

The Anatomy of Man Made for Partaking of God's Life & Nature

This is an Introductory & Foundational Study:
Toward Understanding God's Intended Biblical Relationship with Man.
By Arthur J Licursi

2 Tim. 2:15 (KJV)

***Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.***

Acts 17:10-12 (KJV)

***And the brethren immediately sent away Paul and Silas by night unto Berea: ...
they received the word with all readiness of mind, and searched the scriptures daily,
whether those things were so.***

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Study 1 of 4: Introduction

Psalm 8:4 (NIV) what is man (Heb., “enowsh,” mortal mankind) *that you are mindful of him, the son of man* (Heb., “adam,” the human being) *that you care for him?*

Psalm 9:9-10 The Lord is a refuge for the oppressed, a stronghold in times of trouble.

10Those who know your name (Heb., “shem,” who you are, your person) *will trust in you...for you, Lord, have never forsaken those who seek you.*

King David’s question, “*what is man that you are mindful of him,*” is rhetorically asking why the sovereign Almighty God would be at all mindful of mere created man and why God would “care” for man’s interest. In asking these questions, David obviously believed that God is mindful of man and cares for man. If the God who created man knows, cares about, and cares for man, then we also should want to know God and understand what man is all about, and his intended relationship with God

Man’s Search to Understand His Being

To “exist” is to have the realization of actually being. For thousands of years men have sought to understand man’s being. They’ve sought to find inner fulfillment and satisfaction that would quench their innermost hunger and thirst. Actually, that inner hunger was placed in man by God Himself; that man would seek and ultimately find relationship in union with God Himself, who would become man’s genuine life satisfaction.

Existentialism is a philosophy concerning the metaphysical, the hidden or inner man, as purported by philosophers such as Kierkegaard, Jean Paul Sartre, Heidegger and other such thinkers. Existentialism states the individual’s inner existence takes precedence over the physical external; saying we are essentially an inner metaphysical self. It holds that human beings are totally free and responsible for their acts, and that this responsibility is the source of man’s sense of dread, anguish, and elation. We cannot go further into this at this time, but these ideas are only partially true to what the Bible has to say.

Some so-called enlightened people have traversed these and similar lines of thought that could lead them down a road that may ultimately lead them to find an inner relationship with the Lord. Therewith, they can find inner rest and satisfaction in knowing God and His intent for their life. By this study we will see that such satisfaction is only actually found in a man’s ***union with God...via Jesus Christ.*** Men have sliced and diced man in their study of man’s makeup within, but they do not come to true understanding of man apart from the Holy Bible. The answers we seek may be found in the pages of the Bible as it is opened to a seeking man’s open heart by revelation of the Holy Spirit of God. (See Paul’s prayer for “revelation,” in Eph 1:15-18.)

Everybody Knows It

For most of mankind there is an unconscious sense within that something is missing. Deep within everybody knows it. It’s like a hunger that can’t be satisfied or a void that can’t be filled. Some try to find what is missing and satisfy this hunger in the pursuit of endless activities,

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physical pleasures, and the acquisition of the many “things” that this world has to offer. Many people try to drown out that nagging hunger by endless preoccupation with activities. Others give themselves to education, and/or the practice of impersonal and/or esoteric religions, hoping to find the answer. Most though, simply plod along daily merely trying to hold their self-life together. But within the heart of every human, the question remains. It is like a tune that cannot be forgotten, it comes again and again – the sense that there must be something more to life than this. Perhaps even as you relax, trying to sleep, the gnawing sense returns – something is missing. Many bury this hunger, but some will acknowledge this inner need and seek to find the answer to *the mystery of man* and his inner search. The Lord spoke this to Jeremiah. *Jeremiah 29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.*

Seeking to quench and satisfy this hunger is a driving force within man, usually leading men down many empty and blind alleys before they either give up or actually find the truth in genuine relationship with God. The fact is that most of us likely will go wrong for quite some time, before we go right; and that is okay. This actually is good, because by then we will have come to know what does not satisfy, and then we will all the more appreciate what **relationship with God** is when we find it; we will value it, as did King David. Read David’s Psalms.

Let’s now consider some legitimate questions that should occur to every thinking person.

What is Man?

Man himself is **a mystery** in the universe. Only man, among all creatures, is so conflicted within, driven by an unfulfilled, non-physical, inner need. Although we know more about him now than ever before; the inner physical workings of human DNA, genetics, the functions of the bodily organs, etc., we must admit that to most, man is an unsolved enigma.

Of What Does Man Consist? To most philosophers, psychologists, and theologians, man is not so simple. Man is mostly regarded as a dual entity, having **physical and metaphysical** components – the **biological** and the **psychological**. This is the most common understanding of the construct of man.

Yet still, in the light of this degree of understanding, we remain powerless to quench the feeling of inner emptiness. To most people man still remains a mystery. This *mystery of man* sets some on a search not only for understanding, but to quench the innermost needs of man, subjectively. Thinkers might ultimately ask; **from where does this inner sense of emptiness come?**

To answer this we must go deeper, beyond the physical realm and beyond the psychological realm, to find **the missing key to the mystery of man**. Just as science has drawn man to the innermost core of the atom to find power, and of the human body cells to gain genetic understanding ... we must press on in our search **from the outer man** to the **innermost man** if we are to find the key to **the mystery of man**. This we will now do.

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The Physical Body Is a “Dead” End

Everyone is aware of his own body. It is tangible, temporal, relates to the physical world, and it even lends itself to scientific investigation. If you ask a chemist, “*What is man?*” he could produce a chemical analysis and point out to you conclusively that man is so much water, nitrogen, carbon, and various other elements. Yet he would have been referring to only the physical part of man’s being, consisting of the elements of the earth. ***Genesis 2:7a*** “***the LORD God formed the man from the dust of the ground ...***”

Since the beginning of history, man has sought to be free from the imprisonment of his physical body. He has tried to find new ways of pleasing his now overworked senses, and even now with the virtual electronic world, only to find that still nothing really satisfies his deepest need. Although man has managed to prolong his biological life, still every man comes to the point where he has to admit that the body is a literal dead end. ***Eccles. 3:20*** ... ***all are of the dust, and all turn to dust again.***”

What about the Metaphysical – The Soul of Man?

If you were to ask the psychologist about man, he might say that besides a body, man has a more inward, hidden composition. Man has a ***mind***, as his thinking organ, man has ***emotions***, as his faculty of inner feeling capable of loving, hating, being depressed, and/or elated. He would also point out that man has a ***will***, as his faculty for making decisions, choices.

He would in this way show us that man is not a mere physical being, but a psychological being as well. In short man is a ***living, thinking, feeling, deciding entity*** – not mere animated dust of the ground. Each of us is a real live person; each person having a unique and distinctive soul personality. This he would say is the real ***you, the ego, the self of man***. Your real self, he would explain is ***your inner self, your psychological self***, while your body is just the outward shell of your being. He is describing what the Bible calls the ***soul*** of man. ***1 Cor. 15:45s*** “***...The first man Adam was made a living soul; ...***” ***1 Thes. 5:23*** “***...I pray God your whole spirit and soul and body be preserved blameless ...***”

Actually, according to the correct meaning of the word “*psyche*,” this psychological part of man is man’s self-consciousness, or the soul of man. “*Psyche*” comes from the Greek word “*psuche*,” as used in the Bible and translated “*soul*”. Psychology is the study of the soul. The three faculties of the ***mind, emotions and will*** comprise the personality, and they are the components of the human soul; this is the self, the ego, the “I.”

The last centuries of human history have seen the spectacular rise of the soul’s powers. The great ***minds*** of men have contributed an abundance of thought. The great ***wills*** of men have produced an abundance of decisive action in government and in culture. Man has gone to the moon, produce abundant crops for food; and he has also developed many things that are not for man’s well-being.

Man can conquer the moon, work with nanotechnology, and investigate genetic structure; but still, within our self there remains an uncharted territory. Without doubt the soul has soared to

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its zenith in recent history – yet in spite of man’s great accomplishments, the sense of inner emptiness remains. For many, the mystery of man remains as such.

We must admit that man’s *loftiest thoughts are forgotten*, his *deepest emotions quickly fade*, and his most adamant *determination falters*. The search for the key to the mystery of man, within the soul of man, ends in frustration. Man’s soul is not the answer for the inner longings of man.

The Human Spirit – The Innermost Core of Man’s Being

There is much misconception regarding the distinction between the *soul of man* and the *spirit of man* in the world today, even among those in the religious world. There is a difference.

Hidden and obscured from sight, there is an organ deep within man that has remained a great **mystery** throughout all the ages. It is the **unknown object of every seekers search for reality**. It is deeper than man’s mentality of understanding. By yourself you could never find it. You could meditate – but never find it. You could sit for hours in the sun or shade, ponder, clear your mind of every thought, recollect, concentrate – open up to whatever forces are available to you, be enlightened, whatever ... still you would not find it. It is deeper than your soul’s mind.

Just as the life-giving marrow is twice hidden, once within the bone, and then again within of our flesh bodies; hidden within the body is the soul, and within the soul of man is his human spirit. As the marrow is the source of the life blood of our body, so the human spirit in the core of man’s spiritual being.

What is the location the human spirit?

It is at man’s core. *Daniel 7:15 I Daniel was grieved in my spirit in the midst (gav, middle) of my body...*The **spirit of man** is so close to the soul, so encased by the soul, that it is often mistaken for the soul, but it is not the soul. It is “*the spirit of man.*” *Job 32:8 “But there is a spirit in man;” Proverbs 20:27 “The spirit of man is the candle of the LORD,” Zech 12:2b “...the spirit of man within him...” Hebrews 4:12 “... dividing asunder of soul and spirit, and of the joints and marrow...”*

God’s Work

All roads to this deepest part of our being have been cut off... all roads but one -- **Only GodHimself can get us there**. Like a Trojan horse in man, God uses *the hunger of our yet-empty*

spirit to draw us to Himself. Again and again comes the inner yearning, the restlessness, and a hunger for fulfillment *in our spirit*. It is our empty spirit that gnaws at us, desiring to be filled.

