

# **WEIGHED in the BALANCES**



**Jesse C. Jones**

## About the Cover Art

Special thanks to Rex Morache for the cover composite of the Da Vinci Vitruvian Man (more detail below). Notice the human form balanced and contrasted with light and dark and motion as well. You can see more of his work on Flickr here: [Rexm Photostream](#)

Image: Da Vinci Vitruvian Man

The ***Vitruvian Man***, **Italian: *Le proporzioni del corpo umano secondo Vitruvio***, is a [drawing](#) created by [Leonardo da Vinci](#) circa 1490.<sup>[1]</sup> It is accompanied by notes based on the work of the architect [Vitruvius](#). The drawing, which is in pen and ink on paper, depicts a male figure in two superimposed positions with his arms and legs apart and simultaneously inscribed in a circle and square. The drawing and text are sometimes called the *Canon of Proportions* or, less often, *Proportions of Man*. It is kept in the Gabinetto dei disegni e stampe of the [Gallerie dell'Accademia](#), in [Venice](#), Italy, under reference 228. Like most works on paper, it is displayed to the public only occasionally.<sup>[2][3]</sup>

The drawing is based on the correlations of ideal [human proportions](#) with geometry described by the ancient Roman architect [Vitruvius](#) in Book III of his treatise [De Architectura](#). Vitruvius described the human figure as being the principal source of proportion among the [Classical orders](#) of architecture. Vitruvius determined that the ideal body should be eight heads high. Leonardo's drawing is traditionally named in honor of the architect.

This image exemplifies the blend of [art](#) and [science](#) during the [Renaissance](#) and provides the perfect example of Leonardo's deep understanding of [proportion](#). In addition, this picture represents a cornerstone of Leonardo's attempts to relate man to nature. [Encyclopaedia Britannica online](#) states, "Leonardo envisaged the great picture chart of the human body he had produced through his anatomical drawings and *Vitruvian Man* as a *cosmografia del minor mondo* ([cosmography](#) of the [microcosm](#)). He believed the workings of the human body to be an analogy for the workings of the universe." ([from Wikipedia, the free encyclopedia](#))

## *Table of Contents*

<b>Preface</b>	<b>1</b>
Chapter 1	
<b>The Natural Man</b>	<b>4</b>
Chapter 2	
<b>The Old (and new) Man and the Flesh</b>	<b>23</b>
Chapter 3	
<b>The Spiritual Man</b>	<b>42</b>
Appendix	
<b>Other Books Available</b>	<b>64</b>



# Preface

This book traces the path of a natural man becoming a spiritual man. 1 Corinthians 2:14-15 says, “But the natural man receiveth not the things of Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.” There are many references to this process in the Bible, but one of the most interesting is that of the encounter between Jesus and Nicodemus in John 3:1-8. Nicodemus was a ruler of the Jews who came to Jesus by night to inquire about the miracles he was doing. Jesus told him unless “a man be born again [anew] he cannot see the kingdom of God”. Nicodemus did not understand: Jesus was speaking about spiritual rebirth, and Nicodemus was thinking about physical birth. Jesus then told him, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”.

Our discussion in this book focusses on a fleshly man who becomes a spiritual man, and tries to describe what is involved in the transition from one to the other. The title of the book refers to Job 31:6, “Let me be weighed in an even balance, that God may know mine integrity”. God judges men by the

condition of their biblical heart, for out of it flow the issues of life (1 Sa. 16:7; Pr. 4:23; 2 Co. 10:7).

In Chapter 1 I have used myself as the example case, and have tried to describe my life as a somewhat “natural” boy growing up in a small north Texas town in the 1930-40’s. My experience is just one case of what living a “natural” life meant to a youth growing up in a small town environment during this time in America. A person growing up in larger city surroundings during this time would obviously have different experiences, but many of the influences on my life were prevalent in larger city neighborhoods at that time as well. I spent a good bit of time in Oklahoma City, Oklahoma, and Wichita, Kansas, when I was young, and I found neighborhood life there very similar to that in my hometown. Also, I am somewhat familiar with Mark Twain’s writings, and the area where he grew up in Hannibal, Missouri, which was not a big city in 1940, but the experiences he writes about seem similar to my own. Growing up anywhere in America in today’s world would be significantly different, and I am sad to say it would not be for the better. Nevertheless, I believe the example used in this book makes the point that growing up in a protected religious environment does not insure that we will be among God’s elect in eternity, nor does it guarantee that we will continue to follow Jesus and become a spiritual man.

Chapter 2 discusses the principal problem of both the “natural” and the “spiritual” man: the flesh. Chapter 3 raises the question: could some of us be among those to whom the Lord says, “I never knew you: depart from me ye that work iniquity”(M’t. 7:23).

All scripture references herein are from the King James Version (KJV) of the Bible. I have used many reference books including: Jay Green, Sr’s. “Inter-linear Greek-English New Testament”; Harold Moulton’s “Analytical Greek Lexicon, Revised”; “Strong’s Exhaustive Concordance”; “Vincent’s Word Study in the New Testament”; Oswald Chamber’s “My Utmost for His Highest”; Ceslas Spicq’s Theological Lexicon of the New Testament; Vine’s Complete Expository of the Old and New Testament”; and William D. Mounce’s Complete Expository Dictionary of the Old and New Testament”.

## Chapter 1

# The Natural Man

### I. Introduction

We are all born into this world with a sin nature, a natural inclination toward sin. This was passed on to us by Adam, our ancestor and the fountainhead of mankind. He was created by God with a nature free of any inclination toward good or evil, but he succumbed to the influence of his wife and chose to disobey God's command, thereby choosing to be his own god, totally vulnerable to Satan's influence toward sin. This "natural" body with its inclination toward sin and separation from God, was passed on to all his descendants, possibly through DNA. Thus, Adam made a critical decision for mankind: he rejected God, and chose (perhaps somewhat ignorantly), to give Satan authority in his life and ours. As a result we are born into this world with no means of communication with, or direction from God: in the Bible separation from God through sin is death (Ro. 5:12). Just as God told Adam in the Garden of Eden, *"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day*



*that thou eatest thereof thou shalt surely die*" (Ge. 2:17). Adam's human spirit was immediately cut off from communication with God, and, with the lack of spiritual "food", his body started the process of dying as well.

Soon after Adam's rejection God tried to reestablish His relationship with man by other means: initially through virtuous men, and later through prophets, kings, and priests. Finally, God sent His only Son Jesus Christ to pay the ransom for sin, and free us from Satan's control (M't. 20:28; M'r. 10:45; 1 Ti. 2:6). In describing the victory over death through Christ, 1 Corinthians 15:45, 47-49, says, *"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that bear the image of the heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."*

## **A Natural Man**

I grew up in a small town in north Texas in the 1930's and 1940's. Although this was during the great depression, when almost everyone was struggling to survive, my world was much kinder and gentler than the world of today. My Dad was working as a salesman in a furniture store bringing home about \$300/month when depression struck. One eventful day he came home and informed

my Mom that his salary had been reduced to \$0.00/month. They had placed him on commission: 2% of the cost of furniture he could sell. During the depression that wasn't much, but later even this was reduced to 1 1/2%, then to 1%. Finally, as the country began to recover, he was returned to a monthly salary: 1% of the cost of sales was beginning to be significant.

This was a time when stay-at-home Moms didn't worry about their little boys leaving the house immediately after breakfast, and not seeing them for hours. Rich and poor lived in the same neighborhoods, and no one ever noticed any difference. Our house was typical of medium-cost houses of that time for our neighborhood, but the house next door was pretty much a two-room unpainted shack. The earliest memory I have of people that lived there is a man who could make windmills and airplanes out of used cans. He would often sit on his porch and make one or the other for me when I was quite young. The second family that lived there had three boys, two of which had criminal tendencies at a young age. The mother was deaf and unable to speak: as a result, she had very limited social skills, but she had a good heart. I remember one time that she made my mother a cake but it was so hard it was impossible to eat. My mother would never have breathed a word about it however.

Schoolchildren came home for lunch, which in my case was usually hot co-  
coa and homemade bread. My Mom could make great homemade bread. Be-  
fore she died in 1975, she was baking bread for several neighbors every week.  
One of the kids that lived in my neighborhood had an old Model A. All the  
kids that lived along the path from school to his home would pile on that old  
vehicle, stressing the springs to the max. By the time we got to my house  
(which was short distance from his), that old Model A was riding high: I'm sure  
the springs were breathing a sigh of relief. Neither the rich nor the poor had  
anything of great value, and no one worried about locked doors. I remember  
our basement had an unfinished storage area where hominy provided by the  
government at a discounted price was stored: I hated hominy when I was a kid.

