

Jesse C. Jones

About the Cover Art

After the Big Bang cover art was a very special gift from Rex & Carleen Morache (the cover revised 05/24/13). You can see more of his work on Flickr here: [Rexm Photostream](#)

Special thanks also to Hanunyah Fish for the amazing butterfly photo! She was 13 years old when this photo was taken (in 2012). She believes it to be a Tiger Swallowtail Butterfly. Hanunyah's name means 'the Lord is Gracious'. She and her family live near Peggs, Oklahoma on Liberty Ranch.

<http://picturethisoklahoma.blogspot.com/>

The concept for the cover art came from a conversation between E. Wayne Johnson and Sandra Crosnoe one day. They were sharing about the inside graphic of the butterfly in the book. This graphic meant so much to the author that he worked for years to get permission to use it with this publication. Wayne thought he recognized the butterfly and told about a quote from Winston Churchill related to butterflies and free will and predestination (more about this on Back Cover). Sandra then conveyed the butterfly photo and a very rough draft of a butterfly in a bubble landing on a newly formed earth to Rex Morache who turned it into the glorious cover art you see. Rex captured the special detail of the creation of the butterfly as simply one aspect of the intelligent design all around us. We hope you enjoy the book and getting to know Yeshua, the Creator, the Messiah, the one who is coming again...

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Preface

Writing a book was not on my mind when this effort was initiated a few years ago. In fact, it began when a member of my Sunday School class commented that his son had talked about committing suicide the previous week. As a result, I felt an urge to see what the Bible had to say about hope, with a view toward helping his son cope with his feelings. The result of that effort was the chapter entitled: “*Hope and the 3-lb. Computer*”. My next writing endeavor was a fallout from a Sunday School class discussion about temptations, or trials, and their purpose in our lives. The chapter on “*The Trials of Job*” resulted from that effort. After this I began to feel a prodding from the Lord to continue studying and writing. The chapters in this book document what I subsequently learned about two of God’s greatest and most marvelous creations: earth, and the man He made to exercise dominion over it.

I should point out that some of the material presented herein conflicts with commonly held viewpoints, and differs as well on the definitions of some words used to explicate them. One thing I have learned through this effort is that the meaning of many of the words used in the Bible is not uniformly

agreed to by expositors, and in many cases, not agreed to by the various versions of the Bible. For example, in the KJV of the OT, the word “soul” is used over 780 times. Vine’s Complete Expository Dictionary of Old and New Testament Words notes that in over 400 of these uses, the Hebrew word used is misinterpreted. I mention this not to heap criticism on the KJV, for it is my personal Bible, and I love it dearly, but to point out the importance of consulting Hebrew and Greek sources, and good conservative lexicons, when trying to understand difficult scripture. The meaning of some words is not absolutely clear even then. Nevertheless, this is the process I have followed in this effort.

I am a retired engineer: my education and work experience sparked a great interest in details. I found that to understand the technical difficulties and problems that arise in the operation of complex machines, a good understanding of the details of the design is absolutely necessary. What is presented herein is an analysis of important details in God’s creation of the earth and man: his habitat and milieu. However, no description is completely adequate to portray the unbelievable complexity and efficacy of tripartite man. Scientists and engineers have tried to duplicate the various subsystems in God’s design of man for years, with limited success. Part of the problem is that we do not understand many of the operational details, but the greatest impediment is probably

the fact that man is composed of three parts: spirit, soul, and body, two of which (spirit and soul) are immaterial, and are thus largely beyond the scope of scientific and medical analysis. The third part, the highly complex body, is strongly influenced by these two immaterial parts. God has given mankind a great challenge in trying to understand tripartite man. What better model could we find for our study than our Lord and Savior Jesus Christ: spirit, soul and body in perfect relationship. When Jesus came to earth He emptied Himself, and was formed in the likeness and fashion of a man. Like us, He was a tripartite being, but without a sin nature. Thus, He was the perfect man, the ideal for all to emulate.

I read a book several years ago by Watchman Nee in which he made the observation that one of the primary ways God speaks to us is through our intuition. After that I began to try to follow the guidance I received in this manner, and what is presented herein is largely a result of that attempt. I hasten to add that all readers will not agree with my conclusions. I have learned much about God's creation, and His design of man through this effort: that may be the primary purpose He had in mind. My hope is that readers will find new ideas in these words that drive them to the absolute authority: God's Word - the Bible.

As references I have used the King James Version (KJV), the New International Version (NIV), the New Living Translation (NLT), the Revised Version (RV), and Recovery Versions of the bible, as well as the Interlinear NIV Hebrew - English Old Testament (OT), and the Interlinear Greek - English New Testament (GNT). I have also used Vine's Complete Expository Dictionary of Old and New Testament Words, Vincent's Word Studies in the New Testament, Moulton's Analytical Greek Lexicon, the Brown-Driver-Briggs Hebrew and English Lexicon. and Webster's New World Dictionary for word interpretation. Unless otherwise noted, scripture passages quoted are from the KJV.

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Chapter 1

The Creation Story

Genesis 1:1 - 2:3

I have read many different interpretations of the first chapter of Genesis. Some biblical expositors present their understanding of the creation story in very dogmatic terms, almost as if to say that anyone who rejects their particular interpretation cannot be a true Christian. I believe a well thought out understanding of creation is very important to our spiritual maturity, but I do not believe God will say, “I never knew you,” if our understanding of this transcendent subject is somewhat fuzzy. As an engineer, I am not necessarily equipped to delve into some of the questions arising from God’s description of His work in the first and second Chapters of Genesis, but I can document the understanding I have gained from reading God’s Word with an open mind, asking the Holy Spirit to guide my thoughts in accordance with 1 Corinthians 2:9-13. That is what is presented herein.

I. The Beginning

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God moved [was brooding] upon the face of the waters.” (Genesis 1:1,2)

This passage of scripture has been used by some Bible expositors to argue for an earlier creation in which Lucifer (later Satan) was king and ruler. In my understanding of this interpretation, God destroyed this creation after Lucifer became prideful, stating that *“I will ascend above the heights of the clouds; I will be like the most High”* (Isaiah 14:14). Lucifer was then supposedly cast from heaven. His kingdom was destroyed at that time; thus, the first created earth was left without form and void, as described in Genesis 1:2.

An earlier creation has also been postulated based on the use of the word *“replenish”* in Genesis 1:28. It is argued that this word implies that a previous population on the earth was destroyed, and must now must be replenished. Examination of the meaning of the Hebrew word *male*,’ interpreted in the KJV as *“replenish,”* reveals that this word actually means “fill,” and it is interpreted in this way in other versions of the Bible (Brown-Driver-Briggs Hebrew and English Lexicon).

Another argument used against this being the first creation is the question as to the exact meaning of the Hebrew word “*re’shiyth*,” or “*re’shit*,” interpreted as “*beginning*” in the KJV. The “Theological Wordbook of the Old Testament” by R. Laird Harris, et. al., discusses this word as used in Genesis 1:1. Their conclusion is that proper interpretation of “*re’shit*,” in this verse can be deduced from other sources, as well as the witness of ancient versions of the Bible. Further, they point out that the Greek word “*arche*,” used in John 1:1, is interpreted to mean exactly the same as “*re’shit*,” in the KJV of the OT: Genesis 1:1 opens with the initial act of creation of the cosmos. There seems to be little reason to question the fact that in the antiquity of time God took on Himself the creation of the universe, a totally new and unprecedented act. Whether or not there was such an event as the “big bang” during the creation of the cosmos I do not know. The Bible gives us no clues about such an event, and interpretation of Genesis 1:1 certainly does not warrant any such conclusion.

Use of the Hebrew word “*elohiym*,” interpreted as “*God*,” in Genesis 1:1-2, is significant. This is the plural Hebrew word for God, and undoubtedly is used here to indicate that the three persons of Trinity were all involved in this great work. The Hebrew word interpreted “*heaven*,” is also plural (*heavens*), and generally refers to the three heavens: 1) the atmosphere surrounding the earth, 2)

outer space containing galaxies, planets, and the sun and stars, and 3) the “third” heaven, sometimes referred to as “Paradise,” the place of the just and righteous. It is also called Abraham’s bosom (Luke 16:22-23).

The Hebrew word “*bara*,” interpreted “*created*,” in Gen. 1:1 means to bring something into being that did not exist before. It differs from the Hebrew word “*asa*,” which means to fashion or shape an object. Notice that God uses both words when He describes the creation, and making of man in verses 26 and 27. He may possibly be referring to “making” man’s body from the dust that already existed, and “creating” a totally new being like Himself when He breathed the breath of life into Adam. Contrary to the postulate mentioned above, it seems very logical that the earth was without form and indistinguishable at this point (somewhat like a gaseous substance), for it has only just been spoken into existence, and has yet to be shaped and formed. The earth is the focus of the narrative from this point on, which seems to imply that the rest of the universe was created to “adorn” and “care for” it in accordance with God’s plan.

The word “*darkness*,” included in this passage, points out that God had not yet created light. The Spirit of God was “*brooding*,” or “*hovering*,” over the waters in preparation for gathering them together in a heap and storing them in

the depths (Psalm 33:7). The earth was a formless mass of the materials that now make up our world as we know it. The Hebrew word “*rachaph*,” which is interpreted “*moved*,” (brooding or hovering), has several meanings, including the word “fertilizing,” which is defined as “to enrich; to supply with the pabulum (food) of plants; to make fruitful or productive; as, to fertilize land, soil, ground and meadows” (from the Brown, Driver, Briggs Hebrew and English Lexicon and the American Dictionary of the English Language” 1928 ed.). This definition certainly seems appropriate here.

I think of God’s work of creation being accomplished in a way similar to present-day major construction efforts. There must be an authorizing entity with a vision for the project (identified as the customer); an entity to develop plans for the project, and to oversee the actual construction (identified as the architect/engineering firm); and an implementing entity to bring the project plans into existence (identified as the construction contractor). I see this same arrangement between the three persons of the Trinity: God the Father commands the Son (the Word), to create the universe that He has envisioned; the Son develops the plans for the work and oversees implementation in close coordination with the Father; and the Holy Spirit immediately sets about “*brooding*” over the work, bringing it into existence. When the Son receives the go-

ahead from the Father, He understands completely what the Father is trying to achieve, and the plans the Son speaks into existence incorporate those desires. The Holy Spirit implements these plans and specifications verbatim, for He does only what He hears from the Son.

II. The First Day

“And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” (Genesis 1:3-5)

The light referred to in this passage is not light from the sun and moon, which are “*made*,” and placed in the heavens on the fourth day. Rather, this is cosmic radiation, which is identified as photons (a quantum of light energy) that travel at a velocity of approximately 180,000 miles per second by wavelike or vibrational motion. We detect a portion of this wave referred to as “white light” through our eyes, by the stimulation of color sensitive photoreceptors. This white light can be separated into its various wave-lengths by passing it through a prism, or other diffracting medium, to provide the six colors of the visible spectrum.

All of God's acts of creation are infinitely more complex than the simple description provided in Genesis. Of course, He provided a description we could understand: one that conveyed the essential truth being taught. The simple statement "*let there be light*," required establishment of the laws governing atomic theory, relativity, wave mechanics, quantum theory, and electromagnetism: in effect the entire field of quantum physics.

An interesting question here is what exactly did God do when He "*divided the light from the darkness*"? I assume this to mean that He organized photons into various wavelengths, including the visible and extended ranges of the spectrum: including the smallest (violet) wave-lengths to the longest (red) wave-lengths. The portion of the spectrum in the visible range was called "*Day*". The darkness may relate to establishing the laws relating to shadowing, which was identified as "*Night*," or the lack of visible light. This is of course the process that gives us night and day. At night part of the earth's surface is "shadowed" from the sun's light by the earth's rotational position relative to the sun. All of this seems to be in preparation for the fourth day, when God places the sun, moon, and stars in the cosmos to provide various sources of light for the earth.

In these verses God defined the difference between daylight and nighttime, and introduced the terms “*evening*” (night, beginning of darkness), and “*morning*” (dawn, or breaking through of the daylight). He further says that “*the evening and the morning were the first day.*” This is a difficult phrase to interpret since we do not know for sure whether this refers to a period of time in which light prevails (daylight, or daytime), or the manner in which the Jews later identified a day as beginning at sunset, and ending at the following sunset. There was, of course, no sun to rise or set as yet. The Hebrew word “*yom*,” is interpreted as the English word “*day*,” in verse 5. The “Theological Wordbook of the Old Testament” by Harris, et al., defines this word as, “(1) the period of light (as contrasted with the period of darkness), (2) the period of twenty-four hours, (3) a general vague ‘time’, (4) a point of time, a year.” The lack of a single, clear and concise definition of the word *day* has led to considerable confusion and misunderstanding in biblical exposition, with some interpreters insisting that this passage refers to a 24-hour day, and others saying it refers to an indeterminate period of time conforming to geologic predictions. I do not see any positive way of determining the length of these first three days of creation. If God’s actions during these days can be measured by the same rule that governs man’s efforts in extremely large projects, it would seem that His “*day*”

would have been an extended period of time. However, He is God and He could have accomplished this work in a 24-hour period, if that was what He desired. Since the sun, moon and stars had not as yet been placed in the heavens, nor had the earth been formed, the laws governing these heavenly bodies would not have been the determining factor at this point. Thus, if God purposed to accomplish this task in a 24-hour period, He must have had some future goal in mind. One of the arguments used to support this thesis is the fact that the “*days*” in Genesis 1 are numbered, possibly implying that God was trying to convey the concept of a seven 24-hour day creation.

I do not believe it is possible to answer this question absolutely, and thus, I do not believe that dogmatic interpretations about the length of these first three days help to further Christian understanding of the creation story. There seems to be little doubt that geologic evidence predicts a lengthy period of time in the earth’s past, but only if the laws governing these geologic developments apply during creation as they do in contemporary time. If these “*days*” were only 24-hours in length there is also the problem of explaining prehistoric life on earth. I would argue that only God knows the answer to this question, and we should deal with it with open minds.

Genesis 1:5 NIV says, “*God called the light ‘day,’ and the darkness he called ‘night.’ And there was evening and there was morning - the first day.*” The Hebrew word “*Ereb*,” is interpreted as “*evening*,” or “*night*,” in English, and the Hebrew word “*boqer*,” is interpreted as “*morning*,” or “*dawn*.” It seems clear that God is saying that the work of creation started in darkness (night), but one of the first things He did was to create light, the advent of which He called morning, or the beginning of the day (daylight). In regard to the length of these days, Charles Hodge, in his “Systemic Theology” says, “But while it has ever been the doctrine of the church that God created the universe out of nothing by the word of his power, which creation was instantaneous and immediate; i. e., without the intervention of any second causes; yet it has generally been admitted that this is to be understood only of the original call of matter into existence. Theologians have, therefore, distinguished between a first and second, or immediate and mediate creation. The one instantaneous, the other gradual; the one precludes the idea of any preexisting substance, and of cooperation, the other admits and implies both.” Hodge goes on to describe the seven days of creation as consisting of two three-day periods: an inorganic (without design, relationship, or coordination of parts) period for the first three days; and an organic (organized: systematically arranged) period for day four through six. This

view seems to follow the logic in the Genesis description: God did not set the sun and moon in the heavens to provide light for the earth until the fourth day.

III. The Second Day

And God said, Let there be a firmament [expanse] in the midst of the waters, and let it divide the waters from the waters. And God made the firmament [the expanse above the earth], and divided the waters which were under the firmament, from those that were above the firmament: and it was so. And God called the firmament Heaven, And the evening and the morning were the second day.” (Genesis 1:6-8)

In these verses God begins to locate and assign boundaries to the things He has created, and He begins by dividing the waters in such a way that the water vapor is in heaven, and the liquid water is separated from the water vapor by an expanse, which He identifies as heaven, or sky. We know this expanse as the first heaven, the atmosphere surrounding the earth. Notice that God did not create anything in these verses, but He is beginning the process of forming things from the materials He has created.

IV. The Third Day

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God

said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.” (Genesis 1:9-13)

God appears to be forming the face of the earth in this passage using the materials He has created earlier. Through His Word He gathers the waters into seas, and raises the dry land. Just imagine what it looked like to God: He saw that it was good! It was in a pristine state, undefiled by mankind. God called the dry land Earth, and the various bodies of water He called seas.

In verse 11 God said, let the earth produce vegetation, with seed bearing plants and trees, whose seed is in the fruit, with each kind of grass, plant and tree bearing its own seed. We note here God’s clear emphasis on the fact that each kind of vegetation bears its own seed: Luke 6:44 says, *“For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.”* It seems that God was anticipating mankind’s foolish ideas about macro-evolution. Note that the seed was within the plant, in other words the plant produced its own seed, with the embryo (or pattern) of the plant within the seed.

There is an implication here that considerable time elapsed between verse 11, when God said for the earth to produce vegetation, and verse 12, when the earth actually brought forth vegetation. Of course, we do not know for certain how God did this, but the statement that “...*the earth brought forth . . .*”, seems to imply that the process followed was that established by God for producing grass, plants, and trees: the pattern we see in action to this very day.

V. The Fourth Day

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also, And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” (Genesis 1:14-19)

God placed the sun, moon and stars in the heavens to separate the daytime from the nighttime, and to provide light upon the earth. He needed a source for the light He created in verse 3, so He made two great lights: the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night.

God also placed the stars in the heavens to help the moon provide light during the nighttime (Jeremiah 31:35). He ordered the paths of these celestial bodies so they would set the times and the seasons. Thus, it seems evident that from this day forward, the days referred to in the creation narrative were twenty-four hours in length. God also uses the sun, moon, and stars as signs to presage events of great significance, such as the birth of Christ (Matthew 2:2), the Lord's return in the clouds at rapture/resurrection (Matthew 24:29-30), to announce catastrophic events in the book of Revelation (Revelation 6:12-14), etc.

This passage of scripture carries great significance to those on earth. To quote from "This Island Earth", NASA SP 250, "... the sun is a raging nuclear reactor 870,000 miles in diameter that consumes more than 4 tons of its mass every second. It is the dominant source of the Earth's energy; all of our food and all of our fossil fuels are products of solar energy. Every living thing, including man, is intimately dependent on it. The sun emits not just visible light, but all other kinds of electromagnetic radiation, including X-rays. It sends out streams of high-energy particles that can only feebly be mimicked by the biggest particle accelerator on Earth. It has a complex and turbulent atmosphere, strong magnetic fields, and an enveloping corona - the pearly high temperature plasma that is the sun's outer atmosphere extends for millions of miles before

it becomes the pervasive solar wind, made up of energetic particles that rush out beyond Earth 92,956,000 miles away.”

The moon is the lesser light: actually the moon reflects the sun’s light. It is 2,160 miles in diameter, and it rotates about the Earth in about 29 1/2 days, at a distance of 238,857 miles. The OT Jews determined the beginning of their civil year by the appearance of the new moon. The moon is held in its orbital position by the Earth’s gravity, and the relationship between the Earth’s and moon’s gravity determines the tides in the Earth’s seas. We conclude from this that God did not place the moon in orbit around the Earth until the Earth was formed, and the force of gravity established.

There is so much that we do not understand about the cosmos, but we do know that God uses the stars in ways that are symbolic to mankind. As with the sun and moon, stars often convey significant and forthcoming God-engineered events. We know that everything God created was for the benefit of man on earth, and when we look into the night sky on a clear night we can’t help thinking that God dressed the heaven so that we would be overcome with awe at His marvelous creation.

V. The Fifth Day

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.” (Genesis 1:20-23)

God returns to “creating” in these verses, which means that He undoubtedly spoke these creatures into existence in a moment of time: within the confines of a 24-hour day. Notice that He repeats the phrase “*after their kind*,” which again emphasizes God’s foreknowledge that man would invent some ungodly explanation for the existence of life on earth. In this passage of scripture God creates all marine life, and all the birds that fly in the sky above, and beautify our day with their song. It is interesting that God also blessed them in being fruitful and multiplying. Marine life and birds of the air must derive some blessing (or fulfillment) from their offspring. One meaning of the word blessing is “to make happy.”

VI. The Sixth Day

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and the beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and have dominion over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [a living soul], I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” (Genesis 1:26-31)

In the sixth day God completes His work of creation, and He declares that it was “*very*” good. God starts by making the creatures that populate the earth’s surface, as well as those that live above and under its surface. Notice that He repeated the phrase that all the creatures (including man), reproduce after their kind and only after their kind: God went out of His way to make sure we got the message that macro-evolution is a false theory for the existence of man on earth. Those that believe the Bible to be the Word of God should have no difficulty grasping this fact; however, we are reminded by 1 Corinthians 2:9-14, that natural man cannot receive the things of God for they are foolishness to him: they are (only) spiritually discerned. I had difficulty accepting this spiritual teaching after I encountered Christ at a Methodist Layman’s Retreat in Palestine, Texas. I began to be conflicted about my understanding of macro-evolution. Previous to this experience I had what I would call a Bible based macro-evolutionary understanding of the first chapter of Genesis. I discussed this with a very wise Christian teacher and friend who was considerably more mature than I was. He told me to keep praying about it, and, sure enough, in a matter of only a few weeks God totally changed my mind about this subject. This was the first experience I had where God “rewired” my mind with His will, as described in Romans 12:2: “*And be not conformed to this world: but be ye*

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”.

As a sidebar I have included several arguments that tend to refute the theory of macro-evolution below:

The Word of God

Romans 1:20 says, *“For the invisible things of him from the creation of the world are clearly seen, being understood by [perceived through] the things which are made, even his eternal power and Godhead [divinity]; so that they are without excuse.”* Albert Einstein commented on this same point: “My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.” This preeminent scientist recognized God’s handiwork in the creation of the universe just as God described in the above scripture.

Design of Creation

As scientific understanding of genetics and information theory has increased, macro-evolution has been increasingly difficult to defend. For example, one state’s Board of Education included this statement in public school textbooks, “The word ‘evolution’ may refer to many types of change. Evolution describes changes that occur within a species. (White moths, for example, may ‘evolve’ into gray moths.) This process is micro-evolution, which can be observed and described as fact. Evolu-

tion may also refer to the change of one living thing to another, such as reptiles into birds. This process, called macro-evolution, has never been observed and should be considered a theory. Evolution also refers to the unproven belief that random, undirected forces produced a world of living things.” Even liberal newspapers such as the New York Times and the Los Angeles Times have published (2001) front page stories recognizing the growth of the so-called Intelligent Design (ID) movement. The members of this movement, which includes many academics, dispute the idea of natural selection, a main tenet of Darwin’s thesis. They argue instead that the complexity of the earth’s plant and animal life cannot be explained as the accidental coming together of natural and lifeless elements of the universe to form plant, animal, and other unbelievably complex human life.

In addition to the lack of proof for macro-evolution, scientific discoveries related to the understanding of genetics have further eroded confidence in this theory. The fact that an extremely complex and detailed code is involved (and required) in the formation of living organisms conflicts directly with the evolutionist’s theory that life was created accidentally by the coming together of various chemicals in a mixture which then was exposed to the radiation energy of the Sun, creating life from dead chemicals. On the face of it this theory seems so far-fetched that no one would believe it, yet this is exactly what we have taught in our public school systems for years, and to an even greater degree at the university level. I believe this can only be understood by realizing that there are only two choices on this subject: either you believe that God created

the universe, or you adopt some “natural” explanation, like macro-evolution. Thus, those that do not believe in God really have no viable option. The ID movement has tried to make the creationist explanation more acceptable to evolutionists by focusing on an undefined “intelligence” that supposedly designed the universe, rather than on “divine creation”. I believe most people would find it difficult to visualize any other form of “intelligence” that could “fill God’s shoes” here.

The human DNA molecule (deoxyribonucleic acid) has the shape of a double helix, with each fiber about two millionths of a millimeter thick, barely visible with an electron microscope (“In the beginning was information” by Dr. Werner Gitt). The amount of information contained on this microscopically thin DNA strand is astronomical. Gitt points out that if this information was typed on paper using standard letter size it would stretch from the North Pole to the equator. If that isn’t enough to convince you of the mind-boggling complexity of the human body, just consider that our DNA is structured in such a way that it can be replicated every time a single cell divides into two cells, with each of the cells having identically the same genetic information after the dividing and copying process. There are more than 100 types of cells within the human body, and the average adult is made up of 100 trillion cells, all highly complex and designed to work with other cells to form different types of tissue: connective tissue to bind cells and tissue together, epithelial tissue to provide protective covering and lining of body cavities and organ surfaces, muscle tissue that can expand and contract, and nerve tissue that receives external and internal messages and transmits them by

electrochemical impulses to the brain. To believe that this level of complexity could occur through sheer chance, without the involvement of a master designer with an incomparable mind, defies all logic.

As a final attempt to demonstrate the unbelievable complexity in the design of life on our planet (even within the lowest life forms), consider the South American butterfly, *Morpho rhetenor*, shown in Figure 1 (“In the beginning was information” and Scientific American, Vol. 245, Nov. 1981).

The wings of this butterfly exhibit colorful patterns of metallic blue (wing top) and brown (wing bottom) caused by the sun’s radiation, canceled in some cases, and enhanced in others, by the marvelous structural design on the wing’s surface. This structure is truly remarkable: a regular grid of precisely constructed wedge-shaped ridges spaced at intervals of about 0.00022 mm., with a maximum deviation of 0.00002 mm., shown under magnification. Can you imagine man duplicating this level of accuracy? Or try to imagine it being the product of mere chance. Seeing the unbelievable beauty and shocking intricacy manifested in this single creation should convince anyone of the folly of believing this is a result of evolution.

Information Theory

The information required and manifested in the life of plants and animals in our world is another enigma that seems impossible for evolution to explain. Information is not a material substance and is thus excluded from evolutionary theory, although it can be stored in, or by, various materials. Most of us are familiar with the storage of code within our computers. I consider the human body to be analogous to the computer in

this sense. Without the code the computer is useless, even though it contains all the components necessary to perform a myriad of tasks. The code enables the computer to use the necessary components in an orderly and functional manner to produce some meaningful result: it acts like the “mind” of the computer. In the same way, the mind of a human being contains all the information necessary operate and maintain man’s highly complex body, as well as to entertain abstract thoughts, ideas, spiritual beliefs, emotions, intuition, etc. The approximate number of bits required for all information-processing events in the human body in a single day is 3×10^{24} , a mind-boggling number. Kenneth Bakken in his book “The Journey into God,” says, “Within the brain are 100 billion cells; each of these cells has between 5,000 and 500,000 nerve endings that communicate by way of perhaps ten different gradations of messages with each other and other nerve endings. Pioneering Harvard mind-body researcher Dr. Herbert Benson explains that in any given millisecond there may be up to ten to the trillionth power of messages being transmitted!” Wow!

I recently received a DVD entitled: “Unlocking the Mystery of Life”. This video displays the assembly of a minuscule “motor” within cells of the body, and describes the many piece-parts that must be made available at just the right time for the assembly to proceed correctly. The instructions for this assembly process must be made available before this complicated procedure can be initiated. How can anyone believe this happens randomly without some great intelligence behind it.

Consider the human eye as another example. We do not actually see with the eye; instead the image we see when looking at an object is really an action of the brain, with help from the eye. The signal which the eye receives, is, itself, an information source, with various shades of dark and light vibrating at different frequencies. Within the eye 127,000 perceptual cells, called rods and cones, receive light and transmit messages to the 100,000 fibers of the optic nerve in the brain. The rods are extremely sensitive to light, whereas the cones detect fine details and color. Impulses from the eye race along the fibers of the optic nerve, spread out in the brain, and end up in the visual cortex, where the miracle of sight is generated. Since the brain does not actually “see” the image detected by the eye, the visual cortex must reconstruct the many messages from the perception cells in order to reproduce the visual image recorded by the eye. The function of the human eye (as well as the eye of other animal life), is so remarkable that David Hume, a well-known skeptic of ID, commented’ “Anatomize the eye, survey its structure and contrivance, and tell me, from your own feeling, if the idea of a contriver does not immediately flow in upon you with a force like that of a sensation!” (from *In His Image*, by Yancy and Brand).

Intuition

There are many wonderful examples of the phenomenon of intuition in the animal kingdom. Webster’s New World Dictionary of the American Language defines intuition as, “the immediate knowing or learning of something without the conscious use of reasoning; instantaneous apprehension.” Many thoughts and actions of the human body could be con-

sidered as intuitive by this definition. These thoughts and actions must have been programmed while we were still within the womb. Yancy and Brand give a beautiful example of this in describing two young Orioles building their first nest. “Just a few branches away hangs another nest, built last year by older Orioles; it has survived a winter storm that tore branches from the tree, yet these young birds never go over to inspect it for design innovations. They know exactly what to do. They neglect eating in the urgency of their task. First they spend time selecting the best location. They need a branch with a well-spaced fork on which to weave the nest. The branch must be so thin as to droop a little from the mere weight of the leaves, in order to protect the nest from squirrels. Foliage must surround the site to conceal the young from hawks and other predators flying high above. Once a prime location is agreed upon, the birds search for individual blades of grass, of one type only, that must conform to a certain length and consistency. One of the birds stands with a foot perched on each branch of the fork. It holds a blade of grass under one foot against the twig. Then, using only its beak, it ties a half-hitched knot around that twig, leaving a long end dangling. After flying away for another blade, it ties a half-hitch on the other twig, pulling the blades under its body. Then it plaits other hanging strands into a thick cable. The nest itself will swing between these cables. After several days of selecting, weaving, plaiting, and wattling, the two birds will have a neat, spherical home, strong enough to withstand gale-force winds.” A footnote adds: “But how blithely we dismiss phenomena as ‘mere instinct’! A genetic code built that Oriole’s brain, cell by cell, directing

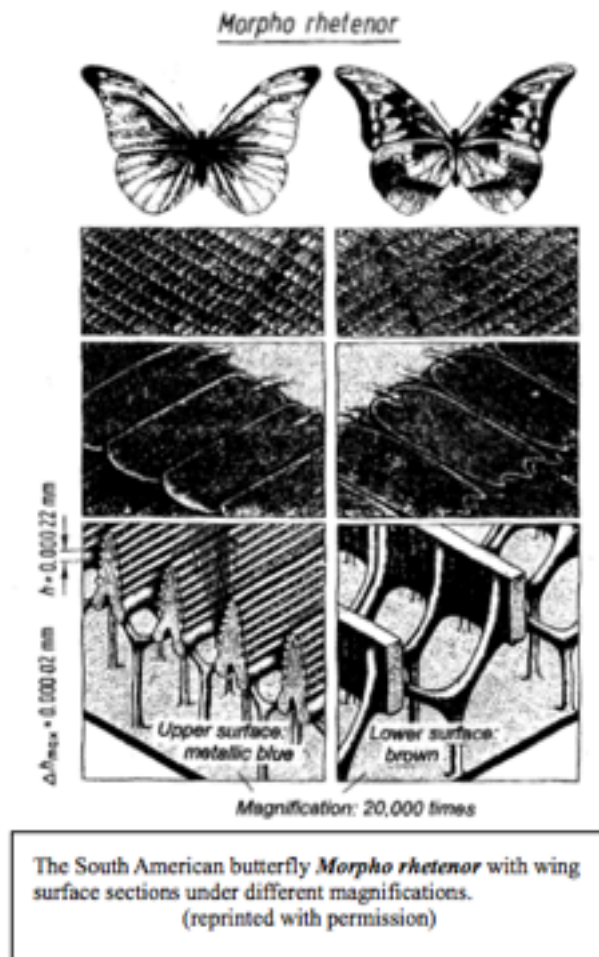
neurons to line up with appropriate snaps so that the arrangement would inevitably, one day, direct its feet and beak to accomplish the intricate maneuvers. Even the wisdom of what grass to select and what site to choose was included in the instructions of the genetic code that preceded the brain. The Orioles brain is the product of the need for thought, but a prior thought anticipated the requirements of that brain and built in a genetic code that would instruct all the bird's cells to cooperate obediently, without debating the commands."

As wonderful as intuition is in animals, it is even a greater wonder in man. Whatever information man receives from God he receives through his regenerated human spirit. Watchman Nee, in his Book entitled: "The Spiritual Man", says that the three main functions of the human spirit can be classified as intuition, communion, and conscience. Nee goes on to say that "This spiritual sensing is called 'intuition', for it impinges directly without reason or cause. Without passing through any procedure, it comes forth in a *straight* manner. Man's ordinary sensing is caused or brought out by people or things or events. We rejoice when there is reason to rejoice, grieve if there is justification to grieve and so forth. Each of these senses has its respective antecedent; thus we cannot conclude them to be expressions of intuition or direct sense. Spiritual sense, on the other hand, does not require any outside cause but emerges directly from within man." 1 Corinthians 2:11-12 says, "*For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the*

things that are freely given to us of God.” When our spirit speaks to us through our intuition we have direct communication with the Creator of the universe, God the Father, who also spoke to Jesus through His intuition.

