

**1. Last session: On the inside, each of us has become a dwelling place of the Spirit.**

Four questions: 13.36-14.31: answers the individual and then speak to all.

[a] Peter 13.36-38 Why can't I follow you now?

[b] Thomas 14.5-7 How can we know the way?

[c] Philip 14.8-21 Show us the Father?

[d] Judas 14.22ff How can you show yourself to us and not to the world?

We saw that the Lord answered the last question with the teaching of the mutual interpenetration of the Father and the Son - which explained his words and works - was to be mirrored in the coming of the Spirit to the disciples. Their persons would become a habitation - a dwelling place - for the Spirit and the experience of knowing the Father and the Son for each disciple would be of theirs by the Spirit.

This coming of the Spirit would not be able to be received by the world for they neither see Him nor know Him. This is the answer to Judas' question.

**2. The inside renovation of Israel was promised.**

There was a promise of God to Israel to vindicate them by judging Edom [Ezek 35], and to resurrect the whole of Israel from being the valley of dry bones that they are to a wonderfully vibrant mighty army [Ezek 37]. These were historic judgments, externally discernable and they are yet to come. In between the Ezekiel 36 opens for us a renovation that is something that takes place on the inside of persons.

Ezekiel 36.1-38 details this explanation of the destruction and promise of restoration

[a] The mountains of Israel, in a desolate condition, have had to endure the occupation of the nations around about. Yet God will again sow them with fertile crops and cause the people of Israel to walk on them again [1-15].

[b] God explains that He had poured out his wrath against the house of Israel because they had profaned his Name - this is why the judgment had come [16-21].

[c] Now, it for the sake of His own Name that God will now act:

[i] He will vindicate his own holiness, for the sake of his great Name. He will prove Himself holy in their sight [22-23]

[ii] He will take them from among the nations and bring them into their own land [24]

[iii] He will sprinkle them clean from all the filthiness they had contracted [25] See Nu19.2.

[iv] He will give them a new heart and a new spirit. Their hard heart of stone he will replace with a soft, fleshy heart which becomes susceptible to God's intimations and tender towards Him [26]

[v] He will put his own Spirit within them and cause them to walk in his statutes and and be obedient. [27]

[vi] They will reciprocally relate to Him - He will be their God and they will be his people [28]

[vii] He will rejuvenate the land [29-30].

[d] As a result of these gracious actions Israel will loathe themselves as they remember their evil ways [31].

[e] The timing of this is clear; it will be on that day that they are cleansed from their sins, that will also be the day when the Lord rebuild the waste places and restore the land [33-36]

[f] He will also increase the population of Israel and also of their flocks and herds [37-38].

For our purposes today, as we consider this we find a clear distinction being made between the two movements of God, and there is an order in which they happen.

[1] There is given a new spirit in each person.

[2] There is given the Spirit of God to each.

**3. The human spirit - a consideration of 1 Thessalonians 5.23**

In the context of sanctification coming to its goal Paul states;

"May God Himself, the God of peace, sanctify you [pl] wholly through and through, and keep you sound in spirit, soul and body, free of any fault when our Lord Jesus Christ comes." [REB 1989].

We see the need to take into account the fullness of the whole man here and the division of the person into three functioning entities that account for the whole man is laid down.

### ***4. How shall we think about this?***

Trusting in the revelation that God, we have learned to understand and think of the Godhead, as being One Godhead with three Persons, maintaining the Unity while learning to distinguish between Them, differentiating the three Persons. In faith, we learned to think this way as we considered the revelation within Scripture about the relations that take place between them.

We saw that what is distinctive to the New Testament revelation was to come to know the Father through the Son. After Pentecost, this knowledge was intensified within us through a union with the risen Son that entered our experience by the Spirit.

To consider the revelation of the Son involved a focus upon the way of the Son towards the Father, how He yielded to the initiative of the Father to send Him and how He obeyed the Father in all things. Here was evidence of submission to the Father, a matter of the will of the Son, but not a permanent order - a subordination - within the Trinity of Persons.

Our type of thinking must take the same way with the considerations of our own selves. This way of thinking, which is a matter of faith – a trusting to the revelation given – means that we hold the unity of the person who each of us know ourselves to be, while at the same time we trust the revelation given to us about ourselves, and so learn to distinguish our own inner workings. We are lead this way to distinguish things that differ.

It is only in considering the relations that are taking place between the functioning entities of our body, soul and spirit that we can consider our whole selves as a unity – as one person. It is a unity of differentiated entities which, in order to distinguish them as ‘differing’ requires us to look at the revelation of Scripture as to what is taking place between each and understanding how that releases an understanding of a functioning whole.

