

THE GREATNESS OF HIS WAYS

IT IS WRITTEN, MAN
SHALL NOT LIVE BY
BREAD ALONE, BUT BY
EVERY WORD THAT
PROCEEDETH OUT OF
THE MOUTH OF GOD.

GOD'S

SPIRITUAL DESIGN
OF MAN

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By: Goshen Publications

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“...freely ye have received, freely give.” Matthew 10:8

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

1 Corinthians 2:12, KJV.

“...Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

Revelation 5:12, KJV.

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Introduction

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” Revelation 4:11

The lifetime of a man is spent working in one form or another. Most men use that lifetime to gather what they need not just to survive but to make themselves comfortable. If a man is fortunate, in the eyes of the world, he will gather more than he needs. In some cases, he chooses to demonstrate his success by his enhanced surroundings. In some cases, He may find not only fortune but fame, as well, whereby becoming a name that is well known throughout the world. Crowds may even seek him, so that he may share his secrets of success, so they too may be able to do as him.

Or perhaps, he is gifted intellectually and is able to solve world issues and problems, winning the crowds and defeating those who oppose his ideals or political views; becoming a man of renowned reputation, respected for his goodness or maybe feared, by those whom he ruled. A man that the world will remember for years to come.

But, how does heaven view him? What does heaven say concerning those who have excelled in such matters? Furthermore, what do his accomplishments matter to him, when his body has expired and the spirit that he possessed is no longer his to do as he pleases; when all the success, comfort, fame and fortunes are no longer to his benefit; when he passes from this world into the eternal? What shall be to his credit there? Will he be respected? Will he receive recognition? Will all his accomplishments benefit him in any way? What will he say when he stands before “The Righteous Judge,” the one to whom all shall answer?

John, the Apostle, reveals to us in Revelation 4:11 that all things are created by Him and for Him, “for thou hast created all things,

and for thy pleasure they are and were created.” This, of course, includes man. It is an interesting word “pleasure” that John used in Revelation 4:11. Some bible texts read it as “will.” “For thou has created all things, for thy will.” So, the question that will be asked of a man in eternity is, has he spent his life seeking the “will” of his maker? Did he know or was he aware that he has a maker?

Equally true, the word “pleasure” in some texts reads “desire.” “For thou has created all things, for thy desire.” Again, the question that will be asked of him in eternity is, has he spent his life seeking the “desire” of his maker, or has he simply spent his lifetime seeking his own desire, will and pleasure?

Will his maker “desire” his appearance before him to answer to his use of the life that was granted to him, during his short journey, while in his maker's creation? Will his maker have “pleasure” in his appearance? Will he be welcomed as a friend or as a beloved brother who sought to spend his life doing the “will”, the “pleasure”, the “desire” of His maker?

Oh, the ungratefulness of the unbeliever! We wish we were only speaking to the unbeliever for the same text and truth of Revelation 4:11 applies to us, beloved. The same questions may be asked of us. Did we know Him, while we were in our fleshly frame? Will He know us? Will He welcome us? Will He find pleasure in our entrance into His eternal realm; and when we appear before His great white throne, will He have “pleasure” at our presence? Will we have done His “will” and “desire”?

Or, will it be known of us that we spent our life accumulating the goods of the world. Oh, we knew we were saved and our sins forgiven. We did what was expected of us by tradition and church teachings, but we never went beyond. We never sought out His “pleasure.” We never looked into His “desires” and “will.” We, simply, accumulated stuff for our comfort and counted it as His blessing, and so it was.

But, it was not His best for us. It was not the path that He had ordained for us.

Will we spend a lifetime seeking our comfort, our blessing or our ministry and never look to gain Him; to truly know Him beyond that of our Saviour; to be drawn by His presence into His secret place; to know what it is like to be hidden by Him; to know the comfort of being under His wing; to be in this world but not of this world; to know Him as the life of our life?

Or, will we be like Lot in the book of Genesis? Who was a righteous man but loved the world's goods and comfort. Never experiencing, as Abraham did, the person of the God, whom he believed in? He did not share the secrets of the Lord, nor did he enjoy a meal with Him. Having experienced divine deliverance twice, we last hear of him in Genesis giving birth to two nations who oppose the Lord's will, desires and pleasure to this day.

Lot chose his own path in life and desired the world's goods, by doing so he was totally unaware of the presence and person of God in an intimate manner. The love of the world and its comforts had blinded him spiritually and he was unable to see the true kingdom. He sought after the lentils of this world, when he could have had the true treasure of heaven, instead!

So, the question arises, what will we do? What treasure will we spend a lifetime accumulating? What does our heart seek? What do we hunger and thirst after? What do we long and cry out for in the depths of our being? What path will we pursue?

Looking at your life from His perspective, you are His heart's desire for eternity! Though it may be difficult to comprehend, this universe was created, so you could know Him, and by your doing so, you give Him His heart's "desire" throughout eternity. As Paul shares with us in Ephesians 2:7 "That in the ages to come he might

shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” He will never grow tired of you through out eternity. He has set His desire upon you.

Your knowing Him fulfills His “pleasure” and accomplishes His “will.” We are truly created by Him for Him, but the path we walk upon now determines, if we will accomplish His will and become the pleasure of His heart’s desire, now!

This book is about the path of “His Ways.” To some it will be as clear as a bright sunny day. To others it will be a fog full of mist and almost dark. Why? Because some are already familiar with “His Ways” and to some the subject is entirely new. However, I trust, all who read this find that the cry of their heart for Him rises up fresh as the morning sun of a new day, that they may find the path of “His Ways” lit up by His Spirit within them.

Though this book is about “His Ways” that lead us to becoming the pleasure of His heart’s desire, we must realize that there is a design that man was created with to assist him to walk in “His Ways.” This first book is about the ordained spiritual design of man in its operation and purposes that could only have been instilled in men by a loving, all knowing God, who is wisdom. His Greatness is beyond our ability to perceive. His knowledge is beyond an endless eternity. His love is immeasurable, and His person is altogether good (Exodus 34:6-7).

Chapter I

The Greatness of His Greatness

Great is the LORD, and greatly to be praised; and his greatness is unsearchable. Ps 145:3

We are aware that no matter what is written on these pages will fall short of expressing the Greatness of God, who is eternal. The truth is, that it is impossible for any man to adequately describe anything about Him in any complete manner, much less His greatness, because He is endless in time, capacity or person.

We are limited and our limitation is due to the fact that we are created beings. Created by Him and by His design, we do not have the ability to know all of Him. Why? He has no beginning or end in any part or aspect of His Person or Being. He is Endless, Immeasurable and Incalculable.

So, how can we a created being begin to know all of Him who is endless? Thus, our efforts to adequately describe Him, whether it be by words or through any other means, are feeble and small as a quark of an atom in an endless universe that never ends.

On the other hand, by His design, we were created with an endless capacity to know and experience Him. Our spirit has no limit as to how much we can hold of the experience of Him. We can never be completely filled with the knowledge of Him. Our cup can run over with joy, because of the revelation and experience of Him, but our being or spirit never comes to the place that we are so full that we are not able to absorb or contain any more of Him. The reality and the blessing of it is that He has created men as spiritual beings, who are able to spend an

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endless eternity in His endless presence and person, being continually filled with an endless revelation and experience of Him!