The Second Law of Thermodynamics

The second law of thermodynamics states: “The Entropy of an isolated system will not spontaneously decrease.” (Thermostatistics and Thermodynamics, by Marion Tribus). Tribus goes on to add. “Since entropy and uncertainty are synonymous, the above statement is equivalent to saying that the only thing that can happen to our knowledge of an isolated system is that it must grow more vague with time.” The Concise Columbia Encyclopedia defines entropy as, “quantity specifying the amount of disorder or randomness in a system bearing energy or information. In thermodynamics, entropy determines the degree to which a given quantity of thermal energy is available for doing useful work - the greater the entropy, the less available the energy. According to the second law of thermodynamics, during any process the change in entropy of a system and its surroundings is either zero or positive: thus the entropy of the universe as a whole tends toward a maximum.” The basic premise of Darwinian evolution seems to argue for increasing order in the world, while the second law of thermodynamics states that the universe is steadily moving toward increasing disorder. The second law of thermodynamics is validated through every known process of man in which heat is utilized to produce energy. Darwinian evolution has yet to be proven.



The South American Butterfly

(From “In the beginning was information,” by Dr. Werner Gitt)

Figure 1

We now return to Genesis 1:26, where God said, “*Let us make man in our image . . .*” Notice the use of the plural pronoun “*us*”, which indicates that all three persons of the Trinity were involved in this process. In fact, the Hebrew word interpreted as “*God*” in this chapter is actually “*Elohiym*,” which is a plural noun meaning “*Gods*.” Genesis 1:26-27 refers to God making man in His own “*image*,” or “*likeness*.” Although these words have similar meaning and are often used as synonyms, I believe God is giving us additional information by including both words here. The “Theological Wordbook of the Old Testament,” by Harris, et al., in commenting on this scripture says, “Man is not just an image, but a likeness - image. He is not simply representative but representational. Man is the visible, corporeal representative of the invisible, bodiless God.” We know that this image must manifest the three separate entities of the Trinity: Father, Son, and Spirit. Thus, man is identified as being tripartite: “divided into three parts; threefold.” 1 Thessalonians 5:23 says that man consists of three parts: soul, body, and spirit. It seems logical to assume that this verse refers to the same three parts included in God’s image in Genesis 1:26-27; thus, the tripartite image of God includes: 1) man’s soul, which I believe represents the Father; 2) man’s body, which I believe represents the Son; and 3) man’s human spirit, which I believe represents the Holy Spirit.

The Bible indicates that the soul is immaterial, for it goes to heaven or hell at the death of the physical body. Matthew 10:28 refers to man's soul being in Hell, and Revelation 6:9 refers to souls in heaven, thus we conclude that the soul is non-corporeal, or immaterial. The soul is breathed into man by God the Father according to Genesis 2:7. Job 33:4 adds the additional information that the Spirit of God made man, and the breath of the Almighty gave life. The life that is given is manifested by the soul. When God (figuratively) breathes into a fetus while still in the womb His creative power is at work just as it was in Genesis. He breathes life into the body that has been formed just as He did with Adam. What God's breath creates is a miracle called life, which only He can give or take away (Matthew 10:28). Thus, we identify the soul of man as representing the image of the Father.

I believe man's body represents the image of Jesus Christ. He came to earth in the form of man so that He could destroy him that had the power of death over man, the devil (Hebrews 2:14). John 1:14 says, "*And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth.*" The body of Jesus Christ represents the body of God to us, for He is the God-man that came to earth to represent the Father, and we are made in His likeness. The Bible often refers to the importance of man be-

ing conformed to the image of Christ: He is our example, it is His life that we are to emulate so that when we meet Him face-to-face the family likeness will be evident.

It seems obvious that the image of the Holy Spirit within man is represented by man's human spirit: Ecclesiastes 12:7 and Zechariah 12:1 indicate that God "*gave*" and "*formed*" man's spirit. The Holy Spirit is identified as the Spirit of Christ in Romans 8:9, and in Galatians 4:6 as the Spirit of God's Son. In Matthew 10:20 Jesus tells the disciples that the Spirit of their Father is in them, so we know that the Holy Spirit is the Spirit of God the Father, and His Son Jesus Christ. This is the Spirit that is given to believers when they are born again, and it is the source of our communication from God. When God gives a believer the Holy Spirit He intends (ideally) for the believer's human spirit to become one with His Holy Spirit. 1 Corinthians 6:17 says that "*...he that is joined unto the Lord is one spirit.*" A believer's body is sanctified by union with Christ's body, and his spirit gradually becomes one with Christ's Spirit. Thus, we see that the human spirit must represent the image of the Holy Spirit.

The subject of God's image being reflected in mankind is addressed more fully in Chapter 2, but we need to briefly mention how man's tripartite image

represents both male and female. Eve was formed from a rib taken from Adam's side while he slept, so the female was "*made*" from a body part taken from the male. This reinforces the idea that Adam's body contained the basic constituents necessary for God to form the woman. Thus, we see that the first woman was made from man.

The female DNA differs only slightly from that of that of male DNA: female DNA does not contain the Y chromosome, which determines the sex of the offspring. In God's hierarchy Christ is the head of every man, and the head of the woman is the man. 1 Corinthians 11:7 says, "*For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*" It is God's plan that the male and female come together as one flesh in marriage (Ephesians 5:31). It is the husband's responsibility to love his wife as his own flesh just as Christ loved the church. Many of those that enter into the marriage relationship today do not consider it to be a covenant between themselves and God. Thus, many couples never join into this "one flesh" relationship, nor do most even know anything about it. I would add that I do not believe any of us fully understand the significance of God's "one flesh" plan in marriage. Nevertheless, it seems clear that God formed man's image with male and female content.

VII. The Seventh Day

“Thus, the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which God created and made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” (Genesis 2:1-3)

In this passage of scripture God sets the pattern for all mankind: there is a time for work, and a time to cease work and rest (in Him). It is an absolute shame how modern society has desecrated the Sabbath, and failed to keep it holy. God was very specific throughout the Bible about the reverence He expected to be manifested on this day. Isaiah 58:13-14 says, *“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.”*

Here we see what God had in mind about how we should honor the day of rest. We should not be seeking things for our own pleasure, but should be spending time in communion with God. We should be spending time in the Word of

God, and speaking the words of God to those in our household, to our neighbors, and to our church body. There is much misunderstanding and ignorance about the Bible in our world: studying and talking about God's Word would make a great difference. There was a time when many communities had "Blue Laws," prohibiting businesses from operating on the Sabbath; and in Bible times work on the Sabbath was severely restricted. The Jews in Jesus' day tried to kill Him for healing people on the Sabbath. Jesus responded that He only did the work He saw His Father doing, which enraged them even more. Jesus was teaching a principle here that some purposes of the Father are important enough that they can be accomplished, even on the Sabbath. In Mark 2:27, Jesus adds that "*The sabbath was made for man, and not man for the Sabbath.*"

God ordained many other Sabbaths in the OT associated with Jewish Feasts to recognize important days and events, and to keep the Israelites in communion with God. These were "High Sabbaths." The celebration of our Lord's resurrection, which we identify as Easter, was placed on the day after the Jewish Sabbath, the first day of the week, Sunday. This may be one reason the Christian world celebrates Sunday, as the Lord's Sabbath.

The promises God gives to those that honor the Sabbath include: joy - we will delight in the Lord; blessings - He will bless our endeavors and reward

them, giving us honor and ruling authority in our area of responsibility; and heritage - we will inherit those things promised to the Jews in the OT. Our world is always in a hurry, wanting immediate satisfaction of every desire, and constantly demanding “our rights.” The love of money has done great damage to our honoring of the Sabbath. If we could get back to honoring the Sabbath, and “resting,” even for one day each week, our world would see a difference.

The OT established the seventh day of the week as the day set aside for Sabbath worship, and this is the reason the Jews honor Saturday as their Sabbath (Exodus 16:29, 20:10). For those under the New Covenant there is no particular day mentioned in the NT for the observance of the Sabbath. Colossians 2:16 and Romans 14:5-6 indicate that believers are not to be judged with respect to a particular Sabbath day, but that every man should be persuaded (of the particular day) in his own mind. The 1828 American Dictionary of the English Language gives the following definition of Sabbath: “The day which God appointed to be observed by the Jews as a day of rest from all secular labor or employments, and to be kept holy and consecrated to His service and worship. This was originally the seventh day of the week, the day on which God rested from the work of creation; and this day is still observed by Jews and some Christians as the Sabbath. But the Christian church began very early to ob-

serve the first day of the week as the Sabbath, in commemoration of the resurrection of Christ on that day, by which the work of redemption was completed.

Hence it is often called the “*Lord’s day*.”

Chapter 2

Created In God's Image

*“So God created man in his own image, in the image of
God created he him; male and female created he them.”*

Genesis 1:27

This chapter provides “the rest of the story” concerning the image in which God created man (Genesis 1:27). This tripartite image includes attributes of the three separate entities of the trinity: Father, Son, and Spirit, for Genesis 1:26 says, “*And God said, Let **us** make man in **our** image, after **our** likeness: ...*” (emphasis added). In this chapter I attempt to “flesh out” the principle attributes of each of these three entities of the Trinity, and to justify the identification of the three “images” in the tripartite character of man. We also need to inquire how both male and female are represented (Matthew 19:4-6).

Man is identified as being tripartite: “divided into three parts; threefold.” 1 Thessalonians 5:23 says that man consists of three parts: soul, body, and spirit. It seems logical to assume that this verse refers to the same three parts of man that God had in mind in Genesis 1:26-27. Thus, it is argued herein that the image God refers to in Genesis 1:26-27 includes, 1) man’s soul, the image of the

Father; 2) man's body, the image of the Son; and 3) man's human spirit, the image of the Holy Spirit.

The Father's Image

We know the Bible indicates that the soul is immaterial, for it goes to heaven or hell at the death of the physical body (Matthew 10:28; Revelation 6:9). The soul is breathed into man by God the Father according to Genesis 2:7, and Job 33:4 adds that the Spirit of God made man, and the breath of the Almighty gave man life. We know that the breath of God has creative power, He spoke everything that is into existence. This power works through the gestation process: life enters the body that has been formed, just as happened with Adam. In a normal birth this happens when the hemoglobin in the blood changes to allow the newborn to be able to breath on its own upon exiting the body of the mother. The fetus becomes a living soul at that time. This normally occurs on the tenth day of the seventh month of pregnancy. Our human soul gives us life, and in some mysterious way imparts consciousness, making us aware that we are a living person.

Only God can give or take away this miracle called life (Matthew 10:28). The way that we sense this life is through our consciousness: awareness that we exist, and that we live, breath, love, hate, etc. Consciousness cannot be mea-

sured, nor can it be understood by any investigative method of man. Consciousness is considered to be a nonentity by many scientists. William James, the father of psychology called consciousness a “pseudoscience of the soul”. He was nearer to the truth than he realized. Vincent’s Word Studies in the New Testament says that “The soul is the principle of individuality, the seat of personal impressions. It has a side in contact with both the material and the spiritual element of humanity, and is thus the mediating organ between body and spirit.” Although it was certainly not Vincent’s intent, this definition seems particularly appropriate for our argument here, since it places the soul (the image of the Father in man), as arbiter between the human spirit (the image of the Holy Spirit in man), and the body (the image of the Son in man). Vine’s Expository Dictionary of Old and New Testament Words says that the human spirit should be recognized as the life principle bestowed on man, while the soul is the resulting life constituted in the individual, the body being the material organism animated by both soul and spirit. If we consider Webster’s definition of personality we note several characteristics that coincide with Vincent’s and Vine’s descriptions of the soul. Webster defines personality as, “1. the quality or fact of being a person. 2. the quality or fact of being a particular person; personal identity; individuality. 3. habitual patterns and qualities of

behavior of any individual as expressed by physical and mental activities and attitudes; distinctive individual qualities of a person considered collectively.” This is what God the Father gives each of us when he gives us the breath of life: our identity, personality, consciousness of who we are, and the source of our will. Philippians 2:13 tells us that it is God who works in us both to will and to do His good pleasure. The soul attempts to take what we are spiritually, and bring it to realization in our bodies. If we look to God on questions of the will, He will help us choose His “good pleasure,” and will give us the “gumption” to act on it. Thus, I believe the soul in man represents the image of the God the Father.

Two of the three constituents of man, viz. spirit and soul, are immaterial, formed and implanted by God, and (in the case of believers) destined to return to Him in heaven, or, in the case of unbelievers, to descend into the abyss (bottomless pit) to join Satan. Ezekiel 18:4 indicates that all souls belong to God, and the soul that dies in unforgiven sin is the one that breaks this bond and receives death as payment.

The body is the third constituent of man, and God creates it through ordained natural processes within the womb of the expectant mother’s body. It is material in nature, and is formed by programmed physical processes, whereas

the spirit and soul are formed by the direct action of God, with no contribution from man. The capabilities and functions of the human spirit and soul are thus determined by God, although man by his actions can cause his spirit anguish, sorrow, and brokenness; and his soul to be downcast and bitter. At physical death the believer's unperfected body cannot enter God's Kingdom of the Heavens, but must return to the earth as a seed to die and give life to a perfected immortal body that will arise at the rapture/resurrection (see 1 Corinthians 15:37, 42-44).

The Son's Image

I believe man's body represents the image of Jesus Christ. John 1:14 says, *"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth."* Acts 13:23, speaking of David says, *"Of this man's seed hath God according to His promise raised unto Israel a savior, Jesus."* Medical science tells us that a male fetus can only be formed by the "Y" chromosome in the sperm of a man, so we know this scripture does not refer to Mary as a descendant of David. Thus, it must refer to the seed (sperm) placed within Mary's body by the Holy Spirit when He "came upon her" (Luke 1:35). The Greek word interpreted "seed" here is "*spermatos*", which is the identical word used in Hebrews 11:11 for "virile semen", by which Sarah conceived

Isaac when she was past the age of child-bearing. Acts 2:30 also records the fact that God had sworn an oath saying that of the fruit of David's loins He would raise up Christ to sit on David's throne. From these scriptures we conclude that when the Holy Spirit came upon Mary He emplaced a seed within her that resulted in the conception of our Lord and Savior Jesus Christ (Luke 1:31). Luke 1:32 adds that "*He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David.*"

A zygote is the cell that forms from a woman's egg and a man's sperm within a woman's womb during conception. It contains all the genetic information necessary to form the fetus, which will become a new person: half of the chromosomes of the fetus come from the man and half from the woman. But the man's sperm cell determines the sex of the fetus, and a male fetus is formed from Y chromosomes within the sperm. The Y chromosome contains all the information necessary for the development of male physical characteristics. When the Holy Spirit placed the seed within Mary, Jesus' body was formed in the same manner that God ordained for all mankind. However, His Mother was a virgin, she had not conceived through intercourse, but by a miracle performed by the Holy Spirit. Jesus Christ had human parentage and human ancestry. He was Mary's son, conceived by the regenerated seed of the lineage of

David; but He was also God, and, contrary to those of us born under Adam's curse, He did not have a sin nature, His human spirit was alive at birth and capable of communion with the Father. Thus, His mind (part of the Biblical heart) was fully capable of receiving and accepting guidance received from His human spirit. When the Holy Spirit descended upon Jesus at His baptism His human spirit joined with the Holy Spirit to become "one" (1 Corinthians 6:17). His soul, like His human spirit, was formed and given to Him by God while in Mary's womb, and it was from Jesus' soul that the disciples developed their impressions of Him.

Jesus also had a flesh-like body after His death and resurrection. When He first appeared to the disciples they were afraid, thinking He was a spirit, but He asked them to behold His hands and feet. Eight days later He appeared to them again, and He confronted Thomas, who was not present at the first appearance, and asked him to stick his finger into the wounds in His hands, and to thrust his hand into His side. He appeared to them again at the Sea of Tiberius, and took broiled fish and a honeycomb and ate with them. So we see that Jesus had a body after resurrection that manifested human traits. Acts 7:55-56, and Matthew 26:64, also indicate that He has a body in heaven that manifests human characteristics (appears to be human). Philippians 3:21 says

that we will also receive a glorified body like Jesus Christ when we meet Him in the clouds at the rapture/resurrection. This will truly be a miraculous body, for the disciples recognized Jesus, yet He could walk through walls, and disappear at will. 1 Corinthians 15 gives a wonderful description of the body believer's will inherit. 1 Corinthians 15: 42-44 says, "... *It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body.*"

As stated above, God creates the body through ordained natural processes within the womb of the expectant mother's body. It is material in nature, and is formed by programmed physical processes, whereas the spirit and soul are formed by the direct action of God, without any contribution from man. Thus, at death the earthly body cannot enter God's Kingdom of the Heavens, but must return to the earth as a seed to die, and give life to the glorified body that will arise at resurrection. We know this glorified body will be perfect, for nothing can enter heaven that is not totally free of sin. This glorified body will manifest the appearance and personality we had on earth, for the earthly body (seed) that is planted and dies, in some way gives substance to the glorified body that will take its place.

It seems especially appropriate that our bodies are the image of Jesus, for bringing the body unto perfection is one of the principal things that He does while at the right hand of the Father in heaven. He is our mediator and intercessor, and in this role His goal is to bring those that the Father gave Him to eternal life (Hebrews 9:15-18). This passage of scripture says that Jesus Christ's work as mediator of the new covenant began (or started) at His death, and the purpose or goal of His efforts as mediator is to cause those that are called (elected) to receive their eternal inheritance (life). Thus, we see that Christ's role as mediator is to act as our advocate to the Father, representing us in all things related to insuring that we receive our eternal inheritance. The part of our being that He concentrates on is our body, for the imaginations of the heart of man are only evil continually; thus, his work as mediator is to perfect our mind (or heart), which in biblical terms is the part of the body that determines all the issues of life, and is the part of man that God evaluates when He takes his measure (1 Samuel 16:7).

This process of renewing our minds (Romans 12:2), is called sanctification: its purpose is to make us holy. The body (actually the heart) is corrupted by unregenerate man: man hardens his own heart. 1 Corinthians 2:11 says that the spirit of regenerated man knows the things of a man. This seems to say that a

quicken human spirit knows the condition of our mind, and can thus focus on changing the things that need to be renewed. Our human spirit works in concert with the Holy Spirit to reprogram these hard places within our hearts. Believers that enter the sanctification process have God's wisdom and knowledge available to them from the Holy Spirit, but they must choose this guidance over the influence of the world, and all the stored memories (hardened hearts) developed during the years before they became believers. Philippians 2:13 says, "*For it is God which worketh in you both to will and to do of his good pleasure.*" God helps us to choose those things that will cause us to become more holy. This is the work of sanctification: to perfect the body in the image of Jesus Christ.

Image of the Holy Spirit

It is by and through the believer's human spirit that inspiration (discernment, understanding) is received from God (Job 32:8). Thus, it is through the human spirit that believers get all their guidance (communication) from God via His Holy Spirit. Adam was warned in Genesis 2:17 that disobeying God's command would result in his death: the death referred to was his spiritual death (inability to communicate with God). Adam forfeited his relationship with God when he chose to *know* evil, and he passed this broken relationship

on to us, his descendants. At birth our human spirit is dead to God, and we desperately need some way of restoring our relationship with Him. Fortunately for us, through the death and resurrection of Jesus Christ, our spirit is regenerated, and we are reconciled to God (Ezekiel 36:26-27). God gives us the Holy Spirit when we believe *into* Christ: we can then begin to receive guidance and wisdom from God (John 14:26; 1 Corinthians 2:10-11). This guidance and wisdom comes from the Holy Spirit to our human spirit, and then through the soul to the body, or biblical heart (Job 32:8; Proverbs 20:27; Romans 8:16; 1 Corinthians 2:12-14).

I believe the image of the Holy Spirit is represented by man's human spirit: Ecclesiastes 12:7 and Zechariah 12:1 indicate that God "*gave*" and "*formed*" man's spirit. Psalm 139:13 NIV seems to say that the phrase "*my inmost being*" refers to our human spirit. In Psalms 139:13 KJV, the word "*reins*" is used, but a better interpretation is "*inmost beings of me*", as given in the Interlinear NIV Hebrew - English OT. Webster's Dictionary defines the word "*reins*" as a means of guiding, controlling, checking, or restraining: as the *reins* of government. The human spirit is the part of man with which God's Holy Spirit communicates. It would be difficult to describe the wisdom we receive from the Holy Spirit any better than guidance, control, checks, and restraints.

The Holy Spirit is identified as the Spirit of Christ in Romans 8:9 and in Galatians 4:6, as the Spirit of God's Son. In Matthew 10:20 Jesus tells the disciples that the Spirit of their Father is in them, so we know that the Holy Spirit is the Spirit of God the Father, and His Son Jesus Christ. The Holy Spirit is given to believers when they are born again and it is the source of the communication we receive from God. When God gives a believer the Holy Spirit He intends for the believer's human spirit to continue to grow in its likeness.

1 Corinthians 6:17 says that "... *he that is joined unto the Lord is one spirit.*" A believer's body becomes sanctified by union with Christ's body, and his spirit becomes "one" spirit with Christ's Spirit. John 17:21 makes it clear that the believer is to become one with the Father, and one with Christ, but this does not happen overnight. The efficacy of this change in our lives is directly related to the success of the Holy Spirit in renewing our minds in accordance with Romans 12:2.

In the book of Romans Paul calls on believers to "*reckon*" themselves as dead, but he goes on to discuss the difficulty of living this principle out in their daily lives. What we must learn to master is the "psyche," a psychological term applying to the mind. The psyche attempts to adjust bodily organisms to meet demands of the environment. Thus, we are influenced by all the temptations

(environment) of the world. The psyche includes the “id,” regarded as the reservoir of the libido, and the source of instinctive energy. The “id” is dominated by the pleasure principle and impulsive wishing, its impulses are controlled through the development of the ego. In short, this describes what Paul refers to as “*flesh*” in Galatians 5:17: “*For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.*” The Greek word interpreted “*flesh*” in this passage is “*sarx*”, the actual meaning of which is “vitiating human nature” (Theological Lexicon of the NT by Spicq). Thus, we see further support for our understanding of what happens within us when we join Jesus in death and resurrection: the old human (Adamic) nature within us dies, and we receive the nature of Jesus Christ in exchange. I believe a valid understanding of this wonderful change is that God sees us (completed) in our new nature immediately, but in our daily walk we continue to deal with vestiges of the old nature that we must continue to overcome daily. The old nature no longer controls our decisions, but we must continue to listen and follow the guidance we now have available from the Holy Spirit. God has introduced a new nature through His Holy Spirit, and He works within us to will and to do His good pleasure (Philippeans 2:13).

The Bible describes the strong desires and urges from the “id” as the lust of the eyes, the lust of the flesh, and the pride of life (1 John 2:16). As we choose God’s guidance over that of personal desires that spring from our id, the Holy Spirit gradually expands His influence within us and we become more like Christ. The ultimate goal is attained when the Holy Spirit is successful in re-programming our mind so that we are totally controlled by the mind of Christ. This is the condition that Jesus describes in His “Sermon on the Mount” (Matthew 5-7), which describes the life of the believer totally governed by the Holy Spirit. The battle for the mind is a war between the “*flesh*” and the “*Spirit*”. The above quote from Galatians says that the flesh and Spirit are contrary to one another, and because we often give in to the flesh, we are unable to do the things the Spirit would have us do. This is the reason why we continue to sin after we have been born-again, and the roadblock that keeps us from being perfectly conformed to the image of Christ. The “High Calling” (author unknown) says that if you absolutely sell yourself to be God’s slave, the Holy Spirit will have the privilege of tying your tongue, chaining your hand, or closing your eyes in ways that other people do not experience; but if you give God this right, He will watch over you with a peculiar, private, jealous guardianship

and management by the Holy Spirit, and you will have found the vestibule of heaven.

Male/Female Image

Genesis 1:27 says: “*So God created man in his own image, in the image of God created he him; male and female created he them.*” It is not clear from this verse whether this refers to God’s creation of separate beings (male and female), or whether He refers to “*man*” as “mankind”, representing both male and female beings. The Hebrew word interpreted as “*man*” in this verse is “*adam*,” for which one definition is “mankind” (Theological Wordbook of the OT by Harris, et al.). I am inclined to think that this reference to man’s creation is God’s creation of the first man Adam, and that the meaning here is that Adam’s body had within it what was necessary to form Eve’s body, which is described in Genesis 2:21-22. Notice in these two verses that God takes the rib removed from Adam’s body to “*make* [built he into]” the woman. We have noted earlier that the word “creation” means to bring something into existence that did not exist before; whereas, the word “make” means to form something out of already existing materials. Thus, I believe we must try to identify what it is in Adam’s body that God used to “*make*” Eve.

We noted in Chapter 1 that in God's hierarchy Christ is the head of every man, and the head of the woman is the man. 1 Corinthians 11:7-8 says, "*For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man.*" Notice that only the man was identified as being created in the image of God. I believe this is a strong indication that woman was in man when created by God (Genesis 1:27); thus, she was a part of the image of the man (mankind). Genesis 2:22-23 describes how God removed one of Adam's ribs and made Eve. Genesis 2:24 adds the fact that because she was "taken out of man" they shall come together as one flesh. Something intuitive draws man to woman to fulfill the desire to be completed (to become one flesh).

Ephesians 5:22-33 describes the relationship between a wife and husband from God's point-of-view. This passage further indicates that God sees the male and female in marriage as one flesh. The marriage relationship is likened to the relationship between Christ and the church, which is His body on earth. It is the husband's responsibility to love his wife as his own flesh, just as Christ loved the church. 1 Corinthians 7:3-5 says that "*The wife hath not power over her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.*" The husband is to nourish and cherish his wife and cleanse

her by the washing of the Word, so that she comes to Christ without any spot, wrinkle, or blemish (Ephesians 5:27).

In our day many wives would have difficulty accepting this teaching. One of the primary reasons is because husbands do not represent Christ in their marriage relationship. Marriage in our world is falling apart, and many families are dysfunctional as a result. The marriage relationship is no longer considered “holy,” and even those that enter into it do not consider the marriage contract to be a covenant between themselves and God. As a result, most couples never join into this “one flesh” relationship, nor do most even know anything about it. Even if we do not fully understand the full significance of God’s plan for marriage, it seems clear that God formed man’s image to represent aspects of both the male and female (e. g. both X and Y chromosomes). Both male and female have a human spirit, soul and body; and both can receive the Holy Spirit when born-again. The body we live in while on earth is our abode, and in God’s eyes this abode becomes one (flesh) in marriage. This one flesh relationship will no longer exist after death, for the spirit/soul of each individual believer immediately leaves this earthly abode to join God in heaven to await the rapture/resurrection, when our spirit/soul will be united with our eternal body.

I think the human birth process further reinforces this basic idea. A zygote is the cell that forms from a woman's egg and a man's sperm within the woman's womb during conception. The zygote contains all the genetic information necessary to form a fetus, which will become a new person: half of the chromosomes come from the man and half from the woman. Men have both X and Y chromosomes, whereas women have only X chromosomes. It is the presence of genes on the Y chromosome that determines the sex of the fetus: if present the fetus will be male, but if absent the fetus will be female. Thus, we see that it is the male that determines the sex of the child: he is the one that produces either a male or female.

Chapter 3

The Fall

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil.”

Genesis 2:9

Introduction

God created Adam in His own image: spirit, soul, and body. Adam was totally innocent: he had no knowledge of the meaning of good or evil. The meaning of the words “*good*” and “*evil*” in Genesis 2:9 is difficult to ascertain, although many biblical expositors seem to feel that these words refer to moral good and evil. There is some justification for this point-of-view from such scriptures as Deuteronomy 1:19, in which Jewish children are described as having no knowledge of good and evil, due to their tender age and moral innocence. The actions of Adam and Eve after they disobeyed God also imply moral guilt. Possibly, a more complete definition of good and evil is that given in Galatians 5:19-23: “*Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred [enmities], variance [strife], emulations [jealousies], wrath, strife [factions], seditions [divisions],*

heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], meekness, temperance: against such there is no law.” This passage of scripture describes the characteristics of a person “walking” in the Spirit, and taking control over the lust of the flesh, and it also gives us God’s definition of “good” (spiritual fruit) compared to “evil” (works of the flesh). The argument against applying this interpretation of good and evil to Genesis 2:9 is the fact that it comes from the NT, and applies to Christians who have the Holy Spirit, and can choose to follow the Spirit’s guidance, or succumb to lusts of the flesh. Although Adam did not have the Holy Spirit as do NT believers into Jesus Christ, he did have direct contact with God in the Garden before the fall. We know that God does not change (Malachi 3:6), so we sense that God’s ultimate purpose in this regard was for Adam to develop a Galatians 5:19-23 knowledge of good and evil. The question is, How could He best bring this about?

The Act of Disobedience

In their “Commentary on the OT” Keil and Delitzsch suggest that God’s intent in placing the tree of life and the tree of knowledge of good and evil in

the Garden of Eden was to train Adam to be obedient, and to transform his earthly nature to the spiritual essence necessary for eternal life. This sounds remarkably like the purpose of sanctification described in the NT: believers into Christ present their bodies a living sacrifice to God through obedience, renew their minds through guidance of the Holy Spirit, and become conformed to the image of Jesus Christ in preparation for eternal life. Sanctification is the path to holiness a believer must follow until he joins God in eternity. It seems evident that this was God's plan in the Garden as well: to bring Adam to holiness through knowledge and spiritual maturity provided by God's guidance. But Adam didn't wait: he gained knowledge of evil that he was not prepared to deal with. When God's original plan for Adam failed He was ready with Plan B: to lead men into holiness by sending a Savior to atone for man's sin, and a Comforter to guide them into spiritual knowledge.

God named the two trees in the midst of the Garden the "tree of knowledge of good and evil," and the tree of life (Genesis 2:9). Names in the OT had great significance: eating the fruit of the tree of knowledge of good and evil allowed evil to enter Adam's heart (mind). Adam was created with free will: he was free to choose between right and wrong without influence from any pre-conceived knowledge or memories. He apparently acted based on his assess-

ment of the instant situation for he was totally innocent: he had neither a sin nor a godly nature. He had no previous exposure to spiritual decision-making, and thus, he had no preconceived bias toward either “right” or “wrong”. After he chose to disobey God’s command things changed: he came under the influence of what is identified as the Adamic (or sin) nature. Adam could have followed God’s plan, and refrained from eating of the tree of knowledge of good and evil. In this case he would have remained free to choose as he saw fit, but teachable by God, somewhat like the NT believer who is gradually conformed to the image of Jesus Christ by the renewing of his mind (Romans 12:2). Sadly, Adam was influenced by his wife to disobey God’s command, and thus, to *know* evil. This was a “sea change” event in Adam’s life that would be manifested in the lives of all Adam’s descendants.

It happened like this: Eve was first “*beguiled*” by the serpent. To “be-guiled” means that she was truly misled by the serpent: she accepted what the serpent said. Genesis 3:4-5 records what the serpent said to Eve about God’s warning to refrain from eating of the fruit of the tree of knowledge on penalty of death: “*And the serpent said to the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [God], knowing good and evil.*” Death was the penalty for sin, and in the OT death was un-

derstood to be separation from God. That is exactly what happened to Adam and Eve after they ate of the fruit of the tree of knowledge of good and evil: they no longer had direct communication with God, and they were cast out of the Garden of Eden where He came to them with direction and guidance.

Genesis 3:6 reveals that Satan (through the serpent) used enticements that he knew would appeal to all of the three weaknesses of mankind listed in 1 John 2:16: lust of the eyes (Eve thought the fruit was pleasant to the eyes), lust of the flesh (she believed that the fruit would be good for food), and the pride of life (she desired to become wise). Eve was deceived and thus committed transgression, but Adam was not deceived (1 Timothy 2:14), he disobeyed God knowingly. Eve thought the tree would be good for food and would make her wise, so she took of the fruit and ate, and gave also to her husband and he did eat. Later, when confronted by God, Adam blamed Eve, saying “*The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*” This seems unbelievably weak considering the monumental affect of this act upon all mankind. Adam undoubtedly did not understand the full implications of his act, but his helpmate, bone of his bone and flesh of his flesh, had taken a serious step, and he either had to follow her lead or face spiritual separation that would undoubtedly result from her disobedience. So Adam disobeyed knowingly, and thereby

brought death (separation from God), and the tendency toward evil to himself and all his descendants. Adam made a frightful decision here: in essence he chose to continue his relationship with Eve at the cost of his relationship with God the Father. Adam was not aware of all the consequences of his action; however, he was aware of his disobedience to God's command. His decision "changed everything". He chose to be "free" to make his own decisions: little did he know that he had actually enslaved himself (and all his descendants) to the inclination to sin, and thus to disobey God. Subsequent changes in Adam's DNA caused this sin (corrupted human) nature to be passed on to all his posterity.

