is not the thinking of the mind, but a "felt" activity of the heart. It's mindful of the idea of *epipithesis* where there is a **longing** of the heart.

There is the **objective** love of *agape*, which we refer to as impersonal love, and there is the **subjective** love of *phileo*, which we call personal love. *Agape* love is all about the character of the one exercising the love; the character of the one who is being loved is not the issue. While *phileo* love has the character or doctrinal qualities of the one being loved becoming the issue. *Agape* love flows outward like the rays of the sun, but *phileo* love is a reciprocating love. In it A loves B, B receives A's love and loves A back in return, and A receives B's love. #10 4-29-18 #11

Impersonal love loves all people, both believers and unbelievers, with the same kind of love and it does not matter if they are the best kind of people on earth, or the worst. *Agape* is a spiritual, volitional and non-emotional love. While *phileo* love is also spiritual, it comes from the area of the heart, and it is non-volitional, in other words, you cannot command someone to love with *phileo*, while you can command someone to love with *agape*, as is so often the case in the NT.

With *agape* love we love all people, but with *phileo* love we are to love the brotherhood of Christians, even though they are not personal friends that we have a *phileo* love with. Categories of personal love relationships are right man right woman and some personal friends, but remember *phileo* love is a capacity of soul love, so you must have the capacity to love, but so must also the one you love!

God the Father *phileo* loves his Son. John 5:20, "*For the Father **loveth** the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*" The Father *phileo* loves us, even though we may not have the capacity to love him back. John 5:20, "*For the Father himself **loveth** you, because ye have loved me, and have believed that I came out from God.*" Peter *phileo* loved the Lord Jesus. John 21:15, "*So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I **love** thee. He saith unto him, Feed my lambs.*" The Lord Jesus had a *phileo* love relationship with Lazarus. John 11:36, "*Then said the Jews, Behold how he **loved** him!*" And there are those believers that Jesus loves with *phileo*. Revelations 3:19, "*As many as I **love**, I rebuke and chasten: be zealous therefore, and repent.*"

Spiritual growth is making us like Christ where our souls are being conformed to becoming like Christ's soul. Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the **image** of his Son, that he might be the firstborn among many brethren." The verb morphoo was used to denote the changing of the morphe, the inner essence, such as in Galatians 4:19, which describes the inner spiritual growth of believers in Christ, which is accomplished through faith, Bible Doctrine and the filling of the Holy Spirit. "My little children, of whom I travail in birth again until Christ be **formed** (morphoo) in you,".

Metamorphoo denotes the inner changing of the believer, (*morphe*), which is accomplished through the renewing of their minds by the Word of God and filling of the Holy Spirit. "And be not **conformed** (*suschematizo*) to this world: but be ye **transformed** (*metamorphoo*) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2 Summorphos deals with the changing of the inner essence to be like Christ.

We need to understand the difference between two terms used in the NT, **image**, *eikōn*, and **likeness**, *homoiōma*. Romans 8:3, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the **likeness**, *homoiōma*, of sinful flesh, and for sin, condemned sin in the flesh:" Colossians 1:15, "Who is the **image**, *eikōn*, of the invisible God, the firstborn of every creature:"

Image and likeness are really quite different. Likeness signifies that something is like something also. There is a resemblance to it; similar to it; it could be a dead ringer for it, **but it was not derived from it. Image**, though, (*eikon*), also resembles it, but not merely resembles it, **but is derived from it!** Two men may resemble one another, (**likeness**), but are not related to each other. But a son may be just like his father, (**image**), because he was derived from him. **Image always has the idea of a model or prototype from which it was taken.** Caesar's face on a coin was not just his likeness, it looked like him, but was his image, because it was patterned after him. As was Washington, Truman and Lincoln on our coins. So image, *eikon*, would be the proper translation here, for we are not only like Adam, but we after his image body and soul. **#11 5-06-18 #12**

Christ **resembles** one of Adam's children, but he did not come from him He came in the likeness of sinful flesh, but was not sinful flesh. But Christ is the very **image** of God not only because he come from God as the Father's uniquely born Son, but also because the Father was present and fully operational in him!