Why? It is because our human spirit was made **to receive** and **contain God Himself, to be joined to God’s very life**. Otherwise, man is never satisfied because his deepest part still remains to be filled with God. The basic function and purpose of man is first to receive, to be filled with the very life of God Himself. It is for this purpose that man, unique among creation,

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was created with a *human spirit*, an organ meant specifically to contain *God, who is Spirit*. Our physical bodies make us world conscious. Our souls make us to be self-conscious, and make us able to communicate thoughts and feelings, and make decisions. We also have a spirit as the precise organ to receive God who is spirit. *John 4:24a* “**God is spirit,**” (NIV). This spirit of man was made for God alone. The mind of man may be able to think, but only the spirit can contact, receive, and be in union with God, as the fulfillment of man.

Two Spirits Joined as Being One

God desires to fill the void in man’s spirit, which was made especially to contain Him. Since “*God is Spirit*”, just like the air enveloping us, He is so available to come into a man’s **human spirit**. Now, since the cross, God, in His Christ form has become “*the Spirit of life*” (see *2Cor 3:17*). These two spirits were made to go together - **within us**. *1 Cor. 6:17* “**But he that is joined unto the Lord is one spirit.**”

To be born-again is to receive “*the Spirit of life in Christ Jesus*” into our **human spirit** – we come to bear the very life of the resurrected Christ, as the “*Seed* (sperma)” of the Father (*Gal 3:16*, *1Pet 1:23*). The Spirit of Christ brings the very life of God our Father into us, by spiritual genetics. By Christ’s “*spirit of life*” in us, we then have become His literal birthed children.

John 3:6 “...that which is **born of the Spirit is spirit.**”

Romans 8:16 **The Spirit itself beareth witness with our spirit, that we are the children of God:**”

To take God into us is very easy. Through His death on the cross, Christ shed His blood and accomplished perfect redemption – He’s paid for our sins and selfishness, in full. So, all problems between God and us have been fully solved. All there is left to do is receive Him. *John 1:12* “**But as many as received him, to them gave he power to become the sons of God, even to them that believe** (trust in cling to and rely upon) **on his name** (person).”

Christ is now available and ready to come into us. We can open our heart to Him in a simple way. By calling upon Him by name – “Jesus” – we will touch the Lord and be saved (*Acts 16:31*, *Rom 10:9, 13*). The living Spirit of Christ will come into your human spirit and you will be one with Him forever – never to be lost. Opening our heart is like cracking open a vacuum packed can of ground coffee, air rushes in. Deep within something new will come to birth – something you have never experienced before, it’s the peace, joy, and satisfaction, which is of our newfound union with Christ. It will grow day by day. Your whole life will be changed...now around a new center, Christ within your spirit. At last, your search has ended - you have become a normal completed human – filled with God within your spirit, fulfilled as God intended. *Col. 2:10* “**And ye are complete in him** (Christ)...”

Let’s now go on to understand the make-up of the man as revealed in greater depth in the Holy Scriptures. There is much misinterpretation and misapplication of Scripture among Christians concerning man’s identity and his state of being before and also after regeneration; as to how God deals with man. This, I believe, is the result of not knowing and understanding the make up of man’s being, according to Scripture. Many misunderstand, mis-assign, and

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misuse Scripture.

Three Kinds of Life

An example of the serious misunderstandings that one may hold by not understanding the anatomy or parts of man's being can be seen in how average unlearned Christians may misinterpret the statements in these verses below.

John 12:25 He that loveth **his life** (psuche, soul life) shall lose it; and he that **hateth his life** (psuche, soul life) in this world shall keep it **unto life eternal** (Zoë, God's eternal spirit life).

Rev. 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not **their lives** (psuche, soul life) unto the death.

The average Christian believes "his life" and "their lives" referenced in the above Bible verses refer to the *physical life* of man needing to be given, to die for the Lord, to get eternal life, but this is a wrong concept. Knowing and understanding the three differing kinds of life (*spirit, soul, and physical*) spoken of in Scripture is a great help in determining what the true meaning of a particular Scripture. In misunderstanding these verses above some Christian zealots might say they willingly offer their physical life according to these verses above.

Observing the precise Greek word used in these verses above shows us what the "kind of life" a Christian is called to lay aside. It is his "psuche life," which is **his soul life**, his **self-life**; it's **not** his physical life. Many do not realize that for one to surrender his life to God is to yield his selflife to God. Jesus is saying it is as a man *lays down self-rule* to depend upon Christ is to come under the rulership of Jesus Christ as the Lord; this permits one to enjoy the fruit of Christ's eternal "spirit of life."

As you can see from a proper understanding of these verses above there is a crying need for believers to understand their *body, soul, and human spirit* as the three components of a man's being; and then to interpret the Scripture accordingly. Thus, I write here concerning the make-up of our entire being.

Tri-part Man

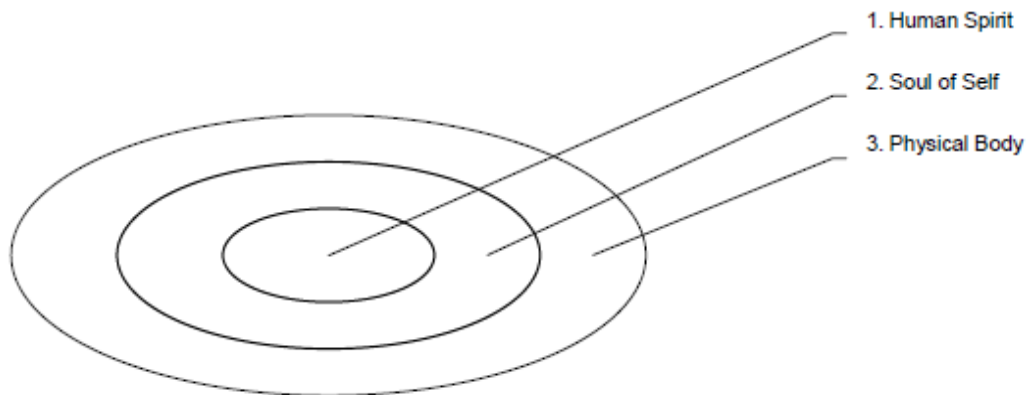
The spirit, soul, and body, are the three parts of man, as he was created. These three parts of man are mentioned often in Scripture individually and in pairs, but they are summed up in one verse. In 1Thes 5:23 we see the three parts of man's being described as the whole or total being of man. These three parts are listed here in their God intended order. "I pray God your whole **spirit, soul and body** be preserved blameless unto the coming of our Lord Jesus Christ" **1Thes 5:23**.

Man was made in the image of God. An image, like a photo, is an empty representation of the real thing. Man was made to contain God's life, to give expression to God's life and nature. Man can become able because he is 1) a **spirit** being able to receive Christ's "spirit of life". 2) Man is a **self-soul**, intended to **express the spirit's will** through the soul's faculties of mind, emotion, and will. 3) The soul's decisions then are to be carried out by **the physical body, to become a visible expression of God's life and nature**.

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Here is the proper order of man's being. By analogy, we might say **the spirit is to be as the master** of the house, with the **soul as the mistress of the house**, and the **body as the servant**. The spirit is to govern the soul, and the soul-self must willingly submit to and trust the spirit's leading. When a Christian receives Christ as "*the Spirit of life*" (Rom 8:2, 1John 4:13) into his human spirit, it is then intended that the Christ be the Lord of the Christian's entire being, that He might "*sanctify you wholly* (completely)" (1Cor 1:30).

1 Thessalonians 5:23 And the very God of peace **sanctify you wholly (totally, completely)**; and I pray God your **whole** 1) **spirit** and 2) **soul** and 3) **body** be preserved blameless unto the coming of our Lord.



The diagram above demonstrates, pictorially, that we as humans are made having these three distinct organs of our being. This diagram also indicates the proper order of our being. A Christian, as a **soul-self**, stands between his Christ indwelled **spirit** and his **body**. We then, as a soul-self, are to be ruled by the life of Christ who has come to indwell our innermost part, our human spirit. Christ within our spirit is to rule our soul, and our soul, in turn, rules our body.

As Christians, we are to be **receive** and **become governed by** the Lord (*The Spirit of life in Christ Jesus*), who indwells our human spirit. Christ then would proceed to flow from His abode in our human spirit to direct our soul, who would then direct the body. Hence man is to be ruled by Christ from inside-out. This is at odds with religions that often promotes the control of man from outside of his being; by relying upon mans effort to keep external regulations, called "laws".

The key to the Christian life is the fact that Christ, as *the Spirit of life*, can and will come to indwell the human spirit of any man who will receive Him. *John 1:12* But as many as received him, to them gave he power to **become the sons of God**, even to them **that believe** (trust in cling to and rely upon) *on his name* (person): *Col. 1:27* To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory: *2 Tim. 4:22* The **Lord Jesus Christ** be (is) **with thy spirit**...

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Study 2 of 4 – God’s Breath Enlivens the Created Man

God created the human spirit in Adam (mankind) when He breathed the “**breath of life**” into the Adam’s nostrils. *Genesis 2:7a And the LORD God formed man of the dust of the ground, and breathed into his nostrils the **breath of life**...* This breath of God formed man’s human spirit. *Zech. 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth **the spirit of man within him**.*

Simultaneously, when God breathed “*the breath of life*” into Adam’s body, he “*and man became a living soul* (Gen 2:7b). Hence, humans are often referred to as “souls,” e.g. *souls were lost on the Titanic*. The breath of God, now as the human spirit of man, entered Adam’s physical “dust” body and, simultaneously cast off or enlivened Adam’s soul, as the organ of his unique selfbeing. By illustration, this is much like the **light** cast off a **light bulb** when **electricity** enters it.

The formation of the human soul occurred by the union of the physical body that God had fashioned from the dust of the ground, and the breath of God. It is the deposit of the human spirit in man, by the breath of God, which animated man’s being entirely, **spirit, soul, and body**.

The soul may be likened to the non-physical “colored glow” that emanates from a physical colored light bulb...when it is electrified.

- We can liken the light bulb, which is physical, as the physical body of man.
- The essential element of electricity to light the bulb may be likened to the enlivening human spirit life deposited into man’s body by “the breath of God.”
- The resultant glow of the bulb may be seen as the soul of “**that individual man.**” *James 2:26 ...the body without the spirit is dead...* I’ve emphasized the soul of “**that individual man**” because each of us has a **unique soul**, just as colored light bulbs may vary in color. When electrified, the colored light bulb comes “alive” to express the electricity through its vessel, as it was made. When religion tries to make us conform, to all be alike, it misses the mark and actually is quashing God’s intended creation of each of us. We were made as unique individual beings, to give unique expression to Christ’s life in us.