But, the experience and knowing of Him isn't just for eternity. Absolutely not! Our experience of Him was ordained, by the "Eternal Everlasting Covenant"¹ and is to begin now on this earth, in this lifetime. Ergo, we must live in the reality of this truth.

What this equates to is that we are not called to a religion or a religious life but rather to life. And the fact is, that it isn't just life of the flesh, or life to breathe today or even life that enables us to live throughout eternity, but spiritual life, which is true life. Life that fills our spirit by our experiencing Him and His endless Person in our spirit. Life that emanates from His Person and flows into our spirit, because He is life! True life, that we were created to live by at all times here and now.

The apostles Paul and John speak about our experiencing this spiritual life through the person of Christ in many passages of scripture. Paul in Colossians 3:4 says, "When Christ, who is our life..." meaning that Christ is not just the path to eternal life but is literally our source of spiritual life.

John brings to light that, if we do not have the Son we do not have life, and he is not simply relating to eternal life that means living forever either, 1 John 5:11, 12 "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The Lord declared Himself as life and the source of life quite clearly in the scriptures, and while doing so, He also revealed the purpose of life, as well. For example in John 6:48 He says, "I am that bread of life." and in John 5:26 He makes the remarkable statement of, "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" and in John 17:3 He reveals the purpose of life, "And this

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is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Putting these truths into perspective, what we are to understand about our God is this; He created a race of men who can never know all there is to know of Him, because He is endless in Person, time and capacity. Yet, He created us with a spirit that is also endless in capacity to know Him and the things of Him.

The scriptures teach us that He, Himself is to be the true life of man's spirit; and just as He is endless in all things, He is endless in life, as well. That same spirit of man is also endless in its capacity to hold all the spiritual life that is poured into him in an endless eternity; and it all begins now on this earth.

So, how do we measure Him? How do we measure His greatness? How do we measure the forethought and knowledge of Him that knew to create man with the spiritual capacity to contain and experience His Person and Life now and throughout eternity? We cannot, because even these truths are only the beginning of it all. They are only a glimpse of His Person and Being!

There is another substantial truth that we need to be cognizant of every day and every moment, which is this; we cannot even perceive Him unless He, by His grace, reveals Himself to us. No man can move Him by commanding Him to reveal Himself; and as unregenerate men, we are desperately blinded, until He grants that our spiritual eyes be opened that we may spiritually see and perceive His person, His works and “His Ways,” which are immeasurable and hidden. The same is true concerning regenerate men, as well. Though we have experienced Him in salvation, by faith and grace, we can only see Him and “His Ways,” if He grants it so.

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But know for a certainty, that He desires to do so. His whole heart and being is towards us. He not only longs to reveal more of Himself to us but calls us to that very purpose.

So, we must live by knowing the sobering truth that should we fail to experience Him to the fullest in this lifetime, it will not be His fault, but ours. Why? Simply, because He is perfect and complete in every way and because He is, we understand that His efforts towards reaching and revealing Himself to us are perfect and complete, as well. In other words, everything He does is perfect and never lacks in any measure. Therefore, everything He does towards us is done perfectly and could not have been done any more thoroughly.

Thus, if we are hungering and thirsting for more of Him; if we are craving to experience more of Him and His life; the question that concerns us is simply this; what will move Him to reveal more of Himself to us?

David was such a man who hungered and thirsted for more of Him. He responded with his whole heart to the revelation, call and grace that was granted to him, by the Lord. He is described, by the Lord, in Acts 13:22 "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." Note, what the Lord says, "I have found David." In other words, God sought him out. God sought David out, because David sought Him. David was a man who set his heart to know his God. How did the Lord respond to David? He responded, by revealing Himself to him, on many occasions and in various measures.

King David of the Old Testament shares with us his understanding of the greatness of the Lord as revealed to him in Psalm 145:3 as he states "Great is the LORD, and greatly to be praised; and his greatness is unsearchable." David reveals to us that the greatness of the Lord is "unsearchable," as the King James version reads. However, the Douay Rheims Version reads, "of His greatness there

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is no end." David knew, by revelation, that the Lord's greatness is immeasurable, unending, inexhaustible and incalculable.

There is a mystery here for those who hunger and thirst for Him and care to search it out. The mystery is why does God seek us out to reveal Himself to us? Why does the One who is above all, answers to Himself only and is all powerful seek out men? Why indeed? David asks the Lord the same question in Psalm 8:4 "What is man, that thou art mindful of him?"

The Greatness of His Covenant

How is it that the Lord revealed His person to David, when he was a man, just like us, subject to passions and desires that led him to make mistakes. Yes, there were times when David, by his own actions, disobeyed the Lord and suffered judgement, because of his actions. Still, he would be granted repentance, and the Lord would reveal Himself in perhaps greater measures than before. How could this be?

Well, there are several factors involved in the matter and each of them relate to love. First, there is the love of God, as God is love, 1John 4:16 "God is love." God is looking for men and women who are willing to experience His Person of love. It is one of the primary reasons He created man. In fact, when we depart from our earthly vessels of this world, we will spend an eternity witnessing His love manifested, by His Person of love; and we will never exhaust the truths concerning His Person of love.

The second reason is David's love of God. David's setting his heart upon God was due to the deep love for God within himself. Yet, his heart never lost the hunger that was deep within him to know his God, even during the arduous days of suffering, as he passed through

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the chastening judgements of the Lord for his disobedience. We, like David, must set our heart to continually hunger for Him and to love Him in all circumstances that we may pass through.

The third reason is also grounded in love and is the “Eternal Everlasting Covenant,” which is the manifestation and out workings of the person of God, as love. Because He is love, He created man, so that man may know Him and His love, by being in union with Him. But, He could only do so through covenant. A covenant whose operative parties consists of the Father, the Son and the Holy Spirit. Like David, we are privileged and blessed to witness the revelation of Him and His love, because of the “Eternal Everlasting Covenant” that He instated by His Person of love.

Again, we, like David, must keep ourselves balanced and pursue Him with the understanding that it is all by His grace. We cannot earn the right to know Him. We must pursue Him humbly with the understanding that for us to know Him is all His doing and is only possible because He, His Son and the Holy Spirit covenanted to allow it, by opening the way for us, by the “Eternal Everlasting Covenant.”

All things that pertain to man and this created universe are contained within this covenant. Being ordained in eternity, before the creation of this earth, it will exist throughout eternity, after this earth is destroyed, and the new earth is created. Thus, it is termed the “Eternal Everlasting Covenant.”² It is through this covenant that God's love is manifested to man, the entire universe, His heavenly realm and its subjects.

As previously mentioned, one of the purposes of this “Eternal Everlasting Covenant” is that He created man so men may know Him through a covenantal union with Him. This covenantal union is the basis of one being led, by the Spirit of God, so that they may

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experience the revelation of Him and know Him intimately in every measure that the Lord determines. It is God revealing His person to a man on a personal level.

David was one of many who experienced the knowing of Him, by the out workings of this covenant. Though we have already discussed three truths that God looks for in those whom He reveals Himself to; there is more to the answer of what pleased God about David, so that He opened David's eyes and allowed him to enter into this experience? Better yet, what would please Him that He would open our eyes? For us to understand this we must consider two very important aspects or truths of the "Eternal Everlasting Covenant."