So God is changing our souls to make them like the soul of his Son, Jesus Christ. So what we need to do is look at the soul of Jesus Christ and what is going on inside of it and compare it to what dynamics are going on in the **fleshly souls** of Adam's race. In the fleshly soul we see such things as: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:21 But in the **soul of Christ** we see such things as: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." Galatians 5:22,23 Also: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Colossians 3:12-14 **#12 5-13-18 #13**

Christ manifested grace, mercy, patience, kindness, compassion, pity, gentleness, meekness, love, a love for the truth and a desire to do the Father's will and so many other soul virtues while he was here on earth and has them in heaven now. These soul dynamics are imparted to every believer in Christ through the indwelling of the Holy Spirit and can become a spiritual experiential reality if we're filled with the Holy Spirit.

So, as we grow in grace, and as we become more and more conformed to the image of Christ, these new soul dynamics will become more of a reality in our lives! The old man wants to do the things mentioned in the works of the flesh, but the new man wants to do the things of the Spirit. The fact that we do these things and want to do these things, though, show there is a new nature in us.

Because God is the Creator and owner of the earth he has a claim to the firstborn of all the people and all the animals, as well as a claim to the firstfruits of what the land produces. Exodus 13:2, "**Sanctify unto me all the firstborn**, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." Proverbs 3:9, "Honour the LORD with thy substance, and with the **firstfruits** of all thine increase." The **firstborn** child is the first born of a man and a woman; they may have other children, but he is the firstborn and he is to be sanctified unto the Lord and his service. The same thing goes for animals; they may produce others, but the firstborn is to be set aside for God's purpose for it.

The word for **sanctify** in the Hebrew is *qâdash* and it meant, like its NT counterpart of *hagiazō*, to set something or someone apart from the rest of whatever is in view unto the Lord for God to use it. All the firstborn children were to be set apart from the rest, unto God, for his purpose, which is still to be observed today. And there we have the from, the to, and the for regarding the firstborn.

The **Feast of Firstfruits** was observed on the Sunday following the Passover. Christ was crucified and died on the Day of Passover, which was really on a Wednesday, which we observe once a month in the Communion Supper with the bread and the juice commemorating Christ's death for our sins. The second feast we observe is the Feast of Unleavened Bread denoting our holy walk in the Lord.

The third feast of Passover week was the Feast of Firstfruits. This is where the Israelites were to take the firstfruits of everything they had harvested and bring them to the temple where the priest would take a sheaf and wave it over his head as their offering to God thanking him for the blessings he had bestowed upon them. So the **Feast of Passover** dealt with the death of the Messiah for our sins and the **Feast of Firstfruits** celebrated his resurrection from the dead!

The **Feast of Firstfruits** was to be observed on Sunday the day after the Sabbath. Leviticus 23:10,11, "*Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath, (Sunday), the priest shall wave it.*"

Christ was crucified on a Wednesday; he died somewhere before 6 PM; his body was placed in a tomb, while his soul went down into Hades; he was raised from the dead 3 days later sometime after 6PM on the Sabbath (Saturday), which now made it Sunday the first day of the new week. The reason why Christians observe Christ's resurrection on Sunday is because Sunday would be the regular day that they all met to worship the Lord. Besides Sunday actually began at 6 PM Saturday.

We want to notice in this study that the firstfruits of the harvest that were offered to the Lord, whether barley, or wheat, or whatever, all had the same DNA. When the priest offered up a sheaf of barley, it was not of a different type of barley that was still out in the field; the same for the wheat, and the same goes for the rest of the crops they took down to the temple. There was the farmer's field of barley and a sheaf of that same barley was taken and offered up to the Lord. **#13 5-20-18** #14

The same can be said for the **firstborn** of husband and wife. It was their DNA that was in their firstborn child. They may have had many other children and they too would have the parent's DNA in them. Now all the other children may look a little different, and they may have varying personalities and idiosyncrasies, but they, along with the firstborn, have the same DNA in them. The same can be said for the animals: goats, sheep, cattle, etc..

So we are looking at two things so far: 1) the religious observances that God had established in Israel with their attendant holy days and feasts; 2) the physical properties found in the firstborn and the firstfruits. In that, they all shared the same common DNA. It's important for us to understand this, so we can understand the spiritual reality of Christ, his Church and the new man!

