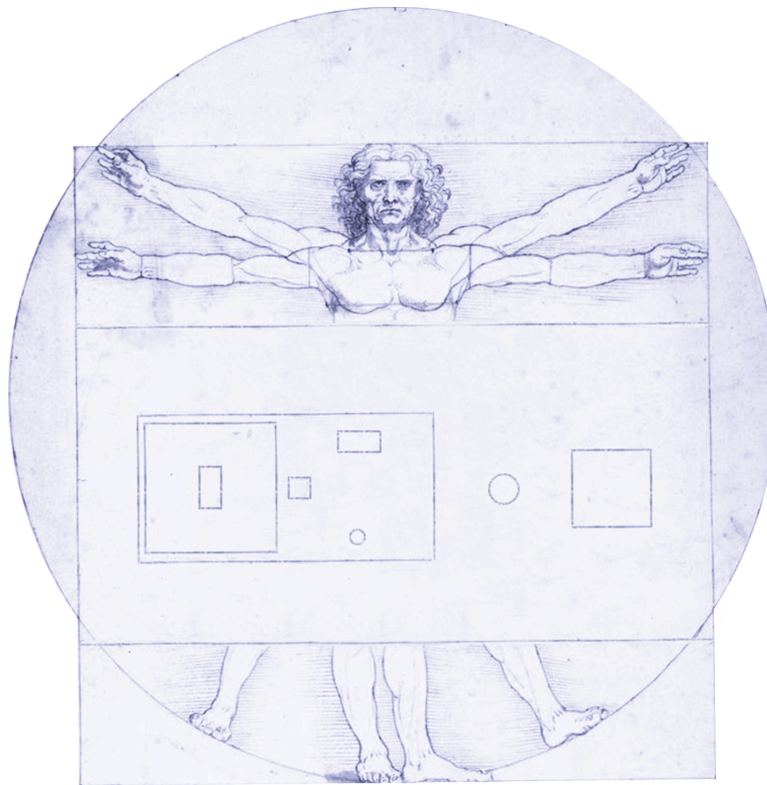


SPIRIT, SOUL, BODY

The Blueprint of Man in the Image of God



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&
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Spirit, Soul, Body:
The Blueprint of Man in the Image of God
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TECHNICAL NOTE: For quicker and easier study, the free PDF online contains links embedded in every Scripture reference, which open a webpage displaying the text of that Scripture (ProjectOne28.com/Spirit-Soul-Body).

AUTHORS' NOTE: We often use "Man" as what grammarians classify a collective noun (singular in form, but plural in sense). We are following the lead of Genesis 5:2: "Male and female he created them, and he blessed them and named them Man when they were created." Adam and Eve together were called "Man." Therefore, we often write of humankind (a plurality of men and women) collectively as "Man" and pair "Man" with singular or plural verbs, pronouns, and objects. This emphasizes our common nature passed down from Man (Adam and Eve).

INTRODUCTION: THE NEED FOR SPIRITUAL DISCIPLESHIP

Man's current condition is not as it should be. God, in perfect wisdom, created Man in His Image with a delicate balance: spirit, soul, and body. When Adam ate of the Tree of the Knowledge of Good and Evil, the species changed. Every soul has been infected with Knowledge we were never meant to possess. The Image is out of balance. The spirit of sinful man is dead, cut off from the life of God. The soul dominates reality, yet it is so easily subdued by the flesh's desires.

Everything about our lives of faith has been impacted by this wrong Tree. Our independent souls must repent and submit to God's will in order to be born again, receiving a new spirit and the Holy Spirit. Our bodies will still decay, die, and await resurrection to eternal life at the Second Coming of Christ. Even with the Holy Spirit in our new spirits, our souls are so stained by sin that we often cannot discern the difference between our souls and our spirits. What is from God, and what is just from Self? The believer's journey of discipleship means allowing the word of God to divide soul from spirit (Heb. 4:12), so that the Holy Spirit can unpack Christ's glories into our souls and give understanding of what we have freely received (1 Cor. 2:12).

Some sincere scholars view Man as two-part: one material (body) and one immaterial (soul/spirit). They assert that *soul* and *spirit* are used in Scripture as synonyms because they are one and the same. We address the disagreement online (ProjectOne28.com/two-part). Here it suffices to introduce four points elaborated in this booklet. First, we are three in one because we are created in the Image of the Three-in-One God. Secondly, the three-part tabernacle served as a prophetic illustration of the three-part Man, Christ Jesus (Jn. 2:19-22). Thirdly, Hebrews 4:12 teaches, "For the word of God is living and active, sharper than any two-edged sword, piercing to the *division of soul* and *of spirit*, of joints and of marrow, and discerning the thoughts and intentions of the heart." Joints and marrow are different physical elements, but that could not be seen until the priest dissected the sacrifice. Likewise, the difference between our souls and our spirits cannot be perceived, in our fallen state, until the word of God divides. They can be divided because they are different. Lastly, Paul contrasted soulish and spiritual as negative versus positive (1 Cor. 2:13-14, 15:44-49, in the literal Greek), which makes no sense unless soul and spirit are different parts of Man.

Man is three in one: spirit, soul, and body. And this importance cannot be overstated. May we come into divine order with all three parts functioning as God determined. May we become spiritual disciples.

SECTION ONE: THE ORIGINAL BLUEPRINT

The first five days of Creation recount, “And God said...And God said...And God said...Let there become....” God called into existence things that did not yet exist and created everything by the power of His Word.¹ Yet in the Scriptures, God chose to elaborate on His approach to the Creation of Man in order to teach us what we are. Genesis 1:26-28 conveys the overview of our purpose as Image-bearers, blessed to be fruitful, multiply, fill the earth, subdue, and rule. Genesis 2:7 gives the breakdown of His creative process:

Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living soul (Gen. 2:7 KJV).

If we read the Old Testament without the Spirit of Christ and apostolic revelation, then a veil covers our eyes (2 Cor. 3:14). Where the Old Testament often speaks in types and shadows (Col. 2:16-17; Heb. 8:5, 10:1), the New Testament reveals and explains the fullness. First Thessalonians 5:23 is one such place: “Now may the God of peace himself sanctify you *completely*, and may your *whole* spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.” Here we learn explicitly that the complete whole of a man is three parts: spirit and soul and body.²

Looking back to Genesis 2:7 with this clear new covenant revelation, we can recognize God’s communication of the three parts in a veiled manner. With the dust of the ground the Potter shaped Man’s *body*. The breathing of the Creator’s sustaining life into the nostrils created *spirit*.³ When spirit entered into body, the third part became a living *soul*.

This is one aspect in which we are the Image of God. God is a Holy Trinity. He is Three in One: Father, Son, and Holy Spirit as One True God (e.g. Mt. 28:19). Our parts are not individual persons in the way God is He, He, and He. That is one manner in which His mystery transcends us. Nevertheless, His Trinity makes our three-part Image sensible.

Angels are spirits; animals have souls and bodies of flesh, but no

¹ Ps. 33:6, Rom. 4:17, Heb. 11:3, cf. Jn. 1:1-4

² *Heart* is a metaphor, encompassing spirit and soul (ProjectOne28.com/heart).

³ ProjectOne28.com/spirit supports the relationship between physical air and spiritual spirit, as seen in Hebrew word *ruach*. Adam’s spirit is not to be confused with God’s Holy Spirit. Romans 8:16 distinguishes, “The Spirit himself bears witness with *our spirit* that we are children of God.”

spirits.⁴ Completely unique, Man in the Image of the Triune God is spirit and soul and body. We were made to bridge the three realms, to manifest the spiritual realities of God in the physical realm (cf. Eph. 3:10). Each of our three parts is conscious of its realm, and each part mysteriously and gloriously interacts with the other parts because each man is a unity (i.e. one person). A thought can originate in the spirit and then be received by the soul's mind, which is connected to the body's brain; the result is a unified action: motivated by the spirit, willed by the soul, and manifested by the body. In this teaching, we desire to avoid denigrating any one part because the goal of discipleship is the alignment of all three parts in the will of God. Let us briefly dissect these parts and their functions, so we can step inside the drama of Adam and Eve.

