



*So,  
Who Do  
You  
Think you  
Are?*

*By Brian E R Limmer*

## So, Who Do You Think You Are?

*O never say that I was false of heart,  
Though absence seemed my flame to qualify.  
As easy might I from myself depart  
As from my soul, which in thy breast doth lie:*

*Shakespeare :sonnet 109*

READ ALONG TO THE AUDIOBOOK

[https://youtu.be/mhIb2wcf\\_eY](https://youtu.be/mhIb2wcf_eY)

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## PREFACE.

*Man is an animal with a material body, and he who overlooks this is overlooking an essential part of man's nature.<sup>1</sup>*

*'We are not human beings having a spiritual experience; we are spiritual beings having a human experience'.<sup>2</sup>*

I went to the supermarket the other day. I put my pound coin in the trolley slot, released a trolley from the trolley line and did my shopping. When I returned, there was no trolley line. Somebody had taken the last trolley, thinking it was their lucky day because the last trolley already had a pound coin in it. Instead, I was met by a group of customers, each with a trolley to sell me for a pound.

Therein, I see the gospel. Adam thought he could take fruit from the tree that was there to enable every one else to live in innocence. When he tried to return it, he sold it to the wrong guy, who promised him a profit. That left humanity to sell its burden to any bidder that came along. The answer, of course, was that one person had to pay the price, leaving their trolley for everyone else to unchain their burden and walk free.

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<sup>1</sup> King, Martin Luther, Jr. July 11, 1954

<sup>2</sup> Teilhard de Chardin was a French philosopher, palaeontologist, and Jesuit priest who thought deeply on the meaning of our existence and relationship with the Divine.

‘No Man is an Island<sup>3</sup>’. We may think we know who we are and where we are going, but in reality we are all part of a humanity, one person (Adam), can spoil the rights and privileges of all humanity. Humanity has individual choice, but individual choice has consequences for others. A person has the choice to chain his or her sin to Christ Jesus, or try to sell it on to a higher bidder.

### ***Pleasure.***

It was certainly not a pleasurable experience for God who watched his son pay the price. He had to ask his son, to give up his rights, to go and free the world of its chains by having them chained to him. In my younger days, I blindly accepted the statement, ‘*God created man for his pleasure*’. Where theologians got that from, I do not know. Either pleasure carried a different meaning to translators during the reign of King James<sup>4</sup>, or, the notion of God idly sculpturing man out of sand on the sea shore one day, needs to be rethought in my imagination. I am sure God does take delight in his creation, but that does not explain the primary reason for God to create, especially when he

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<sup>3</sup> John Donne "No Man is an Island"

<sup>4</sup> The Authorized Translation of the Bible.

knew He would have to rescue them from their own stupidity.

There are several Hebrew words translated as pleasure in early translations, most of these are far better translated as: choice, decision or will.<sup>5</sup> Creation, was a deliberate choice and demonstrates a well-thought-out design and purpose.<sup>6</sup>

*“You are worthy, our Lord, and God, to receive glory and honour and power, for you created all things, and by your choice,<sup>7</sup> they were created and have their being. All things were created by him and for him.”<sup>8</sup>*

Pleasure carries no direct purpose of its own, it is the enjoyable bi-product of carrying out a purpose. Biblical writers understood pleasure.<sup>9</sup> Sarah, with her wandering mind and twinkling eye, laughed at the thought of it.

*Sarah laughed to herself saying, 'I am worn out and my husband is old, shall such pleasure be mine again?'*

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5 Ephesians 1:5 -11: Revelation 4:11, (*thel'-ay-mah – meaning choice or will*)

6 Revelation 4:11 “Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things, and by your choice [ not pleasure] they existed and were created.”

7 [ by your will or choice] not ‘pleasure’:Revelation 4:11

8 Colossians 1:16

9 ‘ednâh -meaning sensual pleasure

Sarah, giggled at the idea of having a son at her age. The messenger, (being of more sober nature), immediately returned the focused to the decision, promise and purpose.

*“But is anything too hard for the LORD? I will come again in the spring, just as I said I would, and your wife Sarah will have a son.”<sup>10</sup>*

Abraham and Sarah, perceiving the world through the eyes of an education and understanding of their age, accepted the universe only functions properly when it is subjected to governing laws determining its purpose. These were not always pleasurable, indeed, sometimes they were arduous and restricting. Back then, everything in the world, (including human beings), was thought to function within laws of ‘domains and kingdoms’. To them, domains carried the scope of a purpose and kingdoms the actions necessary to carry out that purpose. In the introduction we will need to define some of these understandings, but in the preface, I simply draw attention to the way ancient people thought. In an attempt to understand the universe, our early ancestors saw everything in terms of a hierarchy of domains. Gods, societies, universes, trades, people and even pyramid-building,

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10 Gen 18:14



were all governed by interacting laws of domains and kingdoms.

Modern attempts to define creation are also limited because humans are far too complex for our minds to fully grasp, so the whole purpose (domain) of created humans is divided into kingdoms for our understanding. Simply put: health services see humans as a body, psychiatrists address humans as mind, memory and behaviour, Geneticists see a people as a product of genes, and theologians see humans as a fallen species. We divide our thoughts into such disciplines, because human beings are too complicated to understand in the whole.

What did God really have in mind when he created a humanoid? The task of this book is not to give a definitive answer to the question '*What is Man*', but rather to discover the higher question in the psalmist's mind, when he asked, '*Why should God regard mankind so highly?*'.<sup>11</sup>

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11 Psalm 8: 4

## **INTRODUCTION**

### **How Others Saw Us.**

In the very early days of the internet, so the story is told, a retired couple brought a computer and attached it to the internet. As soon as it had installed all its apps and drivers, it displayed the screen message, '*For further help, visit our manufacturer's website*'. The couple thought that might be a good idea, so they packed a picnic, got in their car, and travelled the motorway to find it.

What had happened? The computer age had ushered in a new concept of 'virtual visiting', which was unfamiliar to this couple. Biblical concepts have been around for thousands of years and remain the same, but world concepts have changed several times over those years. So, before we laugh at the antics of early humanoids, we must start by asking what underlies the concept in the mind of writers and readers in early-day scriptures. Today, our concepts have been formed by a modern, materialistic, scientific understanding of the world. Our culture and education have given that to us. That does not make it right or wrong; it simply gives a picture suitable for our day,

as we filter facts into our modern cognitive system. So we must begin again with a comparison of concepts early biblical readers held with writers today.

### ***The Model Human.***

Our retired couple were familiar with the term address. They had written many letters to friends and relations, and they knew a letter would pass through a process at the Post-office, until it dropped on the mat behind a letterbox, of a house somewhere in the world. From that hall mat, it would get into the hands of the addressee. The term 'domain' was not so familiar, but in computer terms it is similar in concept to address. In a computer world, a domain is the virtual house that stores all the information or virtual goods you seek when you search the internet. The address directs the search to a virtual spot somewhere in the Ethernet. Domain is a concept that has been around since Egyptian, Babylonian, and Sumerian times. Our solar system is housed in the domain of the universe. Our sun and earth are housed in the domain of our solar-system. Progressing downward, we come to my address, which is in the universe, in a solar system, on a planet, in the world, in a country, in a county, in a town, in a street, in a house. All that was

more-or-less familiar to the ancient world, because it was they who introduced the concept of domains, kingdoms and classes, to us. What they did not know, but we now know, the same principle does not seem to work when we get into the micro world. The electron is housed in the domain of an atom. The quark is housed in the domain of an electron, and so on. The difference is, bosons, gluons and muons are travellers in and out of this world, and have nowhere to lay their heads. They pop in and out of this world at will, sometimes here, sometimes there, and sometimes not to be found at all. We only notice them if they happen to collide with another particle on their journey. Physical rules of this universe apply to most things in it, but many do not make sense unless we accept the theory of dimensions. It is a relatively recent concept to think of the spiritual world in terms of dimension rather than distance. To the ancients, we could not see gods because they were separated from us by the distance of seven layers of heaven; they influence us but from a distance. Today, we rather talk in terms of the spiritual dimension, or the third, fourth, or fifth dimension.

In general, domains, heavens, or dimensions affect our world (and us as people), but remain beyond the visible characteristics of our universe. We get to

address phenomena by a postcode, so to speak. The postcode of unrest or discontent within our being can be discovered within the physical, emotional or mental parts of us. Reasoning is the tool that does that. Plato pointed out that reason was crucial to our design because it gave us understanding of ourselves. Before he said it, Egyptians, Sumerians, and Babylonians understood the concept and applied the same formulae to break down every problem. From pyramid to person, they first defined the domains, then broke those domains into kingdoms. The boundary of the pyramid's base and height; housed the pharaoh at its heart, its size mattered, only because it represented the importance and influence of that pharaoh's kingdom and wealth. Within that domain, each chamber served a purpose to aid the pharaoh to his new home.

At the heart of a human lies a domain called the person, which houses two kingdoms, the first, the physical kingdom, which houses the physical blood pumping heart to give the body life and activity. That includes all that can be seen even, if we have to be dissected to find it. The second domain is spiritual. That includes everything that cannot be seen; though results can be seen through the behaviour of the physical. The kingdom of the soul, which also has a heart, delivers purpose, direction, and meaning to life.

Egyptians embalmed their bodies to keep these two kingdoms together as they travelled into the underworld<sup>12</sup>. Babylonians, on the other hand, saw the soul, and the body as different kingdoms that separated on death, so they did not see the need to embalm bodies.

### *What Is Life?*

Scientists cannot agree on a definition of life. When science today wants to describe the minimum components of life, it takes the smallest living thing it knows and analyses it. A cell must have:

1. A cell membrane, to mark it as separate from its surroundings (domain),
2. A means of storing and communicating information, (genetic code),
3. A means of housing and fulfilling purpose (body)<sup>13</sup>.

That description, it seems to me, still follows our early scholars thinking in terms of domains, kingdoms and purpose. A worm, for example, has its boundary in its

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<sup>12</sup> The ancient Egyptians believed that mummification would preserve the body for the afterlife. The soul was thought to reside in the heart, and the body was needed as a home for the soul to return to after death.

<sup>13</sup> Evolution is based on this essential concept.

shape and can reproduce it. It has intelligence,<sup>14</sup> it has no desire to read Shakespeare or walk on legs, but it fulfils its purpose. Each species must have its needs met within its environment. In the case of our worm, it is content have soil to eat and excrete. Our worm finds its contentment, naturally working for a higher purpose it does not know or understand. It has an important role and identity in life, though I doubt that the worm actually analyses its purpose in the ecosystem. If it lives outside an environment where it cannot fulfil its purpose, it dies<sup>15</sup>.

### ***Man In The Context Of Creation.***

When early writers asked, ‘What is man?’<sup>16</sup>, they also needed a definition. The writer of Genesis, for example, defined man as inclusive.

*So God created man in his own image, in the image of God he created them; male and female he created them*<sup>17</sup>.

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14 See Darwin's observations on the worm and how it turns a leaf to drag it into its hole the smallest end first.

15 Like a fish out of water.

16 Adam is misrepresented in scripture because it was translated as the personal name of the first male Homo sapien.. Adam, from **adamah** meaning ‘red earth’, (or possibly Clay), should better be translated as ‘**earthling**’ and therefore fully inclusive of women. Woman (*ish-shaw*), has its root meaning as: ‘from the same issue’, or ‘from the same clay’

17 Gen 1:27

To be gender-specific, Hebrew has two words. The word for man is *'ish'*, and the word for woman is *'Ishah'*. In society, a man or a woman were defined by their parents because they were an *is-sue* of them. Early society did not allow a person to decide his or her own identity. It was a caste system, what your parents are, you are. Only when a man and woman marry, were both expected to leave the identity of their parents, to unite and form a new identity. In that, they copy nature to behave like a cell. In Hebrew, unite means literally, *echâd-baw-sawr*, or 'become of one mind and spirit'.<sup>18</sup> God the Father, the Holy Spirit and the Word of God are said to be, *echâd*,<sup>19</sup> (one in mind, spirit and purpose).

When Moses stated the purpose of mankind, he stated that individuals must first be united within themselves, (that is, body, mind and soul must be as one within the person). That is a precursor for being able to love God.

*Listen, Israel! Jehovah God is one Elohim! Therefore, unite your heart soul, mind and strength to love your LORD.*

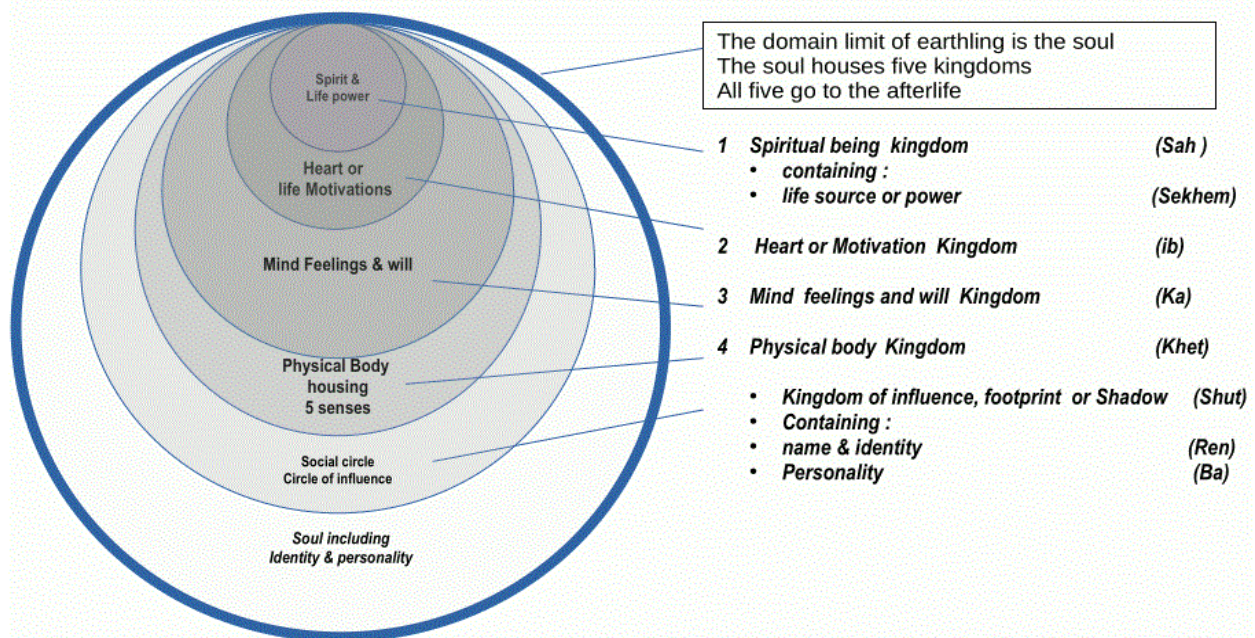
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<sup>18</sup> And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman [ishshah], because she was taken out of man [ish]. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one person. Genesis 2:21-24.

<sup>19</sup> *Deu 6:4 -5*



We will expand on this when we look at David's question in Psalm-eight, '*What is man that you have regard for him*'? But in introduction, we continue look at various models of man from ancient times to now, which serve to describe the process of unity within a person.