The word for **first** is *protos* and it denoted: 1) beginning, 2) first in direction, 3) first in succession or order, 4) first in rank or worth. The word **firstborn** is *prōtotokos* and it denoted the first child to be born. The ancient orientals regarded the firstborn as: 1) having his father's strength, 2) holding a special position in law, 3) receiving special love from the father, 4) having a special relationship with the father. It also refers to the **process** of birth, whether physical or spiritual. Matthew 1:25, "*And knew her not till she had brought forth her **firstborn** son: and he called his name JESUS.*"

Christ is not only the firstborn Son of God, Hebrews 1:6, "*And again, when he bringeth in the **firstbegotten** into the world, he saith, And let all the angels of God worship him.*", but he is also the uniquely born Son of God, in that, there has never been anyone to be born like him. John 3:16, "*For God so loved the world, that he gave his **only begotten** (monogenēs) Son, that whosoever believeth in him should not perish, but have everlasting life.*"

The word **firstborn**, *prōtotokos*, is also connected to the resurrection of Christ, in that, he was the first born from the dead. This shows that Christ's resurrection from the dead is both the first in succession or order, and the first in rank or worth with the rest of the redeemed to follow.

Acts 26:23, "*That Christ should suffer, and that he should be the **first** that should rise from the dead, and should shew light unto the people, and to the Gentiles.*"

Romans 8:29, "*For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the **firstborn** among many brethren.*"

Colossians 1:15, "*Who is the image of the invisible God, the **firstborn** of every creature:*"

Colossians 1:18, "*And he is the head of the body, the church: who is the beginning, the **firstborn** from the dead; that in all things he might have the preeminence.*"

Hebrews 12:23, "*To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*"

Revelations 1:5, "*And from Jesus Christ, who is the faithful witness, and the **first begotten** of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*" **#14 5-27-18** #15

The plural of *prōtotokos* is *prōtokon*, the firstborn ones, refers to the Church of Christ, the body of those he has redeemed from the earth. Hebrews 12:23, "*To the general assembly and church of the **firstborn**, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*" - πανηγυρει και εκκλησια **πρωτοτοκων** εν ουρανοις απογεγραμμενων και κριτη θεω παντων και πνευμασιν δικαιων τετελειωμενων.

Christ is not ashamed to call these believers **brothers** because we are all of the same spiritual "DNA"! Just like the rest of the children of the parents had the same DNA in them as the firstborn child did. Hebrews 2:11, "*For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren**,*"

We also want to note that Christ and his Church are **all of one origin**! Hebrews 2:11, "*For both he that sanctifieth and they who are sanctified are **all of one**: for which cause he is not ashamed to call them brethren,*" - 'ο τε γαρ 'αγιαζων και 'οι 'αγιαζομενοι εξ' **'ενος παντες** δι' 'ην αιτιαν ουκ επαισχυνεται αδελφους αυτους καλειν.

"*For both he that sanctifieth (Jesus Christ) and they who are sanctified (believers in Jesus Christ) are **all of one (all of one origin)**: for which cause he (Jesus Christ) is not ashamed to call them brethren (the believer in Jesus Christ)*". There are several different renderings of *ex' henos pantes* found in every English translation of the NT: are all of one, all from one Father, all have one Father, all come from one source, have a common origin, all belong to the same family, all have one source, all have the same Father, all have one Father, all have the same origin.

The word *pantes* is the word for **all** and it refers to all believers in Jesus Christ. The preposition *ek* (*ex*) is the word to denote the idea of origin, that something has its origin in something else. The man came **out of** the house *ek*, which tells us that he was **in** the house first, then came **out of** it. The word *henos* denotes the person of God the Father. So we have the idea that all believers in Jesus Christ have their origin in God the Father, as Christ did, so we are brothers with him.

In the idea of the **firstborn** all the children had the same DNA because they came from the same father and mother. Now the Lord was called the firstborn of Mary and Joseph because, in the eyes of man, they were all children of Mary and Joseph. Mark 6:3, "*Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*" The difference was, though, that Jesus did not have the DNA of his stepfather Joseph, his "DNA" was from his heavenly Father.