The body is material-conscious (that is to say, conscious of the physical world). The body relates to the natural realm with its five senses: sight, smell, hearing, taste, and touch.

The soul is self-conscious (and aware of other souls). The soul is the seat of Man's personality. One could say soul is Self.⁵ In the original blueprint, this self-consciousness was not bad. The soul is simply where Man is aware of his unique existence. Soul is comprised of mind, emotions, and will. The mind is related to but distinct from the brain. The brain is the body's physical organ to receive and transmit electrochemical signals, but the mind is the soul's invisible organ to perceive reality. The mind processes information from all three consciousnesses. Emotions, such as joy and sadness, love and anger, react to circumstances or to thoughts constructed in the mind. The will is king. The mind and emotions impact it, but the will responds and decides upon what to act. Man hinges upon the will and its decisions to agree and coordinate with the spirit, soul, or body.

We readily understand the body and soul, but the spirit is where we often find ourselves illiterate and in need of education. The spirit is spirit-realm-conscious. The Scriptures describe faculties of the spirit that could be called spiritual communion, spiritual discernment, and spiritual feelings.

Communion means relating to the spiritual realm. In the best sense,

⁴ Angels (e.g. Heb. 1:14). At least the higher animals have souls; *nephesh* is used of them in Gen. 1:20, 24; 2:19; et al. It should be obvious that a pet dog has mind, emotions, and will. Our souls are not just superior to animals; they are unique because of their ability to interact with a third part (a spirit) in communion with God.

⁵ Mt. 16:26 records Jesus' warning about a man forfeiting his soul-life (*psuchē*). The Lk. 9:25 parallel exchanges *psuchē* for *heauton* ("himself"). Soul is the composition, definition of Self.

communion is fellowship with the Spirit of God.⁶ Paul's goodbye to the Corinthians said, "The grace of the Lord Jesus Christ and the love of God and the *fellowship* of the Holy Spirit be with you all" (2 Cor. 13:14). In salvation, God gives the repentant believer a new spirit (Ezek. 36:26-27) and then mingles the Spirit of Christ in the believer's regenerated spirit, uniting him with Christ in the spiritual realm. "He who unites himself with the Lord is one with him in spirit" (1 Cor. 6:17). God initiated the relationship in spirit, and it must continue there. "You have received a spirit of adoption as sons by which we cry out, 'Abba! Father!'" (Rom. 8:15 NASB, cf. Gal. 4:5-6).

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| <p>SPIRIT (<i>spirit-conscious</i>)</p> <ul style="list-style-type: none"> - spiritual discernment - spiritual feelings - spiritual communion <p>SOUL (<i>self-conscious</i>)</p> <ul style="list-style-type: none"> - mind - emotions - will <p>BODY (<i>material-conscious</i>)</p> <ul style="list-style-type: none"> - sight - smell - hearing - taste - touch |
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Scripture describes spiritual discernment: the spirit's ability to think and make appraisals. "For who among men *knows* the things of a man, except the spirit of man within him?" (1 Cor. 2:11 ALTB, cf. Prov. 20:27). Jesus *perceived* in His spirit (Mk. 2:8) a word of knowledge from the Holy Spirit (1 Cor. 12:8). Paul's apostolic team taught, not with words of Man's wisdom, but with words "taught by the Spirit, comparing spiritual things with spiritual things. But a soulish⁷ man does not receive the things of the Spirit of God, for they are foolishness to him, and he is not able to know [them,] because they are *spiritually discerned*" (1 Cor. 2:13-14, lit.). A man dominated and characterized by the soul does not use the right source - his spirit - to understand the spiritual realm. "But the spiritual man discerns all things indeed..." (1 Cor. 2:15, lit.).

Similar to the soul's emotions, the spirit can react to its circumstances and discernments with spiritual feelings. The Scriptures say the spirit can be provoked, troubled, moved, refreshed, fervent, and joyful.⁸ Again, because our parts are unified and interconnected, these spiritual feelings

⁶ In the negative sense, unbelievers with spirits separated from God can still connect with the spirit realm. 2 Ki. 21:6 describes King Manasseh dealing with mediums and spiritists.

⁷ The Greek word is *psuchikos*, which is the adjectival form of the root noun, *psuchē* (soul). Modern translators do so much damage to the Body of Christ by failing (with "natural") to maintain the root word (soul) in the adjective *soulish*. Readers see "natural" and think physical, instead of what God communicated, soulish. NIV does even worse with "the man without the Spirit," which not only mistranslates, but forces the interpretation that this soulish man must be an unbeliever. Paul's point in context is that the Corinthian *believers* were soulish, not spiritual (cf. 1 Cor. 3:1-4).

⁸ In order: Acts 17:16, Jn. 13:21, Jn. 11:33, 1 Cor. 16:18 and 2 Cor. 7:13, Acts 18:25 and Rom. 12:11, and Lk. 1:47.

can express themselves through the soul and body. Some Christians allow excessive, soulish emotions to fabricate their realities, while their leaders attempt to manipulate emotions. In turn, other Christians devalue spiritual feelings and emphasize responsible, intellectual belief – sometimes at the cost of hardened hearts that show more concern for facts than people. In truth, our God is an intensely emotional God.⁹ And when God became flesh in Jesus, He became an intensely emotional Man as led by the Spirit.¹⁰ May we think what God thinks, and may we also feel what God feels through the spirit’s capacity for spiritual feelings.

Discerning the worth of God in communion leads to worship. Jesus instructed, “God is spirit, and those who worship him must worship in spirit and in truth” (Jn. 4:24, cf. Phil. 3:3). We cannot relate *directly* to God by our bodies or by our souls. We cannot think our way to God or feel our way to Him. God is spirit; we relate directly to Him in spirit. We rejoice in Him (Lk. 1:47), serve Him (Rom. 1:9), and worship Him (Jn. 4:24) in our spirits. Our souls and bodies can and should participate, but it must begin in spirit, for He is spirit. This is why we believe Paul intentionally ordered 1 Thessalonians 5:23, “[1] spirit and [2] soul and [3] body.”

The verb tenses of Luke 1:46-47 show this ordered interplay of spirit, soul, and body in worship: “Mary said, ‘My soul magnifies the Lord, And my spirit has rejoiced in God my Savior’” (NKJV). The worship began in her spirit, indicated by the Greek aorist (past) tense, “rejoiced.” Then in agreement, her soul (in the present tense) “magnifies” the spirit’s joy through her singing body. We worship with our whole being, but true worship must originate in our spirits, as Jesus said (Jn. 4:24).

THREE KINDS OF TREES FOR THREE-PART MAN

Adam and Eve first enjoyed the perfect balance of spirit, soul, and body – aligned in God’s original design. They were innocent and whole, navel-lessly naked and happy (Gen. 2:25). They walked with God in the breeze of the Garden of Eden (3:8). They lived within the divine order: first spirit, then soul, then body. Their spirits received life and revelation from God; their wills humbly submitted to their spirits for life and instruction; their souls relayed commands to their bodies for obedience to God. Here is God’s narrative:

⁹ E.g., jealous (Ex. 34:14), joyous (Prov. 8:30-31, Isa. 62:5), grieved (Gen. 6:6-7), angry (2 Ki. 23:26), hating (Isa. 1:14, 61:8), moved to pity (Judg. 2:18), compassionate/loving (Ex. 34:6-7).

¹⁰ E.g., weeping (Jn. 11:35, Lk. 9:41, Heb. 5:7), loving (Mk. 10:21), angry/grieved (Mk. 3:5, Isa. 53:3-4), indignant/playful (Mk. 10:14, 16), rejoicing (Lk. 10:21, Jn. 11:15, Heb. 12:2).

And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil (Gen. 2:8-9).

The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen. 2:15-17).