There are two primary aspects or truths that were determined, by the "Eternal Everlasting Covenant." These govern who will be given grace and understanding to experience the person of God, by covenant. Both were determined by the Godhead and set forth in the "Eternal Everlasting Covenant," as essential characteristics of those who are to experience Him, by union. Both reveal what He seeks for in us, as they reveal or prove the heart of every man. Without them no man will find faith to believe and enter into this covenantal union with Him, which is better termed as "His Ways."

They both, again, relate to love and are brought to light in John 14:23, by the Lord, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The first truth is to love Him. "If a man love me" No one can really know Him without loving Him. One may know of Him, but to know Him on an intimate personal level we must first love Him in the measures that He expects. Look at verse 21 "and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." The word "manifest" means to openly show. He will, by rea-

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son of His love for us, openly show or reveal His person to us in response to our loving Him.

In short, it takes His revealing of Himself to us for us to truly know Him, and who among us can command Him to reveal Himself? He only reveals Himself to those who truly love Him, and He knows who truly loves Him. Of all the treasures of this world none are so valuable as His revealing Himself to us, so that we may know Him on an intimate level.

There is another portion of scripture that should be noted, when considering love in Mark 12. It is the account, when the Lord was questioned, by one of the scribes, who overheard Him answering the Sadducees, who were looking to discredit Him, as a teacher. Mark 12:28-30 "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

He did not hesitate to respond with the answer concerning the first commandment, which is "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Why? Because He lived and loved the Father every day in that manner. It was not a doctrine to Him, but His life.

Everything, beloved, hinges on our love of Him. But, please, note that the love He speaks of involves the entire being of the believer; his heart, soul, mind and strength. Nothing can be reserved for oneself. It must be a complete surrender of our entire being, or it is lukewarm, and He does not reveal Himself on an intimate level to the lukewarm. (Revelation 3:16)

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This complete surrender of ourselves is an absolute, when one desires to enter into "His Ways" or union with Him, by His abiding or indwelling within us. This love of Him that requires a complete surrender is not demanded by Him, either. The choice is ours. However, it is demanded by our love of Him. What we mean is that, if we are going to love Him fully, doing so requires our complete surrender, and if we stop short, it proves that our love is not a complete love.

Beloved, make no mistake about this, He gave all of Himself for us in more ways than we can imagine, and we will spend an eternity learning of them. He has every right to require us to give all of ourselves to Him, but He does not demand it. The choice is ours. If we hope to know Him on an intimate level, by way of His abiding in us, then we must surrender to the love that abandons all else and plead for grace to do so. Then we must trust that He will reveal Himself to us, because He loves us. The treasure of knowing and experiencing Him in union is the most costly gift we will ever receive, as it cost Him everything. There is nothing that we can give or do to deserve it. All He asks of us is love.

The second truth is "he will keep my words." The reality of this truth is demonstrated, by our Lord, during His temptation in the Wilderness. In Matthew 4:4 he said "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "To keep His words" is to live by them, but not simply as a set of rules. They must be the center and focus of our life or the life of our life. Our every move and thought must be subject and drawn from His Word. Again, this was not a set of rules or a doctrine to Him. He lived by every word that He received from the Father, and they were the purpose and life of His life.

We are given the same directive, by covenant. We must live, by "His Word," both the written "logos" word and by what He speaks to each of us personally, or the "rhema" word. What makes one "keep His words" and live by them, as the purpose

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and life of their life, so that all they do is governed, by “His Words”? Well, some keep the commandments, by order or doctrine. Some keep the law, because they are coerced to do so. Some choose to adhere to them, because they believe that they are holy for doing so. Some choose to adhere to them, as a way of earning a reward. But, what is He really looking for?

Let us turn again to the words of the Lord in John 14:23 “if a man love me, he will keep my words.” As the Lord says, our love of Him is why we will live, by His words. It is not demanded of us, as it is our choice. Our love of Him will be the source of our love of His Words. We will follow both the Lord and His Words, if we live in total abandonment to Him and our love of Him.

When a believer lives, by these two truths, they serve as the catalyst of Him bestowing the blessing of His indwelling in us, as prescribed by the “Eternal Everlasting Covenant.” As we have read, in John 14:23 “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” This indwelling presence of Him is of upmost importance, as it is the very presence of God within us. It is the secret place that Psalm 91 speaks of, the hidden place, where the storms of life cannot reach.

Here we come to an understanding of His greatness, by realizing that everything in this universe was created, so we may know and be in union with Him, by His indwelling. Truly, His actions are simply astonishing! Perhaps, we, like David, will ponder the question that David asks in Psalm 8:4 “What is man, that thou art mindful of him?” Putting the question on a more personal level, “what am I that thou art mindful of me?”

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The Greatness of His Person

But, the completeness of His greatness and the greatness of His “Eternal Everlasting Covenant” is not fully revealed merely by the creation and union that He will accomplish with man. No! The vein of His greatness runs much deeper than this. He knew in eternity that, because of who and what He is, man could not enter into His fellowship, by union and the knowing of Him, unless He made the way; as He knew, by His omniscient knowledge that Adam would transgress, resulting in our being hopelessly lost, unless He Himself repaired the breach.

He knew, by His knowledge, that we would be found in such a condition, because of Adam's choice. Yet, He determined and ordained that He would intervene on our behalf, and this was determined, before He created the dust of the universe in eternity. By His omniscient knowledge, He ordained in the “Eternal Everlasting Covenant” that through the sacrifice of His Son, He would intervene. But, His intervention was beyond that of restoring us to Adam's original condition. He determined to lift man to a higher plane than that of Adam's original condition, by His indwelling presence. By His indwelling, He would transform and conform men to Himself, if they were willing and allowed Him. This transformation and conformity can only be accomplished by a man entering into “His Ways,” which He alone makes possible.

Once more, every item and work pertaining to men is determined and contained in the “Eternal Everlasting Covenant.” This allows us to see that there is no measure of Him from His knowledge, to His love and His mercy. His person is unending, inexhaustible, and incalculable in every manner. The greatness of His “Eternal Everlasting Covenant” is found and truly rests in the greatness of Him!

Chapter II

The Greatness of His Ways, I

“Blessed is every one that feareth the LORD; that walketh in his ways.” Psalms 128:1

“O LORD, how manifold are thy works! in wisdom hast thou made them all:” Psalms 104:24

His works are infinite both in number and understanding. He alone knows the completeness of them, and He alone has the wisdom to understand them fully. “His Ways” are a work of His and He understands them completely, but from them unfurls one of the most intriguing truths about Him. While they are a work, they are not a work, because they are literally His person. Perhaps, that statement sounds like a mystery right now, but it is a truth that every believer must encounter at some juncture in their walk with Him, if they desire to know Him intimately. So, by His grace, let’s attempt to gain some insight into the greatness of “His Ways,” through the scriptures.

As previously mentioned, the Godhead, being the Father, Son and Holy Spirit, in eternity, decreed the “Eternal Everlasting Covenant.” Everything that pertains to this universe and man is contained in this covenant. It is through this “Eternal Everlasting Covenant” that “His Ways” were ordained, as a blessing to those who would live by them. “His Ways” are witnessed in both the Old Testament and New Testament Covenants, which were established amongst men to assist in the fulfillment of the “Eternal Everlasting Covenant.” We will take a moment and quickly review them.