Christ was the uniquely born Son of God, (*monogenēs*), in that, he was the only human to be ever born this way. Adam and Eve were created by God; they were not born. Christ was uniquely born, not created; his spiritual "DNA" was there at the moment of conception coming from God the Father. We were born in the flesh in the normal way, but were born again and from above as the result of the regenerative act of the Holy Spirit when we were created anew at salvation. In the act of regeneration we now share in the same DNA of Christ thus making him our brother. Christ was born with his "DNA" and we were born again with ours! **#15 6-03-18 #16**

A child's growth and development is largely determined by its DNA, so these things are DNA determined, although external factors do have impact on it, along with personal choices.

True Christians have a spiritual DNA, which guides and directs the believer toward a predetermined goal of being like Christ, but positive choices must still be made. The spiritual DNA in every believer in Christ, though, determines the inevitable outcome of being like Christ, which is to say, that at the end of it all we all will end up being exactly like Christ!

The plant and its fruit above ground has been determined by the seed planted in the ground. The seed determines what the plant is because the DNA in the seed determines what the plant will be. But the fruit, however, is determined by external factors as well: too much water, not enough water, blight, disease, insects, fire, breaking of the branches, weeds choking out the production, poor soil, etc.. These things may affect the growth and fruit production, but do not change the DNA of the plant!

In the seed of people, according to the flesh, certain external factors do have impact on people's development: a good or bad environment at home, or in the community, disease, sickness, accidents, injuries, etc., all have impacts on our lives, but our DNA remains the same. The thing, though, with people is that we all have freedom of choice so we cannot cling to being a victim of our circumstances. So it's not all about DNA and the things we go through, but what do we choose!

In the spiritual DNA of Christians, we all have received ours from our Father in heaven, and we all have the same spiritual DNA in us as our Savior had in him. And, as we have seen, people can have different sizes, shapes, personalities, etc., even though we all have the same DNA in us as our relatives. Now regardless of what we have had to go through in life, and regardless of the bad decisions we may have made in life, our spiritual DNA in us predetermines where we will end up - heaven, and what we will eventually be like - Christ!

The seed contains the DNA; the DNA is the determinative factor. External factors, such as, drought, blight, disease, fire, poor soil, etc., may affect the growth and fruit of the tree or plant, but they won't change its DNA. If a peach tree seed is planted in the ground, we may not recognize the shoot, but it will grow up into a peach tree. Not an orange tree, or lemon, or lime, or apricot tree, but into a peach tree. The DNA determines what it will end up being and so it is with Christians!

The spiritual seed that has been planted in Christians determines what we will be; it determines our end, our outcome. 1 Peter 1:23, "*Being born again, not of corruptible **seed**, but of incorruptible, by the word of God, which liveth and abideth for ever.*" It is Christ that is in us through the Holy Spirit who is the Spirit of Christ.

We not only are in Christ and in God, but we also have **Christ in us** who is our hope of glory. Colossians 1:27, "*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory.*"

Now we need to take a look at the mental attitude dynamics of the old man, which was created by our human father's seed and the new man, which was created by the holy seed that was planted in us at the moment of our faith in Christ.

The **old man** produces: anger, wrath, malice, blasphemy, filthy communication out of your mouth and lying. Colossians 3:8,9, "*But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; Lie not one to another, seeing that ye have put off the old man with his deeds.*"

It also produces the exasperation of our children, Colossians 3:21, "*Fathers, **provoke** not your children to anger, lest they be discouraged.*" In addition to that the old man produces: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Galatians 5:19-21 Sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. NIV

While the **new man** in us produces: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Galatians 5:22,23 It also produces: bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another. Colossians 3:12,13 The one is a list of what our human father's seed produces in us and the other is a list of what the seed planted in us by our heavenly Father produces.

This **new man** by God in believers is called a **new man** and a **new creation**. It is also created both new in time and new as to quality as being totally different than the old man. 2 Corinthians 5:17, "*Therefore if any man be in Christ, he is a **new** (kainos) **creature** (ktisis): old things are passed away; behold, all things are become **new** (kainos).*" Galatians 6:15, "*For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a **new** (kainos) **creature** (ktisis).*" Ephesians 4:24, "*And that ye put on the **new** (kainos) **man** (anthrōpos), which after God is created in righteousness and true holiness.*" Colossians 3:10, "*And have put on the **new** (neos) **man**, which is renewed in knowledge after the image of him that created him:*" **#16 6-10-18** #17

We will be given a **new name** by Jesus Christ to go with this new man when we are face to face with him. Revelations 2:17, "*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and **in** (epi - upon) the stone **a new name** written, which no man knoweth saving he that receiveth it.*"

Written is the perfect passive participle of *graphō* to denote the permanence and eternity of our new names! Our earthly fathers and mothers gave our old man, the flesh nature, the name they wanted us to have, but Jesus Christ is going to give all of us the name we are to go by for all eternity! So we have a new name for the new man inside us. We have been permanently entered into the Lamb's Book of Life, into the citizenship roll of heaven, and have been permanently given a new name!