### ***5. The essential difference between the New Creation and the Old.***

[1] We need to consider Man as created and constituted. Looking at the Man Christ Jesus, we see the child of God as in the NT: we see

[a] what God’s man is as from the beginning

[b] what a fundamental change is represented by man being born anew

The issue of the renewing of man

[2] The order and the function.

1 Thessalonians 5.23 –states the components, identifies the distinction of the entities; but we need to see that there is an order and function.

At the fall it was the upsetting of the this order and function that was fatally affected, and man became other than God intended him to be.

Function of the human spirit

1. God is Spirit [John 4.24].

2. We are his offspring [Acts 17.28-29] He is the father of our Spirits [Heb 12.9]

3. What is born of the Spirit is spirit [John 3.6] – God is the father of our spirits only.

God is not soul nor body. The word of God clear that only Spirit can know spirit 1 Cor 2.9-11. This is why the disciples did not know Him in a true way until the Holy Spirit of Christ had joined himself to their spirits.

Only spirit can worship spirit [John 4.23-24; Phil 3.3]

Only spirit can serve Spirit [Rom 1.9,7.6,7.11]

Only spirit can receive revelation from God [Rev 1.10; 1 Cor 2.10]

### ***6. The issues at the heart of the Temptation of man/and of the Lord***

1. Spiritual relationship is possible and man had the organ to function in that relationship. Here is the seat of God-consciousness in man and woman.

2. The temptation is to have everything in himself. So to be a self-directing, self-possessing, self-sufficient person, an independent being. The enemy did not approach this function of his spirit. But that of the self-consciousness, his mind, will and emotions.

## ***The Fullness of the Holy Spirit for Life and Work - 2***

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Results of the fall:

1. God was set aside as to his absolute headship and governing of man and Satan given His place.
2. The spirit of man was so seriously violated that it ceased to be the link between God and man. It became dominated by the soul. This was a dying to fellowship with God. The subjection of the spirit to the soul meant that he died to God and was seen to be so [Eph 2.1] So the soul came to dominate the spirit.
3. Man became a soul-man, rather than a spirit-man as God had intended.
4. The world is a soul dominated-order. The running of the world is entirely psychological. Everything is based on desire, emotion, reasoning, argument, will, choice and determination. All is fed by the soul activity.
5. From different aspects of life we see dominant such things as:
  - [a] fear, grief, pity, curiosity, pride, pleasure, admiration, shame, surprise, love, regret, remorse, excitement
  - [b] imagination, apprehensiveness, fancy, doubt, introspection, superstition, analysis, reasonings
  - [c] desires for possession, knowledge, power, influence, position, praise, society, liberty,
  - [d] determination, reliance, courage, independence, endurance, impulse, caprice, indecision, obstinacy

All of this can be brought into play in the matter of salvation, either for ourselves or others, and yet it can be utterly unprofitable and of no account at all.

The soul of man is a complex and dangerous thing. Man is now a disrupted and disordered creature. This disruption has been subjected to emptiness - vanity. For the unregenerate man, life is indeed a mockery, for he can never reach his intended objective. This is God's answer to his self assertion and massive independence [Rom 8.19-23]

Leads us to 4 questions:

- [a] Where is the point where Adam fell?
- [b] What does the creation of man teach us?
- [c] What is the right place, or functioning of the soul?
- [d] Connection with modern psychology?

### ***[a] Where is the point in his trial that Adam fell?***

He was sinless and innocent, but not perfect, as God intended him to be as a full functioning mature man. There was something that he was to become in the obedience and interrelationship between him and God – what the NT shows as the movement from that of a child/son to a mature manhood [stature of Christ]. Childhood to sonship from the outward government [Galatians 4] from the incomplete was the internal life through faith in God's Word.

The tree of life was a type of God manifested in Jesus Christ as the life whereby a man alone reaches his intended destiny – the sharing in the divine life. Adam, did not attain to that life. That is reserved for the believer on Jesus Christ [Col 1.27].

In eternal life is found all of God's secret and eternal purpose for man. Eternal life is a gift. [Not a renaissance of the soul, but the reception of an entirely new life.] 1 John 5.11] Holiness is a positive thing. There is an innocence and sinlessness in Adam which is untried. In the believer it is always a matter of faith, obedience, loyalty to God, resisting evil by resorting to God Himself, - this issues in a positive state which is something more than innocence [more than the fact of not having sinned yet in a specific way]. The faculty that governs this is the spirit, hence the issue is either spiritual holiness or spiritual wickedness. Both represent a relationship to God the Holy Spirit, or to Satan and evil spirits.

### ***[b] What is contained in the order of man's creation?***

1 Corinthians 15.45

We note the synthesis:

- [a] the material elements- the dust of the grounds [Adamah is a man of the earth].
- [b] the formative factor- the breath of lives
  - [i] The Lord God – the one who effects
  - [ii] the breath of lives – the means He uses

Regarding the animal part of man nothing is said here that would support the idea that there is a oneness of nature between the created and the Creator. The formation of the man from the dust of the ground makes that discontinuity absolutely clear.