The breath of God in Gen. 2:7 is also a parallel foretelling of the account of Jesus’ breathing on the disciples after His resurrection. *John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:* Adam, in Genesis, received a human spirit, a temporary spirit-life, a sort of “**spirit-life on loan.**” But, in John 20:22 the resurrected “*Spirit of life in Christ Jesus*” (Rom 8:2a, 1John 4:13) had then become available to be received by men for the first time, to indwell them as the newly available **eternal spirit-life of Christ**.

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In John 20:22 Jesus, now processed through incarnation, death and resurrection, became available as “*the spirit of life*” (2Cor 3:18, 1Cor 15:45), to be received by the disciples, into their human spirit. They then received all that Christ was, and now is via His incarnation.

God’s One Breath Enlivens the Three Parts of Man

The Apostle Paul lists the three parts of man’s being, as objects of God’s sanctification. *1Thes.5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

There are differing Hebrew and Greek words for the two unseen parts of a man’s being.

1. The Hebrew Old Testament word “**neshamah**” is translated “**spirit, breath.**” In the Greek New Testament “**pneuma**” is translated “**spirit, breath.**” The one Greek word for “**life**” in the NT is **Zoë**, meaning “**spirit-life**”; for both God’s **Spirit-life** and man’s **human spirit-life**. These may be distinguished by their context of use (e.g., Rom 8:16).
2. In Hebrew is “**nephesh**” and in Greek “**psuche**” is translated “**soul,**” as being the psychological individual self-being of man.

The “**life**” that is in the three parts of man’s being is sourced in the one invisible breath of God, which was breathed into the first man Adam. Man’s human spirit was formed by God breathing into man’s body that was first fashioned of the dust of the earth. God’s “*breath of life*” in Hebrew is “*chay*”; it’s tense is **masculine plural**. God’s breath of life produced and animated more than one kind of life. They are the three kinds of life in the three organs, spirit, soul, and body. Hence, Adam came alive by God’s breath; to have *spiritual life*, *psychological life* and *physical life*. Thus, God’s “*breath of life*” could be more correctly rendered the “**breath of lives.**” Adam gained his “human spirit” by God’s breath of life, to be his primary life enabling organ within him. God’s breath (Spirit) thereby also ignited Adam’s soul life and physical life as well.

The soul is the hidden, metaphysical, and psychological part of man, which often has its expression in and by the physical body. *E.g. the human psychological reaction of “blushing” is of the emotion of the soul, expressed outwardly in the physical body by a reddened face as evidence of a heightened heart rate and dilated arteries.*

This reality of the metaphysical or invisible having expression in the physical could also be represented by the example of the light bulb. ... Consider that electricity may be likened to the invisible life and power of the spirit and the body may be likened to the physical filament in a light bulb, while the resultant light represents and expresses the living soul. Light is cast-off in (likened to the soul’s expression) by the union of the electricity (spirit) and the filament (body). In *John 6:63* Jesus said that “*it is the spirit that quickeneth (gives life); the flesh profiteth nothing*”. Likewise, without electricity the bulb is darkened, dead, and it casts off no aura or expression of light at all. For light (the soul expression) to be in the bulb we need both the filament (physical body) and electricity (a spirit). Scripture makes clear that the body becomes dead when the spirit, and its resultant soul, has simultaneously departed. Apart from the God given human spirit, there is no life in man. “*For as the body without the spirit is dead...*” (*Jas. 2:26a*). It is God’s Spirit-breath that animates the created man completely in his three parts, including

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his spirit, soul, and body. Apart from that spirit that gives life to man, man dies, completely.

The Order of Man's Tri-Part Being

Consider the soul as we consider the significance of the order in which man's three parts are listed in *1Thes 5:23* "... your whole spirit and soul and body ..." Here we see the spirit is listed first, indicative of the fact that the spirit is to rule soul, and soul is then is to rule body.

This proper order has become twisted in all of fallen mankind since Adam's fall to independence as a self-ruled soul. Man fell to by the "*Tree of Knowledge*," which made man's soul's mind to become the "god" of his whole being. Actually, man's self-godhood is just an illusion because man at the same time became infected with "Sin" as the spirit nature of Satan (Eph 2:2-3). That spirit-nature has taken root in man's body of flesh (Rom 7:18). "Sin" as a nature rules the man who lives in self-reliance, apart from reliance upon and trust in God. "Sin" has been added as a foreign element, as an infection of sorts, now in man's flesh as we see described here below.

Romans 7:17-23 Now then it is no more I that do it, but **sin that dwelleth in me**. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but **sin that dwelleth in me**. I find then a law, that, when I would do good, **evil is present with me**. 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**.

Apart from receiving Christ's Spirit of life into man's spirit, and trusting the indwelling Christ, "Sin" as a nature in his body will defy man's best intentions (Rom 7:21). Whenever man attempts to live righteously by religious outer laws, even the written Law of Moses, the commandments of God, he must fail. No man but Jesus has kept the commandments. The written law, as promoted by religion, is powerless toward righteousness, rather "*the law is the power of sin*" (1Cor 15:56b). This dichotomy creates a dilemma for man who would desire to be pleasing to God and live in union with God. I have much to say about this subject in my other writings.

The Tri-part Man Was Made To Relate to Three Realms

Man, by the three parts of his being, may experience the three different kinds of life in him, as they relate to three differing realms. Man was uniquely made tripartite; spirit, soul and body to relate to three different realms.

- 1.) Man relates to the **spiritual realm** by his human spirit, with its (3) three faculties of *conscience, intuition and fellowship*.
- 2.) Man relates to the **psychological realm** by his soul, with its (3) three primary faculties of *mind, emotion and will*.
- 3.) Man relates to the **physical world** by his five sense faculties of *sight, smell, taste, touch, and hearing*.

Thus, man has spirit consciousness by his human spirit, self-consciousness by his soul, and world consciousness by his body.

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The Physical Body Makes a Man World Conscious

Man is conscious of the physical world by the physical body of flesh. We all know the body has (5) five senses or faculties, sight, smell, touch hearing and taste. By these faculties men can relate to the 3-dimensional world of the physical, having time, space and matter. The Greek word **“bios”** in the New Testament is rendered **“life”**, for the **“biological life,”** which relates to the physical and material world. Jesus pointed man to the spirit-life as seen in John 10:10. *“I have come that you might have life (life, Zoë, Christ Jesus’ eternal spirit-life)”* Jesus rarely referred to *biological life*, claiming Himself to be *“spirit life”* of a different sort (John 3:16, 14:6, **Zoë, the eternal spirit of life**). Jesus tells us that we must count the *soul-life* of self as being less, in order to enjoy His *“spirit of life”* (Rom 8:2). Many fail to see that John 3:16 promises man eternal spirit-life and that life is only in the Son Himself. He is the eternal spirit-life whom we may receive to be our new life. **1 John 5:11-12** ...*God hath given to us eternal life (Zoë), and this life (Zoë) is in his Son. He that hath the Son hath life (Zoë); and he that hath not the Son of God hath not life (Zoë).*

Consider the point of these verses that follow; what is actually being said? Note the Greek word and its meaning, which is in parenthesis.

John 12:25 *He that loveth his life (psuche, soul life) shall lose it; and he that hateth his life (psuche, soul life) in this world shall keep it unto life (Zoë, eternal spirit life) eternal.*

Rev. 12:11 *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives (psuche, soul life) unto the death.*

As stated earlier, some Christian zealots boldly say they willingly offer their **physical life** according to Rev 12:11, above. They take this view only because they are simply ignorant of the meaning of the word **“life”** in these verses. They mistake the soulful for the physical. They don’t realize that for one to be genuinely surrendered to God they must turn aside from self-rule by their soul’s self-life. For it is in the soul’s mind that we most often have been deceived to act as the god of our own life. This is the fallen and hopeless Adamic life. Paul calls the **“soulful man”** the **“natural man”** in 1Cor 2:14. Initially, most of us try to live by self-rule will-power even after our regeneration experience. We **“try”** to be good Christians by the self-effort of our soul’s will. All that is of self is of our soul-self and will fail. Only yielding or surrendering ones soul self-life daily to the Lord within us renews our fallen soul (2Cor 4:16). We become renewed to trust the Lord and His life in us. This is far more sacrificial than the giving our physical bodies or our money. It is only after we receive the Lord and then come to learn to trust and yield to His life within us that we realize the Lordship of Christ ruling us from within, by the sense of Him within. His life spontaneously and automatically prompts or restrains us from within. It is then that we co-operate by laying down our self-godhood to trust Him and His life in place of our self-reliance.

The Soul of Man Makes Him Self-Conscious

The soul is where man has consciousness of his self-life. The soul is the ego, the self of man, which differentiates each human from all others. The soul is where the faculties of *mind, emotion and will* exist. The Greek word **“psuche”** is one of the three English words rendered

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“*life*” in the New Testament. Psuche is the “*psychological self-life*” of man, by which he may relate to the psychological world. By the soul we can reason, communicate thoughts, perceive emotions, and make choices.

The soul’s *will* is led by the *mind*, which the Apostle Paul calls, the eyes of the understanding (Eph.1:18). By the soul’s mind we have knowledge (Prov. 19:2, 2:10, 3:21-22, 24:14, Psa. 139:14). By the soul’s emotion we may love or hate (Song 1:7, Luke. 1:46, Deut. 6:5, Psa. 107:18) and have emotions (1 Sam. 30:6, Luke. 2:35, Judges 10:16b, Psa. 86:4, 116:7, and 42:5, Jn. 12:27, Mat. 26:38).

The soul is the seat of our individually unique and personal being. Man was created to be an individual thinking, reasoning, feeling creature with an ability to choose by his free will. I consider God Himself to be the ultimate “free-will;” it is the free-will characteristic of man that makes man most like God. God has given mankind the power and opportunity to receive or reject Him by a free will choice, even while in his fallen sinful state *Romans 12:3 ...God hath dealt to every man the measure of faith.*

Why are we different?