In his "Theological Lexicon of the New Testament" Ceslas Spicq identifies the corrupted human (Adamic) nature with the word "flesh" (*sarx* in the GNT). Romans 7:20 says, *"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."* The Greek word interpreted "sin" in this verse actually means the propensity, or disposition to sin. This is the same word used in verse 25, in which Paul says he serves this law of disposition to sin with the flesh. This is the reason the Bible identifies the word "flesh" with the Adamic (or sin) nature: the act of sin occurs through our flesh (biblical body). Romans 7:5 says, *"For when we were in the flesh, the passions of our sins were working in our*

members through the law for the bearing of fruit unto death.” Romans 7:18 says, “*For I know that in me, that is in my flesh, dwells no good. For to will is present with me, but to work out the good I do not find,*” and verse 21 adds, “*I find then the law, (when) I desire to do the good, that evil is present with me.*” Commenting on Romans 7:18 Spicq states that “*Sarx* is almost personified; more precisely, it retains here its basic meaning of ‘human nature’, but human nature as vitiated Paul treats the flesh - the inferior part of a person - as the locus of passions and covetousness. He attributes it to *epithymia*, which is constantly opposing the *pneuma*: ‘the flesh lusts against the spirit, and the spirit lusts against the flesh’: these are (principles that are) opposed to each other.” There are two important points relative to our subject in this quote: 1) there is an impure and corrupting desire within the flesh of man, and 2) this evil desire attributed to our flesh is in reality our corrupted human nature referred to in the Bible as the old man, the Adamic nature we inherited as a result of Adam’s disobedience of God’s edict to not eat of the tree of knowledge of good and evil.

Paul’s statement that the “flesh” (the Adamic nature) being the locus of our passions and covetousness, gives us an additional clue about what happened within Adam as a result of his disobedience. The psyche is that part of the psychological makeup of man, located in the brain (mind), that serves to adjust

the body to the demands of the environment. Psychologists say that the psyche refers to forces in an individual that influence thought, behavior, and personality. The id is part of the psyche, regarded as the reservoir of the libido, and the source of instinctive energy. The id is dominated by the pleasure principle and impulsive wishing. The libido is said to be the source of the sexual urge or instinct, and the driving force behind all human action. Adam's thought process in the temptation was strongly influenced by his wife Eve, who was standing right before him, offering him the fruit of the tree of knowledge of good and evil, but inferentially offering much more: continuance of the spiritual and physical relationship they had as man and wife. It seems clear that both Adam and Eve acted out of that part of the mind identified as the id (actually the libido), for they acted out of passion (driving force) and covetousness (impulsive wishing and pleasure principle).

Genesis 3:7 records another change in the lives of Adam and Eve as a result of their act of disobedience: "*And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made them aprons.*" Compare this with Genesis 2:25, "*And they were both naked, the man and his wife, and were not ashamed.*" In comparing these two scriptures we note the significant change that occurred as a result of the knowledge gained in their act of dis-

obedience: they were both now aware of their nakedness, whereas before disobeying God they were innocent, and totally free of any self-consciousness or shame (guilt). Consciousness is defined as inward sensibility; knowledge of one's own existence, sensations, cognitions, etc. (the thoughts and feelings of an individual). Amazingly, there is no way of measuring consciousness.

William James, the father of psychology, stated that "Consciousness is a nonentity". Later he added that consciousness is a "pseudoscience of the soul". One school of thought is that no amount of gray matter can account for consciousness unless you consider the input of something akin to the soul ("The Brain Pack" by Van der Meer and Dudink). Surprisingly, this concept offers one possible answer to what happened within Adam and Eve that explains the change recorded here. We discuss the function of the soul at some length in Chapter 4, but one of the functions of the soul relates to its close relationship with the human spirit. NT believers receive God's guidance from the Holy Spirit via the human spirit, which passes it on to the soul, which tries to work it into the heart (life). In the case of Adam and Eve, the source of God's guidance was God Himself. When Adam sinned we know from many scriptures that his human spirit was no longer capable of communicating with God, and since this was Adam's only source of godly spiritual guidance his soul had to deal with in-

put from the world and his Adamic nature, only. This led to the negative feelings ascribed to the soul in the OT: bitterness, anguish, becoming vexed, being grieved, etc. As a result of this change Adam and Eve began to focus their attention on themselves. They became self-conscious: overly concerned about being observed, evaluated, and judged by God.

The other significant point recorded in Genesis 3:7 is the necessity felt by Adam and Eve to cover their private parts: to hide them from view. They now realized they were naked, but why would they focus on keeping only this part of the body hidden from view? I cannot help but believe it has something to do with the OT understanding that uncovering the nakedness of another corresponds to the act of intercourse (Keil and Delitzsch notes on Ezekiel 16:36, 23:18; also Le. 18:6-20). In Adam's heart sexual intercourse was no longer the innocent and God-ordained act of being fruitful (Genesis 1:28): lust of the flesh was now present. Adam and Eve felt the necessity of hiding the parts of their bodies involved in this act for it now involved feelings not sanctified by God. I do not want to imply that intercourse between husband and wife is sinful, for we know that God provided it as an important expression of physical and spiritual love between man and wife. The coming together with mutual love and respect in this way was ordained by God. Nevertheless, even with believers,

we know that strong desire (lust) has a part in the act of intercourse, and lust is of the world (1 John 2:16). Sadly, the life that may result from this inherits an Adamic, or sinful nature.

Believers into Jesus Christ are truly free to choose between “good” and “evil” when they are freed from the Adamic nature. The inclinations of the psyche draw us to satisfy the strong desires of the flesh on one hand, and on the other hand we have the Holy Spirit urging us to follow God’s will. This is somewhat like Adam’s condition before the fall: he was urged by God to follow His guidance (or will). If believers act on the Holy Spirit’s guidance, and then act on it again, and again, and again, we find that the power of the psyche to draw us into sin becomes less, and less, and less, and we become more and more like Christ (holy). If Adam had followed God’s guidance again and again and again (been obedient) he would gradually have matured spiritually and would have become more holy by nature. With the help of the Holy Spirit believers are able to exercise authority over bodily lusts and pride. With God’s constant companionship Adam could have resisted the serpent’s enticements, as well.

Oswald Chamber’s comments on 2 Corinthians 10:5 say, “It is only when God has altered our disposition and we have entered into the experience of

sanctification that the fight begins. The warfare is not against sin; we can never fight against sin; Jesus Christ deals with sin in Redemption. The conflict is along the line of turning our natural life into a spiritual life, and this is never done easily, nor does God intend it to be done easily. It is done only by a series of moral choices. God does not make us holy in the sense of character; He makes us holy in the sense of innocence, and we have to turn that innocence into moral character by a series of moral choices.” I think these comments apply to Adam as well as to present-day believers.

The Two Natures

How can an act of Adam cause such a terrible curse to fall on all mankind? The obvious answer seems to be through DNA, passed down to descendants through the male sperm and the female egg. Recently, I was surprised to read about a research program at Stanford University that seems to have discovered ancient genes within the immune systems of millions of people from all parts of the contemporary world. Discover magazine dated January/February 2012 had an article entitled: “Neanderthal DNA Boosts Your Immune System” indicating that genes inherited from our ancestors helps the body to resist viruses. Theoretically, each reproductive cell carries a gene for every inheritable characteristic, and thus an individual resulting from the union of two such cells re-

ceives a set of genes from each of its parents. Some of these characteristics relate to inclinations, or actual traits, passed on from parental genes representing their human nature. This nature manifests an impure and corrupting desire within the flesh of the newborn: thus, it is sometimes referred to as the “sin” nature. This evil desire is, in reality, the corrupted human nature passed on through all mankind as a result of Adam’s disobedience. This old nature is crucified and is replaced by a new spiritual (Christlike) nature when one becomes a born-again believer into Jesus Christ. With this new nature believers are able to consider spiritual truth from God, in addition to worldly influences from previously stored memories, to (hopefully) choose God’s guidance. I think of it like this: when we believe into Christ and receive the Holy Spirit we receive a “*new*” human spirit (Ezekiel 36:26). The Hebrew word interpreted “*new*” in this verse actually means “renewed,” signifying the fact that God enlivens the human spirit we receive in the womb, which had previously been dead to communication from God. He further states that He will “*take away the stony heart out of our flesh*”. This refers to renewing our mind (part of the biblical heart), by removing the hard places: the worldly ideas and beliefs that keep us from understanding and receiving spiritual knowledge. These “hard places” ac-

cumulate primarily as a result of unregenerate man's acceptance of worldly beliefs, which he is inclined to accept because of his Adamic nature.

God also gives believers His own Holy Spirit to provide continual spiritual guidance through the human spirit to the heart, representative of the body being purified. There seems to be no question but that God designed the heart and spirit to work in tandem, for 1 Peter 3:4 says that a pure heart is an ornament of a meek and quiet spirit. This purification of the heart is a process that extends over the new believer's remaining life on earth - the Bible calls it "sanctification".

The Curse

In considering the curse upon the serpent we need to realize that God is addressing both the natural serpent and the evil spirit (Satan), who is the force behind the serpent's words. Genesis 3:14 records the words of God to the serpent: *"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."* From this we deduce the fact that until this time the serpent stood upright, and did not crawl on his belly. This was certainly a severe punishment when you think about having legs like humans or animals, walking or running as we so desire, and then be cursed to

moving on the belly in the dust for the rest of time, even through the millennium (Isaiah 65:25). Not only that, but the serpent was cursed above all other animals: can you think of any animal hated more than snakes? Of course, we don't have much empathy for snakes, but from the serpent's point-of-view it must have been a severe judgment. As with all of God's judgments, this was appropriate: the lowest position in life for the lowest (most evil) deed. Genesis 3:15 records God's curse upon the evil spirit (Satan): "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*" Although the words "*thy seed*" in this verse refers to unregenerate mankind under Satan's influence, and "*her seed*" probably refers to the entire human race, the focus narrows to a single person, the Lord Jesus Christ, and His victory over Satan in the latter portion of this quote. Christ took the keys of hell and death from Satan (Revelation 1:18) after His crucifixion and descent to the lower parts of the earth (Ephesians 4:9).

Genesis 3:16 says: "*Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee.*" This is certainly a difficult passage to interpret for no one understands the birth process originally established by God, which apparently involved minimal pain and sorrow. In Genesis 1:28 God told

Adam and Eve to be fruitful and multiply. This appears to be a joyful experience with no mention of sorrow. In Genesis 3:16 God cursed Eve with “*sorrow*” during pregnancy and childbirth. The Brown-Driver-Briggs (B-D-B) Hebrew and English Lexicon interprets the Hebrew word used here as “toil”, which Webster’s New World Dictionary defines (in part) as, “to proceed laboriously; advance with painful effort; hard, exhausting work or effort.” This seems to describe birth pains exactly. Of course, much of the pain associated with this “toil” is now mitigated with drugs.

We also note that the woman’s “*desire*” was to be unto her husband. This is another difficult phrase to understand. Several expositors have commented that the word used here refers to excessive sexual desire and longing, in a context of sin and judgment. The B-D-B makes the following comment about this word: “. . . how [to] explain the unusual and striking word in the MT (Masoretic Text)? I tend to sense a deeper meaning here. The woman was made for man and was to be subject to him: he was to be her lord. This was not to be a despotic lordship, but rather was to be a relationship based on love and respect, with the man as God’s representative in the marriage: both protector and provider for the weaker vessel. The wife was to be cherished and ministered to, as God (Jesus) ministered to, and loved the church, and gave Himself

for it. The wife was to submit herself to her husband as unto the Lord, to be his helpmeet in all things; and they were to come together as one flesh. That Adam and Eve's relationship changed as result of the curse seems to be self-evident, Adam could no longer be God's representative in their family, and Eve could no longer submit herself to Adam willingly as her spiritual lord. The one-flesh bond that God ordained for the marriage relationship (see Ephesians 5:21-33), could no longer exist, and they could not become holy as God intended, for they were no longer led by God in sanctification. Eve was now spiritually separated from Adam, but she retained a physical desire that was now lustful, and not based on a spiritual foundation of Godly love, but rather on satisfying a fleshly urge.

Genesis 3:17-19 records what God said to Adam: "*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow [toil] thou shalt eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*" Compare this to Genesis 2:8-15 where God describes the great beauty and provision in the Garden of Eden and then

places Adam in it to dress and keep it. The Theological Wordbook of the Old Testament by Harris, et. al. states that the Arabic root of the meaning of the word interpreted as “*dress*,” is joy and liberation when the service is offered to God. I believe this is the key to the before and after of Adam’s dressing and keeping the Garden, and laboring in the sweat of his brow to bring forth enough food to provide for his family after the curse. When the work and the ground were blessed by God it was joy and liberation to be the husbandman of the Garden; after the ground was cursed, Adam had to toil by the sweat of his brow, and then had no assurance that he would make a crop. I believe this curse continues to our own day, for I see many, many people unhappy in their job, and employers that show little loyalty to their employees.

God also reminded Adam that he began the process of dying physically as soon as he committed the act of disobedience. Genesis 2:17 says, “*But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*” This warning does not exactly agree with the wording of the curse given in Genesis 3:19, which states that Adam will die in old age and will return to the dust from which he came. There are several possible explanations for this seeming difference between God’s command in Genesis 2:17, and the curse in Genesis 3:19. The one that seems most logical to me is

that Adam's human spirit lost the ability to communicate with God immediately when he chose to disobey: essentially becoming his own god, making his own decisions based on his newly acquired knowledge of good and evil. We noted earlier that death was considered to be separation from God in the OT, and Adam's violation of God's command resulted in his being cut off from God. Without this source of life constantly providing renewing power and guidance, Adam's body began its slow decay toward physical death. Thus, Adam died spiritually in the day he committed his act of disobedience, and physically as his body decayed from the effects of guilt and shame and negative feelings now controlling his spirit such as anguish, sorrow, brokenness, and bitterness. for which he could find no deliverance.

I will mention one other solution to this seeming inconsistency between God's command and His curse. Keil and Delitzsch suggest that God's tendency to look at time-related events as completed when the causative event occurs and thus, as soon as Adam committed his act of disobedience, he was in the process of dying, even though he lived for many years thereafter. Keil and Delitzsch say that fulfillment of the threat began immediately after the breach of the divine command ". . . for not only did man then become mortal; but he

also actually came under the power of death, received into his nature the germ of death, the maturity of which produced its eventual dissolution into dust.”

Chapter 4

Spirit, Soul, and Body

I have undertaken the task of dividing the spirit, soul, and body (heart) “asunder” with great trepidation. Sainly men inspired by the Holy Spirit have provided guidance on this subject over many years, and I feel considerable apprehension in questioning their conclusions. However, I know that God is no respecter of persons (Acts 10:34): He gives spiritual knowledge to those that diligently seek it with hearts that are hungry.

There is another excellent reason to pause in undertaking this daunting task. The Hebrew or Greek words meaning spirit and soul in the Old and New Testament (OT and NT), are often translated as soul in one passage of scripture, and spirit, heart, being, life, or person, in another. In Hebrew and Greek lexicons the definitions of these words also tend to overlap, and this makes the task doubly formidable. Although I am not a linguist, one knowledgeable in Hebrew and Greek languages, distinguishing between these three basic elements of mankind, and clarification of their individual functions certainly seems to be wanting. What is offered here is strictly based on a search of how

these three words are used in the scriptures. With the help of Hebrew and Greek Bibles, lexicons, and word studies, in addition to guidance from the Holy Spirit, I pray that what is offered here will serve to clarify, and not add further confusion to the already confusing interpretation of these words.

It has generally been acknowledged by expositors that I am familiar with that the word *soul*, as used in the Bible, is the part of our being that encompasses our mind (intellect), will, and emotions. I have to confess at this point that this attribution has always bothered me. We know the Bible indicates that the soul is immaterial, for it goes to heaven or hell at death of the physical body. Matthew 10:28 refers to man's soul being in Hell, and Revelations 6:9 refers to souls in heaven, thus we conclude that the soul is non-corporeal, or immaterial. There are also many other scriptures that attest to this immaterial nature of the soul, and it is this that has focused my effort on determining what the Bible really teaches on the subject of spirit, soul, and body (heart). The heart is investigated herein in lieu of the body, since the Bible treats the heart as the wellspring of man's life: it is the part of man that God considers when He "measures" a man. The dearth of information in contemporary biblical exposition on the function of the heart, in contrast to the soul and spirit, has also bothered me. Even a superficial study of the biblical use of the word

“heart” makes one aware of the great extent to which it is involved in all the issues of life. The Bible does not treat the heart as simply an organ that moves blood through the body.

Methodology

It is probably worthwhile to take a few moments to describe the background and methodology used in this effort. A few years ago I tried to clarify my understanding of the words spirit, soul, and body (heart) by identifying every usage in the Bible that seemed to describe an important or unique characteristic. One of the things I learned from this effort was that in the Bible there is greater similarity between the characteristics of the heart and the soul, than there is between the heart and the spirit. This was a surprise, since I had erroneously surmised that the biblical heart encompassed man’s human spirit, and God’s Holy Spirit. I had undoubtedly adopted this point-of-view from scriptures such as Galatians 4:6, which says, *“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father”*.

In revisiting this subject later, I attempted to validate my original effort using an Interlinear NIV Hebrew-English Old Testament, and an Interlinear Greek-English New Testament. I was shocked to discover that many of the uses of the word *“soul”* in the KJV of the OT were transliterations, not exact

translations. In many cases the KJV of the OT uses the word “*soul*” to interpret the Hebrew words meaning life, person, self, creature, or spirit. By eliminating these inexact transliterations the number of unique characteristics of the spirit, soul, and heart was reduced significantly. A considerable number of contextual corrections were also made to better reflect the meaning of these words as they were used in the Hebrew and Greek scriptures. This effort resulted in some changes in the characteristics of the spirit, soul, and heart, from what I had identified earlier. To further differentiate the words heart and soul, I repeated this process for the word “*mind*”, using Hebrew and Greek Bibles. I found 36 unique uses of the word mind that I considered important to understanding the biblical meaning of this word. Next, I attempted to synthesize the information gleaned from this effort to see if a clear distinction could be made in the meaning of these words as they are used in the original Hebrew and Greek text. The following summarizes my conclusions from this effort.

The Human Spirit

In the OT the Hebrew word most often translated as spirit is “*ruah*”, which means breath, wind, or spirit. Vine’s Complete Expository Dictionary of Old and New Testament Words states that this word is used approximately 378 times in the OT. Another Hebrew word used in the OT less often is “*nesha-*

maʿw”, which means breath, and in at least one case, man’s spirit. In the NT the Greek word translated most often as spirit is “*pneuma*”, meaning to breathe, blow, or spirit, which, like the wind is invisible, immaterial, and powerful. The scriptures that mention the word spirit in the Bible are usually clear and unambiguous; however, one area of confusion in the use of this word is being able to differentiate man’s human spirit from God’s Holy Spirit. Unfortunately, Hebrew and Greek bibles do not always capitalize the words “*ruah*” and “*pneuma*” when Holy Spirit is meant. On the other hand, the meaning can usually be understood by the context. For instance, Genesis 6:3 states, “*Then the Lord said, ‘My spirit will not contend with man forever . . .’*”. Obviously, the reference here is to the Holy Spirit. I believe that it is fair to say that in most cases when the word spirit is used in the Bible it can be distinguished by the scriptural context, although there are a few problematical scriptures.

Another possible area of confusion arises from the fact that the Bible uses the word spirit in some cases to mean something other than man’s human spirit, or God’s Holy Spirit. 1 Kings 22:21-23 describes a spirit that comes before God and volunteers to be a lying spirit in the mouths of Ahab’s (King of Israel) prophets, and Isaiah 11:2 and Revelation 3:1 refer to the seven Spirits of God. The Bible also refers to evil spirits, which we believe to be minions of Satan,

doing his bidding in trying to destroy mankind. Judges 9:23 shows that evil spirits are under the ultimate control of God, which is reassuring. Hosea 4:12 refers to a spirit of prostitution, and Acts 19:15 mentions a wicked spirit speaking through a possessed man. Fortunately, the references to other than the human spirit, or God's Holy Spirit, are usually identifiable from the context in which they are used.

God often accomplished His will in the OT in ways that we may not immediately recognize from our new covenant experience, in which the Holy Spirit guides our human spirit. The change in the role of the Holy Spirit that occurred with the introduction of the new covenant resulted in a change in His responsibilities in heaven, as well as on earth. The Holy Spirit could not be sent to earth in His role as comforter until Jesus Christ took His place at the right hand of God the Father. After this point in time we find the Holy Spirit primarily accomplishing His work through believers on earth by providing God's wisdom and guidance to their human spirit, and then (hopefully) into their hearts. Let us now proceed with our attempt to explain the origin, purpose, and function of man's human spirit.

Several scriptures refer to the fact that God made man's spirit: Ecclesiastes 12:7 and Zechariah 12:1 indicate that God "*gave*" and "*formed*" man's spirit (see

also Psalm 104:30). Our spirit identifies who we really are, for God is a spirit (John 4:24), and we are made in the image of God. Psalm 139:13 NIV says, “*For you created my inmost being; you knit me together in my mother’s womb.*” I believe the phrase “*my inmost being*” refers to our human spirit, for we know that our being is really our spirit that resides in the abode (body) formed in the womb, and returns to God at the death of the body (Job 34:14; Ecclesiastes 3:21, 12:7; Acts 7:59). Psalms 139:13 KJV says, “*For thou hast possessed my reins: thou hast covered me in my mother’s womb.*” The Hebrew word *kilyah*, interpreted as “*reins*” in this verse, refers to the kidney as an essential organ of the body. A better interpretation of this word is “*inmost beings of me*” as given in the Interlinear NIV Hebrew - English OT. It is very interesting that Webster’s Dictionary defines the word reins as a means of guiding, controlling, checking, or restraining: as the reins of government. Since the human spirit is the element within man with which God’s Holy Spirit communicates, I would have a difficult time finding a more appropriate description of the nature and content of the information communicated than this. The last part of this verse seems to validate the fact that God covers the “*being*” (human spirit) of a person with a body in the womb.

It is by and through the believer's human spirit that inspiration (discernment, understanding) is received from God (Job 32:8). Thus, it is through the human spirit that believers get all their guidance (communication) from God. Adam forfeited this relationship with God in the Garden of Eden when he chose to "know" evil, and he passed this broken relationship on to us, his descendants. Thus, at birth our spirit is unable to communicate with God, and we desperately need some way of restoring our relationship with Him. Fortunately for us, when we join Jesus Christ in His death and resurrection our spirit is regenerated (renewed), and we are reconciled to God: Ezekiel describes this as receiving a "new" spirit. In addition, God gives us the Holy Spirit when we believe "into" Christ, and we can begin to receive guidance and wisdom from God (John 14:26, 1 Corinthians 2:10-11). Our new spirit begins to "quicken" the body with truth received from God. This guidance and wisdom is passed from the Holy Spirit to our human spirit, and then through the soul to the body, or biblical heart (Job 32:8, Proverbs 20:27, Romans 8:16, 1 Corinthians 2:12-14).

Now that we know where our spirit comes from, when we received it, how it can be renewed, and where it goes when the body dies, we need to look at the scriptures that tell us more about its characteristics:

1. It has feelings such as anguish (Exodus 6:9), stubbornness (Deuteronomy 2:30); sorrow (1 Samuel 1:15); being crushed (Psalm 34:18; Proverbs 15: 4, 13); brokenness (Proverbs 17:22); being wrong (Isaiah 29:24); bitterness (Ezekiel 3:14); strong desire (Galatians 5:17; James 4:5); steadfastness (Philippians 1:27); and power, love, and wise discretion (2 Timothy 1:7, 1:27). An important observation about these scriptures is that the negative characteristics of the spirit relate to the time of the old covenant, and the references from the NT all appear to be positive. This makes sense, for our human spirit has no communication with God until we believe into Christ. These changed characteristics indicate that something happens in our human spirit when we are born again, and are spiritually regenerated. Ezekiel 36:26 says, *“A new heart also will I give you, and a new spirit will I put within you; . . .”* In addition to the cleansing of our heart (conscience) and mind, our spirits are cleansed from feelings of anguish, stubbornness, sorrow, and bitterness when we are regenerated, and baptized in the Holy Spirit. The spirit God wants us to have is broken, afflicted, contrite, humble, and lowly (Psalm 51:17; Proverbs 16:19, 29:23; Isaiah 57:15); in other words, we are to have the spirit of Jesus.

2. We receive understanding from God in our spirit: 1 Chronicles 28:12 says that God gave David the pattern of the temple in his spirit; Job 32:8 indicates

that God gives man's spirit understanding; Job 20:3 mentions man's spiritual understanding; Mark 2:8 refers to Jesus perceiving in His spirit; Romans 8:16 says that the Holy Spirit bears witness with our spirits that we are children of God; and 1 Corinthians 2:11 indicates that we know the things of man via our human spirit.

3. Our spirit can compel (Job 32:18); have guile (Psalm 32:2); be contrite (Psalm 34:18); can search (Psalm 77:6); rebel (Psalm 106:33); be trustworthy (Proverbs 11:13); be haughty (Proverbs 16:18); be a candle of the Lord searching the inward parts (Proverbs 20:27); be renewed (Ezekiel 11:19, 18:31, 36:26; Romans 12:2); be quickened (John 6:63); bear fruit (Galatians 5:22); and confess (1 John 4:2). As indicated above, the negative characteristics of our spirit (guile, rebellion, haughtiness) are washed away through regeneration and sanctification.

4. Luke 24:39 says that our spirit does not have flesh and bones: is immaterial.

5. 1 Thessalonians 5:23 identifies the spirit as one of the constituents of tripartite man (spirit, soul, and body).

6. The spirit and soul are very closely entwined (Hebrews 4:12), and, in fact, they accompany each other to heaven or hell at the death of the body (Psalm 86:13; 1 Kings 17:22; Ecclesiastes 12:7; Job 34:14; Ezekiel 18:4; Matthew 10:28; Revelations 6:9). The Hebrews of the OT did not recognize a separate human

spirit, but considered the attributes of both spirit and soul to be vested in the “inner man” (the soul).

7. 1 Peter 3:4 seems to indicate that success in winning others is not through outward appearance, but is through the sanctified heart of man, which is described as an “*ornament of a meek and quiet spirit*”.

8. 1 Corinthians 6:17 says that if we are “*joined*” to the Lord we will be (become) one spirit.

Our human spirit, which is our “being”, is given to us by God while we are in the womb. I believe He gives us our spirit on the 50th day after the fertilized egg arrives in the uterus and begins its growth. In his booklet entitled “The Seven Feasts of Israel”, Zola Levitt points out the remarkable parallels between the seven Jewish Feasts and Festivals, and the development of the human fetus within the womb of a woman. In his book he points out that the Jewish Festival of First Fruits was a day in which the Israelites demonstrated their thankfulness to God for making their land fertile and fruitful. Mr. Levitt suggests that this corresponds to the implantation of the fertilized egg in the uterus. On the 50th day after the egg is implanted, the embryo becomes a human fetus. He argues that this event corresponds to the Day of Pentecost, which occurs 50 days after the Festival of First Fruits. This seems to also be a

likely time for God to implant the human spirit within the fetus. We all know that the Day of Pentecost was the day on which God baptized the disciples in the Holy Spirit (implanted the Holy Spirit). If this analogy is valid, God may well have implanted the human spirit on the 50th day after the fertilized egg comes to rest in the uterus. He then “covers” this spirit with an abode, a mortal body, during the ensuing 220 days of gestation. While on earth our spirit dwells in this abode, this earthen vessel. If we are “in Christ” our spirit (and soul) returns to God in heaven upon physical death to await the rapture and resurrection. When Christ comes for His elect He will clothe our spirit/soul with the immortal body He has prepared for us. In some manner that is beyond our comprehension, this immortal body represents the righteous works done in our mortal body via the Holy Spirit while we were still on earth (2 Corinthians 5:1-4, 10; Revelations 19:8), and after we have entered into sanctification.

Until we are reconciled (reconnected) to God, through Christ, our human spirit is like a hot water heater with the gas (or electricity) turned off. All that it can deliver to the body is cold and dead since it has no energy (life) source. In fact, the soulish (selfish) nature of the body influences the spirit so that it can become stubborn, haughty, and bitter. When the gas is turned on and the

burner is ignited, the heater can begin to deliver “hot” water. At regeneration, and later during sanctification, our spirit is cleansed of the feelings developed during our unregenerate years. When the Holy Spirit comes in, our spirit begins to receive energy (nourishment) from God, and starts to deliver “living” (hot) water. If we receive this life-giving nourishment our mind will begin to be renewed (Romans 12:2), our body will begin to take on a more Christlike persona, and our thoughts and actions will begin to reflect the nature and character of Christ. This is one of most important functions of the human spirit: to receive spiritual, moral, and ethical guidance from the Holy Spirit. The Holy Spirit conveys the humble and wise nature of Christ to our human spirit.

The spirit will also receive God’s guidance about things He wants us to do that have nothing to do with renewing the mind. Watchman Nee, in his book entitled: “The Spiritual Man”, says that God speaks to us through our intuition. Webster defines intuition as “the immediate knowing or learning something without the conscious use of reasoning; instantaneous apprehension”. This sounds very much like a Word we might receive from God, one that invades our mind and consciousness without any effort on our part. I have tried to recognize intuition in this way over the past few years and have come to be-

lieve that Watchman Nee is correct. God seems to speak in this way in prayer quite often, but He can speak to us at other times as well. Of course, we must check anything we receive by God's spoken Word (rhema), with God's written Word (logos).

It is through our spirit that we worship God. John 4:24 says that "*God is a spirit: and they that worship him must worship him in spirit and truth*". We cannot enter into God's presence in any way other than through our spirit. Just as He provides guidance from the Holy Spirit to our human spirit, He receives worship only when it comes through our spirit to Him. God deals with man through his spirit for man's spirit knows all things about man (Proverbs 20:27; 1 Corinthians 2:12). Our spirit is renewed at rebirth (Ezekiel 36:26), while our body (really the biblical heart) is just starting the process of being perfected (sanctified). God identifies our human spirit as being the "real" us, so it seems logical that this is the element of our persona that He would choose to fellowship with.

The Soul

The OT Hebrew word translated "soul" is "*nephesh*", or "*nepes*", meaning "a breathing creature". Vine's indicates that this word occurs over 780 times in the KJV of the OT. He says that this Hebrew word refers to the "essence of

life, the act of breathing, or taking a breath”. Vine’s further states that in over 400 of these 780 uses, this word has been mistranslated. This was alluded to earlier, in noting that most uses of the word “*soul*” in the KJV are actually incorrect interpretations of the Hebrew words for life, living, person, etc. Vine’s indicates that English Bible translations, by and large, have not used any consistent equivalent term for the Hebrew word “*nephesh*”: there are 28 different English words used to translate this one Hebrew word. He adds that there is no equivalent Hebrew word for the idea represented by the English word “soul”. This is a significant statement in, and of, itself. It seems to cast considerable doubt about interpreting this word in the Hebrew Bible to mean the mind, will, and emotions: the three commonly accepted constituents of man’s soul. The Hebrew system of thought did not consider man to be formed of three parts (spirit, soul, and body), but instead tended to recognize an “inner self” and an “outer appearance”, or as viewed in another way “what one is to oneself” (the soul), compared to “what one is to other people” (the body). Under the Hebrew way of thinking it is not that a person “has” a soul, but that he “is” a soul. This is one reason for the difficulty in distinguishing the exact meaning of the word “soul” in English versions of the Bible.

The Hebrew word “*nephesh*” is often translated as “being”, “life”, or “person”. In this sense it obviously embodies the spirit, soul, and body of man, and thus includes the mind, will, and emotions. We are dealing with the word “soul” as one of the three parts of tripartite man, rather than as a word that encompasses the entire person, or the inner man. It is interesting to note that the Zondervan NIV Exhaustive Concordance lists only 110 uses of the English word “soul” in the OT. Essentially all of these are translations of the Hebrew word “*nepes*”, the equivalent of which is “*nephesh*”, interpreted as “soul” in the KJV of the OT. I believe this is a significant fact in searching for the meaning of the Hebrew words interpreted as soul in the OT. It leads me to conclude that the widely-held belief that the human soul includes the mind, will, and emotions is correct only when soul is used to mean person, self, or being, and not when used to identify a part of tripartite man.

The Greek word “*psuche*” is translated as “*soul*” in the NT. This word denotes “the breath, the breath of life, and soul.” The NIV uses the word soul 19 times, compared to 38 times in the KJV. Vincent’s Word Studies in the New Testament says that the word “*psuche*” is often used in the NT in its original meaning of “life” (Matthew 2:20, 10:28; Acts 20:10; Romans 11:3; John 19:11). Thus, we conclude that it is used many times in the NT to designate the entire

person (Matthew 12:18; Hebrews 10:38; Luke 21:19). Vincent further says that “The soul is the principle of individuality, the seat of personal impressions. It has a side in contact with both the material and the spiritual element of humanity, and is thus the mediating organ between body and spirit.” He goes on to say that “*psuche* is often used in our sense of the heart (Luke 1:46, 2:35; Joh. 10:24, Ac. 14:2); and the meanings of *psuche* and *pneuma*, occasionally approach each other very closely. Compare John 12:27, and John 11:33; Matthew 11:29 and 1 Corinthians 16:18. Also both words in Luke 1:46-47.”