Starting in Genesis, man (from the modern English translation of the Hebrew word, '*Adam*'), is a mixture of soil and water. We call it clay; they called it '*Adamah*', so we might rightly call them '*earthlings*'. We must also define the English word '*image*' because we are told this *Adamah* was also made in the image of his creator. This is from the Hebrew word '*Tseh-*

*lem*’, meaning: shadow, resemblance or idol of God. So, from our earliest description, we see Adam as:

A shadow or idol, carrying the characteristics of his creator and demonstrating the attributes of God’s life and character. Placed within a clay shell, he is limited within the bounds of his domain and lives for the purpose of God’s commission to tend and steward the earth in its fullness.

If we trace concepts of human beings through the ages, we can see the earliest pictures look like this:

Early Egyptian scholars were in no doubt that the clay shell could have no life or motivation of its own. Its direction, purpose, and motivation depend on the spiritual attributes active within it. They identified nine spiritual powers to drive this clay and proceeded to identify where in the body these were housed. Human beings are spiritual beings, housed in a body. Together, these two parts are housed in the membrane to make the soul of a person<sup>20</sup>.

Egyptian theory saw the centre of man as the heart (*Jb*). Within the body (*Khat*), the heart sent the blood round the body to pick up the following:

- The emotions (housed in the liver and kidneys).

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<sup>20</sup> Pierre Teilhard de Chardin (adapted)

- The reasoning or intelligence (housed in the head).
- The life energy from the breath, (*Ka*, housed in the lungs).

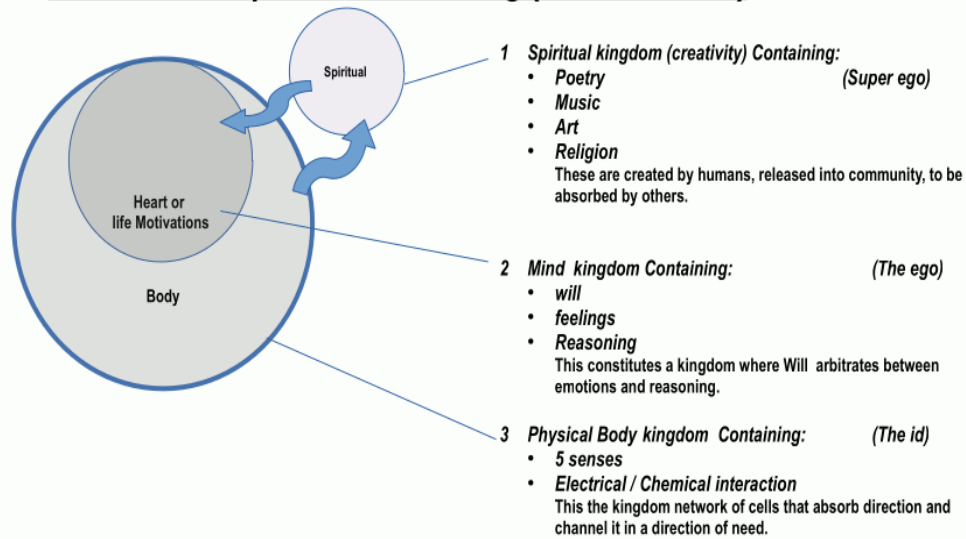
With these ingredients, the heart produced:

- The character (*Ba*), which influenced the behaviour,
- The shadow (*Shuyet*), which housed the scope of influence and authority (This was the stamp a person left for eternity).
- The immortal self (*Akh or ikhu*), which housed itself in a spiritual body or ghost (*Sahu*).
- The true name (*Ren*), (which was known only to the gods), captured and housed the sum character and behaviour of a person through his life.
- The soul<sup>21</sup> marked the domain boundary of a whole person.

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21 A. L. Oppenheim: Ancient Mesopotamia. : Sumerian and Babylonian cuneiform sources do not have many references to the soul. Commentating on this Oppenheim says the soul is taken for granted.

**Modern Concepts of human-being (scientific view)**



Much later in the Greek period, there was a shift from theology to philosophy. Later again, Europeans revisited classical Greek ideas. Spirituality became viewed from the perspective of creativity rather than creation, (Art, Architecture, Music, Literature, etc.). Spirituality became owned by society rather than a part of the person. A person donated to the spiritual pool through creativity, from this pool, society found and absorbed its spirituality. (See figure-two).

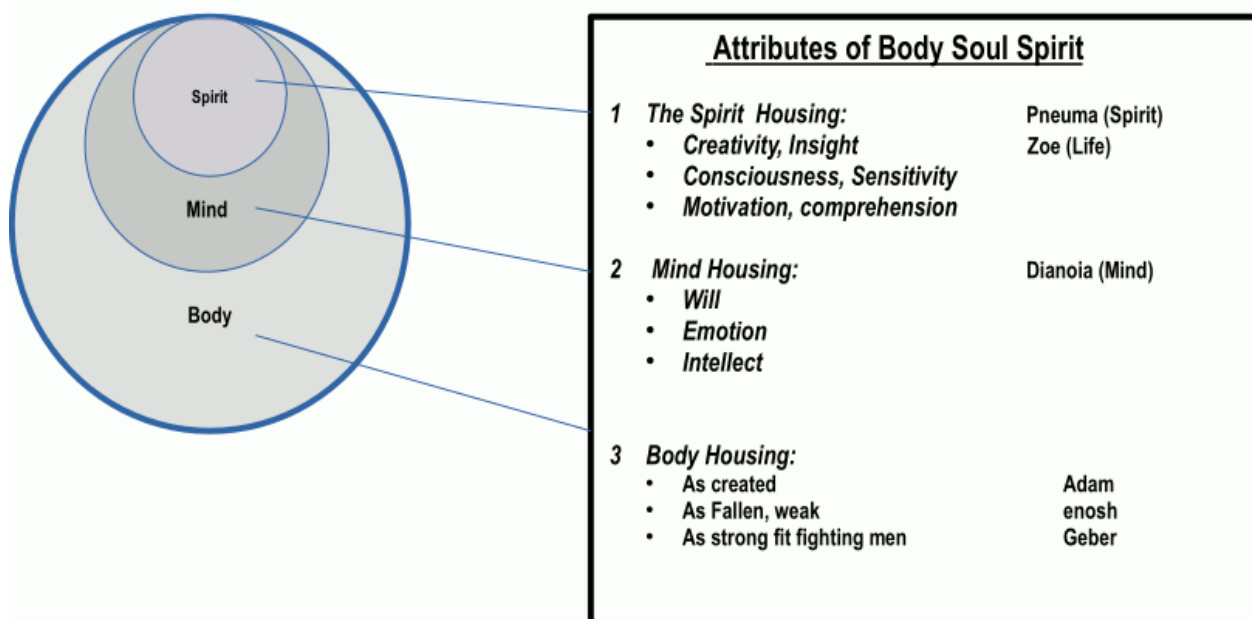
While Shakespeare was ‘capturing’ this creativity to share it in the theatre, European churches made use of new-found wealth to commission great works of art in expressive and colourful windows. Music could also

be expressed in the newly invented pipe-organs. There was a small backlash to music in worship by bishop Zwingli and his band of traditionalists, these travelled Europe, destroying magnificent organs in protest. However, this new spirituality remained and grew into the twentieth-century, when, in my living memory, every young curate was recognizable by his dog collar and the guitar, under his arm.

In mid twentieth-century<sup>AD</sup>, the concept of a human changed again. People began to discuss Freud and Jung theories. *Behavioural Therapy*, as its name suggests, minimized the idea of a soul, concentrating instead on rewarding or chastising behaviour to change outcomes. In turn, this was quickly challenged by other therapies and by theologians, who produce a common model as in figure-three.

When it comes to the Biblical view, we once again start at the beginning in Genesis. However, using common English word translations simply locks us into today's concepts, so using the Hebrew word first in the following examples, is an attempt to challenge modern English concepts.

## Biblical Concepts of human-being



### *Translations.*

My very first cat was named ‘*Cat*’. ‘*Adam*’, was not meant to be a proper name but a description of God’s creative activity. It became a noun in translation. Adam was made from ‘*Adamah*’, (clay),<sup>22</sup> Clay is made from soil and water.

*A mist came up from the ground and mixed with the earth so that God could form a man from the dust of the ground.*<sup>23</sup>

The early writer is keen to tell us God filled this shaped, clay body with interacting compartments.

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<sup>22</sup> Describing dust and water, or clay, or red clay

<sup>23</sup> Gen 2:6 -7 ‘âphâr (dust) ; ‘ädâmâh (ground)

Today, most will accept the terms body, soul, and mind, but remember, the earliest scholars named nine functioning compartments, each placed strategically within this shell of clay.

Early writers, further distinguished between several categories of live creatures found on earth. The Hebrew writer of Genesis names six of these categories. The first was called '*Sprouts*',<sup>24</sup> because they remained anchored to the earth to cover it. A second called '*wrigglers*',<sup>25</sup> which describes inhabitants of water. A third, called '*feathered flyers*',<sup>26</sup> describes birds of the air.

Land creatures were divided into three kinds. '*Creeping creatures*',<sup>27</sup> (or reptiles); '*Dumb-breathers*'<sup>28</sup> (referring to land animals that breathed, or beasts of the field); and finally, '*shaped and puffed creatures*',<sup>29</sup> or Adam-type creatures, who were

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24 Deshe' - shooting or sprouting Life – grass and plant life. Gen 1:12

25 shârats - sherets - nephesh = 'wriggling swarms of life'- Gen 1:22 (who could live and move within the boundary of the sea).

26 'ôph 'ûph râqîya' kânâph = feathered wing flyers Gen 1:21 ( flappers or wingers who could leave the earth to fly to its extremities.)

27 remesé – nephesh = creeping creatures Gen 1: 24 ( remesé nephesh or wriggling squirming creatures / reptiles).

28 behêmâh chay nephesh = Dumb Clay Live creature Gen 1:24 (beasts of the field).

29 yâtsar- nâphach - chay – nephesh' = shaped and puffed living creature, Gen 2:7-8 (

singled out to be the ambassadors or kings of all other earthly domains.

The last two categories are essential to understand because both refer to human beings. We will discuss them further in another chapter but to introduce them is our task for the moment. In Genesis chapter-two we are introduced to human beings as living animals.

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life [neshamah]; and man became a living soul [nephesh].<sup>30</sup>*

The words to watch here are *nephesh*<sup>31</sup>, which is translated as living-being or living-soul, and *neshamah*. The verse recognizes human being as the dust of the ground, which is the body or tent of mankind, and the breath of life [*neshamah*], which, when mixed with the dust, produced a living soul. Neshamah, literally translated means ‘*that which breathes*’. A human being, at this stage of creation, was a dumb-breather. Hebrew Scripture uses this same word in various places to describe animals, emotion<sup>32</sup>, mind, memory, understanding or will. Interpreting this

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30 Gen 2:7

31 When ‘*nephesh chayyah*’ together is translated ‘living being’

32 Job 6: 3, Psalm 35: 9, Psalm 42 : 2



word depends very much on the context in which it is written, but it is never translated as spirit.

### ***The Puff Of God.***

If animals, including humans, were all living, breathing creatures, we must next ask, ‘Why did the writers single out Adam, and why did God ‘*puff*’ into him’? In one early Egyptian account of an Egyptian war, an enemy soldier about to be killed by an Egyptian soldier, could appeal to Hetep for ‘*breath*’. If the soldier was merciful, he might be granted breath,<sup>33</sup> in return, he gave lifelong service to his victor. God declares Adam as His chosen creature for lifelong ambassadorial service, by ‘*Puffing*’<sup>34</sup> into his lungs. Certainly, the context goes on to show that Adam and Eve were singled out and protected from the other beasts of the field by an enclosure fence translated as a garden. It is here we can turn to Genesis-chapter-one.

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33 Koninklijke Brill NV, Leiden, 2018

34 neshâmâh = to puff or inspire . Gen 2:7

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.<sup>35</sup>

### ***Ruach (Breath).***

This passage tells us God added to the *nephesh* of humans something more than other animals; he added an image of himself. God is Spirit [*Ruach*]. More than just breath, *Ruach* introduces us to spirit. Genesis tells us *Ruach*, [the spirit of God] moved over the face of the earth. In response to a spoken word of God, *Ruach* brought chaos to order. Then, material came to life as a result of this order. Adam alone was given special treatment because God also ‘*puffed*’ directly into Adam, who was already a living creature. This action is to draw attention to Adam’s ability to understand spiritual identity. The ability to speak and understand speech marked Adam out from all the other ‘*dumb creatures*’. These verses tell us God created an image. Male and female were God’s own image here. Genesis-chapter-two describes the creation of the *nephesh* of human beings, Genesis-chapter-one is

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35 Gen 1: 26-27

emphasizing the uniqueness of humans in that they were also given a spirit in the image of God himself who is Spirit. It was not God's spirit; it was a spirit after the image of God's spirit.

If I buy a balloon, I buy a lifeless rubber shape. I can throw it in the air, and it will fall to the ground and lie lifeless. If I fill it with water, it will still fall like a water bomb to the earth to shatter. If I place the water filled balloon in the sea, it will bob with joy and dance with the waves, it will live within the environment identified by what is inside. If I puff air into it, I give it the freedom to live and respond in an environment of air. If I fill it with Helium, it will defy the laws of gravity to seek out its soulmates among the lighter gases, high up in the sky. That is the picture in the mind of our scripture writer when he breathed into Adam. Adam was to seek out the spiritual because he is filled with Ruach (breath) of God.

When God breathed into Adam, it gave the ability to respond to God's world (the spiritual realm) as well as the physical world. The breath of God enables life. The word for life in Hebrew is '*Chay*', which is plural. God produced two lives when he breathed into mankind, a spiritual one and a physical one. The clay formed the body, the breath turned the body into a

living soul, but the extra ‘*Puff*’ gave man the spiritual ability to communicate with God. To have the ability to hear and respond to a spiritual dimension, we require a puff from God inside in order to recognize a higher environment. Jesus did not bring his disciples to life when he breathed on them, but fitted them with the ability to hear and understand his spiritual nature. In the garden of Eden, Adam and Eve recognized God walking in the cool of each evening after God had breathed into them. The advantage of being in the garden gave them space to learn and recognize God in an environment away from the ‘*fields*’, and the many voices of the ‘*beasts*’ in it. The ability to hear the voice of God was the beginning of learning to understand the language of God and obey his instructions. That is a learning curve, much as an infant learns its native tongue in the environment of its home. The principle is this, we remain in the image of God as we hear and obey his voice. It is not a physical shape, but a spiritual character that gives us his image. This kind of listening is consistent, right through scripture.

*Much later God told David, just as I have already said, "If you hear this voice today, don't be stubborn!"<sup>36</sup>*

The puff of God within gives us the ability to recognize the voice of God. This is not automatic; there is still a process of learning to take place. Until Samuel was taught to distinguish between the voice of Eli and the voice of God, he could not fulfil the purpose of God as a prophet of God. We might say, our balloon only comes alive when it lives within its intended environment. Then, with a light touch, it can move purposefully within the bounds of its environment. Being: *'filled with the Spirit'*, *'born again'*, *'baptized in the Spirit'*, or *'seeing the light'*, are only some of the many biblical metaphors describing this process.

Canaanites told the creation story as all darkness. When air (*which they called Bard*) first mixed with the darkness, it simply churned it into chaos. But by mixing bard with the darkness, it could hear and respond to an environmental breeze called Ruach. Ruach rounded up the darkness and took it to the domain of darkness to be confined there. According to that story, light and darkness were separated into compartments or kingdoms by the guidance of Ruach. The Genesis writers, knowing that story, compared these compartments to the physical realm where the sun and the moon divided light and darkness to keep them within their boundaries.