I (and my buddies) often roamed the back alleys of the town with my wagon  
looking for aluminum and brass that we could take to the junk yard and make a  
little spending money. And we had a neighborhood "gang" that played football,  
baseball, basketball, kick-the-can, tree-tag, and whatever other games we could  
think of. A day never seemed to pass without some adventurous undertaking.  
I remember stringing a copper wire between my house and the house of a good  
buddy of mine so we could communicate with a homemade telegraph sender/

receiver. It didn't last long though: a storm blew up and lightening caused an electric arc on my receiver and gave me a pretty good jolt.

Boys my age joined the Boy Scouts and we had a great time on outings. I was returning from a weekend Scout camping trip at the local lake when the Japanese attacked Pearl Harbor. When I got home my Dad was bending over listening to the radio news and saying we'll beat those little b- - - - - in two weeks. I think this was only the second time I ever saw my Dad worked up. The first time was when he was advised that me and one of my buddies had stolen some knives and blank guns from the hardware store connected to the furniture store where he worked. The combination hardware/furniture store was a perfect embodiment of the times. Everyone that worked there had a nickname, many were based on the Amos and Andy radio show. My Dad was Marconi I, because he had a radio repair shop in the back of the furniture store. My oldest brother was Marconi II, the next was Marconi III, and I was Marconi IV. We had a Kingfish, Miss Blue, and others that I can't remember. Growing up I worked at the hardware store as a plumber's helper, janitor, Coleman lantern repair tech, salesman, as well as venetian blind, carpet, and linoleum installation man. My boss was Sam, otherwise known as Kingfish, the hardware store manager from whom I had stolen the knives and blank

guns. He obviously had forgiven me: for all the years I worked there he treated me with genuine love, and I remember him to this day with great admiration. I remember Sam sending me to get us both an ice cream cone from the nearby drug store when I was a little kid. On my return I got to the door of the hardware store which was difficult for a small boy to open. As always in those days dust was piled up by the door and I managed to drop the ice cream from one of the cones into the pile of dust. I immediately placed the dust covered ice cream back in the cone and went on in licking the cone without the dust. I must have heard him repeat this story a hundred times over the years: I came in and handed him the dirty ice cream cone and said. "The durn fool put dirt on yours".

It was an idyllic life: I can't imagine a better time or place to grow up. On Sunday morning and evening and Wednesday night we were in church, and we were taught about the Bible by good-hearted Sunday School teachers. One of my good friends was the preacher's son. His job was to clean the church for Sunday service. The church was nothing but a basement: they ran out of money before they could build a sanctuary on top of the basement. My friend and I would often stay overnight with each other: we would sometimes come in on a late Saturday night to do the church cleaning job. On one occasion we had

been out with a couple of girls and I came in with lipstick on my face. When we woke up the next day my friend's Mom (the preacher's wife) got a big kick out of "catching" me with the "goods".

I was greatly blessed by being raised by God-fearing parents in surroundings that pretty well protected me from hard-core evil. The only murder I ever remember happening actually occurred on the outskirts of a small town some 30-miles away. Two people (a man and woman) were traveling from Chicago to California, and the man hit the woman in the head with a hammer and killed her. It was big stuff at that time.

Another incident that reflects mood of that period occurred when I was about ten or twelve-years old, during the late 1930's. My older sister belonged to a business women's society and they had a meeting at our house. The speaker was from some big city in Texas, and she was speaking on marijuana use. I remember how she described users as "dope-fiends". You can imagine the mental picture a ten to twelve-year old boy got from that: I had never heard about dope users before that.

In this near-perfect Tom Sawyer/Huckleberry Finn environment I had some kind of spiritual encounter with God when I was about twelve years old. I remember this because of a comment I made to a good friend as we were leaving



church one Sunday evening. Out of the blue I turned to my friend and told him I loved Jesus. This was totally out of character for me: a typical kid, interested in nothing but girls and just having fun. When I look back to the time when I left my home town to attend college I had developed a foundational Christian belief **in** Jesus Christ. I understood He was the Son of God, He was my Savior, and that He had forgiven my sins: **BUT IT WASN'T ENOUGH!** I needed to believe **into** Him. I did not know Jesus personally, in fact I didn't know that I could "know" Him that way. Consequently, when it came time to pray I really didn't feel that I had any one to talk to. I remember a discussion I had with a girl-friend about where we would go when we died. She was very sure that she was going to heaven, and I wondered how she could be so confident: I did not have the witness within my spirit that I was a son of God (Ro. 8:16): just as 1 Corinthians 2:14 says, I could not receive spiritual things because my human spirit had not been "quickened", or renewed as Ezekiel 36:26 says. I don't remember the Holy Spirit ever being discussed in our church; however, we often made fun of a local Pentecostal Church, whose members we referred to as "Holy Rollers".

When I got away from my parent's (and other's) positive influence, the values I had been taught growing up gradually began to fade, and over a period of

time, I began to succumb to the attractions of the world. The values I had been taught were all memories, stored in my mind. I didn't have the continuing source of spiritual guidance that I desperately needed: I did not have the divine nature within me to provide the spiritual strength and stability I needed to escape the corruption that is in the world through lust (2 Peter 1:4). Thus, I was unable to resist the temptations the world (via Satan) had to offer. It took many years, finally culminating in a very serious breach with my wife, caused by my own frailties, before I began to realize that I was no match for Satan, and the attractions he used to tempt me. 1 Peter 5:8 says, *"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."* If you think you can resist Satan on your own, let me disabuse you of that misplaced bravado, and refer you to Jude 9.

Looking back on that time I think the devil was reasonably satisfied with his progress in devouring me: but God had a plan for me, and He soon put it into action: He got me into a situation that forced me make a decision about who I was: like the prodigal son in Luke 15:17, I came to myself. I accepted a new job shortly after this time, and things began to change after that. Instead of bailing me out of one situation after the other, and letting me suffer the guilt for what I had done, He took the "drawing" process referred to in John 6:44 to

a new level. He began to “draw” me to the place where He could trust me with part of Himself, His Holy Spirit: and this He did in September 1963, at a Layman’s Retreat in Palestine, Texas.

## **A Spiritual Man**

God positioned me for the final act in the drawing process in the Fall of 1962, when I went to work for the National Aeronautics and Space Administration (NASA) in Houston, Texas. My wife received a “word” from God shortly after we (myself, wife, and three children) moved to Houston: we needed to move to a different church. We had pretty much settled into a Methodist church near where we were renting a house. I had begun to teach a college group of young people and was seemingly having a good response, so the idea of moving didn’t appeal to me. Nevertheless, I knew that when my wife received these “burdens” they always seemed to come from God, so we moved. We began attending Sunset Methodist Church in Pasadena, Texas, where we joined a Bible Class taught by a man named John Sparks, who had been miraculously healed from alcoholism a few years earlier while in a dry-out clinic in Galveston, Texas. Over the next few years we became very dear friends with John and his family, and in September 1963, he began badgering me to go on a Methodist men’s retreat in Palestine, Texas.

I was very busy with my new job and new house so I was reluctant, but John persuaded my wife to encourage me by telling her that he would bring me back a changed man. He was kidding of course, but God had a plan that neither he nor I were aware of. When we got to the facility in Palestine, seven of us from Sunset bunked together. We were outside our cabin just shooting the bull like men do after we returned from the first morning meeting. One of the men in our group, Stan Kennedy, suggested that we go into the cabin and pray. This was unusual, and definitely out of character for Stan, and my immediate thought was, “Why was Stan spoiling our fun?” Prayer was difficult for me because I always felt like I was talking to the wall when I tried to pray: the problem was that I did not “know” the One to whom I was supposed to be praying. Sure, I knew “about” Him, but I really didn’t “know” Him. I have since learned that to believe **in** Him is to believe He is true and real, but to believe **into** Him is to receive Him, and become united with Him as one (Recovery Bible). I knew about Him objectively, but I did not have a personal relationship with Him, nor did I know that that was even possible. I believe that all seven men who entered the cabin that day were in about the same condition spiritually.