The trees are central characters in the story of Man – here and continuing into Genesis 3. Regular trees do not give knowledge or spiritual life, so these trees were clearly both natural and supernatural. The very act of eating is a parable to teach us that we need to receive sustaining life from a source outside of our creaturehood. These trees offered food for the three types of life, corresponding to the three parts of Man. We know this because New Testament Greek employs three different words for life in consistent contexts.¹¹ *Bios* speaks of the body's physical life. *Psuchē* means the soul or soul-life. *Zōē* is the spirit's life given by God's Spirit. The normally delightful and nutritious trees could be eaten by Adam and Eve's bodies in the same way we now do for *bios*. But God drew special attention to two trees and placed them center stage in the Garden. The first is the Tree of Life, which the New Testament calls the Tree of *Zōē* (Rev. 2:7; 22:2, 14, 19). The Tree of Life was digested in the spirit and enlivened the spirit. The second special tree was named the Tree of the Knowledge of Good and Evil, which was eaten in the soul and grew the soul (through the mind).

Strangely, some commentators think Adam and Eve never ate from the Tree of Life. They believe one bite would have given them eternal life, and they defensively avoid granting eternal life to Adam and Eve before the Fall and Redemption. Our eternal life by the Spirit of the resurrected Christ is no doubt different, but of course Adam and Eve were built to live forever. Death was not in God's good, pleasing, and perfect plan for them! Death entered the world through Adam's sin (Rom. 5:12). Had Adam and Eve remained sinless, their spirits and bodies would have known no decay or death. They would have lived forever, rejuvenated daily by the Tree of Life and every other tree in the Garden, except the Tree of Knowledge.

¹¹ ProjectOne28.com/life studies these facts in detail.

To think Adam and Eve did not eat from the Tree of Life imports a Fountain of Youth myth to the Scriptures, as if one bite, like one drink, would cause them to live eternally. However, nothing about eating should make us think this. The parable of eating is we *perpetually* need an outside source for life. We must eat and keep on eating.¹² We should read Genesis 2:16-17 as God exhorting, “Eat *all* of these trees, *especially* the most important Tree of Life, but not the most dangerous Tree of Knowledge.” In the period of time before sin, Adam and Eve certainly obeyed this encouragement and ate from the Tree of Life for the sustaining of their spirits.

Knowledge is eaten in the soul, where the mind resides. We are on a need-to-know basis with our Creator. Adam and Eve did not need to know Good and Evil; they only needed to know God, the righteous Judge (Ps. 7:11, 50:6). They were created to live by faith in what God said was good and what was evil. This Tree was more than a test; it represented the deadly option to source from Self through soul instead of God through spirit. 1 Corinthians 8:1 teaches that “knowledge puffs up” (cf. Hab. 2:4). An inflated soul would depress the spirit and throw the Image out of balance by exalting Self. Death would begin immediately in the spirit because sin would separate Man from the holy God (cf. Isa. 59:2). The spirit would deflate into obscurity because the soul would reject it and squelch it. Death would eventually spread from the spirit and soul to the body because of separation from the Life-giver.¹³

From the beginning, Adam and Eve were called to do what Jesus demands of His disciples: deny the soul-life to depend upon the Spirit as the central life-source for Self (more on page 20). While obeying the command to abstain from the Tree of Knowledge, Adam and Eve lived by faith. They lived by every word that proceeded from the mouth of God (cf. Deut. 8:3, Mt. 4:4). Their souls refused independence and feasted on the thoughts of God and the emotions of God given through their spirits. They possessed a proper view of Self and a proper use of body. All was well in this outpost of God’s Kingdom. They were in position to be fruitful and multiply the Image of God upon the whole earth.

But we know this life-filled drama turned to deadly tragedy.

¹² For example, each morning Israel had to gather enough manna for that day and no more. Excess manna would rot overnight (Ex. 16:4, 19-20). Likewise, the Tree of Life was given to *daily* nourish Adam and Eve’s spirits by faith in God’s word.

¹³ Gen. 3:24 records the typology, separation from the Tree of Life. Separation is the key to understanding death. Even the Second Death (hell, Rev. 20:14) is not annihilation (Rev. 14:9-11, Mk. 9:48), but separation from God (2 Th. 1:9).

SECTION TWO: THE DECLARATION OF INDEPENDENCE AND THE DISTORTION OF THE BLUEPRINT

Our God has an enemy. By association, this enemy hates us, too. We cannot fully understand Grandpa Adam and Grandma Eve, the context of our Age,¹⁴ ourselves, or the Gospel, if we remain uneducated concerning this enemy and his strategies.

From the beginning, a wise and beautiful angel, known as Lucifer,¹⁵ proudly and violently rebelled against his Creator, seeking to establish a throne like God's for himself. He was first a light-bearer, but in judgment, God cast him to earth in darkness, where we know him as the devil and Satan (Rev. 12:7-9, Isa. 14:12-15, Ezek. 28:12-19¹⁶). Isaiah 14:12-15 reveals Lucifer's sinful motives:

How you are *fallen from heaven*, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High." Yet you shall be brought down to Sheol, To the lowest depths of the Pit (NKJV).

The five "I will" self-exaltations are striking. Lucifer was created to worship God, who alone is worthy of glory. But as Lucifer turned from this reality in unbelief, his self-consciousness became bloated, and his self-will ran wild. His heart said: God isn't the only one worthy of worship. I'm beautiful. I'm perfect in wisdom. I sing better than the other angels. I execute commands so much better than them that I could command them myself. They should serve me. God is a glory-hog. If He's going to keep me from what I deserve, then I will exalt myself. I'll enthrone myself. I'll get fame and fortune. I'll be a god myself.

Those words are not Scripture, but they are easily imagined because such thoughts so often find their way into our own souls.

¹⁴ The booklet *The Kingdom of God* (free at ProjectOne28.com) examines the enemy's effect on God's purposes and our Creation more extensively than this section.

¹⁵ From the Latin translation of the Hebrew in Isa. 14:12. *Hēlēl* means "shining one," used as a proper noun, a taunting name. See *Light Shines in the Darkness* at ProjectOne28.com.

¹⁶ God often layered OT prophecies. In the immediate sense, these speak of human kings in Tyre and Babylon, but the overlap is understandable, because we know the spirit of Satan was at work in these kings (Eph. 2:2, 2 Tim. 2:26). Notice this Ezekiel passage addresses a guardian cherub in the heavenly realm - not merely a man on earth. See *Light Shines in the Darkness*.

THE ASSAULT

Adam and Eve lived in a cozy Garden with everything they needed. But God planted this Garden in enemy territory. God empowered them to subdue the enemy – to overthrow Satan’s competing kingdom and establish God’s Kingdom on earth (Gen. 1:28, Ps. 8:2).

This enemy approached Eve in Genesis 3:1 in the form of a serpent. Again using the New Testament to interpret the Old, we know from Revelation 12:9 and 20:2 that this serpent was Satan. We often refer to their conversation as a temptation. A basic meaning of temptation (besides a test) is an attack.¹⁷ This seemingly friendly chat was an ambush. His weapon: words. His target: minds. The war in heaven commenced on earth:

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” (Gen. 3:1).

Satan targeted Eve’s soul. His question invited her mind to exercise itself outside of her spirit’s leading. Eve should have and could have resisted, rebuked, and kicked the serpent out of the Garden. She was crowned with glory and granted authority over all creatures, especially creeping things (Gen. 1:26-28, Ps. 8). But Satan was crafty. He did not storm in wearing a demonic ash-suit, guns a-blazin’, shouting, “God’s a liar! Down with God!” He asked a simple question, “Did God really say...?” And he phrased God’s command wrongly to lure her into an argument with her desire to set the record straight.

And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die’” (Gen. 3:2-3).

The records of God’s command in Genesis 2:17 and 3:11 did not forbid touching it. We can reasonably infer Eve added to the words of God (cf. Deut. 4:2). She no longer wielded the power of God’s word as the proper weapon against the enemy (Eph. 6:17). She stood on her own shaky foundation.

But the serpent said to the woman, “You will not surely die. For God

¹⁷ Cf. Eph. 6:10-13. Walt Schneider and Colin Brown, “Tempt,” *New International Dictionary of New Testament Theology*, Ed. Colin Brown (Grand Rapids, MI: Zondervan) 799.

knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil" (Gen. 3:4-5).