*Then God said, "Let there be lights in the sky. These lights will separate the days from the nights. They will be used for signs to show when special meetings begin and to show the days and years."<sup>37</sup>*

God '*breathed Ruach into Adam*', is the writer's way of saying Adam could understand and respond to the word of God in a way all the other creatures could not.

*God breathed the breath of life into the man's nose, and the man became a living being.<sup>38</sup>*

That is what Saint Augustine discovered when he said:

*You have made us for yourself, O Lord, and our heart is restless until it rests in you.<sup>39</sup>*

### ***Dibrah' (Mind).***

A second department in Adam was enhanced by this puff of Ruach breath, his mind; '*the seat of decision*'. In the nineteenth-century, Alfred Adler is credited with the saying:

*All behaviour is goal oriented. Nothing is random, all actions have purpose. Individuals believe a behaviour will achieve a goal.<sup>40</sup>*

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37 Gen 1:14

38 Gen 2: 7a

39 From *St. Augustine's Confessions*

40 Alfred W. Adler - 1870 – 1937 - was an Austrian medical doctor and psychotherapist,

Of course, the Greeks had said it before him:

*Every act and every investigation, and similarly every action and pursuit, is considered to aim to some good, with the natural aim of goal-directed behaviour being happiness.<sup>41</sup>*

Job said it before them:

*Indeed, mischief does not come from the dust, and trouble does not sprout from the earth. Human being devises troubles in his mind, and troubles soar aloft like sparks. For myself, I will seek God, and to God I would commit my cause.<sup>42</sup>*

Now, (in an MRI scanning era), psychologists are a little more bold to suggest that motivation is translated into a sort of brain-communicating code via the mind.<sup>43</sup> The mind has dominion over behaviour. In the language of our ancient scholars, the mind is a 'kingdom' where the decision judges between its kingdoms, emotion, and reason. This takes place in the heart ('Leb').

### ***Leb' or 'lay-bawb' (Heart).***

The third part of human enhanced by the Puff of Ruach was the spiritual heart. The heart of matter is the seat of motivation. In the physical world, the heart

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41 Aristotle (1953, p. 3)

42 Job 5: 6-8

43 W. Glasser: (Choice Theory of Behaviour) :B. F. Skinner : J Watson & others.

pumps blood around the body. It seems Egyptians thought, as the blood circulated, it collected desires from the liver and kidneys (the seat of emotion), passing on, it would collect reason from the head (the seat of wisdom and reason). It would carry these back to the heart where thinking and decision-making took place. This influenced early writers of scripture. When early writers thought of the heart they conceptualized what we call mind. In the inner person, the mind, (or heart), is recognized as the motivator of the action or behaviour. Motivation becomes behaviour or action when processed emotion and reason submit to a decision. Behaviour is conducted by the will.<sup>44</sup> Our ancient writers understood that a body could not function without motivation or drive.

Desire and intelligence drive the body into action. Mixing emotional desire with the resources of intelligence motivates behaviour. Moses declared the ultimate motivation as '*You shall love the LORD your God*', adding:

*You shall love the LORD your God with all your **lay-bawb** [heart] and with all your **Nephesh** [soul] and with all your **Dibrah**, [mind].<sup>45</sup>*

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44 Genesis 6: 5

45 Deu 6: 5



### ***Nephesh (Soul),***

A fourth department affected by the puff of God was the soul. The soul is subject to many weird and wonderful ideas. Our ancestors simply saw it as the seat of character. Today, it is imagined as something immaterial, immortal, capable of moral judgment. Aristotle the Greek, saw it as the animation in living things. In animals, it can respond to stimuli. In higher animals, such as humans, it can think rationally.

Once again, bible translators contribute to a confusion. In the King James version, *Nephesh* is variously translated as: soul, life, person, mind, heart, body, desire, man, appetite, lust, self, pleasure or ghost. It is never translated as work or achievement. Early Hebrew understanding is clearer. The *soul* is the fruit that the whole personality produces in life. The soul, as they perceived it, is the entire person, the sum of motivation, personality and behaviour. It will not be the visible achievements shown by the actions of our behaviour, but the heart motivation that drives it. This does not seem to me, to be too far away from the Christian doctrine of God judging the heart not the deed. To the Egyptians, it resulted in the secret name that the gods revealed, as you passed into the underworld. For the Christian, the new name is based

on Christ and His achievement, not ours. The person who hopes God will accept them on the grounds that they have done more good than bad will need to think again. Fruit on an ailing tree may display itself to the world as wholesome, but it carries within it hidden defects:

*Lemon tree very pretty and the lemon flower is sweet,  
but the fruit of the poor lemon is impossible to eat.<sup>46</sup>*

In Hebrew thought, Adam's manners, desires, passions, appetites, emotions, decisions, behaviour and hidden guilt all belong to the *Nephesh* of Adam. Small wonder then that God is said to look at the heart of human and not just behaviour.

*And the LORD God formed man of the dust of the ground, and  
breathed into his nostrils the breath of life; and man became a  
living soul.<sup>47</sup>*

The purpose of all this history, by way of introduction, is not to define a modern theology of human beings, nor to revive the ancient myths and stories; neither is it to give a psychological nor scientific definition of human beings. It is simply to build a model, (a broad picture) on which we can pin concepts as we meet them in scripture. That way, we can get closer to the

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46 Peter Paul & Mary folk song

47 Gen 2: 7b

*So, Who do you think you are?*

original reader's understanding and the original scribe's intention. With that in mind, we can now move on to see how scripture describes the formation of human spirit.

## CHAPTER ONE

### **Scripture And Spiritual Formation.**

Google spirituality and ... anything you like, (sport, music, dating, etc.), then count the hits. People have a choice within the process of spiritual transformation, so we must define Christian spiritual formation. Christian spiritual formation, is aiming to become like Jesus Christ because, scripture teaches he has the seal of approval from God-the-father.

That is the theory, but what do you imagine Jesus Christ to be like? Imagination itself is susceptible to error because we formulate it within our own experience and knowledge. Possibly, a good test might be if we are demonstrating the same character fruit as Jesus did. Choosing, aiming and training the character you desire from your imagination will shape it. In the lingo, it is called transformation.

*Satan transforms himself into an angel of light. It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.<sup>48</sup>*

*For as a person thinks within himself, so is he.<sup>49</sup>*

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48 2Co 11:14-15

49 Proverbs 23 : 7

We are often under the illusion that faith, grace and gifts of God are the means of transformation, but these need to be processed through knowledge and determination in the heart before they are displayed in the character:

*Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.<sup>50</sup>*

*Do your best to be the kind of person God will accept, and give yourself to him. Be a worker who has no reason to be ashamed of his work, one who applies the true teaching in the right way.<sup>51</sup>*

God built spirituality into an autonomous person. Such autonomy gives a person the ability to align and grow spiritually, or, a person can assign allegiance to sport, music, art, nature or almost anything else. Human beings have the choice in forming their own spirituality; hence, the need for a law. The first commandment is not, as some suppose, ‘*Thou shalt have no gods but me*’, but :

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50 Rom 12:2

51 2 Tim 2:15

*Form no covenant with those that pursue other gods. If you do, they will persuade you in that pursuit. You shall put no other gods above or before me, because I am zealous in nature and character.* <sup>52</sup>

### ***In Pursuit Of Spirituality.***

In the wisdom of God, David was never permitted to build the temple. The zeal of God foresaw that under Solomon, the temple itself would reduce a spiritual pursuit of God, to piety. That is exactly what happened. Once this masterpiece in creative building was complete, Solomon looked for a new ‘high’, building lavish temples for the many gods of his many wives. His pursuit of spirituality followed his own creativity, not the desire to please his creator, God.

Around the time of the Renaissance, the established church fell under the same mistake. Middle-age churches hankered for a return to Old-Testament values of central worship in aesthetically beautiful churches. With the church’s accumulated wealth, Solomon was back in fashion. In came the finest organs, stained-glass windows, icons and rituals that the wealth of the Church could now afford. All this led

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52 Exodus 34: 12-14 or ‘ You shall place no other God higher than me’. *Qannâ*, The fundamental meaning relates to a marriage relationship. God is depicted as Israel's husband; to guard jealousy or zealously the relationship above all else..

away from relationship with God to a competition in pilgrim piety.

*Thomas Aquinas once called on Pope Innocent II. "You see, Thomas," said the Pope, "the church can no longer say, silver and gold have I none". "True, holy father," was the reply; "neither can she now say, Rise and walk".<sup>53</sup>*

A subtlety in the focus and misunderstanding of God's intentions downgrades spiritual pursuit to piety. After the destruction of the first temple and exile, God began work in his people again, and they returned to build the second temple. Once again, the people misunderstood. Building a temple building builds an institution, building a spiritual temple builds a community. An institution ends up building piety; a community can build a people of God. Seeing through physical eyes is not the same as seeing through spiritual eyes, so complaints arose.

*Who is left among you that saw this house in its former glory?  
And how do ye see it now? Is it not as nothing in your eyes? ...Yet I have remained faithful to the covenant I covenanted with you when ye came out of Egypt, my Spirit, remains among you: fear ye not.<sup>54</sup>*

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53 According to Cornelius the Lapide,

54 Hag 2:3 ff

The heart of the reformers sought to restore the gospel of faith, taking it outside of buildings and into hearts and communities, as laid down by Jesus Christ. This also worked for a time, until these same reformers erected spiritual icons in the form of divisive doctrines. The same leading reformers from Cambridge and Oxford universities that began a good work in restoring the church, also divided the church on lesser doctrines. Things that tend to divide Christians into groups tend not to be God given knowledge.<sup>55</sup>

*Now this I say, that every one of you says, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.<sup>56</sup>*

*For while one says, I am of Paul; and another, I am of Apollos; are ye not carnal and not spiritual?<sup>57</sup>*

‘*Are ye not carnal and not spiritual?*’, is a recognition that the spiritual state can be usurped and downgraded by the mental processes of reason and argument.

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55 Ephesians 2 :11-13

56 1Cor 1:12

57 1Co\_3: 4



*So, Who do you think you are?*

*My people are destroyed for [dissecting] knowledge. Because you have rejected my knowledge, I will also reject you, you will not be priest to me. Seeing you have forgotten the law of your God, I will also forget your children.<sup>58</sup>*

### ***Faith Embraces Knowledge.***

Spirituality has to be processed by knowledge for the body to implement. Incomplete knowledge cannot produce whole truth. Hosea argues that the spiritual life can be enhanced or diminished by the process of decisions made in the heart. Faith is higher than knowledge because it seeks and uses knowledge; it has to pass through processes of the mind before it can influence life and behaviour. Spirituality needs to look for truth by using knowledge; it is not the knowledge itself but the truth behind the knowledge.

Job asked, ‘*Why do we suffer unjustly*’?

In the process of answering that question, he was transformed as a person, (though he never answers his question). God commended him because he hung on to spiritual laws, which his friends tried to downgrade by rationalization. This opens up a question, which we must shortly try to answer. Throughout scripture, we constantly read verses which pronounce spiritual laws

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58 Hos\_4:6 Hebrew *min* means ‘*taking apart*’ or ‘*reasoning from other senses*’

as doctrinal truths. Which is higher, the doctrine or the truth that doctrine tries to uphold?

*We told you the true Good News message. So anyone who tells you a different message should be condemned—even if it is one of us or even an angel from heaven! I said this before.*

*Now I say it again: You have already accepted the Good News. Anyone who tells you another way to be saved should be condemned!*<sup>59</sup>

Presented like this, we are apt to ask why Paul should be dogmatic on this as a prime spiritual law, while urging everything else to be tested rigorously by it?

*You may suffer for doing right. If that happens, you have God's blessing. "Don't be afraid of the people who make you suffer; don't be worried." But keep the Lord Christ holy in your hearts. Always be ready to answer everyone who asks you to explain about the hope you have. But answer them in a gentle way with respect. Keep your conscience clear. Then people will see the good way you live as followers of Christ, and those who say bad things about you will be ashamed of what they said. It is better to suffer for doing good than for doing wrong.*

*Yes, it is better if that is what God wants. Christ himself suffered when he died for you, and with that one death he paid for your sins. He was not guilty, but he died for people who are guilty. He did this to bring all of you to God. In his physical form he was killed, but he was made alive by the Spirit.*<sup>60</sup>

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59 Gal 1:8

60 1Pe 3:14-18

*So, Who do you think you are?*

*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.<sup>61</sup>*

### ***Knowledge And Character Transformation.***

Spiritual formation then, is a process like growing up physically. It starts with a belief, which sets a goal to pursue. It turns to faith when intelligence looks for knowledge to achieve the goal. Knowledge negotiates with emotion to change the heart. The decisions of the heart change motivation and form destiny.

*And I applied my heart to seek and search out by wisdom concerning all that is done under the heavens: this grievous occupation hath God given to the children of men to weary themselves therewith.<sup>62</sup>*

*So I tell you, continue to ask, and God will give to you. Continue to search, and you will find. Continue to knock, and the door will open for you.<sup>63</sup>*

Whatever else we may conclude from Paul's dogmatism, we must surely conclude that it is the processes of the heart that set our destiny.

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61 Mat\_5:10

62 Ecc\_1:13

63 Luke 11:9

## CHAPTER TWO

### The Heart Of The Matter.

The heart is the centre of the self. We also confusingly refer to it as will, spirit, mind, soul and reason, but all these parts are combined into the Hebrew word '*leb*'.<sup>64</sup> From the original picture language made up of a house and a staff, *leb* is a '*house of staffs*' or '*control house*'<sup>65</sup>.

In a computer age, we might use the central processing unit (CPU) of a computer to illustrate how it works. If a CPU communicates with the physical world by keyboard, mouse, voice, screen-touch, or such, then the *leb* communicates with the world through the five senses. The CPU needs a modem, server and Wi-Fi, (all three), to communicate with the internet, so the *leb* communicates with the spiritual realm via: a human spirit, (incorporating insight, conscience, intuition, instinct, etc.), a human mind, (incorporating: reason, decision, intellect, empathy, etc.), and a human will (incorporating: choice,

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64 לב Leb or Lev pronounced lave. Various translated in scripture as: Attention, conscience, inspiration, courage, wisdom, mind, thought, or yourself.

65 The staff was used to control sheep. It became a symbol of control. The 2 Hebrew pictures are a house and a staff.

motivation and concentration, etc.). The CPU is where all needs gather, confer, and produce consensus before channelling them to become behaviour.

In bygone days, our ancestors pictured the *leb* in medical terms.