In the Old Testament Covenant given to Moses, “His Ways” were laws, ordinances, offerings and sacrifices that His people kept, because of the covenant that they agreed to live by out of their love

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and faith in Him. These instituted acts taught them about the "Christ" and His works, as they led them into a justification, by faith in Him. They were their schoolmaster, as Paul puts it in Galatians 3:24 "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

However, justification by faith was not the only blessing that they were given, when they wholly followed Him in "His Ways." They were also blessed on many occasions, by His presence dwelling amongst them, which was the Lord's heart's desire for them. His dwelling among them was the supreme delight of His heart, and the same holds true for us in the New Testament age.

In the New Testament, the law is fulfilled by "the Christ" and His sacrifice. Therefore, His people are no longer subject to keeping the ordinances, offerings and sacrifices, as Paul states in Romans 10:4 "For Christ is the end of the law for righteousness to every one that believeth." But, there is still the matter of the desire of the heart of God to dwell with His people that had to be met. For this desire of His is a very large part of why He created man to begin with, and this desire of His brings us to the truth of "His Ways" for the New Testament believer. Just as He blessed Israel of old with His presence among them, He desires to dwell with the New Testament believers, as well.

Thus, the truth and reality of "His Ways" for the New Testament believer is that "His Ways" are His indwelling, as they are the literal fulfillment of Colossians 1:27 "Christ in you" that Paul reveals and the Holy Spirit dwelling in us that Jesus promised in John 14:16-17 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." A believer of our day who walks and lives by

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“His Ways” is living a life that is cognizant of and experiences His indwelling Spirit in their spirit.

In this brief review of the Old and New Covenant eras, we observe that there are three constant truths contained in them that we want to focus on. The first, is that Christ is the center of them both, and that His objective is to dwell amongst those that are His. The second, is our love of Him and His love for those that belong to Him. Thirdly, is the required living by “His Word,” in order to satisfy His will and please Him. Not one of these constant truths should be neglected, by a believer.

Our hope in these studies is to shed light on Christ, as the center of “His Ways” and to give Him glory, as He alone is truly the Way of “His Ways” for every believer. He is the way of “His Ways” because of His indwelling Spirit and presence that abides within the spirit of believers, which enables us to live, by “His Words” and “His Ways.” Both of which would not be possible had He not come, as a man, and lived a life entirely dedicated to living by the “Words of the Father.” It is only by His victory and abiding Spirit that we are able to do the same.

We establish this truth by showing how the “Christ” lived, by the Word of the Father, in eternity and as a man while on the earth. It is through His example that we understand the seriousness of the matter for all believers; as His indwelling is the only way that a believer is able to receive grace to appropriate and live in the victory and provision that He provided for us, by His life and passion, as a man. Thus the glory that is due to Him comes as the believer comes to know and live, by these truths.

Because this is a foundational study that concerns these truths, we confirm their validity through a closer examination of the text of the creation and transgression of Adam. Our hope is that sufficient

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light is shed on the text so that the believer can properly receive the life of it and understand how this effects their walk. By His grace, this will not be the only series of studies that we look to produce concerning these truths and we encourage anyone who needs greater clarity to read the other studies, as they are made available.

The heart and hope of this study is that believers, by the grace of God and the impartation of truth, by the Holy Spirit gain the understanding that Christ is the Way of "His Ways," by His indwelling for all who look to fulfill the will of God in their lives; and that God having determined that Christ was to be the Way of "His Ways" in eternity, through the counsel of His Will, created Adam in such a manner as to allow the fulfillment of this in all men who choose to know God. That man was not created for religion or religious activities but for the experiencing and knowing God, by His indwelling while living by "His Word." These truths are clearly declared through out both the Old and New Testaments, as they are at the heart of both covenants.

Paul, in several of his letters, reveals to us the depth of which His indwelling will affect us. For instance, he tells us in Colossians 3:4 that Christ is to be our life "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." He also says that though he lives it is not him but Christ that lives in him, Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." This is to be true for all believers, as well. In Romans 8:9 he says that anyone that does not have the Spirit of Christ in him does not belong to God, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." He also makes it clear in Galatians 4:6, that if we are a son of God, that God sends forth the Spirit of His Son into our heart, "And because ye are sons, God hath sent forth the Spirit of his Son into your

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hearts, crying, Abba, Father.” The Scriptures are filled with the truth of the indwelling of God within us.

What we need to be aware of is this truth is an absolute in the eyes of the Father, as His indwelling or “Christ in you,” is the only way for us to truly know Him intimately. This was determined by the “Eternal Everlasting Covenant” to be this way. Therefore, beloved, “His Ways” for us are the experience and revelation of the Person, Life and Spirit of God being granted to us in a greater and deeper measure than what Adam experienced in the garden and even what Israel of old experienced in their history.

Thus, it is through “His Ways” that His people are granted access to the presence and person of God, as the Spirit of Christ, the Holy Spirit and the Father dwells in their spirit. They are the means that lead us to a more intimate or deeper revelation of Him, by our being in covenantal union with Him, because of the “Eternal Everlasting Covenant.” All of which could not be possible without the work of the sacrifice of the “Christ.” So, we see, beloved, though “His Ways” are a work of the cross, they are also literally His person, and the greatness of “His Ways” is found in the greatness of His person!

We will spend a considerable amount of time on this subject later on in our studies, but there is one more subject that we need to mention, before we move into His design of man.

Consider with us for a moment all His actions and works. He is so complete and perfect that nothing He does is lacking in any way. He never makes a mistake. He never overlooks anything. He never second guesses. Everything He does is perfect and complete in every measure, and there is nothing that anyone could add or take away to make it more complete!

We should also note that in all that He does in His works and actions there is not one selfish act amongst them, not one hidden motive to be revealed, not one broken promise to be discovered nor one action that is

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not for our good. Everything He does is founded in His all knowing knowledge and wisdom, purely motivated by His love and cannot be improved. Amazing isn't He?

Chapter III

The Greatness of His Design

God created man for union with Himself, by His Spirit abiding in man, so the design of man's being had to be extraordinary, as He is an extraordinary God. Everything of Him is never ending, His person, presence, knowledge, wisdom, works, etc., everything and every aspect. So, the question arises, how can a man contain God's Spirit and continue in the blessing of gaining the experience and knowledge of God, throughout this lifetime?

In addition, all that the believer encounters within himself of God, including all the revelation knowledge of Him and experience of Him, is carried into eternity with him, after this life has ended. Moreover, the believer continues to increase in the revelation knowledge and experience of Him, as He is revealed to him, throughout an endless eternity.

Putting this into perspective, because both His Person and eternity are never ending, which can only mean that the revelation of Him is never ending, as well. It would be utterly impossible for a man to contain all the knowledge and experiences of Him, unless he was given extraordinary measures to do so, which he was in the creation of Adam.

God created man with an extraordinary spiritual design that equips a man with an order of being that not only enables a man to live in the experience of Him, by union with Him, but also gives a man the means to retain all that He imparts to him in this lifetime and the next.

The Greatness of God, His Wisdom and Knowledge in His design of man is clearly displayed in His creation of Adam. When He created Adam, He was not just addressing man's earthly existence but

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his eternal state, as well, as His spiritual design of Adam also prepares all men for an eternal existence.