If we accept Vincent’s definition, the soul is the mediating organ between the spirit and the body. It receives communication from the human spirit, assesses the resistance (or willingness) of the body (actually the biblical heart) to receiving the information, and acts through the will, accordingly. To a great extent the effectiveness of the soul’s arbitration is determined by the depth of the believer’s “reckoning” himself as dead to the flesh (*psyche*), and open to the flow of faith, or power, required to believe the particular teaching. Vine’s says that, “The language of Hebrews 4:12 suggests the extreme difficulty of distinguishing between soul and spirit, alike in their nature and in their activities. Generally speaking the spirit is the higher, the soul the lower element. The spirit may be recognized as the life principle bestowed on man by God, the

soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit.” The goal of the spirit and soul is to make the body “holy” by renewing the mind (biblical heart), with guidance received from the Holy Spirit.

In considering the two quotes given above from Vine and Vincent I believe that these Bible language scholars had an understanding of these two words (spirit and soul) that effectively represents their meanings as intended by God when He gave inspiration to holy men of old to write the scriptures (2 Timothy 3:16). We know from many scriptures that the human spirit is the immaterial constituent of our makeup that God identifies as our “being” covered by our body formed in the womb. It is through our spirit that He communicates with us after we have been regenerated. As argued above, our human spirit is the focus of God’s attention in dealing with us, and He does this via the Holy Spirit. Christ is in heaven at this very time building an abode (immortal body) for our spirit/soul. Our spirit/soul and immortal body will be joined when He returns in the clouds to gather His elect. Let us now return to our search for understanding of the attributes of the soul.

Based on the above, the soul, as described in the Bible, is immaterial, just as is the spirit. We know from Job 34:14; Matthew 10:28; and Revelation 6:9; that

our soul accompanies our spirit to heaven or hell at physical death, and this is certainly a strong reason for maintaining that the soul is immaterial. The Bible seems to say that the soul can be separated from the body, but it cannot be separated from the spirit. Vincent says that Hebrews 4:12 is not to be understood as dividing soul from spirit, or joints from marrow. He maintains that the joints and marrow in this scripture should be thought of as representing the joints and marrow of the soul and spirit. In other words, this scripture refers to the Word of God piercing the very depths of the soul and spirit, to sift and analyze the thoughts and intents residing within the heart. This seems to accord with Galatians 5:17 in that the spirit is at war with the flesh (heart), and the Word of God penetrates to the depths of the soul and spirit to assist in resolving the resulting skirmishes. This is another reason for maintaining that the word soul, as used in the Bible, does not include material parts of the body such as the central nervous system (emotions), or the brain (mind): the thoughts and intents of the biblical heart are analyzed in the soul, with input from the spirit via the Holy Spirit. This is an important reason for believers to die to themselves (to master their lusts and pride) so that this sifting and analyzing process can proceed with little or no resistance from the flesh to the flow of faith mixed with that particular Word (teaching).

It seems clear that two of the three constituents of man, viz. spirit and soul, are immaterial, formed and implanted by God and destined to return to Him in heaven, or, in the case of unbelievers, to descend into the Abyss (Hell) to join Satan's other slaves. The body is the third constituent of man: it is formed within the womb of the expectant mother's body through natural processes ordained by God. It is material in nature, and is formed by programmed processes, whereas the spirit and soul are formed by direct action of God, without any contribution from man. Thus, at death the corrupted earthly body cannot enter God's kingdom, but must return to the earth as a seed to die to provide the embryo for the uncorrupted spiritual body that will arise at resurrection. 1 Corinthians 15:37, 42-44 says, "*And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power*".

The quote from Vincent, above, describes the soul as the principle of our individuality, the mediating element between the spirit and body. This says it pretty well: God deals with man through the human spirit, while the soul is the source of the personal impression we make in the physical world with men, and in the spiritual world with heavenly beings. The mystery of life itself resides

within the soul, for it is when God breathes into us (figuratively) in the womb that we become a living person: we become “self-conscious”. Our soul manifests our personality, for it is our personality that identifies us. If our body were a musical instrument, the soul would be like a musician trying his best to play music that is pleasing to the ears, given the condition of the instrument.

In his book entitled: “In Defense of the Soul” Ric Machuga says that “souls are in bodies the way meaning is in words”. The soul is our “essence” as far as the world is concerned. The spirit is our “being”, and thus is our “essence” to God.

In philosophy “essence” is defined as “the inward nature of anything, underlying its manifestations”. Many of the characteristics that comprise our personality originate within the spirit, but they are manifested to our surroundings through our soul which, in turn, animates the body (earthly or immortal). Although the thoughts we have when someone comes to mind often include their outward appearance, our deep impressions are more associated with attributes associated with their personality: Do I feel attraction and affection for this person? Do we share a mutual interest in each other? Do we share mutual trust? Do we seem to “click”? What do I see in the window of their soul (the eyes)? The spirit and soul are like two sides of a coin: one interacts with God, the other interacts with the world, through the body. Both are immaterial and

leave the body at physical death to go down, or up. You may ask, “Where do the intellect, feelings, and emotions reside, if not in the soul”? We are going to address that question in our discussion on the biblical heart.

Another question you might ask is, “Where did the soul come from, and when did we receive it”? We receive our soul from God, and I believe He gives it to us in the womb, just as He does the spirit. We noted above that both the Hebrew word “*nephesh*” and the Greek word “*psuche*” have to do with the breath of life, which only God can give, or take away (Job 34:14-15). I believe that God gives us our soul during the latter stages of the fetal development process in the womb. To quote from Zola Levitt’s booklet “The Seven Feasts of Israel”: “It is necessary for the fetal blood, which carries the mother’s oxygen through the baby’s system, to change in such a way that the baby can carry the oxygen that it, itself, would obtain upon birth. Technically, the hemoglobin of the blood would have to change from that of the fetus to that of a self-respiring and circulating [sic] human being. The fetus does not breathe, but rather depends on the oxygen obtained through the mother’s blood circulation. Naturally, this system must be changed before birth, and that change occurs in the second week of the seventh month, and to be precise, on the tenth day.” I believe this is the time that God (figuratively) breathes into our bodies, and we

become a living “soul”, or being, with a unique personality, equipped with all the necessary operating parts. This cannot be construed as an argument for freedom to terminate (abort) a pregnancy prior to the tenth day of the seventh month, for God has already recognized the fetus as a “being” when He forms and implants the spirit, which, as suggested above, occurs on the 50th day after the fertilized egg arrives in the uterus and begins its growth. The entire act of reproduction (from conception to delivery) has been ordained by God, and any interference by man negating this creative act is a very serious offense indeed. I assume that the termination of a pregnancy after the spirit has been implanted results in the spirit returning to God who gave it, a very fearsome thought indeed.

In the Jewish calendar the tenth day of the seventh month corresponds to the Day of Atonement. Atonement points to the future day when Israel will repent of her sins and turn to the Messiah for salvation through His shed blood, which had to be totally pure. This is the reason that Jesus was the only One qualified to be the sacrificial Lamb of God. Leviticus 17:11 NIV says, “. . . *it is the blood that makes atonement for one's life.*” To again quote Mr. Levitt, “All Israelites had to present blood to the Lord through the high priest on the Day of Atonement. If the blood was acceptable then there would be life”. It is

through “purification” of the blood that the fetus is prepared for life on earth. Only five days later, on the 15th day of the seventh month, is the beginning of the safe delivery period, so we know that God gives life (breath, or soul) to the fetus after it is fully developed, and can survive naturally outside the womb.

I find it hard to add anything to the meaning of the word soul, beyond that outlined above. We know that the breath of God has creative power; He spoke everything that is, into existence. When God (figuratively) breathes into the fetus in the womb, His creative power is at work just as it was in Genesis 1. What He creates is a miracle called human life, which only He can give or take away. The way we sense this life is through our consciousness: awareness that we exist, and that we live, breath, love, hate, etc. “Amazingly, there is no reliable scientific measure of consciousness. It does not show up in EEGs or MRIs. While a PET scan can capture a thought taking place, it can’t explain how a handful of chemicals traveling across a microscopic space between neurons can become aware of its own existence, or enable you to catch a baseball or to tell a story. Unable to measure what they suspect must be there, scientists have chosen to look elsewhere. A great many have abandoned the concept” (from THE BRAIN PACK, published by Van der Meer Publishing Co.). Consciousness is considered to be a nonentity by many scientists. William

James, the father of psychology called consciousness a “psuedoscience of the soul“. Dr. James may have been nearer to the truth than he thought.

The scriptures do not seem to treat the word “*soul*” as if it were a material component of the body:

1. Matthew 10:28 says not to fear them that kill the body but are not able to kill the soul: rather fear Him that is able to destroy both soul and body in hell. Matthew 16:26 indicates that a man can lose his soul; and Ezekiel 18:4, 20 indicates that all souls belong to God. It is obvious that we cannot lose an organ of our bodies. An organ can be removed through transplant, but this requires a serious operation and hardly corresponds to losing it. All souls belong to God; He is the only one that can give or take souls.

2. There are many scriptures that list the soul with the heart, mind, understanding, and strength, thus strongly implying that the soul is a separate and distinct constituent (Jeremiah 32:41; Matthew 22:37; Mark 12:33; Luke 10:27; Acts 4:32).

3. Hebrews 4:12 implies that the soul and spirit are closely entwined. The Word of God, interpreted through the Holy Spirit, is quick and powerful, and can penetrate the depths of our spiritual being to determine the thoughts and intents of the heart. The Holy Spirit seemingly passes this knowledge to the

spirit and the soul. Together they judge (sift out and analyze) this information and develop an effective approach to further their work of renewing the mind. This does not seem to support the idea that the mind (or brain) is part of the soul.

4. Hebrews 6:19 indicates that hope is an anchor holding the soul steadfast. As arbiter between the spirit and body, the soul must rely on the level of hope, and the power of faith, in making spiritual decisions. When we have feelings that what we want will happen (desire accompanied by anticipation or expectation), the flow of faith that results in belief or acceptance of godly guidance will renew our mind.

5. Acts 4:32 indicates that believers can come together with one heart and soul, speaking of the unity that is possible *in Christ*.

6. The soul can be downcast (Lamentations 3:20), joyful (Psalm 35:9), lifted up to idols (Psalm 24:4), and bitter (Job 10:1; 1 Samuel 1:10). Scriptures that attribute emotions to the soul refer to the entire person, or life, rather than to the soul as one of the three parts of man. Many versions of the Bible interpret the Hebrew and Greek words for person, life, being, etc. as the English word “soul”, since the soul represents us (our life and self) to the world. This is one

of the primary reasons for the difficulty in clearly defining the biblical meaning of the word “soul” when used to describe this one element of tripartite man.

7. Several scriptures refer to God keeping our soul from the pit (Job 33:18, 22, 30), and Psalm 19:7 says that the law of the Lord can revive our soul. These scriptures clearly indicate that the destiny of the unsaved soul is the pit, whereas the ransom (Christ) will deliver the soul of believers (take it to heaven).

8. Souls can pant and thirst after God (Psalm 42:1-2), and can bless the Lord (Psalm 104:1-2).

9. Psalm 131:2 says that souls can be weaned (stilled and quieted) like a child.

10. Proverbs 2:10, 19:8, 24:14 indicates that knowledge is pleasant, and rewards the soul.

11. Psalm 34:2 says that my soul makes her boast in the Lord.

12. Romans 2:8-9 says that those that are unrighteous shall receive wrath, indignation, tribulation, and anguish upon their souls.

In the scriptures listed above I do not find any clear indication that the soul is the seat of the intellect, or emotions. The scripture in Proverbs 2:10 says that knowledge is pleasant to the soul, but I do not think this would be considered an adequate basis for concluding that the soul is the source of our intel-

lect. The scriptures also indicate that the soul is blessed when the heart receives wisdom. It does not say that wisdom resides in the soul, but that it resides in the heart. Several of the above cited scriptures indicate that the soul can manifest feelings, but they seem to be referring to the life, person, or entity, rather than to the one element of our tripartite makeup called the soul, which God breathed into us. God ordained a process of natural growth within the womb that seems to account for all of our material parts; the immaterial elements are implanted into us directly by God and gathered to Himself at physical death (Job 34:14-15; Genesis 35:18; 1 Kings 17:21-22).

To complete our discussion on the soul we must mention the scriptures that seem to say that the spirit/soul that goes to heaven (or hell) upon physical death can sense pain, and has feelings and emotions. Possibly the most difficult scriptural passage is in Luke 16:19-31, which tells the story of the beggar Lazarus and the rich man dying and going to Abraham's bosom and to hell, respectively. The rich man in hell looks up and sees Lazarus in Abraham's bosom and asks Abraham to allow Lazarus to dip his finger in water and come to cool his tongue, for he is suffering in flame.

That this story is allegorical is without question, since we know that the body (tongue) does not accompany the spirit/soul into hell. The rich man did

not have a body with eyes to see Abraham and Lazarus. He also talked to Abraham, so we assume that his spirit/soul had the ability to see and communicate with other spiritual beings. Those who believe that we receive our immortal body immediately upon death would not be disturbed by this conundrum at all, but for those that believe in the commonly held opinion that we receive our immortal body at the time of rapture/resurrection, prior to God pouring out His wrath during the last seven years, this is a mystery that we do not comprehend, and probably won't until we encounter the next world ourselves. I think that it is obvious that this story was told by Jesus as a warning to those to whom He was talking (primarily Pharisees). We need to consider the context of this passage to see if we can understand what it was that Jesus was trying to teach.

Jesus had just finished talking about God and mammon, and the fact that you cannot serve two masters. The Pharisees in the crowd derided Him and He responded "*Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God*" (Luke 16:15). He then proceeds to tell them this parable, so we know that He is reinforcing His teaching about God's economy and how it focuses on the poor and impoverished. The rich have much in this world that takes their

time and attention away from the things of God, and often leads their heart to follow their treasure. This is the deceitfulness of riches referred to in the Bible which is the principal Jesus was trying to teach in this parable.

I believe this parable is like many others that Jesus told in teaching the spiritual principals of God's kingdom. This was a teaching about God and mammon, and the deceitfulness of riches. Like many other parables the details of the story should not necessarily be interpreted as having a "real-world" meaning. Some of the more important characteristics of the soul discussed above are:

1. The soul is immaterial like the spirit, and is very closely connected to the spirit. The spirit is the life (being) given to man by God, the soul is the resulting manifestation of this life (personality) in the individual. This immaterial entity (spirit/soul) goes to heaven or to hell at physical death to await an immortal body, which believers receive at rapture/resurrection, and (we assume) unbelievers receive at the Great White Throne judgment, after the millennium. The believers will be with Christ forever, but unbelievers will be cast into the lake of fire and brimstone.

2. The sensory abilities of the spirit/soul after death and prior to receiving an immortal body are difficult to understand since our experience is entirely with

our human nervous system and its interpretive connection to the brain. The story that Jesus tells in Luke 16 involves the spirit/souls of Lazarus and the rich man, but the purpose of the teaching is not related to the setting of the story but to the consequences of worshiping God or mammon.

3. The soul is the mediator between the spirit and the body. It takes guidance and direction from the spirit and applies it to the body.

4. Philippians 2:13 says that it is God who works in us to will and to work according to His good pleasure. This indicates that God works His will within us. We have already seen that God deals with man through the Holy Spirit, to our human spirit, to the soul, and from there to the body. Ephesians 6:6 GNT says that we do the will of God from our soul. Most versions of the NT substitute the word heart for soul in this passage, which is certainly misleading. This scripture implies that the soul is the arbiter in causing the body to do (or not do) the will of God. This is certainly an argument for the soul being the seat of our will.

5. Hebrews 6:19 says that hope is the anchor of the soul and hope enters our lives when we receive salvation through Christ. 1 Thessalonians 5:8 says: “. . . *and for an helmet, the hope of salvation*”. The helmet, which is part of God’s spiritual armor (Ephesians 6:11-17), is provided to protect the mind, an important

place for Satan to attack. Hope is attached to, and anchors our soul. Hope enables our soul in its mind renewing effort, thus shielding our mind from attacks of Satan. As our mind gets stronger (sanctified) this piece of armor becomes more and more impregnable. Eventually, Satan can no longer breach its protection to sow thoughts of depression, doubt, and self-pity.

6. Hebrews 11:1 says “*Now faith is the substance of things hoped for, the evidence of things not seen*”. This seems to say that the things we hope for become substantial through our faith. The soul channels faith from the Holy Spirit to our body based on our receptiveness (hope). The shield of faith (Ephesians 6:16) protects the front of the entire body, for the shield referred to here is a full-bodied shield. To discover what God provides to protect our backside, see Isaiah 58:8.

We have concluded that the soul is immaterial and very integrated with the spirit. Both go together to heaven or hell at our physical death (Job 34:14). Both were given to us by God while we were in the womb to reside in the house (body) that He assembled in accordance with the plan (our DNA) passed down to us from our earthly parents. Christ gives believers a new immortal body at rapture/resurrection to replace the earthly body that goes back to the dust from which it was originally created. The soul is the part of our being

that represents us to world and, as such, it is our identity. Although we store the features of our acquaintances in our brain, it is their character that is most memorable: is he or she hopeful, do they have a positive or negative outlook on life, is their glass half-empty or half-full, do they bear the fruit of God's Spirit or the thorns and thistles of a worldly heart, does their spiritual nature show through positively or negatively? Of course, many of these attributes originate in our spirit, but they pass through the arbiter (soul) to be manifested in our lives.

The Heart

I believe the word *heart* may be the most misunderstood word in the Bible. The Hebrew words "*leb*" and "*lebab*", defined as heart, mind, and midst, are used in the KJV of the OT 860 times. The Greek word "*kardia*" is translated as heart in the NT. Both of these words can refer to the organ we understand as the heart, but they also refer to the inner part or middle of a thing; the seat of desire, emotion, knowledge, wisdom, conscience, rebellion, pride, thoughts, and, in effect, all the issues of life. We note immediately that many of the characteristics commonly attributed to the soul (mind and emotions) reside in the heart, as it is defined by the Bible. I was surprised by a television news broadcast a few years ago in which it was pointed out that until fairly recently,

in historical time, the heart was thought to include all the major internal organs. Thus, we should not be surprised that the word “*heart*”, as used in the Bible, does not merely represent an organ for pumping blood through our bodies, but has much greater significance.

The biblical heart is the material part of the body with which the soul communicates; messages from the regenerated spirit come through the soul to the heart. As we have noted earlier, the unregenerated spirit cannot receive anything from God. Therefore, before regeneration, the body (heart) is pretty much on its own, reacting to our thoughts, behavior, and psyche, and the results are not good. Genesis 6:5-6 says that the thoughts of man’s heart are evil continually, and that God was sorry He had made man. However, God gives us a new (regenerated) heart when we receive Christ (Ezekiel 36:26), and this new heart becomes the focus of divine influence.

Scriptures that describe the heart state that it is the wellspring of life (Proverbs 4:23); it keeps God’s words (Proverbs 4:21); a merry heart doeth good like a medicine (Proverbs 15:13); God puts things in our heart (Nehemiah 7:5); meditation is from the heart (Psalm 19:15); the heart is tried (Psalm 26:2); the heart can be broken (Psalm 34:18); we can be faithless in heart (Proverbs 14:14); a proud heart is sinful (Proverbs 21:4); envy is from the heart (Proverbs 23:17);

lying is conceived by the heart (Isaiah 53:13); we can have idols within the heart (Ezekiel 14:3-4); things that come from the mouth originate in the heart (Matthew, 12:34; Luke 6:45); conscience is in the heart (Hebrews 10:22; 1 John 3:20); man can harden his heart (Exodus 8:15); the Lord can harden man's heart (Exodus 10:27); wisdom comes from the heart (Exodus 35:35; Proverbs 14:33, 17:16); the heart can be discouraged (Numbers 32:7-9); acknowledgment occurs in the heart (Deuteronomy 4:39, 8:5); the heart can be circumcised (Deuteronomy 10:16; Romans 2:29); joy and gladness come from the heart (Deuteronomy 28:47); we serve God from our heart (Joshua 22:5); God looks on the heart (1 Samuel 16:7; Jeremiah 17:10); desire is from the heart (2 Samuel 3:21; Psalm 37:4); we can have a double heart (Psalm 12:2; Mark 11:23); the heart can be tender (2 Kings 22:19); and belief is from the heart (Acts 8:37; Romans 10:9-10). We see from these scriptures that the biblical heart is the part of the body where all the action is; the rest of the material body generally follows the directions given to it by the biblical heart.

To really understand the biblical meaning of the word "heart", we need to examine the use of the word "mind". What we find is similar to that for spirit and soul: many of the uses of the English word mind in the various versions of the Bible are transliterations of the Hebrew and Greek words for spirit, soul,

and heart. I identified all the uses of the word “mind” in the KJV of the Bible and have summarized what was gleaned therefrom: the mind can be anxious, trembling, ill at ease (Deuteronomy 28:65); we can have a steadfast frame of mind (Isaiah 26:3); thoughts can come into our mind (Isaiah 65:17, Jeremiah 3:16); God knows what goes through the mind of man (Ezekiel 11:5, 20:32); evil thoughts can come into the mind (Ezekiel 38:10); we are to love God with all our heart, soul, and mind (Matthew 22:37; Mark 12:30; Luke 10:27); man can have a sound mind (Mark. 5:15; Luke 8:35); God can give man up to a reprobate mind (Romans 1:28); we serve the law with the mind, sin with the flesh (Ro. 7:25); we can have a mind of the flesh or mind of the spirit (Romans 8:5-7; Colossians 2:18); the mind can be renewed (Romans 12:2; Ephesians 4:23); we have the mind of Christ (1 Corinthians 2:16); the mind can be perverse (Ephesians 4:17); we can be defiled in mind and conscience (Titus 1:15); without your mind do nothing (Philemon 14); and God puts His laws into minds (Hebrews 8:10). All of these uses of the word mind seem to relate to thoughts, consciousness, perception, feelings, judging, and determining. Thus, it seems clear that the mind is the immaterial part (software) of the material brain, both of which are included within the biblical heart in most scriptural references. Thus, in Matthew 22:37, which says that we are to love God with all our heart,

soul, and mind, God must be referring to both the fleshly (hardware) part of the heart, as well as the software (thoughts, memories, subroutines, etc.). I believe the soul is included in these verses since it is the interface between the spirit (the source of this love), and the body (biblical heart). It is the will within the soul which brings about this love in our hearts. Since the mind is probably included here since it is the software of the brain which is considered to be an integral part of the heart. We often refer to our computers in a way that includes both hardware and software; but we realize when we do this that the software only interfaces with the hardware, and is not a material part of it.

Another word used in the Bible that relates to this subject is the word “*reins*”, which is used 14 times in the KJV of the OT, and one time in the NT . “*Reins*” is defined as “kidneys, or inmost mind”. The position of the kidneys in the body makes them particularly inaccessible, thus they were a natural symbol for the most hidden part of a man. In Job 16:13, to cleave the reins asunder, was to totally destroy the individual (see also Job 19:27; Lamentations 3:13). The “hidden” location of the kidneys, coupled with their use in Jewish sacrificial ceremonies, caused the kidneys to be thought of as the seat of the innermost moral (and emotional) impulses: the reins instruct (Psalm 16:7), or are "pricked" (Psalm 73:21). The word “*reins*” is often coupled with the word

“*heart*” in the Bible to convey the fact that God searches the heart, and tries the reins (Psalm 17:10). When used to mean inmost mind, the word “*reins*”

seems to represent the seat of man’s emotion and affection (Jeremiah 12:2).

Like the word “*mind*”, the word “*reins*” seems to be used to represent that part of our brain that is immaterial, the computer-like programs and routines that cause us to act and feel the way we do. Thus, when God says that He searches the heart and tries the reins He may be referring to the memories stored within the heart, as well as the way we access and use those memories (operating routines).

The scriptures referred to above: Matthew 22:37; Mark 12:30; and Luke 10:27, may quite possibly be referring to the inmost mind, or the reins. It is worth noting that these scriptures quote Deuteronomy 6:5, which does not include the word mind: “*Love the Lord your God with all your heart, and with all your soul, and with all your might*”. Matthew 22:37 substitutes the word “*mind*” for “*might*”, and Mark 12:30 and Luke 10:27 include both the words “*mind*” and “*strength*.” It seems to me that the OT verse in Deuteronomy is very clear and concise in this command: God apparently intended for us to love Him with all of our hearts (bodies), all of our souls (will), and with all of our might (emotion, passion, eagerness, enthusiasm, and zeal).

To summarize what we have concluded about the biblical heart: it is the vital element of the body, which is the lowest part of tripartite man (spirit, soul, and body); it is material in nature but it includes memories, thoughts, emotions, feelings, etc. that are immaterial which we have referred to as software. The biblical heart includes the central nervous system, which controls our senses and voluntary behavior; the autonomic nervous system, which regulates our emotions and internal organs; our intellect, memory, conscience, and thought; and the circulatory system and the internal organs and glands to which it provides fuel and oxygen. We have noted that out of the heart are all the issues of life. When God wants to determine the measure of a man He looks on the heart. 1 Samuel 16:7 says, “ . . . *for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*” 1 Peter 3:4 indicates that the perfect heart is the “*ornament*” of a meek and quiet spirit. This is like a teacher (the spirit) seeing her star pupil (the heart) achieve great things; the student becomes the teacher’s “ornament”, learning and applying the lessons taught. You might ask: “Why does God not look on the spirit or soul, instead of the heart?” I believe the answer to this question is that the heart, being mortal, is part of man’s physical body, and can be programmed by man; whereas the spirit and soul are immaterial and immortal, and are under

God's control and cannot be reprogrammed in any significant way by man.

The biblical heart is where the effectiveness of the mind-renewing process is manifested. Thus, when God wants to "measure" the level of Christlikeness in our lives, He looks on the heart.

The real measure of our commitment to God and His Christ is how much fruit of the Holy Spirit we bear in our lives, and this is a function of how far we are willing to go in the mind-renewing process. Works, which determine our rewards in God's kingdom (1 Corinthians 3:13-15), will be measured at the judgment seat of Christ. These are works done in and through our body at the urging and direction of the Holy Spirit. These works have nothing to do with salvation, which we know is by the saving faith of God working within our hearts unto belief. This is another reason that God looks on our hearts, for it is here that the evidence of our abiding is manifested, through the fruit that we bear (John 15:4).

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22). Will we go all the way to the place where we have the mind of Christ? Rest assured that if you do it will be costly in this world, but worth everything in the Kingdom of God.

Closure

I have tried to follow God's written, as well as His spoken word, in the discussion, assumptions, and conclusions herein. The teacher always seems to get the most out of the teaching, and I have benefitted greatly from this task. My mind has been completely changed about these basic elements of our being. I know that what is presented here disagrees with many things that have been written on this subject, especially concerning the soul. I can only hope that some light has been shed on this subject and that anyone reading this gets a blessing, as I have.

A good friend asked me why I thought that I had received insight on this subject when many great theologians of the past (and present) had not? He was really asking me why I thought I was qualified to question the conclusions of recognized expositors of God's Word. This was a valid question: my answer was that God is no respecter of persons. **What He gives to us is directly related to how much we hunger and thirst for the answer.** It has little to do with how qualified or unqualified we may be. In fact, He seems to regard weakness over strength (2 Corinthians 12:10), and uncomeliness over comeliness (1 Corinthians 12:23-24). There are many scriptures that attest to this fundamental principle in God's economy. It applies to many areas of our lives: an-

swers to prayer, search for righteousness, need for wisdom, etc. This principle is especially valid in seeking answers to prayer; the parables on importunity make this abundantly clear (Luke 11:5-13, 18:1-5).

Something drastically changes in our being when we believe into Christ, receive the Holy Spirit, and begin the process of renewing our minds. I believe that it is impossible to receive the Holy Spirit into our bodies and have our spirits awakened to God's guidance without it showing up in our lives. If we have the Holy Spirit within He will witness with our human spirit that we are children of God (Romans 8:16). If we listen to the Holy Spirit and do the things He encourages us to do we will bear spiritual fruit, the world will notice, and they will recognize us by our (really His) love. If you seek this life be prepared, for the Bible promises rejection from the world, but the benefits of a relationship with the creator of the universe is **definitely** worth it.

Chapter 5

Life is in the Blood

“For the life of the flesh is in the blood.”

Leviticus 17:11:

God recently directed my attention to a book written by Philip Yancy and Dr. Paul Brand entitled: “In His Image.” I have no doubt that God engineered this, for too many “circumstances” occurred at the same time for there to be any other logical explanation. I was teaching a Sunday evening study using Watchman Nee’s book, “The Normal Christian Life.” We had just finished discussing the first chapter entitled “The Blood of Christ,” and I was uneasy about how effective I had been in conveying the real spiritual significance of Christ's blood to the group. I didn’t feel that I understood the spiritual significance of Christ’s blood well enough myself to do any better.

I have the habit of reading and talking with the Lord late at night, usually after my wife has gone to bed. On the Sunday night that we finished the first chapter of Watchman Nee’s book, I was undecided about whether to read or talk to God. I had been reading a series of books by William Gurnall for several months and had just finished the final book in the series; if I was going to read I would need to search my library for something appropriate. As I

glanced over the books my eye caught sight of a book by Yancy and Brand, which I removed from the shelf to see what it was about, and whether it was worth spending the time to read. My interest was piqued when I opened the book to a large (two-page) picture with the word “BLOOD,” written thereon. My curiosity was aroused and I immediately began to ask God if this was His doing. After I sat down and began to read the section of the book on blood I got really excited, for I felt that God was showing me something about what He means in the Bible when He uses the phrase “*the life is in the blood.*” I hope that what is presented herein does justice to the ideas that came into my mind through this experience. I depend on Yancy and Brand’s description of the wonderful capabilities of the blood. I obtained the very detailed and informative descriptions of our body and its various systems from the “Home Health Handbook,” published by International Masters Publishers, Inc. I trust God to provide guidance on what this means in His design of the physical and spiritual makeup of man.

It is necessary to start by providing some information about the nature and purpose of blood in the body. Although I had a typical layman’s knowledge about the purpose of blood in the body, my mind was opened up to a whole new understanding by reading Yancy and Brand’s book. I gained a new appre-

ciation of God's unbelievable creation (man's body), and I began to dimly foresee the wonderful healing capability that God has provided within the body through the blood. It is the purpose of this chapter to argue that blood is the vehicle God uses to bring about many, if not most, of the healings we see, hear, and read about in the lives of those around us. This may appear to be obvious, for in nearly all sicknesses or diseases a Doctor will prescribe medicine or will make certain repairs to the body, and leave the body to heal itself, usually through the efficacy of blood. Our argument herein goes beyond this, and attempts to explain how the body detects problems, devises a solution, and begins the process of effecting a cure. The role of faith in healing and miraculous recoveries is also discussed briefly.

We begin by discussing some of the characteristics of the blood, and the body cells that it nourishes and cleanses in its trip around the circulatory system:

The Blood of Life

The teeming life within a single drop of blood is staggering. It contains over 250,000,000 cells of three different types: red, white, and platelet. Red blood cells give blood its characteristic red color. Oxyhemoglobin, formed when oxygen combines with hemoglobin, an iron-containing protein within the

red blood cell, is the component that gives the cell its red color. Blood is reddest when it leaves the lungs with a fresh load of oxygen: after it has exchanged its oxygen for carbon dioxide in the many cells within the body its color turns to a bluish purple. White cells are larger than red cells and are not actually white, but colorless. There are several types of white cells, all distinguished by their shape. White cells defend the body against foreign substances such as bacteria, viruses, allergens, and other dangerous organisms, as well as to help resolve inflammation in blood vessels. Platelets, which live only six to twelve days in the blood, play the essential role of clotting: they detect leaks, plug them, and clean up the repair site. Platelets secrete a substance that attracts other platelets and causes them to stick together, forming a clot. Clotting occurs immediately at the site of a cut, and helps to limit the blood loss by sealing damaged blood vessels. If abnormal clotting occurs in major blood vessels, heart attacks, strokes, and other serious consequences may occur.

Within the programming God provided for the brain/blood connection, He included the subroutine of sensing when the size of the clot in a vessel was large enough to stop the loss of blood due to the rupture, but not so large that the flow of blood within the vessel would be impeded. This sensing mechanism does not work for blockage due to arteriosclerosis, however. Arterioscle-

rosis is a thickening or hardening of the arteries due to the aging process, set in motion by Adam's fall in the Garden of Eden. Apparently, God did not provide programming within the body to subvert this judgment on mankind. Psalm 90:10 indicates that men live (on average) for seventy years, eighty if they are strong.