We went into the cabin and sat on our cots, then Stan asked us to hold our cupped hands in front of us and silently place (confess) all the things in our lives that we would like to be rid of into the cup. After some time in prayer Stan then asked us to turn our hands over and empty the cup. As we were doing this I suddenly became aware of Jesus' presence in the cabin, in the form of a very intense light. I don't know how I knew it was Jesus, but there was never any doubt in my mind. Later, in talking to others that attest to having an encounter with Jesus, He always seems to appear as a light, and we know that He is characterized several times in the Bible in the same way. Vines Complete Expository Dictionary of Old and New Testament Words says that "*phos*", the Greek word for light used in Acts 9:3 (when Saul encountered Jesus on the road to Damascus), is metaphorically characterized as "reaching the mind". I believe that was what happened to me in that room. It seems that in just about every recorded encounter with Jesus, other than encounters with the disciples after His resurrection, He appears as a "heavenly" light. I didn't hear an audible voice, but I realized later He was speaking into my mind. I began to do something I never did, weep. I had grown up thinking that real men don't cry, and I hadn't, until then. I don't know how long this went on, but when it ended I began to be concerned about what the other six guys would think of me: I

knew my eyes would be a telltale sign that I had been shedding tears. But when we finished and began to share, I found that the others had the same experience: we all had an encounter with the living God, Jesus Christ. There was no question in anyone's mind about who it was.

Many changes have occurred in the lives of those men since that encounter: changes that could never have been imagined prior to that time. Some of these changes were immediate: John stated that he was going to the church every Wednesday morning at 6:00 AM for prayer and invited the rest of us to join him, which we did. I learned that I could pray in that group over the next several months. Several of the men quit smoking that night. I had developed a habit of smalltime gambling, and I knew that couldn't continue. But the long-term change was the important one for me: I now "knew" who I was praying to, and I began to understand that He wanted to be part of my life. Actually, He wanted me to give my life to Him, just as He had given His life for me. He wanted me to join Him on the cross, and arise with Him in resurrection (Ro. 6:4-5). He wanted me to be born again, not of the flesh, but of the Spirit: and this seems to have been the experience of all the men in that room. Another big change for me was that I now realized that I was a son of the living God (Ro. 8:16).



After this miraculous encounter I was no longer a “natural” man. Rather, I entered the phase of my (now) spiritual life that the Bible identifies as sanctification, but I didn’t grasp all this for some time. At this time the accepted proof that a person had received the Holy Spirit was speaking in tongues. Naturally, most of the men in our group were seeking that freedom, which would confirm what had happened at Palestine. As a result, some of us sought out speakers that supposedly could free your tongue in that way. I attended several of these sessions, but never felt free to speak in tongues. Sometime later, while praying by myself, I realized that I had freedom to pray in tongues. Looking back over this experience I began to realize that when a person becomes “Spirit filled” they receive all the attributes of the Holy Spirit. Our problem then becomes in giving the Holy Spirit freedom to manifest Himself in whatever manner is appropriate for the particular situation. Proving that we are “Spirit-filled” is not one of those situations in my opinion. One point I should make here is that we are talking about tongues used in personal prayer as Paul describes in 1 Corinthians 14, not the gift of tongues described in 1 Corinthians 12:10.

Another big change that I began to notice was God’s answers to my prayers. One incident that happened at work occurred soon after the encounter in

Palestine. The group I worked in was operating out of an old Air Force base between the NASA site at Clear Lake, and Pasadena. We were building up our staff with engineers and experienced technicians in anticipation of moving to the Clear Lake site when it was completed. I was leaving to attend a meeting at the Clear Lake site when one of the lead techs we had hired stopped me and asked to talk privately. We went into an unoccupied room and he handed me his NASA badge, and said he was leaving. He was in no mood to talk, but what I got out of him was that his wife had not been paying the house payment with the money he had been giving her, and he was leaving his family and job and going back to his home in Virginia. We parted hastily since we both were in a hurry. Later, after normal working hours that day, I returned to my temporary office at Ellington Air Force Base and began thinking about him. I think I was really just talking to God rather than actually praying, but I have learned since that is what prayer is: talking to God. I was expressing my hope that the further he got from Houston the greater the force would be pulling him back to his family and job. Shortly thereafter, the phone rang, and it was him. He said, "I guess you've turned in my badge," and I answered "No, I haven't". He then said that he felt like he was attached to a big rubber band, and the further he got from Houston, the stronger the pull was to return to his

family and job. By that time the tears were flowing down my face so much that I could hardly talk, but somehow we agreed that he should get back as soon as he could. I got off the phone quickly, and the first thing I could think of was, “God, you are something else!!”. His answering my prayer that quick was unbelievable, but the way He did it was “icing on the cake,” and it just absolutely boggled my mind. So many great things have happened since that time. Over the years I gradually realized how God helped me in my job. We had to make decisions in uncharted waters on many occasions. Some of the actions we took were thought to be ill-advised by “experts” that were hired to advise us. I believe it is fair to say that every one of those decisions turned out to be right, and I thank God for guiding me even when I never bothered to thank Him, or even recognized that He “had my back” all the way.

To give readers some idea of the many unusual ways God works in the lives of those that belong to Him I’ll describe another couple of incidents. After ten years in Houston my job moved us to the NASA White Sands Test Facility in Las Cruces, New Mexico, in 1972. With sadness we left our daughter, her husband, and an infant grandson in Pasadena, Texas. We settled in a house 12-miles South of Las Cruces. By some process that I will never understand, God raised up a Bible Study in our home, and it wasn’t long before a group of about

fifteen to twenty people were gathering there every Friday night for a five-hour singing, praying, and Bible Study, time. After we made some lifelong friends during that time, and though it has been many years, and many of them are gone, we still try to visit Las Cruces every year. We had been meeting for a couple of years, seeing lots of answered prayer and people getting close to the Lord, I began to feel like I was pretty important to the Lord's work. Fortunately, I could see this growing pride in myself, so one night I took the "hot" seat, and asked for prayer about this problem. The group gathered around me and lifted the prayer up to God. Shortly after that time I had to go to NASA Headquarters in Washington, D. C., to defend a request for funding of a facility we needed for spacecraft materials testing. In those days we landed at Dulles airport, and took an hour bus ride into Washington. There were many representatives from other NASA sites in the meeting, defending facilities they felt were needed, and there was limited funding available. I tried to answer the questions that came up about our request, but it seemed to me that I stuck my foot in my mouth every time I spoke. Needless to say, the hour long bus ride back to Dulles, was pretty depressing. When I got to the airport, and was waiting on another bus to take me to the plane, I sat there very disappointed about my performance, when suddenly God spoke to me. He said,

“Your facility will be funded, and you will realize that you didn’t have anything to do with it.” This word came totally out of the blue, for I wasn’t praying or talking to God: I was sitting there feeling sorry for myself. The message was so emphatic that I felt that it was spoken out loud, but I didn’t see anyone else around me reacting to it. I had some difficulty believing the message, for I had never received a word from God in quite that way, so I kept my tongue in my cheek for the next thirty days, waiting to see if the message was confirmed. Sure enough, in about thirty days word came down that our facility had been funded. I was so very thankful to God for bursting into my pity party: He not only got our facility approved, but He answered the Bible Study group’s prayer at the same time. Over the years God has convinced me that I need to be in touch with Him every minute of every day. I need to thank one of our Bible Study members named Paul Hill, now gone, for helping me understand that.

In more recent years I have had the opportunity to teach on the subject of sanctification to two different small groups. I was shocked by the reaction I got from both groups. I was surprised, and somewhat taken-aback, by the largely negative response I received. I also had a “sidebar” discussion on sanctification with a men’s group I met with, and detected a little negativity toward this subject from them as well. I confess that I was disappointed, and some-

what confused by the reactions I received, which varied from a comment by one attendee that the Bible says, “believe on the Lord Jesus Christ and you will be saved, and that’s all we need to know,” to confusion from several others about works done during the sanctification process vis-a’-vis salvation by faith alone. When I discussed this with my wife she suggested that many Christians harbor negative feelings toward those claiming a relationship with God to make them holy: they feel they are looked-down upon. The purpose of sanctification is to make us holy: we are to be conformed to the image of Christ by being made holy. Romans 12:1-2 describes this process in this way: *“I beseech you therefore, brethren, by the mercies of God, that ye present you bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed [fashioned according] 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.”* We will consider two important aspects of what God considers “reasonable” in the next two chapters.



## Chapter 2

# The Old (and new) Man and the Flesh

***Nature:*** *The essential character of a thing; quality or qualities that make something what it is; essence. Inborn character; innate disposition; inherent tendencies of a person. The vital functions, forces, and activities of the organs. Any or all of the instincts, appetites, drives, etc. of a person.*

### **The Tripartite Man**

In order to discuss a difficult subject like this I believe it is necessary to start with a description of the composition of man as referred to in Genesis 1:26-27. Genesis 1:26 says, “*And God said, Let us make man in our image, after our likeness . . .*”. The Hebrew word “*elohim*” interpreted “*God*” in these two verses represents the plurality of persons in the Trinity of the godhead (Theological Wordbook of the Old Testament by Harris, et. al.). Thus, we know that the image referred to is one that manifests the three separate entities of the triune

Godhead: Father, Son, and Spirit. We conclude from this that man is a tripartite being as well, for we are created in the image of the triune God. 1 Thessalonians 5:23 confirms this when it says that man consists of three parts: soul, body, and spirit. Thus, the tripartite image into which man was formed includes, 1) man's soul, made the image of the Father; 2) man's body, made in the image of the Son; and 3) man's human spirit, made in the image of the Holy Spirit. In contrast to man's body, his human spirit and soul owe their existence to the direct creative power of God. According to Hodge's "Systematic Theology" the common doctrine of the church has ever been that the soul of a newborn is not generated nor derived from the parents, but is created by the immediate agency of God.