*The heart of matter is the seat of motivation. Bodily, the heart pumps blood around the body. Egyptians thought the blood would gather desires from the liver and kidneys, (the seat of emotion), carrying them back to the heart where thinking and decisions took place.<sup>66</sup>*

In ancient Hebrew thought, God resolved human need in the *leb*. The will, reason, mind, emotion and spirit, met to form a covenant. We can see this in the following passages:

Through his prophet Jeremiah, God said:

*I will make an everlasting covenant with them, ... I will plant them in this land assuredly with my whole heart [leb] and with my whole soul.<sup>67</sup>*

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66 Egyptian thoughts - see the introduction ibid

67 Jeremiah 32: 40-41,

*The LORD saw that the wickedness of man was great in the earth, and that every intention of the thought of his heart [leb] was only evil continually. God grieved and repented in his heart [leb] and thought to destroy man.<sup>68</sup>*

*Oh, let the evil of the wicked come to an end, and may you establish the righteous— you who test the mind [kilyaw] and heart [leb] O righteous God!<sup>69</sup>*

*As a man decides in his heart [leb] so he is.<sup>70</sup>*

Now we are in a position to examine what Jesus described as the first and greatest commandment:

*Love the Lord your God with all your heart, all your soul, and all your mind.<sup>71</sup>*

### ***What Is Love?***

Today, when we think of heart, we think of love. Spirit, mind, reason and will, are all essentially included in the Hebrew concept of love. Love is not an emotion. The emotions have to do with meeting self-needs. Hunger, thirst, desire and longing are attributes of the emotions. Love, on the other hand,

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68 Genesis 6:5 -7

69 Psalm 7:9 kil-yaw = kidneys the seat of emotion or reigns

70 Proverbs 23: 7

71 Matt 22: 37

has to do with other's needs outside oneself. Respect, appreciation, fidelity, friendship and charity stem from love. Love requires a subject, an object, and a bond between the two. From this understanding, the first commandment, love is a covenant made in the *leb*, by an agreement of reason, emotion and Will, (all three). This early Hebrew understanding, was lost in the Greek domination era, where it was reduced to a pact between desires and freedoms under the domain of *Eros* god of lust. Many Greeks downgraded love to a simple pursuit of sensual desire, which still persists today in western cultures.

*Those the gods would destroy they first make mad.*<sup>72</sup>

We cannot ask science to arbitrate here. Love, as scripture interprets it, belongs to the realm of spirituality, and science does not take spirituality into account in its search for love.

One dating agency is said to have commissioned scientific research to aid its match-making accuracy. Comparing monogamous with polygamous species of birds and mammals, scientists uncovered one gene difference between them. Swapping that gene reversed the behaviour of the species, monogamous species became polygamous and vice-versa. What this

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<sup>72</sup> Attributed to Euripides,

research may have found was, a gene that caused behaviour change; it was not a love gene.<sup>73</sup>

Whatever love is, it is essential to humans.

*Food, Body, and Love, but the greatest of these is love.*<sup>74</sup>

What does scripture say on the matter? Scripture is clear: God *is* love, and God *is* spirit. So logically, that makes love, a spiritual attribute that has to be processed in the *leb* by agreement of emotion, reason and Will.

*Love the Lord your God with all your heart, all your soul, and all your mind.*<sup>75</sup>

*In Summary then, out of faith, hope, and love, the over-arching [greatest] of these is love.*<sup>76</sup>

*And Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first essential. A second is akin to it and consequential of it, love your neighbour as much as you love yourself. This is the summary of the whole of the law and prophets,*<sup>77</sup>

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73 This research has not been published in any reputable scientific journals to my knowledge, so should be treated with caution.

74 Psychologist: Anderson, Kari (2021) Food, Body, and Love, but the greatest of these is love. Kari Anderson, Scottsdale, AZ.

75 Matt 22: 37

76 Saint Paul 1 Corinthians 13:13.

77 Matthew 22: 37



While the ancients did not know about DNA, they most certainly observed the relationship between cause and effect.

*Cain brought some of the food that he had grown to God, which God acknowledged. When Abel brought one of his best sheep, the Lord turned his face towards it. Cain, whose countenance was sad, became very angry. The LORD asked Cain, Why does your face look sad? Why are you angry? You know that if you do choose what is right in your [leb], I will accept your offering. But if you don't, if you allow sin to attack you, that sin will control you. You must control it'.<sup>78</sup>*

Now we begin to see what these early people saw, sin starts in the heart [*leb*]. The Hebrew word for sin used here means ‘*to cross over*’. Sin is ‘*switching the source of motivation*’, and every human is capable of that.<sup>79</sup>

### ***Cain And Abel***

*By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, having died, he yet speaks.<sup>80</sup>*

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78 Gen 4:3 -7

79 עָוָר avar, ‘to cross over’ or ‘to dislocate’.

80 Heb 11:4

When Cain was born Eve thought he was the seed of promise and no doubt taught Cain this expectation in his upbringing. Cain's birth was marked by Eve's words; he was not just an Adam (man) but an erect man (Cain). Before modern evolutionists translate that as *Homo erectus*, Cain (erect) rather describes his character; he was self-assured. Abel (to be empty) however, was humble<sup>81</sup>. In attitude, Cain offered the fruits of his labour while Abel offered his emptiness. While much is made of the lamb which is rightly prophetic, God marks the attitude of these two. Cain switched motivation when God told him why he disregarded his sacrifice;

*If thou do well [yatab], shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it*

*yatab* tells us something was wrong in the attitude of his his heart (leb)<sup>82</sup>.

Significance, security, and self-worth are keepers of the defence mechanism. Lying, cheating, anger, aggression, boasting, and such like, are shields and swords to protect the self-identity. In the Western world we are told that we must form our own identity

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81 הבל not אבל, both are translated Abel but Abel Adam's son הבל is best translated as humble from the verb 'to act emptyly'.

82 Gen 4:3 -7: יטב yatab to do right [ethically]; to please; to be well (whole).

from within. When we try to tell the world who we think we are, it disagrees, so we are left with two alternatives; hide it or fight the world. God offers Cain another alternative; take the identity I give you:

*‘Sin lieth at the door’. Rather: “A sin-offering is crouching at the door, or (more generally) opening”: e.g. “at the opening, or entrance, of thy brother’s fold.” This exegesis supplies a point of departure for the words which immediately follow, and which otherwise seem exceedingly abrupt. The connecting link may be shown by the following paraphrase:*

*“Though, in order to do well, thou must needs own thyself a sinner and be indebted to thy brother for a sin-offering out of his fold; yet this will not destroy thy rights as firstborn:*

*... Let not pride, therefore, deter thee from this better—this only proper—way. Let no obstinacy, no groundless fears, keep thee from thus doing well.”<sup>83</sup>*

If we determine our own identity, we have to convince God it is a true identity. That is what scripture calls self-righteousness. We may bring our very best works, but if God is looking for humility, self-righteousness will not let it past the door. It is our decision as if we will be self-righteous or made righteous by God. This notion is not new, it is what the Egyptians understood

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83 Preacher’s Homiletical Commentary notes on Genesis 4: 7

as Ren (the secret name the gods give us). Plato also has a theory.

### ***A Tri-ology In Humans.***

Plato (expanded on by Socrates) believed there are three kingdoms in the soul's domain: Logistikon, Thymoeides, and Eptithymeticon. To you and me, that is: Logos, (organized, reasoned, logical thought), Thymos, (conscious desire to do good, or the spiritual influence), and Eros, (base animal appetites and instincts).<sup>84</sup> Plato parabled the soul as two horses harnessed together, pulling a chariot. The first horse, Eros, (being a dark and lazy horse), was coupled to Logos, (a light, sprightly, stallion). Thymos, (the soul or chariot master), holds the reins to guide the chariot (soul), to heaven. In order to harmonize the latent power of these two horses, the chariot master must understand their nature. He must utilize the strengths of each, to balance the weaknesses of the other. Plato's theory requires, instinct, conscience, reason, emotion and appetite agree together before a person can be said to be whole. Plato further tries to explain insanity as a balance within these attributes. He speculates that if all desires are equal in status, the

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84 Plato Thesis : 'Republic'.

individual goes mad. Reason needs to arbitrate between conscience, appetite, desire and emotion for sanity's sake.

*'Addiction is a tyranny of desire when appetite becomes master'<sup>85</sup>.*

One definition of order is a set of laws based on a hierarchy of authority.<sup>86</sup> Design, can be defined as A built-in hierarchy of laws to fulfil a purpose. Humans demonstrate they have been designed because they have purpose. They fail to function properly when built-in-laws and hierarchy are disregarded. Paul, who probably had knowledge of Plato and his ideas, would certainly agree.

*They know everything that can be known about God, because God has shown it all to them. God's eternal power and character cannot be seen. But from the beginning of creation, God has shown what these are like by all he has made and the way he made it. That's why people don't have any excuse. They know about God, but they don't honour him. Their thoughts are pointless, because their minds are self-centred, claiming to be wise, but they are fools, in their limitation. They don't respect the eternal God.*

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85 If you are interested see Further: Psychiatric Times Vol 25 No 7 Volume 25 Issue 7

86 As discussed in : Is this the Kingdom of God; chapter 1 Hierarchies Kingdoms and Domains.

*Instead, they worship ideologies made from the human mind. ... Since these people refused even to think about God, he let their minds rule over them. That's why they do all sorts of indecent things. They are evil, wicked, and greedy, as well as mean in every possible way.*

*They want what others have, and they murder, argue, cheat, and are hard to get along with. They gossip, say cruel things about others, and hate God.*

*They are proud, conceited, and boastful, always thinking up new ways to do evil. These people don't respect their parents. They are ignorant, unreliable, and don't have any love or pity for others. They know God has said that anyone who acts this way deserves to die. But they keep on doing evil things, and they even encourage others to do them.<sup>87</sup>*

Freud pictured the 'Id' as the dark, uncontrolled, inaccessible part of our personality, 'Ego' as the reasoning, part of the soul, shining a light into this cave of hidden desires, and 'Super Ego' uncovers these dark secrets bringing them into order and discipline; it releases them from the defence mechanisms that want to keep them hidden.<sup>88</sup>

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87 Romans 1:18

88 Freud documents these as : Denial, displacement, intellectualism, fantasy, compensation, projection, rationalization, reaction formation, regression, repression, and sublimation. His daughter added these: undoing, suppression, dissociation, idealization, identification, introjection, inversion, somatisation, splitting, and substitution.

Coming much later into the field, Eric Berne<sup>89</sup> pictured this inner conflict as: child, (*id*), parent (*Ego*), and adult (*Super-Ego*). The child knows no more than what it wants and when it wants it, (now). The *id* is a baby who relies on *ego* to educate and discipline it, bringing it safely into the norms of culture as an adult (*superego*). The intention of the *super-ego* is to produce a balanced adult with true regard to its significance, self-worth and security. This is processed by the demands of culture and society. So the whole person will learn to play psychological games of interaction with society. These ‘games’ are the defence mechanisms and manipulations an adult uses to negotiate a role, identity and purpose within its society. Defence mechanisms are used for protecting the real person from cruelty in society.

Each of these pictures gives us a similar story. All three theories agree that humans are born with an innate desire for role, identity, security and purpose within a society. This must be nurtured, adapted and matured in order to survive the soul’s journey through life. Inner conflicts are therefore inevitable in life as we grow up, and must be negotiated within the self as the soul seeks its purpose and destiny in life.

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89 Eric Berne MD, *Games people play*.

Human beings are social beings only after they are individuals. In early Hebrew scripture, a name captured a snapshot of who you were. This was easier in those days because you were who your parents were. Your identity was given to you by your tribe. Early Egyptians called it *ren*. The true *ren*, was a hidden name known only to the gods. From the moment of birth, (and possibly before), you were given a name, which identified you with your ancestors and their hopes for you. But the gods guided your lifelong path, through circumstances and environment, giving you a secret name they had decided for you. That name was revealed when you were presented to the gods on entering the afterlife. In reality, *ren* is a lifelong inner struggle between, *who I think I am*, and *who society thinks I am*. At heart, there is a battle between culture and a person's significance, security, self-worth. It is a battle for a person's identity. We must spend a little time considering these three driving forces at the centre of the person, (significance, security and self-worth). Today, psychologists tell us meaning comes from having a purpose, and we can make a purpose for living even if it is only, I need to feed the cat, or take the dog for a walk, every day. In doing so, we are creating a meaning within this life, and it will end when your life



ends. The alternative is to discover a meaning outside this world. This is to discover a spiritual meaning to life, not just a practical or physical one. Significance, security, and self-worth are not fully met by created meaning, but by discovered meaning. Significance, security, and self-worth are spiritual drives and look for being beyond the grave. Hope affects significance, security and self-worth, by changing the outlook on circumstances of here and now. What we think about our future impacts how we view the present. The problems and trials of the here and now, are brought into proportion by what I believe the outcome will be. Without hope, significance, security, and self-worth are dependent upon my circumstances here and now.

Identity looks for a sense of self that is consistent, a sense of worth; that you are valued, and a sense of significance; that is valued within society. From the moment you are born, society pushes an identity on you in such subtle ways you do not even realize it is going on. From the first kitschy-coo in the pram to the sticker on the wall earned for sharing your sweets, your values and hopes are being formed by society. Society tells you this is how you get identity, this is how you earn self-worth, and this is how you become significant.

Although Western cultures say you must discover your own identity, it must be found within the structures and norms of that society. Eastern cultures are a little stricter. Your first identity is your family. Korean or Indian cultures will give their family name first. Ancient cultural identity came from being the son or daughter of... (Simon bar Jonah, or Isaac bar Abraham). Individualism in western cultures has placed an increasing amount of identity-stress on people, prompting those famous words '*There is no such thing as society*'.<sup>90</sup>

### ***The Nature Of The Conflict.***

Anthropology, for all its differing views, broadly divides the world into two types of cultures. *Stratified systems*, where society determines your role and destiny<sup>91</sup>, or *Meritocracy systems*, where, in theory, an individual can determine his or her own role in society.<sup>92</sup> The truth is we do not define our own identity; we view it in the mirror of the society to which we belong. Any idea that you can determine

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90 Margaret Thatcher. 8 Apr 2013 a proponent of Karl Popper

91 Similar to caste systems or communist systems

92 Based on a false idea that an individual can decide and choose to be.

and express your own identity by looking inward at yourself, does not work for at least seven reasons:<sup>93</sup>

1. It is incoherent. Your deepest reasons and feelings contradict each other.
2. It is unstable. As you grow, your view of yourself changes.
3. Your intellect and emotions seldom agree. You have to choose a destiny, accepting one and rejecting the other.
4. It is crushing. Under older cultures where you were told who you are, you are crushed by the expectations of others. In modern western culture, only a few survive the competition; most abandon dreams in favour of recognition by society.
5. It is excluding; society chooses the smartest by competition; If you are not the smartest, society will ignore you. If you are not confirmed in identity by society, purpose, self-worth, self-confidence and security, are threatened.
6. It erodes society. Not only will the individual be inconsistent, but community will no longer have an adhesive to hold it together.
7. It sacrifices the sense of belonging. It puts the onus on society to agree with me and if they don't, I am rejected.

To the average adult in western cultures, the idea that you cannot choose your own identity is wrong, however, the first identity you learn is in the eyes of parents, as a baby. You cannot help yourself, you are totally dependent on your parents who teach you who

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93 Based on the work of Dallas Willard : Ministry-in-Contemporary-Culture

you are. Your identity comes from the attention or rejections, and care shown in the mirror of your guardians. You learn there are certain roles in the family and the community. First identities become, I am a son or daughter of...; I am loved or not loved. First battles take place as reason grows; I am not the boss around here; I have to fit into this society.

So what can we conclude so far?

- Before I can discover who I am, I must feel secure.
- Before I can find security, I must belong.
- Before I can believe I am something of worth, I must see myself through the eyes of another's love.
- Before I can believe I am significant, I must see it in the respect of another toward me.

Western societies try to say, you name yourself, you create your own identity. The idea that someone else gives you your identity is an anathema. Not so in the times of the patriarchs. The tribe you were born into determined your destination and identity.