The soul of man is not the life source of a man; rather it exists to express the “spirit life” that prevails within a man; either the Sin spirit (of Satan) or the Christ’s Spirit of life. We are each made as unique individual in our souls, just as we are different in our bodies and fingerprints. We were made unique in order that we may each provide yet another unique expression of Christ’s Spirit of life within us, after we receive Christ’s life. Man’s soul may be likened to a living glove, made to contain a living hand (Christ’s Spirit of life) to guide and move us from within.

Considering our unique soul, it may be likened to the colored lens of a light bulb, which expresses the light within, but only as the lens may be uniquely colored. The soul of man expresses the governing spirit within a man, just as he is in his unique soul. Just as the colored lenses of multiple light bulbs may be variously colored (likened to our differing souls) to express the very same electricity (spirit-life) in each light bulb, so every man can uniquely express the prevailing spirit life within him, giving expression to either the indwelling Christ Spirit (1Cor 6:17) or, as before we received Christ, we may express Satan’s Sin spirit (Eph 2:2).

This foregoing discussion demonstrates that we can each possess the very same Christ Spirit and yet be individually different, still being one with Him in our unique expression by our unique soul. Our soul may give unique expression to the life within our spirit, just as the electricity in a home may be expressed as light for seeing, sound of a radio, a fan for movement of air, heat to warm, cooling to cool, etc.

God’s Intention

God has no intention of cookie cutter, stereotypical or robotic children. It confounds me to see that most religion usually attempts to make all God’s children alike in their expression, after the Father purposely created us each differently. Such attempts come from the false religious

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idea that we all should be imitators of Jesus of Nazareth, asking “*What would Jesus do?*” Yes, we should imitate Jesus but not in imitation of the things that He did. Our heart’s inclination toward God should be alike, but our expression may be different. We should imitate Jesus in only one way – we imitate His attitude and mindset (Philip 2:5-8) of utter submission to the Father’s life and will that He knew by His union with the Father. In reality the issue for each child of God is to live in accord with the prompting or restraint they have by Christ’s spontaneous indwelling life, being governed from within by His now inborn life. God’s children are birthed by His very own life to spontaneously flow out His life – automatically, by nature. His life flows out of our spirit and through **our** souls. We were created individually unique and the Lord does not do away with that uniqueness. He flows out of us *as we are each were created to be in our soul* (Gal 2:20).

Some of us were created to be quick and others slow, bold or shy. Yet, He flows through our soul’s expression as we are. As Christians, we express Christ’s life in and through us as our new life, but only *as we are* in our soul. Some would ask, “*Why would God make us so different?*” My answer is “There are, even now, not yet enough humans who have lived on the earth to possibly give full expression to the limitless life and nature of God.”

Outer, Inward & Innermost Man

Man’s soul is his “*inward man.*” It is the part of man that is being renewed day by day. *2 Cor. 4:16 ... though our outward man perish, yet the **inward man** is renewed day by day.* The inward man must be the man of the soul. I reason this because; we know by clear Scripture that of our three parts, the **spirit is regenerated** by the indwelling Spirit of Christ to a 100% new life as a “*new creature,*” which is “*complete*” (John 3:6, 2Cor 5:17, Col 2:10). We know our *physical body will die and be exchanged for an incorruptible body* (1Cor 15:52). Thus, our body is the “*outward man who is perishing*” and it is the “*inward man*” of the soul that is being “*renewed day by day.*” We are being “*renewed day by day*” in our soul’s mind, emotion, and will. With that mindset of yieldedness to the indwelling Christ, then Christ’s mind, emotion, and will have our soul’s faculties of mind, emotion, and will to flow through, to express Christ’s life to the lost and dying world that we live in.

Let’s now look further at the term “*inward*” to be certain that it relates to man’s soul, mind and heart.

*Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their **inward parts**, and write it in their **hearts**; and will be their God, and they shall be my people.*

*Hebrews 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their **hearts**, and in their **minds** will I write them;*

Jeremiah 31:33 above states what was spoken by God to the Prophet **Jeremiah** concerning God’s promise to the children of Israel. In **Hebrews** the writer (Paul) quotes Jeremiah, but we note that Paul changes a few key words to give us more light on the “*inward*” part of man.

In Jeremiah God says “*I will put my law*” ... “*in their **inward parts**,*” and “*into their **hearts.***” So

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from this we can deduce that the “*inward parts*” is the man of the “*heart*.” Yet, in Hebrews Paul writes quoting Jeremiah, saying God will write His law “*in their hearts*” and “*in their mind*.” From this we can see that the *heart* of man includes being the inward man, including the mind, which we know is the key faculty of the soul and heart.

The Apostle Paul here refers to the working of the law and conscience in the unregenerate person. “

For when the Gentiles, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;” (Romans 2:14-15).

Here we see that all mankind, from the time of the fall of Adam when he ate of the *Tree of the Knowledge of Good and Evil*, already has **the law of God** (not the Mosaic Law or 10 Commandments specifically) **operating in their hearts**, via the *conscience* of the human spirit, speaking into their *thoughts*. Later in this paper I discuss the “conscience” of man, which is a topic in itself.

Our Innermost Man

We’ve already discussed the *outward man* and *inward man*, now we come to the *innermost* man. Our innermost man is the man of the human spirit. *John 7:38 (NASB)* “*He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’*” Here Jesus was speaking of His life, to one day indwell and flow through the believer’s spirit. We know, from *1Cor 6:17*, that the Spirit of Christ dwells within and is one with our human spirit. *1 Cor. 6:17* ***But he that is joined unto the Lord is one spirit.***

From the verse below we see that we, as regenerated Christians, are strengthened by **His spirit** that is located in our “*inner man*.” *Ephes. 3:16* ***That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;*** This “*inner man*” is another term for the “*innermost man*” of the human spirit, **not** the “*inward man*.”

By Paul’s writing in *Romans 8:2* we see also that there is a new kind of “law” (*nomos*, a *normal way of regulation*) introduced, which is of “***the Spirit of life in Christ Jesus.***”

Romans 8:2 *For the law* (normal regulation of) ***of the Spirit of life in Christ Jesus*** *hath made me free from the law* (normal regulation of) *of sin and death.*

This law is a law not written on stone as the Ten Commandments, or on the minds of individuals through the knowledge gained by Adam’s eating of the *Tree of the Good and Evil*. It is not any sort of outward code, or regulating standard of written law, as in the Bible. It is of the ***normal operation and regulation that we have by Christ’s life in us***, as believers who possess Christ’s life within their human spirit as their new life and nature. This is the normal, automatic, regulatory operation of “*the spirit of life in Christ Jesus*,” regulating us from within our spirit.

Study 3 of 4: The Human Spirit

1 Cor. 2:14 But the natural man (psuchikos, the man of the soul) *receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* ¹⁵ *But he that is spiritual* (pneumatikos, the man of the spirit) *judgeth* (distinguishes) *all things, yet he himself is judged of no man.*

We see, from the above verse, that “*the things of the spirit must be spiritually discerned.*” Spiritual things can only be first discerned by man’s spirit, not at all by his soul mind. God has well equipped every person with a human spirit so as to be able to function in the realm of the spirit. The human spirit of man is where man is spirit-conscious and thereby God-conscious. God’s being is actually non-material, “*God is spirit:*” (John 4:24a), as a table may be wooden. A man’s means of contacting God’s Spirit is by his human spirit - these were meant to go together. *John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit* (God’s) *is spirit* (man’s). *1 Cor. 6:17 But he that is joined unto the Lord is one spirit.*

A man cannot contact God by his physical body or his soul. By our human spirit we may sense, hear, and come to ultimately partake of the “Zoë” life, which is the Greek for “God’s life”, when we are regenerated by receiving Christ’s Spirit into our spirit (John 3:6).

Jesus said in *John 10:10* “*I am come that they might have life* (Zoë God’s eternal life) *and that they might have it more abundantly*”. “Life” here in Greek is “Zoë”, for “**God’s Spirit life.**” Jesus’ mission was not to bring a better or improved status of human physical life or psychological life for man.

The human spirit is as the antenna of the Lord whereby a man can hear, sense, and touch God. Only spirit can touch or relate to spirit. Our physical body cannot relate to spirit any more than we can actually taste food with our soul’s mind. Tasting is only a function of the body sense. This human spirit is as the Trojan horse God placed in all men. It remains in fallen man, but it is cut-off or dead toward God, except for the faculty of *the conscience of the spirit*. It is by the human spirit that a man may first hear God in his conscience. God’s Spirit, via the conscience of the human spirit, speaks to and/or convicts man in order to draw man to Himself (John 6:44).

The Importance of the Human Spirit in Man

Man has a higher consciousness than animals. Man is able to perceive the invisible; he has an imagination so as to be able to envision, by his mind, such things as the depth, height and width of a cube. He therefore is made to see beyond the physical that is in front of him. Man’s spirit is the element that makes man most different from all the other creatures in the creation.

Another difference between men and animals is evidenced by the fact that only man seeks a god, build temples, makes totem poles, or graven images to worship. This is evidence of man’s innate drive to seek something higher than his own self, to fill empty human spirit. “*Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to*

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the earth?” (Eccles. 3:21). The spirit of man, even after Adam’s fall in the garden, is still basically inclined upward toward God.

Man’s human spirit was created purposely to relate to that realm of the spirit – to relate to God. Among creation, only man has an innate God seeking quality with a capacity to participate in the spirit realm. That capacity is by man’s possession of his human spirit. Created man is three dimensional, by his body, soul and spirit.

Zechariah 12:1 and *Isaiah 42:5* both mention the Lord who “*formeth the spirit of man within him*” in the context of the major foundational creation items - “*the Lord, which stretched forth the heavens and layeth the foundation of the earth*”. God lists the critical and planned elements of creation; seeming to say that the heavens are for the earth, the earth is for man, and man by his human spirit, is for God. From *Zechariah 12:1* I deduce that man’s human spirit is central to creation and God’s eternal plan, which was from “*before the foundation of the world*” (*Eph. 1:4, Titus 1:2*). *Job 32:8* **speaks of a “spirit in man”**.

Proverbs 20:27 **The spirit of man is the candle (lamp) of the Lord, searching all the inward parts of the belly.** The lamps of old were ones that contained oil for burning to give light. Our human spirit is as the lamp reservoir to be filled with Christ’s “*spirit of life,*” to light our being from within. As we have stated earlier, God’s spirit and our human spirit were meant to go together.

