

PNEUMANETICS

ORIGINAL

BOOK 3

THE NATURE OF MAN

BY
JIM CRADDOCK



CRADDOCK
PUBLISHING

Pneumanetics

Pneumanetics Original

©1973, 1976, 1981, 1986, 2005, 2007, 2011, 2013

By Jim Craddock, All Rights Reserved

Library of Congress Copyright No. TXu1-351-037

All items in this collection entitled *Pneumanetics* and *Pneumanetics Original* are copyrighted material of Jim and Christi Craddock. Duplication, transfer, or distribution of these materials in any form is strictly prohibited without the express written consent of the James H. Craddock Library at Post Office Box 6624, Edmond, Oklahoma 73083 or www.histruthtransforms.org.

The case histories are composites of real life situations and any resemblance to people living or dead is simply coincidental.

Scripture quotations, unless otherwise indicated, are taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Printed in the United States of America

ISBN-13: 978-1-935452-02-7 (Book 3)

ISBN-10: 1-935452-02-9 (Book 3)

ISBN-13: 978-1-935452-18-8 (18-Book Set)

ISBN-10: 1-935452-18-5 (18-Book Set)

WORKBOOK

DAY ONE

WORSHIP

The Tabernacle in the Wilderness was the focal point of worship. The Tabernacle was where God met with man. Nothing is more important in Biblical history concerning the Exodus than the Tabernacle. The main reason the Tabernacle is so important is because it serves as a “word picture” of the nature of man.

1. What does 1 Corinthians 6:19 say about us?

2. Study Hebrews 9:1-10. What is the significance of each of these components of the Tabernacle, and the events which took place there?

3. In Hebrews 9:11, what changed when Christ arrived?

4. Read John 4:23-24. What is the Father seeking?

5. What does 1 Corinthians 6:17 say happens to those who join with the Lord (Jesus Christ)?

6. What does 2 Corinthians 4:16 promise is continually happening to us?

7. What characteristics does Lamentations 3:22-23 reveal about the Lord?

APPENDIX A SOUL VS. SPIRIT: DISCERNING THE DIFFERENCE

1. How does the Christian differentiate between soul and spirit?

2. Why is it important that we do so?

Soul vs. Spirit. Let's answer that second question first: It's absolutely critical that we learn how to tell the difference between soul and spirit. In his letter to the Galatians, Paul makes it clear that we should be led by the Spirit, and that we should walk by the Spirit (Galatians 5:16-18). If we don't (or can't) distinguish the difference, how are we supposed to know whether we're walking in the spirit—or in the soul?

It's the easiest, most natural thing in the world to allow your soul to continue to be in charge of your life. That's actually your default condition. Ever since the Fall, man's soul—not man's spirit—has guided and motivated us. We've allowed the soul to be our final authority on all of life's decisions. But once we make the choice to follow Christ, we must also choose by an act of our will to relinquish our soul's rule, turning it over to our new human spirit, now led by God's Holy Spirit. But make no mistake: your soul has no intention of going down without a fight.

The soul relishes its role of supremacy. And because the human soul is devoutly religious, it's capable of counterfeiting the activities of the spirit—which means that you have to be on constant guard to keep your soul from commandeering the direction the Holy Spirit is trying to lead you. Only by crucifying yourself on a

regular basis, leveraging the power of the Cross, can you ensure that the spirit is ruling your flesh from its rightful position (Galatians 2:20).

The Three Classes of Christians. Can a person be a Christian and still live carnally, directed primarily by the selfish desires of their senses? Unfortunately, many are. For our purposes, let's call these people "Outer Court Christians." And certainly it's also possible for a Christian to be driven mostly by their soul, what we'll call an "Inner Court Christian." However, if either of these lives continues in you, at some point, you must ask yourself, realistically, based on what Paul said in Galatians 5:16–24: Am I *genuinely* following Christ? What God desires and makes possible is for the Christian, moment by moment in faith, to live as a "Holy Court Christian"—a Christian filled with and empowered by the Holy Spirit. Only a Holy Court Christian can be a true reproducer.

To recap, the three classes of Christians are carnal (Outer Court), soulish (Inner Court), and spiritual (Holy Court). Most Christians can probably recognize if they are living carnally. A more dangerous position is living as an Inner Court Christian and allowing yourself to be deceived into believing that you are actually spiritual. Just to be clear: Living any type of life other than that of a Holy Court Christian... is to live a life of sin.

There are five ways that we can discern the difference in ourselves between these three types:

1. **Consult God's Word.** Hebrews 4:12 tells us that the Word of God is what separates the soul and spirit. His Word will lead us to a correct understanding of soul and spirit.
2. **Natural Living vs. Supernatural Living.** The soul operates naturally. The spirit always operates supernaturally. We can look at how we primarily exercise discernment for clues about how we're living. The writer of Hebrews tells us of one kind of discernment that is the result of leveraging our experience to consciously train our minds (soul) to distinguish right from wrong:

“For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.”

Hebrews 5:13–14

Contrast this type of discernment with the ability to discern evil spirits, as described in 1 Corinthians 12:4–11. Distinguishing spirits in this way is entirely spiritual, a supernatural gift which flows from the Holy Spirit through the human spirit into the mind.