Jacob called his sons together and said: My sons, I am Jacob, your father Israel. Come, gather around, as I tell you who, and what you are.<sup>94</sup>

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94 Gen 49:1 -2 *ash-er'* meaning : *who , what or 'all that you are'*,

If I might be so bold as to transliterate the following verses into the context of this chapter (to give clarity to the point), Jacob's pronouncement might read:

*Reuben, you are my firstborn and were destined to be an honoured leader. But your baser, uncontrolled sex lust disqualifies you. Your descendants will not be leaders.*

*Simeon and Levi, you are brothers in crime and partners in uncontrolled anger. You slaughtered people out of revenge in your anger; you crippled cattle for no reason. If you are not restrained by society's laws, you will rise to rule by tyranny. Therefore, you will be spread among the people.*

*Judah, you will be praised by your brothers for your lion heart. You always have a good word for others; people respect you for being firm but fair. You consider all viewpoints well before you act and make wise choices. Nations will trust you and your people will follow you. You will be the choice for Messiah's line.*

*Zebulun, you love adventure; your role will be to harvest the seas and guard the coast. You will welcome foreigners and provide safe harbours as far north as Sidon.*

*Issachar, you are strong but lazy. Your strength made money, but you used it to exploit your workers and their families. Lest you become a slave to greed it will be taken from you.*

*Dan, you are the tribe that polices justice in Israel, but weak moral and ethical choices make you listen to corrupt voices from among the people rather than God. Your descendants will cry out in vain for mercy when they have gone too far.*

*Gad, you are peaceful and tolerant on the outside but harbour revenge inside. When you are attacked, you are brutal in revenge. You may lead the fight into the promised land but will camp outside it.*

*Asher, without any credit or recognition from others, you serve your brethren in peace, supplying enough grain for all to eat. Service itself is reward enough for you in contentment,*

*Naphtali, you are insecure in life and will flit from view to view, looking for welcome comments from anyone to boost your self-worth.*

*Joseph, you will be singled out for unjustified attacks throughout life, these are necessary to humble you, but your trust in the God of your father will carry you through until you are ready to fulfil His purpose in full. Those that attack you will be among those that are blessed by you.*

*Benjamin, you have a chip on your shoulder and put everyone down. As a result you are antisocial, choosing to do just as you please, answering to no one. One day your descendents will go too far and will destroy themselves.<sup>95</sup>*

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95 A contextual paraphrase of Gen 49: 3 – 27

Identity is not equated to position or power. I may choose to decide my own identity, but if I do, I must prove it to everyone else in society. Jesus declared that his identity (name) had been given to him by his Father. In the same way, he declares it is he who names his sheep.

*I am the good shepherd. I know my sheep, and they know me. Just as the Father knows me, I know the Father, and I give up my life for my sheep. I have other sheep that are not in this sheep pen. I must bring them together too, when they hear my voice. Then there will be one flock of sheep and one shepherd.<sup>96</sup>*

We might be at liberty to transliterate that in this context as:

*My identity is the good shepherd. I name my sheep to give them their identity. They know me in the same way my father names and knows me. I give up my life for my sheep. I have other sheep that are not in this sheep pen. I must call them and name them, so I identify with them and they with me. Then there will be one flock of sheep and one shepherd.*

Belonging is the first essential to identity. If we get our identity from our cultural society, it will tell us what it expects of me, not what 'I am'. Jesus got his identity from his father, and his confidence in his father was greater than all the views of people who

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96 John 10:14 ff

opposed him in his life. Satan's third temptation was an attempt to break the bond between his father and himself, just as he had done with Adam.

We were born with a prime need to belong.

*God knows that on the day you eat from it, your eyes will be opened, and you'll become like God, knowing good and evil. When the woman saw that the tree produced good food, was attractive in appearance, and was desirable for making one wise, she took some of its fruit and ate it. Then she also gave some to her husband who was with her, and he ate some too. As a result, they both understood what they had done, and they became aware that they were naked.*

*So they sewed fig leaves together and made loincloths for themselves. When they heard the voice of the LORD God as he was walking in the garden during the breeze of the day, the man and his wife concealed themselves from the presence of the LORD God among the trees of the garden. So the LORD God called out to the man, asking him, "Where are you?" "I heard your voice in the garden", the man answered, "and I was afraid because I was naked, so I hid from you."<sup>97</sup>*

As soon as Adam and Eve ate the fruit, they felt they no longer belonged. They felt they did not belong in the garden, which is why they hid. They felt they no longer belonged to God, which is why they did not answer when he called. They felt they no longer

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97 Genesis 3: 5-10



belonged to each other, that is why they covered themselves with fig leaves. This is not about disobedience; it is deeper. It is because they no longer saw God as the most significant person in their eyes. They no longer had that joy of hearing God calling and running to meet him. *'We heard your voice and were afraid'*! Afraid of what? They feared rejection from the one who had given them their purpose, significance, security and self-worth.

Here is the point. It is the significant one in their lives that gave them purpose, significance, security and self-worth. The channel that carried these things from God to Adam and Eve was love. God did not break that flow of love to his creation; it was his creation that broke the flow because they could no longer process it, They transferred allegiance to another who had no love to give. Jacob's love did not stop when he pronounced the prophecy over his children. His claim on them ceased because they had chosen different values for their lives, which put a barrier between them, so they could no longer see love behind Jacob's prophecy.

God's pronouncement did not withdraw his love; it blocked mankind from seeing it; it gave mankind a sense of being separated from God and His values.

*Sin has separated you and your God, and your sins have hidden his face from you, so that he cannot hear.*<sup>98</sup>

Now we can see the significance of Jesus' words to Nicodemus, '*You must be born again*'. Being born again is the means by which we can belong to God again. It is the means by which he can once again lay claim to us. It is the seal of belonging. Why does God love us? Because we belong to Him.

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98 Isaiah 59: 2

## CHAPTER THREE

### **Transforming Human Nature.**

*No man is an island, entire of itself; every man is a piece of the continent, a part of the main.*<sup>99</sup>

Jacob's prophecy over his children brings us to the heart of the gospel: *you are loved before you love*. His children could not see that because the words Jacob pronounced seemed so harsh. It took a generation or two to discover that, what seemed to be hard judgement on cruel crimes turned out to be grace. What had God in mind for Levi? His line was to be the priestly line.

*Simeon and Levi, you are brothers in crime and partners in uncontrolled anger. You slaughtered people out of revenge in your anger, you crippled cattle for no reason. If you are not restrained by society's laws, you will rise to rule by tyranny. Therefore, you will be scattered among the people.*

Levi had a weak will and a controlling emotion, which developed into an impulsive and cruel nature. Laying aside the psychological excuses of a neglecting dad and a resentment of playing second fiddle to his brother, his nature had become what it was, and this

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<sup>99</sup> John Donne "No Man is an Island"

was passed down through the genetics to many of his offspring. Jacob, possibly not knowing he spoke in prophecy, address Levi. But God, seeing the future, loved Levi and set to work to bring that tribe into the important role of priesthood.

*Appoint Aaron and his sons so that they are to take responsibility for their priesthood... Later, the LORD told Moses, "I'm taking the descendants of Levi for myself from among the Israelis in place of every firstborn who opens the womb. The descendants of Levi belong to me"<sup>100</sup>*

Three generations later, Aaron, born of Levi's line, was made priest. Senseless violence and the killing of animals were now restrained by the law. Now animals were to live in peace and respect, being slaughtered humanely under the restraint and procedures of the law. Now the impulsive emotion that had killed in revenge for their sister had been brought under the domain of reason and judged under strict laws and process of judgement.

*Jacob's sons, Simeon and Levi, two of Dinah's brothers, each grabbed a sword and entered the city unannounced, intending to kill all the males. They killed Hamor and his son Shechem with their swords, took back Dinah from Shechem's house, and left.<sup>101</sup>*

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100 Num 3:10 -13

101 Gen 34:25-26

From Levi's line, Aaron was chosen as the new leader to begin a line of priestly ministry.<sup>102</sup> The trait that came down from Levi was still present in Aaron's line, and the weakness was still present in Aaron himself. But the reasoning of law now balanced the impulse emotion of Aaron. He now had an agreement between his reasoning, and emotion, brought about by his love and respect for God and his laws. All this was brought about through the patient grace of God, who provided a law, and a society system that taught it.

### ***Levi's Conversion.***

What brought about this change in the descendants of Levi? First, tribe Levi accepted the call of God and once again felt they belonged. *'I'm taking the descendants of Levi for myself from among the Israelis in place of every firstborn who opens the womb'*. Second, tribe Levi found purpose. *'Appoint Aaron and his sons so that they are to take responsibility for the priesthood'*. Third, tribe Levi brought emotions under the reason and logic of law. The law now prescribed and gave meaning to how and why animals should live and die, and a discipline began to govern

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102 Deuteronomy 5:8-10 and Leviticus 26:39

judgement.<sup>103</sup> Fourth, tribe Levi was given a new name. Levi was named out of Leah's longing to feel she belonged to Jacob. She was always second fiddle by reason of her father's trickery, so when Levi was born she named him Levi [*adhesive*] in a hope Jacob, and she would now be joined as one to her husband. That disappointment was transferred to her children. Now the Levites were to be joined to God as '*kohen*' (priests). A *kohen* is the foundation stone at the base of a column. Its purpose is to carry the weight of the column. Levites are to carry the weight of God on their shoulders ahead of the twelve tribes when they march,<sup>104</sup> and the weight of the twelve tribes before God when they went into the Holy of Holies once a year.<sup>105</sup>

In this account, we see the principles we learned in chapter-two being worked out in practice. Transformation is a process that includes: belonging, finding an identity, recognizing a purpose, restraining emotion with reason, discovering a new name (name).

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103 That is the meaning behind the words of Jesus '*Take my yoke upon you for it is light*'. The purpose of a yoke is not a burden we have to carry but a tool to enable heavy loads we carry to be lifted, by shifting the balance from the arms to the shoulders. The law was designed a yoke to lessen the burden of deciding right from wrong.

104 1 Chronicles 15: 2

105 Exodus 28: 15-30 the High Priest was to represent the 12 tribes before God when he went into the Holy of Holies once a year bearing the breastplate of precious stones and the judgement stones Urim and Thummin.

Perhaps Moses had to go to an Egyptian university to learn all that from Egyptian understanding, to bring it into the Hebrew nation. Perhaps the Egyptians were not so primitive as we moderns are given to understand. Certainly, we can see Moses acting out these learned principles in his leadership of Israel. After all it was under his prophetic leadership the Levites were established.

### **Separation Or Inclusion.**

Jesus' parable of weeds and wheat growing together in the same field is not about the separation of the kingdom but about the inclusion of everyone in the call to come into the kingdom. Separation comes later when the harvest is complete.<sup>106</sup> The weeds sown were darnel, which is identical to wheat in looks, until the fruit forms, then it produced a seed that could not be ground or eaten. Only once the fruit is formed, can the nature of the plant be established. Then judgement comes. Until then, grace is the governing law.

What the disciples had learned in life caused them confusion at first. Society told them fishermen were lower-class, unlearned men who were born to toil and serve the rest of society. The call of Jesus transformed

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106 Matt 13: 24ff

them by exactly the same process that transformed Levi. *'Follow me'*, is belonging. *'No longer servants but friends'* is a new identity. *'Fishing for men'*, is a new purpose. *'Shouldn't we separate the weeds?'*, or *'Shall we call down fire from heaven?'*, is learning to restrain emotion with reason. *'My disciples'*, is the active response to a new identity. The process of transformation has only just begun. But until this process has started, the spiritual needs of significance, security and self-worth have no foundation to build upon.

Spiritual formation, for the Christian refers to the spirit of God working on the human self in a way that makes it Christlike. Everyone gets to form a spiritual identity; it depends on which one you pursue. It is like education, everyone gets one, but it depends on which one you get. To become Christlike, you have to work with him to achieve it. The practicality of this change works on the emotion, reason and will, but these in turn change feelings, direction and character, which, in turn affects the body demeanour. Faith is not a substitute for knowledge; it works with it. Knowledge; is the basis of this formation. Faith comes by knowledge. We have to know before we can trust.



*So, Who do you think you are?*

*But without faith no one can please God. Everyone who comes to God must first believe that He exists, then go on to test and trust that he rewards everyone who searches for him<sup>107</sup>.*

This is the gateway into the Kingdom of God. God's kingdom, is the range of God's effective will. It is not political in nature; it comes from the nature of God. Every human has a kingdom, that kingdom is the range of their effective will. Human beings have the option of living in the range of God's kingdom or choosing to determine his or her own. Even some angels decided not to live within God's kingdom. There is a choice. We choose to build our own kingdom in line with the creator-designer's ideals, or follow the ideas of those who rebelled before us. Either way, we will look for our identity through the mirror of a third person.

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107 Hebrews 11:6

## **CHAPTER FOUR**

### **The Third Person.**

Reflecting on the self through the eyes of culture, does not often reinforce personal understanding of who I am, but rather causes an inner conflict because it requires compromise on whom I think I am. Seeking out a community in which I can belong confirms my notion of whom I want to be. Seeking a community in which I feel comfortable will not agree with everything I think I am, but it will be the closest compromise I am willing to negotiate. Significance, self-worth and security, are the root drivers behind this exercise.

If I were designed to be the only person in the universe, I would have no need of significance, security or self-worth. But humans were designed to live in societies, and as such, these three exist and contribute to our means of identity. Cultures try to dominate communities, but communities form a mutual support system; a compromise between culture and the individual. Being part of ‘the gang’ is more important to the individual than being part of a nation.

Society will always be divided because people will always

form communities as a middle way between whom they want to be and who society tells them they must be.

### ***First Things First.***

Scripture makes it clear that the first and founded law for humanity is the command *'love the Lord your God'*, which is the first and overriding law because *'God is love'*. But built into the base nature of human creation comes the need for a qualification of this statement. *'With all your emotion, mind, and will'*, qualifies the statement:

1. Emotional love alone is either made from my desires and cravings (which the Greeks called *'Eros'*, or lust), or from self-needs and attractions (which the Greeks called *'Ludus'*; the act uncommitted teasing, flirting or seducing). These reside in emotions.
2. Mind love alone, on the other hand, either revolves around duty (which the Greeks called *'agape'* or social concern) or it comes from responsibility (which the Greeks called *'storge'*, or guardian love).
3. Love left entirely to the will, either revolves around my good name in society or regard to safeguard society structure (which the Greeks called *'Pragma'*).

Love dominated by the emotions will flit from one thing to another turning the eye at every pretty thing passing by. It is ludus or Eros not love.

Love dominated by the mind will demand conformity to a perceived and unobtainable standard. It is not love but agape or storge.

Love dominated by the will, sets its goal to please the norms of society, It is not love but a craving for security or significance.

Love conducted by the will is ‘*Ahavah*’ in Hebrew. It is a melting of the emotions and decision that is conducted by the will, it will always find a way to remain steadfast.

No wonder then, that these cause a conflict within us as we try to find harmony in the soul. Surprise, surprise, Scripture faced this issue long before Plato was born. Psalm forty-two is just one example. It also has a picture to assist our understanding.

*To the chief Musician, Maschil, A song written by the sons of Korah,*<sup>108</sup>

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108 Psalm 42:1 .