But when we are to consider that facet of man's being that is in the image and likeness of God we

have a higher nature and that is not created but communicated – the method is different. The spirit of man is not an act of creation [external to God's person] but of communication from God Himself. And it is not an act of creation but more perhaps a matter of procreation. The breath of lives is not man's soul but his spirit. It is a something which, as we shall see, is not merely an animating element which marks the difference between an man as a living organism and inanimate matter - such as a rock or tree], but something which, being from God is an organ or faculty as well as a function.

In Zechariah 12:1, we have the phrase "...the Lord... forms the spirit of man within him". The word "forms" is the Hebrew word *yatsar*, which means 'to mould into form'. God formed man's body out of the dust of the ground. He also formed man's spirit within him. (There must have been a 'him' there first.) Along with this must go the words of Hebrews 12:9, "The Father of our spirits". It is here that we are the offspring of God.

### ***The organ, faculty and function of your spirit***

We must remember that the *pneuma*, or spirit, is vested with the powers of a definite and independent entity. Look at the following instances.

- "Jesus perceiving in his spirit" (Mark 2:8).
- "He sighed deeply in his spirit" (Mark 8:12).
- "My spirit hath rejoiced" (Luke 1:47).
- "Jesus rejoiced in spirit" (Luke 10:21).
- "...worship the Father in spirit" (John 4:23).
- "He groaned in the spirit" (John 11:33).
- "Troubled in the spirit" (John 13:21).
- "Paul was pressed in the spirit" (Acts 18:5).
- "Whom I serve in my spirit" (Rom 1:9).
- "Serve in newness of the spirit" (Rom 7:6).
- "The spirit of the man which is in him" (1 Cor 2:11).
- "Absent in body, present in spirit" (1 Cor 5:3).
- "That the Spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5).
- "My spirit prayeth, but my understanding is unfruitful" (1 Cor 14:14).
- "I will pray with the spirit" (1 Cor 14:15).
- "The spirits of the prophets are subject to the prophets" (1 Cor 14:32).
- "...spirits of just men made perfect" (Heb 12:23).

There are those who contend that spirit, or *pneuma*, is just the life of the soul and body, the animating factor. We are aware that 'breath', 'wind', etc., are sometimes used of the same original word as 'spirit', but so they are of 'soul' - where it simply means life.. The usage in that case is because of the invisible power and action which is represented. No one will substitute 'wind' or 'breath' for any of the above usages of 'spirit'; it would at once be meaningless and absurd.

This living soul with a body has a spirit. The quotation in 1 Corinthians 15:45 helps us in two ways. Some would see in the Greek preposition *en* a local significance, implying that the soul is the meeting place of two opposite natures, the body and the spirit. The added clauses in Paul's statement make it clear, or strengthen the conclusion, that in the first Adam the soul is the terminus of body and spirit. The statement helps us in a second way by showing that in the last Adam the spirit is the terminus, or governing factor. Thus the soul is the nexus between the higher and the lower natures, not merely the difference between physical and metaphysical; it is the ego.

Our discussion does not mean that it is somehow wrong it is wrong for man to have a soul. Rather, we are seeing that it has become poisoned with a self-directive interest, and has become allied with the powers which are opposed to God. This is not known, nor imagined, to be so until a real awakening has taken place in the spirit. We are called not to live wholly or pre-eminently on the soul side of our being—now. The truly spiritual people will find their chief enemy in their own souls, and God finds His chief enemy in the soul of man. When the spirit is renewed, and Christ dwells and reigns within—in other words, when we are "filled with the Spirit"—then the soul can come to serve the Lord as a handmaiden of the spirit to real but governed usefulness.

So man awoke—so to speak—"a living soul". He came to a threefold consciousness; a world—or sense—consciousness through his psycho-physical body; a self-consciousness in his soul; and a God-consciousness by his—what? Does man arrive at the knowledge of God as a Person, a living Person, by his reason, feeling and volition? The Word of God denies this, and, in the matter of living union with God as an experience, man's history denies it. "Canst thou by searching find out God?" (Job 11:7).

Philosophy gives a positive answer, inasmuch as it is the most deadly thing to faith; and philosophy is an intense activity of the soul, mainly on its reasoning side. Multitudes have been lost to a true and vital Christian experience through taking up philosophy as a subject. When God had breathed into the already fashioned man, something more than body and soul was there, and it was this that determined everything in relation to God's purpose through man. The soul was the meeting place of body and spirit. Let the soul surrender to the body and all is lost. Let it surrender to the spirit and all is well.

To sum up. Man became a living soul, having a body and a spirit. By asserting himself—the ego—in favour of the body and not of the spirit, he became a sinful soul. It is what he is, not just what is in him.