3. **Legalistic Living vs. Living by Grace.** The soul is religious. Although the soul may genuinely seek to fulfill God’s will, it only knows how to do so through the Law. The spirit, however, always operates under grace. Those who live under law, no matter how spiritual they may seem to the casual observer, are infants in the walk of grace. Ironically, it’s actually common for those bound by law to perceive themselves as being more spiritual than those led by grace.
4. **Control vs. Surrender.** When presented with shifting situations and circumstances, the soul seeks to gain control. In contrast, the spirit surrenders itself wholly to the natural rhythms of God’s instruction. A controller tends to explain away their desire for control, using words like “competence,” “ability,” or even “gifts.” While outsiders may often perceive a controller as a leader, they’re not; in reality, they’re empire builders.
5. **Led by Emotion vs. Led by the Spirit.** The soul places the intellect or the emotions (or both) in the driver’s seat. Many well-intentioned Christians do not feel they have a valid religious experience unless it’s accompanied by intense emotions. Many so-called revivals are actually simply an outburst of emotional energy. True revivals are supernatural. Although certainly emotions may be involved, they never rule. True revivals follow the spiritual rules established in the book of Acts, expressing the activity of the Spirit and the exaltation of Christ. Supernatural revival effects lasting change. Most changes ushered in by soulish revivals tend to wane when the passion fades.

APPENDIX B THE CROSS AND WHAT IT MEANS TO US

One of the great ironies of history is that an emblem which at one time was considered so repulsive, so degrading, so awful, that it was reserved for only the worst of criminals has today become a charm worn around one's neck, a fashion accessory. In Jesus' time, the cross was the instrument of execution reserved only for the most abominable of depraved men, of enemies of the state. No proper person in Jesus' day would ever think of the cross as anything but a terrifying, disgusting symbol of death.

The Phoenicians were the first to use crucifixion. Only later was it adopted by the Greeks and Romans. Crucifixion was a hideous way to die, and purposely so. It comes from the Latin *crucifixio*, meaning literally, "to affix to a cross." Crucifixion was designed specifically to cause total degradation, humiliation, and the utmost anguish to the punished. The offender was stripped completely naked, then hung to die in a public place, with exhibitionist flourish. Death was slow, a lingering agony, taking hours or even days.

During Jesus' youth, a man named Judas the Galilean led a revolt against Rome. The Roman response was quick and merciless: 2000 of the Jewish rebels were crucified alongside a main road—a stark reminder not to challenge the empire. And of course, our Lord Himself would later experience this very same death.

But even more than the physical pain, death on a cross carried significant social stigma, not only for the criminal, but for anyone associated with them. To be related to, or even to have been involved with the punished, meant that you too were considered defiled. Even the Jews viewed a crucified man as cursed. Moses wrote:

"If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God)..."

Deuteronomy 21:22–23a

In fact, Paul was quoting this passage from Moses when he later wrote:

“Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE...’”

Galatians 3:13

Crucifixion was the means of death, the cross the method. The Romans refined it into an efficient procedure consisting of a series of deliberate, methodical steps. Once you were condemned to death by crucifixion, death was inevitable. Roman Centurions were trained in the techniques required to certify that a prisoner was actually dead before anyone would be allowed to remove the body. If a person being crucified was taken down still alive, the law required that the Centurion responsible must immediately take the condemned man's place on the cross. And once hung on the place of execution, no one escaped. (A ridiculous argument called the Swoon Theory has suggested that perhaps Jesus only fainted on the Cross. Easily disproven by the facts of history, this nonsensical idea is simply not possible.)

In Jesus' time, the only execution method used by the Jewish authorities was stoning—not crucifixion. Although the Roman government had removed even the authority for stoning, they left the Jewish court system intact. So the Sanhedrin could condemn a person to death, but they could not execute the sentence. All they could do was conduct a trial and then take the accused before the Roman Magistrate.

As described in the Scriptures, the Jewish leaders convened a kangaroo court, replete with false witnesses—a practice expressly illegal according to Jewish law—and condemned Jesus to death. Their verdict was so flagrantly illegal that even the Pilate, a title that simply means “Roman Governor,” knew that it was wrong. (Interestingly, according to the Bible, he was convinced Jesus was innocent.)

When they took Him to the Pilate to demand His death, the governor said he saw no cause in Jesus worthy of execution. However, seeking to avoid a riot, and ultimately succumbing to his political realities, the Pilate washed his hands of them and handed Jesus over to be crucified. This fulfilled prophecy stating that Jesus would

die by hanging on a tree—a Gentile manner of death—and not by stoning—a Jewish method of death.

THE WONDERS OF THE CROSS

The world looks at the Cross and sees its horrors; the Christian looks at the Cross and sees its wonders. It is a fact that Jesus had to die. And it is a fact that He had to die by crucifixion to deliver us from the curse—a curse imposed on anyone who did not keep the totality of the Law. No one in all of human history has ever fulfilled the demand of God to keep the Law besides our Lord. Thus, all of humanity resides under God's curse:

*“For as many as are of the works of the Law are under a curse; for it is written,
‘CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN
THE BOOK OF THE LAW, TO PERFORM THEM.’”*

Galatians 3:10

Jesus freed us from God's curse by becoming a curse for us (Galatians 3:13). This means there is no condemnation to those who are in Christ Jesus (Romans 8:1). In other words, instead of the pain of guilt from breaking law, all law is removed. So much so that God does not require that we feel guilty—period! This translates into a guilt-free life. It's a small wonder that Paul would write:

“As for me, may I never boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world has been crucified, and the world's interest in me has also died.”