*So, Who do you think you are?*

*Why are you down cast, soul, and why are you causing me disquiet within? Be patient, wait for God to come and help, then praise will return within you. O God, send help. I keep you in my mind, but the deeper soul calls out for a closer walk with you, and I am constantly reminded of those mountain top experiences we had together.<sup>109</sup>*

Our psalm writer is having a Plato type, ‘two-horse crisis’. He knows there is turmoil within himself, but does not know the reason. Sunday’s preacher might speculate on the cause for the sermon’s sake, but the psalmist neither knows nor gives a reason, for the unrest in his soul. Our writer is describing a typical soul conflict, where emotions, mind and will are in dis-harmony. This son of Korah, can feel the unrest, but cannot pinpoint the cause. He only knows the conflict is there because ‘*soul-conflicts*’ among other symptoms, affect a person’s close walk with God. As a result, he writes this song to address the principles of this kind of experience, even when an answer is not forthcoming.

### ***The Third Person.***

The psalmist does however, offer some practical help for soul conflicts examination. His first principle is to

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109 Psalm 42:5-7

step outside himself and talk to himself in the third person.

*Why are you down cast, soul, and why are you causing disquiet within me?*

Picture here, two siblings who disagree, neither wants to listen to the other, both are determined to win. The argument becomes louder and louder until the original disagreement is lost in the competition as to who can land the most verbal blows. This demonstrates a typical spiritual conflict when significance, security and self-worth, are threatened. Without arbitration of a third party, the two siblings will only stop when the weakest becomes exhausted and submits. This is the origin of, *'The survival of the fittest'* rule. One person submits to the stronger, no matter how misguided the stronger might be. One will have significance, security and self-worth rewarded, one will have them humiliated, which is not healthy for either. Dictators rule this way, and it is no different in inner personal conflicts. Submission, in Plato's yoked horse conflict, ends only in defeat and humiliation for the weaker horse. If emotion wins, the pair becomes unreliable and impulsive. If reason wins, the personality becomes legalistic submissive and fearful. If the will determines the direction of travel with a person this

way, it will always be at the expense of inner peace and followed with gritted teeth. To solve a conflict, it is always better to have an arbitrator. Our Psalmist steps outside of self to take charge of the conflict and see a fair and just hearing of all evidence. The third person takes charge by asking the questions.

*Why are you down cast, soul, and why are you causing dis-quiet within me?*

When our children were small, we met for Saturday morning breakfast, which we laughingly called ‘moaner’s-meeting’. An empty chair and a hat were laid, the hat was placed on the table alongside the marmalade. Outside of points of order, like, ‘*please can you pass the toast*’, nobody was allowed to interrupt the person wearing the hat. The person wearing the hat addressed the empty chair because the rules of the game required speaking in the third person. We had some fun, turning genuine complaints into working hypotheses without negative emotions. The British parliament has used this system for years, but, of course, God himself invented it.

### ***Divine Council.***

The original version, (though sum-what more perfected), was called ‘*The divine Council*’. The

Divine Counsel is well rehearsed in Christian doctrine and too big to get sidetracked here, but here are two examples.

*Micaiah replied: Listen to this! I also saw the LORD seated on his throne with the creatures in heaven gathered around him. The LORD asked, "Who can persuade Ahab to go to Ramoth where he will be killed?" They talked about it for a while, then finally a spirit came forward and said to the LORD, "I can trick Ahab." "How" the LORD asked. "I'll let Ahab's prophets lie to him." "OK" the LORD replied. "Now go and do it."<sup>110</sup>*

Satan wore the hat in another passage:

*One day, when the angels were meeting around the LORD, and Satan was there with them, the LORD asked, "Satan, where have you been?" Satan replied, I have been going all over the earth. Then the LORD asked, "What do you think of my servant Job? No one on earth is like him he is a truly good person, who respects me and refuses to do evil." "Why shouldn't he respect you?" Satan remarked. "You are like a wall protecting not only him, but his entire family and all his property. You make him successful in whatever he does, and his flocks and herds are everywhere. Try taking away everything he owns, and he will curse you to your face." "The LORD replied, 'All right, Satan, do what you want with anything that belongs to him, but don't harm Job'. Then Satan left the assembly."<sup>111</sup>*

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110 1 Kings 22:19-22

111 Job 1:6 -12



*So, Who do you think you are?*

### ***Third-party Conflict Buster.***

Reason, emotion and will, can only produce peace in a person when they sing in harmony. Conflicts are a discord within the person, taking place between the departments of reason and emotion. The will is the conductor of this orchestra. Here might be the best time to stop off and take a closer look at the will.

## CHAPTER FIVE

### Will, Is It Master Or Servant?

A picture of the judge in a courtroom does not fit here. Will, presiding like a judge over emotion and reason, leaves us in danger of misinterpreting the nature of God. The will presides as conductor, not master. Many early counsellors using behaviour therapy, sought to use it as a policeman, controlling bad behaviour; that is the job of the conscience. As any smoker trying to stop will testify, using will power to dictate changes in behaviour only makes the body fight back harder. There will come a time when God will sit as judge but while the character fruit is forming God presides and conducts the proceeding.<sup>112</sup> The parable of the barren fig tree is deliberately in scripture to make that point.<sup>113</sup> Grace and mercy reign while fruit is forming and growing. When it stops, death has set in. That is the time we can no longer produce fruit.

*Judgement is reserved for men until after death.*<sup>114</sup>

What, then, is the function of the will?

112 Presides Literally pre- sides means (sits in front of... or Sets the example for)

113 Luke 13: 6 ff

114 Heb 9:27

### ***The Function Of The Will.***

Deciding between right and wrong is the domain of the conscience. Satan sought to bring it into the realm of the soul when he lowered it to emotions' appetite and mind's reasoning. His intention was to submit human-will to himself. Eve saw that the fruit looked good, Adam desired the knowledge of good and evil. In consequence, right and wrong moved from a spiritual cohesion within creation, to a matter of individual choice. The function of the will is to unify creation by bringing the emotion, reason and behaviour into harmony and right and wrong back to spiritual cohesion.

Our metaphor for this chapter must then be the orchestral conductor. To judge and dismiss a violin section for being out of tune would leave an orchestra unable to perform the symphony. To dismiss the emotions by sticking to a set of cold notes on a page makes a symphony robotic and cold. To ignore the character of the composer gained through understanding, is to miss the composer's expression of purpose.

God said, "Now we will make humans, and they will be like us. We will let **them** decide and order the fish, the birds, and all other living creatures."<sup>115</sup>

The will was designed as the part of a human being, that conducts the soul into line with the conscience and purpose. Without this conductor, each part would form a separate interpretation of the score to produce a cacophony, not a symphony. The will was not designed to force emotion and reason into submission, that is destructive and simply makes inner conflicts worse. The conductor accepts members of the orchestra for who they are. The will has to accept the body, the emotions and the reasoning for what they are, seeking to train and guide them into a higher union.

In those strange accounts where God took his place over the Elohim council, he did so as its conductor.<sup>116</sup> He knew what was to be achieved, accepted those present as the tools he had to work with, listened to their solutions, then drew the consensus from them to achieve it.<sup>117</sup> Jesus, accepted that those chosen by him, had been given by his father, being those that would

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115 Genesis 1 :26 – rādâh = to rule, to order, to guide. (We might better say 'to conduct' in line with our picture).

116 Psalm 82 :1

117 1 Kings 22:19-22

carry out the plans of his father. At the last supper, Jesus knew the symphony, conducted it with precision timing, including Judas' solo.

*Judas, that which you have planned, do it now, quickly*<sup>118</sup>.

The will, as conductor, must first accept the tools it has to work with. Body, personality, character, disabilities, strengths and weaknesses, are the tools to perform a symphony uniquely. Each section needs encouraging, educating and practice, to bring out the best, but all God needs to produce the symphony, is combined in each body soul and spirit. The onus is on the will to seek it and conduct it.<sup>119</sup>

### ***The Conductor's Job.***

So now, our picture takes shape. The will, as conductor, searches conscience to see the composer's intention and purpose, intellect to read the score, understanding to seek the composer's intentions, and the emotions to express the composer's character. The conductor must unite these, create one voice, raising each in its turn. Further, the composer must train a listening ear in each player to hear the other members of the orchestra. Understanding this as the role and purpose

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118 John 13: 27

119 Luke 13 : 32

of the will, gives us insight into how it matures us on our spiritual journey. To let the intellect dictate would produce a legalistic character, to let the emotions run free would be to destroy the composer's creativity. The task in hand for the will, is to conduct the emotions and reason into harmony with the spirit. The scriptural word for this is Shalom.

When God said to Cain, *'sin is at your door'*, he was the conductor who put down his batten to say, *'The brass section was too loud, let us begin again from bar...'*. God did not change Cain's mind for him. When he told Jonah to tell Nineveh three days, and you are doomed. God, put down the baton while Jonah had his tantrum, and picked it up again once his reluctant emotion came round to the reason's point of view. Jonah had to resolve his inner conflicts before God could use him in line with the score. Jonah knew the score, he knew the conductor, and he knew his part in the concerto, but his emotions had prejudices and had to be brought into line with his desire to serve God. The book of Jonah is the story of how emotions have a right to be heard. Even at the end of the book, his emotions are still a little reluctant to submit, but they had come a long way.

***Every Part Has The Right To Be Heard And Value.***

The emotions are part of a person and have a right to be heard. Reason and intellect in each person, will vary in knowledge and understanding. The conductor (will), has no rights to humiliate either the emotion or the reasoning. These are part of the person and are to be valued.

*A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.*<sup>120</sup>

Emotion does not take kindly to diktat. But once modified, through understanding, emotion wholeheartedly throws itself into line with the project. The conductor's job is to bring the understanding of the whole plan, so the emotions can willingly get on board. I speculate that the most common reason for failure in the human being is because the emotions refuse to be wholeheartedly behind a project.<sup>121</sup> So often we misrepresent God in our prayers. When we pray *'your will be done'*, our emotions are praying *'God impose your will on this situation'*, only to discover that if the *'two or three'*, (the emotion the mind and the will) are not in unity, God will not grant

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<sup>120</sup> Isa 42: 3

<sup>121</sup> I think of a dozen pictures in scripture such as the reluctant brother in the prodigal parable, the brothers of Joseph, Jonah and many other examples of taking the long way round a project.

the request. Instead, he will need to conduct the three into unity via another route.

Answering our prayer is not God's prime objective in teaching us to pray. Producing Shalom in a person is a major goal.

*Shalom I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.*<sup>122</sup>

That is not an instant promise, it is a progressive learning promise. One time, Jesus himself experienced an inner conflict. He resolved it in prayer. His prayer was, *'Not My will but Your will be done'*. But not all the parts within Jesus were wholehearted about it.

*Then Jesus said to them, 'My soul is deeply troubled, within me. Stay with me, support me and keep watch.'*<sup>123</sup>

Prayer was the tool Jesus used to resolve this inner conflict. Once all parts were once again wholeheartedly behind the way of the cross, Jesus arose in Shalom peace and went forward into the night.

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122 John 14:27

123 Matthew 26:38



## CHAPTER SIX

### **The Human Dimension.**

#### **Understanding the Body.**

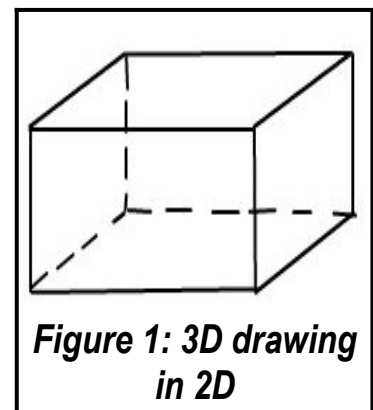
Like the motorist asking for directions, we cannot start from here. We live in a dimensional universe; which limits the life forms in it. There is no definitive answer as to how many dimensions govern our universe, two, three or four are most commonly proposed, but ten and more are theoretically argued. One thing is clearly observable in everyday life: every living creature that inhabits this planet must have a body. We cannot tell yet if that is true throughout the universe. There are invisible things that clearly influence the functioning of the universe, but whether they must live within a body, we have no way to tell. Insight can see them and tells us they are there. The mind has created many ways to demonstrate they do exist, which, of itself, is a strong argument for other dimensions.

Isaac Newton struggled with an invisible force, one day he named it 'Gravity'. Pinning observable characteristics, behaviours, laws and consequences on

its name, enabled insight to see its nature. Even though nobody has ever seen gravity, insight makes it real to human understanding. Two-thirds of human nature belongs to an invisible realm. The body can be seen, but the soul and the spirit of humans can only be demonstrated by insight; they cannot be seen in a three-dimensional realm.

From the beginning then, God is spirit and dwells in a spiritual dimension. But to enter this world, even God had to inhabit a body.

Let me introduce you to Mr. and Mrs. Flatt. Mr. and Mrs. Flatt live in a two-dimensional world, they have height and width but no depth. So, it is a mystery to them when I reach in to their world from that third dimension, to put some cakes on their flatpack table. It causes an argument. Mrs Flatt argues that it must be a miracle. Mr. Flatt, who is a good deal more sceptical about these matters, argues they must have come from a third dimension.



**Figure 1: 3D drawing  
in 2D**

He can even demonstrate his theory of a third dimension by drawing a cubed object in a two-dimensional picture form. He represents the third dimension with angled lines. That is as far as he can

go, he can never experience the fulness of his theory because he lives, limited by two dimensions. By recognizing other dimensions, he can even accept that gluons, quarks and bosons exist, sometimes colliding with elements in this world to be seen for brief moments in time<sup>124</sup>. He could even argue that there is a spiritual dimension and a psychological dimension, though not seen, have profound influences on his world. But he can never enter into those dimensions unless or until he puts on a new body capable of seeing these things.

We arguably live in a three-dimensional world. Some scientist today will argue a fourth dimension is time/space. Four-dimensional theory is not new to the twentieth century, the Greeks said it first, Plato describes it in his theory of forms and others picked it up.

*In the same river we both step and do not step, we are and are not<sup>125</sup>*

Mathematical scientists tell us five or six dimensions are needed to explain string theory, and at least eight are needed to explain infinity. To explain an existence

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124 As seen in the large hadron collider (LHC), particle collider (CERN)

125 Pre-Socratic philosopher Heraclitus of Ephesus

before the Big-Bang, ten or eleven dimensions need to exist. The Bible said it first.

*Before the mountains were made, or the earth and the worlds were formed; from eternity and to eternity you are God.*<sup>126</sup>

God is spirit and lives in a spiritual dimension that existed before the physical realm began. Every living-being in this world is limited by world dimensional rules. Everybody who enters this world must reside in a body. Even God himself confined himself to a body when he entered this world.