God uses no physical processes in the formation of the soul and spirit: both are immaterial. Several scriptures refer to the fact that God made man's spirit: Ecclesiastes 12:7 and Zechariah 12:1 state that God "*gave*" and "*formed*" man's spirit, and Ecclesiastes adds that man's spirit returns to "*God who gave it*" at physical death. We understand from Matthew 10:28 and Revelation 6:9, that our soul accompanies man's spirit to heaven (or hell) at physical death. Job 12:10 indicates that man's soul and spirit are in the hand of God, and Job 34:14 states that God can gather unto himself man's spirit and breath (life/soul). The

Bible seems to say that the soul can be separated from the body, but it cannot be separated from the spirit. This seems to accord with Galatians 5:17, in that the spirit is at war with the flesh (biblical heart), and the Word of God penetrates to the depths of the soul and spirit to assist in resolving the resulting skirmishes. 1 Peter 2:11 exhorts believers to abstain from fleshly lusts, which war against the soul.

We conclude from the above that the part of regenerated man that cannot enter into God's presence at physical death is his earthly body, and this is substantiated throughout the Bible, especially in the NT. 1 Corinthians 15:35-50 describes this in language so beautiful and spellbinding I believe it to be unequalled by any other writing, religious or secular. Man's earthly body is placed in the ground at physical death. This is not the body that "*shall be*", but "*bare grain*", i.e. not clothed with spiritual clothing. Just as in the case of a seed planted in the ground, this earthly body must die so that God can quicken the rudimentary embryo within it at resurrection, and raise the embryo up a new sinless spiritual body to be joined with its soul/spirit, that comes with Christ when He returns in the clouds to gather His elect (M't. 24:27-31). 1 Corinthians 15:43-44 says, "*It is sown in dishonour; 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.*" Verse 49 adds

that “*as we have borne the image of the earthly, we shall also bear the image of the heavenly.*” This earthly body (or vessel) that our spirit/soul occupies until physical death is a “*natural*” body, bearing an “*earthly*” image. Although this body may have been in the process of becoming holy through sanctification, it will never be totally “holy”, or a perfect “image of Christ”. Thus, this corrupted (sinful) body must die and give life to a new incorruptible body before it can be re-joined by the spirit/soul, and put on immortality.

This “*natural body*” includes everything given to man in creation/birth except his spirit/ soul. Genesis 2:7 says that “*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*” Notice that God “*breathed*” the breath of life into the body that was already formed. This “*breath of life*”, which included Adam’s soul and spirit, came directly from God: it was not “*formed*” of anything that previously existed. This is exactly the same manner in which human beings come into the world in our own day. A new being is “*formed*” in the womb of the mother in accordance with a code (DNA) originally given to Adam and Eve, but transmuted over eons of time to produce billions of different people that occupy the earth. God “*gives*” the spirit and soul to this new being while still in the womb, and he/she is born a tripartite being (body, soul, and spirit). Genesis

139:13 describes this: “. . . *thou hast covered me in my mother's womb*.”. This body that “covers” the spirit and soul is often referred to in the Bible as “flesh and blood”, but the part of the body we want to focus on is the biblical heart, for it is the vital element of the body in salvation and sanctification.

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 internal organs and glands to which it provides fuel and oxygen. All the issues of life flow from the biblical heart (Pr. 4:23). 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*”. You might ask: “Why does God not look on the spirit or soul, instead?” I believe the answer to this question is that the heart is the part of man's physical body or “flesh” that can be controlled and programmed by man; whereas the spirit and soul are immaterial and immortal, were formed and given to man while in the womb, and will return to God upon physical death of the body. They cannot be vitiated (corrupted) by the acts of man. The biblical heart is where the effectiveness of the mind-renewing process (Ro. 12:2) is manifested. Thus, when God

wants to “measure” the level of Christlikeness (holiness) in our lives, He looks on the biblical heart (actually the mind), a part of the body, or flesh.

## **The Vitiated Flesh**

The Greek word “*sarx*” is interpreted as “*flesh*” in the NT. Although this word is used to convey other meanings, the principal meaning in the NT (especially in Paul’s writings), is a source of evil, and dissolute actions. 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 good, that evil is present with me.*” Commenting on Romans 7:18 in his “Theological Lexicon of the New Testament”, Ceslas 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....The works of the flesh are manifest; they are sexual immorality, impurity, debauchery, idolatry, magic, hatred...(Ga. 5:17-19). There is



radical opposition between on the one hand *sarx* and *epithymia kake* (Col. 3:5; 1 Co. 10:6), and on the other hand reason, spirit, God's will."

There are two important points relative to our subject in this quote from Spicq: 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 from Adam. The question we seek an answer to is, "If our Adamic nature is replaced by the nature of Jesus Christ when we join Jesus on the cross and are resurrected in Him a new creature (Eph. 4:22-24), why do we continue to sin?" There are several subsets to this basic question as well: "How is this nature manifested within us, and how will that change when we receive the new nature? What is the relationship between the "flesh" and this old nature? How does sanctification (renewing our mind unto holiness) fit in with this? These are questions we will attempt to answer, all the while keeping in mind that God is the only One that understands His plan for man completely; and thus, it is only through His guidance that we have any hope of gaining knowledge on this subject.

## **I. What is the relationship between the flesh and our old Adamic nature?**

I will attempt to answer this question by referring to the Genesis story regarding Adam's fall in the garden of Eden. Even if you believe the Genesis story to be allegorical, the truth contained therein is without question. Adam was created with free will: he was free to choose between right and wrong without influence from anything within: body, soul, or spirit. Of course, he could be affected by outside influences such as God or Satan, but otherwise, He was totally innocent. He had no previous exposure to spiritual decision-making, and thus he had no preconceived bias toward either "right" or "wrong". It was only after he chose to disobey God's commandment and listen to the serpent (Satan), that he came under the influence of what we have identified as the Adamic (or sin) nature. Adam could have obeyed God's command to eat of any tree in the garden except the tree of knowledge of good and evil and he would have remained innocent, free of any internal bias. Unfortunately, Adam was drawn by his wife to disobey God's command, and thus to *know* evil. It is this "*knowing*" evil that empowered Satan in Adam's life, and he passed this corrupted nature to all his posterity through his DNA. In the remarks above from Ceslas Spicq we alluded to Romans 7, which identifies the corrupted human nature

with the word “flesh”. 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 nature, or old man: we sin via our flesh (or body). Compare this with Romans 8:1-2, in which Paul states that there is no condemnation to those that are in Christ Jesus, who do not walk after the flesh, for the Spirit of life in Christ Jesus (the new man) has made him free from the law of sin and death (the old man). When Paul encountered the Lord he became a new man: he was no longer a slave to the old nature that made him unable to please God, but he became a new creature, free to walk in the Spirit (see Ro. 6:6-12; 8:3-11). Spicq concludes that the Christian life is essentially defined as liberation from *sarx* and submission to *pneuma*: we are freed from the disposition to sin, and are instead drawn to follow the guidance of the Holy Spirit which is in us.

## **2. How is this old nature manifested within us and how does that change when we receive the new nature?**

I want to focus on the word “reconciliation” in trying to answer this question. According to Moulton’s Analytical Lexicon of the NT, the Greek word

interpreted “*reconciliation*” in Romans 5:11 means “to change, or exchange”.