Furthermore, His Wisdom doesn't stop there, either. Because when He created Adam, He knew of the fallen condition that man would be brought to due to the transgression of Adam. Thus, His spiritual design of man had to address both the fallen state of man and give him the means to enter in to redemption, the revelation and experience of Him, as well. How great is He? Well, we get a glimpse of it in these truth's, as He knew and saw all this, before He created the dust of the universe. In fact, He has always known of these things in an eternity that has no beginning.

But, here is the catch, for one to receive and contain all that the Lord reveals to him, he must live according to God's spiritual design for man. In fact, it is required and must be entered into, by the believer. There is no other way, no other order, no other alternate design for the believer to know Him intimately. Yet, it appears that many believers are unaware of this design in our day and therefore, do not live by it. Unfortunately, our not being aware will not serve as a legitimate excuse for us, when we have to give account to Him.

A good example of our unawareness not being excused by God would be King David who in 1 Chronicles 13:1-14 and 2 Samuel 6:1-6 attempted to bring the ark of the covenant into their jurisdiction. David acted with the approval and high expectations of all the people. He had a new cart built, one that was unpolluted and fully dedicated to the Lord. They celebrated and played music with many special instruments, as they transported the ark. However, the oxen that were pulling the cart stumbled and Uzzah, who was one of two sons of the former caretaker of the ark, was struck dead, when he touched the ark attempting to steady it. David was grieved for the life of Uzzah, and the effort was halted.

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Why would the Lord do such a thing? David's heart was right, as he and the people freely chose to do this very admirable thing. He was certainly honoring the Lord in his actions and life through this event. However, David did not consult the laws of God that pertained to how the ark of the covenant was to be moved. In short, his actions were not being accomplished in this matter, by the "Word of God." In their ignorance, they displaced the "Word of God." He did not know the laws pertaining to the moving of the ark. He was unaware of them. Later, he consulted the Law and found that the Levites were to carry the ark and all was well.

The truth is that, when the Lord has determined a matter, He does not excuse us, even when we act with good intentions being unaware of His design or Ways. Uzzah looked after the ark daily, along with his family, for as long as it dwelt in his father's house. He died, not knowing that the ark was not to be touched. David failed in his first attempt, because he did not follow the prescribed order of God's law and Ways pertaining to the ark.

The lesson is that the ark of the covenant was the dwelling place of the glory or the dwelling presence of God among the nation of Israel. It is a type or lesson to us today of the union we have by the indwelling presence of God in ourselves. If we attempt to encounter it in any other way than the way that He has ordained, we will miss the mark and fail to satisfy His heart and ours.

Another example that we should consider is Cain in Genesis chapter four, who along with Able brought offerings unto God. Able's offering was what the Lord had instructed them to bring. Cain's, on the other hand, was not. He decided to bring what He thought was a better offering.

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They had both been instructed concerning offerings that were to be brought to the Lord. Yet, Cain did not obey. He brought what, we are sure, he felt in his heart was a better offering, as he had labored over it. But, his offering was rejected, and he was encouraged to offer what the Lord had commanded. His offering was not the same as with David, because he was not ignorant, but the same truth applies. When the Lord establishes a truth for men to follow, that is what He expects, and our good intentions and ignorance will not suffice or excuse us.

The truth being, there is a design of man that the Lord has determined and created man with. It is by this design alone that we may enter into union with Him and experience His person, by His indwelling presence of which there is no other alternate way.

The truths of our loving Him by our free will, living by the "Word of God" and our living by His designed order are all requirements of the "Eternal Everlasting Covenant," in order to be in covenantal union with Him. They are uniquely knit together opening the door of "His Ways" or His indwelling to us. Each one has a role that cannot be disregarded in any measure. These are the elements that safe guard our experience of Him, which keep us on the right path and headed in the right direction, because they facilitate His Spirit to govern our spirit.

Each of these three truths are demonstrated in the creation of Adam. Adam's person was created perfect from the beginning, as all of the Lord's works were. He was sinless and innocent not possessing the knowledge of good and evil. But, his knowing and experiencing God, though perfect in its creation, was to be deepened or brought to a new dimension or plane, if you will, by being brought into a greater union with God.

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We must understand that what the Lord desired for Adam is also found in John 14:23 as it was ultimately to be no different from what we experience as it was ordained by the "Eternal Everlasting Covenant." He too had to love God of his own free will, he too had to live by God's Word and he too had to live in God's designed order of his being.

God's desire for Adam and all men is to establish a dwelling place for Himself within the being of every man. He is the creator and we are created for His pleasure. Therefore, He fashioned man's being so that he may receive and contain everything that He wants to impart to men, including His indwelling presence. Thus, He designed man's being and our living in this designed order as the only way for men to have a full complete experiential revelation of Him and His love on this earth. Man must experience the person of God by union within himself, in order that he may truly know God. This is the Lord's design of man, as decreed by the "Eternal Everlasting Covenant."

So, here is the crux of the matter. All men are brought into this world and have opportunity to enter into union with God that transcends this temporal life and takes them beyond salvation. By doing so, we fulfill His heart's desire and He ours. But, in order for us to do so, we must approach Him by His ordained order, and we cannot simply approach Him as we please.

There is another good example of this that we should consider that pertains to Israel. History teaches us that by the time Christ came they, as a religious nation, had developed a set of rules or "laws" that protected them from breaking the actual or real "law" that God had given them through Moses. For example, they had to watch where they walked on the Sabbath day in case they crushed any grain that had fallen on the ground during the harvest. If they did crush a grain, they interpreted it as working on the Sabbath, which was forbidden.

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These added laws were not the keeping of the real "law," and in time the added laws became more important than the real "laws" of God. They lost sight of the real intent of the "law," which was to be their schoolmaster to lead them to Christ. In short, their approach to God was changed and was not according to His design, consequently they lost His blessing, presence and eventually their independence as a nation for a time.

So, here is the truth. There is an order or design, through which we may know and experience Him in this life, and He requires it of us to live by that order, by mandate of the "Eternal Everlasting Covenant." If we fail to live, by this design, we run the risk of being blinded, as Israel of old.

But, more importantly, we will not know or experience Him, as He desires us to. Therefore, every care must be taken, by believers of today, to live accordingly to His design, if they wish to know Him intimately. That is the reason we looked into the salvation message, isn't it? Yes, we wanted to have our sins forgiven and be saved, but, as surely as we sought salvation, we hungered and thirsted to know Him.

The Spirit of Man

When the Lord created man, He knew that for man to receive and walk by His indwelling he needed a touch point, an element within his being, that could receive and contain His Spirit, the revelation of His person and "His Ways," as He revealed Himself and His truth. Thus, by mandate of the "Eternal Everlasting Covenant"³ He created Adam with a spirit that was fashioned after His image, Genesis 1:26 "And God said, Let us make man in our image, after our likeness." The spirit of Adam was the touch point or the element of his being that could receive and experience the revelation of the Person, Spirit, and Life of God both within himself and out-

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wardly, while he was in the garden. Consequently, by creating Adam with a spirit, all men possess a spirit, as all men descend from him.