Satan first opposed the truth of God's word to produce doubt and to remove the fear of the consequence that kept Eve from sinning (cf. Ex. 20:20). Then he slandered the integrity of God, saying in effect, "God is holding out on you. He knows it would be good for you to eat this and to be like Him, but He does not want you to be like Him." And she doubted the goodness of God.

Temptation has power because it borrows from God's reality. Satan's allure, "you will be like God," possessed an air of truth. Eve was already like God; she was created in His Image, in His likeness (Gen. 1:26-28). But she exchanged the truth of God for a lie about *how* to be more like Him – to be like Him without submitting to His revelation of Good and Evil. "You will be like God" was indeed her destiny in His Image, but this Tree was not the Way of faith. This is the danger of religion apart from spirit-led obedience to God's words. Even religion can be centered around Self.

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate (Gen. 3:6).

As Eve entertained Satan's evil thoughts, her mind perceived unreality. Yes, the Tree of Knowledge was good for food and pleasant to the sight (Gen. 2:9), but it was not to be desired for wisdom. Neglecting faith in God's word and rejecting His life in her spirit, Eve's *mind* was deceived, her *emotions* desired sin, and she *willed* her body to take the forbidden fruit. Her soul sinned. We see throughout Scripture it is the soul that sins (Mic. 6:7; Ezek. 18:4, 20), and it is the soul in need of atonement (Ex. 30:15, Lev. 17:11, Num. 31:50).

Interestingly, Paul informs us that "Adam was not deceived" (1 Tim. 2:14). Eve admitted to God, "The serpent deceived me, and I ate" (Gen. 3:13), but Adam offered no such excuse. His mind understood that the serpent lied. Why did he eat anyway? Perhaps Adam's soulish affection for the woman moved him to sin deliberately, to join her instead of remaining faithful to God. Adam indeed gave the woman as his simple reason for sinning (Gen. 3:12). God assessed that Adam did not listen to the serpent; he listened to his wife (3:17). In suggesting Adam's affection as the culprit, Watchman Nee wrote, "It is not that the truth is unreasonable but that it is not loved [cf. 2 Thess. 2:10]. Hence when one truly turns to the Lord, he 'believes with his heart (not his mind) and is

so justified' (Rom 10.10)."¹⁸ If Adam made the woman an idol in his act of sinning, we certainly see such lustful desire for women in everyone one of his male descendants.¹⁹ Regardless of the reason, Adam also ate. He was ordained the head of woman (1 Cor. 11:3), but he allowed her to usurp his authority and take the lead in the interaction with the serpent and in the eating. As the head of the species, sin entered the world through him, not her (Rom. 5:12-19).

THE STRATEGY

It is important that we understand the enemy's strategy (2 Cor. 2:11, Eph. 6:11). He did not aim for one random act of disobedience; he schemed to *change their source*. He appealed to the mind (soul) with the purpose of producing an independent and increased self-consciousness. He did not need them to be Satan-worshippers; self-worshippers would be enough. He would win countless future battles once the soul quit submitting to the spirit for life from God. He succeeded in shifting their source. Their puffed-up souls (1 Cor. 8:1, Hab. 2:4) deflated their spirits and separated them from God's sustaining life.

The species changed when Adam sinned. We are now born after Adam's soulish image (Gen. 5:1-3, 1 Cor. 15:49). We now default to sourcing from Self. Just as Eve's mind turned from spirit to physical fruit, we look for pleasure and satisfaction from the temporary things of the world (often through our bodies), rather than from the eternal God. What we see is most real to us, rather than believing in our hearts the truth of God's word (2 Cor. 4:18, 5:7). Our minds, set on the unspiritual, are hostile to God and cannot submit to Him or please Him (Rom. 8:7-8, 1 Cor. 2:14). Our biggest problem is not Satan, sin, or circumstance; our biggest problem is Self.

THE KNOWLEDGE

This supernatural Tree did grant them Knowledge of Good and Evil:

Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths (Gen. 3:7).

This Knowledge, which Man was never supposed to possess,

¹⁸ *The Spiritual Man* (Christian Fellowship Publishers: New York, 1968) 48.

¹⁹ I thank my dear friend, Mark Habluetzel, for first offering the connection between Adam and our heritage of lustfulness, idolizing women and what they can give us.

perverted nakedness from innocence to indecency. How did they use this knowledge? Did they react with good or evil? Good! They could have engaged in many forms of evil with this foreign sexuality, but they covered themselves. They did good. But God did not want their good.²⁰ God did not want their soulish religion. Even today, many go to church services to ease their guilt. Some read the Bible, pray, tithe, and perform other deeds out of the Knowledge of Good. But if these deeds are led by the soul, then they are not worship and do not please God (Jn. 4:24, Heb. 11:6).

God will not accept soulish religion, just as He did not accept Adam and Eve's clothing, because good works cannot cover sin.²¹ Genesis 3:21 reports, "And the LORD God made for Adam and for his wife garments of skins and clothed them." Where did the skins come from? God sacrificed an animal – the first death and a foreshadow of the sacrifice of Jesus Christ, the Lamb who takes away the sin of the world.²² Hebrews 9:22 teaches that "without the shedding of blood there is no forgiveness of sins." Life is in the blood, and therefore, only blood can atone for the sinner's soul (Lev. 17:11). Man-made religion always replaces the Cross of Christ, our death with Him, and His life in us.²³ But praise God that He began preaching the Gospel of grace as early as Genesis 3:21!

THE CONSEQUENCES

We immediately see fellowship with God was broken.

And when they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, "Where are you²⁴?" (Gen. 3:8-9).

The Knowledge of Good and Evil proved to Adam his evil, plagued him with guilt, and caused him to hide. Adam and Eve moved from spirit to soul, from life to death, from blessing to judgment, from faith to

²⁰ Sam McVay, Jr., "Good Apart from God," NewLifeEquip.com/audio/Good_Apart_from_God.mp3 (3 Apr 2005).

²¹ Rom. 3:20, 28, 9:32, 11:6; Gal. 2:16, 3:2-5; Eph. 2:8-9; 2 Tim. 1:9; Ti. 3:5; Heb. 4:10, 6:1, 9:14.

²² Jn. 1:29, 36; Acts 8:32-35; 1 Cor. 5:7; 1 Pet. 1:19; Rev. 5:6-13, 7:9-8:1, 12:11, 14:1.

²³ Gal. 5:1-4, 11, 6:12.

²⁴ "In Hebrew *you* is singular in verses 9 and 11" (ESV footnote). *Yahweh* called to Adam as the head of the species. Eve ate first, but Adam had to answer for it.

fear, and from fellowship to separation.²⁵

God drove them out of the Garden and placed an angel with a flaming sword to keep them from the Tree of Life (Gen. 3:22-24). This symbolized what had already happened in the spiritual realm. They had been separated by sin from the Life-giver. Their spirits could no longer receive from Him, so neither could they eat the supernatural Tree, which dispensed life into their spirits. They lost *life*, and they lost the *authority* to execute the commission to subdue and rule the earth. And all creation, cursed in bondage to decay (Gen. 3:17, Rom. 8:19-22), lost the hope of Eden.

THE WORLD

Let us lastly look back to Eve's motivation to eat of the wrong Tree, so we can see its impact upon the world. She saw the Tree was (1) good for food, (2) pleasant to the sight, and (3) desirable for gaining wisdom. Those elements correspond exactly to 1 John 2:16's summation of all that is the world: (1) the lust of the flesh, (2) the lust of the eyes, and (3) the pride of life.²⁶ The self-centered anarchy in heaven now emerged on earth; Man in the Image of God agreed with the enemy of God and themselves became enemies of God.²⁷ Satan's strategy infected the whole world to come. He turned those created to establish God's Kingdom into those who would propagate his.

God never ceased to pursue Man in faithfulness to His Image and His purpose, but 4,000 years passed before Redemption. In the meantime, the manifestations of soulish men were tragic.

²⁵ ProjectOne28.com/fall examines the consequences of the Fall and the exchange in 3:8-24 more thoroughly.