This seems especially appropriate in view of the fact that when we are “born-again”, and become believers **into** Jesus Christ (are reconciled to God), we exchange our old Adamic nature for a new Christlike nature. The 1828 American Dictionary of the English Language defines reconcile as, “To conciliate anew; to call back into union and friendship the affections which have been alienated; to restore to friendship or favor after estrangement.” Oswald Chambers in “My Utmost for His Highest” commenting on 2 Corinthians 5:21 says, “The revelation of the Bible is not that Jesus Christ took upon Himself our fleshly sins, but that He took upon himself the heredity of sin which no man can touch. God made His own Son to be sin that He might make the sinner a saint . . . . Jesus Christ rehabilitated the human race; He put it back to where God designed it to be . . .” We were designed in accordance with God’s image, and when we are reconciled to God we are restored to that condition (Eph. 4:23-24; Col. 3:10; Ro. 8:29). I see Adam, in his created form (before the fall), as the tripartite likeness to which we are restored: God formed Adam’s body from the “dust” of the ground, breathed into Adam’s body a soul, and a human spirit, and for ongoing guidance he had direct communion with God. We know that Adam and Eve had strong desires dominated by the pleasure principle influenc-

ing their thought and behavior. Genesis 3:6 reveals that Eve succumbed to lust of the eyes (she saw that 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). Satan used enticements appealing to all three weaknesses of man (1 John 2:16): Eve was deceived and thus committed transgression, but Adam was not deceived (1 Ti. 2:14). However, Adam was influenced by his wife, probably through conjugal love.

## **Reconciliation**

When we are reconciled to God the changes that transpire within us that restore us to the pre-fall Adamic condition are 1) the washing of regeneration to make us “*clean*” in accordance with John 13:10, 15:3; Tit. 3:5; 2) the blood of Christ to purge our conscience of evil and obliterate our sins so we can draw near and serve the living God (Heb. 9:14, 10:22); 3) the awakening of our human spirit to allow us to commune with God (Eze. 36:26, Joh. 5:24, Col. 2:13); and 4) baptism of the Holy Spirit to provide God’s presence within us (Eze. 36:27, Joh. 14:17). Adam did not have the Holy Spirit within as his counselor, but instead had direct communion and guidance from the Father.

At the instant believers are “in Christ” they are sinless; they can commune freely with God the Holy Spirit and have His constant guidance; they have

Christ's nature, and are thus prone to do His will; and they have the Lord in heaven watching over them as mediator, providing chastisement and correction when needed to stay on track. However, they are not immediately made holy when they first believe into Christ. They are spiritually clean, guiltless, and innocent, and prepared to enter the process of sanctification, the goal of which is to conform them to the image of Christ: to make them holy. Unfortunately, they continue to have a force within that tends to resist God's efforts to make them holy. I refer to the psyche, the part of the mind which serves to determine a person's response to their environment. It is represented by the forces in an individual that influence thought, behavior, and personality. The psyche is believed to be responsible for man's behavior. It is dominated by the pleasure principle and impulsive wishing. It is also considered to be the reservoir of man's libido. It is the psyche that draws us to lust with the eyes and flesh, and into exaggerated self-esteem (pride).

A logical question at this point is, Why did God not remove the "bad" psyche along with the other "stones" that He removed from our hearts (mind) when we believed (Eze. 36:26)? He is the only one that could answer this question with surety, but it seems reasonable to assume that the "forces" associated with the psyche that can lead to sinful acts are the same forces that control

much of the everyday thought and behavior in our lives. For example, how could man be fruitful and multiply (as God commanded), without the sex drive associated with the libido. How can we resist evil if we do not recognize and “know” the enticements that Satan uses to tempt us. The very “knowing” of evil can lead man to do evil things, but I believe this is the very dilemma that God confronts believers with: will we listen to His guidance and act on it, or will we succumb to Satan’s enticement and give in to the psyche’s pleasure principle and act impulsively.

## **Sanctification**

I see the process of sanctification as the final step in God’s plan for man, leading up to the believer joining Him in eternity. Everything that God has done in the life of His chosen to this point leads to the ultimate goal of equipping us to be loving “sons” in His heavenly kingdom. To this point He has washed us and made us clean, shed His blood so that our conscience would be cleansed and our sins forgiven, quickened our human spirit, replaced our old nature with a new Christlike nature, and given us the Holy Spirit to guide and direct us in our sanctifying walk to holiness. There are many, many scriptures that speak of this walk of sanctification, but possibly the most informative is that in Ro. 12:1-2, *“I beseech you therefore, brethren, by the mercies of God, that ye*

*present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable [spiritual] service. And be not conformed [fashioned according] 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.”* We see from this that we are to “reckon” our bodies (the old nature) to be dead. We now live in our new nature “in Christ”. This is the reasonable service that God expects at this juncture. He then addresses the next step: the renewing of our minds, which is the manner in which He works holiness into our bodies (the biblical heart).

In the paragraph above we described the state we were in after believing **into** Jesus Christ. For the first time in our lives we are truly free to choose between “good” and “evil”. We have the inclinations of the psyche drawing us to satisfy the strong desires of the flesh on one hand, and on the other we have the Holy Spirit urging us to exercise God’s will. If we 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). With the help of the Holy Spirit we are to exercise authority over our bodily lusts and pride. Just as recorded in Romans 6:19, 8:13; 1 Corinthians 9:27; and Colossians 3:5, we must mortify the members of our body: keep them under subjection. Paul, commenting on the



difficulty of this, says in Romans 7:22-25, *“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”*

Oswald Chamber’s comments on 1 Thessalonians 23-24 in “My Utmost for His Highest” say, “Sanctification means being made one with Jesus so that the disposition that ruled Him will rule us. Are we prepared for what it will cost? It will cost us everything that is not of God in us.” On Hebrews 12:5, he says, “Sanctification is not my idea of what I want God to do for me; sanctification is God’s idea of what He wants to do for me, and to get me into the attitude of mind and spirit where at any cost I will let Him sanctify me wholly.” And on 2 Corinthians 10:5, “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. These choices are continually in antagonism to the entrenchments of our natural life, the things that erect themselves as ramparts against the knowledge of God. We can either go back and make ourselves of no account in the Kingdom of God, or we can determinedly demolish these things and let Jesus bring another son to glory.”

I have been in God’s “school” of sanctification for many years. God must surely have infinite patience to put up with my questioning, grudging compliance, outright disobedience, joy in success, and disappointment in failure. Nevertheless, I know I have grown in many areas of my life over the past fifty years. I have come to know God through study of the Bible, and I feel that He knows me thoroughly from my relentless searching for the truth in His Word. I seem to be constantly aware of Christ’s presence during my daily routine, and this awareness brings me up short when I am tempted to start down some wrong path. The question that comes to my mind is, “Can I take Jesus into this act of rebellion”? After all, He is in me and I am in Him (Joh. 17:20-24).

There is always something new and unique with God. The Bible is a great example of this. I really started seriously studying the Bible about twenty years

ago, and have learned a lot, but when I pick it up for one reason I never fail to find some question that drives me into a new search. I would have to say that studying the Bible is my greatest joy: one of my greatest disappointments is the lack of interest in studying the Bible on the part of others in my world. However, I need to remember that I was that way myself until God drew me into Bible study with a challenge. I can only hope that readers of things I have written will be drawn into Bible study as well, for the time is drawing short, and the Bible is the only sure source for information about the approaching end.

I would like to close by briefly mentioning a few of the scriptures on sanctification.

- 1.** In Jesus' great prayer before going to His death He asked the Father to sanctify those that were given to Him (Joh. 17:17).
- 2.** Sanctification concerns redemption of the body, and 1 Thessalonians 4:3-4 says that because we are sanctified we must abstain from fornication: a sin against the entire body.
- 3.** 2 Thessalonians 2:13 says that God chose us to salvation from the beginning through sanctification by the Holy Spirit.

**4.** 2 Corinthians 3:18 says that we are changed into His image (are sanctified) from one glory to a greater glory.

**5.** God has promised to sanctify us, to work His holiness in us; He does not leave us to do it by our own ability and power (Jer. 31:33, 32:39-40; Eze. 36:26-27).

**6.** It is the Holy Spirit that sanctifies all believers, and who produces holiness (Ps. 51:10-12; Eze. 11:19; Ro. 8:9-14; 1 Co. 6:11; 1 Pe. 1:2; Tit. 3:4-5).

**7.** Justification is one creative and instantaneous act; whereas sanctification is progressive. It begins after regeneration and continues until physical death (2 Pe. 3:17-18; 2 Th. 1:3; Col. 2:19; Ph'p. 1:6).

**8.** Only those that believe into the Lord Jesus Christ, and in God the Father through Him, receive the Holy Spirit and are sanctified (Joh. 17:17, 19-20, 7:38-39; 1 Th. 5:23).

**9.** We receive our promised inheritance by being sanctified through the faith of Jesus Christ working within (Ac. 26:18).

**10.** Hebrews 12:14 states that holiness (sanctification) is required for a man to enter into the immediate presence of the Lord.

**11.** It is the Holy Spirit's holiness within us that is manifested in our acts of ministry (Ro. 1:4; Ac. 3:12).

**12.** We are to render the members of our body servants to righteousness unto holiness (Ro. 6:19).

**13.** The fruit of the Spirit manifested in our lives grows as we become more holy and sanctified (Ro. 6:22).

**14.** We are to cleanse ourselves from all filthiness of the flesh and spirit in holiness through the fear of God (2 Co. 7:1).

