

Man and Eternal Life

Our view of man (mankind, human beings) has great implications on our view of man's salvation, the message of salvation, and ultimately our own salvation. If man is an eternal non-physical being living inside a physical body, then man's salvation and eternal life is only about the non-physical being while the body is not much more than an accessory.

Our view of man—whether he is a physical or non-physical being—must agree with our view of God for the primary reason that the Son of God Himself became a man. The Trinitarian view requires man to be non-physical, because if man is strictly a physical being, then in becoming a physical being through incarnation, the non-physical Second Person would have ceased to be God. Thus, a false view of man is essential to accommodate the false Trinitarian view of God. But in the view that only the Father is God as His Son declared “thee the only true God” (Jhn 17:3), this is not an issue because it was God's Son, not God Himself, that transitioned from a non-physical divine being to a physical human being.

Our view of God dictates our view of man, which in turn, affects our view of the life and death of man. Death is simply the cessation or end of life. But in Trinitarianism, death itself and annihilation must be denied for man to be reinvented as a non-physical, inherently eternal being that never truly dies. Therefore, Trinitarianism requires redefining both life and death.

Life was redefined from that of quantity to quality. It's taught that everyone lives eternally—has the same *quantity* of life—but only the saved have a special *quality* of life called “eternal life.” And death was redefined as separation of the non-physical being from the physical body to continue living disembodied somewhere else. Thus, the fictitious ideas of spiritual life and spiritual death were conceived and the entire concept of salvation was altered. Salvation is now deemed as the non-physical being changing from spiritually dead to spiritually alive with the non-physical body as only an outer adornment like clothing that can be discarded.

For man to be an eternal non-physical being that continues living in another place after death, heaven was seized upon, purgatory was fabricated, and the lake of fire was passed off as the non-physical places. But the problem with invading heaven

where God the Father, the Lord Jesus Christ, and angels reside, is that nowhere does Scripture state that man goes to heaven after death. The problem with purgatory, of course, is that there's no such place taught in Scripture. And the problem with adapting the lake of fire is that it's a physical place for physical bodies that doesn't even presently exist. The Greek *geenna*, the word typically translated as “hell,” appears in seven passages (Mat 5:22-30, 10:28, 18:9, 23:15-33; Mar 9:43-48; Luk 12:5; Jam 3:6), five of these put either the whole body or members of the body there. Therefore, *geenna* is the lake of fire where physical bodies begin decomposition and finally cremation, “And they shall go forth, and look upon **the carcasses** of the men that have transgressed against me: for **their worm shall not die, neither shall their fire be quenched**” (Isa 66:24), “than having two hands to go into **hell [geenna]**, into the fire that never shall be quenched: **Where their worm dieth not, and the fire is not quenched**” (Mar 9:43-44).

Scripture teaches that man is strictly a physical being—he is dust: “And the LORD God formed man **of the dust of the ground**” (Gen 2:7); “**for dust you are**, and to dust you shall return” (Gen 3:19); “And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, **which am but dust and ashes**” (Gen 18:27); “For He knows our frame; He remembers that **we are dust**” (Psa 103:14); “All go unto one place; **all are of the dust**, and all turn to dust again” (Ecc 3:20); “Then shall **the dust return to the earth** as it was” (Ecc 12:7).

Since man is a physical being, eternal life is perpetuity of life without ever dying again: “Knowing that Christ being raised from the dead **dieth no more**” (Rom 6:9); “Who is made, not after the law of a carnal commandment, but after the power of **an endless life**” (Heb 7:16); “he **ever liveth** to make intercession for them” (Heb 7:25); “I *am* he that liveth, and was dead; and, behold, **I am alive for evermore**” (Rev 1:18); “He that overcometh shall not be hurt of **the second death**” (Rev 2:11); “Blessed and holy *is* he that hath part in **the first resurrection: on such the second death** hath no power” (Rev 20:6).

Man lost eternal life when he was banned from the tree of life, “lest he put forth his hand, and take also of **the tree of life, and eat, and live for ever**” (Gen 3:22). But he will regain access after resurrection to live forever, “To him that overcometh will I give to **eat of the tree of life**” (Rev 2:7), “on either side of the river, *was there the tree of life*” (Rev 22:2), “that they may have right to **the tree of life**” (Rev 22:14).