Galatians 6:14, New Living Translation

Instead of a degrading symbol of death, the Cross now stands for all that Jesus said and is. The Cross and Jesus are inseparable. And without the Cross, Christianity is simply mockery. Jesus indeed paid our debt in full at the hill on Calvary.

We are now confronted with one of the strangest mysteries and most glorious insights of the Bible, one which gives the Cross a whole new meaning and significance. To understand the symbolism and the deeper spiritual application of the Cross, we

must face the fact that God metamorphosed both death and the means of death (the cross) as spiritual weapons for us to defeat the designs of Satan.

Take death: The Bible says that death is the last enemy (1 Corinthians 15:26), yet we find even it has been taken away from Satan by Jesus (Hebrews 2:14). Satan no longer holds the power of life and death. Only Jesus commands these. And there's more: The Bible shows that death has become God's means to ravage the activities of Satan and the Cross the means to put to death the flesh. God wasted no time in turning Satan's tools of destruction into God's means for holiness.

Let's see how this works. Paul wrote to the Galatians:

“For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”

Galatians 5:17

This is the “civil war” that rages within every Christian, an internal struggle that paralyzes the Christian from doing the good that he desires. So what's a Christian to do? Again, Paul writes to the Galatians:

“Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there.”

Galatians 5:24, New Living Translation

Let's also look at that passage in another translation:

“Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

Galatians 5:24

Paul had written earlier in his letter to the Galatians:

“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

Galatians 2:20

Through Christ’s death, I die to the desires and passions of the flesh. (“The flesh” simply means the outward expression of the inward activity of sin in my life.) A conscious act of faith in the power of the Holy Spirit based upon the truth of God’s Word gives the believer freedom over the power and influence of the flesh.

We see this truth in great detail in Romans 6–8, chapters which detail the reality and power of our identification with Christ in His death and resurrection. Death, the Cross, Jesus, and the Holy Spirit are the truths revealed in these passages written to the Romans, guaranteeing a victorious walk in and with Christ, allowing the Christian to overcome the power of the flesh.

In other words, it is possible for the Christian to live a moment by moment, step by step victorious walk with Christ through faith. The penalty of sin has been removed, the power of sin has been conquered, and there will be a day when we will be free from the presence of sin. What this means is that the Christian’s life does not have to be a roller coaster ride, going from peak to valley and valley to peak. Indeed, there is no sin in one’s life—no matter how great or how trivial—that cannot be dealt with through the Cross.

MISCONCEPTIONS CONCERNING THE CROSS

Satan has tried to counter every great truth of the Bible, either by counterfeiting it, causing derision of it, or introducing confusion about it. To countless thousands, the Cross is nothing more than an adornment you wear around your neck, dangle from an ear, or show sparkling on a blouse. Satan’s goal is to make the Cross “common”—to profane it, as it were. Clearly, he has been very successful in this regard; the Cross means nothing to the non-Christian, and little more to many Christians. Tragically,

Christians have planted flowers in the barrels of their spiritual weapons, and thus are defeated by Satan in detail.

Another quest of our arch-enemy is to convince Christians to define spiritual truth in a manner God never intended. For example, how many times have you heard the phrase, “I guess it’s just my cross to bear,” referring to a troublesome spouse or cantankerous in-law or some besetting problem? Many equate their troubles with a cross we are to bear, a common and easy mistake. The wide usage and acceptance of this belief makes this error easy to fall into. However, if we are rightly dividing the Word of Truth, we will see that it’s not just wrong—it’s not even Biblical.

God is not in the business of equipping the saints with BB guns to stop a tank, nor with a bazooka to conquer a snail. He provides the right weapons for the right warfare to be used in the right manner. If Satan has his way, he will try to make certain that Christians are hunting snails with cannons rather than overcoming the enemy in the power of the Spirit.

With this in mind, the troubles we face are never equated with the Cross in Scripture. Just look at John quoting Jesus:

“These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

John 16:33

Clearly, Jesus does not equate the troubles he knows we’ll face with the cross we are to bear. Let’s look at God’s chosen weapon for overcoming the world, as explained by the Apostle John in his first epistle:

“For every child of God defeats this evil world, and we achieve this victory through our faith. And who can win this battle against the world? Only those who believe that Jesus is the Son of God.”

John 5:4–5, New Living Translation

There you have it. *Faith* is the victory that overcomes the world. Faith is such an important weapon—in fact, so absolutely essential in living victoriously as a Christian—that God allows (or even sends) trials and tests to build it up within us, into His God-shaped, God-sized faith:

“In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.”

1 Peter 1:6–7

The natural trials, tests, and troubles of the world that we face are not the cross we have to bear. Scripture does not support any such thing. There’s only one Cross that we are to bear—and that is the Cross of Christ. As the Bible shows, we can only overcome the troubles in our lives in this hostile world...by faith. Faith is the victory that overcomes the world!

But can we, mere human beings, truly bear the Cross of Christ? The question is not can we bear the Cross, but are we willing to do so in obedience to our Lord’s command? This is one of the most challenging things Jesus ever said to us, as recorded in Luke:

“Then he said to the crowd, ‘If any of you wants to be my follower, you must turn from your selfish ways, take up your cross daily, and follow me.’”