**15.** God chastises those He loves so that we can become partakers of His holiness (Heb. 12:10).

## Chapter 3

# The Spiritual Man

*“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”*

**Matthew 7:21-23**

### **Does Jesus Know You?**

The words *“I never knew you”*, from the above passage of scripture must surely be the most gut-wrenching, condemning utterance a person can ever imagine hearing from God. After all, this would be an eternal death sentence. Our Lord Jesus Christ spoke these words to a crowd, including the disciples, as He closed His teaching known as the Sermon on the Mount (Matthew Chapters 5 through 7), in which He describes those that will be admitted into the kingdom of heaven: those that do the will of the Father in Heaven. Luke 13:25-27 has slightly different wording, *“When the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord,*

*open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know ye not whence ye are; depart from me all ye workers of iniquity.*” Timothy 2:19 states that, “*The Lord knoweth them that are his*”, thus, we are certain that the Lord “knows” those that the Father has given Him (John 17:6, 9, 11, 12). Notes on John 3:16 in the Recovery Bible describes the difference between believing **in** Jesus and believing **into** Jesus: “Believing into the Lord is not the same as believing Him (John 6:30). To believe **in** Him is to believe He is true and real, but to believe **into** Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively.” Those that Jesus “knows” have believed **into** Him, have joined Him in His death and resurrection on the cross, and have received the nature of Christ through the death of their own sin nature. Their human spirit has been quickened so they can now receive His guidance and control of their lives through the Holy Spirit within. The Bible describes this relationship between Jesus Christ and those that have believed into Him as being like the relationship between husband and wife: they come together as one flesh (Eph. 5:22-32). Similarly, those that belong to Christ’s body on earth (the church) “*are members of His body, of his flesh, and of his*

*bones*”(Eph. 5:30). This is the kind of relationship Jesus is alluding to in Matthew 7:21, in which He says, “*Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven*”. Sadly, the 21st century church has fallen short of this standard.

As Jesus told Nicodemus, “*Except a man be born of water and of the Spirit, he cannot enter the kingdom of God*” (Joh. 3:5; Tit 3:5). Realizing that we have a new nature, that we have received the Holy Spirit, and knowing that we are in Him comes when we die with Christ on the cross (Ro. 6:3), and know that we have been resurrected in Him (Ro. 6:5). Believing comes from the biblical heart, thus Romans 10:9 says, “*That if thou shalt confess with thy mouth the Lord Jesus {Jesus as Lord}, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*”. This says that if we believe in our hearts and confess with our mouths (both parts of the body), we will receive salvation; but how do we engender belief in our hearts? The answer to this is given in Hebrews 4:2, which describes those that heard the gospel preached but did not believe for lack of (saving) faith from God (Eph. 2:8). The truth is we cannot engender the belief required for salvation within ourselves (Joh. 13:8). God enables this belief by first washing us with the Word (Joh. 15:3). Once we are “clean”, God can then send the power of saving faith, that, when mixed with the Word,



brings about belief. Only God, through the power of faith from the Holy Spirit, can generate true spiritual belief within the heart. Through sanctification and becoming more like Jesus, belief becomes more readily received. I think this is what the Bible alludes to when it uses expressions like, “my faith, your faith, or his/her faith”: it is really referring to the lowered resistance in our spirit-soul-heart circuit to believing what God says. It is like water flowing through a piping system: the resistance to flow is a function of the condition of the piping system and the flowrate of the water. The power of faith flows through our spirit-soul-heart system based on the condition of the system. As the impediments to receiving the truth disappear, the power of faith flows with increasing effectiveness. Jesus, and the disciples, often used expressions in the NT related to the measure of faith manifested: “*O ye of little faith*”, “*I have not found so great faith*”, “*ye have no faith*”, “*he had faith to be healed*”, “*all men have not faith*”, and “*weak in faith*”. I believe these expressions refer to the condition of our spirit-soul-heart circuit: if all the hard places have been removed we will manifest great faith (Eze. 36:26).

It seems inconceivable that anyone who considers themselves a Christian could read the Lord’s words “*I never knew you*” in this passage, and not be confronted by the question, “Could this be me?” Possibly, some of us look at the

following words “*ye that worketh iniquity*” and think, “Well, that can’t be me, for I do not work iniquity.” 2 Timothy 2:19 GNT closes with a phrase in which the Greek word for “iniquity” is interpreted as “unrighteousness”. If you are one who thinks he does not commit “iniquity”, substitute the word “unrighteousness” for “iniquity” in Matthew 7:23, and ask yourself if there is any chance that it might apply to you.

Immediately following the phrase “*I never knew you*”, Jesus related a parable in which He compares those who hear these teachings and follow them to a wise man, who builds his house on solid rock: and when the rain came bringing floods, and the wind blew and beat upon his house, it stood strong. Those who hear the same teachings but do not follow them are like a foolish man, who builds his house on sand, and when the rains came bringing floods, and the wind blew and beat upon his house it collapsed, and great was the fall of it.

What we are dealing with in this writing is one of the hard sayings of the Bible: when did you last hear a message on the real meaning of the beatitudes? While once leading a men’s Bible study on this subject I was surprised by the response to this passage of scripture. The men in this group were unanimous in rejecting any application of this teaching to their own lives. They seemed to feel that this teaching was for Jews under the old covenant, and therefore did

not apply to Christians who came to Christ under the new covenant. Although these chapters (Chapter 5 through 7) in Matthew's Gospel do not clearly identify the "*many*" in Matthew 7:21-23, we have considerable guidance to help us in identifying them. We know from verse 21 that they were not counted among those that were doing the will of God the Father. Verses 16-20 refer to judging men by their fruit, not by their gifts: the argument of the "*many*" in verse 22 is based on gifts that were manifested in their lives, not on fruit of the Spirit, which is the true measure of the quality of a believer's life. The appeal of the "*many*" in this passage is sandwiched between Jesus' description of one who will enter into the kingdom: one who is poor in spirit, who mourns for the sin in the world, who is meek, who hungers and thirsts after righteousness, who is merciful, and who is pure in heart, and the wise man who heard His sayings and did them. It seems reasonable to assume that the "*many*" did not measure up to these sayings, but instead were proud of their accomplishments and arrogant in their questioning: the exact opposite of what Jesus sought in the lives of those who would join Him in the kingdom of God.

I recently read a very penetrating and convicting book on this subject entitled: "Studies in the Sermon on the Mount" by D. Martyn Lloyd-Jones. I would highly recommend this book to anyone wanting to get an in-depth un-

derstanding of this essential teaching of our Lord and Savior Jesus Christ. After reading this book I was persuaded to write something on this subject from sheer disappointment and frustration in the lack of preaching, teaching, and understanding of these essential truths in churches of today. I can only hope this strikes a responsive chord in the heart of readers, causing them to study the entire Sermon on the Mount text: Matthew Chapters 5 through 7, and to seek God's help in living by these precepts.

In the discussion below I have addressed only that portion of Jesus' sermon describing the inward nature of the Christian man/woman (M't. 5:1-9), which is, in reality, a description of the inward nature of the Lord Himself. Thus, we see Jesus near the beginning of His ministry describing the believer under sanctification: conformed by God the Father to the image of His Son, Jesus Christ (Ro. 8:29). Approaching the Sermon on the Mount in this way does not reflect a determination on my part that the remaining verses are any less important and instructive. Rather, the purpose of my effort herein is to focus on the fruit of the Holy Spirit that must be extant within the believer's life to assure the Lord's welcome into the kingdom of heaven (M't. 7:13-23). Verses 1 through 9 of Matthew 5 describe these necessary characteristics, whereas the remainder of the sermon is focused largely on the believer's outward conduct

and his relationships in the world: also equally important. I have attempted to highlight the essential points of Jesus' description of the seven inward characteristics of the believer's sanctified life below. For a more complete and thorough treatment of the Sermon on the Mount I would highly recommend the book by D. Martyn Lloyd Jones, referred to above.