He has got to be saved from himself. This is accomplished in two ways.

[1] Christ's death in its representative nature is a potent thing to be entered into by the "natural" man, so that, by a crisis and a process, the power of Christ's death is wrought and established in the soul-consciousness of man. He becomes aware that he is forbidden to live and move on the basis of the self-life.

[2] On the other hand, the resurrection of Christ is also a mighty power in man's spirit, and by its introduction by the Holy Spirit into man's inner being, he is made a spiritual man, as over against a merely natural. His position henceforth is most perfectly stated by the Apostle Paul thus:

"I (the natural man) have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that (life) which I now live in the flesh I live in faith, (the faith) which is in the Son of God, who loved me and gave himself up for (in place of) me"(Gal 2:20).

This is what Christ meant when in the undeveloped truth He said: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23)

### TRANSACTIONS YOU MAY HAVE TO THINK ABOUT:

This material which has gone before teaches us that we have a spirit. I have chosen to emphasise this aspect of man because it is one today which has been much neglected.

Often, modern man, and particularly man in the Western world who has been brought up on the dichotomous, Greek idea that we are body and soul, does not really believe that he has a spirit at all. In this way, his unbelief (the decision not to trust what God has said about this matter) prevents him from beginning to act as if he could distinguish the difference at all. There are also a number of results from this.

Because man is man as God has made him, he cannot suddenly act according to a way which is inconsistent with how he truly is, whether or not he acknowledges that this is how he is. When it comes to reflecting upon his actions and internal understanding of himself, the man who only recognises body and soul, then confuses things of the soul with those of the spirit. This confusion has a practical effect. For he often ascribes to the mind what is really a function of his spirit. In this way he becomes confused with the reading of the source of matters. He cannot distinguish where things are coming from. As a result, he tries to live as a spiritual man without acknowledging his spirit. Thus he ends up a mental Christian - with the following sort of scenario.

a) He will try and live as a Christian by believing that if the doctrine is clear then all will be well. To be a Christian, he will say, is to have a Christian mind about things. And he is not wrong in this matter - his mind matters. However, it is only part of his experience; other functions need to be integrated and understood. When his spiritual experience does come, by the grace of God, he will then think it is something which his mind can understand. Sometimes this will be so, but he may not find that it is entirely so. He lacks a base to "know" things in the communing sense. (All this is not to say that true teaching doesn't matter, it does; the drift of this paper is an example of that!)

b) He will have a confusion between "knowing" and "understanding". He will not readily distinguish between communion with God and speaking/thinking about God. So, in trying to help someone with a problem in assurance, he will try to supply them with mental ammunition, rather than understand that Romans 8.16 indicates that it is a function of a person's spirit to receive a witness from the Holy Spirit so that they will "know" that they are a



child of God.

c) When he attends worship, it will be the attempt to be mentally spiritual which will make it dry. The high point will be the sermon - and it will be the content of the sermon which will make it all worthwhile. And it will then be judged as whether it taught him something new as to content. Hence, the older the Christian of this sort becomes, the more they mentally understand. This is good in itself, but what it often means is that their Christian life becomes dry - for as to content, they know a great deal, and therefore are hard to satisfy. It has to do with misunderstanding the place of the mind. It is a problem of confusing soul and spirit. (Mind you, once such well-taught Christians understand this matter, and begin to live out of their spirit, then they are very helpful, for all their careful teaching will serve them in the area of testing that what they are hearing is right - which is the function of the mind and most necessary in a fallen world).

### ACTION!

1. You may find that you have never acknowledged to God that you have a spirit. Then this is a time to repent of not having known it and at the same time renounce such an ignorance and then ask Him to heal you of all the wounds which you suffer because you have been unbalanced and confused for so long.
2. It is also true that you may need to transact some things with God about your understanding of regeneration and the reception of the Holy Spirit. For you may have had confusion there. Test this with Him and see what He says to you.

Lord our Father, when You first came off the Mount Sinai to dwell among your people You first gave them a pattern of a heavenly tabernacle in which You might dwell.

We acknowledge today that You have given to us each a new spirit. That in us which was dead to You has come alive. You have brought us, through Christ Jesus, to leave the outward, sensual and childish times of knowing You through elemental things of the universe. You have renewed us within to move to the mature man that Christ has lived, died and resurrected to bring us to. And that this is an inward matter, lived out from our own selves.

Further, You have come to dwell in this new habitation - we who are in Christ Jesus are joined to the Holy Spirit - we are one spirit with Him.

Today we turn from our blinded, worldly perspective that we are simply body and soul. Today we embrace the reality of ourselves as You teach us - we will trust You about this, and we dare to believe that, by faith, we shall come to know this reality which has been hidden from us.

Help us to live as a spiritually mature people. We ask this in the Name of Jesus. Amen.