²⁶ Instead of "life," NIV translates "what he has and does." However, the Greek word is *bios*, which means physical *life*. See ProjectOne28.com/life to learn how the NIV's phrase expands as good commentary, but loose translation.

²⁷ Rom. 5:10, 11:28; Phil. 3:18; Jas. 4:4

SECTION THREE: THE PLAN TO REDEEM THE SOULISH SPECIES

The species changed with Adam's sin. Man was no longer a life-issuing Image-bearer. The planet was populated with soul-dominated, dead men walking. Man's spirit had been cut off from communion with God, and the soul determined its own realities from Self or the physical realm. Man was now captive to the law of sin and death²⁸ in the flesh.²⁹ The Knowledge of Good and Evil produced a mixture of good and evil deeds. Throughout the Old Testament, a minority walked by faith, but even the good struggled with evil.³⁰

Through Moses, God revealed the Ten Commandments and the whole Law of the old covenant. It is as though God said, "You want the Knowledge of Good and Evil? Well, here it is! *All of it!*" Thou shalt. Thou shalt not. Thou shalt. Thou shalt not. Chapter after chapter, book after book. Do this Good. Do not do this Evil. The commands were holy, righteous, and good (Rom. 7:12), but they were never meant to make Man whole (Heb. 7:18-19, Gal. 3:11). The dead cannot undo death. Behavior modification can never revive spirits separated from God. The Law was actually intended to increase sin (Rom. 5:20), to provide knowledge of sin (Rom. 7:7, 13) and the need for a Savior. "So then, the law was our guardian to lead us to Christ that we might be justified by faith" (Gal. 3:24). The Law proved Man chose the wrong source, for the Knowledge of the soul cannot reunite Man with God.³¹

FORESHADOWS OF REDEMPTION

God was not undone by Man's overwhelmingly negative history. God cannot fail.³² Even when Man is unfaithful, God remains faithful to Himself and to His purposes.³³ Through these four thousand years, God continually announced His intentions and beckoned to Man. God still planned to partner with His Image-bearers to accomplish Genesis 1:28.

Perhaps God's clearest prophetic illustration of the redemption of

²⁸ Rom. 7:23, 25; 8:2

²⁹ Scripture sometimes uses *flesh* for physical skin, but often it is meant symbolically as natural, unspiritual (even religious, Phil. 3:3-6) fallen Man - in contrast with Man who is born again by the Spirit of God. See Jn. 1:12-13, 3:4-6.

³⁰ E.g. Gen. 12:10-20, 16:1-6; Num. 20; 2 Sam. 11-12.

³¹ Section Five discusses how Christians today are often misdirected to keep "new covenant" laws instead of being trained in the new life of the Spirit (Rom. 7:6).

³² Josh. 21:45, 23:14; Isa. 51:6, Ps. 89:28, Lam. 3:22, Dan. 4:35, 1 Cor. 13:8, Rom. 9:6

³³ 2 Tim. 2:13; Rom. 3:3-4, 9:6

three-part Man was the tabernacle. The tabernacle was the original, portable version of what became the temple in Jerusalem – more like a tent than a permanent building. Hebrews 8:5 explains the tabernacle represented a reality deeper and more spiritual than its physical form and function: the high priests “serve a copy and shadow of the heavenly things....” God commanded Moses according to a specific pattern (Ex. 25:40) because the earthly tabernacle was a copy of the one in heaven (see also Heb. 10:1, Col. 2:16-17).

Many may miss the most important purpose of the tabernacle by focusing on the sacrifices offered there. Praise God for the blood shed in the tabernacle as a foreshadow of the blood of Christ. But the sacrifices were the means to an end. The goal was God’s presence. God Himself said, “And let them make me a sanctuary, *that* I may dwell in their midst” (Ex. 25:8). The sacrifices sanctified the space in order to make possible the visitation of the holy God. The highest purpose of the tabernacle was God’s communication that He desired to dwell in the spirit of Man by His Spirit.

The preeminent reality of the tabernacle is the ultimate Man in God’s Image, Jesus Christ. John 1:14 reads, most literally, “And the Word became flesh and *tabernacled* among us...” (ALTB). In John 2, Jesus cleansed the temple by cracking a whip and overturning the tables of the moneychangers. The antagonized Jews demanded a miraculous sign from Jesus to prove His authority.

Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about *the temple of his body*. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken (2:19-22).

Jesus taught that the temple represented Him (cf. Rev. 21:22). Just as the Spirit of God filled the Holy of Holies, Jesus was full of the Holy Spirit (Lk. 4:1, Col. 2:9). Paul applied the believer’s union with Christ and wrote, “Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?” (1 Cor. 6:19).³⁴ The Church is the Body of Christ,³⁵ and the Body of Christ is God’s temple.

³⁴ See also 1 Cor. 3:9, 16-17; 1 Pet. 2:4-5; Eph. 2:13, 19-22.

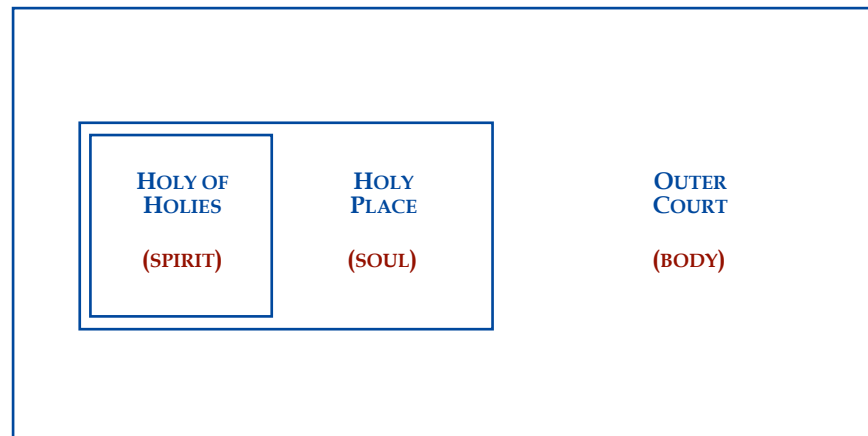
³⁵ Eph 1:22-23, 5:29-30; 1 Cor. 12:12-13, 27

God is Three in One. Man, created in God's Image, is also three in one: spirit and soul and body. The tabernacle was an image of God's relationship with Man. Therefore, the tabernacle likewise consisted of three parts: the outer court, the Holy Place, and the Holy of Holies. The three parts of the tabernacle corresponded with the three parts of Man:

1. The outer court represented Man's outermost part, the body, where activities are clearly visible to all.³⁶
2. Inside the tent, the Holy Place represented Man's first unseen element, the soul. The golden lampstand illuminated the enclosed Holy Place (Ex. 25:31), just as Man's soul is enlightened with rational thoughts and understanding.
3. Behind the veil, the Holy of Holies represented Man's spirit. No natural light shone there, just as in the spirit everything is carried on by faith, beyond sight (2 Cor. 5:7). The Holy of Holies was where the Spirit of God dwelled, as the foreshadow of the Spirit in Man's spirit after Pentecost (Acts 2:1-4, 1 Cor. 6:17).

The tabernacle prophetically sums up the Gospel: the earth was full of sinful beings, unsuitable habitations for the Life of God; yet God planned to sacrifice a Servant in order to give His Spirit of Life to redeemed human tabernacles.

TABERNACLE SYMBOLISM



³⁶ Credit for all three of these parallels: Watchman Nee, *The Spiritual Man, In Three Volumes* (New York: Christian Fellowship Publishers, 1968) 29. Also, Martin Luther, *Luther's Works* Ed. Jaroslav Pelikan (St. Louis, MO: Concordia, 1956) 21:304. Luther is quoted at length in ProjectOne28.com/two-part.

God made obvious that the physical temple on earth could not house Him (cf. 1 Ki. 8:27). Man did not really make the temple for God; the hand of God made all things, including the temple as a prophetic illustration. Isaiah 66:1-2 reads:

Thus says the LORD: "Heaven is my throne, and the earth is my footstool; what is the *house* that you would build for me, and what is *the place of my rest*? All these things my hand has made, and so all these things came to be," declares the LORD. "But this is *the one to whom I will look*: he who is humble and contrite in spirit and trembles at my word."