God is the Creator of all things; he is the Creator God. He created the universe out of nothing; he created the earth with all its plant and animal life; he created man out of the chemical compounds of the earth and he created the woman out of the rib from Adam's side. And God also created something new and different in time and that is a new species of humanity patterned after Jesus Christ!

John 15:13, "*Greater love hath no man than this, that a man lay down his **life** (psuchē - soul) for his friends.*" Christ created us and when we sinned against him, thus incurring the penalty of death, then he laid down his soul to redeem our souls. He not only forgave us and paid the penalty to redeem our souls, he also created in us new souls just like his!

God is the **Creator** of all things. 1 Peter 4:19, "*Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator (ktistēs).*"

God **created a new man** in every believer in Christ. Ephesians 2:10, "For we are his **workmanship**, **created** in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to **make** in himself of twain **one new man**, so making peace;" Ephesians 4:24, "And that ye put on the **new man**, which after God is **created** in righteousness and true holiness." Colossians 3:10, "And have put on the **new man**, which is renewed in knowledge after the image of him that **created** (ktizō) him:"

We are his **creatures**. James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his **creatures**." Revelations 5:13, "And every **creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Everything that we see, that is, and that has been **was created by God**. 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new **creature** (ktisis) [literally a new creation]: old things are passed away; behold, all things are become new." Colossians 1:15, "Who is the image of the invisible God, the firstborn of every **creature** (ktisis):"

Something else that we have to understand, which will also be a great comfort to us, is that what God has begun in us he will bring to its completion. 1 Thessalonians 5:23,24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Jude 1:24, "Now unto **him** that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,"

As we have seen the **Feast of Firstfruits** was observed on the Sunday following the Passover. Christ was crucified and died on the Day of Passover, which was really on a Wednesday, which we observe once a month in the Communion Supper with the bread and the juice commemorating Christ's death for our sins. The second feast we observe is the Feast of Unleavened Bread denoting our holy walk in the Lord. The third feast of Passover week was the Feast of Firstfruits. This is where the Israelites were to take the firstfruits of everything they had harvested and bring them to the temple where the priest would take a sheaf and wave it over his head as their offering to God thanking him for the blessings he had bestowed upon them. So the **Feast of Passover** dealt with the death of the Messiah for our sins and the **Feast of Firstfruits** celebrated his resurrection from the dead!

The **Feast of Firstfruits** was to be observed on Sunday the day after the Sabbath. Leviticus 23:10,11, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the **firstfruits** of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the **sabbath**, (Sunday), the priest shall wave it."

Christ was crucified on a Wednesday; he died somewhere before 6 PM; his body was placed in a tomb, while his soul went down into Hades; he was raised from the dead 3 days later sometime after 6PM on the Sabbath (Saturday), which now made it Sunday the first day of the new week. The reason why Christians observe Christ's resurrection on Sunday is because Sunday would be the regular day that they all met to worship the Lord. Besides Sunday actually began at 6 PM Saturday. #17 6-24-18 #18

We want to notice in this study that the firstfruits of the harvest that were offered to the Lord, whether barley, or wheat, or whatever, all had the same DNA. When the priest offered up a sheaf of barley, it was not of a different type of barley that was still out in the field; the same for the wheat, and the same goes for the rest of the crops they took down to the temple. There was the farmer's field of barley and a sheaf of that same barley was taken and offered up to the Lord.

In the NT we have the term **firstfruit** mentioned in Romans 8:23, "*And not only they, but ourselves also, which have the **firstfruits** of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*". As the term **firstfruit** denoted the first of the great harvest that was to follow, so it is used here in that the giving of the Holy Spirit by God to his people denotes that great thing which is to follow, namely the redemption of our resurrection body!

