

## Pastor Ray's Bible School #3

### “First the Natural, Then the Spiritual”

If there is a *natural* body, there is also a *spiritual* body.  
So also it is written, “The first man became a living soul”; the last Adam became a life-giving Spirit.  
However, *the spiritual is not first, but the natural; then the spiritual.*  
The first man is from the earth, earthy; the second man is the Lord from heaven.  
1 Corinthians 15:44-47

#### I. The Prophetic View of Scripture

##### A. Old and New Testament: Natural and Spiritual

1. One of the greatest keys to “seeing” the Bible prophetically revolves around understanding the divine order God uses in giving revelation: first the natural, then the spiritual. (See 1 Corinthians 15:44-47)
  - a. The Old Testament focuses on that which is natural, physical, external; the New Testament focuses on the spiritual counterpart or fulfillment.
  - b. The Old Testament “natural” can teach us much about the New Testament “spiritual”!

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”  
Romans 15:4 KJV
2. This eternal pattern is most powerfully illustrated by the Apostle Paul regarding the two most prominent men in the Bible, Adam and Christ.
  - a. The natural body of Adam is formed first; the spiritual body of Christ is formed later.
  - b. The first man, Adam, is primarily soulical; the second man, Christ, is spiritual.
  - c. The soulical man “becomes” self-centered, while the spiritual man is “life-giving”!
3. Notice these details from the passage in 1 Corinthians 15:
  - a. Christ is the “second man”, but He is the “Last Adam”.

- b. The term “second man” illustrates how God has uniquely dealt with only *two men* in all of history.
- c. The term “last Adam” illustrates how each of these two men was a covenant “head” of the two “races” to come from them, and how they acted on behalf of all their “seed” or “generations”. These two “Adams” (Hebrew for “men”) are the first in their line, the originals!
- d. The first Adam was “natural”, made from the dust of the earth, but the last Adam was “spiritual”, the “Lord from heaven”.
- e. The first Adam was a “living soul” (Genesis 2:7), but the last Adam was a “life-giving Spirit”!
- f. The consequences of these two men’s actions were universal (See Romans 5:12-21). Through the sin of one man (Adam), sin and death entered the world and condemned many; through the righteousness of one man (Christ), many are made righteous.

#### 4. Additional Consequences:

- a. All men born from the seed of Adam are like Adam and born of corrupted “seed”. (1 Corinthians 15:44-47; John 8:44)
- b. All born (again) from the seed of Christ are like Christ and are “incorruptible”. (1 Peter 1:23)
- c. The ultimate destiny of the human race has already been covenantally determined in these two men...the only issue is whether one is “in Adam” or “in Christ”.

#### 5. The pattern of “first the natural, then the spiritual” is established between the Old Testament and the New Testament.

- a. Creation in the Old Testament prefigures the “new creation” in the New Testament.
- b. The natural birth prefigures the spiritual birth. (John 3)
- c. The Bible begins and ends with a “wedding”, because God had determined that “it is not good for man to be alone”. (Genesis 3; Revelation 21-22)
- d. The “dominion mandate” of Genesis 1:26-28 gives way to the “great commission” of Matthew 28:18-20. (The issue is still “subduing the earth” and “taking dominion”; in the Old Testament, the expression of that

purpose focuses on “dominion” over natural things, but in the New Testament, the focus is the spiritual dimension of “making disciples” or creating a culture of “disciplined ones” under Lordship).

6. Therefore, the Old Testament is the New Testament *concealed*; the New Testament is the Old Testament *revealed*. This concept validates Biblical continuity.

a. The same God with the same stated purpose

b. The same principles, laws and precepts, only expressed as *natural* and *spiritual*

1) The giving of the Law cf. with the Sermon on the Mount.  
(Exodus 19 w/ Matthew 5-7)

2) Adultery in the Old Testament (primarily thought of as physical and external), now receives a New Testament definition to include the spiritual aspect of internal lust. (Mt. 5:27-30)

3) Murder in the Old Testament is now defined as spiritually rooted in hatred in the New Testament. (Mt. 5:21-26)

4) External religious activities like giving (Mt. 6:1-4), praying (Mt. 6:5-15) and fasting (Mt. 6:16-18), if only performed for the approval of others (externally), receive no reward from God, Who is watching our motives (internally/spiritually).

7. Even the Old Testament prophets spoke of a “new covenant” in which the law formerly written on stone would be written on the “fleshy tablets of the heart”! (Jeremiah 31:33; Ezekiel 11:19-20)

8. The prophetic view of scripture lets us “see” what God was doing and saying in the Old Testament as externalized, physical lessons that illustrate New Testament (spiritual) truths and principles which speak to us today.