The Red Workhorse

Red cells are the workhorses within the blood: they deliver oxygen from the lungs through sixty-thousand miles of blood vessels, which are themselves fed by other blood vessels. The pathways that these red blood cells travel are initially wide like major highways, but they become narrower and narrower until the cell finally arrives at a capillary one-tenth the diameter of a human hair. The walls of these capillaries are only one cell thick, and the food and oxygen delivered by the red cells pass through this wall to supply body cells as they need replenishment. The body cells have the uncanny ability to select the particular food they need to carry on their work. The red cells remain in the capillary until they have exhausted their supply of oxygen and have collected their load of waste (carbon dioxide and urea). From this point in the circulatory system the red cells pass through the kidneys, where they are thoroughly cleaned, then they return to the lungs for another round trip. Within the cir-

culatory system there is a bypass to the liver where nutrients from the stomach are processed for storage, or reentry into the circulation system. On its journey from the heart to the cells in the body the blood is delivered under high pressure. On the return trip through the veins the blood is at low pressure and must be assisted by muscles in the arms and legs compressing the walls of the veins, and by check valves in the veins keeping blood from back flowing. This round trip lasts a mere twenty seconds, and after a half-million trips over a period of four months, the cell is worn-out and must be sent to the spleen, where it is stripped, and its parts recycled into new red cells. One-hundred-eighty million red cells are replaced every minute. Most of the iron from worn-out red blood cells is retrieved by microphages (a type of white blood cell), and is used to make new hemoglobin. God has provided sensors for normal circulation system operation, as well as for abnormal conditions. When heavy exercise or extreme altitude increase the demand for more oxygen the red cells call in for replacements, and the number of cells in a drop of blood may double.

The White Knights

White blood cells are made in the bone marrow, in the lymph nodes, the spleen, thymus, tonsils, and other components of the lymph system. God's built-in warning system is critical to the work of the white cells in the blood:

when needed chemical signals in the blood prompt the various types of white cells to go into action. For example, when bacteria invade the body, neutrophils, a type of white cell, rush to isolate and devour the foreign invaders.

White cells identify any foreign substance within the body and immediately set about using the mechanisms the body has available to overcome the invasion.

We owe our lives to this wonderful defense system, but it has a downside: in organ transplanting the white cells identify the organ as foreign tissue, and set the body's rejection system into motion. Fortunately, this can be overcome with anti-rejection medication.

The Ubiquitous Body Cell

Body cells are the smallest and most basic units of living matter. All plants and animals are made up of cells. When man is formed in the womb, cells come together to make various types of tissue, which, according to the programming God has arranged, is used to form organs and other body systems.

There are more than 100 types of cells within the human body: the average human body contains 100 trillion cells, all highly complex and designed to work with other cells to form different types of tissue. Connective tissue binds cells and tissue together, epithelial tissue provides protective covering and lining for body cavities and organ surfaces, nerve tissue receives external and in-

ternal messages and transmits them by electrochemical impulses to the brain, and muscle tissue expands and contracts.

Specific functions of individual cells are controlled by complex structures called *organelles*, which produce energy, break down toxic substances, process fats and protein, control the division of the cell into other cells, and digest the nutrients delivered to the cell. The nucleus of every cell contains the genetic material - RNA (ribonucleic acid), and DNA (deoxyribonucleic acid) - that carry the instructions for the synthesis of proteins, the fundamental building blocks of the body. A single cell taken from any part of a body contains genetic information identical to that of all other cells within that body. This genetic code is the blueprint for that person. This information is stored in chromosomes, which are built of proteins, and combined with fiber coils of DNA. A DNA fiber is about two millionths of a millimeter thick, and is thus barely visible with an electron microscope. The information stored within the DNA molecule is unbelievably immense, but nevertheless, is replicated every 20 to 80 minutes, when a cell divides ("In The Beginning Was Information," by Dr. Werner Gitt).

The Early Warning System

The wonderful design and intricacy of the human body is overwhelming. In man's designs, greater complication usually means increasing malfunctions and failures. God's design is unbelievably more complex than we can imagine, but His design for will last for an average of seventy years if properly cared for; and even longer with good physical and spiritual discipline. In order for this marvelous creation to deliver this kind of performance it must have sensors and alarms to give warning when danger lurks about, whether inside or outside of the body. The brain and spinal cord make up the central nervous system, which has the responsibility for sensing danger and taking protective action. We see this at a very fundamental level when we touch a hot surface and immediately react. A very poignant example of this is narrated in Yancy and Brand's book. A man impaired by leprosy visited his home for a weekend, and on the first night as he slept on the floor a rat severely gnawed his newly rebuilt hand. On the second night, determined to protect his other hand from the predator, he stayed awake until early morning. Finally, he dropped off to sleep and his other hand fell down to rest against a lamp chimney that burned the newly grafted skin from the bone. Without the sensory nerves necessary to send the alarm signals to his brain he was never aware of his danger, and

could not take protective action. The pain sensations we feel from the signals received by the brain via the nervous system within the body may be “painful,” but are absolutely necessary to our safety and well-being. When danger signals reach the brain it sends orders to accelerate the release of stress hormones that increase the heartbeat, raise alertness, and break down fat to provide extra energy.

Those Wonderful Hormones

Hormones are released primarily by the endocrine glands, the most important of which are the pituitary, thyroid and parathyroid glands, thymus, adrenals, the pancreas, the ovaries and testes, and the pineal gland. Each gland releases its own particular hormones. The pituitary gland is sometimes called the master gland because it secretes hormones that control the other glands. Through the secretion of hormones directly into the blood stream these glands control bodily fluid balance, metabolism, calcium level, the immune system, blood sugar level, sexual development, growth, etc. Although hormones travel throughout the body, they only affect receptors that are specifically programmed to recognize and receive them. They bind with these receptors somewhat like a key fits in a lock. When this happens hormones can speed up or slow down the function of the cells, or turn certain genes on or off. Their

action is not totally understood, but it is highly complex, involving enzymes, proteins, and other substances. The nervous system is very much involved in hormonal actions: many body functions are regulated by both the nervous system and hormonal activity. Neural responses are transmitted by electrical impulses and are virtually instantaneous, while hormones traveling through the blood effect a much slower response.

The Body's Internal Army

It is the immune system, and its function in the process of healing in the body, that is most pertinent to our discussion about the blood. The immune system is a complex network of defenses against microorganisms and foreign substances entering the body: it neutralizes and destroys invading organisms that try to harm the body through infection or poisoning. The primary fighters in this war are the white blood cells, which are formed by the billions in the body's bone marrow and lymph glands. The majority of these white blood cells are *leukocytes*, which travel through the blood stream, and *lymphocytes*, located in the spleen, lymph nodes, intestinal tract, and bone marrow. White blood cells can move on their own, and travel through cell walls; thus, they can move rapidly to the site of infection or injury. They attack invaders by releasing antibodies that attach to the surface of invaders and neutralize them, making

them susceptible to ingestion by scavenging cells called *macrophages*. They also release enzymes and chemical agents, such as *histamines*, that assist in the ingesting process.

A remarkable characteristic of the immune system is its ability to recognize and remember past invaders; thus, it is able to respond quickly when another attack occurs later. Certain *lymphocytes* are designated as memory cells, and they have the ability to store the important features of the invader, and respond if spotted again. In God's design, memory resides in more than one location within the body.

Immunization works in this way: the injection of dead or weakened invader disease organisms trigger the immune system to observe and to store features of the organism in memory so the body can respond in case of a future invasion by a live and healthy invader. When an invader is spotted, antibodies guide the white cells through the battlefield of leaking cells, clotting agents, and broken membranes, to the target organism. These antibodies are only 1/1000 the size of bacteria, but they cling to the surface of the invader, and soften it up for the approaching white cell. Antibodies also neutralize the invader's spiked-shape defense mechanism. Because of the staggering number of potential invaders a single person can encounter in a lifetime, the body stock-

piles an enormous memory bank of data. Yancy and Brand record the joke among immunologists when asked how the body can possibly prepare every type of antibody needed, they reply that the body has the astounding ability to manufacture whatever defense is necessary through a process of mystery and chemistry at the molecular level referred to as GOD (an acronym for Generator of Diversity). I would suggest that these immunologists are correct, and the One behind the mystery is the Great Chemist of the Bible, the Creator and Master Designer of everything that we have discussed thus far.

Blood and the Bible

We now need to turn our attention to what the Bible says about blood. The Semitic word “*dam*” is interpreted as blood in the OT. It is used to denote the blood of animals, birds, and men, but never of fish. Genesis 9:4 says, “*But flesh with the life thereof, which is the blood thereof, ye shall not eat.*” Vines Complete Expository Dictionary of Old and New Testament Words says that recognition of the high value of life as a gift of God led to the prohibition against eating blood. Leviticus 3:17 says, “*It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.*” This seems to be the primary teaching regarding blood in the OT: that blood is the source of physi-

cal life, and eating or drinking the blood causes the life represented by that blood to be manifested in some way.

God gives life when He figuratively “breathes” a soul into the fetus in the womb. In a normal birth this happens when the hemoglobin in the blood is changed on the tenth day of the seventh month of pregnancy, allowing the newborn to be able to breath on his own when he/she exits the body of the mother: the fetus thus becomes a living, self-conscious person (or soul) at birth.

Hyssop was used in the OT for applying the blood of the sacrifice to protect and purify. Thus, hyssop was used by the Israelites to apply blood to the door posts and lintel of their abodes to protect them from the “*destroyer*,” sent to slay the firstborn of the Egyptians. Hyssop was used by the priests to sprinkle blood to purify the vessels and altars within the Tabernacle, and to protect themselves when they entered into God’s presence in the Holy of Holies. Hyssop is mentioned in the NT in Hebrews 9:19, when referring to Moses’ purification of the Tabernacle and the people. It is also mentioned in John 19:29, when it was used to offer vinegar to Jesus on the cross. This incident is most significant, for it constitutes the last offense against our Lord and Savior during His life on earth as the Son of Man, Jesus. John 19:28 makes it abundantly clear

that Jesus said “*I thirst*” so “*that the scripture might be fulfilled.*” In this case hyssop was used to offer bitter vinegar, instead of wine, which would have represented sacrificial blood. Thus, Jesus was rejected and forsaken by God until the very last breath of His life: He represented, or **was** sin when the Father placed the guilt of the world’s sin upon Him. Jesus was fulfilling the scripture in Psalm 69:18-21, which refers to His brokenness and rejection on the cross, and the fact that His adversaries gave Him gall (bitterness) for meat, and vinegar for drink. This is a very precious act of obedience on the part of Jesus, and the meaning is of great significance to us, for when we identify with His death and resurrection we are *in Christ* (spiritually) on the cross. We have thus tasted the bitterness of the vinegar offered by the world, and have opted for the true wine representing the life of Jesus Christ. Like Jesus we should expect falsehood, cruelty, mockery, rejection, and crucifixion from the world; but once we are *in Christ* we have a regenerated nature that is spiritual, not fleshly: we are citizens of God’s Kingdom, not the kingdom of the prince of this world. Notice that hyssop was used to offer the vinegar to Jesus, just as it was for sprinkling the blood for cleansing. The hyssop plant is thought to have been commonplace and unimportant in biblical times. God may have selected it to represent the meekness of Jesus, the One who sprinkles the blood on our con-

sciences (Heb. 10:22). The use of hyssop to offer vinegar to Jesus is like Satan offering enticements to sin: they may look harmless, but are loaded with bitterness.

In the NT the Greek word *haima* is interpreted as blood. As in the OT, the principle teaching about blood in the NT is the fact that life is in the blood. John 6:53-54 states, “*Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*” Leviticus 17:11 indicates that the life of the flesh is in the blood.

When we believe *into* Christ we are (figuratively) given a seat at the Lord’s table, ready to begin a new life *feasting* on Him. Symbolically eating Jesus flesh and drinking His blood, as the disciples did at the Last Supper, is an essential part of this new life: it is one of the principle ways we keep our relationship with Him active and vital. Moulton’s Analytical Greek Lexicon gives the definition of the Greek word interpreted as “*life*” here as “. . . spiritual life of deliverance from the proper penalty of sin, which is expressed by “*thanatoo*” (death).

When we partake of the Lord’s Supper we emulate the act of the Israelites in applying blood to their door posts: we figuratively apply the blood to the door posts of our hearts. This scripture seems to clearly indicate that when we

drink the Lord's blood (represented by the wine), and eat his flesh (represented by the bread), we take His (spiritual) life into our bodies: He increases and we decrease. The changes that occur as a result of this are focused on the body (actually the biblical heart), for that is where the *renewing* of the mind takes place (Romans 12:2). As indicated above, the brain (or mind) is the body's control center, and we should expect to see most of the changes here.

As medical knowledge about the body increases, feelings and emotions are found to have an increasing influence on overall health. Some time ago a TV news broadcast reported on a phenomenon called "the broken heart syndrome," that supposedly increases the likelihood of having a heart attack. Of course, this been known since 1936, when Dr. Hans Selye published several articles on the "stress syndrome." "He observed that mental stress causes the body to produce extra supplies of adrenaline (epinephrine), which accelerates heart rate and breathing. He names vengeance and bitterness as the responses most likely to produce high stress levels in human beings. Conversely, he concluded, gratitude is the single response most nourishing to health" (from *The Gift of Pain*, by Yancy and Brand). Those familiar with the Book of Proverbs are probably not surprised at these findings: Proverbs 17:22 says, "*A merry heart doeth good like a medicine: but a broken spirit drieth the bones*".

As indicated above, the brain controls the endocrine glands through the pituitary gland, and they are largely responsible for managing the level of hormones within the body. As most married couples know, hormone level has a lot to do with peace and contentment. ¹ John 1:7-9 says that the blood of Jesus Christ cleanses us from all sin and unrighteousness. When we are not troubled by guilt from sin and unrighteousness we are at peace within, and our brain is free from the tumult caused by unrest and a guilty conscience. Anyone with management experience understands the value of things running smoothly; I believe that the brain is no different in this regard. Isaiah 29:3 says, *“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”* Yancy and Brand record a medical researcher stating that strong religious faith lowers the incidence of heart attacks, arteriosclerosis, high blood pressure, and hypertension.

The NT teaches that our prayers are answered when we believe that we have received what we pray for; and believing (or not) is based on the power of faith acting in our bodies. Mark 11:24 says, *Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them”.* James 1:6 adds that we should ask in faith, not doubting. The question that we might be inclined to ask here is: Why is our believing so important? I think

the answer to this question is that something happens within the body when faith great enough to cause belief works in our mind. We have noted above the caring oversight, and marvelous management and control that the brain exercises over the body, largely through the blood. I do not think it is too much of a stretch to conclude that when the brain **believes** that a problem within the body is to be solved, it can do just that, whether it is identifying an invader and taking defensive action, responding to an alarm with appropriate body reflexes, controlling the hormone levels so that the mood is tranquil and serene, or any one of the many millions of other things that the brain does every second of every day of our lives. Is it possible that the brain could signal a change in the information code within the affected cell(s) by sending a message to the appropriate gland, which, in turn would send specific hormones via the blood to change the code within the cell, and thus correct the problem?

In many of the healings recorded in the NT Jesus told those who were healed that their faith had made them whole. This seems very logical, for the root word from which faith is derived is “persuasion”: we are persuaded to believe by the power of faith flowing in our body. Mark 6:5-6 records a case in which the Lord could do no mighty work because of unbelief, or lack of faith. Faith is a gift of the Holy Spirit, but it is up to the believer to be open to the

flow of power of faith within, allowing it to work. We start by believing for small things, and move from there to increasingly more difficult undertakings. The power of faith flowing within must be tested for us to realize that it leads to ever increasing *belief*. When we pass one test of faith we are then ready to step up to the next level (usually a greater challenge), that presents us with the opportunity to increase the power of faith working in our lives even more.

Hebrews 11 teaches that when we believe for something hoped for, faith substantiates (gives concrete form to) that hope. It is the power of faith working within that results in the substantiation of the thing hoped for. This means that what we hope for can become a reality, whether it is something within our body, or something external. If the focus is within, the power of faith may precipitate a bodily response that addresses the problem. The response is generally complex, and may involve many of the bodily systems discussed above.

The brain is a key organ in response to faith since it is within the brain/mind that belief arises from the action of faith. It is also the control center for most of the action taken within the body, and the blood (or its constituents), acts at the direction of the brain to solve the problem, or as the delivery agent for the solution. As an example, if the solution to a problem involves the endocrine system, the action starts with a command issued from the brain to the

pituitary gland, which, in turn, releases hormones to act on other glands and organs that respond by releasing other hormones. The thymus gland produces hormones that play a role in immunity that is not fully understood. I have often speculated about the thymus gland's role in keeping the body healthy, wondering if it might be a key gland in response to the merry heart and "*doeth good like a medicine.*"

If the problem is due to a disease, viral or bacterial, the immune system will dispatch antibodies to combat it. If it is a new organism, one not previously encountered, a lymphocyte white cell will come alongside to memorize its shape, and will then rush to the nearest lymph node to convey this information, so that billions of antibodies can be produced. New and devious organisms take some time for the body to develop suitable defensive mechanisms, however. Yancy and Brand say that the lymph cells stumble around trying to find the precise solution, while the invading virus or bacteria wreaks havoc on the body. They mention the great plague of the fourteenth century which migrated from Africa. European blood had no previous experience with such a disease. Even today, diseases like measles and flu, can sweep through undeveloped countries with devastating impact. The possibility of a worldwide pan-

demic due to a strain of flu from Asiatic birds has been reported on television news broadcasts in the past.

Many diseases begin at the cellular level and are thus not identified as invaders by the normal mechanisms of the blood. Birth defects and genetic disorders fall into this category and therefore must be healed or corrected using other methods. For example, when Jesus healed the beggar who was blind from his birth (John 9:1-7), He did not tell the man that his faith had healed him, but instead spat on the ground and made clay, from which He anointed the man's eyes. He then told him to go and wash in the pool of Siloam. The beggar apparently had no previous experience with faith working in his life, and probably did not know who Jesus was. We do not know what, if anything, went on within the beggar's mind in response to this encounter. It may be that Jesus' words and action triggered some response that resulted in messages being sent out through his blood or nervous system with the necessary corrective power, or it may have been a miracle of God for which we have no explanation. I believe there is a difference in healings and miracles because a distinction is made between them in the spiritual gifts listed in 1 Corinthians 12:9-10.

Cancer is a cellular disorder that causes the mechanism that controls the cell dividing process to go out of control. The cells then multiply abnormally,

and eventually form a growth, or tumor. We know from this that cancer either causes, or is a result, of some abnormality in the complex *organelles* within the cell that control the cell-dividing process. Cancer is usually treated through some sort of medical procedure to remove the tumor, followed by radiation or chemotherapy, to insure that no other remaining cells are affected. Recently cancer cures based on cell modification have been used successfully. Understanding of the genetic underpinnings of cancer made possible by genomic sequencing have also opened up new treatments for some patients. Many people with cancer have received healing, some after tumor removal or other medical procedure, and some through remission for unknown reasons. The question that arises here is: “Why can’t the brain send out corrective messages to the impaired cells to restore order to the cell-dividing process?” My answer is that something like this must be what happens when the cancer goes into remission for unexplained reasons. The Bible seems to indicate that faith can precipitate this very process within the body of the one who is sick. *“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”* (James 5:14-15)

Closure

I believe that God uses the marvelous and unbelievably complex design of the body in the healing process. After reading Yancy and Brand's book about the intricate control of the body effected through the brain, blood, and other organs, I am even more awed by what God did in the creation of man. I have a new appreciation for the many scriptures in the bible that allude to man's health being a function of keeping our bodies in good condition; and most importantly, what we let God do on the inside: what is the condition of our (biblical) heart? We not only have the Bible as authority for this, but secular medical evidence as well. Two books I have recently read seem to validate this: "The Spiritual Brain" by Beauregard and O'Leary; and "The Journey In To God" by Kenneth Bakken. If we are strong believers the power of faith flows easily, the internal bodily systems seem to function more smoothly, and our immune system seems able to cope with many, if not most, of the problems it encounters. Our hearts do not fail us for fear, nor from the broken-heart syndrome, and the flow of faith makes (or keeps) us whole. I was surprised to come across a featured article in the Lubbock Avalanche Journal of March 3, 2005, entitled: "Mind Over Disease", documenting the battle of a person with renal cell carcinoma. This gentleman used a guided-imagery technique called

mind-activated antigen recognition to conquer kidney cancer. According to the article, he prayed and meditated with family members, and worked on breathing and visualizing his immune system conquering the cancer, and he had been cancer free since 1996. He travels across the US lecturing about this technique and his success in combating cancer.

Believers have the Spirit of the Great Healer within their bodies, and the power of faith unto belief can heal many of the diseases and other health problems that arise. If problems come along for which we need additional support we should cry out to God in prayer, and/or call for the elders to come and anoint us with oil and pray. James 5:14-15 states that you **will** be healed and, if you have committed sins, they shall be forgiven. James 5:16 goes on to say that we should confess our faults to one another, so I take this to mean that we need to confess our sins to those praying for us. The Greek word interpreted “*confess*” in 1 John 1:9 means to agree with God in regard to the sin: to hate it as He does. Of course, those to whom you confess must be absolutely trustworthy. There is something about getting our failures exposed to the light of God through confession that restores peace to our hearts. We also have a wonderful medical infrastructure in the US, and we know that God uses good doctors: believers, as well as unbelievers. So many new possibilities are being discovered

in the treatment of cancer using techniques that were not available in the past.

Be ever mindful that your life is in your blood, keep it clean and in good working order.

Chapter 6

Hope and the Miraculous Three Pound Computer

Most of us would probably agree that individuals who are hopeful about the future are not often depressed and are not likely candidates for suicide, but what causes one person to be hopeful, to view his or her glass as half full, while another person sees their glass at the same level as being half empty? What is hope? Where does it come from? If we have it, how can it be sustained? To answer these questions we need to have some idea about how the miraculous three-pound computer, the brain, is involved in determining our disposition.

Hope is defined in Webster's New World Dictionary as "a feeling that what is wanted will happen, desire accompanied by anticipation or expectation".

Someone who has a positive feeling of anticipation and expectation about the future, who feels that what they desire will happen, is not likely to become so depressed that they would end their life. The NT definition of hope is similar to Webster's. In most versions of the Bible the Greek noun *elpis*, which means to anticipate with pleasure, and the Greek verb *elpizo*, which means to expect

or confide (trust), are interpreted as hope. Some of the OT Hebrew words that are translated by the English word hope are especially insightful. These words have meanings of refuge, assurance, shelter, something waited for, a cord or attachment, and “fatness”. The use of the word “cord” (attachment) seems especially appropriate since it perfectly fits the description of hope in Hebrews 6:19, where it is identified as an *anchor* of the soul. Any person whose soul is *anchored* (attached by a cord) to a solid foundation will not drift away on a sea of depression.

The bodily location of hope is not discussed in the Bible; however, it seems clear from this biblical verse that hope is attached to, or identified with, the soul. In Chapter 4, it was argued that decisions of the will are made in the soul. Thus, we see that for those who have “*laid hold on the hope set before them*” (Hebrews 6:18 GNT), decisions of the will are anchored (bounded) by hope. In a place of refuge we feel safe and secure, not likely candidates for depression and suicide. Proverbs 13:12 says that hope deferred makes the heart sick. This is an apt description of a person who has no hope.

1 Thessalonians 5:23 indicates that man consists of three parts: body, soul, and spirit. Most biblical expositors argue that the soul includes our mind, will, and emotions. A different argument is made in Chapter 4, wherein it was con-

cluded that the mind and emotions are actually located within the heart, as defined by the Bible. The brain, and its associated software (the mind), is like a marvelous computer: it sifts, sorts, interprets, and stores information; reacts to impulses and other data input by sending out messages to various parts of the body; is the seat of our senses and emotions; and it has the capability for thinking and learning based on stored and real-time data. In the book entitled: "In His Image," Philip Yancy and Dr. Paul Brand provide an awe-inspiring description of the human brain. "Physiologically, the whole mental process comes down to these ten billion cells spitting irritating chemicals at each other across the synapses or gaps. The web of nerve cells defies description or depiction. One cubic millimeter, the size of a pinpoint, contains one billion connections among cells; a mere gram of brain tissue may contain as many as four hundred billion synaptic junctions. As a result, each cell can communicate with every other cell at lightening speed - as if a population far larger than earth's were linked together so that all inhabitants could talk at once. The brain's total number of connections rivals the number of stars and galaxies of the universe."

The adult brain weighs only ~3 pounds, but it receives signals from billions of nerve cells, which make it by far the most complex and effective computer ever devised. Significant research has been performed in the recent past to

miniaturize electronic components so that computers could be reduced in size. As successful as these efforts have been, when compared to the brain, they appear pitiful, indeed. Scientists have also tried to duplicate certain functions of the brain for decades with limited success. It is impossible for man to compete with the Master Designer, and difficult, at best, to copy Him.

We know that millions of computer-like programs and routines are preprogrammed in our brain: we are “born” with them. This is the software of the brain, which we call the “mind.” We see this manifested in many different ways every day, if we bother to look for it. One of the most dramatic examples of this is the remarkable phenomenon we refer to as “instinct”. The migration of birds over hundreds of miles according to the seasons, the spawning habits of salmon returning to the place they were hatched to lay eggs and die, and the characteristic of some eels to swim the length of the ocean to find the particular place for their death are all examples of this built-in code we call instinct. I get a real personal demonstration of this when I see Canadian geese flying from playa lakes to grain fields around my home. The complicated formations they use in flight have a purpose that I do not fully understand, but individual geese in key positions in these formations know exactly what their responsibilities are. We referred earlier to the example Yancy and Brand used about an

oriole building a nest. Truly, as recorded by David in Psalm 139:6, *“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”*

A personal computer is usually sold with applications software and an operating system, referred to as the executive, or systems program. When powered by the flow of electricity, a computer with an executive operating system comes alive, or we could say that it is “born”. Software programs provided for computers are usually referred to as applications. They are used to perform tasks related to a particular use to which the computer is applied. The routines (and subroutines) programmed in our brain (mind) through experience and training are somewhat like these software applications, but they are constantly updated as we have additional experiences and gain new knowledge, whereas computer applications are normally updated by the developer. Human beings have both an executive operating system that manages and controls the body, and application programs that enable us to develop physical and mental skills.

The operating system program for a computer is loaded (programmed) into the computer after assembly, before delivery by the manufacturer to the retail supplier or customer. This system is necessary for the computer to be used in all applications. Thus, the operating system program is a more “fundamental” program than is an application program. The operating system program is

normally modified by the computer manufacturer only. If this becomes necessary a new and improved operating system program is usually provided.

In a similar way, the operating system human beings are born with is not modified during our lives, other than by age, illness or medication. Of course, like the computer executive system, our operating system can be modified by the Manufacturer (God). We know that there is such a system, for the body is a complex machine managed, controlled, and operated by commands of our brain (mind) over which we have little or no control, and in most cases are not even conscious of. The brain is preprogrammed to enable the operation of the body by using nerve impulses that travel at speeds up to 200 miles per hour, via electrical and chemical actions that control such parameters as the air pressure in our lungs, the blood pressure in our circulatory system, and the chemical components in the blood, without our even being aware of it. In accord with our computer analogy we “come alive” when this system is activated by the flow of electricity and chemicals.

There are also routines preprogrammed in our brain that affect our emotions, senses, feelings, desires, and goals, over which we have some control. Emotions are triggered by our personal experiences and memories: not everyone will react to your favorite song, novel, or movie like you do. Individuals

react differently to the same stimuli, so we know that in addition to differences in the original configuration, there is a certain amount of learning (programming) that goes on as we store our individual experiences. Every person is unique in this aspect of our makeup. The feeling of nostalgia in individuals is brought on by different stimuli. The different reaction in men and women to the same stimuli is especially apparent. How you think, and how your brain functions, seem to be particularly influenced by your sex. Men respond strongly to visual stimulus, whereas women seem to respond more to the spoken word and touch. Researchers say that at birth girls are attentive to faces, while boys react more to objects. We all know that boys and men are drawn to different toys than are girls and women. Girls seem to enjoy games that do not require a clear winner, whereas boys seem to thrive on competition. The sexes respond to visual stimuli differently, as well. Men respond to feminine pulchritude in a predictable manner, whereas women are not as susceptible to visual stimuli. Where did the programming routines involved in making a decision about what is attractive originate? The song from the movie **My Fair Lady** asks: Why can't women be more like men? The answer to this question seems to be that we are programmed differently.

We also observe that some people are good at technical tasks while others excel in art, music, or sports. Could it be that we are programmed to excel in certain endeavors, and not in others? We noted above that individuals exposed to identical stimuli tend to react differently, and experience different thought processes. Where did the routine that controls our thought processes come from? Individuals are unique in every way: fingerprints, DNA, voice, personality, appearance, walk, etc. We can often detect a family resemblance, but there are always subtle differences. Even identical twins, although they come from the same DNA source and may look alike, are usually significantly different in personality. This brings us back to the question posed at the beginning of this chapter, “Why do some people see their glass as being half full, while others see it as being half empty?” People that have every material possession they could possibly desire are often most miserable, while those that have little or nothing are often most happy and contented. This gives rise to the idea that it may be something (or the lack thereof), on the inside of us that is the main determinate in our state of mind, rather than our surroundings or environment. The Bible often refers to the fact that God shows His strength most powerfully in our lives when we are weakest. It also says that those who have much in

the way of material possessions in this world have greater difficulty responding to God's *drawing*.

Psalm 139 provides a beautiful description of how God programmed the female body to fashion a new person within the womb. Information code is recorded within our DNA, and the fetus is constructed following this plan down to the smallest detail. During the first few weeks of pregnancy billions of cells are formed, and they arrange themselves in intricate patterns that lead to the formation of a new human being in accordance with a precise schedule, some 32 weeks later. We are told that God knows us completely, he understands our thoughts from afar, is acquainted with all our ways, and knows every word in our tongues. This knowledge can only be known by the One who programs an individual's operating system and initial application code. Just as David describes in Psalm 139, God fashions our bodies and provides us with a unique operating system programmed with the capability for achievements that most of us never fully realize. How is this possible? An individual's operating system program is not material, it is immaterial, stored within the brain/mind, and programmed by God directly, or through the gestation process. God also programs us with application routines and subroutines that can be modified by the power of faith (as in salvation), and by our own actions and

thought processes. These application programs, influenced by bodily systems responding to the operating system, determine our state of mind: whether hopeful or hopeless. There are things we can do to enhance the efficacy of our operating system, such as eating properly and exercising: generally just living a healthy life style; but our outlook on life is largely driven by application programs. I think the best list of positive attitudes in this category are given in the Bible as fruit of the Spirit: love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], meekness, and temperance (Galatians 5:22-23). Those who have received the Holy Spirit have the very source of these attributes within; but for those who have not yet received I think this is the best list of “be-attitudes” I can think of. Galatians Chapter 5 closes with possibly the best advice for maintaining a positive attitude: shun the tendency to focus on yourself: develop the attitude that it is not about me, me, or me.

At this point we might be tempted to say it is God’s fault if we tend to look on the negative side of things. Not so, for God takes what He has to work with in the womb (the DNA includes all the specifications), and with knowledge and wisdom that only He possesses, programs our brain (mind) within the physical body (vessel) with capabilities that most of us never live up to. To power this wonderful creation He places a unique human spirit (the real you)

into this vessel, breaths the breath of life (consciousness) into our bodies, and we become a living being, or person. We lost this “life source” in the Fall, when we inherited the death of our material bodies from Adam, but when we believe *into* Christ we receive spiritual immortality. You might ask?, why does our body continue to age after we have believed *into* Christ, and our renewed spirits have quickened the body through reconciliation with God? God is the only one that could answer that question, but there is a significant volume of documentation in the Bible, and in the secular world of medicine, that supports the fact that a positive outlook on life (hope) has a beneficial effect on the physical body. One scripture that states this in both a positive and negative way is Proverbs 17:22: “*a merry heart doeth good like a medicine: but a broken spirit drieth up the bones.*” Another scripture related to this is Psalm 90:10, which says that God gives us 70 years of life, but if we are “strong” it may extend as long as 80 years.

How does hope fit into all of this? There are several scriptures that shed light on this:

1. Ephesians 2:12 indicates that if we are without Christ, we have no hope of eternal life.
2. Romans 8:24 states that we are (being) saved by (or in) hope.

3. 1 Peter 1:3 indicates that we receive “*living*” hope through the resurrection of Jesus Christ.
4. Colossians 1:27 says that Christ in us is the hope of glory.
5. Hebrews 6:18-20 indicates that those who have laid hold on the hope set before them enter into the veil through Jesus Christ.
6. Hebrews 10:23 encourages us to hold fast to our hope.