The phrase "I will look" refers back to the house, "the place of my rest." God explained there – during the old covenant – that He would look to the spirit of Man for a suitable house (cf. Isa. 57:15).

The old covenant would be replaced by the new (Heb. 8:6-13). The old covenant increased sin by the Law, the fullness of the Knowledge of Good and Evil. But God promised a new covenant (e.g. Jer. 31:31-34). In Ezekiel 36:26-27, God prophesied:

And I will give you a new heart, and a *new spirit* I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. *And I will put my Spirit* within you, and cause you to walk in my statutes and be careful to obey my rules.

God promised Man a new spirit, a sanctified holy of holies inside us to house His Holy Spirit. God then showed Ezekiel a vision of a valley of dry bones, which represented the people of God (37:11). God commanded Ezekiel to prophesy to the four winds to breathe into the bones, and they came alive as an exceedingly great army. God interpreted this as His coming work in the new covenant:

And you will know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live... (37:13-14).³⁷

Life was what we lacked in our spirits. And so the new covenant began with a new life, born of the Spirit.

³⁷ Jesus alluded to this prophecy in Jn. 5:25-29. It has partial fulfillment in Jn. 20:22 and in the Jews who have believed into Christ, even in the Gentiles who are grafted into Christ (Rom. 11:17, 23). We see the full reality of a resurrected army in Rev. 19:14.

SECTION FOUR: THE RESTORER OF THE BLUEPRINT

Let us examine Jesus from the perspective of spirit, soul, and body because He is the model Man. Jesus is fully God and also fully Man. He shared our nature, minus our sinfulness. The process in every believer today is the Spirit's development of the life of Christ in him (Gal. 2:20, 4:19), transforming him – spirit, soul, and body – into the Image of Christ (2 Cor. 3:18, Rom. 8:29). We can better understand the Spirit's work in us as we learn of the Spirit's work in the Man Christ Jesus.

Every descendent of Adam inherited a sinful nature from the sinners who conceived him (Rom. 5:19). The child grew up to commit sins because sin was in him. No Man could fulfill Genesis 1:28. All would forever fall short of the glory of God (Rom. 3:23). For God to accomplish His eternal purposes, for God to subdue the enemy and manifest His Kingdom on earth with *spiritual* partners, He needed a new species. He needed to interrupt and circumvent the genetic laws of reproduction. His Answer would amaze even angels (1 Pet. 1:12). The eternal Son, God the Word, became flesh and tabernacled among us (Jn. 1:14, lit.). The Holy Spirit conceived Jesus in the womb of a virgin (Mt. 1:22-23), so Jesus did not inherit sinfulness from Adam. The Word became a Man with a spirit, soul, and body, and yet He could be called holy (Lk. 1:35).

As a boy, Jesus grew strong in spirit.³⁸ He did not grow up with an overdeveloped soul, self-centered and identified with the things of this world. Even at age twelve, Jesus was secure in His identity as the Son of God the Father (Lk. 2:49). At about thirty years of age, ready to begin His ministry, Jesus was baptized in the Holy Spirit (Mt. 3:16-17). There we received an amazing picture of all Three Members of the Holy Trinity radiating into our physical realm. The Word in flesh, the voice of the Father, and the Spirit like a dove – all filling this Man, Jesus of Nazareth (cf. Lk. 4:1). The story's next scene:

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, "If you are the Son of God..." (Mt. 4:1-3).

³⁸ Lk. 2:40 reports, "And the child grew and became strong, filled with wisdom." We should not wonder about the manner of strength, as though it could mean physically strong. Lk. 1:80 previously wrote of John the Baptist, who was full of the Spirit from the womb (1:15): "And the child grew and became strong *in spirit*..." Luke wrote the exact same language of Jesus, but omitted "in spirit." In literary style, this is an elliptical construction: leaving out certain words to imply what has already been stated explicitly. We can be confident that Jesus grew strong *in spirit*. He was not soul-dominated because He humbly submitted to the strengthening of His spirit by the Holy Spirit.

This scene is a replay of Genesis 3 with exaggerated circumstances and an alternate ending. Adam and Eve were well fed in the Garden of Eden, which means *Delight*; Jesus was starving in the desert. Adam and Eve buckled under one subtle conversation; Jesus overcame a barrage of intense attacks on the core of His identity and purpose.

Immediately before, God the Father had opened the heavens and declared Jesus to be the Son of God, and so Satan tried to move Jesus to prove that identity outside of the will of the Father. In this exchange, we see Jesus did not come to earth to act out of His own will and His own Godhood; Jesus came to earth to submit to the Father's will and act according to His Manhood as led by the Spirit. Satan tempted Jesus to do a miracle as the Son of God, but Jesus answered as a Man – a Man Who received life from God (Mt. 4:3-4, quoting Deut. 8:3; cf. Jn. 6:57). We know this because God the Word, inside Jesus the Man, cannot be tempted (Jas. 1:13), yet Jesus was tempted in every way without sinning (Heb. 4:15). Obviously, Jesus faced temptation only through His Manhood, without His Godhood overriding it.³⁹

In three temptations, Satan appealed to the three things in the world that resulted from Adam's fall: the lust of the flesh, the lust of the eyes, and the pride of life (1 Jn. 2:16). The last two temptations also contained the air of Good that Jesus could accomplish what He was sent to do – show Himself to be the Son of God and receive the glory of the kingdoms of the world. But in all three, Jesus replied as a Man quoting the words of God. The devil left defeated. Jesus came to the desert full of the Spirit, and He left the desert full of the Spirit, ready to begin His ministry. Because of this encounter, and no doubt others after it (cf. Lk. 4:13, Heb. 4:15), Jesus would be able to later say, "...the ruler of this world [Satan] is coming, but in Me he has absolutely nothing; but so that the world may know that I love the Father, I do just as the Father has commanded me..." (Jn. 14:30-31, lit.). This Man did not surrender the authority of Genesis 1:28 to the enemy. This Man subdued and ruled by submitting His soul to the Spirit.

SPIRITUAL MINISTRY

Jesus took repeated care to ensure that we understand He did nothing "of Himself," but always submitted His soul to the Spirit (Jn. 5:19-20, 30; 8:28-29; 12:49-50; 14:10-11). Adam and Eve rejected dependence upon God for life, but Jesus embraced it. In every temptation and in every miracle, Jesus acted fully as a Man. He did not

³⁹ For more on this, see *The God-Man, Jesus Christ* at ProjectOne28.com/gifts.

heal diseases or drive out demons as the Son of God; He performed miracles as a Man, Jesus of Nazareth, in whom the Father worked by the Holy Spirit. He said, “But if it is *by the Spirit of God* that I cast out demons, then the kingdom of God has come to you” (Mt. 12:28). Jesus did not interact with others by the flesh or soul, but He perceived in His spirit (Mk. 2:8), by the Holy Spirit, what was invisible in them.

To Nicodemus, a teacher in Israel, Jesus said, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.... Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (Jn. 3:3, 5-6). Nicodemus soulishly thought of natural water (3:4), but Jesus taught in consistency and fulfillment of the Old Testament Scriptures highlighted in Section Three (e.g. Jer. 31:31-34, Ezek. 36:26-27) – only if our dead spirits are born again can we have life to enter the Kingdom.

When Jesus encountered a Samaritan woman drawing water from a well, He shifted the conversation to *living* water, a metaphor for the Holy Spirit (Jn. 4:7-14, cf. 7:37-39). When her soulish mind continued to think about physical water (4:15), Jesus received a word of knowledge about her past and present sin (4:16-18; cf. 1 Cor. 12:8). The Holy Spirit communicated it to Jesus’ spirit; then His submitted soul received it into His mind by faith and relayed it to His tongue. Called to account, she soulishly redirected the conversation to religious controversy over what mountain on which to worship (4:19-20). The correct answer was Jerusalem, but in His answer Jesus transcended the old covenant regulations for the body: “neither on this mountain nor in Jerusalem... God is spirit, and those who worship him must worship in spirit and truth” (4:21, 23-24). The spiritual Man taught that worship is not primarily about what we do with our bodies or souls. Worshipers must believe and love the truth of God in spirit.