*The Word became flesh, and tabernacled among us (and we saw his glory, the glory as it were of the only-begotten of the Father), full of grace and truth.*<sup>127</sup>

*However, from now on, we know no man according to the flesh. Because, although we have known Christ in the flesh: we now know him that way no longer.*<sup>128</sup>

The logical statement we make from these two passages is, although Christ put on a body to enter this world, he has now entered a realm of higher dimensions requiring a higher grade body to exist in it. His appearance after his resurrection, together with the appearance with Moses and Elijah on

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126 Psa 90:2

127 Joh 1:14

128 2Co 5:16

transfiguration mount, strongly suggests the need of a different kind of body for living, even in a realm of higher dimensions; realms which we investigate via our spirit and imagination. The tent in which you and I live while here, contains the real you and makes it visible. Motivation, ethics, creativity, character and the like, cannot be seen in this world outside the behaviour of a body. Whenever the spiritual realm enters this realm, it puts on a physical body. Abraham's visitors were seen as passing sojourners, but their real character was revealed in the message and the actions they left behind. Gideon's encounter approached the commander of hosts as a human person, but quickly demonstrated he was in charge of a spiritual host; it required Gideon's insight to be opened up before he could see it. Melchizedek presented as a noble king, but Abraham's insight recognized his higher nature, by his actions and conversation. Demons have no influence in this realm unless they borrow a body. Satan has no control in this realm, except he persuades a willing-being to give him access to it. The incident in the garden of Eden is about that. A Legion of demons begging to inhabit a herd of pigs, terrified of becoming homeless again and

wandering outer darkness, demonstrates the need to inhabit a body in this world.<sup>129</sup>

This principle is explicitly demonstrated in Paul's argument that we are the temple of God on this earth.<sup>130</sup> God has from the beginning desired to live among his people on the earth. To do that, He needs an embassy to operate from. At first, it was symbolized by a physical tent in the midst of the camp, but God's objective was always to have an embassy in the spirit of his people.<sup>131</sup> This universe is physical, but it cannot function without being directed and energized by the spiritual. It is an inherent right of the unique spirit in each human being to choose which spiritual path to follow.

*But if you don't want to give your allegiance to the LORD, then choose another. There are the stubborn powers your ancestors selected, or maybe the hostile gods of the land you are in now, or even, you can surrender to the powers of the Amorites. As for me? My family and I are going to worship and obey the LORD!<sup>132</sup>*

### **Understanding the spirit.**

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129 We will pick this up again in another chapter.

130 1 Corinthians 6: 19-20

131 Exodus 29: 45

132 Jos 24:15

Every human has a spirit, that spirit is not the same as God's Spirit, but it is an image of it, planted within. The spirit in man and woman raise them from breathing animals, into humans.<sup>133</sup> Scripture also calls this spirit, 'the image of God'. When we are '*born again*', this spirit is where Jesus comes to dwell. He does not come to dwell in our bodies, our bodies are the temple that houses our spirit and that spirit is where, by invitation, the Holy Spirit may dwell. The body will be transformed because of this presence. Spirit and mind will remain when the physical disintegrates.

*The Spirit [Ruach] of God made me, and the breath [neshama] of the Almighty gave me life.<sup>134</sup>*

*But, there is a spirit [Ruach] in men, and the breath [neshama] of the Almighty gives understanding.<sup>135</sup>*

Both Spirit and soul are unseen, so we, who live in a three-or-four-dimensional universe, must picture them with the mind.<sup>136</sup>

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<sup>133</sup> We discussed that, in the introduction under the sub-heading *Ruach*.

<sup>134</sup> Job 33:4

<sup>135</sup> Job 32:8

<sup>136</sup> Some psychologists refer to as the fourth-dimension

*However, from now on, we know no man according to the flesh. Because, although we have known Christ according to the flesh: we now know him thus no longer.<sup>137</sup>*

The logic of this passage statement says, although we live in the flesh, our true identity is in the spirit.

As we saw when trying to understand the body, Jesus Christ was a physical being and the people knew him as a human being. But now he is not a human being, so we identify with him via our spirit. The true identity of Jesus Christ is a spiritual entity. We must surely be grateful for that. In his human capacity, we could not get near him. Like the paparazzi, when Jesus was about, *'they could not come nigh unto him for the press'*.<sup>138</sup> In three-dimensional form, Jesus could not hear the prayers of the whole world. But in the umpteen-dimensional form of the spiritual domain, not only do our prayers reach heaven faster than light, but he knows before you ask, (and probably before you were born).

*Do not worry about long words or right forms ; for your Father knows what things you need before ever you ask Him.<sup>139</sup>*

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137 2Co 5:16

138 Mark 2: 4, (KJV) pun intended

139 Matthew 6: 8



David knew nothing about dimensions as we do, but he describes them beautifully in a psalm.

*You know my thoughts from far away. You know everything I do. LORD, you know what I want to say, even before the words leave my mouth. You are all around me—in front of me and behind me. I feel your hand on my shoulder. I am amazed at what you know; it is too much for me to understand. Your Spirit is everywhere I go. I cannot escape your presence. If I go up to heaven, you will be there... You formed me, you put me together in my mother's womb.<sup>140</sup>*

Likewise, our true identity is not in our body, not in the fleshly characteristics, not in the achievements of the body, but in the spirit within, which demonstrates itself in bodily behaviour. In this world, we are identified by the physical body: Where were you born? What is your height? Who were your parents? The world had a similar problem identifying Jesus.

*Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would also have known My Father."<sup>141</sup>*

Our spirit is hidden in our body, and is therefore influenced by our soul. Paul said, *'my spirit desires to be in heaven, but I choose to stay here for your sake.'*

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140 Psalm 139:2

141 Joh 8:19

*If I live, it will be for Christ, and if I die, I will gain even more. I don't know what to choose. I could keep on living and doing something useful. It is a hard choice to make. I want to die and be with Christ, because that would be much better. But I know that all of you still need me. That's why I am sure I will stay on to help you grow and be happy in your faith.<sup>142</sup>*

While the body is limited to one place at one time, the body does not limit the spirit. The spirit can be in two places at one time.

*God raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus.<sup>143</sup>*

We can tell a parable of an Englishman who lives in England who logs on to his computer every day working for the American consulate and carry out the work with full authority of the USA. He may draw his wages in dollars, but he is an Englishman. This is only a picture of those in Christ, who are able to enter the high commission of God and pray in Jesus' name and come out with the full authority of the kingdom of heaven. That is how we influence the world, by calling on the authority of heaven to limit the powers and principalities that govern the earth. We can log into our heavenly job, but we do so via the spirit. We

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142 Php 1:21 -2

143 Eph 2:6

cannot physically be in two places at once, but in spirit we can.

**Understanding the soul.**

The soul, houses the will, the mind and the emotions. Salvation takes place in our spirit, it transforms our Will, mind and emotions, but the speed of the transformation is controlled by our mind. To live in the spirit, we must be spirit minded; we must become mindful of the spirit. When you are mindful of something, it becomes more prominent to you. If you are mindful of your latest acquisition, you will notice every one around you has one just like it. If you are not mindful of your spirit, you will probably miss its directions.

*Set your mind on the things that are above, not the things that are upon the earth.<sup>144</sup>*

When we are born again, we are born again in the spirit. It is instant. But the mind still has autonomy over the rate the soul transitions. Here we recognize the mind holds the autonomy of humans.

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144 Col 3:2

*But those who live following the Spirit are thinking about what the Spirit wants them to do. If your thinking is controlled by your sinful self, there is spiritual conflict. But if your thinking is controlled by the Spirit, there is life and peace. Why is this true? Because anyone whose thinking is controlled by self, resists God.<sup>145</sup>*

Humans have the ability to choose the condition of the spirit. It is a choice of the mind. The mind has, not only the ability to select the allegiance, but also the speed of transformation in the whole being. It is the mind and will that conducts the process of change in the whole person.

*Now may the God of peace Himself sanctify you wholly, may your spirit, soul, and body be transformed, and blameless at the coming of our Lord Jesus Christ.<sup>146</sup>*

If the source and direction of the spirit is changed, but the mind, emotion and will are not, then the transformation of the whole person cannot be completed. The soul is the vessel carrying the spirit into the entire person. The soul is the mediator between the spirit and your body. All the promises of God are yes and amen in Jesus, but only if the soul responds yes and amen as well. God has made you

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145 Rom 8:5-ff

146 1Th 5:23

*So, Who do you think you are?*

new in the spirit, you must now let it renew your mind.

*You were taught to leave your old self. This means that you must stop living in the mindset you had before. That old self gets worse and worse, because people are fooled in conversations with bodily desires. Renewing your hearts and thinking, in line with the spirit, makes a new person in the image of God, truly good and pleasing to him.<sup>147</sup>*

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147 Eph 4:22 -24

## CHAPTER SEVEN

### **Three Conditions Of The Human Spirit.**

We have established by now that the human spirit is not the same as the spirit of God, but we cannot communicate with God unless we do so through our spirit. Humans are a unity of three parts: a body, an image (or soul), and a spirit. God communicates with man via man's spirit.

*The LORD God gave him this command: "You may eat from any tree in the garden. But you must not eat from the tree that gives knowledge about good and evil, because when you eat fruit from that tree, you will certainly begin to die!"<sup>148</sup>*

The picture in this verse is a battery disconnected from its charger. The plug was pulled by an autonomous decision of the mind. The soul will hold a charge until it eventually dies. Once Adam and Eve took the responsibility for right and wrong upon themselves, they took on the consequences of their decisions upon themselves, draining the life of the battery, which cannot be recharged. The spirit, image (soul), and body all became depleted by this deliberate choice of disobedience. Human eyes were open, and

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148 Gen 2:16 -17 the Hebrew says '*in dying you will die*' - it begins a process.

humans set their own standards of good and evil. They chose independence from God, which scripture calls sin. Sin leads to death by degrees. From here on in, humans are no longer united with God, choosing one of three possible conditions:

### ***The Independent Spirit.***

First, the human spirit can remain independent of God. It can continue to decide for itself right and wrong, choosing its own path through life. When the body dies the spirit will be tied to the body and die with it. Scripture describes this condition as the mind fumbling in the dark. It tries to find purpose and reason through the mind. The mind is free to decide what is good and evil, but it does not have the insight to know what is right or wrong.

*Their minds grasp in the dark, and they are stubborn and ignorant and have missed out on the life that comes from God.*

*They no longer have any feelings about what is right.<sup>149</sup>*

Cain and his children chose to go this way. They still had creativity, being able in their spirit to create brilliant musical instruments and great architecture, but they did so to please the body, satisfying emotion and impulse.

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149 Eph 4:18

*If your thinking leans toward self, there is spiritual death. But if your thinking is controlled by the Spirit, there is life and peace. Why is this true? Because anyone whose thinking is controlled by self has rejected God, they are not able to obey his ruling. Those who are ruled by self cannot please God.<sup>150</sup>*

### ***The Surrendered Spirit.***

The second condition is when the human spirit surrenders to evil. The objective of Satan was to get the allegiance of Adam and Eve. But there are many other spirits that also seek our allegiance. The ultimate may be selling your soul to the devil, but not many get that far. The independent spirit can resist much evil while its battery is full, but resistance grows weaker, as resolve diminishes.

*We are tempted by our own desires that drag us off and trap us into surrender.<sup>151</sup>*

There are many synonyms for this state: ‘*In line with*’, ‘*in agreement with*’, ‘*conforming to*’, ‘*under the flag of*’, these all retain independence of choice spirit, but demonstrate compromise. The New-Testament only talks of two people who allow Satan to be personified in them. It refers to them as the sons of perdition.

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150 Rom 8:6 -8

151 Jas 1:14



Judas was one such, Jesus describes Judas as the son of perdition.<sup>152</sup> Satan became personified in Judas. Perdition means destruction.

*Jesus answered, "I will dip this piece of bread in the sauce and give it to the one I was talking about." Then Jesus dipped the bread and gave it to Judas, the son of Simon Iscariot. Right then Satan entered into Judas. Jesus said, "Judas, go quickly and do what you have to do."<sup>153</sup>*

Up to this point, Judas was just cooperating with Satan. He heard the temptation and went along with it, but now Satan possessed him. This method has been around since Cain. God warned him sin was crouching at the door of his heart in the form of desire for revenge and if he continued in agreement, it would consume him and grow in his offspring.

*Anyone who tries to get even with me will be punished ten times more than anyone who tried to get even with Cain.<sup>154</sup>*

The second occasion this word perdition, is used in scripture, it refers to him as the antichrist.

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152 John 17: 12

153 Joh 13:26-27

154 Gen 4:24

*Let no man deceive you by any means: for the last day shall not come, except there come a falling away first, and that the man of sin be revealed, as the son of perdition; He will oppose God and exalt himself above all so that he will sit in the temple of God, showing himself that he is God.<sup>155</sup>*

### ***The Reunited Spirit.***

The third condition of the human spirit, separated from God is good news, we can repent and be reunited with God's spirit. We can surrender and return to the spirit of God, by being joined to Christ Jesus.

*But he that is joined unto the Lord is one spirit.<sup>156</sup>*

*Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.<sup>157</sup>*

The beauty of this option is that it comes with a new life and a new spirit.

King David knew there was a problem. He had committed adultery, and it had led to murder. He knew that he had taken a route of the independent spirit and that led to the desires of his flesh entrapping him, He

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155 2Th 2:3-4

156 1Co 6:17

157 Joh 17:20-22

had run out of battery strength and surrendered to the spirit of lust. When he recognized this, he laid out his problem before God.

*Against You, You only, have I sinned, and done what is evil in Your sight... I was born in iniquity and in sin my mother conceived me.*<sup>158</sup>

The problem is sin, the sin is against God himself, the sin is that he had an independent spirit, and that he had been born with it. It is part of his nature. The solution, as David sees it, is,

*Create in me a new and pure heart, O God, repair and renew an upright spirit within me.*<sup>159</sup>

The twofold solution is for God to create a new heart in him, so he can choose to surrender to God and to renew a right spirit within it which reflects the image of God. It has to happen from the inside out. The origin of the problem, was he inherited an independent spirit. The solution was that God had to create a new spirit within. The new spirit within must come complete with the image of God, as was intended from the beginning.

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158 Psa 51:6-7

159 Psa 51:10

*I will also put a new spirit in you to change your way of thinking. I will take out the heart of stone from your body and give you a tender, human heart. I will put my Spirit inside you, and you can change by obeying my laws. You must be careful to obey my commands.<sup>160</sup>*

This is not two actions by God, but three. He will set our spirit back to start mode. He will renew our heart to be sensitive to Him and, He will put His spirit within us again. That is what scripture talks about when it says, *'You must be born again'*.

Socrates, believed in God.<sup>161</sup> At his trial, as he was sentenced to death, he said, 'I am going to a better place and all I need to worry about is taking care of my soul'.<sup>162</sup>

Accredited as the founder of Western philosophy, and among the first of moral philosophers,<sup>163</sup> he called himself a midwife. He propagated people had to come to a truth that they can live by, but it had to be birthed from within, and it had to be by their own choice of cooperation.<sup>164</sup>

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160 Eze 36:26-7

161 (399 BC ). His accusers cited two impious acts by Socrates: "failing to acknowledge the gods that the city acknowledges" and "introducing a new deity".

162 *"Be of good cheer about death and know this as a truth, that no evil can happen to a good man, either in life or after death."* — Socrates

163 *"The wise man seeks death all his life, and for this reason death is not terrifying to him."* — Socrates

164 Sounds like being born of spirit to me?

*So, Who do you think you are?*

*"I know that I know nothing", "The unexamined life is not worth living", but examining the self, is in the human nature.<sup>165</sup>*

## CHAPTER EIGHT

### **Co-operation Between Spirits.**

Inner peace must have sufficient regard for significance, security and self-worth. I have no need to lie or cheat if I am secure. I have no need to compete with you; try to outshine you, if I am significant. I have no need to be jealous of you if I am of worth. Satan himself is the CEO of the 'Make-A-False-Need' company; Satan sold Adam and Eve a false need before he offered a false remedy to satisfy it. I only fall for a spirit of discontent if I co-operate with it. I make the decision.

Wishing on a billion stars on a clear summer night may help take away stress, but it may also decrease a sense of self-significance, or cause us to question my worth as one human being in infinity; it may make me less secure if I meditate on the world's fragility. Peace is not inactivity; peace is active. Peace is the harmony in purposeful activity.