These scriptures indicate that until we receive Jesus Christ we have no “*living*” hope. When Christ comes into our life we begin to anticipate a future existence beyond physical death, and we begin to see our lives from a different perspective. Ezekiel 36:25-27 promises that God will give us a new heart and a new spirit at that time, and that He will put His Spirit within us. In our computer analogy this is somewhat like receiving a new operating system program. Our human spirit, which was unable to communicate with the only source of spiritual power available, was regenerated when we believed into Christ, and we were reconciled (restored to favor) with God. God gives us the Holy Spirit at this time, which allows us to begin renewing (reprogramming) our minds. With this new information source we can reprogram our mind with the knowledge and wisdom of God (1 Corinthians 2:10-12), and begin to replace the old stored memories. Up to this point in our lives what we have learned

(stored in our computer) has been guided and influenced by the prince of this world, Satan. The Holy Spirit, now within us, advocates God's will in all our thoughts, decisions, and actions, thus enabling us to choose between good (the Holy Spirit's program), and evil (the old worldly program). Our will plays a critical role in this reprogramming process: we must decide to follow the Holy Spirit's guidance, and be transformed (Romans 12:2) by an act of our will. Fortunately, God gives us both the will, and the initiative to do His "*good pleasure*" (Philippians 2:13). If we follow the urging of the Holy Spirit we will begin to see a change in the way we think, how we react to diversity, how we feel toward others, and how we feel about ourselves. Our decision-maker (our will), becomes increasingly effective in reprogramming our mind with God's wisdom. God seemingly activates "*living*" hope when He regenerates our human spirit, and this "*living*" hope (1 Peter 1:3) begins to grow into a vital and strong hope as He does the necessary reprogramming to allow us to receive guidance from the Holy Spirit. This hope is strengthened as we bring our mind into conformance with the mind of Christ. Hebrews 11:1 says that "*faith is the substance of things hoped for, the evidence of things not seen*". Thus, saving faith, when mixed with the Word of God, brings us to Christ and substantiates our "*living*" hope. The Holy Spirit, which is the source of God's power, becomes

effective in our lives as we let Him lead us. The disciples are a good example of this: confused and fearful at Christ's crucifixion, but alive with power and boldness after they received the Holy Spirit at Pentecost. They were no longer afraid of men, who can only kill the body, but cannot kill the soul (or spirit) (Matthew 10:28).

How do we sustain this hope after we have received it? 1 Thessalonians 5:8 says: “. . . *and for an helmet, the hope of salvation.*” The helmet, which is part of God's spiritual armor, is provided to protect the mind (or brain), the focus of the reprogramming effort initiated by the Holy Spirit. Our soul, with its new anchor of hope, directs this reprogramming guidance to our mind, where it replaces the old and flawed information stored there. Our soul is *key* in this process, for it takes information from our human spirit (received from the Holy Spirit), and “wills” that it replace the worldly stored memories existing in our minds. As our mind gets reprogrammed over time it becomes less susceptible to attack. Our spiritual helmet of hope becomes more and more impenetrable to Satan, who can no longer breach its protection to sow thoughts of depression, doubt, and self-pity. Our glass will not be half empty when we receive and nurture the hope that is in Christ Jesus.

If you are often depressed I pray you will “purchase” the antidote, and receive Christ into your life. If you know Christ, but have not given Him full control of your life by accepting death with Him on the cross, tell him this is what you want and ask for the will to receive it. His reprogramming can cleanse your mind and provide a spiritual helmet of protection from the wiles (methods and plans) of the devil. Hope is God’s antidepressant: it is habit-forming, but this is a habit you will be overjoyed to make a part of your life.

Chapter 7

The Trials of Job

This chapter discusses the “hedge” of protection that God provides to protect believers from attacks by Satan and his army of demons. Since the biblical story of Job refers to this “hedge,” the discussion is focused on his experiences in dealing with both Satan and his friends, and how God brought him through the many trials he experienced as a result of the challenge between God and Satan.

Authenticity Of The Book Of Job

The book of Job is about a man from the land of Uz, which is thought to have been located between Palestine and Arabia. According to Haley’s Bible Handbook the particular area of Uz which is thought to have been the home of Job is Hauran, a region located south of Damascus. God mentions Hauran in Ezekiel 47:16, in describing the boundaries of the land He gave the Israelites for an inheritance. Job is thought to have been contemporary with Jobab, the second king of Edom, who lived before any king reigned over the children of Israel (Genesis 36:31-33). The writing of the book of Job has been ascribed to Moses, during the time when he was in Midian. Other expositors have sug-

gested a much later date for the writing of Job, sometime between the reign of Solomon and the time of Isaiah. Jamieson, Fausset, and Brown's Commentary on the Whole Bible suggests that the book of Job was written by none other than Job himself, for he lived 140 years after the trials described in the book.

The authenticity of the book of Job is attested to by the fact that its teachings are paraphrased in other books of the Bible (Isaiah 19:5; Romans 11:35; 1 Corinthians 3:19). Ezekiel 14:14, 20, and James 5:11 indicate that Job was a real person of righteousness and great patience. Since the events referred to in the book of Job are given as actual occurrences, and nothing in the context implies that the story is allegorical, we conclude that the book of Job is a story about a real person in early biblical history, and not a parable. The book of Job was written to teach important principles about the relationship between God, Satan, and man.

Background And Setting

The book begins by describing Job as a man who was blameless and upright, one who feared God and shunned evil. Job had seven sons and three daughters and was a very wealthy man who owned seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred donkeys. He also had a

large number of servants and was known as the greatest man among all the people of the East.

In Job 1:6, a scene unfolds in heaven that we are not capable of totally comprehending. Angels came to present themselves to God, and Satan joined them. Several versions of the bible use the term “*sons of God*” rather than “*angels*” in this scripture, but the Hebrew word used is interpreted *supernatural beings*, which seems to justify the use of the word “*angels*,” as given in the NIV. God addresses Satan by asking him if he has considered His righteous servant Job. From this it seems that God is actually challenging Satan about his ineffectiveness in drawing Job into sin. Satan retorts that Job is righteous only because God has protected him and blessed the work of his hands, and has caused his flocks and herds to spread throughout the land. Job 1:10 says, “*Hast thou not made an hedge about him, and about his house, and about all he hath on every side?*” Satan further tells God that if he is allowed to have access to Job’s possessions, Job will curse God to His face. To this God replies in Job 1:12 NIV, “*Very well then, everything he has is in your hands, but on the man himself do not lay a finger.*” Satan then went out to destroy all that Job had, including his sons and daughters, who were killed by a terrible wind storm, apparently initiated by Satan. Job did not react as Satan had predicted, however. Instead he fell to the

ground and worshipped, saying in Job 1:21 NIV, *“Naked I came from my mother’s womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised.”* In all the havoc brought on by Satan, Job did not sin by charging God with wrongdoing. God cannot do wrong (Numbers 23:19; Matthew 19:17).

At a later time the angels (sons of God), came to present themselves to God a second time, and Satan came with them. God again mentioned Job, and how he continued to maintain his integrity in spite of Satan’s attack, which resulted in the loss of his children and all his possessions. Satan replied that if he were allowed to strike Job’s flesh and bone he would curse God to His face. God then gave Satan authority to do whatever he wished, but added the stipulation that Job’s life must be spared. Satan then proceeded to afflict Job with painful sores from the soles of his feet to the top of his head. Job was so miserable that he sat among the ashes and scraped his sores with a broken piece of pottery. Job also had to contend with a cantankerous wife, who advised him to curse God and die. But Job replied by asking a question in Job 2:10 NIV, *“Shall we accept good from God, and not trouble?”* In all his misery Job did not sin with his lips.

Job also had three friends who came to mourn with him. They were so overcome by Job's grief that they sat down with him on the ground for seven days, and did not speak a word. After this, Job cursed the day that he was born and wished for death to be relieved from his misery. He was beginning to look at his plight from his own perspective rather than God's. Job confessed something at this time that may have influenced Satan in planning his strategy. Job indicated that the thing that he greatly feared had come upon him. Godly, or reverential fear, is greatly praised in the Bible, but 2 Timothy 1:7 indicates that God did not give man a spirit of ungodly fearfulness (cowardice, timidity). Proverbs 1:26 indicates that God mocks fear, and Proverbs 10:24 indicates that *"The fear of the wicked, it shall come upon him"*. 1 John 4:18 says that fear *"hath torment."* Holding onto ungodly fear may lead to encounters with Satan when he identifies this weakness. Job had apparently held onto fear of the very thing Satan used against him.

By this time in the saga of Job's suffering his three friends were emboldened to speak, and much of the rest of the book of Job consists of the dialog between these three, and Job. Each one of his friends, in turn, lectures Job about his suffering being a result of sin in his life, and Job responds to each one by defending himself. At this point our story leads us to conclude that Job was actu-

ally suffering because God was contesting Satan, but God was also teaching Job in this process. Of course, Job did not know any of this, nor did any of his friends. The mistake of attributing misfortune to sin is also taught in the NT story of the blind man who was healed when Jesus anointed his eyes with clay made with spittle (John 9:1-7). In this example the disciples asked Jesus, *“Who did sin, this man, or his parents, that he was born blind?”* Jesus answered, *Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”* We know that God tests us through trials and tribulations as part of our growth process (James 1:2, 3), but these and other scriptures caution us against the inclination to attribute misfortune to sin in our own, or other’s lives. Only God can look into the heart, and He is the only One that knows the reason for the infirmity.

The dialog between Job and his friends describes the struggle of a man trying to understand the nature of God. Job 13:15 states Job’s assessment of his relationship with God in a way that few of us could identify with: *“Though He slay me, yet will I trust Him.”* At the end of the book (Job 42:10), God gives us another important principle to remember when we are undergoing trials and temptations, *“And God turned the captivity of Job, when he prayed for his friends.”* The increased understanding about God’s nature that Job learned through this expe-

rience was demonstrated at the end of the book by his stated trust in God, and the love and forgiveness he manifested for his friends when he prayed for them. The more we understand God the greater our trust that He will bring His plan for our lives to fruition. God's perfect love casts out fear (1 John 4:18) and limits Satan's ability to attack us.

The Hedge of Job

The events surrounding Job's sufferings present interesting questions. Why did Job serve God? Satan thought the answer to this question was related to the fact that God had a spiritual hedge of protection around him (Job 1:10). Satan could not breach this hedge, for his lack of access to Job was given as the reason that Job feared God, and was upright and perfect, eschewing evil. Satan thought that he could turn Job against God if he had access to him. He had been successful in turning a third of the angels against God when he rebelled against God's rule in heaven, and he thought that Job would be no problem. In his discourse with God, Satan accused Job of being righteous only because of the blessings that had been bestowed upon him. Satan believed that if Job lost his wealth and his children he would curse God to his face. We know that descendants of Adam inherit a sin nature and Satan is "in the driver's seat," so to

speak. This was the condition of unregenerated man in Job's day, as well as it is in ours, and Satan knew it.

The biblical definition of the word hedge is "to shut in for protection, formation, or restraint." The word hedge is mentioned nine times in the KJV of the Bible, eight in the OT, and one in the NT. In every case it is used to describe a circling, enclosure, wall, or fence around a person or people for the purpose of protection (spiritual or physical), or to block their path from wrong. The protection of the hedge referred to in the OT is comparable to the armor in Ephesians 6, or being "*in Christ*" in Ephesians 1. In Ephesians 6 the armor is for protection against Satan's wiles, and in Ephesians 1 being "*in Christ*" and "*having believed*" is compared to being secured or protected from the world controlled by the "*prince of the power of the air*" (Satan). In the book of Job the word hedge is used to describe the protective shield that God placed around the man Job. Satan thought that if he could have access to Job he could get him to reject God and curse Him to His face. God subsequently lowered the hedge around Job and gave Satan access to all he had, with only one stipulation: he was not to put his hand on Job (he was not to kill him).

The hedge of protection described in the book of Job is similar to the protection we receive when we believe *into* Christ. When we receive Christ we are

baptized into (identified with) His death, and our old sin (Adamic) nature is replaced by the divine nature of Jesus Christ (2 Peter 1:4), so that we no longer serve (are a slave to) sin (Romans 6:3-6). This does not mean that we no longer commit sins, for we still have a mind that has been programmed by worldly things from birth: we are still vulnerable to the lust of the flesh, the lust of the eyes, and the pride of life. When we are *born again* our human spirit, which was dead to God, is regenerated (made alive), and we can receive the Holy Spirit. Romans 12:2 states that after we have believed *into* Christ we are to renew our minds (work into our heart what the Holy Spirit teaches through our human spirit). This means that we make decisions based on the guidance of the Holy Spirit, and we put these decisions into action: this becomes our lifestyle. Until we accept Christ, have our dead spirit regenerated, and receive the Holy Spirit, we cannot begin to renew our minds because the only guidance we have is that of our old sin nature. When our human spirit is once again in communication with God we can communicate with God, via the Holy Spirit. This is the mechanism for renewing our minds: the Holy Spirit (now in us) knows the mind of God, which He communicates to our human spirit, which then works through our soul to give us the will to accept God's wisdom. If we follow the Holy Spirit's guidance we begin to renew our minds, and become more Christ-

like in the process. We change our way of thinking and acting one decision at a time, and thus begin to reprogram our computer (mind). This is the process that God follows in conforming us to the likeness of Christ. If we learn to follow His guidance in everything we say and do we become so identified with Christ that our human spirit becomes one with the Holy Spirit (1 Corinthians 6:17). This seems to be what Christ is asking in His prayer in John 17:20-23.

When we pray the Lord's prayer we ask God to *"lead us not into temptation,"* but in the book of Job, and many other places in the Bible, we see that God uses temptation (trials) to test and strengthen our faith, and conform us to the likeness of Christ. The answer to this seeming conundrum is evident when we look at the remainder of the plea, *"but deliver us from evil."* God allows Satan access in our lives to put us to the test, to see whether we will choose His direction, or will rely on our own worldly knowledge and experience. God sends these trials to prove and chasten us, but according to James 1:13-14, *"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed."* When we say the Lord's prayer we are asking God to keep us from succumbing to the lusts of our own heart. Vincent's Word Studies In The New Testament describes this prayer as follows: "Thou knowest our frame, and

rememberest that we are dust. Remember our weakness. What thou imposest we would not shun. What thou dost not impose, keep us from seeking. Forbid that our evil desire should convert our temptable condition into actual temptation. Keep us out of situations in which, so far as we can judge, it would be beyond our present strength to keep from sinning.”

Bob Mumford in his book entitled: “The Purpose of Temptation,” says that the function of temptation is to trigger a choice, and provoke a definite stand or action. Oswald Chambers, in “My Utmost For His Highest,” says that the golden rule in temptation is to “go higher.” We go up to another level in our growth process when we overcome temptation by following God’s guidance. When we get to the next higher level we face other temptations, but the old temptation no longer has power over us. We get to the place where there are fewer things that tempt us. This is the way that God makes us like Christ. God’s Word says that we should count it a joy when we fall into temptation (James 1:2, 3). 1 Peter 1:6-7, indicates the trials (temptations) of our faith are more precious than gold. We know that Christ was tempted as we are so that He could succor us in our temptations (Hebrews 2:18, 4:15). James 1:12 states that: *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life . . .”*

The definition of temptation is “that which puts us to the proof, whether by good or malicious design.” When God allows Satan to tempt us it is always for our good, but Satan does not see it that way. Temptation is designed to bring out what is really in our hearts. Temptation itself is not good or evil; it simply exposes us to a test, and reveals who we really are. In pressure systems a proof test is performed to determine a system’s ability to withstand repetitive forces over the life of the system from the system operating pressure. These proof tests are conducted at pressures slightly over that of the normal system operating pressure. I do not know whether God’s tests are like this: exposing us to greater difficulties than what we would normally experience in our life, but God promises that He will not test us beyond that which we can withstand. God uses these trials to *stretch* us to see if we are ready to take another step in our growth process, and to determine whether He can trust us with more of Himself. Temptations are often referred to in the Bible as *wilderness experiences*. The word temptation is mentioned only once in the KJV of the OT (when it was used in reference to the Israelites being tempted in the wilderness). It is used 15 times in the NT, always interpreting the same Greek word *peirasmos*, which denotes a trial or test, to put to the proof. The word trial is used six times in the KJV of the Bible, two in the OT and four in the NT. In all cases it

seems to be used with the same meaning as temptation. In one case the phrase “*proof of tribulation*” is interpreted as trial in the KJV.

Being “*in Christ*” is like being in a building: if someone wants to reach us they must come through the door, window, wall, or roof of the building to confront us. In the same manner, when we are “*in Christ*” Satan must come through Christ to attack us. Obviously, Satan cannot get through Christ any more than he could get through the hedge that God put around Job, or the armor that we are advised to “*put on*” in Ephesians 6:11. Satan must hope for a lowering of the hedge, a breach in our armor, or our refusal to abide in Christ, to be able to attack us. God can give Satan access by lowering or providing a breach in the hedge, but it is always for our benefit, to teach and grow us into the likeness of Christ. God can lower the hedge allowing Satan to test (tempt) us just like He did with Job. He may see some frailty or unbelief that needs correcting, or He may also use the trial to teach us about His nature, just like He did with Job.

We can also open ourselves to attack from Satan. Most of our vulnerability seems to arise from lowering or providing a breach in the hedge (or armor) ourselves, or failing to abide (stay *in Christ*). This happens when we choose to sin willfully (Hebrews 10:26); regard (look with favor upon) iniquity in our heart

(Psalm 66:18); refuse to forgive (Matthew 6:15); do not abide in the vine (John 15:4, 5), entertain a root of bitterness (Hebrews 12:15); or let lust conceive (James 1:15). It is obvious from this story that Job had none of these frailties, for God referred to him as being a perfect and upright man, one that feared God, and shunned evil.

Lessons From Job

1. God allows Satan to tempt us because of sin (Numbers 12:10-12), for correction (Hebrews 12:5-12), for strengthening (2 Corinthians 12:7-10; 1 Peter 5:10), for growth (2 Corinthians 3:18), and to teach us to comfort others (2 Corinthians 1:3-7). Calamity can enter a Christian's life for reasons known only to God.
2. Satan is under God's control and can only harass those that are "*in Christ*" when given specific permission, or when we refuse to abide. Satan's authority over death was taken from him by Jesus Christ.
3. Satan has power over the weather, at least in some cases (probably when God gives it), as shown in the story of Job.
4. Temptations (trials) should be approached with the attitude of *what is God trying to teach me in this?*
5. God will release us from a trial when we have learned the lesson He is trying to teach (Job 42:10).

6. God is always drawing us toward what is best in His goal of making us one with Christ. If disaster strikes we should always trust Him (Job 13:15).
7. Ungodly fear places us in bondage (Hebrews 2:15). Perfect (agape) love casts out fear (1 John 4:18).
8. Satan had access to God's throne in Job's time and he has yet to be finally banished from heaven and finally cast out into the earth with his angels (Revelations 12:9). We know that he stands before God accusing the brethren night and day until the time he is cast down.
9. Although God can allow Satan to harass us, He does not tempt us Himself. God is absolutely holy. 1 John 1:5 says that ". . . *God is light, and in him is no darkness at all.*" Satan is absolutely evil and is anxious to destroy everything God loves, especially mankind. God is the loving Father; Satan is the evil tempter.
10. Misfortune in our own or others lives should not always be judged to be due to sin. There are many reasons for misfortune, and we cannot look into the heart, as can God.
11. Sanctification is a process in which God is continually renewing our minds through the work of the Holy Spirit. He allows trials and temptations to enter our lives as one means of achieving this end; but He is not the one who tempts us with evil.

12. God's ultimate goal is to conform us to the image (likeness) of Christ: teaching us to master our lusts and pride and allow Christ to live in us, and to use our abode as He sees fit.

Chapter 8

God's Gift of Faith

*“For by grace are ye saved through faith;
and that not of yourselves: it is the gift of God “*

Ephesians 2:8

The NT Greek word *pistis* is often interpreted by the English word faith. The word *pistis* is a derivative of the root word *peitho*, which means persuasion. Strong's New Expanded Dictionary of Bible Words states that *pistis* means persuasion, credence, or conviction of religious truth. Mounce's Complete Expository Dictionary of Old and New Testament Words states that “*pistis*” as used in the NT means “belief, trust, confidence, although it can also mean faithfulness.” The KJV of the OT includes two instances in which Hebrew words are interpreted “faith.” In Habakuk 2:4, the Hebrew word “*emun*” is interpreted as “*faith*,” and in Deuteronomy 32:20 the Hebrew word “*emuna*” is interpreted as “*faith*.” These two words have essentially the same meaning which could be expressed as “*faithfulness*.” The Theological Wordbook of the OT by Harris, et al, says the meaning conveyed by the Hebrew word “*amen*”, which is the root word for these words is the idea of certainty, and this interpretation is borne out by

the definition of faith in Hebrews 11:1. In the causative word form this word basically means to cause to be certain about, which is the meaning of this word as used in this chapter. In the NIV OT there are seven different Hebrew words that are interpreted as faith, or compound words meaning broken faith, faithful, faithfully, faithless, etc. The 1928 edition of the American Dictionary of the English Language defines faith as: "to persuade, to draw towards anything, to conciliate; to believe, to obey, to bind, or draw, or lead as with a rope or cable... The sense of the verb, from which that of a rope and binding is derived, is to strain, to draw, and thus to bind or make fast."

Derivations of the Greek word "*pistis*" are commonly interpreted in the NT to mean either "belief," or "believe," and this leads to considerable confusion in trying to distinguish its exact meaning. Further, additional difficulty in understanding the word faith comes from the fact that faith is ethereal and incorporeal. It comes from God, for Ephesians 2:8 says "*For by grace you are saved through faith; and that **not of yourselves: it is a gift of God.***" (emphasis added). Thus, I see "saving" faith as a force or power by which we are persuaded to believe and be saved, and it originates with God, not man. When the Word of God is mixed (or accompanied) by the power of faith it results in belief (Hebrews 4:2). Vincent's comments on Hebrews 11:1 says that when *pistis* is used

without the article it is treated in its abstract conception: not merely as Christian faith. He says that faith apprehends as a real fact what is not revealed to the senses. *“Now faith is the substance of things hoped for, the evidence of things not seen”* (Hebrews 11:1). It is a real seeing, or belief, brought about by the power of faith from God.

I came to a new understanding about the meaning of faith through this study. I had always thought that faith was just another word for believing something as yet unproven, something that I had not yet seen with my own eyes. It is used in this way in many Bible scriptures, but I believe this has led to considerable confusion in really understanding the significant role of faith in bringing the chosen to Christ. I now recognize that faith is an action word: it is the power that causes (persuades) me to believe, even though I have no proof through any of my senses (see, touch, smell, hear, or taste). I believe that I am an adopted son of God through His action of sending the gospel message into my brain (mind) via the power of faith. Hebrews 4:2 says, *“For unto us was the gospel preached as well as to them: but the word preached did not profit them, not being mixed with faith in them that heard it.”* Here the writer of the book of Hebrews is describing why some that hear the gospel message receive it and be-

come believers, and others that hear the same message do not believe because they did not receive saving faith from God to empower the Word.

Saving faith is the power that God uses through the Holy Spirit to draw those He has chosen into a personal relationship with Him. This occurrence is identified by many different terms in the Bible: being born-again, salvation, regeneration, believing into Christ, becoming a child of God, joining Christ in death and resurrection, etc. But there are gifts of the Holy Spirit exercised in the power of faith in addition to “saving” faith: faith for great miracles, faith for healing, faith to prophecy, faith for discerning of spirits, etc. (Corinthians 12:4-10). These gifts of the Holy Spirit are given to members of the body to serve the needs of the body, and with each gift the appropriate measure of faith is provided (Romans 12:6).

The Bible often mentions “our faith,” but I believe this actually refers to the level of faith operating within the believer’s life from the action of the Holy Spirit, rather than from anything that belongs to us. For us to talk about “our faith” is somewhat like saying we own the air we breath, or the sunlight that brightens our day. The electricity that flows through wiring, and the water that flows through pipes in our homes is like this as well. We use the electricity and water, and we pay for that use, but we never actually own either one. We nei-

ther generate the electricity, nor do we pump the water. I believe faith is like that, God uses it to renew our mind: like the electricity or water above, when the power of faith has accomplished its mission of generating belief, it disappears; or possibly a better explanation is like the electricity and water it is consumed in the process of causing belief. When we accept (believe) a teaching in this way the Holy spirit does not repeat this process every time the teaching is exercised: our renewed mind does not have to learn this lesson again. Of course, we are not left without access to the source of faith: the Holy Spirit, which we receive when we believe into Jesus Christ. And we do not have to pay for the use of this power: Jesus took care of that on the cross. What we do “own” (in a sense) is the body that uses this faith (power) from the Holy Spirit: a body under sanctification, and in the process of becoming holy. I use the word “own” here in the sense of our having some responsibility for receiving the teaching that the Holy Spirit delivers in its mind renewing effort.

2 Thessalonians 3:2 says, “...*all men have not faith*,” so we know that all men do not receive this “power.” We cannot see faith, touch it, smell it, or test it, nor can we examine it under a microscope. Only God can test the level of faith effective in a man’s life, and He does this to show us the strength or weakness of the “power” that flows within us, and to see if we can accommodate the level

of faith necessary to follow His will rather than our own. We can expose ourselves to temptation (trials), and, in doing so, gamble that faith (power) working within us can control the lust of our eyes, the lust of our flesh, and the pride of life, but this is sheer foolishness, for if a man is not abiding in Christ he has no protection against evil, and he cannot resist the wiles of Satan.

James 1:14-15 has this to say about temptation, “*But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished (fullgrown), bringeth forth death.*” When lust and pride determine our thoughts we encounter temptation, and, if nurtured, a thought can turn to action, resulting in sin. Our resistance to Satan’s enticements is a function of the level of “power” we have operating in our lives.

There are two separate and distinct ways that we accept something as real and true, and believe it will come about: sense knowledge and spiritual belief. Sense knowledge demands physical evidence that we can see, touch, smell, hear, or taste in order to accept something as real. It is through our five senses that most of our dealings with the world occur. After years of using our senses to sort reality from the illusory, the real from the unreal, we begin to subconsciously resist acceptance of anything that does not come to us in this manner. I think of this as *hardening of the heart*, spoken of many times in God’s Word.

This hardening of the biblical heart is the greatest enemy in resisting the Holy Spirit's renewal of our minds through faith. Mark 6:5-6 records the fact that Jesus could do no mighty works in Nazareth because of their unbelief. Where unbelief persists the "power" to persuade cannot flow.

Our reluctance to accept anything that does not come through our five senses seems foolish when you consider the fact that just about everything we learned in school we accepted, at least initially, on what I would call trust. After we begin to apply what we have accepted, based on the trustworthiness of the teacher and/or textbook, we realize that it must be factual and true, for it works. This is the same way the mind-renewing process works to attack long-held convictions that have resulted in *hardening of our hearts*. In effect, our hearts (minds) become capable of receiving, weighing, and responding to new evidence that previously we would not have received. B. B. Warfield, in his book entitled: "Studies In Theology", uses the example of musical appreciation to demonstrate this principle. He says where musical taste is lacking, no evidence which derives its force from considerations of melody can work conviction. In other words, if the mind is not capable of responding to the evidence, conviction will not occur. Warfield goes on to say that this is the basis for developing faith. ". . . it is not merely a question of evidence but of subjectivity;

and subjectivity is the other name for personality. Our action under evidence is the touchstone by which it is determined what we are. If evidence which is objectively adequate is not subjectively adequate the fault is in us.” This explanation is not just for “saving” faith, but it is the principle for increasing the free-flow of faith as well. When we see something we prayed for come about we are usually amazed at the way God chooses to answer. It is always a better solution than we could have thought of on our own. The faith (or power) leads to belief that crushes *stones* in our hearts and makes future challenges easier to believe for. This is somewhat like cleaning a sewer line with a roto-rooter: it increases the flowrate. This is one of the ways God uses to renew our minds, and transform us, so that we are not fashioned according to this world, but in the image of Christ (Romans 12:2). In commenting on John 11:26 in “My Utmost for His Highest,” Oswald Chambers says, “To believe is to commit. In the area of intellectual learning I commit myself mentally, and reject anything not related to that belief. But in intimate personal belief I commit myself spiritually to Jesus Christ and make a determination to be dominated by him alone.”

Spiritual faith from God works in prayer in much the same way. We start by “sharing” the hurt, or having empathy for the one in physical or spiritual need.

We identify with the need and begin to agonize over it. We then begin appealing to God, seeking His will for what we ask. Based on the amount of “power”, or faith we draw from the Holy Spirit, the thing prayed for will be substantiated (or not), and evidence of the answer will be manifested (see Hebrews 11:1).

This “power surge” can also come from others who are involved in praying for the need (see Mark 2:1-12). James 5:15 says, “*And the prayer of faith will save the sick.*” This prayer of faith is a manifestation of the power of God, for

1 Corinthians 2:5 says, “*That your faith should not stand in the wisdom of men, but in the power of God.*” Prayer in faith is a means of standing in the power of God:

1 Corinthians 4:20 says, “*For the kingdom of God is not in word but in power.*” Mark 5:25-30 tells the story of the woman with the issue of blood who touched Jesus’ garment, believing that she would be healed. Although there was a great crowd, Jesus knew immediately that power had gone out of Him, and He told the woman “*Thy faith has made thee whole.*” Although this woman did not have the power within her, she did have the “power demand,” that was effective in drawing on the power source (Jesus). We, as believers into Jesus Christ, have the power source within us, and if our “circuitry” is capable of handling the “power” flow, and if the “need” has been certified by the power source (Jesus Christ), we will see “action” in the same way we would see light when we flip

the switch on the wall: electrical power flows from the power plant through various circuitry to the light bulb, which then “uses” the current flow to produce light. The light bulb is certified as being capable of receiving this power by UL Standards. God certifies the intercessor by testing his capacity for receiving a power surge of faith.

Some questions about faith are answered below. Whatever understanding I have about faith God has given me because He saw the hunger and thirst for knowledge I had for this subject. If you are hungry and thirsty to know more about faith, He will respond to you in the same way.

How Does Faith Work In Man?

Ephesians 3:17 GNT says, “*that through faith Christ may dwell in your hearts . . .*” This scripture seems to refer to the sanctification process wherein our mind (part of the biblical heart), is transformed by the Holy Spirit through the power of faith. Hebrews 10:22 says, “*Let us draw near with a true heart in full assurance of faith . . .*” If our heart is full of assurance engendered by faith we can come to the throne of grace, and into God’s presence. Mark 11:22-23 indicates that if we believe in our hearts that whatever we say will come to pass, we will have whatever we ask. Acts 15:8-9 indicates when Peter ministered to the gathering in

Cornelius' home, God gave them the Holy Ghost because they had purified their hearts through the blood of Jesus Christ.

It is man's heart that is the focus of action after he believes into Christ and receives the Holy Spirit. The renewing process referred to in Romans 12:2 is all about renewing the heart of man, which was described by God in Jeremiah 17:9 as deceitful above all things, and desperately wicked (exceedingly corrupt). It is our mind, part of the biblical heart, that is being renewed, and the success, or lack thereof, is based on increasing the power of faith working within us. I think this process can be characterized by thinking of the Holy Spirit as the source of spiritual power, somewhat like the power plant (see above) as the source of electrical power. The electrical power plant cannot deliver energy to the consumer unless adequate power is available, and the consumer demands energy to take some action requiring electrical power. Likewise, the Holy Spirit cannot deliver God's guidance to our hearts unless we are prepared to use it. We get prepared by having the resistance (hard places) in our hearts broken down so that new information can be received, and we must act (or use) the guidance for it to be received. James 2:20, 22 says: *"But wilt thou know, O vain man, that faith without works is dead? Seest thou how faith wrought with his works, and by works was faith made perfect?"* The works referred to here are works done

in our bodies through the Holy Spirit's guidance and direction, often without our being aware of the consequences: like the sheep in Matthew 25:37 who were apparently not aware of the consequences of their actions.

Can the Power of Faith be Lost?

1 Timothy 1:19-20 indicates that Hymenaeus and Alexander, who were apparently false teachers, made shipwreck of their faith through blasphemy. Apparently these two were attributing things of God to Satan, and were thus teaching blasphemy to the detriment of the believers' faith and good conscience. Hymenaeus is also mentioned with Philetus in 2 Timothy 2:17-18 as teaching error about the rapture and overthrowing the faith of some. The Greek word interpreted "*overthrow*" here is actually the English word for catastrophe. It is used metaphorically here and means "to overthrow the right principle or faith, utter detriment, perversion" (Analytical Greek Lexicon by Moulton). 1 Timothy 1:5, 2, and 2 Timothy 1:5 refer to unfeigned faith, which seems to indicate that faith can be faked. It is obvious that serious consequences follow from listening to false teaching, and false teachers themselves can be turned over to Satan, as Paul did with Hymenaeus and Alexander. Also, the overthrow of faith, which seems to be catastrophic, could be interpreted as leading to spiritual death, but people often survive catastrophes.