The term **firstfruit** is used of Christ regarding his resurrection from the dead, as we have pointed out in the Feast of the Firstfruit, which was observed on the Sunday following the Passover, which we also refer to as Resurrection Sunday. 1 Corinthians 15:20, "*But now is Christ risen from the dead, and become the **firstfruits** of them that slept.*" As the firstfruit offering of wheat or barley denoted the great harvest of grain or barley to come, so by referring to Christ's resurrection up from the dead ones as the firstfruit it refers to the great harvest of the resurrection of the dead ones to follow.

But there is an order to the resurrection of those who have died. 1 Corinthians 15:23, "*But every man in his own order: Christ the **firstfruits**; afterward they that are Christ's at his coming.*" - 'εκαστος δε εν τω ιδιω ταγματι **απαρχη** χριστος επαιτα 'οι χριστου εν τη παρουσια αυτου. And in this order Christ is the firstfruit, not just the first one to be raised from the dead, but the firstfruit from the dead tying him into the Old Covenant feasts and holy days that Israel observed.

The particle *de* is used here to contrast this verse to the preceding one. In verse 22, "*For as in Adam **all** die, even so in Christ shall **all** be made alive.*" it says that all men are dying because of Adam. The word **all** here is *pantes* the plural of *pas* and it is used to denote a group of many people, which refers to the lumping of all mankind as a whole because they come from Adam. It also lumps together those believers in Christ in the second clause as a group. **In Adam all die; in Christ all will be made alive.**

But in verse 23, "*But every man*", or but each one, we have a switch over to the word *hekastos*, which puts emphasis on each of the many individuals out of the main second group. So what we have is that the first man, or the first one to be raised from the dead is Jesus Christ! God is going to raise his people, and we are including Christ in that, not all at the same time, but in a sequential order. In that order the first one to be raised from the dead is Jesus Christ.

"*Every man in his own order*" - 'εκαστος δε εν τω ιδιω ταγματι. The word for **order** is *tagma* and it meant to arrange in an order, to appoint, to determine the order of things. It was used of a military commander determining the order of where his troops were in battle. It also had the idea of descending ranks. In the Septuagint *tagma* was used of dividing the nation of Israel first by tribe, then by the individual camps in each tribe.

This shows that the order of the resurrection is divided into three groups. The first one is Jesus Christ, then the second group of believers will be those who belong to Christ, which will occur at his *parousia* here on earth. The third resurrection will be at the end of the millennium.

1 Corinthians 15:23, "But every man in his own order: Christ the **firstfruits**; afterward they that are Christ's at his coming." Christ was the firstfruit to be raised from the dead, thus guaranteeing the main harvest to follow. It was always first the firstfruits, then the harvest. We have Christ the firstfruit, **then** those who belong to him at his coming. The word used for **then** or **afterwards** is *epeita*, which is used to denote a succession in chronological sequence where one thing has occurred to be followed by the next thing.

"They that are Christ's" is *hoi christou* where we have the genitive of relationship, or perhaps the genitive of possession, which is why it has been translated as they that are Christ's, or those who belong to Christ. The resurrection of the believers in Christ is the main harvest of souls to be raised from the dead and given resurrection bodies; Christ was the firstfruit guaranteeing that.

We also want to notice as to **when** this will occur! It will happen at the return of Christ to earth using the term the *parousia* of Christ. The word signifies the presence of Christ here on the earth. It does not connote the idea of coming to the sky, then returning back to heaven as the Dispensationalists teach, but that his presence will actually be here on the earth. It is found in Matthew 24:3,27,37,39; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1,8; James 5:7,8; 2 Peter 1:16; 3:4,12; 1 John 2:28.

Christ is the image of God. Colossians 1:15, "Who is the **image** (*eikōn*) of the invisible God, the firstborn of every creature:" **Christians** are created in the image of Christ. 1 Corinthians 15:49, "And as we have borne the image (*eikōn*) of the earthy, we shall also bear the **image** (*eikōn*) of the heavenly." Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the **image** (*eikōn*) of his Son, that he might be the firstborn among many brethren." Colossians 3:15, "And have put on the new man, which is renewed in knowledge after the **image** (*eikōn*) of him that created him:"

#18 7-01-18

Pastor Mike