We’ve noted that man has his created human spirit, while Christ’s Spirit of life indwelling the Christian is the uncreated, now resurrected, eternal life, which has no beginning or ending. The human spirit in man is the key to man’s hearing God, being drawn by God to Himself, that he might receive Christ’s life. The intent of God is for man to be regenerated, and then become renewed in his soul being.

The human spirit is the “*spirit of man*” that had its beginning in mankind when God breathed the breath of life into Adam. Yet, this birth is not “*the spirit of life in Christ Jesus*” that became available only after the resurrection of Jesus from the dead.

In accord with the eternal plan of God, Jesus of Nazareth has changed in form, becoming the “*the spirit of life in Christ Jesus*” via His resurrection. **2 Cor. 3:17** *Now the Lord is that Spirit, 1 Cor. 15:45* *And so it is written, The first man Adam was made a living soul; the last Adam (Christ) was made (became) a quickening (life-giving) spirit.* Now the Lord is the Spirit who is available to indwell man, giving His life to man.

By now we should see that the human spirit is central and key to man experiencing God according to His eternal purpose and plan. God’s plan is made effective when a man receives the Christ’s “*Spirit of life*” into his human spirit, (read *John 1:12, 3:6, 1John 4:13, Rom 8:8-10*).

The Three Faculties of the Human Spirit

The human spirit possesses three key faculties or capacities. These are the functions of **1) conscience, 2) intuition and 3) fellowship or communion.** Only the *conscience* in man’s

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human spirit remained functional in mankind after the fall of Adam. The intuition and fellowship, the second and third faculties of the human spirit, were deadened or cut-off from God due to the rebellious choice of our earthly father, Adam. It's in this loss of the functioning of the "*intuition that is of God*, and "*fellowship with God*," that man is considered "dead" to God, dead as if a phone line has been cut. *Ephes. 2:1* **And you hath he quickened (Zao, made alive spiritually), who were dead in trespasses and sins;**

The Lord had told Adam and Eve that the day they ate of The Tree of the Knowledge of Good and Evil they would die and that is exactly what occurred (Gen. 3:3). "Death" by a dictionary definition is "*cessation of communication with the environment around you*". Adam, who once "*walked with God in the cool of the day*" was now deadened to spiritual fellowship and ceased to have communication with God. Adam obviously did not die physically, since he was able to leave the garden on his own two legs. He did die in his ability to commune and fellowship with God, except by the conviction of his conscience that was still operable.

If we read Gen 3:5, 22 we should see that in choosing the "*tree of the knowledge of good and evil*," Adam and Eve no doubt thought they could gain *knowledge* that would lead to them becoming as the god of their own lives. They chose to partake of that tree of knowledge, which I call the *tree of independence from God*, as opposed to partaking of the "*tree of life*." The "*tree of life*" represents "*union with, and dependence upon, God*." By this deception and rebellion, Adam actually gained the Sin nature of Satan, who also has said he would be as God (Isa 14:14). Now, all humans, being of the lineage of Adam, are "*conceived in sin*," born into the world with the Sin nature. It is the nature of self-godhood and independence from God.

By this rebellion, man's human spirit, which possesses the three faculties, had lost something. Man lost the ability to have the sense of God and the ability to communicate with God who had created him. This is the condition of all unregenerate men until the Father draws and convicts them by their spirit's *conscience*, leading them to regeneration by a new second birthing, in their spirit. It would take reconciliation by Christ's substitutionary sacrifice on the cross and the impartation or dispensing of Christ's "*spirit of life*" into man's deadened human spirit in order to restore man to fellowship and communion with God (Col. 1:20, 27).

Let's now explore the three faculties of the human spirit.

1.) The Conscience of the Human Spirit

(**Conscience** - *suneidesis, soon-i'-day-sis, co-perception, Strong's Concordance*) Notice that the definition of the word for conscience is "*co-perception*." This means men are not alone in their mind's self-perception; they also have a voice of *conscience*, expressing God's perception spoken into their mind's consciousness, as another voice that is deeper than their mind.

In the unregenerate man, they may have a temporary and momentary flowing of the Spirit of God into the conscience of his spirit, from the outside. This is what enlightens a man who, until then, is blinded by the Devil, "*the god of this world*" (2Cor 4:4). The conscience is of God.

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It is obviously *not self-evocative* since it often speaks *contrary* to what a man perceives and believes of himself. The conscience may impress us with one thing, while we of ourselves may want to consider some matter quite differently. The often contrary light of God flowing into man's spirit flows from God, who is the only true light. That light then flows through man's conscience of his spirit and into his soul's conscious mind - the seat of his self-being. It is in this way that an unregenerate man can perceive truth from God.

The first truth a man may receive is a nagging sense that he needs union with God. He will ultimately discover that such union with God is only possible by receiving the reconciliation that is found in Christ, in His sacrificial offering of His life on the cross on behalf of mankind. Later that man may come to realize that Christ's very "*spirit of life*" has been imparted to him to be that his new life in place of his old self-ruled life (Gal 2:20).

The conscience of the human spirit is the gateway for God's light to shine into a man's soul. The conscience is as the open doorway that permits the flow of the light of the *Spirit of Christ* to flow into the conscious mind of man's soul.

Man's Conscience is for God's Conviction

By the human spirit all men have a conscience where they hear the voice of God speaking in them (Jn. 13:21, 2Cor. 2:13, Rom. 2:14-15, 8:16). The conscience functions in both the unregenerate as well as the rebirthed child of God.

The conscience of the human spirit is the faculty where even the unregenerate man can hear the voice of the Holy Spirit of God. By the conscience, the Holy Spirit convicts (Jn. 16:8) men of their sin and exposes a man's true condition. By the conscience man may come to see his hopeless state and his need for another higher quality kind of life. That life is the higher life of God, which is available only in Christ's "*spirit of life*." In the unregenerate man, the light of God's Holy Spirit flows through his conscience of his human spirit and into his soul/mind. This flow of this light has the power to illuminate and expose a man's true needy condition, and his incompleteness as a human being – this produces that nagging deeper sense that there must be something more to life, something is missing. The light of God flowing through man's conscience exposes man's need, and convicts him; making him to know he is short of the godly standard of true righteousness. That conviction brings to light a newly realized need; it's intended to turn a man to see and receive God's love, mercy, and grace that is now available to him in Christ.

In Romans the Apostle Paul refers to the working of the law and conscience in the unsaved or unregenerate, "*For when the Gentiles, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts* (knowledge of good and evil in their mind), *their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another*" (Romans 2:14-15).

The Holy Spirit thereby draws men to God. Many people acknowledge a voice of conscience but refuse to acknowledge whose voice it really is. The writer of Hebrews says, "*let us draw*

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near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience...” (Hebrews 10:22). God speaks to the hearts of all men individually, via the conscience of their own human spirit, not that they turn away, but rather turn their heart to God. Acknowledging and responding to that voice of conscience will bring unregenerate men to God.

If kept tender in our small children, their conscience will in time draw them to make their choice concerning Christ. They will eventually come to see that God’s provision is Christ, to be their genuine life, to complete their creation (Col. 2:10). God’s planned work via the conscience is to turn men toward God. The word “*repent*” means to turn around, to reverse direction toward God. Repentance is not necessarily an emotional beating of the breast or even sorrow with tears, although “*godly sorrow*” should work to lead a man to consider his true condition, his ways, and his need of God (2Cor. 7:10, Hag. 1:7).

2.) The Intuition of the Human Spirit

I believe the human spirit in man is as the antennae of the Lord, spiritual ears placed by God within man. God would thereby speak into a man and draw him to make a choice, to either receive or reject Him.

Upon regeneration by a spiritual second birthing, the second faculty of the human spirit, the “intuition”, is enlivened so we may possess an innate sense of God; then having “*the mind of Christ*” (1Cor. 2:16b) in their human spirit. This intuitive knowledge is so we may know as Christ within us knows, and thereby respond to a given situation as God would have us respond in that very moment. (Mark 2:8, Acts 18:5, 20:22, 1Cor. 2:11, Jn. 11:33, Rom. 8:15). We do not know all things all the time – but we do know just what we need to know at the right time, by the sense of His life within (read 1John 2:20, 27). Just as our minds knowledge automatically springs into action as needed in a situation around our house or work, Christ is alive in us is spontaneous intuitive wisdom in us. All we need to do is listen and trust.

Now regenerated by the very life of God, in Christ, as “*the Spirit of life,*” we possess that life of Christ as our very own life. By the guidance of the indwelling anointing that we have by Christ’s “*spirit of life,*” we know all that we need to know for daily living (read 1John 2:20, 27). Note that Jesus Himself only did the will of the Father and acted not on His own (John 5:19)

The intuition is the actual spontaneous wisdom that is of Christ’s very life that “*has been made unto us wisdom*” (1Cor. 1:30). Just as the body spontaneously functions to swallow and digest food, the intuition of the rebirthed regenerated human spirit has a sense of “*knowing*” in spirit. We have gained a sixth sense, the intuitive “*mind of Christ*” (1Cor 2:16). Beyond the five senses of the physical body we now have gained an additional sixth sense, which is by the automatic operation of Christ’s “*spirit of life*” in our human spirit.

3) The Fellowship of the Human Spirit

The third faculty of the human spirit is the capacity to “fellowship” or “commune with God” in and by our human spirit. Since “*God is spirit,*” men can only relate to Him in and by their spirit

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(Jn. 4:23-24, Rom. 1:9, 7:6, 8:15, 1Cor. 6:17, 14:16).

Fallen Man Is Deadened To Fellowship with God

Before Adam's fall, he did enjoy the flowing of fellowship with God. God was not in Adam, but outside of him. Nevertheless, the Spirit of God outside of man is able to relate to and commune with man via man's human spirit, and thereby speaking into man's soul mind. Scripture says that "*God walked with Adam in the cool of the day.*" At that time God flowed in fellowship with Adam, but only in transient spirit communion, via Adam's human spirit. However, due to Adam's fall to independence and self-rule, a huge gulf then entered between sinful man and his righteous creator God. The fellowship between God and man was cut off. Fellowship was broken or made dead just as we say a phone line has gone dead when two-way communication is cut off. Man had become deadened to God "*in trespasses and sins*" (Eph 2:1); nevertheless, his conscience still functions (John 8:9).