9. Paul referred to Old Testament events and characters as “types” and “shadows” (Gk. “tupos”), and commended them as instructive for all New Testament believers.

Moreover, brethren, I would not that ye should be ignorant...these things were our *examples*...

all these things happened unto them for *ensamples*:

and they are written for our admonition, upon whom the ends of the world are come.

Paul, (referring to the events of Exodus)

1 Corinthians 10:1, 6, 11 KJV

## **II. Opening Our Eyes to Old Testament Truths**

### **A. The Value of Types and Shadows**

1. The “first the natural, then the spiritual” principle is an expression of how God uses physical people, historical events and physical objects to represent spiritual principles, truths and realities to those with a “prophetic view” of scripture.

“type”=An actual historical event, person or object that in some ways symbolized or anticipates a later occurrence or fulfillment; an Old Testament “foreshadowing” of a New Testament person, event or spiritual truth.

(Baker’s Concise Dictionary of Theology)

2. The symmetry of scriptural revelation is a two-fold witness to every important Biblical doctrine and truth.

3. Certain guidelines and hermeneutical principles must be followed to avoid abuse of the texts. (See appended material)

### **B. Typology in Genesis**

1. The Creation prefigures the re-creation.

a. The human heart, in its natural condition, is “without form and void” and “darkness” prevails over it.

b. The first word God speaks to us brings “light”. Then God systematically brings “order” to our “chaos”, creating us in His own image and likeness and conforming us to Christ.

2. The creation of Adam, then Eve, prefigures the divine order of man’s “headship” in the same way Christ has “headship” over His “bride”, the church. (Ephesians 5:23-24)

a. The woman is formed out of the man while he “sleeps”; in the same way, the church is taken out of Christ’s death, “burial” and resurrection.

b. The church is “espoused” to Christ, just as Eve was to Adam. (II Cor. 11: 2,3)

c. Adam functions in his “authority” by defining those placed under his charge.

1) God brings him the animals so he might name them.

2) God brings him the woman and he names her.

3) This principle of headship and expressing authority by definition continues today in marriage and parenting.

d. So we see that *definition is a function of authority!*

3. Cain and Abel become types of the two “religions”.

a. In Cain we see those who would present God with the works of their own hands, the “fruit” of their own labors.

b. In Abel we see those who have the revelation that sinful men can only appear before God on the basis of blood sacrifice, the only atonement for sin!

c. We see that the first murder was over a matter of religion.

d. We see the eternal enmity between religion and true spirituality.

e. We see the first rays of light on the vast revelation of salvation by faith, not by works.

4. Two “cities”: Babylon (Genesis 11) and the unnamed city that Abraham comes out of Babylon to seek. (Genesis 12 w/ Hebrews 11:8) We see the eternal principle of how God “confuses” the nations by means of language, so that a “one-world” confederation opposed to His purposes can never come to pass! (Genesis 11)

5. The “two men” seen in Cain and Abel are again expressed in type, by Nimrod and Abram.

6. The Ark of Noah becomes a type of Christ.

a. In Him, we are saved from God’s judgment, which reminds us of the ark of bulrushes that saved Moses; all are safe “in Him”.

b. There is only one door, as later in the tabernacle, speaking of the “one way” to salvation. (John 10:9, “I am *the* door...” and John 14:6, “No one comes to the Father *but by Me...*”)

c. It is made of wood from trees “cut off”. (Isaiah 53:2- Isaiah describes Messiah “root out of dry ground”; Daniel 9:26- the One “cut off” for us; also cf. with Exodus 15:25- the “tree” shown Moses as an agent of healing, but only when cut down.)

- d. There are three stories in the Ark (Genesis 6:16) speaking of our three-fold salvation (spirit, soul and body) in Christ. (1 Thessalonians 5:23) As we shall see later, our salvation is both final and progressive; we *have been* saved, we *are being* saved, and we *shall yet be* saved. (See 2 Corinthians 1:10)
- e. It is opened by invitation of God. The word “come”, used over 500 times in scripture, is first used here, not as a command to “go”, but a gracious invitation to “come”. (Genesis 7:1)
- f. It is a place of absolute security, where the Lord has “shut us in” (Genesis 7:16), as our life is hid with God “in Christ”. (Colossians 3:3)
- g. After the flood waters are abated, the Ark lands on dry ground on the seventeenth day of the month, the very day Christ was resurrected from the dead! (Passover is the fourteenth day of the first month, the day Christ was crucified; three days later, the seventeenth day of the 1<sup>st</sup> month, He was raised!)