The Book of James has much to say about “faith”, and its relation to “works.” James 2:26 says, *“For as the body without the spirit is dead, so faith without works is dead also.”* As indicated above, faith provides, or is, the power necessary to do the works, and if we do not do the works (of God) the power (faith) is never used, and is declared dead by James. We need to realize that the source of this power is the Holy Spirit: faith is one of the nine fruits of the Holy Spirit (Galations 5:22). But unless we draw on this power, it will never be effective in our lives, and we will not be conformed to the image of Jesus Christ through sanctification. Hebrews 11:6 says, *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”* I see this scripture as supporting our electrical power plant analogy, above. For electrical power to flow it must foresee a completed circuit; normally through a ground. The commitment, earnestness, importunity, and dedication that accompanies our prayer is like the “ground” that completes the circuit for faith to flow from the Holy Spirit to our hearts.

James 1:5-7 says that if a man lacks wisdom he should ask in faith, not doubting, for the man that doubts will receive nothing from the Lord. I believe a better rendering of this would be to “ask for faith unto belief,” for if we doubt (ask in unbelief), the faith unto belief for the wisdom we seek will not be

made ours. James and Peter both talk of the trial, or testing, of faith. Thus, the level of faith operating within us must be very important to God. James emphasizes the fact that the trying of our faith works patience (long-suffering), and Peter points out that our faith is tested to determine whether it will survive the refiners fire (1 Peter 1:7). 1 Corinthians 3:13-15 says that, *“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”* I believe this is what Peter is referring to: believers do the works of God at the behest of the Holy Spirit, via the level of faith operable in their lives. It is these “works” that will be tested at the judgment seat of Christ. If strong faith operates within, God can use our vessels for great works, and we will receive a reward accordingly. If our works are consumed, we will survive, yet so as by fire. Faith must be used continually so our body’s readiness to receive it will not atrophy.

What Does Faith Have To Do With Salvation?

Romans 10:17 talks about the faith required for salvation, which comes by hearing the spoken Word of God, *“So then faith cometh by hearing, and hearing by the word of God.”* Romans 10:14 in the Recovery Version is also helpful in un-

derstanding this scripture: *“How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?”* Notice the emphasis on the word “believe(d)” as contrasted to “faith”. It is clear from the context of this verse that Paul is talking about belief unto salvation, that comes from hearing the spoken Word of God and mixing it with “saving” faith (Hebrews 4:2).

Thus, we see that salvation comes about when a person hears the Word of God, and mixes it with the faith that God supplies to engender belief (or commitment). We often think of preaching and teaching when the spoken word is mentioned, but all believers have a responsibility to proclaim the Word of God in spoken word, as well as by their actions, and actions usually speak louder than words.

Hebrews Chapters 10-12 discuss faith at some length, but I do not know of a scripture that states clearly how, “saving faith” is given to man. I believe we get some insight on this from John 6:44, in which Jesus is recorded as saying that no man can come to Him unless the Father draw him. I think this “drawing” process is, at least in part, the breaking down of hard places in our hearts (minds). In other places in the Bible this “drawing” process seems to be referred to as “washing” by the Word. When God gets us “washed” and “drawn”

so that saving faith (power) can convict us of the truth, He then does whatever it takes to bring us to Christ. After talking to many people I have concluded this occurrence is usually something different for every person. Christ then takes up the task of perfecting us through faith.

What Is “The Measure Of Faith”, And When Do We Receive It?

Romans 12:3 KJV says, “*God hath dealt to every man the measure of faith,*” however, the GNT says, “*God divided a measure of faith to each*”: to all saints in the church body at Rome. The magnitude of the measure assigned is seemingly determined by the particular spiritual gift operating within the body member: different gifts require different levels of faith, and the body member proves himself able to receive the corresponding level by renewing his mind (removing the impediments). With God this is a package deal: He gives the gift via the power of faith required to manifest the gift . We are cautioned to not think more highly of ourselves than is warranted, for all members of the body are equally important, and God is the One that dispenses gifts. These gifts are given to benefit all members of the body, and the body is to function as a unit, with all the various parts (members) functioning as God has given grace, with one mind and with one mouth, glorifying God. To question or to envy another

er member's gift is to question God's authority to distribute spiritual gifts as He sees fit.

The 12th Chapter of 1 Corinthians continues Paul's discussion of spiritual gifts introduced in the 12th Chapter of Romans. It seems clear from these scriptures that different spiritual gifts require different "*measures*" of faith, and God provides the "*measure*" required for the specific gift. 1 Corinthians 12:4-7 identifies these "*gifts*" as manifestations of the Holy Spirit, and categorizes them as gifts, ministries, or operations (workings). The only manifestation in this list identified as a "gift" is that of healings. The Analytical Greek Lexicon by Moulton says that the Greek word interpreted "*manifestation*" here means "an outward evidencing of a latent principle, active exhibition," whereas the word for "*gift*" means "a divinely-conferred endowment." I believe this passage of scripture reflects a difference in the Spirit's manifestation of healing, compared to the other manifestations listed. I must confess that I'm not sure what this difference is. Jamieson, Faucett, and Brown's commentary indicates that "*gifts*" originate with the Holy Spirit, "*ministries*" with the Lord, and "*operations*" with God the Father.

How Do We Grow This Measure Of Faith?

Hebrews 12:2 says that Jesus is the author and finisher (perfecter) of the (our) faith. This passage of scripture supports the idea that the level of faith working within is a work in progress, and that Jesus Christ, from His position at the right hand of God, is the One who is directing this work. 1 Peter 1:7 refers to the trial (or testing) of faith. This seems to imply that our ability to manifest faith is something that is intended to increase, and Christ continually tests it to measure and affirm its growth. This concept of the increasing power to manifest faith is also supported by Romans 1:17, *“For therein is the righteousness of God revealed from faith to faith. . .”*. This seems to say that we go from one test of faith to the next, and each subsequent test requires greater faith than the last one. Each test validates the growth process much like the learning process we undergo in school. Hebrews 10:38-39 is a warning to those that shrink back from these tests of faith.

The two parables in Matthew 25 relate to the principle of constantly using and increasing the talents and gifts God gives us. In the parable of the ten virgins, five of them did not keep their lamps full of oil, and when the bridegroom came they were not prepared, and were thus not allowed into the marriage feast. These five foolish virgins are like believers who fail to grow in their walk

by the renewing of their minds, and, as a result, they are not prepared when the Lord comes. The second parable concerns the master that distributed talents to his slaves before he left on a long trip. When he returned he found that one of the slaves failed to earn an increase from the one talent he was given, and, as a result, the talent was taken from him.

These parables concern the principal of Christian growth (sanctification) that God wants to achieve in our hearts. As we become more Christlike in our Christian walk the power of faith working within us increases, and we are able to believe and do greater and greater things for God. 2 Corinthians 3:18 says we are being transformed into the image of the Lord from glory to glory. Stated in another way, we are transformed by success in overcoming the world, and thus we are able to take on even greater and more difficult challenges. James 2:14-26 discusses faith and its growing process. I believe this relates to the definition of faith as a “power.” As indicated earlier, this power of faith implies action: it is of no useful purpose unless it is used, and this is what James seems to be saying here in using the example of Abraham: we perfect faith by using it for God’s purposes.

Closure

It is important that we not think of the different scriptures about faith as describing different types of faith, as much as describing different levels, or measures, of faith. We have discussed the following applications of faith in this chapter: a) faith that mixes with and empowers the Word of God when preached, taught, and through the witness of believers, leading to salvation, b) faith that can be increased as it matures under test and trial, and c) faith for exercising spiritual gifts received from God.

Faith is clearly defined in God's Word as the substance of things hoped for, the evidence of things not seen. Thus, it is through the power of faith that we have the thing hoped for. It is the power of faith that substantiates what we hope for in our minds (biblical heart).

This is the only definition of faith we are given in God's Word so we know that what we have discussed above refers to different levels, and not different types of faith. We know that the level referred to as "saving faith" refers to hearing the Word of God, and, if the Word is assimilated by saving faith in the hearer, he or she will find salvation.

After receiving the Holy Spirit the process of increasing, or growing, this initial faith is started. This occurs as we hear God, act on His written or spo-

ken Word, and see the Word bear fruit. When God manifests one (or more) of His spiritual gifts in a man, He knows he is prepared to receive the level of faith necessary to use the gift to benefit those in the body of Christ. He knows how successful (or not) the mind-renewing process has been in breaking down hard places in the heart. He has prepared the believer's heart by purging his conscience from dead works so that he can come into His presence knowing that he has "fulness" of faith in operation. Those that have "true" hearts may walk in great faith, as that shown in the lives of such men as Rees Howells and Smith Wigglesworth.

Oswald Chamber's meditation on Hebrews 11:6 says, "Faith must be tested and tried before it becomes real in your life. . . so that no matter what happens, the transforming power of God's providence transforms perfect faith into reality." Let us all grow the faith that God gives us by boldly acting on the guidance we receive from the Holy Spirit. *"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Christ."* (1 Peter 1:7).

Chapter 9

God's Gifts and Ministries

Most believers would be surprised to hear that the various gifts, ministrations, and operations given to mankind include those bestowed by the three different entities of the triune God: God the Father, God the Son, and God the Holy Spirit. 1 Corinthians 12:4-7 says, *“Now there are diversities of gifts, but the same Spirit. And there are differences [diversities] of administrations [ministrations], but the same Lord. And there are diversities of operations [workings], but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.”* It is helpful to our understanding of this passage of scripture to consider the meaning of the Greek words used to describe these three separate “gifts.” In verse 4, gifts from the Holy Spirit are described by the Greek word interpreted “*charisma*,” which is a noun meaning a spiritual gift. It is used seventeen times in the NT. In verse 5, the Greek word used is interpreted “*diakonos*,” meaning “administrations [ministrations],” a function, ministry, or office in the church. In verse 6, the Greek word used is interpreted “*energema*,” meaning “to put into effect.” When used in reference to God,

which this seems to be, it refers to the power of God at work in the life of His people. My understanding of this difficult passage is that gifts are dispensed by the Holy Spirit at His discretion (1 Co. 12:11); ministries are given by Christ (Eph. 4:8-11), and implemented by the Holy Spirit; and God the Father gives the go-ahead to various operations (workings) within the body, which are then guided by Christ, and implemented by the Holy Spirit.

We turn next to the various gifts, ministries, and endowments that these three categories include.

Charisma: The gifts of the Holy Spirit to believers are listed in 1 Corinthians 12:8-10, and include the word of wisdom, the word of knowledge, faith, gifts of healing, the working of miracles, prophecy, discerning of spirits, various kinds of tongues, and the interpretation of tongues. You will note that only nine gifts are listed here, seven of these are repeated in various forms in Romans 1:11, 11:29, 12:6; 1 Corinthians 1:7, 7:7; 2 Timothy 1:6; and 1 Peter 1:6.

Diakonos: A noun found in thirty different contexts meaning servant, minister, or deacon. It is used to describe one who serves or ministers in Matthew 20:26, 23:11, and Mark 9:35, 10:43. It refers to servants as deacons in 1 Timothy 3:8, 12, and as deaconesses in Romans 16:1, 27, and as servants of the church in Colossians 1:25 and 1 Timothy 4:6. In John 12:26; 1 Corinthians 3:5;

2 Corinthians 11:23; Ephesians 6:21; and Colossians 1:7 it refers to servants of Christ, and to servants of God in Romans 13:4; 2 Corinthians 6:4; and 1 Thessalonians 3:2. It also refers to ministers of the new covenant in 2 Corinthians 3:6, and as ministers of the gospel in Ephesians 3:7, and Colossians 1:23.

Energema: While the gifts referred to above are activated spiritually, and the ministries require a personal commitment of some sort, this Greek word seems to refer to the actual power, or faith, to bring the contemplated action into effect. Faith is the power of persuasion that generates the belief that we can do what God desires. Romans 12:3-6 seems to confirm that God provides the necessary faith to bring the gift or ministry into effect. Romans 12:3 KJV says, “*God hath dealt to every man the measure of faith,*” however, the GNT says, “*God divided a measure of faith to each.*” The magnitude of the measure assigned is seemingly determined by the particular spiritual gift or ministry operating within the body member: different gifts require different levels of faith, and the body member proves himself capable of doing God’s will through the renewing of his mind. As we grow in holiness by becoming more Christlike, God can trust us with ever greater spiritual authority.

With God this is a package deal: He gives the gift via the power (faith) required to manifest the gift. We are cautioned to not think more highly of our-

selves than is warranted, for all members of the body are equally important, and God is the One that dispenses gifts. These gifts and ministries are given to benefit all members of the body, and the body is to function as a unit, with all the various parts (members) functioning as God has given grace, with one mind and with one mouth, glorifying God. To question or to envy another member's gift is to question God's authority to distribute spiritual gifts as He sees fit.

Charismatic Gifts: As indicated above these gifts are listed in 1 Corinthians 12:8-10.

1. The word of wisdom is a word from God that provides the solution to whatever problem or situation is faced. Wisdom implies the creation of something that did not exist before. *"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens,"* (Proverbs 3:19)
2. The word of knowledge is a word from God that supplies a solution for a problem or situation by resorting to known facts or information. The word of knowledge does not imply the creation of new knowledge: *"By his knowledge the depths are broken up, and the clouds drop down the dew,"* (Proverbs 3: 20)
3. Faith is the power of persuasion that leads to belief. It is a gift of God that must be tested and tried before it becomes real in your life. *"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with*

fire, might be found unto praise and honor and glory at the appearing of Christ.” (1 Peter 1:7).

4. Gifts of healing, which are specific acts of healing to the body, including the mind, are often imparted by the laying on of hands. This healing comes from God, not from the physical touch of the hands however.
5. The working of miracles (or powers), thought to be a significant divine revelation, usually, but not always, accompanied by a miraculous sign or event given or engineered by God.
6. The gift of prophecy refers to individual prophecies given by members of the body. The word of prophecy refers to the rendering of God’s plans and purposes to his people, and the world at large. The book of Revelation is referred to as a prophecy in Revelation 1:3.
7. Discerning of spirits refers to discerning between good and evil spirits (between godly and demonic spirits).
8. Understanding various kinds of tongues as used in this verse is thought to refer, or indicate, discourse that bears no relation to ordinary human language. Speaking in tongues is thought to refer to the use of spiritual language, often given as prophecy.

9. Interpretation of tongues is necessary when a prophecy in tongues is given in the body. In this case the prophet is charged with the responsibility of insuring that the message given in tongues is interpreted, so that the body can understand.

This listing of the gifts closes with 1 Corinthians 12:11 GNT which says, “*And the one and the same Spirit works all these things, distributing separately to each as He purposes.*” The Holy Spirit appears to have considerable freedom in determining when, and through whom, individual spiritual gifts are applied.

Ministries

1. Matthew 20:27 says, “*And whosoever will be chief among you, let him be your servant.*” I believe Jesus was correcting some of the disciples attitudes about being first or greatest in this verse. He reminded them that the way to be greatest in heaven is to be the humblest, to be low in status and dignity, to be nothing in our own eyes. Mark 9:35 says, “*And He sat down, and called the twelve and saith unto them: If any man desire to be first, the same shall be last of all, and servant of all.*”

2. Romans 16:1 says, “*I commend unto you Phebe our sister, which is a servant of the church at Cenchrea.*” Ministers of the church included both men and women.

3. Deacons must be the husband of one wife, ruling their children and their own houses well (1 Ti. 3:12).
4. John 12:26 states that , *“If any man serve me [Jesus], let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.”*
5. Roman 12:7 says, *“Or ministry, let us wait of [give ourselves to], our ministering [ministry].”*
6. 1 Corinthians 12:5 says, *“and there are differences [diversities], of administrations [ministrations], but the same Lord.*

Those with the gift of ministering in the church are listed in Romans 12:6-8; 1 Corinthians 12:28; and Ephesians 4:11-12. The use of the word “*gift*” here might be better given as “graces.” Paul uses this expression to refer to natural endowments strengthened by the influence of the Holy Spirit. Like a candle placed in an oxygen environment leaps up to a more brilliant flame, so the faculties of the believer are many times more effective when quickened by the power of Jesus Christ. After Jesus ascended to His seat at the right hand of God He gave some to be apostles, some prophets, some evangelists, some pastors and teachers, some helpers, and some for governing, for the perfecting of the saints, for the work of ministry unto the building up of the body of Christ.

Operations (Workings)

This is possibly the most difficult “gift” to understand. 1 Corinthians 12:6 GNT says, “*And there are differences of workings, but the same God is working all things in all.*” This seems to say that God is “*working*” to bring all the gifts and ministries we have discussed into effect. There are several scriptures that help in our understanding of this. For example Ephesians 3:7 says, “*Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of His power.*” From this we assume that God brings about (effects) the selection of ministers in the body, and logically this same procedure probably applies to all the ministerial gifts in the body. Ephesians 4:16 seems to validate this assumption: “*From whom the whole body fitly joined together and compacted [framed and knit together] by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying [building up] of itself in love.*” This is what God is trying to bring into effect: building-up of the body through the increasing influence of the Head (Christ).

Colossians 2:12 refers to our salvation through *faith in the operation* of God, who raised us from the dead. The “operation” or “working” that God used here is empowered by faith, which God uses to achieve His purposes. After we receive God’s injection of saving faith the process of increasing, or growing,

this initial faith begins. This occurs as we hear God, act on His written or spoken word, and see the word bear fruit. When God manifests one (or more) of His spiritual gifts in a man, He knows the man is prepared to receive the faith necessary to use the gift to benefit those in the body of Christ. He knows how successful (or not) the mind-renewing process has been in breaking down hard places in the heart. Oswald Chamber's meditation on Hebrews 11:6 says, "Faith must be tested and tried before it becomes real in your life. . . so that no matter what happens, the transforming power of God's providence transforms perfect faith into reality." Let us all grow the faith that God gives us by boldly acting on the guidance we receive from the Holy Spirit. *"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Christ."* (1 Pe. 1:7).

Summary

It seems clear from 1 Corinthians 12:4-6 that God gives gifts, ministries, and brings about workings in the lives of Christian believers. The first difficulty we encounter in this passage is the statement that different gifts are given, *but the same Spirit*; different ministries are given, *but the same Lord*; and different operations (workings) are effected, *but the same God*. God does not make mistakes, so

we must accept this as having meaning that He intends for us to understand, even if we have to struggle to find it.

1 Corinthians 12:11 GNT provides some guidance about the work of the Holy Spirit in distributing spiritual gifts: “*And the one and the selfsame Spirit works all these things, distributing separately to each as He purposes.*” This seems to say that the Holy Spirit has considerable authority in determining what gift is given to what member of the body. Work of the Holy Spirit within the believer include the following:

- 1) As our comforter He provides encouragement and alleviation of grief.
- 2) As our sanctifier He renews our minds and conforms us to the image of Christ.
- 3) He witnesses with our spirit that we are sons of God.
- 4) He gives us understanding of the Word of God.
- 5) He knows the mind of God, thus we have access to the mind of God through Him.
- 6) He sets us free from the law of sin and death.
- 7) He gives us power (faith) to be witnesses for Christ.
- 8) He causes us to bear fruit of the Spirit.
- 9) He brings to remembrance the words of Christ.

10) He guides us in prayer, worship, and praise.

11) The gifts of the Spirit manifested in our lives come from Him.

We see from this list that the Holy Spirit is the person of the Godhead designated to work closely with mankind, to be aware of his spiritual condition, to know his strength and weaknesses, and thus be the One to determine a fitting gift (or grace), for the person within the body. He is God within us.

We see from above that the Lord (Jesus Christ) is intimately involved in assigning the ministerial gifts to mankind. Ephesians 4:11-12 says, “*And He (Jesus) gave some [to be], apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for [unto] the work of the ministry [of ministering], for [unto] the edifying [building up] of the body of Christ:*” When Jesus arose after crucifixion He joined the Father in heaven, and assumed new responsibilities: that of being the mediator of the new covenant, that of being head of the church on earth, and our intercessor with the Father. In His role as mediator of the new covenant He was to insure that elect believers were to make it into heaven fully sanctified. To accomplish this, and in accordance with His role as head of the church, He selected and placed ministers in the church of God to insure that the physical and spiritual needs were properly met.

It is worth noting that the ministering gifts (graces), include that of prophets, while the spiritual gifts include that of prophecy: these are not the same gift. A prophet is one that has been designated by God, and equipped to communicate His plans and purposes to His people. It is a ministry, while the word “prophecy” normally represents a one-time gift to a person, or to the church body. Prophecies can be given in tongues, but there must be an interpreter so that it is understood by those in attendance.

I want to repeat the idea behind 1 Corinthians 12:6 in a way that is understandable: “There are many different ways in which God works, but He (the Father) is the One that puts all things into effect.” So we ask ourselves, what does He do that causes all this action? I believe that it is the power of faith that brings these actions into effect. Faith is clearly defined in God’s Word as the substance of things hoped for, the evidence of things not seen. Thus, it is through the power of faith that we believe for the thing hoped for. It is the power of faith that substantiates what we hope for in our minds (biblical heart). Mark 11:24 says, “*Therefore I say unto you, What things soever you desire, when you pray, **believe** that you receive them, and ye shall have them.*” It is the power of faith that enables belief. Our very salvation was received as a result of the faith God provided at the appropriate time. Hebrews 4:2 says, “*For unto us was*

*the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with **faith** in them that heard it.”* We noted earlier that 1 Corinthians 12:3 states that God dealt to every man a measure of faith. This verse leaves little doubt that it is that measure of faith given to the believer that provides the necessary conviction (belief) to manifest that particular gift, and it is God the Father that “*worketh all in all.*”

So what is the process for man receiving gifts and ministries from the triune Godhead? We obviously do not know the answer to this question; however, I believe the procedure must go something like this: 1) for spiritual gifts, the Holy Spirit determines that the need being addressed is worthy, that the servant’s spiritual condition is such that he can use the faith required to believe to make the gift effectual, and that he manifests love and compassion for the one being ministered to; 2) for ministries, the Lord is very aware of the spiritual condition of His candidate for ministry, and He commits Himself to provide continued grace through oversight and guidance for this person to minister with love and compassion. When all these requirements have been met to the Father’s satisfaction, He provides the faith necessary for the gift, ministry or operation to be effected in the believer’s life. The key is being in relationship with Him, hearing His voice and speaking His words into a situations that He

places us in. We often sense the operation of God's gifts in our lives, but at other times we do not see how He moved through us in a given matter until sometime later. Whenever we sense Him working in our lives in this way it is a real blessing.

Note

I have used various references in this writing. First, the KJV of the Bible has been my primary source for scripture, and all scripture references are taken from this source unless noted otherwise. I have also referred to Jay P. Green's Interlinear Greek - English New Testament, as noted by the abbreviation GNT. Other scriptural dictionaries including Vines Expository Dictionary and the New Strong's Expanded Dictionary of Bible Words have been used for word meaning. I have also used biblical commentaries from the Bible Hub for scriptural references.

Chapter 10

Evil: Good or Bad?

*“I form the light, and create darkness: I make peace
and create evil: I the Lord do all these things”*

Isaiah 45:7

This chapter discusses evil, and its purpose in God’s creation. The following questions are addressed herein: What is evil? Who is Satan, and did God create him as an evil being? If Satan did not exist would we still have evil in our heart? Is evil a byproduct of free will, or a tool that God uses to strengthen us? When Satan works evil is he doing God’s will, or is he attempting to frustrate it? If there is a purpose for evil should we pray to be delivered from it? Many Christians do not believe that God created evil, but this viewpoint is not supported by scripture.

Did God Create Evil?

The scripture quoted above seems to answer this question; however, some may argue that other versions of the Bible use different words for the Hebrew word interpreted as “evil” in the KJV. For instance, the NIV uses the word “disaster,” and John MacArthur’s Study Bible uses the word “calamity,” rather than the word “evil.” Like many Hebrew words, the word in question here has

several connotations depending on the vowel symbol subscript(s) shown. After checking several sources in an attempt to be totally accurate, the best reference I could find was the Brown-Driver-Briggs Hebrew and English Lexicon, which gives the exact form of the Hebrew word used in this verse, and provides the following definition: “evil, distress, adversity (of God).” The Keil and Delitzsch Commentary on the OT also supports the view that the Hebrew word here includes the consciousness of guilt as well as the evil of punishment. Based on this authority I believe it is clear that the “*evil*” referred to in this scripture is from (created by) God.

That all things were created by God is declared over and over in the Bible. Did not the Scripture say to Pharaoh, that wicked man of rebellion against all that was of God, “*Even for this same purpose I have raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth*” (Romans 9:17). All things were created and consist (are held together) through the Son of God (Colossians 1:16-17): Christ holds the power necessary for life’s existence and continuity. Some contemporaries of the prophet Amos may have thought he was speaking blasphemy when by the Holy Spirit he said, “*Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it*” (Amos 3:6)?

Most Christians believe that one of God's principal angels named Lucifer introduced evil into the world when he decided that he was equal to, or greater than God, and immediately began the process of trying to frustrate God's plan for mankind. The question left unanswered by this is, "Where did the concept, or idea of evil, originate?" Isaiah 45:6-7 says, "*That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things*". This seems to make it absolutely clear that God created evil, for He is the only One capable of creating anything: causing something to come into existence from nothing. It is in the Word - why should we attempt to shield the Almighty from the responsibility He Himself has taken? If He says He creates peace, then we should believe Him: if He says He creates evil, then believe that, as well.

The Beginning and End of Evil

Putting a face on evil is like trying to put a face on good: both are usually found in all circumstances and in all relationships. Nevertheless, we know that God created evil, so it must have a source, or fountainhead from which it is manifested on earth. It is difficult to identify a single act or entity that could bring evil into the world, but not so with good. If we look at "good" in the NT

we note that Jesus attributed the only “good” to His Father (Matthew 19:17, Luke 18:19). This statement is reinforced by the biblical fact that the only “good” works done by believers are those initiated by the Holy Spirit within. Thus, we know that only works performed at the urging of the Holy Spirit will survive the refiners fire (1 Corinthians 3:13-15). Since this is the only “good” that has eternal value we can identify God the Father, Son, and Holy Spirit as the source, or fountainhead, of biblical “good.” Believers are enabled to do “good” works, for they are “in Christ” (Ephesians 1:13). At this point we might be tempted to assume that those that are “in Satan” (have an unregenerate Adamic nature), are the only ones that can do evil works, but this is not so, for believers into Jesus Christ are enticed by their own lust and pride, and when lust has conceived, it brings forth sin (James 1:13-15).

I am persuaded that God brought evil into the world in a manner similar to the way He brought “good” into the world: evil was introduced through Satan, good through Jesus Christ. The first appearance of evil is recorded in Genesis Chapter 3, where the serpent is described as being subtle, or crafty (malevolently brilliant). God undoubtedly chose the serpent as the vessel through which Satan’s evil spirit was allowed to act. The serpent approached Eve, the weaker vessel, in the Garden of Eden and “*beguiled*” her, knowing that

she could easily entice Adam to join in her perfidy. Christian history has come to identify this act as the one that introduced “original sin,” which then was passed on to all of Adam and Eve’s descendants, probably through DNA. We see from this that evil was introduced into the world through heredity: every person is born with a sin (Adamic) nature. I believe that God, in His wisdom, knew that men who recognized they were evil, were much more likely to be drawn to Him than men who thought they were good, and did not need cleansing (in their opinion). This is a theme I see in many places in the Bible, but one of the clearest is in Revelation 3:15-19, where Christ speaks to those in the Laodicean church. Verse 15-16 says, *“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”* The NT records many instances of encounters between Jesus and the Pharisees/Sadducees, who were the so-called devout Israelites of that day, and who believed they did not need this “upstart” to teach them the meaning of the OT, and its relation to the new covenant.

Any doubt about whether the serpent in Genesis 3:14-15 represents Satan seems to be answered in Revelation 12:9: *“And the great dragon was cast out, that old **serpent**, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him”* (emphasis added). Satan

(the devil) is referred to many, many times in the Bible as being the source of evil; e.g. Ephesians 6:11-12 says: *“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”* We know from these, as well as other scriptures, that Satan has an army of demons (evil angels) to do his bidding in trying to destroy mankind. Thus, we have the Father, Christ, the Holy Spirit, and an army of holy angels on one side working to sanctify the men God has chosen (conform them to the image of Christ); and Satan and his army of demons on the other side trying to keep unredeemed men from salvation, and to cause redeemed men to be enticed unto evil. If we are “in Christ” (have His nature) Jesus Christ is our Lord, if we are “in Satan” (have his nature) Satan is our master.

Scripture is vague about Satan’s origin and identity. Certainly the origin of Satan, and whether he was originally good and turned bad, is of less importance than the purpose of Satan in God’s plan, and our authority over, or subjection to, him. For instance, how should this verse be interpreted: *“Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy”* (Is. 54:16)? It appears

that this verse clearly refers to Satan, and it seems to state that he was created to destroy. The words used here seem to describe Satan's methods perfectly: he stirs up trouble (blows the coals), and when he sees an opening he brings an enticement (instrument) fitted for his work of destruction. This is hard to reconcile with the view of Satan as a "good guy (actually angel) gone bad." Jesus said in John 8:44, speaking to unbelieving Jews, *"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."* This verse states that Satan "abode not" in the truth. The Greek word used here seems to mean "I keep my standing", or simply, "I stand," which is interpreted to mean that as far back as this person existed (his beginning) he was untruthful. J. B. Phillips interprets this as, *"He was always a murderer, and has never dealt with the truth, since the truth will have nothing to do with him. Whenever he tells a lie, he speaks in character, for he is a liar and the father of lies."* The apostle John penned these words in regard to Satan's origin: *"The (one) practicing sin is of the devil; because the devil sins from (the) beginning"* (1 John 3:8 GNT). This does not refer to Adam since he was not a sinner from the beginning.

As to Satan's origin, we know that God created him, for nothing exists that was not created by God. Isaiah 14:12-20 and Ezekiel 28:12-19 provide most of the OT scriptural information available about Satan's origin and nature. These two narratives document prophecies against the Kings of Babylon and Tyre, but the wording seems to make it clear that the spirit behind these two kings, and being described here, is none other than Lucifer, the Daystar, and son of the dawn. In the Hebrew Bible the word for the King of Tyrus is "*melek balla-bot*," which means a "king of the underworld." In Job 18:14 he is referred to as the king of terrors. It is interesting that in Ezekiel 28:19 it is stated that he "*shalt be a terror*." I do not think there could be much doubt that the person being referred to here is none other than Satan himself for the Latin Vulgate Bible (circa 380 A.D.) interprets the Hebrew word used here as "*Lucifer*." Jesus seemingly referred to these OT prophecies in Luke 10:18, when He said He beheld Satan as lightning falling from heaven. Vincent's Word Studies in the NT interprets this as describing a "dazzling brilliance suddenly quenched".

The passage in Ezekiel is most informative about Satan's origins: "*You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the Garden of God.....You were ordained a guardian cherub, for so I ordained you. You were on the holy mount of God, you walked among the fiery stones. You were blameless in all your*

ways from the day you were created till wickedness was found in you.....you were filled with violence, and you sinned. So I drove you from the mount of God, and I expelled you, O guardian cherub, from the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth;...” (Ezekiel 28:12-17 NIV). If you accept this as referring to Satan it seems to answer many questions: Satan was perfect in wisdom and beauty, and he was created devoid of evil, but lust (John 8:44), and pride led to his downfall. Although he was given great responsibility by God he could not have been one of God’s elect angels. The “*beginning*” referred to in 1 John 3:8, has been variously interpreted to mean the “beginning of mankind on earth,” or to Satan’s “rebellion,” referred to in Revelation 12:4. Although Satan no longer made his home in heaven after this, he still had visitation rights (see Job 1:6). Revelation 12:7 records still another confrontation in heaven, and this time Satan and the angels who joined in his rebellion were cast permanently from heaven by Michael and his army of angels. This second war occurs near the middle of the seven year period described in the book of Revelation. Colossians 2:15 records still another put-down for Satan and his angels when Christ went to the cross: He spoiled principalities and powers and triumphed over them openly. Satan’s

power was diminished at this time: through His death Christ freed believers from the power of sin and death.

Scripture does not specifically identify fallen angels as demons, however the Bible does mention fallen and evil angels (Isaiah 14:12; Luke 10:18; 2 Peter 2:4; Jude 1:6; Revelation 12:4, 7; Proverbs 17:11). 2 Peter 2:4 mentions the angels that sinned being cast down to hell for future judgment, but does not identify them as demons. Jude 6 is interesting for it seems to say that the angels which kept not their first estate (were cast out of heaven), were “chained” in darkness until the final judgment. The GNT gives a little more insight on this: “*Angels who kept not their own first-state, but left their own dwelling, unto the judgment of the great day in eternal bonds under darkness he keeps . . .*”. Vincent interprets this as saying the angels were cast down to pits of darkness (hell), where they were to reside until the judgment. He adds that the Greek word interpreted “*under*,” in this passage carries the sense of darkness brooding over fallen spirits, rather than actual chains, or bonds. Mounce’s Complete Expository Dictionary of Old and New Testament Words refers to these as being metaphorical chains. These “*chains*” of “*darkness*” do not keep these fallen angels from doing Satan’s bidding while they are residing in the abyss.