By fellowship or communion, we may know His love and can abide in union and in accord with Him from moment to moment. As discussed earlier, this capacity to commune with God was lost in the fall of Adam. As stated earlier, before the fall, Adam had fellowship with God who was with Adam but not in him. Adam heard the voice of God walking in the cool of the day (Gen 3:8), but lost that relationship due to the fall. Now regenerated by the Spirit, Christians have the capacity to fellowship and communion with God their Father *in spirit* (2 Cor. 13:14, Jn. 4:23). We may taste or experience His acceptance and unconditional love within us by His indwelling Spirit and speaking within us. This is how His "*spirit bears witness with our spirit that we are the children of God*" (Rom 8:16). He lets us know "*I will never leave or forsake you*" (Heb 13:5). By this fellowship all loneliness and abandonment is gone. We have a sense of well being as we abide in spirit. We are now filled to a degree of satisfaction; we have come to rest in a living, experiential, relationship with Him. This faculty of communion with God springs from our spirit made new by Christ's indwelling life.

A New Spirit and Nature

Adam was originally, before the fall, made natureless. God intended that Adam take on God's life and nature by partaking of the Tree of Life (Christ's life). Though he had a human spirit, Adam lacked a governing spirit in Him to guide Him in living. Adam was like a Ferrari auto without a driver. By Adam's falling to the wiles of the Serpent, Adam had gained a driver, governor and nature to prompt him and guide man, *mistakenly*. Sin thereby is now lodged in the bodily members of all mankind that descended from Adam (Rom 7:17-22). Though, by the fall, man had become "*as God knowing good and evil*" (Gen 3:27), he yet lacked something vital – he *lacked a life and nature that could live accord with that righteous knowledge*. Rather, Adam had gained the "*spirit of error*" (1John 4:6,) the "Sin nature" of the Devil. God's original intention was that man would one day, by his human spirit, receive, contain, and become "*one*" (1Cor. 6:17) with Christ's "*Spirit of life*".

The answer now for man's fallen condition is to receive Christ and thereby not only become reconciled by Christ substitutionary death for man, but also to die as man, to put an end to man's old man that fell with Adam. Simultaneously, a regenerated man has died with Christ,

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such that Sin in our bodies has no more power over us. We, as an independent self, were crucified with Christ and Paul tells us *“he that is dead is free from the power of sin”* (Rom 6:6-7).

This is all effective when a man becomes regenerated, enlivened, by Christ’s resurrected *life and nature*. This regeneration is the new birth we have by a new Father, with a new life and new nature for a newly created race of people (2Cor. 5:17) who are *“in Christ.”*

Spiritual rebirthing takes place in man’s human spirit. Now *“but he that is joined to the Lord is one spirit”* (1Corinthians 6:17). By this new birth, we become one with the very life of God, which is in Christ as *the Spirit of Life*. Jesus said; *“That which is born of the flesh is flesh* (human physical birth); *and that which is born of the Spirit is spirit”* (Jn. 3:6 KJV). Clearly, in this verse we see mention of both the Holy Spirit with a capital “S” and the human spirit with a small “s”. The Holy Spirit rebirths us in our human spirit by placing the Christ *Spirit of life* into our spirit (Col. 1:27, 3:4a, 11b, 1John 4:13). We see in *Romans 8:14 “The Spirit himself beareth witness with our spirit, that we are the children of God”* The human spirit was created to be our spirit-container for the Christ’s *Spirit of life*, as He is today. Biblically, and allegorical, we become His living temple, made without hands.

The Core Issue for Man Is To Receive Christ’s “Spirit of Life”

The real issue is for every man to come to possess the life that is really life. That life is the life of God our Father which is given in and by His Seed, Christ. “Life,” is Christ. *1 John 5:11-12 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12He that hath the Son hath life; and he that hath not the Son of God hath not life.*

Christ’s life is received by us as the *“Spirit of life in Christ.”* Christ is received by a man in Seedform. Yet, this Christ-seed in man is **“total God”** in man, with nothing lacking. *Col. 2:9-10 For in him dwelleth all the fulness of the Godhead bodily. 10And ye are complete in him, which is the head of all principality and power:*

We have the genuine life of God in us, thus we have no need to be imitators of anything Jesus of Nazareth did. Consider the chimpanzee; though a chimpanzee may be dressed as a man and be trained to do some things of a man, he is still not a man because he does not possess the **life** of a man, with the human nature. It is just as foolish for a man to imitate God without possessing the life of God in him, as it is for the chimp to try to genuinely express the human being without human life. Believers now have the life of God, in Christ, as the Spirit of Life in them, as their new spiritual life.

We have the real life – His life as our new life (Gal 2:20). Though we have all of Christ in our spirit, it is only by the maturation of the Christ-seed within our souls that we may spontaneously come to express Christ’s life in our living.

The Christ-Seed

As a soul self, we are each as a *wife* unto Christ in our spirit. *NOTE: We, “the Church, which is His body,” are not “the Bride of Christ,” we are Christ’s body.* We individual Christians are *relationally as a wife* in that we are to be dependent upon Him. We are called to trustingly

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submit to His provision. Being *as female* to God, we at our new birthing receive God's "seed" (Greek, "sperma"). God's life is passed on in his Christ-seed, which is the Spirit of the crucified, resurrected, glorified Christ; the only begotten Son of God. That Seed is Christ's *Spirit of life*, which comes into the womb of our human spirit, and new life is germinated; this is regeneration. The new birthing is regeneration in our spirit by receiving the Christ-seed. This is a conception in a man's womb of his spirit by God's seed of life, which is the Christ-seed (*1Pet. 1:23, Gal.3:16b, 1Cor 15:45*). We each are as Mary, pregnant with Christ. That Christ-seed will grow from conception within a believer's spirit until its influence has spread to possess and govern the Christian's entire being, including their soul, and body.

The Spirit of the resurrected and glorified Christ is the Firstborn of many brethren, of a whole new race of God-men (Col. 1:18). Men become "*partakers of the divine nature*" (*2Peter 1:4b*) by His indwelling Spirit. We know that "*now the Lord is the spirit*" (*2Cor. 3:17a*), in us to birth us again (Jn. 3:6). We have been born again of God our Father (John 1:13).

Every birth requires a father, as the provoker of life, to place his seed in the womb of his host/bride. We are His host/bride and our womb is our human spirit. Only our spirit can relate to and receive Christ's *Spirit of life*. We are each as Mary was, bearing the life of "*another*" (see *Rom 7:3*)," a conception by the Spirit of God, by His Christ-seed - "*which seed (sperma) is Christ*" (*Galatians 3:16b*).

After our rebirth we are not restored to the original condition of Adam as he was before the fall. We rather are completed (Col. 1:19, 2:10) by the indwelling life of God in the resurrected Christ, now as the Spirit in our spirit (Jn. 3:6). Adam was created incomplete; he only had spirit-life on loan, and the potential of receiving and possessing God's eternal life. We as Christians have actualized that potential by being rebirthed of God in our spirit.

"*Christ in you, the hope of glory*" (*Colossians 1:27*) Scripture does not say only that "Christ is our hope of glory", rather it does say "*Christ in you*" is our hope of glory. This in fact is the true "*mystery*" of the gospel as Paul spoke of the gospel (Col. 1:23-27). At our new birthing we became partakers of our Father's divine life and nature (2 Peter 1:3-4), which is in His Christseed. "*a new creation (creature) in Christ, the old has passed away and all things become new.*" (*II Corinthians 5:17*) This new creation is within our regenerated human spirit that was at once made anew. Our souls are "*being renewed day by day*" (*2Cor 4:16*). Our body will some day be exchanged for an incorruptible body.

Thus, God Himself is the progenitor of a whole new race of people on the earth. God brought His very life in the Christ-seed to us, depositing His Seed of life into our spirit-womb. It is only by this life of God in His Christ-seed that we could ever hope to come to be an expression of (gloryof) God's life and nature.

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Study 4 of 4: Spirit Life Is Organic Life

Webster's Dictionary defines **organic** as "...that which relates to, or derived from, a living organism." "Organic" has to do with **life**. Life begets life after its own kind, via its seed.

*"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed **after his kind**, and the tree yielding fruit, whose seed was in itself, **after his kind**: and God saw that it was good." Genesis 1:11-12*

This is seen in the fact that apple trees only produce apples, in season. The apple seeds bear the genetics and nature according to the parent apple tree life. All life forms are multiplied by the seed (Greek, sperma) of its progenitor forefather, reproducing the specie after the species own kind; this is simple, logical, and yet mysterious.

The issue for man is to receive God's eternal spirit-life, by receiving His Christ-seed as *the spirit of life* (Zoë). God's plan was to place His life, in the person of God the Son, as the Seed of life, into man's human spirit, to be the new life of each rebirthed child of God. Man then would be organically joined to God by His One life.

As His birthed sons, our spiritual union with God as our progenitor spirit-Father is literal and organic. Once seen, this is a most radical and powerful revelation for a believer. Such revelation and realization changes Christian's lives forever, knowing then that they are first and foremost, literal children of God (1John 3:2). Paul says "*ye are no more servants, but sons*" (Gal. 4:7).

Our organic union is with the Father by the deposit of His very own literal Seed of life, which is Christ ("*seed*," Gk., "*sperma*" 1Pet. 1:23, Gal. 3:16). When we receive Christ we receive God's very own life. Christ thereby flows the life of the Godhead (Col. 2:9) into each believer as his new life (Gal 2:20). God's life is the only genuine life; it is both eternal and divine. God's substance is spirit, and His essence is His life. **God's life, in Christ, now as the Spirit in our spirit**, is the essence of our organic, living union with our Father.

Titles of the Three Godhead Persons Pertain to the Organic Life of God Conveyed to Man

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

In this Scripture above we see that the three persons of the Godhead are involved in conveying God's love, His literal life, and His very nature to us by regeneration. God as Father is a lifegiver. His nature is that of an "other-lover," as a giver of life. When a man and woman love each other the normal fruit of their union of their love is **life** multiplied. Hence, we become the children of God when we receive the life of God our Father. The conveyance of the Father's love and life to man requires the work of the three members of the Godhead in

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order to become effectually life-renewing for us. Let's now explore this verse in more detail.