Luke 9:23, New Living Translation

Let’s break this down into Jesus’ three specific commands to us:

1. Say no to your self. Give up your selfishness.
2. Pick up Christ’s Cross and bear it.
3. Follow Him (that is, the perfect example He set for us).

To die to self is impossible without the power of the Holy Spirit. It was in fact through this power that Paul was able to say,

“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

Galatians 2:20

Dying to your self is an “Identification truth,” fully explained in Romans 5:12–8:17. It’s possible. You can, moment by moment, die to self. How? We must identify with (that is, be united with) Christ in His death, burial, and resurrection. His death—and our death to our self—allows us to live. However, if we are not taking up Christ’s Cross, if we are not completely identifying ourselves with Him, then we have little hope of truly dying to self. Unfortunately, Christians avoid the Cross and its demands, often because they’re embarrassed to admit to certain people that they’re Christians.

Most of us easily fall into common misconceptions now and then. While that’s fine—even expected, really—we must always correct these errors, returning ourselves to Biblical truth. This is especially true if we are to teach it to others. The troubles of this world are not the same thing as the cross we are to bear. Rather, the trials and tests which we face, whether they come from God or Satan, are always a means to building our faith. (See James 1:2, James 3, and 1 Peter 1:5–7. For further in-depth study, Global Training Network recommends the commentaries on these passages developed by Kenneth Wuest.)

Paul fully understood his responsibility to Christ to bear His Cross. He wrote near the end of his letter to the Galatians:

“...I bear on my body the brand-marks of Jesus.”

Galatians 6:17b

That word “brand-marks” here is translated from the Greek stigma. During ancient times, a stigma was a mark or brand placed on a slave’s body, the mark of their owner. One’s total identification with Christ invites the reprisal of the world—we

are branded for what we believe. (Simply read the accounts of those in Campus Crusade and the Voice of the Martyrs about the scars inflicted on the saints because they have chosen to take up the Cross of Christ.)

A person who refuses to personally take up Christ's Cross does not actually belong to Him. As Christians, we only demonstrate Christ's Cross to the world when we fully identify ourselves with Him.

PERSONAL APPLICATION OF THE CROSS

You may wonder: Why was the Cross even necessary? Because it was the way God chose to redeem man. The disobedience of our first parents (Adam and Eve) was the blunder of all blunders. The consequences of their choices will continue until Christ returns.

What many Christians fail to realize is that the Fall unleashed upon humanity a personified, malignant evil that permeated and corrupted all that it touched. Called **indwelling sin**, this evil force found its seat within man and became Satan's agent in corrupting man to the point of depravity. Indwelling sin is one of the most powerful forces in the world. It is a terminal disease, bringing both spiritual and physical death. It can't be said any more clearly than Paul says it:

"For the wages of sin is death..."

Romans 6:23

But sin has its Achilles heel, one that God has taken advantage of. Indwelling sin requires two basic things to be able to become active and express itself. Without these two, it remains dormant:

1. **Law.** Indwelling sin needs a power source—it needs to be plugged into something, as it were. Incredibly, that power source is law—all law. Paul indelibly relates sin and law throughout his teachings.
2. **A Body.** Indwelling sin also needs an outward vehicle through which it can express what's happening inside. That vehicle is the human body. Once

empowered, sin must find expression through the faculties of man. (It might help to think of indwelling sin as the root problem, and the sins that we commit as the fruit problem.)

Now sin, the viciously evil, malignant agent thrust upon mankind at the Fall, turned man into what the Bible calls “flesh.” We can define “the flesh” as the outward expression of the inward working of sin. We can define the “self-life” as the visible expression of the invisible working of the flesh.

In the Christian’s life, the Bible makes clear that sin can only be defeated in one way: death. Romans 6 compels us to die to sin. This death denies sin the use of the members of our body. Romans 7 next instructs us to die to law—all law. When we die to law, this denies sin of its power source. (Another book available from His Truth Transforms International, *The Torah Syndrome: Law and Legalism in a Christian’s Life*, explains this concept in much greater detail.)

So let’s recap:

- **Faith** is the weapon we use to confront the troubles that come our way from a hostile and violent world.
- **The Cross** is our weapon to defeat the activity of sin within our hearts.
- Our troubles and our cross **are not the same**.

We can rest assured that whatever weapons Satan has in his arsenal to attack God’s people, God will provide us with something better, greater, and more powerful!

“No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”
1 Corinthians 10:13

DAY TWO

SIN AS AN ALIEN SOURCE

Defining sin is a critically important step before we can fully understand the nature of man. One common teaching is a concept known as “sin nature,” which basically says that ever since the Fall, every human being is born into this life with an inherent sin nature—that is, a predisposition, or bent, which causes them to sin. The concept of a sin nature later led to a logical conclusion known as “positional teaching,” which holds that although our position in Christ is secure, that position can never be achieved in this life, no matter how hard we try.

The fundamental problem with the idea of a sin nature, however, is that it suggests that before the Fall, man had one nature, and then after the Fall, man had another nature. However, upon becoming a Christian, man suddenly became schizophrenic—still retaining his fallen nature, but also adding to that a new redeemed nature.

Here’s another problem: When we study Paul’s writings, Paul clearly refers to sin as an active, living entity, practically personifying it. To Paul, the sin which lives inside every person is an alien force, a parasite introduced into man at the Fall that gradually permeates man and takes control of his faculties.