This infused spirit of Adam's consists of several aspects, many of which we will consider throughout our studies. But, first, we must recognize and stand on the ground that our interaction with Him flows from and is in the realm of the spirit. His design of us, in this manner, is a divine limitation to man, because He puts the experience of Him out of man's ability to control, so that man cannot glory in himself or his religious works. All is by grace, as Paul tells us in Ephesians 2:8, 9 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast."

Thus, we are going to begin at the creation of man to gain an understanding of how His design of man actually serves, as the basis of man to know and experience Him on this earth and in eternity. Only He could impart into man a spirit that transcends from this temporal world into His timeless eternity, while maintaining the revelation of Himself and "His Ways" that He has imparted to a man. Yes, everything that we experience of Him, all that we learn and witness of Him, all the life, truth, revelations and blessings all transcend from this temporal world and are carried with us in our spirit into His eternity. Extraordinary isn't He!

There are approximately forty-eight passages in the King James New Testament that deal with the spirit of man. we say approximately, because some may disagree with a couple of them. But, it is unquestionable that, by the design of God, man was created as a spiritual being housed in an earthen vessel, as Paul relates to in 2 Corinthians 4:7 "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

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The importance of the spirit of man must not be diminished, as all things of God first move through one's spirit. Therefore, we will move into the creation account for the next few chapters, in order, to gain a foundation of the role of the spirit of man that was determined, by the Lord, in creating him.

The Genesis of Man's Spirit

The genesis of man's spirit came directly from God, by His breathing into Adam the breath of life, which was a direct impartation of God's Spirit and life. This truth, that God did not create Adam's spirit or life but directly imparted them into Adam, by His Spirit, is very important. By this, we know that man's spirit cannot cease to exist, just as God's cannot. Genesis 2:7 "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." This impartation of the "breath of life" is better read "Spirit⁴ of life," as it not only gave Adam life but a spirit, as well. Also, when he was given the breath (spirit) of life, his spirit was infused into the body that God had fashioned from the dust of the earth and then he became a living soul. By this, we understand that the spirit is, in actuality, life.

Furthermore, we understand that the spirit gave and still gives life to the soul and the body, by the design of God. If the spirit leaves the body, the life flow ceases, as well, and so the body is dead in absence of the power of life provided, by the spirit. James makes this clear in James 2:26 "For as the body without the spirit is dead"

So, man's spirit possesses life, because God imparted it to him. But, that same imparted spirit that provides life to the soul and body is to govern over them, as well, by God's design. In short, man is a spiritual being with a soul that is housed in a body made of dust, and its overall existence is to be governed, by his spirit.

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In conjunction with this, Adam's spirit was governed by the Spirit of God and Word of God, before his transgression. We will later go into greater detail concerning these matters, particularly the soul and the body. For now though, we must understand that God in His design of man made him a spiritual being, and his overall being is to be ruled, by his spirit, which is to be governed, by God's Spirit.

However, the purpose of man being given a spirit goes far beyond that of his own person or being. As previously mentioned, He was given a spirit to enable him to encounter the Revelation, Spirit, Word and Life of God both inwardly and outwardly, while being led by the Spirit of God.

Let us consider several truths concerning the Person, Spirit, Word and Life of God to give us some understanding as to the necessity of man being created with a spirit.

Man's Spirit Designed to Encounter the Person of God

First, we understand that God is Spirit as Jesus reveals to the woman at the well in John 4:24 "God *is* a Spirit..." If we are to receive an impartation of His Spirit within ourselves, it must be within our spirit, as He is Spirit. Such an impartation may be truth or the Spirit of Truth or the Holy Spirit. But, because God is Spirit, He, by design, gave man a spirit after His own likeness, so that man could receive of the things of the Spirit of God within himself.

However, He goes on to say "and they that worship him must worship him in spirit and in truth." This is so intrinsically important as we are created by Him and for Him, and by His mandate we are to "worship Him in spirit." This passage secures the truth that not only were we created to worship Him but we must do so by the spirit, that is by our spirit in the Spirit. He only accepts worship

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that is done by the spirit according to the truth. There is no alternative option for worship given. Our worship of Him in spirit is by His design. He created man with a spirit to properly worship God with.

Secondly, Jesus is a quickening Spirit, as Paul tells us in 1 Corinthians 15:45 “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” Why do you suppose He was made a quickening spirit? It is so He may quicken the spirit of man at the moment of regeneration, by His Spirit! Listen to what the Lord says in John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing...” Certainly, when a man is regenerated, he is quickened by the Spirit of Christ. No amount of religious activity in the flesh or soul can replace or substitute His quickening of our spirit. Paul assures us of this quickening in Galatians 4:6 “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts (the spirit which is the center of all spiritual life⁵), crying, Abba, Father.”

This truth is so critical that Paul also says in Romans 8:9 “Now if any man have not the Spirit of Christ, he is none of his.” We must take special note of the truth that, if we do not have the Spirit of Christ within us or in our spirit, we are not His. He quickens us in our spirit. Thus, He created man with a spirit, so that he may receive the quickening of the Spirit of Christ.

Thirdly, we come to the Holy Spirit who is, of course Spirit, (hence His name) but where does He dwell? Well, Paul tells us in Romans 8:9 “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” In both cases of the word “Spirit,” Paul is referring to the new nature that the Spirit of God puts in us that dwells in our spirit⁶. There are two truths that he brings out here. First, that we cannot live in the flesh and serve God, we must serve by the Spirit, if we are His. Secondly, that the Spirit of God

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is to dwell in our spirit. John also gives witness to this truth in John 14:17 "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Continuing on, with our serving Him, we are to serve Him on the basis of or by and through our spirit, as Paul brings to light in Romans 1:9 "For God is my witness, whom I serve with my spirit in the gospel of his Son." Our spirit is to be the touch point of our receiving and knowing His will or direction concerning our actions, by His Spirit. Additionally, it is to be by the enablement of His Spirit working through our spirit that we may be used to impart life to others, as Paul brings out in 2 Corinthians 3:6 "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Furthermore, it is in our spirit that the Holy Spirit bears witness to our spirit that we are the children of God, Paul makes this clear in Romans 8:16 "The Spirit itself beareth witness with our spirit, that we are the children of God:"

Thus, He created man with a spirit so that His Holy Spirit may dwell within him, and man may properly serve him, by his spirit. Thereby, he may receive direction in his service to Him. Lastly, that man may have a witness within himself, by the Spirit of God, who dwells within him.

Fourthly, the "Words of God" are Spirit, as John records the Lord revealing in John 6:63 "the words that I speak unto you, they are spirit, and they are life." And because they are spirit, they must be received in our spirit. Thus, He created man with a spirit that he may receive the "Words of God."

Fifthly, we have already discussed life of the spirit, soul and body in the previous section but only in the context of the "breath of Life." How-

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ever, we need to broaden our understanding of life that we may better understand His life, because man was created to live, by His life.

Basically, there are two areas of life that we are connected to. There is eternal life or the life that gives a believer immortality in eternity. Then there is life that flows from Him and His Word that nourishes our spirit.

In other words, life that is food for our spirit or our inner spiritual man that comes from the presence of Himself within us. Life that flows in us, because we are in Him and He in us, Romans 8:2 "For the law of the Spirit of life in Christ Jesus..." It is the life of the vine that flows in us, as we are connected to the vine for we are the branches (John 15). This same life also flows into us from His Words. Again, in John 6:63 He says, "the words that I speak unto you, they are spirit, and they are life." The very words that we receive from Him feeds our spirit, by the life that is contained in them.