1) First, note in the verse above, the term *“the love of God”*. As Father, He alone is the source of all life. *Psalm 36:9 For with thee is the fountain of life...* Our **Father God is the source** of our new life that we have in Christ. Consider that there can be no father except there is offspring of his living loins. Thus, the Father loves and desires to give His very life to His own birthed children, but how will this occur?

2) We should then note the term *“the grace of Lord Jesus Christ,”* who Himself is **the course** by which the Father's life is given to us. Christ is one with the Father so much that Scripture says *“the Son”* is the *“everlasting Father”* in Isa. 9:6. Jesus Christ is the incarnated grace of God given to man (Jn 1:17). It was by the Father's love that the Son's life was on the cross **for us**, that we are reconciled to God. Christ as the *“Spirit of life in Christ Jesus”* is the grace and Seed of God is given **to us, to indwell us**. We are made alive as *“new creatures”* in Christ, as recipients of the Father's life via His Christ-Seed.

3) Note the term *“the communion of the Holy Spirit.”* The Father's love gave Jesus as the grace of God for us and to us. Jesus rose from the dead as *“the life-giving spirit”* (1Cor 15:45). *2Cor. 3:17 Now the Lord is that Spirit...* There is only *“one Spirit”* (Eph 4:4). By these verses we can see how Christ may actually be able to indwell us. We have our union and communion with God, by the indwelling Holy Spirit, now manifested as *“the Spirit of life in Christ Jesus.”* We are now *“one spirit”* with Christ's Spirit (1Cor 6:17, 1John 4:13).

All three members of Triune Godhead are fully involved in bringing the organic life of the Godhead into us. We receive God's love, which comes to us as grace, in the person of Christ, now as the Spirit in our spirit. God's love is realized in us by the union of **Christ's Spirit and our spirit**. Then we now know who we are – we are the children of God, born of His loins. *Rom 8:16 The Spirit itself (himself) beareth witness with our spirit, that we are the children of God:* Thus, we receive and realize Christ in us as our new life by the work of **the indwelling Holy Spirit, as the spirit of life in Christ Jesus**. When we receive *“the Spirit,”* we have received Christ and the Father (read Rom 8:8-10). These three are One Spirit. Christ is one with the Father so much that Scripture says *“the Son”* is the *“everlasting Father”* in Isa. 9:6.

Let's now consider the three titles used for the three members of the Triune Godhead. They each speak of differing aspects of our organic (living) union with God as our Father.

The “Father”

Consider that the title *“father”* speaks of the very source of a life, that life which is to be the life of His offspring. In the Gospel of John, which I call *the Gospel of life*, the title Father is used of God 104 times, in 63 verses. Fatherhood in itself speaks of a *father's life flowing to the offspring of his loins, via his very seed*. I use the word *“loins”* because the word *“loins”* (Gk. *osphus*) means *“procreative power”* of a father (Heb 7:10).

This reminds me of Adam's ribbed side, out of which God produced Eve. Adam called Eve *“flesh of my flesh and bone of my bone”* (Gen 2:23) Eve was an extension of Adam's very life –

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they shared one life. God is our literal Father because He uniquely conceived us by dispensing the life that flowed from “*his (Christ’s) side (John 19:34)*” at the cross. The life-flow from the cross occurred when Jesus’ side was pierced by a Roman spear. The “*blood and water*” (John 19:34) flowed from His side; “blood” for our redemption, and “water” as the water of His life that flows to us in “*the life-giving spirit*.” God has regenerated us by the water of Christ’s life that flowed from “*his side.*” We thereby are an extension of the very life of the Father, as we are partakers of the life of the One *Son of God* – we are as bone of His bone and flesh of His flesh, spiritually. Thus John says in *1 John 4:17b ... as he is, so are we*”

Being born of *the seed (sperma) of the Father* – which is Jesus Christ (Gal 3:16, 1Pet 1:23), we are literally birthed children of God, the increase of His family. *1 John 3:1a Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...*

The Son

Now we should consider the title “*Son*”. It obviously also speaks of the same life relationship that is of a Father. It is the Son who then bears the very life of the Father. Jesus, *the only begotten Son* of God, now as the Christ-Spirit, organically bears the Father’s life to those who are rebirthed by the Christ-seed. God has only one Son and all believers are of that one Son-seed – making them also joint heirs, participants in the One Son of God as the members of *His body*. One could not be a son unless he has the literal life of his father in him.

E.g. my father in the physical is Joseph Licursi. He right now is in me by the flow of his life in his seed. In this way, I was in him before I was born. My earthly father’s human life flows in his veins (the life is in the blood) since I became a recipient of his physical life. The physical life of my father lives on in me so long as I live. I may also look like him and express his mannerisms, etc. With God, His eternal life lives in all the offspring of His spiritual loins. Our heavenly Father has also shared His nature with us by the deposit of the life of the Spirit of His resurrected Son. In time, either here on earth or hereafter, all Gods children will grow to express His life in them by virtue of His life and nature, which now innately is our new life and nature.

In the gospel account we see that at the age of twelve Mary and Joseph had literally lost Jesus. Interestingly, Mary had somewhat lost sight of who Jesus’ Father was, such that Jesus corrected her. *Luke 2:48-50 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father* (implying, Joseph was Jesus’ father) *and I have sought thee sorrowing. 49And he said unto them, How is it that ye sought me? wist (eido, know) ye not that I must be about my Father’s (God’s) business? 50And they understood not the saying which he spake unto them.* From this we see that Jesus clearly knew He was the Son of God. Yet, Jesus knew also that He came literally as a man – a human born of Mary who was in the line of Adam.

Note also the account when Satan addressed Jesus calling Him the Son of God; Jesus’ reply emphasized that He was on earth as “*the Son of man.*” *Matthew 4:2-4 And when he had fasted forty days and forty nights, he was afterward an hungred. 3And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4But he answered and said, It is*

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written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** No doubt Jesus could have made the stones into bread. The point Jesus was making is that, as man, **Jesus lived by the will and words of the Father.** So, if Jesus had no such instruction from the Father, to make stones into bread, He would not do it. **John 5:19** *Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do:** for what things soever he doeth, these also doeth the Son likewise.* Thus, Jesus never asserted His will to live independent of the Father. Jesus came to do the will of the Father.

Jesus had come 1) to **die for** the sins of man, and 2) to **die as** the Adamic human race of fallen humanity. His death is our old sinful man's death, that we might then enjoy His resurrected life.

The Spirit

Now consider the title "Spirit". Christ was fully processed via His incarnation and His death of the cross. God's purpose in this principally was to raise Jesus from the dead that He might become the final Adam, as "**the life-giving Spirit**" (1Cor. 15:45). Just as Adam was the federal head of fallen race of humanity, **dead** in trespasses and sins, Christ now, as "**the Spirit of life**" is the federal head of the new race of the members of the spiritual "**body of Christ.**" Accordingly, Paul notes an important change in Jesus, "**Now the Lord is the Spirit**" (2Cor. 3:17).

The word "Spirit" is derived from the Greek word "*pneuma*", which is also sometimes translated, *breath, wind, or air.* Like the air that we breathe, "*The Spirit of life in Christ Jesus,*" is so vital to us. As "*the Spirit,*" Christ now is so available to be received. Every person may **receive Him** (John 1:12) by inbreathing or taking Him in (John 20:22) as "*the spirit of life*" to be born anew.

The Spirit of Christ is now available as "*the breath of life,*" to be taken in as our new life. We receive *the Spirit (breath) of life in Christ Jesus* when we receive *Christ into our human spirit.* In this way the spiritual Christ-seed is deposited into the womb of our human spirit, bringing Christ's life and nature into the core of our being.

Soul Breathing

After initially receiving Christ we will come to recognize that we also need to gain Christ's life in our soul's being. Consider that *just as we may be able to live physically without food for several days, without water for 2 days, but we cannot have life sustained without continually breathing air...* we likewise need to continually breathe Christ in, for Him to become life now to our soul. We breathe Him into our soul by continually by trusting, clinging to, and relying upon Him.

Romans 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved (sozo, completed) by his life.*

Here Paul tells us there is "*much more*" than "*being reconciled to God by the death of His Son.*" We need also to be "*saved*" (Gk. *sozo*, completed, in our soul) *by His life.*" As we trust Him,

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His life flows from our Christ-filled spirit into our soul's mind, emotions, and will. Just as Jesus relied upon the Father, we rely upon Christ by abiding in union with His life, being subject to Him.

God desires to have us continually maintain our spirit union with Him via Christ who now indwells our spirit (see "*abiding*" John 15:5). Consider that since we have been born physically, we still need to maintain the health of life by breathing air. Breathing is not as a one-time event that is completed, it must be continual. The taking in of Christ's Spirit as the seed of life for our rebirth is a primary forever event. He will never leave or forsake us (Heb 13:5). By our soul-self abiding "*in the spirit*" is key to our daily life "*in Christ*" (Gal 5:16, 25).

Union Summarized

The Fathers organic life comes to us via Christ in us. "*The Spirit of life in Christ Jesus*" is the reality of Christ in us; the Spirit is Christ appropriated to us, for our union with God. The Father sent the Son to make this such union possible. Christ comes to us as the Spirit of Christ, coming into our human spirit (John 3:6, 1Cor. 6:17). In union, His life then flows out from our spirit and through our soul (mind, emotion and will) as the expression or glory of His life (John 7:37-38, 2Cor. 3:18); ruling our body, guiding us, where we go and what we do and say.

Making Created Men the Birthed Sons of God

"*Beloved, now are we the sons* (literal) *of God*" (1 John 3:2a). Our sonship comes by a spiritual birthing, which is an organic, life germinating. The only life qualified to be called life - God's life. Again, this requires the Seed of the Father to birth His life into us. "*But as many as received him, to them gave he power* (life-force & competency) *to become the sons of God, even to them that believe* (trust in, cling to and rely upon) *on his name* (person)" (John 1:12). All we need to do is receive Him - not by head belief of denominational doctrines, not by membership, not by promising to keep a Christian code of conduct, or to living by Christian principals, or anything other than Christ Himself. "Power" in John 1:12 means "force of competency". Christ in us is the competent force as the Seed of life in us, by virtue of the eternal God-life in Him. It is Christ "*Who is made...after* (limitless) *life*" (Hebrews 7:16).