1. Read Romans 7:20. What does Paul say is living inside of him?

2. In Romans 7:5, what is it that Paul says “arouses” the sin present in our bodies?

3. What does Paul tell the Corinthians in 1 Corinthians 15:56? What do you think these two things mean?

4. What does Paul say we are dying to in Romans 6?

5. What does Paul say we are dying to in Romans 7?

6. In Romans 8:1-2, what does Paul say we are set free from?

Scripture clearly does not teach that sin can be eradicated. Nor does it imply that Christians can plausibly attain immediate perfection, even when we give our lives wholly to Christ. (Paul is a clear example of this.) Although you may hear teachings that suggest sinless perfection, employ some common sense advice and search the Scriptures to find the truth for yourself:

“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.”

1 John 4:1

“...he who is spiritual appraises all things... we have the mind of Christ.”

1 Corinthians 2:15a–16b

APPENDIX C SCHIZOPHRENIC OR NOUGHT?

There can be no question: Before the Fall, mankind’s nature was predisposed to goodness, to holiness. And after the Fall, that nature became corrupted, prone to sin. God created man from the beginning to be perfect. He never intended for us to be otherwise. But when Adam and Eve’s choices separated them from Him, man became something God never intended—beings without His presence living inside them.

Here’s where things can begin to get complicated: When we become reconciled to God, do we retain our nature predisposed to sin, and at the same time receive a “reformed” nature, prone to goodness? That is, when we are converted, do we become schizophrenic, having both the old nature as well as a new one? That seems highly unlikely, if not altogether impossible. If man began with one nature, and if he fell with one nature—then it stands to reason that he would be renewed... with just one nature.

And yet, Evangelicalism has for years held to the belief that Christians possess a dual nature. You could even say that the old sin nature is a litmus test for Evangelicals. But a dissenting opinion questioning this belief was set forward by Norman Grubb, who offered a reasoned, convincing argument for a single nature. Then Dave Needham, a renowned theologian with impeccable Evangelical credentials, added his voice, declaring himself for the single nature theology as well.

The main arguments against a single-nature belief are, first, that if sin nature no longer existed, then human beings would be sinless. And clearly, we are not. Second, it could be argued that when a Christian sins, that must prove definitively that a sin nature is still present in that person. The problem is that both of these suppositions assume that there is such a thing as a “nature,” an idea not necessarily supported by Scripture—rather, this idea is more of an interpretation of passages related to how and why human beings sin. But those who support a single nature theology do not embrace this concept.

POSITIONAL TEACHING VS. RELATIONAL TEACHING

Perhaps more troubling about the concept of the old sin nature is that it entraps the Christian in a state never intended by God. Many Evangelicals believe in what is called Positional Teaching: that as an adopted child of God, a Christian receives the “position” of joint-heir with Christ (see Romans 8:9-17). However, if you have a dual nature, you can never attain that promised position in this life; you have to wait until you go to be with Christ (through physical death). This means that you are stuck in a never-ending cycle of reckoning yourself over and over again as dead to self, throughout the duration of your entire existence on earth.

It is rather in “Relational Teaching” that true sanctification in the way God intended begins to become clear. Your position is not a gift that you will have one day in the future; it is an entitlement that is yours right now, as your present possession! All that Christ promised is not simply a possibility that you might receive one day—it’s actually a distinct, present probability. If you’re truly a Christian, you don’t have to strive for sanctification... because you already have it.

SIN: A MORE COMPLETE PICTURE

The obvious problem: So then what do we do with sin? And certainly this is a valid question. Let’s suppose that sin died once and for all when Christ defeated it on the Cross. What does your experience tell you? Does that seem possible? Do you see any sin around you? What about yourself: Do you (however occasionally) succumb to sin? Clearly, sin is unfortunately very much alive. There is no Biblical precedent that definitively says that sin will ultimately be eradicated—at least not until Christ

returns in triumph. So there has to be some other explanation. Perhaps it's simply that our definition of sin is incomplete.

Many interpret sin entirely as a kind of internal dialogue or struggle, placing the full weight and responsibility of it on man. With Adam and Eve, the dialogue began as external, with Satan planting the seed in their minds to consider a different kind of reality, one that they could effect (as in, make happen) through their choices and actions. His technique was that his seed also contained a lie. So the outcome that they imagined was not truly even one of the possibilities. Because they had unrealistic expectations, they made a decision based on inaccurate information. And this happened because they placed their trust somewhere besides God.

But no matter how it happened, if we assume that our decision-making is all based on some inherent nature within us, then this event either added to man's nature a propensity to commit sin—or it entirely replaced the holy nature that God had placed within man at creation. If we take that position, then because God is holy and cannot accept sin, then ultimately we cannot root it out of ourselves. We have to physically die and go to be with Christ before that can happen.

But what if sin's not a nature? What if it's instead an entity, something almost like a being? What if it's an incredibly powerful, active evil, set loose in the world by our enemy? What if it's a weapon specifically designed to wedge itself inside of us, its ultimate intention being to separate us from God by corrupting our inherent capacity for decision-making?

Read Romans 5:12 with this concept in mind. Now read Romans 6 with this in mind. "Sin entered into the world." "Our old self was crucified with Christ, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin." "Do not let sin reign in your mortal body." "For sin shall not be master over you." "You are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness." "You were slaves of sin." "Having been freed from sin, you became slaves of righteousness." In Romans 7:5, Paul wrote that "while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for

death.” He didn’t say it was a nature, nor that it was “him” in any way. He suggested rather that it was some sinful alien entity living inside of him that, when aroused, caused him to sin. He was held in bondage by this evil power called sin until he was freed by a higher power—the empowering presence of the Holy Spirit.