### C. Lessons from the Book of Hebrews

1. The Book of Hebrews, commonly called the “book of better things”, uses the “first the natural, then the spiritual” principle to illustrate the superiority of the ministry of Christ and the New Testament spiritual realities over the ministry of Moses and external practices of the Old Testament.

#### Lessons from Hebrews

(Comparing Old Testament/New Testament as Natural/Spiritual)

Old Testament “Natural”	New Testament “Spiritual”
Many priests	One Perfect Priest (7:22-28)
Temporary priesthood	Eternal priesthood (7:23ff)
Minister by physical requirement	Ministers through an indestructible life (7:22)
Offer many sacrifices	Offers Himself one sacrifice for all (7:26-27)
Appoints priests who are weak	Appointed a Son, perfect forever (7:28)
Tabernacle on earth	“Shadow” of true tabernacle in heaven (8:2)
A covenant not “faultless”	Requiring a new replacement (8:7-10)
Laws written on stone	Law written on the heart (8:10)
Earthly service described (9:1-10)	Heavenly tabernacle service (9:11-12)
Blood of bulls and goats	Blood of God’s Lamb, Christ (9:12)
Blood only sanctifies the flesh	Blood sanctifies flesh and spirit (9:13-14)

(See Hebrews 9:24-26 for comparison of Old Testament and New Testament “cleansings”)

2. The tabernacle of Moses, according to Hebrews, was a replica or “shadow” of the heavenly tabernacle of God, His dwelling place, thus making Exodus 25-40 relevant to the believer!

a. One “meeting place” between God and man

b. Only one entrance (John 10:9; 14:6)

c. The first dimension, the Outer Court, features two furnishings.

1) The Brazen Altar, where blood was shed (Hebrews 9:22), speaks of redemption by sacrifice.

2) The Laver, where “washings” were performed, speaks of water baptism.

d. The second dimension, the “Holy Place”, features three furnishings.

1) The Table of Shewbread speaks of Christ, the Bread of Life, the Word of God (John 6)

2) The Candlestick, seven lights representing the “seven spirits of God” (Revelation 4:5; 5:6), agrees with Isaiah 11:1-2, speaking of the seven “dimensions” of the Holy Spirit’s perfections.

3) The Altar of Incense speaks of our elevated level of praise and worship in the light (candlestick) of the Word (table of shewbread).

f. The third dimension, the Holy of Holies, the very presence of God, as represented by the Ark of the Covenant, contains three things.

1) Aaron’s rod, which speaks of God’s delegated authority

2) The golden pot of manna, the Bread of Life as incarnated in Christ

3) The two tablets of stone bearing the 10 Commandments, the fundamental expression of God’s holiness

g. The Holy Place and the Holy of Holies were separated by a curtain, four inches thick, through which the High Priest had access once a year, and beyond which no one but the High Priest could go; this was the “veil” split from top to bottom when Christ said, “It is finished”! (Matthew 27:51; Mark 15:38; Luke 23:45)

h. Christ, our High Priest, was foreshadowed in Aaron and subsequent high priests of Israel. “Bells” and “pomegranates”, representing the gifts and fruit of the spirit, were arranged in perfect balance and symmetry around the “hem of his garment” (This revelation brought healing to those who “touched” Jesus robe in Matthew 9:20 and 14:36).

### **III. Further Studies in Natural/Spiritual Relationship**

#### **A. From Genesis**

1. The unconditional nature of the fulfillment of the Abrahamic covenant (Genesis 15)
2. The sacrifice of Isaac (Genesis 22)
3. The choosing of a bride for Isaac (Genesis 24)
4. Jacob’s marriages to Leah and Rachel (Genesis 29)
5. Find at least 10 ways Joseph is a type of Christ. (Genesis 37-50)

#### **B. From Exodus: Typology of the Exodus**

1. Moses as Christ
2. Pharaoh as Satan
3. Israel as the Church
4. The taskmasters as demons
5. Pharaoh’s magicians as false prophets
6. Aaron as High Priest
7. The Red Sea as water baptism
8. The “cloud” as Holy Spirit baptism
9. The “spiritual drink” and “meat” as communion’s cup and bread
10. The Egypt-Wilderness-Land pattern of redemption
11. The tablets of stone as the Law written on our hearts



### **C. Conclusion**

1. Once the student grasps the prophetic view of “first the natural, then the spiritual”, the riches of Old Testament truths illuminate New Testament revelation, providing details, insights and instruction relevant to daily life.
2. This eternal pattern speaks to us of incarnate truth, as the believer becomes a living expression of the Word (and will) of God!