Offspring of His Loins

This organic life comes to us only by a birthing of the living God. It is the Father who placed Christ, the seed of life (Gal. 3:16), into our human spirit. Hence, "*that which is born of the Spirit* (Christ's) *is spirit* (our human spirit)" (John 3:6).

Created humans, as the lineage of Adam, are not yet God's children until they are rebirthed via God's Seed of life. They are merely "**created sons,**" but **not the "birthed sons"** of God's loins. The only means of entrance into the literal eternal family of God is by being organically born again by the life of God Himself. That life is conveyed in Christ, as the Spirit-Seed in our human spirit womb. By this, we gain the literal life of Christ in our spirit. "*He that hath the Son hath life* (Zoë, God's spirit life); *and he that hath not the Son of God hath not life* (Zoë, God's spirit life)" (1 John 5:12).

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Generating & Sustaining the Organic Life in Us

Jesus is the life, and also the sustainer or nourisher of life, by all that He is as *the organic life supply* to man. He is just as the vine tree, which supplies the life and nourishment to the attached branch (John 15:4-5). The following lists some of the elements necessary for God to impart and nurture His life in man. Christ is all of these to us.

“Light of life” (John 8:12) In the Bible, “light” always proceeds the generation of life. In Genesis 1:2-3 we see that darkness covered the chaotic earth. The first element of the recreation was God created light. Jesus came first as the *“light of the world”*. **John 1:4** *In him was life; and the life was the light of men.* If you have been regenerated then you have your own experience of when God shined His light upon you, before you believed and received Him. Revelation comes to us by *the light of life* shining through our spirit and upon our soul. **John 8:12** ... ***I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.***

“Breath of life” (John 20:22) Christ now is *the Spirit of life* (Rom. 8:2). *“...he breathed on them, and saith unto them, Receive ye the Holy Ghost (pneuma, holy breath):”* (John 20:22). Note that the regenerating Spirit came out from Christ as His breath, as *“...The Spirit of life in Christ Jesus”* (Rom. 8:2a). It is Christ Spirit, as the breath of the God-life (1John 4:13) that enlivens us.

“Living water” (John 4:10, 7:38) The Living water is none other than the water of Christ’s life as *“the spirit of life.”* We have been regenerated with the water of His *Spirit of life* (Titus 3:5). Recall that when the Roman soldier pierced His side, out of Jesus’ side flowed blood and water. The flow of blood is for redemption and the flow of water is Christ’s life flowing, to bring life to man. Recall that Eve came out of Adam’s side. She was an extension of His very life and made of His life. By the *blood and water*, there is both a termination of our “old man”, the old independent, self-seeking self, and also germination of new life in Christ (Rom. 6:3-5).

“Bread of life” (John 6:48) His life germinates life in us, and also Christ as the bread of life nourishes and sustains us. The continuous flow of His life from within our spirit is nourishment to us. In Egypt, the children of Israel had to eat **ALL** the lamb before crossing the Red Sea. The lamb’s blood was placed upon the lintels of the doorpost to cover them from judgment. But it was eating the roasted (judged) lamb, taking ALL of the lamb into themselves, by morning, which nourished and strengthened them to leave Egypt. Jesus said metaphorically, *“For my flesh is meat indeed, and my blood is drink indeed.”* (John 6:55). Jesus also said **John 6:57** *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* Jesus lived subservient to the Father. He lived **“by”** the Father’s life and will. If we are living **“by”** or trusting Christ’s life in us, we as a soul are then “eating Him.” He sustains us. Metaphorically, we eat Him, or take Him as life, by our continuing dependence upon Him as the sustainer of our life.

Fruit Comes Out of Our Organic Union with Him

True fruit in our life is the result of our organic union with the Lord. Christ’s *Spirit of life* flowing through us bears fruit, automatically, in season. The organic life of God, in Christ, as the Spirit, comes into a man and spontaneously flows out of a man, as the fruit of *the Spirit of life in Christ*.

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Jesus spoke of a mutual abiding. *“Abide in me and me in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ~~slam the vine, ye are the branches:~~ He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing”* (John 15:4-5). Here we see that the vine is the source supplying the life-flow to the vine. The branch has no life of its own. The life emanates from the vine. We bear His life as a dependent recipient, as a wife-believer. Fruit comes not by self-effort, but rather by simply being who we are in spirit by Christ now is us as our life and nature, moving through us as He wills.

As with the apple tree, a regenerated man will come to bear fruit, in season; which comes then only after cultivation by the Father's hand (Jn 15:1-2). That cultivation is the pruning process. Our pruning comes by the circumstances and situations that our Father uses in our life. The Father carefully orchestrates all the issues of our life to be *“work for the good”* (Rom 8:28-29). Our Father permits these sometimes difficult situations and circumstances of life for the purpose of turning us from our natural, unrenewed independent soul inclinations, to trust the Father's hand. We overcome situations by learning to trust, rely upon, and cling to the indwelling seeded life of Christ. Therein, we find rest in the midst of the storms of life. The purpose of these situations is to provoke us to turn to the Christ within our spirit, thus also effecting transformation in our soulself (Rom. 7:4, Jn15:1-2). It is in this way that the soul of a believer becomes transformed from one level to another, becoming a reflection and expression of Christ's life and nature flowing from within his spirit – *“from glory to glory”* (2Cor. 3:15-18).

The Power to Renew, by the Force of the Organic Flow of Christ's Life

Paul's olive tree analogy in Roman's 11:17 demonstrates the vitality of the organic union of a grafted tree as corollary to our living spiritual union with God. Consider that we Gentiles as the *“wild olive tree branches”* had to be cut out of the *“wild olive tree”* and grafted into the *“good olive tree”* for union to the divine and eternal organic life. We do this *“by faith in the operation of God”* (Col 2:12). The riches of the root flow up from the root and vine into us, as branches. We branches are as conduit containers to bear His life. Ultimately, in His time, we branches produce fruit spontaneously by Christ's organic *Spirit of life* flowing within us. Paul said *“... and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18.... thou bearest not the root, but the root (bears) thee”* *“For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree:”* (see Romans 11:17- 18, 24).

From these Scriptures we can also see that the life or *“fatness of the olive tree”* flows from the root. It is the source that supplies the fatness or richness to the grafted branches. The power of Christ's life flowing from the root transforms the **contrary nature** we had as the wild olive tree branches, making us to live holy lives *“... and if the root be holy, so are the branches”* (Rom. 11:16b). That flow of Christ's *Spirit of life* transforms a grafted wild olive tree branch, such as we are, simply by the flow of His life, purging and purifying our souls. God's transformation power is in the flow of His *“spirit of life in Christ Jesus,”* now in us. We in soul are being purified by the flow of His life in us just as flowing water purifies a dirty pipe. We as branches have no life of our own; but as organic containers we bear and express the life of that Holy Root, Christ.

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Our relationship to Christ in this aspect is as Eve, who simply bore the life of Adam. We, as the moon, simply reflect the light of "*the Sun of righteousness*" (Mal 4:2).

In the light of what we've learned through this study, how shall we go on to live?

The key to victory in the Christian life is to trust Christ as our overcoming life in our moment by moment daily walk. It is in such a walk that He is working all situations and circumstances for us, according to His love and will. **2 Cor. 4:16** ... *though our outward (body) man perish (is dying), yet **the inward man** (our soul man) **is renewed day by day.***

There is no technique or methodology for an "automatic life of victory" while we are upon this earth. So we can forget the "how to" Christian seminars. We only need to learn to live continually trusting in the cross-work of Christ accomplished **for us**. We must learn to live in the present moment with a mind-set of dependence upon Him who loves us. We now know He cares for us while He works "*all things*" (2Cor 5:18a) "*for the good*" (Rom 8:28-29) in our lives.

We are always pressed by the circumstances and situations of life, one way or another. Paul says, it is as we partake of our daily living and all our sufferings "**with Him**" that we will come to **express His life** – this is what it means to be "*glorified together* (with Him)." **Romans 8:17** *if so be that we **suffer with him**, that we may be also **glorified together** (with Him)".*

I find the key to victory over my circumstances is simply in recognizing and trusting the presence of Christ with me, in my spirit, and in my daily life, whether I sense Him or not. I know He's in every moment and situation in my life. Seeing Him in this way, I can have peace and rest.

We must not allow the flesh, with its fiery darts, to disturb us with condemning thoughts. We reject fear of the future, and past memories. If the flesh disturbs us or condemns us about our past, we stand with our "*shield of faith*," knowing the truth, that we now stand righteous in Him. We stand upon the efficacy of the cleansing blood by faith – He has cleansed us from "*all sin.*"

Many of us are prone to anxiety about the future. We're overly concerned about what may happen or what may come to pass, fearing that it will be beyond our ability to endure or cope. We must come to know that He is now in us, and *whatever happens to us happens to Christ in us*, as our new person. We must see Christ in us in the present, right **NOW**, as the "**I AM.**" He never offers us the "I WAS" or the "I WILL BE" as the answer for the present. We must not fear the future, for that's in the hands of the Lord. We must not lose sight of the joy of knowing, by faith, the presence of Christ in us, as close, as our breath. We see through to Him in "*all things.*" We find satisfaction in our step by step walk with Him today in the midst of our circumstance. As we trust Him, counting on His love and life within, we're satisfied with peace and rest.

Rather than being lured into lamenting the past, we should to be thankful for the Lord's goodness in our past, considering how he has used and is using our negative past for our good, how He has brought us out of our dysfunctionality to where we now are in the Lord,

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where we now stand *"holy and without blame"* (Eph 1:5). We are now the Father's rebirthed children, now bearing Christ's righteous resurrection life in us. *Col. 1:2b7 ...the glory* (expression) *of this mystery among the Gentiles; which is Christ in you, the hope of glory* (the expression of Christ).

Even as we may stray in heart, or we find that the Lord allowed us a **"loneliness test,"** these times are to drive us back to a deepening dependence upon Him. Christ's life needs nothing outside of Himself. Isaiah 53:2 says, *"For he shall grow up...as a root out of a dry ground."* We can see here that, though the environment may be dry, Christ's life is ever alive in us. Christ needs nothing to sustain His limitless life because He has *life in Himself*. **John 5:26** says *"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"*

We can find satisfaction in the union we have with Him as we simply turn our heart back to Him. In all situations we can thank Him, even for the trials of this life, whereby we grow in our relationship with Him. *Col. 1:12 (NASB) giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.* <END