In Genesis 4:6–7, after the Lord had rejected Cain’s sacrifice of disobedience, causing Cain to become angry, God confronted Cain:

“Why are you angry? And why has your countenance fallen? If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

Genesis 4:6–7

HOW WE DEFEAT SIN

The question for Cain was—just as it is for us today—how do we “master” that sin that is waiting to control us? Of course, God wouldn’t have told Cain (or us) to do something that He hadn’t already made possible. What Cain knew then is revealed to us today in Romans 5:12–8:17. Within these passages, Paul clearly lays out God’s method for mastering, or overcoming, the sin which lives inside us.

Of course, the process is preceded by an act. That act was the Cross, where Jesus paid the penalty for our sins and broke the power of indwelling sin (1 Peter 2:24). Eventually, we will be saved once and for all from even the presence of sin. But for now, we can experience a moment-by-moment, step-by-step walk of faith that ensures us victory over indwelling sin.

As we mentioned earlier, although indwelling sin may seem at times to be almost invincible, it actually has a predictable weakness. It requires two crucial factors to operate: A vehicle it can use to express itself (a body), and a power source that will arouse it (law). Romans 6 not only makes it clear that sin finds its expression through the various members of our body, but that God’s answer is that we must die to ourselves, denying sin our faculties. And in Romans 7 Paul then further explains that sin’s power source is the law—any law, all law—which is then why we were made to die to the law through the body of Christ.

“...for apart from the Law sin is dead.”

Romans 7:8b

But Romans 7 isn't the only place where Paul explains the source of sin's power:

“The sting of death is sin, and the power of sin is the law...”

1 Corinthians 15:56

DAY 3

THE TRINITY

The Bible teaches without apology the truth of a Triune God: God the Father, God the Son, and God the Holy Spirit—one God in three persons. God continues modeling this pattern of three as one both in the Tabernacle in the Wilderness and in the Jewish Temple: God’s Temple Plan. The Tabernacle and the Temple each have three distinct parts with unique functions:

1. Outer Court
2. Inner Court
3. Holy of Holies

Just as God’s Temple Plan never varies from structure or function, man was also created to be God’s temple. And, just as with the Temple, man is an individual with three distinct facets to his nature:

1. Body
2. Soul
3. Spirit

1. In 1 Thessalonians 5:23, what does Paul say are the three parts of a person that should be “sanctified entirely” and “preserved complete”?

1. _____
2. _____
3. _____

2. Read 1 Corinthians 2:8-16. According to this passage, how does God reveal His truth?

3. According to this passage, which part of a man is it that knows his innermost thoughts?

4. According to this passage, what is the Spirit that we receive? What does that mean?

5. According to this passage, is it possible for non-spiritual people to understand spiritual truth? Why or why not?

APPENDIX D UNDERSTANDING THE TRINITY

The Trinity is the central theme and firmest foundation of all Christian theology. Without understanding it—God the Father, God the Son, and God the Holy Spirit, one God consisting of three distinct persons—it is impossible to truly know God on a personal, intimate level. And although we may find it difficult to comprehend these three as separate personalities embodying one being, ultimately we must accept that the Lord our God is One God... not three separate gods.

In the same way, we cannot truly understand ourselves without first acknowledging that each of us is a creature forged in His image, one being consisting of three distinct functions—spirit, soul and body. But somehow, it's easier for us to accept ourselves as just one being, even if we are able to genuinely “feel” all three of our “selves.” When the Bible says spirit, it means spirit. When it says soul, it means soul. And when it says body, it means body. Over-interpretation tends to cloud simple truths. Man is an integrated whole. Each part always works in concert with the others.

To tap into the full purpose and power that the Holy Spirit intends for our lives, we need to sincerely attempt to grasp how each of our three parts functions, as well as why God equipped us with them. A human being is one creature, but all of its parts are necessary. Reading the Scriptures with this understanding will enlighten us not only to the truth, but also to a meaning and depth we might miss if we wrongly assume that the word “body” means simply the same thing as “person.” God’s inspired Word uses specific words to communicate specific meanings. Let’s look at a few examples to illustrate:

Paul, in the pivotal passage of Romans 12:1, writes,

“And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you.”

Romans 12:1a, New Living Translation

(emphasis added, both here and in the passages which follow)

Certainly it would be great advice not only to present your physical body to God, but to surrender yourself entirely to Him. But this verse is clearly speaking only of the physical body. Let’s look at some more examples where Paul used this same Greek word, *sōma* (SOH-muh), in his writings:

“...our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin...”

Romans 6:6

“Therefore do not let sin reign in your mortal body so that you obey its lusts...”

Romans 6:12

Some Christians held that all material things were evil. For this reason, Paul suggested that one possible solution was that we entirely surrender our physical bodies to the Lord (as well as our bodies’ individual members, expanded in Romans 6:13). If indwelling sin requires a vehicle to act through, then it logically follows that if we give our bodies wholly in sacrifice to God, we effectively deny sin any opportunity to take advantage of us.

“Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?”

1 Corinthians 6:19

“...if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

Romans 8:11

Let’s turn back to Romans 12:1:

“And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you.”

