is arranged to suit this predominance of  
the animal soul.

**a spiritual body**]  
Theophylact, having explained *a natural  
body* as above, proceeds, “A spiritual body  
is one rich with the working of the Holy  
Spirit, and administered in all things by  
Him. For though now the Spirit worketh  
in us, yet not as it shall then, nor continuously.   
For when we commit sin, He  
departeth from us. And even when the  
Spirit is present, the *soul* administereth  
the body: but then the Spirit shall for  
ever abide in the body of the just.” But:  
this is not quite enough:—for thus the  
body might remain as it is, sin only being  
removed: whereas it shall be no longer a  
body in which the *soul* predominates to  
the subordination of the higher part, the  
*spirit*, but one in which the *spirit*, and that  
informed fully by the Spirit of God, shall  
predominate,—its organism being conformed   
not to an animal, but to a spiritual  
life: see on ch. vi. 13.—Some have understood   
**spiritual** to mean, *æthereal, aery,* but  
the other is certainly right.

**44** b–**49.**] REASSERTION AND CONFIRMATION   
OF THE EXISTENCE OF THE SPIRITUAL BODY.

**44** b.] **If there  
exists an animal body, there exists also  
a spiritual**; i.e. it is no more wonderful a  
thing, that there should be a body fitted  
to the capacities and wants of man’s highest  
part, his spirit, than (which we see to be  
the case) that there should be one fitted  
to the capacities and wants of his subordinate   
animal soul. The emphasis is both  
times on **is**, or **exists.**

**45.**] Confirmation of this from Scripture.

**So**, viz. in accordance with what has been  
just said.—The citation extends only to  
the words “*man became a living soul;*”  
“*first*” and “*Adam*” are supplied, as are  
also the concluding words, in which lies  
the real confirmation. The words quoted  
serve therefore rather for the illustration of  
man being a **soul**, than for a proof of the  
existence of the spiritual body.

**was made**] by his creation,—by means of God  
breathing into him the breath of life.

**a living soul**] “psyché:” becoming   
thereby a natural or animal (*psychical*) body.

**the last Adam**] This  
expression was well known among the  
Jews as indicating the Messiah. A Rabbinical   
work says, “*The last Adam is  
the Messiah:*” and other instances are  
given.

**last**, as being the *last* HEAD  
of humanity,—to be manifested in the  
*last times*; or merely in contrast to the  
*first*.

**became a life-giving spirit**]  
*When?* This has been variously answered.  
The principal periods selected are His   
*Incarnation,* His *Resurrection,* and His *Ascension.*   
But it seems to me that the  
question is not one to be pressed: in the  
union of the two natures, the second Adam  
*was constituted a life-bestowing Spirit,*  
and is such now in heaven, yet having the  
resurrection-body. The whole complex of  
His suffering and triumphant state seems  
to be embraced in these words. That his  
resurrection-state *alone* is not intended,  
is evident from the words “*from heaven,*”  
ver. 47. He was a “*life-giving spirit,*”  
even while in the “*natural* (animal) *body;*’  
and is still such in the “*spiritual body.*”  
The *life* implied in the word **life-giving**,  
is the *resurrection-life*: see John v. 21,  
28; Rom. viii, 11.

**46.**] But in the  
natural order, that which is *animal* precedes   
that which is *spiritual.*

**47.**] So exactly in Gen. ii. 7. God made man  
of the *dust of the ground*. Meyer has  
some excellent remarks here, with which  
I entirely agree:—“Since the body of  
Adam is thus characterized as a psychical  
(animal) body, as ver. 45, and animal  
organism involves *mortality* (ver. 44), it  
is clear that Paul treats of Adam *not as  
created exempt from death*: in strict accordance   
with Gen. ii. 7; iii. 19. Nor does  
this militate against his teaching that *death  
came into the world through sin*, Rom. v.  
12. For had our first parents not sinned,  
they would have remained in Paradise, and  
would, by the use of the *Tree of Life*,