

# Did God Create Adam From the Dust?

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In Genesis 2:7, it appears that God created Adam out of dust from the ground. If this is correct, God also created spirit-beings from the same material.

And out of the ground the Lord God made every tree grow (spirit-being; see the study: What Tree Did Eve Eat From?) that is pleasant to the sight and good for food (imbibe from, in the sense of fellowship and instruction) (Gen. 2:7; cf. 2:16; NKJV throughout unless noted; Ed. notes added in parenthesis).

One of the reasons that God uses the term "dust of the ground" is to convey the fact that every created being, whether composed of spirit or flesh and blood, is finite and can cease to exist at some point in time. A spirit-being can die after being transformed into flesh and blood. The following scriptures confirm that the spirit-being known as Satan, the Adversary, and the devil, will eventually be transformed into flesh and blood and then die.

Your (Satan's) heart was lifted up (in pride) because of your beauty; you corrupted your wisdom for the sake of your splendor; I (Almighty God) cast you to the ground (Gen. 3:14; Lk. 10:18), I laid you before kings, that they might gaze at you. <sup>18</sup>You defiled your sanctuaries by the multitude of your iniquities (sins; cf. 1Jn. 3:4), by the iniquity of your trading; therefore I brought fire from your midst; it devoured you, and I turned you to ashes upon the earth in the sight of all who saw you (Eze. 28:17-18; Ed. notes added in parentheses).

You (God's faithful servants) shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this, says the Lord of hosts (Mal. 4:3; Ed. notes added in parenthesis).

And the God of peace will crush Satan under your feet shortly (Rom. 16:20a). As Satan was originally created a perfect spirit-being (Isa.14:14-15), he would have been composed of exactly the same material as Adam (see the study: What Rib Did Eve Come From?). This material is able to be transformed from existing in a spirit state to a physical one and from a physical state into a spiritual one. Just before Abraham's wife was to become pregnant in her old age, three angels appeared for the purpose of bringing this news as well as examining the cities of Sodom and Gomorrah (Gen. 18:20-21). These angels appeared to be the same as any other human being, and even ate a meal.

Then the Lord (Angel of Almighty God; cf. Jn. 1:18; 1Jn. 4:13) appeared to him (Abraham) by the terebinth trees, as he was sitting in the tent door in the heat of the day. <sup>2</sup>So he (Abraham) lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground (out of deep respect), <sup>3</sup>and said, My Lord if I have found favor in your sight, do not pass on by your servant. <sup>4</sup>Please let a little water be brought, and wash your feet, and rest yourselves under the tree. <sup>5</sup>And I will bring a morsel of bread that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant. And they (the three angels who appeared as men) said, „Do as you have said“ (Gen. 18:1-5; Ed. notes added in parentheses).

So he (Abraham) took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as

they ate (Gen. 18:8; Ed. notes added in parenthesis).

These three angels not only appeared as men but also ate a meal. This is proof that spirit-beings are able to be transformed into a physical form - if Almighty God deems it necessary.

Regarding the resurrection of the dead mentioned in Thessalonians 4:17, there is an example of physical beings being transformed in the twinkling of an eye (1Cor. 15:52) to spirit-beings at the time of Christ's return to rule this planet.

Then we (God's faithful servants) who are alive and remain shall be caught up together with them (God's servants who died before Christ's return) in the clouds (Ac. 1:9-11) to meet the Lord in the air. And thus we shall always be with the Lord (1Thes. 4:17).

As Jesus Christ's physical body was not to undergo corruption after his death and burial, it would have been transformed into a spirit body, which is what his disciples saw, following his three days and three nights in the grave.

For David, after he had served in his generation by the will of God, fell asleep (died), was buried with his fathers, and underwent decay;<sup>37</sup> but he (Jesus Christ) whom God (our Father) raised up (from the dead) underwent no decay (Ac. 13:36-37; Ed. notes added in parentheses).

Then, the same day (that Mary Magdalene had seen Christ after his resurrection) at evening, being the first day of the week (Sunday, which commenced at dark after the weekly Sabbath; see the study: How to Determine the Beginning and End of the Day), when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, „Peace be with you.“<sup>20</sup> Now

when he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord (Jn. 20:19-20; Ed. notes added in parentheses).

Not only did Christ show the disciples the holes in his body, he had Thomas put his hands into these holes (Jn. 20:27). After being dead for three days and three nights, Christ was transformed from a physical being to a spirit-being (Jn. 20:17) and then reappeared in a physical form (to his disciples after his resurrection). So, the material that God describes as the dust of the ground is not limited to physical dust or dirt. It is the building block from which God formed all His created beings whether they are spirit or physical. Almighty God also likens this material to clay that a human potter would use in fashioning different vessels. This is metaphoric language, just as we see with the use of the word "dust," and not meant to be taken literally.

Does not the potter (Almighty God) have power over the clay (living beings), from the same lump to make one vessel for honor and another for dishonor (Rom. 9:21; Ed. notes added in parentheses).