## **The Beatitudes**

1. *"Blessed are the poor in spirit: for theirs is the kingdom of heaven."*

Vine's Word Studies in the New Testament says, "The Christian word '*blessed*' is full of the light of heaven." It emphasizes happiness in trials and persecution, glories in tribulation, and fully anticipates overcoming the world, and citizenship in the kingdom of heaven. Coupled with the word phrase "*poor in spirit*" this conveys the idea of one that is joyful in spite of the spirit's utter "brokenness". This is not the same as the "broken" spirit in Proverbs 17:22, which actually means "crushed". Rather this "brokenness" reflects a spirit that is totally dependent on, and responsive to, the Holy Spirit. I see this as analogous to the "breaking" of a wild horse. A wild horse is described as being "spirited": having its own lively, energetic, and animated disposition. The "unbroken" human spirit is in a similar condition when the Holy Spirit first enters our bodies. After all it has received nothing from God until He "quickens" it, and, as a result

it has worldly feelings such as anguish, stubbornness, sorrow, brokenness, bitterness, and strong desire. When God “quickens” the human spirit it begins to receive communication and guidance from God’s Holy Spirit. Psalm 139:13 indicates that God possesses the “*reins*” of the believer. Webster’s Dictionary says that reins provide a means of guiding, controlling, checking, or restraining. These are some of the things I see the Holy Spirit doing in conjunction with our human spirit to bring us into conformance with the image of Christ through sanctification (the process of making us holy). In this process our spirit is brought into oneness with the Holy Spirit: we become “*poor in spirit*”.

Oswald Chambers has this to say about Matthew 5:3: “At the basis of Jesus Christ’s Kingdom is the unaffected loveliness of the commonplace. The thing I am blessed in is my poverty. If I know I have no strength of will, no nobility of disposition, then Jesus says - Blessed are you, because it is through this poverty that I enter his Kingdom. I cannot enter His Kingdom as a good man or woman, I can only enter it as a complete pauper. The true character of the loveliness that tells for God is always unconscious. Conscious influence is priggish and un-Christian. . . .In the Christian life the implicit is never conscious, if it is conscious it ceases to have this unaffected loveliness which is the touch of Jesus.”

**2. “Blessed are they that mourn: for they shall be comforted.”**

If we are truly “*poor in spirit*”, then we will be mourning, and not just for sins committed after salvation. We will mourn for our fallen world, and the manifest failure of man, that has led to God having to destroy His beautiful creation. When we receive the Holy Spirit we begin to know the things of God (1 Co. 2:12), and I believe we begin to take on many of the feelings He has about creation which, upon completion, He called “*good*”. If we read the Book of Revelation we see immediately how He feels about creation now: man has so corrupted it that God is forced to destroy it and replace it with a new creation. There are so many problems and disappointments surrounding us every day, many of which we seem unable to do anything about. Of course, we need to pray with importunity, but like it or not, the Bible seems clear about the fact that if we follow Jesus we will be hated by the world, and will suffer persecution. But we will be comforted, for Isaiah 61:3 says, “*To appoint unto them that mourn in Zion, to give unto them beauty [a garland] for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified*”. This prophecy was fulfilled when Jesus asked the Father to send the “comforter”, to those that belong to Him (John 14:16; 15:26; 16:7).

**3. “*Blessed are the meek: for they shall inherit the earth.*”**

Jesus described Himself as “*meek and lowly in heart*” (M’t. 11:29), and He asks us to take His yoke upon ourselves. Meekness is the opposite of being high-minded and prideful; it “*rather takes wrong, and suffers itself to be defrauded*” (1 Co. 6:7); “*avenges not itself but rather gives place unto wrath* (Ro. 12:19); “*when reviled, it reviles not again; when it suffers, it threatens not: but commits itself to Him that judgeth righteously*” (1 Pe. 2:23). Some years ago I came across a short article that spoke to me with great poignancy about the meaning of the phrase “*meek and lowly in heart*”. I have included portions of this article entitled “The High Calling” below:

*“If God has called you to be really like Jesus in all your spirit He will draw you into a life of crucifixion and humility, and put on you such demands of obedience that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do . . . Others will be allowed to succeed in making great sums of money, . . . or in having luxuries, but God may supply you daily, because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of providing your needs day by day out of the unseen treasury.*



*The Lord may let others be honored and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. God will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes.*

*The Holy Spirit will put a strict watch on you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which puzzle your reason in His dealings with you. God will take you at your word; and if you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed with the living God that you are in your secret heart, pleased and delighted over this peculiar, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.”*

What is it that the meek inherit? Matthew 5:5 is a quote of Psalm 37:11 which says, *“The meek shall inherit the earth; and delight themselves in the abundance of peace.”* This is a Psalm of David that tells of the blessedness of the pious, compared to the bitter end of the wicked. Several verses in this Psalm include the phrase *“inherit the land”*, so we conclude that David is referring to the Israelites “promised land” in the near term, and looking to the future reclaimed earth, and New Jerusalem, where all that belong to Him will enjoy the benefits of God’s peace and rest. Isaiah 29:19 says, *“The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”* Several scriptures in the Bible refer to the fact that all things belong to the overcomer (1 Co. 3:21, Re. 21:7).

**4. “Blessed are they that hunger and thirst after righteousness: for they shall be filled.”**

This is a principle that I see threaded throughout the Bible: God rewards those that seek diligently; those that persist until they receive an answer; those that pray with importunity: urgent or persistent in asking or demanding, insistent, refusing to be denied, annoyingly urgent or persistent. This may sound a little aggressive, but God actually gives two examples in the Bible of importunity subsequently rewarded: Luke 11:5-13 and 18:1-8. I believe God is gratified when He sees this level of need in those that are members of His body. He was

very upset with those in the Laodicean church that were “lukewarm”: those that thought they needed nothing because they were “*rich*” (Re. 3:14-18). Is this not the condition of most churches in the U S? Most are well-off; have heated and air-conditioned facilities with expensive sound systems; well manicured lawns; and paid preachers and assistants who bring watered-down, once-a-week sermons that tend to soothe attendee’s itching ears. Seldom, if ever, do you hear a hell-and-damnation sermon: one that might confront listeners with their mortality, and result in the salvation of their souls; or cause them to recognize the sinfulness of sin; or the need for holiness (sanctification), that they might “*see*” the Lord (Heb. 12:14).       The Word of God is clear about the criteria our Lord uses in determining who will enter God’s kingdom to be with Him: Matthew 25:35-36 says, “*For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*” Notice that verse 37 suggests that these “sheep” acted in this way unconsciously, which made their work ten times more valuable in the Kingdom of God. Isaiah 58:8 says that those that do these things will have their “*light break forth as the morning*”, their “*health shall spring forth speedily*”, their righteousness shall go before them, and the glory of the Lord shall be their “*rereward*” (rear guard). What is it that

God fills these “sheep” with? It cannot be anything other than more of Himself, and He does this via the process of sanctification (Ro. 12:2): conforming them to the image of Jesus Christ (Ro. 8:29). As believers are changed into His likeness they begin to become more holy (Heb. 12:14): they begin to act like Christ naturally, without having to prompt themselves.

To those that were consigned to everlasting punishment He said, *“For I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not”* (M’t. 25:42-46).

**5.** *“Blessed are the merciful: for they shall obtain mercy.”*

The Greek word interpreted “*merciful*” is defined in Moulton’s Analytical Lexicon as: “to pity, commiserate, have compassion on”. The American Dictionary of the English Language adds: “. . . disposed to pity offenders and to forgive their offenses”. To exhibit mercy toward those that wrong us requires absolute mastery (possibly death) over the pride (vainglory) of life, that originates within our psyche (mind). Our human nature is dominated by a principle that desires to be pleased, to make us happy, and to give us a feeling of well-being. This thought process needs to be “turned on its head” so that we instead derive the greater pleasure by making others happy rather than ourselves: even

if it is at our own expense. If a member of the body of Christ suffers, the rest of the body should suffer with them; and if a member is honored, the body should rejoice with them. But for this suffering and rejoicing to glorify God it must come from a heart filled with God's agape love, not from any legal decision we make to comply with 1 Corinthians 12:26. Comments on Hebrews 9:14 in Vincent's Word Studies in the New Testament observes that "The effect of Christ's sacrifice upon the conscience transmits itself to the works, and fills them with the living energy of the eternal spirit. It changes the character of works by purging them of the element of death. This element belongs not only to works which are acknowledged as sinful and are committed by sinful men, but to works which go under the name of religious, yet are performed in a merely legal spirit. None the less, because it is preeminently the religion of faith, does Christianity apply the severest and most radical of tests to works." Vincent is not talking about works leading to salvation, for the Bible clearly teaches in many scriptures that salvation is a gift of God. Ephesians 2:8-9 says, *"For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast."* The Pharisees made an art of interpreting the Law in a way that would serve their purpose, and could be easily complied with. John 8:1-11 describes one incident in which a group of Pharisees thought

to force Jesus into an interpretation of Mosaic Law that would contradict His gospel message. Jesus' greatest condemnation was heaped upon this sect for their strict observance of the letter, and not the spirit of the Law.