Many scriptures refer to the devil, or Satan, as being the prince of this world, and the prince of the power of the air. Luke 11:14-18 seems to make it clear that Satan is the ruler over devils. The GNT uses the word demons, rather than devils here. The conclusion that seems to be fairly widely accepted is that Lucifer was re-identified as Satan when he was cast from heaven, and that he rules those that were cast out with him (the fallen angels), who are now referred to as devils, or demons. Revelation 20:2-3 states that Satan is bound in the bottomless pit (abyss) for a thousand years (the millennium) when Christ comes back to earth. At the end of the millennium Satan is released from his prison, and he goes out to deceive the nations. We assume that when he is released his demon army accompanies him to help in raising an army described Revelation 20:8 as being in number like the sand of the sea. God makes short work of this great army for fire comes from heaven and devours them. Thus, Satan's hordes are defeated and he, and supposedly his angels, are cast into the lake of fire and brimstone.

The Purpose of Evil

We know that God created everything that exists, so if we believe that evil exists, we know that He must have been the creator. We also know that everything God does for His chosen is for their ultimate good, so He must have cre-

ated evil so that we could know, distinguish, and choose good over evil. When they brought the blind man to Jesus the disciples asked, “. . . *Master, who did sin, this man or His parents, that he should be born blind?*” *Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him*” (John 9:2-3). So through the evil of blindness the glory of God was manifested!

I would like to explain this principle by using a simple analogy. An earthly father is concerned that his small child may accidentally, or purposefully, place his/her hand on the burner of a hot stove. Of course, the child is totally unaware of the pain and physical injury that can result, just as we are unaware of the consequences of many of our actions. The child has no knowledge of extreme heat, and has had no experiences to draw from to learn about the painfulness of severe burns. God did not program that knowledge into the child's brain (computer) when it was formed in the womb of its mother. The father thus tries to devise non-hurtful experiences to teach his child about the dangers of extreme heat. The attempts he makes to teach his child in this manner are often unsuccessful. He finds, to his chagrin, that his child only “really” learns this lesson by touching the hot stove, drawing back in screaming horror at the result.

I think this is much like the lessons God tries to teach us when He lowers the protective hedge around us, and allows Satan to bring evil, injury, or disaster into our lives. Of course, we also bring these temptations (trials) on ourselves when we surrender to the enticements of lust and pride, or in other ways fail to abide. Just like the father with his child, I believe the temptations that God exposes us to are mild, at first; but if we do not learn the lesson, subsequent trials will increase in severity. God works to conform us to the image of Christ (Romans 8:29), and that is an extremely high goal: perfection. Most believers that I have talked to attest to experiences like this. It seems that most of us have to “place our hand on the hot burner” to really comprehend the evil of sin. Once we have that experience many turn for solace to someone bigger and stronger than themselves, someone that can comfort them in their pain and distress. In the case of the child it is of course the father (or mother). In the case of a believer, or a person being drawn by God to become a believer, God is the One that offers solace and healing.

The fundamental question is: Why did God create man so that He was vulnerable to evil enticements? Was it not possible to program mankind so that we were born with the knowledge and awareness associated with the pain from “placing our hand on the hot burner?” This is a question that only God could

answer. We are like David in Psalm 139, such knowledge is too high for us to take in. Nevertheless, there are some observations we can make about this. God desired a relationship with mankind that could probably be best described as friendship (or sonship), based on mutual love. I believe this is the kind of relationship He initially had with Adam. An example of this kind of friendship among men is that between David and Jonathan in the OT.

Jonathan's friendship with David continued in spite of his father Saul's desire to kill David. 1 Samuel 23:15-18 says that David and Jonathan entered into "*a covenant before the Lord.*" When Jonathan was killed in battle David deeply lamented his death. Later, when David was king, he cared for Jonathan's crippled son, Mephibosheth.

It is difficult for me to imagine calling someone a friend who is totally subject to my every command; someone who is basically my puppet (lackey, flunky, stooge). I believe God felt the same way when He created man; He wanted someone with whom He could share love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance: the fruit of the Holy Spirit. I would add that God wanted a man He could "reason" with, and share humor, spontaneity, and surprise. I believe God enjoys a good laugh, and He must enjoy the spontaneity of many of the goofy, and sometimes brilliant, things His

“friends” do. I have always believed that God looked forward with expectation when He brought all the beasts of the field, and all the birds of the air, to Adam to see what he would name them (Genesis 2:19). I imagine God had a hard time restraining Himself when Adam came up with names like rhinoceros, kangaroo, and chimpanzee. He probably laughed as hard as He did when He created them. The point here is that God seemingly wanted this kind of relationship when He created man, and therefore He had to give man the freedom to act independently, without hindrance. To achieve this kind of relationship He had to give man freedom to choose the very antithesis of His own nature: evil. God is totally and entirely good, so He had to create evil, and He had to prepare an emissary (Satan) to entice men to choose evil. He also had to make evil enticing, otherwise there would be no real attraction, and no real choice. Lucifer’s pride and lust for power enticed him to rebel against God, and be cast out of heaven to earth, where he and his army of demon angels have been busily enticing man ever since, starting with Adam (through Eve).

Good without the knowledge of evil can scarcely be called good at all. God seemingly attests to this when He created the tree of the knowledge of good **and** evil: you can’t know one without knowing the other. Who could possibly speak of the day if night had never been known? There was no first light if

there was no darkness. What could we know of life if there were no death? What could we know of health if there were no sickness? What could we know of wealth if poverty had not spread its specter upon the earth? No man can be trusted until he has been tempted by something that entices him to violate his trustworthiness. No man can be declared strong until he has been tested for weakness. No man can be declared virtuous until he is faced with enticing opportunities with women other than his wife. No man can be an overcomer until he has faced the dreadful foe. Sweet must overcome and swallow bitter, smooth the rough, soft the hard. Life swallows up death, said Paul in 2 Corinthians 5:4, and life gets its strength from having swallowed those weaknesses representing death. You cannot say a certain “Yes” in a decision until you have first canvassed the alternatives and said an equally certain “No” to each of them.

One of the fundamental laws of creation is that an opposing force is necessary for growth, and to produce strength, stamina, and endurance. Any living thing that grows up without facing any opposition is weak, fragile, and powerless. Any man that wants to develop muscular power to be strong must spend endless days, weeks, months, and years in vigorous training doing strenuous exercises, lifting heavy weights, using the opposing force of gravity to develop his

strength. A man who wants to be a great wrestler doesn't just wrestle when he is in the ring. If he didn't work out with wrestling partners he would be weak and powerless in the ring. A plant that grows in a greenhouse sheltered from the winds and rains, pampered day after day, may grow large and luxurious, but it is inherently weak, and if suddenly exposed to the elements will wither and die. A plant that is exposed to fierce winds, pounding rain, burning heat, and chilling cold may not look as luxurious, but it will be strong, and not easily destroyed.

Every parent should understand that the very worst thing that could happen to any child is to escape all the pain of discipline, all the irksomeness of education, all the difficulty of work and experience, but instead be allowed to please itself without any restraint. Such treatment would produce an ignorant, selfish, rebellious, irresponsible and wicked son or daughter; just as feeding a child on sweets alone will ensure the ruin of its health. Now and then a father that has made life easy on his children as they were growing up finds himself wondering why they have made so little of themselves. He has given them every opportunity, and he doesn't understand why they are lacking in most of the qualities he hoped to find in them. Has he given them every opportunity? Not

at all! He has denied them the opportunity for exposure to the rough road of life that tends to develop strength and character.

There are evils lurking in the carnal mind and fleshly nature of us all for which there is no deliverance except through the crucible of suffering, and pain of discipline; just as the dross that is found mixed with gold in ore can only be separated and eradicated in a fiery furnace. The more we are exposed to adverse circumstances, the more we wrestle with our environment, the more we are challenged by the world around us, the stronger we become. If we would be sons of the most high we must be strong in the Lord, and in the power of His might. This is why God placed the serpent in Eden with the tree of knowledge of good and evil. He wanted man to pass this test by refusing to eat of the fruit of the tree and stand before Him in the strength of character, perception of mind, and quality of life that He intended; but He knew Adam's love for Eve would lead to partaking of the fruit which led to disobedience and sin. It was a test that Adam failed, but God was not surprised by this, for He had planned for this eventuality.

In Gen. 6:5 we read, *"And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil (ra) continually."* Again, *"And the Lord's anger was kindled against Israel, and He made them wander in the*

wilderness forty years, until all the generation, that had done evil (ra) in the sight of the Lord, was consumed" (Numbers 32:13). In Psalm 34:13-15 we are admonished, *"Keep thy tongue from evil (ra), and thy lips from speaking guile. Depart from evil , and do good...the eyes of the Lord are upon the righteous, and His ears are open unto their cry"*.

Men shrink from tests for they are structured to determine man's nature under stress. Yet tests prove to be for our good. A school teacher does not give her pupils a test so that she may have the satisfaction of failing them, but rather so that she may be delighted by their display of knowledge. Automobile manufacturers do not put cars through rugged workouts to wreck them, but rather to find how to strengthen their points of weakness. So it is when the Lord allows temptation to come into our lives. It is not intended to wreck us, though at times that may appear to be the result, but it is intended for our good, to make us strong. These trials do for us what the sculptor does for the rude block of marble. They are to do for us what the lathe does for the rough and coarse cylinder of steel. Thus it was that Job said, *"When He hath tried me, I shall come forth as gold"* (Job 23:10). *"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed,*

ye may be glad also with exceeding joy” (1 Pe. 4:12-13). “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him” (James 1:12). “When all kinds of trials and temptations crowd into your lives, my brothers, don’t resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance. But let the process go on until that endurance is fully developed, and you will find you have become men of mature character, men of integrity with no weak spots” (James 1:2-4, Phillips).

The difficulty with the above is the question of God’s omniscience: since God has infinite knowledge, and knows all things why does He need to test us? Although the word “omniscience” is not found in the Bible, several scriptures support the fact that God is omniscient. 1 John 3:20 says, *“For if our heart condemn us, God is greater than our heart, and knoweth all things.”* Job 37:16 asks *“Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?”* Psalm 147:5 states, *“Great is our Lord, and of great power: his understanding is infinite.”* The obvious question here is: What does the Bible mean when it says that God knows everything? If this means that God knows everything we do before we do it, how can He be surprised or disappointed at our actions; and how can He enjoy spontaneity with His “friends”. One of the

most informative passages of scripture in this regard is Psalm 139:1-4 , “*O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou encompassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.*” It seems obvious from this that God is certainly omniscient, at least to the extent that He knows our words, thoughts, and our actions. It is worth noting here that the interpretation of the Hebrew word “*thought*” in this passage is “purpose,” or “aim,” which may give us a slightly different understanding about the meaning.

There are many passages in the Bible that seem to indicate that God did not know what certain men were going to do before they actually did it; thus, the meaning here may be that God knows the plan, or purpose He has for us, but not every instantaneous decision we will make on the way to fulfillment of that plan. The whole idea behind God’s testing of believers is to determine what we will do under stress, will we listen to His guidance and act accordingly, or will we choose to respond as we often have in the past to that particular enticement. To believe that God already knows what our response will be seems to invalidate the test: why proof test something to see if it will withstand the pressure if you already know that it will. I realize that there is some value in

our knowing that we have passed a certain test, and that we are prepared to go on to deeper things, but I believe our Maker and Builder is also vitally interested in seeing His creation stand up to the test and become more like Christ. An excellent example of this in the OT is the test of Abraham in the sacrifice of Isaac. Genesis 22:11-12 records what happened when Abraham raised the knife to slay Isaac on the altar: *“And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said Here am I. And he said, Lay not your hand on the lad, neither do any thing unto him: for **now** I know that thou fearest God, seeing thou hast not withheld thy son, thy only son from me”* (emphasis added). I do not believe the text would have included the phrase *“now I know”*, if God already knew that Abraham trusted and feared Him completely.

The Bible is filled with the failures of God’s chosen (individuals, nations, and bodies of people). In many of these cases God recorded in scripture the great things He planned for them to achieve. To believe that He already knew they would fail seems questionable, at best. God’s selection and later replacement of king Saul is a good example of this. God’s anger was so aroused with the Israelites on occasion that He swore to Moses that He would destroy them entirely. Is it reasonable to believe that God would express such emotion if He already knew they would do these things? He was so angry at the evil in man

that He destroyed the earth by flood, and then repopulated it through Noah's family. Is it reasonable to believe that God knew beforehand that mankind would become so consumed by evil that He would have to destroy it and start over?

The Bible records the fact that God changes His mind when the situation warrants it. The stories about Jonah and Nineveh, and Hezekiah's fifteen year lengthened life are good examples of this. In Jeremiah 18:8 and 26:3, God tells Jeremiah that if the people of Israel will turn from their evil ways He will change His mind about the disaster He pronounced against them. We know from this that God can change His mind. In fact, this is one of the purposes of intercessory prayer, as evidenced by the first intercessory prayer recorded in the bible: Abraham's appeal to God regarding Sodom and Gomorrah. The OT records many instances in which God expressed disappointment with Israel and was going to destroy them, but Moses interceded for them and God changed His mind. The church (Christ's body) has failed in many ways to represent Christ in the present-day world, and I cannot help but believe that God is disappointed at our failure. After all, He has given us His very self through the Holy Spirit that we might have power over evil in the world; but evil seems to be winning. Of course, we realize that God knew evil would ultimately

flood His creation, for He has prophesied about this in the book of Daniel and other prophecy books, in the Gospels, and in Revelation. Nevertheless, I believe He is grieved, and greatly disappointed when He sees our lack of success in spreading God's love throughout the world. I believe He was hoping that believers would stand up against evil, and delay the time when the cup of indignation is full, and He comes with wrath. The fact that God's agape love is greater than evil makes our failure even more inexcusable.

To return to Psalm 139, I would like to suggest an interpretation that recognizes God's omniscience, while at the same time enables the relationship between God and man described above. God clearly knows our heart better than we ourselves. Thus, He knows the motives for our actions which we often do not clearly perceive. He also knows when we act: our down-sitting and rising up. He is aware of our thoughts so we cannot escape His oversight when we are tempted to entertain some lust of the eyes. He has a plan for the life of every believer, and He tries to correct us when we stray from the path. He knows us better than we know ourselves and thus, He is knowledgeable about what we are likely to do, or not do. He hears all the words that come from our mouths, and we know that what comes from our mouths is really coming from our hearts. The one thing I see here that He seemingly does not know for cer-

tain is what action we will, or will not take, based on the guidance He provides through the Holy Spirit, and the other worldly influences that drive our will. He offers us the will to do the right thing, but we must act on it (Philippeans. 2:13). We may have a thought or an idea about something (which God will know), but in many instances we fail to carry it to fruition, or we may act in an entirely different and unexpected manner, with a purpose or aim not previously thought out. I believe that these are the things that God does not know until we actually carry them through into action: they are spontaneous. Webster defines the word spontaneous as, “acting in accordance with, or resulting from a natural feeling, impulse, or tendency, without any constraint, effort, or premeditation.” In other words, these are actions that we do not think through before we take them, or possibly actions for which we do not follow our plan of thought. To return to our example of Abraham, I believe that God was reasonably sure that Abraham would act as he did, and be totally obedient. God knew Abraham’s ways and his thoughts, so He would have expected him to sacrifice Isaac on the altar; however, until Abraham raised the knife, and was poised to slay Isaac there was a slight chance that he would change his mind at the last moment. Abraham was certainly overcome with grief, and if he allowed his personal emotions to guide his actions, he could easily have with-

drawn the knife and cried out to God in despair. When the angel of God said “*now I know . . .*,” He was recognizing the fact that Abraham had totally submitted to His will, and this was what God was looking for: a man that would be obedient even unto the death of his only promised son, a man that would do the Father’s will, demonstrated later when his own Son suffered crucifixion at the hands of the Romans. This entire story about Abraham and Isaac foreshadows the crucifixion of Jesus some 1900 years later, and gives us some insight into how God the Father felt about the crucifixion of Jesus: there was no one to cry out Stop! to Him.

The NT describes believers as sons of God, and brothers of Christ. So believers are not only friends of God, but He makes us part of His family, and invests His very nature in us through the Holy Spirit. It is after He gives us His Spirit that we are truly free to choose between right (God’s way), and wrong (the world or Satan’s way), for until that time we are separated from God due to the sin nature we inherited from Adam (John 8:36). Until we have received the Holy Spirit we do not have access to God’s leading and direction (1 Corinthians 2:11). One of the main purposes God has in giving believers the Holy Spirit is to begin the process of sanctification: the process of making us holy, to make us like Christ (Romans 12:2). It is those that have believed *into*

Christ, and joined Him in His death on the cross, that enter into the sanctification process. These believers have God's promise that they will be protected from the evil one (1 John 5:18), as long as they "abide." Most of the difficulties we have in our lives are a result of not abiding. We have the very Spirit of Christ dwelling within us, and this Spirit continually urges us to think and act as Jesus Christ did while on earth. It is the works we let Christ do through us that will survive the refiner's fire, that will constitute the reward we receive at His judgment seat (1 Corinthians 3:13-15, Colossians 3:24).

Lead Us Not Into Temptation (Test)

We are all familiar with the scripture in Matthew 6:13 which says, "*And lead us not into temptation, but deliver us from evil [the evil one].*" This was referred to earlier in Chapter 7 when we were discussing trials. In view of the above discussion, is it appropriate to ask God to not lead us into temptation? Vincent's Word Studies In The New Testament describes this prayer as follows: "Thou knowest our frame, and rememberest that we are dust. Remember our weakness. What thou imposest we would not shun. What thou dost not impose, keep us from seeking. Forbid that our evil desire should convert our temptable condition into actual temptation. Keep us out of situations in which, so far as we can judge, it would be beyond our present strength to keep from sinning."

I believe this prayer articulates the desire in the breast of every believer to come at last to the full stature of Jesus Christ, to be a full overcomer, to have completely and only the mind of Christ, to stand in the resurrection as the image and likeness of God. It asks to be beyond temptation. It anticipates the formation of the eternal, unchangeable, untemptable nature of God as our own reality.

Closure

I would like to close our discussion about evil by reviewing the questions raised in the opening paragraph of this chapter to insure that answers have been provided:

1. What is evil? For Christians evil is any deviation from rules of conduct provided by God or legitimate human authority; violation of the plain principles of justice and rectitude.
2. Who is Satan? The grand adversary of man; the devil or prince of darkness; chief of the fallen angels.
3. Did God create Satan as an evil being? The answer to this question is not totally clear from the scriptures. I am inclined to believe that Satan, like Adam, was created with the capacity to choose good or evil, and he let his pride draw him into enmity with God and become man's greatest enemy.

4. If Satan did not exist would we still have evil in our hearts? I believe that

God knew the only way He could establish the relationship He sought was for man to “know,” and then reject evil.

5. Is evil a byproduct of free will, or a tool God uses to strengthen believers?

We only have free will in regard to spiritual matters when we are totally free to choose between God’s will and our own desires. Until we are “in Christ” we do not have the Spirit of God within, and thus we do not know God’s will. God cannot look on evil, nor can evil come into His presence. God uses Satan to entice us through our lusts and pride with the goal of correcting and teaching us.

6. When Satan works evil is he doing God’s will, or is he attempting to frustrate it? Believers who are “in Christ” have the protection of Jesus Christ who is at the Father’s right hand acting as mediator of the new covenant. He is in heaven doing whatever is necessary to insure that those the Father has given Him make it into God’s heavenly kingdom. Therefore, Satan has limited access to work his evil. God can allow him access to Christians when they need discipline or teaching, and Christians can open themselves up to Satan’s attacks by refusing to abide in Christ, but like Job in the OT, Satan is restricted in the damage he can do. Satan always thinks he is going to win in

the battle for men's hearts, but God has His hand on those that belong to Him.

7. There is a purpose for evil in the world God created. God wants His elect to get to the place where they are sick of the guilt and degradation resulting from the sinful life they live before regeneration. Then, they are ready for God to begin the "drawing" process (John 6:44) which leads to cleansing, salvation, and sanctification.

Chapter 11

Mansion or Dwelling Place?

*“In My Father’s House are many mansions:
if it were not so I would have told you.
I go to prepare a place for you.”*

John 14:2

The meaning of the word “*mansions*,” in this passage of scripture is misleading if your thinking is drawn to a luxurious home in heaven. John 14:2 GNT, gives the Greek word used here as “*dwelling places*,” but even that wording doesn’t convey the real meaning of this scripture. Jesus is comforting the disciples here after He informed them that He was going away to a place where they could not follow Him: John 13:33 says, “*Little children, yet a little while I am with you. Ye shall seek after me: and as I said unto the Jews, Whither I go, ye can not come . . .*” In verse 36, Jesus reassured them when questioned by Peter about where He was going: He answered saying, “. . . *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*” We will forever be with the Lord from the time we join Him during rapture (1 Thessalonians 4:17). John 14:2 NIV interprets this as, “*In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and pre-*

pare a place for you, I will come back and take you to be with me that you also may be where I am.” The accepted Christian understanding is: we join Jesus in the clouds of heaven when He returns at the rapture to gather the dead in Christ, and the living believers (1 Thessalonians 4:16-17).

We have previously discussed the fact that man is a tripartite persona, just as God is a triune entity of three persons, God the Father, God the Son, and God the Holy Spirit (see Chapter 2). We were made in the image of God (Genesis 1:27). Two of the three parts of man: the spirit and soul, are immaterial. They were formed by God, and placed in the body of the developing fetus during gestation. They return to God in heaven at the physical death of the body (Job 12:10, 33:4, 34:14; Ecclesiastes 3:21, 12:7, Psalm 139:13; Isaiah 42:5; Zechariah 12:1; Revelation 6:9). When Jesus returns for the rapture He brings with Him the spirit/souls of the dead believers, who will join their resurrected (and changed) bodies at that time (1 Thessalonians 4:14). Those that are alive at this time will be caught up together with them to meet the Lord (1 Thessalonians 4:17).

1 Corinthians 15:51-52, says, “*Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*”

Another point we need to make here concerns the phrase, “*Father’s house.*” The generally accepted meaning of this phrase is “heaven.” It is important to recognize here that we are focusing on the abode we will have in “heaven,” and not any abode we might have during the millennium, the thousand-years during which Christ will rule from His throne in earthly Jerusalem. Revelation 19:11-20:11, describes the coming of Christ on a white horse, followed by the armies of heaven, to conquer the antichrist and the kings of the earth and their armies. The antichrist, and the false prophet are taken, and cast into the lake of fire and brimstone. Satan is also bound and cast into the bottomless pit for the thousand-year period (millennium), so that he can no longer deceive the nations. After the thousand-years Satan is released for a short period of time.

We are now ready to determine what the term “mansion, or dwelling place” in heaven actually means. We need to realize that the dwelling place (abode), we occupy now on earth as living breathing creatures is the third part of our tripartite being: the body, formed in the womb of our Mother in accordance with the code (DNA) inherited from our parents. This earthly body is described in 1 Corinthians 15:35-37, 44: “*But some man will say, How are the dead raised up? and with what body do they come? Thou fool [foolish one], that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that*

body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed his own body . . . It is sown a natural body; it is raised a spiritual body . . .” In this passage of scripture Paul answers the question about what happens to the physical body at death. He begins in verse 36, by clarifying the fact that the earthly body is buried at death so that it can be quickened (made alive). The spiritual body that is formed, in part, from the seed (embryo), of the earthly body that was buried, is given an incorruptible body pleasing unto God.

The Spiritual Body

We know from above that this heavenly body is a work of God, with one of the constituents being a seed from our earthly bodies. Although the Bible describes this constituent as a seed, my inclination is to suggest that what God uses here is a fragment of DNA. The DNA contains everything needed to describe the earthly body, and thus, God has everything about our earthly body. He needs to form the heavenly body that pleases Him. I know of nothing specific that describes this seed; however, 1 Corinthians 15 provides some of the characteristics of the heavenly body. Philippians 3:21 says that the Lord “. . . *shall change our vile body [fashion anew the body of our humiliation], that it may be fashioned like [confirmed to], unto his glorious body [the body of his glory], according to*

the working whereby he is able even to subdue all things unto himself.” 1 John 3:2 adds, *“Beloved, now are we the sons [children] of God, and it doth not yet appear [is not manifest] what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.”* These two passages of scripture tell us that we will have a body like Christ, and that He is the One that will bring about this marvelous change. Still, this does not tell us much about our appearance, and other characteristics. We can note the scriptures that tell us something about the body of Christ: He was visible to the disciples, and yet He could walk through walls; He could eat fish (and probably other food products); He could carry on a conversation with human beings; His body still retained the scars of His crucifixion; gravity was not a problem for Him, He could rise to heaven or He could walk on earth. However, we cannot assume the heavenly bodies we will be given will necessarily manifest all the characteristics of Christ’s heavenly body.

We can also gain some information about our heavenly bodies from the book of Revelation’s description of the millennium and the new heaven and new earth (Revelation 21): 1) *“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea; 4) . . . there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away; 22) And I saw no temple therein: for the Lord God*

Almighty and the Lamb are the temple of it; 23) And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light [lamp]; 24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.” Revelation 22 adds: 1) “And he showed me a pure river of water of life, proceeding out of the throne of God and the Lamb; 2) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations; 12) And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

The new Jerusalem (part of the new heaven and new earth), comes down from God prepared as a bride adorned for her husband. The city will be surrounded by a great wall 1500-miles in length, 1500-miles in width, and 1500-miles in height. The wall will have twelve gates for access for those whose names are written in the Lamb's Book of Life. As interesting as the above information is, it is mostly about the environment we will encounter after we join Christ at the rapture: it does not provide much help in understanding the makeup our heavenly bodies.

Revelation 22:12 raises an interesting question concerning the rewards given to man based on his work. 1 Corinthians 3:13-15 clarifies this somewhat in de-

scribing us as being fellow-workers with God, building on the foundation of Jesus Christ: *“Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every [prove each] each man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”* We understand from this that the work done by man to further the Kingdom of God will survive the refiner’s fire, and result in receiving a reward; whereas, work not in accord with God’s will (built upon wood, hay, and stubble), will be consumed by the refiner’s fire, and result in suffering loss, but the man himself will be saved, yet so as by fire. The word “*fire*,” used in this passage of scripture comes from a Greek word meaning severe trial. Thus, the lesson being taught seems to be that if I do something in accordance with God’s will that has lasting benefit (will survive the refiner’s fire), I will receive a reward manifested (in some way) in my heavenly body, or possibly in my abode or dwelling place in heaven. From Matthew 25:31-40, we assume that rewards for Godly deeds done unconsciously, are especially prized by God.

The Heavenly Abode

We cannot imagine what it will be like when we join Christ and all the other saints, angels, the elders, the four beasts, and all the others before the throne of God (Revelation 7:9). It will be a different world, and we can't make valid extrapolations based on our present world. We must approach this with an open mind, and try to understand what the Lord seems to be telling us. Although the new Jerusalem is enormous in size, it would be a significant stretch to imagine that everyone there will have a three bedroom house with two baths, dining area, living room, etc. Contrast this with the fact that there is no temple for God and Jesus Christ, which leads us to wonder where they retire for rest and rejuvenation. Could it be that neither they, nor the raptured, need to rest? There is no night there, so it seems quite possible that no one will sleep. Neither is there any mention of food, other than in Revelation 2:7, which says that overcomers will be given fruit from the tree of life. I get the impression that eating may be optional, and not necessary for the life of our heavenly body.

Ezekiel 47:12, which seemingly describes conditions in Israel during the millennium, includes a very detailed description of the (tribulation?) temple of God. It also states that there are many trees along the side of the river and

adds that the trees never fail to provide fruit to eat and leaves for medicine [healing]. Also, great multitudes of fish are also available (Ezekiel 47:9-10). Fishermen stand by the side of the river all the way from Engedi to Eneglaim, and spread nets to catch fish. But conditions in the new heaven and the new earth are different in many ways from those in the millennium, and our interest here is focussed on the body and abode we will have in heaven.

There are many allusions in the Bible to the body we will have in heaven, but the most informative seems to be in Chapter 5 of 2 Corinthians. Verse 1 says, *“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made hands, eternal in the heavens.”* Strong’s Concordance says that the word *“tabernacle”* is used figuratively to mean the human body. So the meaning here seems to be that when our earthly body dies we have an eternal building (abode) in heaven, not made with hands. Here we have a positive reference to an abode in heaven that replaces our earthly body (abode) when it is *“dissolved.”* Wow, this opens up a totally new way of thinking about our heavenly body/abode. Verse 2-3 says, *“For this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked.”* This reinforces the promise in Verse 1, by saying we will be clothed with our house which is under construction in heaven, using

construction materials of gold, silver, and precious stones (1 Corinthians 3:12).

I believe we can safely conclude that these three represent worthy acts that further God's work in this evil world. The GNT word for house in these two verses is "*dwelling place*" which, according to Moulton's Analytical Greek Lexicon means "the bodily abode of the soul." The obvious conclusion from these verses is that the "*mansion*," or "*dwelling place*," that Jesus is preparing for us in heaven is our new body, the future home of our spirit/soul. The building materials Jesus uses to construct this miraculous heavenly body/abode include the "*seed*" from our dead earthly body, plus the lasting works that survive the "*the refiner's fire*." "*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*" (2 Corinthians 5:10).

Closure

Most of the Bible expositors that I have consulted seem to focus on the words "mansion," "dwelling place," or "abode," in John 14:2. I have found none that interpret this passage as proposed above which entails a world wherein there are apparently no houses, no darkness of night, doubtful sleeping, and questionable eating. Clothing of white robes representing righteousness will be worn by the saints, and other items of clothing will be provided for those

who were slain for the word of God. Three types of crowns are also given as rewards for righteousness, life, and glory. There will be no death, sorrow, crying, or pain there, but lots of singing, worship, and joy. It is hard to keep from wondering about things like gravity: I doubt that that our heavenly bodies have any mass since they are immaterial, and the new world is 1500-miles deep which would be quite a climb if we had to contend with gravity.

It is impossible to envision the new world believers' will encounter when they pass into God's heavenly realm: all the experiences we have are from our present earthly world, and the Bible provides only limited information about the new heaven and new earth. This chapter focusses on the body and "abode" we will have in the new world based on my understanding of God's word. But if you try to understand it by comparing it to our earthly bodies and dwelling places, you probably will not receive it.

Appendix

Addendum

I. Questions? I am asking those that read this book to forward any questions and/or comments to the author: jessecjones@sbcglobal.net. I will be glad to respond to those that state they have made a contribution to the following:

South Plains Food Bank (SPFB)
4612 Locust Ave.
Lubbock, Texas 79404
Phone No. (806) 763-3003.

II. List of Figures:

Figure 1 The South American Butterfly Page No. 33

III. More about Figure 1: After considerable research I have finally obtained permission to use Figure 1, pg. 28, which depicts the South American butterfly, *Morpho rhetenor*, (“In the beginning was information” and Scientific American, Vol. 245, Nov. 1981). Sandra Crosnoe has suggested that I may be seeing the significance of this photo through engineer’s eyes, and I must confess there may be some truth in that observation. However, from the time I first saw this unbelievable microstructure I was struck by the fact that no objective observer should fail to recognize that someone beyond the realm of man and nature created this wonderful masterpiece. I hope readers of this writing will see what I saw.

Appendix



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Butterflies & Winston Churchill

Do you marvel at the hand of God in your daily life? Do you recognize intelligent design in creation all around you? Do you know that you have free will and that He is all knowing all at the same time?! Did you know that Winston Churchill loved butterflies?

It is the last tidbit noted on his Wikipedia page and is noted also in his autobiography. He is quoted as having said: "My conclusion on Freewill and predestination -- they are identical." Of course he said many pithy things throughout his long and remarkable career, but another of my favorites is this: "We make a living by what we get. We make a life by what we give."

Remarkably if you observe the color of a butterflies' wings from various angles, they can change color rather dramatically. A lot may depend on your perspective in a matter or the angle at which you view a thing; but that does not change the truth, nor the beauty in a butterflies wings, nor the remarkable detail involved in a myriad of other things we see daily and take for granted often.



National Trust butterfly project recreates Churchill's breeding house at his country home in Chartwell, Kent

(photo credit: www.winstonchurchill.org)

Inside the Butterfly House at the Bellagio Hotel in Las Vegas, Nevada. These butterflies do not have a long life span, but they fly freely and thrill the guests who see them there.

(photo credit: Sandra Crosnoe 2011)