It may seem strange that God uses language in a manner that makes understanding His truth more difficult, but Christ explained to his disciples that his Father calls people progressively, and is not calling everyone at this time. Therefore, Almighty God speaks through parables and metaphors in order to reveal His truth to those who seek to obey Him.

And the disciples (of Christ) drew near and said to him, "For what reason do you speak to them (public at large) in parables?"<sup>11</sup> And he answered and said to them, "To you (Christ's disciples) it has been given to know the mysteries of the kingdom of the heavens, but to them it has not

(yet) been given (Mt. 13:10-11; RNT, cf. Mk. 4:10-12; Ed. notes added in parentheses).

For many are called, but few (at this time) are chosen (Mt. 22:14; Ed. notes added in parenthesis).

The apostle Paul understood that Almighty God uses symbolic language to reveal His truth to those who seek to obey Him.

I (Paul) now rejoice in my sufferings for you (the church at Colossae), and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his body, which is the church (cf. Eph. 5:32),<sup>25</sup>of which I became a minister (servant) according to the stewardship from God which was given to me for you, to fulfill the word of God,<sup>26</sup>the secret or hidden truth which has been hidden from ages and from generations, but now has been revealed to His (Almighty God's) saints (those who have repented of sin and been baptized; Col. 1:24-26; cf. Ac. 2:38; Ed. notes added in parentheses).

So, it is through symbolic language that Almighty God describes how He created both the spirit and physical realms. As Adam was not originally created in a sinful flesh and blood form (Rom. 8:3, 8), God used a material that He describes figuratively as dust or dirt, and it represents a substance that is not correctly understood by mankind due to the taking of metaphorical phrases/verses literally and making assumptions regarding the meaning of certain words. Again, as this substance originates in the spirit realm it is first and foremost spiritual in nature, although it can be transformed into a physical form so that sin can be dealt with (Heb. 9:22; see the appendix below for further explanation of sin as it relates to the physical state).

Once Adam was created (Gen. 2:7), he became a "living soul" (living being). It has been

assumed incorrectly that this phrase means that Adam became a flesh and blood human being. However, the same Hebrew words translated "living" (SHD # 2416) and "being" (SHD # 5315) also apply to Almighty God.

For who is there of all flesh who has heard the voice of the living (SHD # 2416) God speaking from the midst of the fire, as we have, and lived (Deut. 5:26; cf. 1Sam. 17:36; 2Kgs. 19:4; Ps. 42: 2; 84: 2; Isa. 37:4; Jer. 10:10; 23:36; Hos. 1:10; Ed. notes added in parenthesis; emphasis added).



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Matthew 22:14; Ed. notes added in parenthesis.

I (Almighty God) will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul (SHD # 5315) shall abhor you (Lev. 26: 30; cf. Jgs. 10:16; Ps. 11:5; Prov. 6:16; Isa. 1:14; 42:1; Jer. 5:9; 6:8; 9:9; Ed. notes added in parentheses; emphasis added).


So, the same Hebrews words, used to describe Adam, are also used to describe Almighty God. The use of these same words reveals a hidden truth, or mystery. That mystery concerns Adam's original creation prior to his rebellion. He was created a spirit-being by a spirit-being - his heavenly Father, who alone is immortal (1Ti. 1:17).

This is the book of the genealogy of Adam. In the day that God created man (prior to Adam's sin), He made him in the likeness of God (a spirit-being) (Gen. 5:1; Ed. notes added in parentheses).

In contrast, after Adam's rebellion and change into flesh and blood, a son was born in Adam's image, which was now flesh and blood.

And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image (flesh and blood), and named him Seth (Gen. 5:3; Ed. notes added in parenthesis).

Everyone who has descended from Adam has died as a result of being born from sinful flesh and blood (Rom. 8:3, 8; see the appendix below for further explanation of sin as it relates to the physical state).



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And as we (human beings) have borne the image of the man of dust (Gen. 5:3), we shall also bear (in the future sense, because of repentance from sin) the image of the heavenly man (Jesus Christ) (1Cor. 15:49; Ed. notes added in parentheses).

How will this occur?

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God (a mortal being cannot be in God's presence but Adam originally was, prior to his sin); nor does corruption (as Adam became after his sin; Gen. 3:7) inherit incorruption. <sup>51</sup>Behold, I tell you a hidden truth: We shall not all sleep (remain dead), but we shall all be changed – <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet (at Christ's return; cf. Ac.1:911; Rev.

11:15). For the trumpet will sound, and the dead will be raised incorruptible (as Adam was originally created, prior to his sin), and we (those of the first resurrection from the dead; cf. Rev. 20:4-6) shall be changed. <sup>53</sup>For this corruptible must put on incorruption, and this mortal must put on immortality (1Cor. 15:50-53; Ed. notes added in parentheses).