Now, some will argue over eternal life and life eternal that Jesus states in John 17:2-3 as the same, and so they are in reality, as they come from the same source. But, we need to live in the conviction that we must have His life at all times flowing through us. We do not want to live thinking that we must wait, until we get to heaven to experience His eternal life. Oh, no! His life feeds our spirit, matures us and sustains us in our walk on this earth. It keeps us from falling away, by the power that is contained in it, and brings forth the fruit that He is expecting. Thus, He created man with a spirit, so that he may receive and live by the life from His presence and Word, while we are on this earth.

We have barely touched on the subject of life, but we must leave it for now. We will examine this in detail in the context of "His Ways," after we finish with the Garden of Eden account.

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Sixthly, earlier we briefly touched on the truth that God is looking to build a tabernacle or to dwell with His people, as "a habitation." Paul says in Ephesians 2:22 "In whom ye also are builded together for an habitation of God through the Spirit." How do we become His habitation? We become His habitation through the Spirit, that being His Spirit and ours. Thus, He created man with a spirit that He may dwell within the spirit of a man.

Seventh, by declaration of the "Eternal Everlasting Covenant" man is to encounter Him through his spirit that is the spirit of man. Thus, man was created with a spirit, by mandate of the "Eternal Everlasting Covenant." We will briefly account for this truth, as well, a bit later on.

At this point, we have touched on just a few of the scriptural truths that show us that man being created with a spirit, after the image of God, was God's design and ordained, by Him. These truths demonstrate the necessity that man must encounter God, by his spirit first and foremost. Man's spirit is in a sense the Zion of God's dwelling in him, as it is the dwelling place of God's Spirit, the Holy Spirit and the Spirit of Christ.

We will do well to keep the truth before us that man's overall being is to be governed, by his spirit, as Adam's was, before his transgression. The spirit of Adam had complete dominion over the soul and body, as God intended it to be. But, more importantly, is the truth that man's spirit is to be governed, by God's Spirit and Word, which in turn governs man's overall being.

The Importance of God's Spirit Leading Our Spirit

You may be asking, "But what about the soul and the body? Are they able to receive of Him?" The answer is "Yes!" But, man's spirit is, by God's choice, to govern the being of man, and it must be led by God's Spirit first, which in turn will touch both

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soul and body in the process. Even though Adam's spirit was the seat of his rebellion, it did not change the created order for man's design, and it must be cleansed and regenerated, before a man can enter into the kingdom of God to regain the proper balance of his being.

However, not only was the spirit corrupted but also the soul and body, as the result of his sin, and these must be cleansed, as well. They must not only be cleansed but mortified, by the leading of the Spirit of God. Paul tells us in Colossians 3:5 "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." This mortification is not just about the flesh but the spirit and soul, as well, and can only be done, by the Spirit of God. This is why we must be ever so careful about what we are being led by. Even if we are governed by our spirit but not being led by God's Spirit, what ever is controlling our spirit controls the balance of our being.

This is vitally important, as our adversary attacks us with the strategy of always attempting to move us away from the Spirit of God governing our spirit and being. If he can do this, then he has in some measure frustrated the will of God. First, he always attempts to move one into immorality. Should that fail, then he will always attempt to move one into being led by their spirit, soul or body, by something that they believe is spiritually correct or given of God, but is not. The believer is deceived into believing that what is carnal, soulish, fleshly or even corrupted spiritual guidance is of God. We must vigilantly maintain an awareness that our adversary constantly seeks to mislead us in any direction other than being led by the Spirit of God in our spirit.

We must be careful, as the spirit and the soul are separate entities, as the soul is in the realm of the emotions. The soul being the seat

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of emotions, will and mind cannot be the touch point, as it is linked to the flesh, by the bloodstream of man, which has been corrupted, by sin and death. More importantly, the soul and its elements are not the chosen instrument that God designed man's being to be governed by.

Just as important, the body or flesh lusts against the spirit. Paul makes it clear concerning the flesh in Galatians 5:16-17 "This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh 17 For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." We have intentionally removed the capitalization of the word "spirit" to bring to our attention the truth that Paul is not referring to just the Holy Spirit but the new nature of spirit that we are given when we were regenerated or redeemed.

Certainly, we can see the problem, if one attempts to know God through being lead by the flesh. It is impossible for one to know Him in this manner, as the flesh lusts and strives for mastery over the being of man and will not allow the spirit, which is the instrument of encountering God to be used.

Our natural mind is always at enmity against God, as Paul tells us in Romans 8:7 "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So it cannot lead our being and please God.

We will touch on the soul and body again, later on, but we must remain narrowly focused on the importance of the spirit at this point in our studies. Our first objective is to understand how and what it means to walk by the Spirit in our spirit. Then we can better understand the effects that will take place in our soul and body.

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So, where do we go from here? First, we will take a look at Adam's created condition, before His transgression. This will enable us to understand and appreciate the wisdom and knowledge of God in His creation of Him. But, we will also discover the reality of both Adam and Eve's heart and mind, while in the garden. From there we will step into the garden account, because here we will see what the Lord intended for man, by way of the "Eternal Everlasting Covenant." We will observe first hand how the Word of God, our love of Him and our spirit are connected and how each is essential to be kept in place, if we are to receive the revelation and life of God, as determined by the "Eternal Everlasting Covenant."

The understanding of the warfare of our adversary, is included in the garden account, as he attacks God and man through Adam. We will also see our frailty and corruption that we possess, by way of Adam's transgression, and how these are brought on, by the wiles of the adversary.

Lastly, we will get a glimpse of the Greatness of Him and "His Ways," as we begin to look at His greatness in His creation of man, by His wisdom and knowledge of all things. All of which, we trust, will open our understanding of "His Ways," as they have been His will from "eternity" for all men.

Chapter IV
The Greatness of the Creation

The works of the Lord in His creating man and the Garden of Eden yield to us panoramic insights into the greatness of the perfect Person of the Lord. In His works of the creation, we see His Person of Holiness, Righteousness, Goodness, Omniscient Knowledge and Wisdom etc, in everything He does. In the account, we truly have a glimpse of His completeness, though we are only able to grasp it in a small measure, until we enter into eternity. But still, what we can see is utterly astounding.

He created Adam in the garden in a sinless condition, and He did this through covenant, which could only be by the "Eternal Everlasting Covenant." Why? Because God does all things pertaining to men by covenant, and the "Eternal Everlasting Covenant," was, at the time, the only covenant in existence pertaining to man. We cannot spend time discussing this here, but the prophet Isaiah makes plain the calling of the Lord Jesus in "eternity before" to come and be given as a covenant for man, Isaiah 42:6 "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." So, we know that prior to the time of Adam's creation, the "Eternal Everlasting Covenant" was in existence.

In addition, it is also the only covenant that addresses man in his created sinless state, as all other earthly covenants address man in the redemptive state. Thus, Adam was placed in the garden, as a participant of the "Eternal Everlasting Covenant", which required him to love the Lord, to keep His Word and to live by God's Spirit directing his being.