When I walk into my garage and I see my car tucked up under a cover for the winter, I remark, '*The car is at peace*'. Not a bit of it! When the covers are off, the engine is running, the oil is pumping, the spark plugs

are firing at the right time, the petrol gauge shows plenty of fuel, I put my foot on the accelerator, and the car purrs into action, then my car is at peace! Peace is an active word, not a passive one. When each part is functioning in harmony and moving toward one common objective, that is peace.

A car is a company of many parts, organized into departments; the oil belongs in the circulation system, the battery to the electrical department, and so on. A car cannot run in harmony unless these individual parts are satisfied in their departments; unless all departments unite in a purpose. Something has to coordinate the parts to run in harmony with each other.

It would be a strange manufacturer that designed a car without giving due overall regard to the role of each department. Imagine an independent wheel department focusing only on promoting wheels; it must employ more workers to turn out more wheels; it manufactures two steering wheels and seven road wheels on every car. A car could certainly not be at peace if it had two drivers wheels. There has to be an oversight of the production to ensure a balance of departmental importance. This is a job for the boardroom, where all departments gather together to

ensure each knows its function and its dependency on other departments.

In our company called ‘*You*’, the boardroom is called the soul. Every department is represented here; every section is present to discuss, argue, iron out problems, and plan ahead. It is where body soul and spirit meet in interdependence to form a strategy for direction and purpose. The five senses and the nervous system are in touch with the world via the body. They are the shop floor workers. Shop floor workers know mainly what is necessary to get things done. The body is conscious of its limits, its abilities, its energy reserves, and requirement for rest and food. It carries the sense of adventure to explore this physical world. It feeds back the frustrations when it is limited. It resents being taken for granted; it objects to being ordered about, especially when it is treated like a servant. That is why the body must be represented at boardroom level.

The soul brings wisdom to the boardroom. It has the ability to confer outside its own interests, listening to other experiences and gaining intelligence. Wisdom never assumes it is the final authority; it seeks advice and makes decisions on the best way forward. When functioning properly, the boardroom is where all



departments seek to unite in one common cause to ensure the smooth running of the company called 'you'. The soul has the power of self-determination. Free-will resides here; it can decide to give priority to the physical senses or spiritual direction. The spirit cannot control the body without the soul giving it permission. Satan had to convince Adam and Eve to eat, via their emotions and reasons before he could cause them to eat.

*God said to the man, "Who told you that you were naked? Did you eat fruit from that special tree? I told you not to eat from that tree!" The man said, "The woman you put here with me gave me fruit from that tree. So I ate it." Then the LORD God said to the woman, "What have you done?" She said, "The snake tricked me, so I ate the fruit."<sup>166</sup>*

The process is made clearer when God speaks to Cain.

*If you choose well, will not your countenance look up with confidence? Sin is lying at your door; your desire is to rule over Abel.<sup>167</sup>*

Cain's choice is between his own desire, or accepting God's choice. That decision must take place in the soul.

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166 Gen 3:11 -12

167 Gen 4:7

Now for the deep bit. Spirit can be defined as unbodily personal power. ‘*God is unbodily personal power*’.<sup>168</sup> God thinks, feels, decides, sets his will, and acts. The human spirit is where feeling, thinking, and deciding take place before the body can act. Behaviour is the physical outcome of a person’s spiritual decision. Today’s basic Christian theology states we are created as body mind and soul. Theoretically then, for God to carry out what he has decided in the physical realm, he speaks, we hear via our spirit, we interpret through our soul, we respond in behaviour. That process is not subject to diktat, but choice. Choice is worked through and argued and discussed in the realm of the soul. God does not dictate without regard to the human soul.

*Trust in God with all your heart; and be not exalted in your own wisdom. In all thy ways acquaint yourself with His wisdom that he may rightly direct thy paths. Don’t let your own conceit make you wise; but fear God, and keep from all evil. That way you shall keep healthy in body, and soul.*<sup>169</sup>

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168 Dallas Willard's Quotes

169 Pro 3:5-8

*Then Ezekiel said, “Oh, but Lord GOD, I have never eaten any unclean food. I have never eaten meat from an animal that died from a disease or from an animal that was killed by a wild animal. I have never eaten unclean meat. Then God said to me, “Very well, I will let you use dry cow dung to cook your bread. You don’t have to use dry human dung.””<sup>170</sup>*

When we talk about the fallen nature of mankind, we are talking about the ability of humankind to refocus away from the spirit, toward the body and soul. It is this refocusing that makes it so hard to hear the spirit of God speaking through the human spirit. As we saw earlier, it takes practice for each player in the orchestra, to stop concentrating on his or her own part, and listen to the whole orchestra. With practice, each player demonstrates unity, moving to and fro as one body, each player submitting to pianissimo or fortissimo for the beauty of the entire orchestra. That is the picture of shalom.

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170 Ezekiel 4:12-17

## CHAPTER NINE

### Deep Calls To Deep.

*The waterspout calls the water deep within the earth. It gurgles its way up and tumbles out like a waterfall. God, your waves come one after another, flooding all around and over me.<sup>171</sup>*

Perhaps the hardest thing to discern is how to distinguish the voice of the spirit from the noise of soul and body. To get to our spirit, we have to go through our soul, which is usually busy sorting out disagreements between emotion and reason. Elijah's experience when he ran from Jezebel (be it real or metaphorical) is about quietening the soul to hear the spirit speak through an earthquake, wind and fire.<sup>172</sup> In Maschil's poem about waterspouts, the spirit is a stream, which must flow out of the deep, gurgling up and running down in a stream between two banks called mind and emotion. These banks can bend it, slow it, narrow it and muddy it, as it flows. The Hebrew language has a word for the unhindered flow of the spirit that calms the mind and emotions as it

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<sup>171</sup> Psa 42:7 *Maschil's poem*

<sup>172</sup> 1 Kings 19:12

flows, that word is *Shalom*. Once again, this word has been downgraded over time to *'peace'*. Peace to the parent who has just put children to bed means five minutes of inactivity. In the nineteen-sixties, hippies greeted each other with, *'Peace man!'*. What they meant by that was, *'dispense with rules and norms and let emotions run free of discipline'*. *Shalom* is not the absence of war or strife; it is not inactivity; it is not, *'being myself'*; it is full active harmony, as we saw in the last chapter. That gurgling deep can quieten the emotions and the mind only if these are willing to allow a free flow through them. Otherwise, they can divert the watercourse and distort the revelation. Running free, the spirit can reveal what the emotions and mind cannot express. Like Mr. and Mrs Flatt, who recognized another dimension beyond their grasp, the spiritual dimension cannot always be expressed.

*I knew a person in Christ who fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows); such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knows); How that he was caught up into paradise, and heard inexpressible utterances, which it is impossible for a mortal man to express.<sup>173</sup>*

John also has this experience.

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173 2 Co 12:2

*I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, like a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What you see, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.<sup>174</sup>*

### ***Contrasting The Spirit And The Mind.***

How can a three-dimensional realm express the contents of a spirit-dimensional realm? Time and again, psalmists recognize the human responsibility to quieten the soul before we can hear the spirit speak. Once heard, the mind and emotion have the unenviable task of interpreting it for use in this world. But time and again, we see scriptural examples of saints reducing spiritual revelation to human understanding.

Crossroads in life are places to take very special care to discern between soul and spirit. Left to the soul it simply becomes another choice between the emotion's

option; the best looking and easiest route, or the reason's: discuss, plan, decide and advance. Seeking the spirit at crossroads in life is where we discover purpose. Have you noticed Jesus never took the shortest route? Compare how Jesus interpreted a word from the Spirit, to how the disciples responded. Every fork in his life journey required a discernment between his spirit and a logos (instruction) from his father.

The Spirit spoke through Jesus one day. '*We must go to Jerusalem*'. Jesus heard it, told his disciples, who reduced it to human planning. They packed bags and planned to take the main trade route as the quickest route, seeking to be obedient servants of the master. Some unhelpful advice from the family suggested Jesus might get to Jerusalem early to start his campaign, the disciples thought that a good idea, while Jesus rejected it.<sup>175</sup> The disciples thought they could be there in two-days if they took the main route. No, Jesus must arrive quietly once the festival had begun, the Spirit had chosen another route. First they must go via the longer, little used, and often avoided, Sumerian-road. The disciples focused on Jerusalem, the spirit had plans for a new Samaritan-church, which would blossom from a loose-lady at a well.

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175 John 7: 2-9

Then they must cross the main trade route to Jerusalem, taking another narrow detour, because Jesus would need to raise Lazarus from the dead. They must arrive in Jerusalem after all the people were there to greet Jesus, because scripture had said it will be so. They had another detour to collect a donkey, because that also had been prophesied. Another bit of advice had to be disregarded, this time some rather knowing Pharisees suggested he turn back because Herod was out to get Jesus.

*At that same time some Pharisees came to Jesus and said to him, "You must get out of here and go somewhere else, because Herod wants to kill you." Jesus answered them, "Go and tell that fox: 'I am driving out demons and performing cures today and tomorrow, and on the third day I shall finish my work'.* <sup>176</sup>

In another example, from the Old-Testament this time, interpreting the Spirit's prophecy, must surely be straightforward. It was time to return and rebuild the temple. The time to return to Jerusalem and re-establish the temple had been announced by the Spirit via the prophets, *'The glory of the latter will be greater than the former'*, they said.<sup>177</sup> The scribes had

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176 Luke 13 :31 - 33

177 Haggai 2: 9



heard it and set to work preparing for it. They chronicled the ancestry of each exile family, to be sure that they had a record of all eligible priests and the musicians by ancestral tribe. They had fully understood the exile was God's way of purifying them of idolatry, and were not prepared to let the wrong people serve in responsible positions again.<sup>178</sup> When they arrived in Jerusalem, the priests were not skilled builders, there were not enough houses to live in, local residents opposed a temple building in their backyard. Frustrated older folk started questioning; '*The latter house greater than the former*'? Instead of quietening the soul as the psalmist had urged, memory and reason ganged up on the flow of this spiritual stream to divert it to soul level. They remembered the golden menorah and precious stones laid into the gates and lush dividing curtains of Solomon's Temple. What had happened? The spirit had spoken, but the soul had interpreted it materially, and a conflict between spirit and soul drove out shalom. The flow of the spirit was diverted by the emotions and the reasoning, downgrading it to material level. The second temple was indeed greater than the first as it bonded the folk, as they realized they had the wrong skills. The frustration shared as they suffered hardship in

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178 That was the main purpose for writing the book of Chronicles.

overcrowded houses built patience and reliance upon God. Confrontation strengthened their resolve and confirmed their purpose. The long nights of prayer, gave greater insight into the workings of the spirit and his ability to achieve goals in unexpected ways. Uneven layers of bricks laid by amateurs, having one hand on a trowel and the other on a sword, built a living temple fit for God himself to dwell in, as God himself had wanted way back in Exodus.<sup>179</sup> It was a temple like no other! Never, since this return from Babylon, has Israel ever tolerated idolatry in its ranks again. This was a temple building program as God had planned it, not as the soul perceived it.

Sometimes, our spirit expresses the voice of human desires. Then it is up to the soul to discern with the help of trusted travellers. David was sure he must build a temple. He even convinced Nathan it was the spiritual thing to do. Later, Nathan felt something wrong within his spirit, God explained to him the difference between the spirit of man and its desires, and plans laid out by the Spirit of God.

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179 Exodus 29

*So, Who do you think you are?*

*David told the prophet Nathan, 'I plan to build a temple'. Nathan replied 'Go do everything you have in mind, the Lord is with you'. But later that night God said to Nathan, 'Tell David, I appreciate his spirit's desire to build me a house, but he is not the person to do it. I took him from the pasture myself to become Commander-in-Chief over my people, I myself will build a house. His offspring will oversee it. Nathan communicated this to David.'<sup>180</sup>*

We automatically think when God said, '*His offspring will oversee it*', that he was referring to Solomon. But when God said, '*I myself will build a house*', I question if he was rather referring to the second temple under Nehemiah.

### ***The Final Decision Of The Mind.***

John the Baptist had a similar dilemma. Circumstances caused his reasoning and emotion to flavour his understanding of current events. The authorities had crushed his expectations by putting him in prison. His soul became confused so, he questioned the very vision his spirit had given him confidence to announce. Jesus, as a trusted friend, had to show him the difference between what to expect as a demonstration of the kingdom-of-God, and how the picture had been altered by the twists and turns of his

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180 2 Samuel 7 :ff

mind. Jesus took him back to his original calling to reevaluate his mission.

*The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God. He takes away the sins of the world! This is the one I was talking about when I said, 'There is a man coming after me who is greater than I am, he is the Messiah. The Holy Spirit told me, and I witnessed the Spirit come down from heaven like a dove and rest on him'<sup>181</sup>*

The problem here, was not in what John knew, but where he allowed his focus to lead him. '*Behold the Lamb of God*', is a summary of a complete doctrine that John had known from birth. A lamb has to be sacrificed to take away the sin of the world. John had even declared Jesus was that lamb, but that was three-years before, Most prominent in his mind now, was the victory procession that seemed to have failed.

*Everyone in Jerusalem, celebrate and shout! Your king has won a victory, and he is coming to you. He comes humbly riding on a male ass, the colt of a female ass.<sup>182</sup>*

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181 John 1: ff

182 Zec 9:9

*So, Who do you think you are?*

*When John was in prison, he heard about the things that were happening to the Messiah and sent some of his followers to Jesus. 'Are you the one we have been expecting, or should we wait for someone else?' Jesus answered, 'Go tell John what you have heard and seen: blind can see, crippled walk, lepers are healed, deaf hear, dead are brought back to life, and the Good News is being told to the poor.'*<sup>183</sup>

For one brief moment, John allowed his eschatological studies to question his spirit. No one comes more highly recommended in spiritual status than John, but this one incident led to a conflict between reason and spirit. Circumstances can throw even the most spiritual among us back to basics. Jesus takes John back to basics. What was your message John? The kingdom is at hand! What does that kingdom look like John? Is it kingly domination, or people made whole? Is it power and authority to subdue a people or power and authority to release them?

*The blind can see, crippled walk, lepers are healed, deaf hear, dead are brought back to life, and the Good News is being told to the poor.*

The choices are before us at this point. Do we go with spirit or mind when there is conflict? Paul later explains, the spirit's main work in the human, is not in

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183 Mat 11:2 ff

prophecy, healing or miracles, nor in teaching future events to the soul. It is in aligning the mind and soul to the actions of God in the world.

*But it is just as the Scriptures say, "What God has planned for people who love him is more than eyes have seen or ears have heard. It can never fully enter our minds!" God's Spirit has shown you everything. His Spirit finds out everything, even what is deep in the mind of God, but you only know what your mind can comprehend, and God's Spirit is the only one who knows what is in God's mind. But God has given us his Spirit. That's why we don't think the same way that the people of this world think. That's also why we can recognise the blessings that God has given us. Every word we speak was taught to us by God's Spirit, not by human wisdom. And this same Spirit helps us teach spiritual things to spiritual people. That's why only someone who has God's Spirit can understand spiritual blessings. Anyone who doesn't have God's Spirit thinks these blessings are foolish. People who are guided by the Spirit can make all kinds of judgments, but they cannot be judged by others. The Scriptures ask, 'Has anyone ever known the thoughts of the Lord or given him advice?' But we understand what Christ is thinking.<sup>184</sup>*

*So, Who do you think you are?*

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