If Adam had been created from literal "dust of the ground", he would have been corruptible (subject to decay) and would have been regarded as sinful flesh and blood, before having sinned. Rather, he became corruptible as a result of sin. Therefore, "dust of the ground" is a metaphor that conceals the exact means and method of Adam's creation. However, by examining many other related sections of scripture, it can be seen that Adam was originally created as a spirit-being, in the likeness of God, and could have lived forever in the presence of Almighty God, had he not sinned.

\*\* Appendix: Sin as It Relates to The Physical State

The verses below in Romans reveal that all descendants of Adam and Eve are mortal human beings subject to death due to being born from sinful flesh and blood, which is the result of sin having entered through disobedience to God's law.

Therefore, just as sin entered the world through one man (Adam), and death through sin, and in this way death came to all men, because all sinned – (Rom. 5:12; Ed. notes added in parenthesis)

Even prior to the giving of the law to Israel at Mt. Sinai, death, the penalty for breaking God's law, reigned over all people in the world.

for before the law (of sacrifice) was given (under Moses), sin (breaking God's commands, cf. 1Jn. 3:4) was in the world. But sin is not taken into account when there is no law. <sup>14</sup>Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern (type) of the one (Jesus Christ) to come (Rom. 5:13-14; Ed. notes added in parentheses).

Just as the trespass of the law by one man – Adam, brought sin and death into the world as a judgment of God, grace and the gift of righteousness from God, following justification for breaking the law, was brought by the one man – Jesus Christ.

But the gift is not like the trespass. For if the many died by the trespass of the one man (Adam), how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! <sup>16</sup>Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation (death), but the gift followed many trespasses and brought justification (following repentance). <sup>17</sup>For if, by the trespass of the one man (Adam), death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. <sup>18</sup>Consequently, just as the result of one trespass was condemnation for all men (all people became mortal human beings), so also the result of one act of righteousness (Christ's perfect sacrifice) was justification that brings life for all men. <sup>19</sup>For just as through the disobedience of the one man (Adam) the many were made sinners, so also through the obedience of the one man (Jesus Christ) the many will be made righteous. <sup>20</sup>The law (of sacrifice) was added so that the trespass might increase (people were not immediately condemned to death as they were physically

purified, cf. Heb. 9:13). But where sin increased, grace increased all the more, <sup>21</sup>so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through (the sacrifice of) Jesus Christ our Lord (Rom. 5:15-21; Ed. notes added in parentheses).

The apostle Paul continues the thought in Romans chapter 6:1-2, telling us clearly that we must not live in sin any longer. Why? Because we will again bring upon ourselves the judgment of death as a penalty for law-breaking.

What shall we say, then? Shall we go on sinning (breaking God's law) so that grace may increase? <sup>2</sup>By no means! We died to sin (our old self – in baptism); how can we live in it any longer? (Ed. notes added in parentheses)


The grace of Almighty God is the means by which we can be saved from the penalty of death for the violation of His divine law and commandments. All people require God's grace in order to prevent the judgment of death for two reasons. First, we are all sinners (Rom. 3:23) and therefore subject to the death penalty. Second, we all have the penalty of sin harboring in our mortal bodies as a result of Adam's trespass (Rom. 5:12). In other words, we are all under the law since we are all descendants of the first man who broke God's law and allowed sin, and consequently death, to enter.

Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup>Therefore by the deeds (ordinances) of the (sacrificial) law no flesh will be justified in His sight, for by the law is the knowledge (understanding) of sin (Rom. 3:19; Ed. notes added in parentheses; emphasis added).

Jesus Christ never committed a single sin (Heb. 4:15; 7:26) and was perfectly faithful to his God and Father's will and commandments (Jn. 5:30; 15:10), nevertheless, he was born a mortal human being and therefore was also "under the law" as are all men.

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law (Gal. 4:4).

This important fact demonstrates Christ's true sacrifice as he willingly gave up his former existence as a spirit-being (the Angel of God and bright Morning Star; cf. Ex. 14:19; 1Cor. 10:4; Rev. 22:16), became a flesh and blood mortal human being, and fully and completely died in the place of all fallen creation that repents and believes in his selfless offering (Phil. 2:7-8; Rom. 10:9).



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*Galatians 4:4*

Jesus Christ had total faith in the promises of his God and Father as he was completely dependent upon Him to raise him from the dead (Ac. 2:24; 13:30, 34; Rom. 10:9). So, we also depend upon our God and Father to save us from the consequence of being under the law. This is the purpose of Christ's sacrifice.

to redeem (as a ransom) those who were under the law, that we might receive the adoption as sons (Gal. 4:5; Ed. notes added in parenthesis).

However, just as we took upon ourselves the form of mortal man (Adam), we shall also take

upon ourselves the form of the man who was made immortal (Jesus Christ).

And as we (human beings) have borne the image of the man of dust (Gen. 5:3), we shall also bear (in the future, because of repentance from sin) the image of the heavenly man (Jesus Christ) (1Cor. 15:49; Ed. notes added in parentheses).

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