In Jesus' Sermon on the Mount He describes the one who has believed into Him, and has become a new creature "in Christ". Such a believer is equipped to react to the world as Jesus did, and to accomplish the things Jesus came to do, under the urging and guidance of the Holy Spirit. But these works must be done out of a true heart, in full assurance of faith (Heb. 10:22), rather than from any (seemingly) worthwhile religious purpose or desire of our own. In the Sermon on the Mount our Lord describes the attitude of heart that His followers must exhibit for Him to "know" them, and welcome them into relationship as sons of God the Father, like unto Himself. He describes the attributes of *"the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"* (1 Pe. 3:4). This is a heart that has learned to hear and do the will of the Father, a heart that reflects the glory of a meek and quiet spirit that manifests the very "be attitudes" described by Jesus in His sermon.

I was recently confronted by the reality of this teaching, and possibly the best way to convey my understanding of this is to describe this experience. I

was struck some time ago by the significance of Jesus words in Luke 4:18-19, and His later judgment of the nations in Matthew 25:31-46. In Luke Jesus reads Isaiah's prophecy about His mission in coming to earth to the Jews gathered in the synagogue at Nazareth. In Matthew He judges those left alive after the battle of Armageddon, separating the "sheep" and "goats" based on works that reflect purity (or lack thereof) within their hearts. Hebrews 9:14 states that the blood of Christ purges the conscience (heart) from dead works. I began to recognize the significance of the things we do to our inheriting the kingdom prepared for us since the foundation of the world; thus, I set about doing what I thought would keep me from ending up being a "goat". I began working with a local ministry, collecting furniture and other items which were then distributed to those in need. Several months later, when I began to study the beatitudes, disturbing thoughts arose in my mind about my motives and intent in undertaking this effort. The Bible teaches that when God "measures" a man, He looks on the heart (1 Sa. 16:7). This is a fact substantiated in many scriptures in the Bible, and I had been aware of this teaching for some time. However, as so often is the case with God's Word, the true meaning of this teaching did not penetrate my understanding until I began studying the beatitudes. I began to see that I had, more or less, made this teaching a law, and

was actually doing “dead works” to satisfy this self-imposed law, rather than working out of a heartfelt compassion for the people that were served by the work of this charity. Although needy people were helped, in part, by my labors, I do not feel that God was glorified, for my effort did not come from compassion out of a merciful heart: what He noted instead was yet another so-called “good work”, done out of my idea of Christian duty.

As indicated above, another great teaching I learned from the incident recorded in Matthew 25, is that the “sheep” did the works unknowingly, out of compassionate hearts. They did these things as their “*reasonable service*” (Ro. 12:1), without even making a mental note of it. I believe this is the kind of heart God searches for (1 Ch. 28:9; Ps. 44:21; Jer. 17:10; Rom. 8:27; Rev. 2:23). As our Mediator in heaven Jesus Christ is in the “heart-cleansing” business: He is interested in the works we do as a measure of the condition of our hearts. His focus is on what precipitates the works we do, not the work itself. The work we do without even thinking about it, as a kind of “reflex action” out of a compassionate heart, is doubly prized and precious to the Lord - remember the good Samaritan (Luke 10:30-37). God is looking for men with hearts like His own (1 Sa. 13:14).

**6.** “*Blessed are the pure in heart: for they shall see God.*”



The word “*pure*” in this verse is defined as: sincere, unfeigned, upright, virtuous, and void of evil. It seems clear that this verse refers to those well along the pathway of sanctification, for Hebrews 12:14 says: “*Follow peace with all men, and holiness [the sanctification], without which no man shall see the Lord.*” Ephesians 5:25-27 says that Christ sanctifies and cleanses the church with the washing of water by the Word, so that He might present it as a glorious church, without spot or wrinkle, or any such thing, but that it should be holy and without blemish. John 13:10 adds further understanding to this through the words of Jesus spoken to Peter after the passover feast: one who has been entirely cleansed needs not radical renewal, but only to be cleansed from every sin into which he may fall (M’t. 5:8; Joh. 15:3; 1 Ti. 1:5; Tit. 1:15; Heb. 10:22). If we have been saved by the washing of regeneration and are being renewed in the Holy Spirit (sanctified), our hearts are in the process of being cleansed and purified. To “see” Jesus we need to abide in Christ, confess our sins when we slip along life’s pathway, and be continually open to the Holy Spirit’s transforming of our mind in accordance with Romans 12:2. I believe God looks at the slips we make with great sadness: He wants us to be conformed to the image (likeness) of Christ (with a holy heart), but most of us are busy dealing with outward sins of the flesh from our actions and words, making little or no effort to deal with the in-

ner man of the heart becoming holy. God seeks the man with a heart after His own heart (1 Sa. 13:14).

Oswald Chambers says this about Matthew 5:8: “Purity is not innocence, it is much more. Purity is the outcome of sustained spiritual sympathy with God. The life of God may be right and the inner purity remain unsullied, and yet every now and then the bloom on the outside may be sullied. God does not shield us from this possibility, because in this way we realize the necessity of maintaining the vision by personal purity. If the spiritual bloom of our life with God is getting impaired in the tiniest degree, we must leave off everything and get it right”.

7. *“Blessed are the peacemakers: for they shall be called the children of God.”*

Believers into Jesus Christ are called “*children of God*” because of the likeness they bear to Him. This is not a physical likeness, but more a likeness of nature, they act like Jesus would have acted in response to the world around them, and, as this verse states, they manifest peace between God the Father and man that Jesus wrought on the cross through His shed blood. These “*children of God*” are in fact sons of God the Father and brothers of Christ, for they have “*received the adoption of sons*”, which the Father confirmed by sending the Spirit of His Son into their hearts, crying “*Abba Father*” (Ga. 4:5-6).

We know a lot about peace from the Bible: Jesus is the prince of peace; peace is one of the fruits of the Spirit (Ga. 5:22); the Lord gives believers His peace (Joh. 14:27); it is a guard over our hearts (Ph'p. 4:7); etc. Nevertheless, grasping a full understanding of the meaning of the word "*peacemakers*" here seems difficult. Webster's New World Dictionary lists two definitions of the word "peace" that appeal to me: "an undisturbed state of mind; absence of mental conflict; serenity; and calm; quiet; tranquillity." These characteristics would seem to be necessary for one who is described as a peacemaker. I also believe that one who is known as a peacemaker is a person to whom others with problems are drawn for advice, wisdom, spiritual healing, and understanding.

Oswald Chambers says this in commenting on John 14:27: "There are times when our peace is based on ignorance, but when we awaken to the facts of life, inner peace is impossible unless it is received from Jesus. When our Lord speaks peace, He makes peace, His words are ever 'spirit and life.' Have I ever received what Jesus speaks? '*My peace I give unto you*' - it is a peace which comes from looking into His face and realizing His undisturbedness."

## Appendix

# Other Books Available

by Jesse C. Jones

[After the “Big Bang”](#)

[A Layman’s Commentary on the Revelation of Jesus Christ](#)

[A Man of God](#)

[Can God Be Known?](#)

[Dialogue With an Atheist](#)

[Has God Divorced America?](#)

[The Mystery of God](#)

[The Spiritual Life](#)

[Weighed in the Balances](#)

[Bible Stumbling Blocks](#)  
[\(coming soon\)](#)

Note: All of the above e-books are available online and are free to download & share via [SCrosnoe on Scribd](#)

**The Path to Holiness**  
**(paperback)**  
**available for purchase [online](#)**

## Books Available by Jesse C. Jones

[After the “Big Bang”](#)

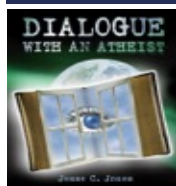
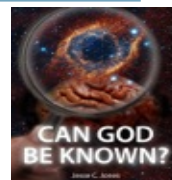


[A Layman's Commentary on the Revelation of Jesus Christ](#)



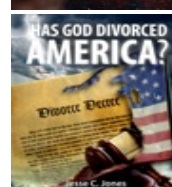
**A Man of God**

[Can God Be Known?](#)



**Dialogue With an Atheist**

[Has God Divorced America?](#)

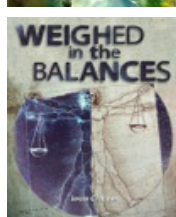


[The Mystery of God](#)

**The Spiritual Life**



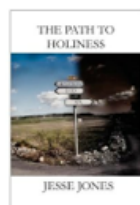
[Weighed in the Balances](#)  
(coming soon)



[Bible Stumbling Blocks](#)  
(coming soon)



Note: All of the above e-books are  
available online and are free to  
download & share via  
[SCrosnoe on Scribd](#)



**The Path to Holiness**  
(paperback)  
available for purchase [online](#)