Romans 12:1a, New Living Translation

THE BODY AS A VEHICLE

Why would we present our bodies to God? If He’s in heaven, on His throne, what does He need with a body? Jesus already had a body. So then which of God’s three parts might need a body? There’s only one of the three left: the Holy Spirit. But why would the Holy Spirit need a physical body?

If we are to take control of our mortal body, to not allow sin to control it, and if it’s the temple of the Holy Spirit who, when He dwells in us, breathes life into us...

then He needs our body as His vehicle. It is in fact through our physical body that He carries out His ministry, completing the work of Christ here on earth. When we surrender our body to Him for His use, we're allowing Him to fill us as His vessel, effectively causing us to begin to live and act as God would have us to.

If you'll refer once again to the diagram labeled "The Tabernacle" on page 9 of your textbook, and to the corresponding "Man Made Up of Three Parts" diagram on page 10, you'll see that the physical human body mirrors the structure of the Outer Court in the Tabernacle (and the Temple). Paul speaks passionately to the Corinthians about how urgent it is that we appropriately take care of this critical structure:

"Don't you realize that all of you together are the temple of God and that the Spirit of God lives in you? God will destroy anyone who destroys this temple. For God's temple is holy, and you [Christians] are that temple."

1 Corinthians 6:16–17, New Living Translation

BODY AND SPIRIT: SEPARATE, BUT INTERDEPENDENT

The physical body that Paul is talking about, here called the temple, is the Holy Spirit's chosen vehicle of activity. That's why Paul chooses to use the word "body," and not the words "soul" or "spirit." Let's contrast this usage with another passage where Paul identifies a different, distinct human part for the Corinthians:

*"He has enabled us to be ministers of his new covenant. This is a covenant not of written laws, but of the **Spirit**. The old written covenant ends in death; but under the new covenant, the **Spirit** gives life."*

2 Corinthians 3:6b, New Living Translation

This Spirit, *pneuma* (NOO-muh) in the Greek, is here the very breath which gives life to a human being. (This same word is also sometimes used to refer to God's Holy Spirit.) If this spirit is removed from man, his life ceases:

"And Jesus cried out again with a loud voice, and yielded up His spirit."

Matthew 27:50

This was the moment in which Christ gave up His life, and He died. Stephen died similarly, by surrendering his spirit:

“As they stoned him, Stephen prayed, ‘Lord Jesus, receive my spirit.’ He fell to his knees, shouting, ‘Lord, don’t charge them with this sin!’ And with that, he died.”
Acts 7:59–60, New Living Translation

When the Scriptures refer to the spirit, clearly there is a distinction being made that this is separate from the physical body (as well as from the soul).

“...I came that they may have life, and have it abundantly.”
John 10:10

This life that Jesus is talking about, the Greek *zōē* (zoh-AY), is not the same kind of life force (spirit) as in the previous example. It means the way that we live out our lives: our actions, our choices, surrendered to God.

Earlier in the book of John, Jesus said:

“It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”
John 6:63

In this example, although He uses the same word in both places (*pneuma* again), Jesus refers first to the Holy Spirit of God, and second to the life of the body.

In each of these passages, it is critical that we review them in their proper context, and that we remain constantly aware of the meaning(s) of whichever word God's Spirit has inspired the writer to use. Throughout the Scriptures—and especially in the New Testament—the authors consistently make distinctions between the various parts that make up the human being, the temple of the Holy Spirit: body (outer court), soul (inner court), and spirit (Holy of Holies).

DAY FOUR

UNDERSTANDING THE TRINITY (CONTINUED)

The questions for today's study will explore the triune nature of man, as it reflects God's nature.

SPIRIT

Read each of the following passages:

*"...they fell on their faces and said, 'O God, God of the **spirits** of all flesh, when one man sins, will You be angry with the entire congregation?'"*

Numbers 16:22

(emphasis added here, and to passages following)

*"...the dust will return to the earth as it was, and the **spirit** will return to God who gave it."*

Ecclesiastes 12:7

*"Thus says God the Lord,
Who created the heavens and stretched them out,
Who spread out the earth and its offspring,
Who gives breath to the people on it
And **spirit** to those who walk in it..."*

Isaiah 42:5

*"...Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the **spirit** of man within him..."*

Zechariah 12:1

*"They went on stoning Stephen as he called on the Lord and said, 'Lord Jesus, receive my **spirit**!'"*

Acts 7:59

1. Where does the human spirit come from?

2. Read John 4:20-26. Note particularly that in verses 21-24, worship, a function of the spirit, is critically important to God. He is seeking those who will worship Him. And specifically, he desires that they worship Him in _____ and in _____.

3. Read 1 Corinthians 2:11-12. According to this passage, who is the only one who knows God's thoughts?

4. Re-read the "Communion" section on pages 14 and 15 of your textbook. What is the part of man that communicates with the Holy Spirit?

5. Read Ezekiel 36:26-27. According to this passage, what are the two "spirit-related" promises that God makes?

1. _____

2. _____

6. What purpose does God have in placing a new spirit within us?

7. Read Luke 1:46–47. Which part of herself did Mary say rejoiced in God?

8. Read Isaiah 26:9 and Psalm 77 (especially verse 6). What does the human spirit motivate us to do?

9. Read Romans 8:16. What does the Holy Spirit communicate to our human spirit?

Each of these passages emphasizes the human spirit and its functions. While certainly human beings are more than spirit, spirit is our primary essence. In the Garden (Genesis 2:17), it was man's spirit that would die as the result of his choices separating him from God's will—not man's physical body. In 2 Corinthians 5:17, we find the fulfillment of the promises God made in Ezekiel 36:26–27, as He recreates man's spirit at the moment of salvation.