Christ’s words divided soul and spirit when He said, “Whoever loves his *soul-life* [*psuchē*] loses it, and whoever hates his *soul-life* in this world will keep it for eternal *life* [*zōē*]” (Jn. 12:25, lit.). Jesus offered the life in Him (Jn. 1:4) to all who would repent⁴⁰ and believe *into* Him. We do not merely agree with the cold, hard facts about Jesus to be saved. Repenting means turning away from and leaving wrong sources (soul, Self, flesh, and the things of the world). Believing is turning to and being drawn into the true source, the Spirit of Christ, given into our spirits.

⁴⁰ Mt. 4:17, Mk. 1:15, Lk. 5:32, Mt. 11:20-22, 12:41, Lk. 13:3-5, 15:7

In all this, He did nothing apart from the Father. He did not speak words from His soul; He spoke words that were spirit and life (Jn. 6:63). He healed sicknesses and raised the dead to undo the works of the devil (1 Jn. 3:8) and to overcome the death of the Tree of Knowledge by the Spirit of life. These were all foretastes of His death and resurrection and our new life in Him.

THE SUBMITTED SOUL

On the night of His betrayal, Jesus went to the Garden of Gethsemane. “Then he said to them, ‘My soul is very sorrowful, even to death; remain here, and watch with me.’ And going a little farther he fell on his face and prayed, saying, ‘Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will’” (Mt. 26:38-39). “And being in agony he prayed more earnestly [three times]; and his sweat became like great drops of blood falling down to the ground” (Lk. 22:44, cf. Mt. 26:44). So much stress built up inside Jesus because of the human inclination to self-preservation, His spirit’s desire to remain one with His Father without sin, and the enemy’s temptations. This stress manifested physically with such high blood pressure that His body released blood through the pores in His skin.⁴¹ What an inner battle He won!

It is easiest for us to think about the physical pain Jesus had to endure on the Cross (see Isa. 52:14, 53:5; Ps. 22:14-16, 69:21; Mt. 27:26). However, the Lord suffered in spirit, soul, and body to fully receive God’s judgment upon the whole of Man.⁴² Throughout the entire betrayal, trial, and crucifixion, Jesus refused to act as God, submitted His soul’s will to His Father’s will, and emerged the perfect Man (Mt. 26:53-54, Phil. 2:8, Heb. 2:10).

What a glorious Redeemer! Just as we showed with the tabernacle, the sacrifice of Jesus was a means to an end. The goal was the Holy Spirit of God in the spirit of Man. Before His death, Jesus actually told His disciples it was better for them that He would die. Jesus said, “Because I have said these things, you are filled with grief. But I tell you the truth: It is *for your good* that I am going away. Unless I go away, the Counselor [Holy Spirit] will not come to you; but if I go, I will send him to you” (Jn. 16:6-7). We often make Jesus’ death and our forgiveness the biggest deal. Jesus clearly considered His death the Way to accomplish something more important: enlivening us with His Spirit. He did not sanctify us to

⁴¹ Hematidrosis is “associated with a high degree of psychological stress.” Dr. Alexander Metherell, M.D., qtd. in Lee Strobel, *The Case for Christ* (Grand Rapids, MI: Zondervan, 1998) 195.

⁴² See ProjectOne28.com/cross for verses concerning each aspect of this holistic suffering.

get us to heaven; He made us holy so the Holy Spirit could dwell in us for His glory.

RAISED BY THE SPIRIT

The Man Christ Jesus conquered sin, Satan, sickness, and death. God the Father raised⁴³ Jesus back to life by the power of the Holy Spirit (e.g. 1 Pet. 3:18). In His death, Jesus became the last Adam (1 Cor. 15:45), crucifying that species of men and women (Rom. 6:6, 2 Cor. 5:14). In His resurrection, Jesus became the Second Man (1 Cor. 15:47), the firstfruits of a new species of believers who will be resurrected and glorified with *spiritual* bodies (15:20-23). Paul described our first body as a *soulish* body (1 Cor. 15:44⁴⁴) – physical, but dominated by and characterized by the activity of the soul. The resurrected body is a spiritual body – still physical, but characterized by the spirit.

In one post-resurrection meeting with the apostles, “...he breathed on them and said to them, ‘Receive the Holy Spirit’” (Jn. 20:22). This act pointed back to the foreshadow of the Creation of Adam,⁴⁵ and it pointed forward to the day of Pentecost when the Holy Spirit was poured into all the believers (Acts 2:1-4, 33). Their reception of the Holy Spirit was needed to open their minds to understand the Scriptures (Lk. 24:45), to interpret His spiritual words taught by the Spirit (1 Cor. 2:13).

We are recreated the same way as the Man Christ Jesus with the same opportunity for divine alignment: Holy Spirit, then spirit, then soul, then body. Therefore, Jesus said, “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father” (to send the Spirit to you, Jn. 14:12ff.). Every miracle Jesus performed (and more) is possible for every believer today because we have the same Holy Spirit.

With all this glory, we are still not out of trouble. The central struggle is still about the two trees within us. We still have the soul-man trained to dominate, but now sin is rendered powerless (Rom. 6:6), and we have a new spirit united with the Holy Spirit (1 Cor. 6:17). The question posed by the apostles: do you know this? Will you be spiritual people?

⁴³ See Acts 5:30, Rom. 6:4, Gal. 1:1.

⁴⁴ Some translations render a “natural” body, but the Greek word is *psuchikos*, which is the adjectival form of *psuchē* (*soul*), i.e. *soulish*.

⁴⁵ God breathed into Adam and created his spirit (Gen. 2:7). ProjectOne28.com/spirit describes thoroughly the connection between air, breath, wind, and spirit.

SECTION FIVE: BECOMING SPIRITUAL DISCIPLES

The Corinthian Church provides a great example for us. Paul laid the foundation of Christ during “a year and six months” of evangelizing and teaching in Corinth (Acts 18). Later he received reports about the condition of the Corinthian Church from Chloe’s people (1:11) and also from a letter (7:1). The Corinthians were jealous, divisive, sexually immoral, litigious, confused about marriage, idolatry, and the resurrection, eating judgment upon themselves at the Lord’s supper, and abusing the spiritual gifts in disorderly church services. Horrible, right?

But notice how Paul opens his first letter in response: “I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and in all knowledge...so that you are not lacking in any spiritual gift...” (1:4-7). Paul had so much junk to deal with in their Church, but he began with the objective reality: they had been born again by the Spirit, gifted by the Spirit, and they lacked nothing in Christ. Throughout the letter, he sought to remind them: “Do you not know that you [plural] are God’s temple and that God’s Spirit dwells in you?” (3:16). “He who is joined to the Lord becomes one spirit with him...Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?” (6:17, 19). Why did they not live like a temple of the Spirit?

Paul exposed the root of their problems before he even addressed their immoral acts. In Chapter 2, Paul explained God’s ministry comes to us by His Holy Spirit in our human spirits (esp. 2:10, 12). “But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him, and he is not able to know [them,] because they are spiritually discerned” (1 Cor. 2:14, lit., see fn. 7, page 4). The Corinthians were not spiritual because they were soulish – dominated by the soul, not receiving from the Spirit. Paul continued, “But I, brothers, could not address you as spiritual people, but as people of the flesh...are you not of the flesh and behaving in only a human way?” (3:1, 3). The Corinthians’ souls turned to the flesh⁴⁶ for reality instead of the Spirit. Of course the flesh will always produce the fruit of fleshliness.

Fruit is the result of root, so we should focus preeminently on root (source). The life of Christ, the mind of Christ, the will of God, every spiritual blessing – all exist in the realm of the spirit. The disciple’s key appraisal: “Is my soul sourcing from the Spirit for life by faith, or is my soul sourcing from itself or from the flesh and the things of the world?”

⁴⁶ For Scripture’s broad use of “flesh,” see footnote 29, page 14.

THE DANGER OF GOOD

The evil acts of the flesh are obvious. For example, it does not take much spiritual discernment to know the Corinthian man who was sleeping with his stepmom (5:1) was sourcing from flesh, not Spirit. But the sin epidemic came from more than merely the Tree of the Knowledge of Evil; the stain in our brains came from the Knowledge of *Good* and Evil. It is possible to sin by doing Good because now our soul possesses the ability to do Good without faith, and anything that does not proceed from faith is sin (Rom. 14:23). Faith is the soul's response to the word of Christ, spoken from the Spirit (Rom. 10:17, Jn. 6:63). When we ignore the Spirit, bypass faith, and choose Good from the soul's Knowledge, we sin. The Corinthians were soulish even in their use of spiritual gifts (ch. 13-14). Jesus warned of those who will prophesy, cast out demons, and do many mighty works in His Name without faith, without being known by Him (Mt. 7:21-23). The seven sons of Sceva attempted Good apart from faith, and they were beaten up by a demon (Acts 19:11-17).

We are so concerned for discipleship to be more than just doing "Christian things." The "WWJD?" mentality may not be spiritual discipleship. "What Would Jesus Do?" may be the soul's avenue to mimic the Good of One who lived 2,000 years ago. The real question is "What *Is* Jesus *Doing*?" Jesus is living today in the spirits of all believers. Jesus Himself did not wake up each day and consult a "What Would a Messiah Do?" checklist. Jesus humbled Himself to receive life and direction from the Spirit of the Father. Now Jesus has become a life-giving Spirit (1 Cor. 15:45), and His Spirit desires to live through us (Gal. 2:20). To live *like* Christ is much different than to *live* Christ (Phil. 1:21).

The sons of God are led by the Spirit (Rom. 8:14), but many sincere Christians are still led by the soul. They are led by Christian principles instead of the personal Spirit who will fulfill the principles. Living by the Law instead of the newness of the Spirit was the very reason for the letter of Galatians (cf. Rom. 6-8, Col. 2, 2 Cor. 3). Many Christians are equally bewitched (Gal. 3:1) to do the same with select "new covenant laws" (a contradiction in terms). They think a Good Christian must read the Bible, pray, go to church, tithe, and evangelize, and so they try to do those things out of the soul's Knowledge of Good. Then, sizing up their performance, they become either prideful or guilt-ridden - neither is the fruit of the Spirit of life. Many who sense a call into ministry try to copy a model of ministry with sincere desire "to do great things for God," yet apart from the Spirit's leading. Many major on doctrines, and to them ministry and discipleship become the transfer of information. But truly, we need "living theologies" because Truth is a Person in our spirits (Jn. 14:6). Christ did not die for us to live by "do this Good" and "don't do

this Evil." Christ died that we may be reconciled to a faith-based relationship with our Creator through the Holy Spirit for His glory.

ALIGNMENT BY FAITH

Oh, how we need the word of God to divide soul from spirit (Heb. 4:12)! We need to know the difference between sourcing from the spirit and sourcing from the soul. The soul must be humbled, turned to, stimulated by, and guided by the Spirit. Then we can abide in the Vine (Jn. 15). Oh, how important it is to believe in our connection to the Vine! Then we can receive the spiritual life of Christ into our souls and manifest it through our bodies. Then our thoughts, words, and deeds will be the fruit of faith (the obedience that comes from faith, Rom. 1:5, 16:26, and completes faith, Jas. 2:22).

At the beginning of this booklet, we emphasized all three parts are created by God for His glory, and we desire alignment. The issue is source and order. The will is seated in the soul, so we must first choose to believe the Truth brought by the Spirit into our spirits. Then our souls can magnify invisible realities through our bodies. *This is our goal: to live by the Spirit, to walk by the Spirit (Gal. 5:16, 25) by faith (2 Cor. 5:7).*

Believer, we exhort you: believe (substantiate, reckon it personally real that) your spirit is one with the Spirit of Christ. Believe the Spirit's reality is more real than the paper in your hands. Understand the Spirit operates in a realm of knowing by faith – not by reasoning or feeling. Abandon the dead old covenant mentality ("Spirit, we welcome You. Spirit, come!") that seeks for God as if He is outside of you. He is already in you, sealed (Eph. 1:13)! He cannot get any closer than "in." And by that connection, you are seated in Christ (Eph. 2:6). You cannot get any closer than "in." But you can align your distracted, oscillating soul to experience reality.

If you discern a thought in your mind contrary to the Spirit's reality, take it captive and make it obedient to Christ (2 Cor. 10:5). If your emotions act like unruly, little children, then tell them what to do. Preach to yourself like David did, "Why are you downcast, *O my soul*? Why so disturbed within me? *Put your hope* in God, for I will yet praise him, my Savior and my God" (Ps. 42:11 NIV). It is as though David chose to worship by the Spirit and told his soul to catch up. "Bless the Lord, O my soul" (Ps. 103:1, 2, 103:2, 104:1, 35). You have the power to choose faith, to choose alignment with the Spirit's ministry in your spirit.

Rest in Christ's finished work on the Cross and also from the Throne, where He supplies His Spirit to you (Acts 2:33, Gal. 3:5). Sink down and,

by faith, affirm the Spirit's presence in you. The Spirit will bear witness with your spirit that you are a son or a daughter of God (Rom. 8:14-17, Gal. 4:6-7). Pray for empowering and revelation in your inner man to know the Father and the depths of His love (Eph. 1:15-19, 3:14-21).

Believer, we exhort you: fix your eyes on Christ, who is in heaven and in your spirit and in His Church. Watchmen Nee prefaced his book, *The Spiritual Man*, with a wise pastoral word: "In observing the condition of our inward life we tend to over-analyze our thoughts and feelings and the movements of the inner man." He warned against perfectionism that focuses on Self instead of Christ and stated, "In the degree that we look off unto Him, to that degree are we delivered from self" (*op. cit.*, 18). We are encouraging you to a spiritual relationship – not governed by principles from a historical figure – but relationship with a living God who lives in you, so that you express Him from the inside out. The Spirit's goal in you is the glory of Christ (Jn. 16:14). We aim for spiritual discernment that can recognize unbelief and unspiritual sourcing and then can quickly turn the focus onto Christ (Heb. 12:2, Col. 1:28, 3:1-4).

Believer, we exhort you: obey every prompting of the Spirit, large and small. This spiritual relationship is with a loving God who is a Father, a Brother, a Counselor, a Friend – and the Lord. The Spirit is Lord (2 Cor. 3:17-18). Each time we ignore or say, "No," or, "Not right now," to the Spirit, we harden our hearts and dull our ears to hear His next prompting. The desires of the flesh wage war against our souls and the Spirit (1 Pet. 2:11, Gal. 4:17). When we sin, we grieve and quench the Holy Spirit (Eph. 4:30, 1 Thess. 5:19). Attempting to stop sinning by the soul's effort will increase sin (Rom. 7:7-23). The only true victory over sin comes from denying Self, taking up our crosses (embracing our death and burial in Christ, Lk. 9:23, Rom. 6:1-11), and setting our minds on the Spirit (Rom. 8:5-6). When we walk by the Spirit, then we do not sin (Gal. 5:16). The Spirit is leading, and we must obey. His rule is for Christ's glory and for our righteousness, joy, and peace (Rom. 14:17).

This booklet attempts to lead to personal fellowship with the Spirit through the divine alignment of our three parts. A next step is distributing the Spirit's grace to others, an issue so glorious it deserved its own booklet: *Spiritual Gifts* (free at ProjectOne28.com). On your spiritual birthday, the Spirit brought a present, a concentration of Jesus' nature, so you may uniquely live Christ.

May we be the temple of the Holy Spirit – the place where He dwells and rules and manifests His glory to the ends of the earth!

Additional Discipleship Booklets



The Basics:

The Beginning, the Gospel of God's Grace, and the New Beginning

The Kingdom of God:

The Reason Christ Created Man, Became Man, and Is Coming Again

Light Shines in the Darkness:

Scripture Interpreting the Spiritual Drama of Genesis 1:2-3

Spiritual Gifts:

Discovering Graces and Partnering to Manifest the Fullness of Christ

Why Trust the Bible?

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