When God gives us that new spirit, He actually gives us a new start. More than being covered with Jesus' blood and righteousness, the gift of spirit is what makes

us acceptable to Him. Our newborn spirit gives us not only the desire, but actually the power, to please God.

SOUL

Read each of the following passages.

*“O God, You are my God; I shall seek You earnestly;
My **soul** thirsts for You, my flesh yearns for You,
In a dry and weary land where there is no water.”
Psalm 63:1
(emphasis added to this and following passages)*

*“Make glad the soul of Your servant,
For to You, O Lord, I lift up my **soul**.”
Psalm 86:4*

*“My **soul** weeps because of grief;
Strengthen me according to Your word.
Psalm 119:28*

*““Tell me, O you whom my **soul** loves,
Where do you pasture your flock,
Where do you make it lie down at noon?”
Song of Solomon 1:7a*

*“...He said to them, ‘My **soul** is deeply grieved, to the point of death; remain here and keep watch with Me.’”
Matthew 26:38*

*“...He said to them, ‘My **soul** is deeply grieved to the point of death; remain here and keep watch.’”
Mark 14:34*

1. List some of the feelings, emotions, and passions indicated by these verses.

2. Read Psalm 37:4–5. What are the promises in this passage?

As you read each of the following verses, note how each uses the word “soul” to describe activities which take place in the mind:

*“I will give thanks to You, for I am fearfully and wonderfully made;
Wonderful are Your works, And my **soul** knows it very well.”*
Psalm 139:14

*“Then said Jonathan unto David, ‘Whatsoever **thy soul** desireth, I will even do it for thee.’”*
1 Samuel 20:4, King James Version

Although the New American Standard Bible (and other versions) translate the phrase “Whatsoever **thy soul** desireth” as simply “Whatever **you** say,” the King James Version’s translation—“**your soul**”—is actually more literally accurate to the original Hebrew.

“Surely my soul remembers and is bowed down within me.”

Lamentations 3:20

3. Based on each of these verses, what would you say is one of the primary functions of the soul?

4. Read Deuteronomy 30:2 and Job 6:7. What is it in these verses that suggests that the soul has the function of choosing (the will)?

5. Read 1 Thessalonians 5:23. What do you think is the difference between the spirit and the soul, referenced in this verse?

BODY

Read each of the following passages:

*“Therefore do not let sin reign in your mortal **body** so that you obey its lusts...”*

Romans 6:12–13

*“...while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our **body** to bear fruit for death.”*

Romans 7:5

*“...the **body** is not for immorality, but for the Lord, and the Lord is for the body.”*

1 Corinthians 6:13b

*“I discipline my **body** and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”*

1 Corinthians 9:27

*“...it is sown a natural body, it is raised a spiritual body. If there is a natural **body**, there is also a spiritual body.”*

1 Corinthians 15:44

*“...the tongue is a small part of the **body**, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire **body**, and sets on fire the course of our life, and is set on fire by hell.”*

James 3:5–6

*“Be gracious to me, O Lord, for I am in distress; my eye is wasted away from grief, my soul and my **body** also.”*

Psalms 31:9

*“It will be healing to your **body** and refreshment to your bones.”*

Proverbs 3:8

*“A tranquil heart is life to the **body**, but passion is rottenness to the bones.”*

Proverbs 14:30

*“Or do you not know that your **body** is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?”*

1 Corinthians 6:19

*“...**bodily** discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.”*

1 Timothy 4:8

*“...just as the **body** without the spirit is dead, so also faith without works is dead.”*

James 2:26

6. Based strictly on your reading of the above verses, list as many of the functions and characteristics of the body as you can.

IN SUMMARY

Man is in three parts with different functions which make up one whole. Each part was negatively impacted by the different periods of man's history, but salvation (restoration) affects each part differently.

Here's why this matters so much to you: When you are ministering, you can help anyone—regardless of their background—as long as you are able to trust God to do His work in their life. A part of the unbeliever that has died (the human spirit) is alive in the believer. Even when that new birth is still outwardly undetectable, that spirit is the essence of a human's life, and it is their source of power. You have only to train the individual to allow that newness of life that God has already placed within them to take over control.

DAY FIVE

BODY, SOUL, SPIRIT

Read and reflect on each of the following passages.

SOUL	SPIRIT	BODY
Genesis 2:7	Numbers 16:22	Psalms 31:9
Psalms 19:7	Ecclesiastes 12:7	Psalms 38:3
Psalms 63:1	Isaiah 42:5	Proverbs 3:8
Psalms 86:4	Zechariah 12:1	Proverbs 14:30
Psalms 119:28	Acts 7:59	Romans 6:12-13
Song of Solomon 1:7	Psalms 51:10	Romans 7:5
Matthew 22:37	Matthew 26:41	1 Corinthians 6:13
1 Thessalonians 5:23	Luke 1:47	1 Corinthians 9:27
Hebrews 4:12	Luke 8:55	1 Corinthians 15:44
1 Peter 2:11	John 3:6	Philippians 3:21
	Romans 8:10	James 3:5-6
	Romans 8:15	
	1 Corinthians 6:17	