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The benefits and realities of Adam's existence are numerous, and all of them stem from the Person of God and His "Eternal Everlasting Covenant." Let us consider a few of them, in order to set the stage, so to speak, and have a true understanding of Adam and Eve's life in the garden.

Adam's Experience of the Lord and His Covenant

Adam experienced first hand the pure and holy presence of the Lord. There were no hindrances, whatsoever, in his knowing and communing with God. In fact, his spirit, soul and body willingly functioned together in receiving revelation of the Lord and the knowing of the Lord, as they were created to do. Thus, he possessed a complete and perfectly balanced understanding and knowing of God and His truths in the measure that God intended. His being of spirit, soul and body was in union with itself and completely unfettered in the experience of the Lord and His Spirit.

He was a vessel created to have the revelation of God and His truth poured into him at every moment. And he experienced this thoroughly, throughout each day. The presence of God and the fullness of God were never lacking, and he completely understood each revelation in a perfect measure never being blurred, by self or sin. When God revealed Himself to Adam, each truth was crystal clear, and there was never any confusion, in the matters pertaining to the Lord. As a result of this, he was ever in a state of perfect peace and joy in the Lord, in every sector of his being and surroundings.

The scriptures reveal to us that he was able to have perfect communion with the Lord, as well. He spoke directly to the Lord with clarity and with perfect faith. Not being marred with sin, he was able to come boldly before God and talk to Him. Whether he was naming the animals, receiving Eve or in the cool of the evening meeting with the Lord, he communed directly with the Lord and

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was not hindered in any way. He was, in short, enjoying a perfect experience of the Lord, in the measure that God intended.

Because of this, He possessed a perfect understanding of the Lord's person, His words and commands, as well. In this state, His being was kept perfectly balanced, through his keeping the "Word of God" in obedience, as these were the terms of the covenant. The "Word of the Lord" was the center of his life or the life of His life, if you will, because of the revelation that He had been given of God and the Eternal Everlasting Covenant, through the name of God that was revealed to him. Let me explain.

Starting in Genesis 2:4 we see that the title of God as "Elohim" is deliberately changed from God to LORD God or "Jehovah Elohim." This change continues throughout the entire event of Adam's creation, transgression and judgement. The significance of this is very important, as "Elohim" reveals God as the creator and "Jehovah" reveals the same God in covenant relation to those whom He has created⁹. Thus, the scriptures are clearly noting that God revealed Himself to Adam as "Jehovah Elohim" or the one who created and is in covenant with His created ones.

Adam knew God not only in this light, but he was also given a complete and thorough knowledge of the covenant, as well, as God does with all those who He brings into covenant. We will look further into this truth later in chapter five, but for now we need to understand that Adam was not ignorant of the Person of God nor the covenant. He had a perfect understanding of both to the degree that God revealed to him. He was, in short, at one with them both.

Thus, he possessed a perfect understanding of the Lord's words, to dress and keep the garden, to not eat of the tree of the knowledge of good and evil, to replenish and have dominion upon the earth. In this state, every part of his being worked in one accord in absolute

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perfect order to fulfill the Lord's directives of keeping His Word and to love the Lord with all his heart.

His spirit oversaw or governed his soul and body. They did not resist the things of the spirit, but rather, they were open and receptive and assisted in all things pertaining to the Lord. The Lord had placed him in a state of perfection, that addressed every possible scenario leaving nothing to be improved upon.

The Being of Adam in One Accord

Adam's overall being, before his transgression, plays a significant role, later on. So, we need to consider a few more points. In his original created state, his mind, will, emotions and flesh were uniquely connected to his spirit having not been corrupted, through sin and death. The flow of the revelation of the Lord was passed from one end of his being to the other without any hinderances, whatsoever. Each element of his being embraced and experienced the fullness of every revelation of the Person of the Lord to the maximum capacity. Each member of his being yielded and assisted the spirit of Adam in all his encounters.

Adam, at this moment, was living in the perfection of the Garden of Eden that the Lord had created for him to be able to experience the person and revelation of Himself to him. In this perfect environment, there were many benefits to aid Adam in receiving the outpouring of the presence and revelation of God. Paul writes that all nature reveals Him in Romans 1:20 "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Through this truth, we understand that the Garden of Eden, in its original state, unspotted by sin and death was uniquely created and designed to benefit Adam, by revealing the Person of the Lord to him.

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Coupled with this design of the garden, Adam's entire being was designed to enable him, as the Holy Spirit allowed him, to receive the revelation of the Lord, as he partook of the garden. Everything his eyes gazed upon and every sound communicated revelation and praise to the Lord. One might say that the garden of Eden had a fashion that is similar to heaven.

The revelation and life of God flowed from all five natural senses through his body and soul to his spirit, because of the unique connection of spirit, soul and body, in its sinless state. Whatever he ate, drank, saw, heard or partook of caused the revelation and life of God to flow from his body, to his blood and then into the soul, thus, entering into his spirit, and vice versa, as the soul is connected to the body through the blood. Each member of his being the spirit, soul and body delighted in the Lord in all measures. This was the way he was designed.

We see incidences in the scriptures of this, when men were commanded to eat and drink, then received revelation and strength, such as, John and the scroll in Revelation 10:9, Elijah and the cake and cruse of water in 1Kings 19:6.

Furthermore, we know that there is food in heaven witnessed, by the marriage supper of the Lamb. But, why is there food in heaven? We will be immortal having no need of food. Is it, simply, to bring pleasure to our new bodies? We do not think so. With every bite we will experience the revelation of Him and His fulness.

For further evidence, we see that there are trees and waters for healing and life, after the Lord's return. With every sip and every bite we will experience His life within our being, which is to know Him, as Jesus reveals in John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Adam at One with the Mind & Will of God

When the Lord had completed His work and had placed and given His directives to Adam, by the “Word of God,” they revealed the mind and will of God to Adam, as far as his own person was concerned. One might say that he was at one with the mind and will of the Lord, in his spirit, due to the revelation and “Word of the Lord” that had been committed to Him.

Adam, though innocent in the knowledge of good and evil, was not simple nor uninformed. To the contrary, he was extremely intelligent and articulate. His intelligence, a gift from the Lord, is shown in several measures. For example: How did he know how to dress the garden? He had never been in or seen a garden. But yet, the Lord committed it to him, and he did it. How did he know how to communicate with words; how did he understand the commands of God; how did he know what to name the animals and most importantly, when the Lord revealed himself to him, how did he even comprehend the Person of God in a perfect manner of understanding?

No, beloved, anyone who believes that Adam was created without intelligence does not know God. He does all things well and perfectly. If the Lord wanted a child, he would have created one, but instead, He created a fully developed and mature man. Adam was extremely intelligent, so much so, that he was without excuse, when he transgressed. We will cover this more in the next chapter.

Furthermore, not only was he gifted with intellect, but he was also gifted spiritually. He was aware of the covenant and the truths behind the covenant. We will see the measure of this, as we look at the transgression.

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Adam at One with the "Word of God"

Adam, having been gifted with a free will, had to choose to do three things, to continue in the covenant blessings of the Lord. As we have previously discussed, these three things are required, by the "Eternal Everlasting Covenant." First, he had to love the Lord with all his heart, mind, strength and soul. Secondly, he had to continue to live in union with the Lord, which was done by maintaining his perfect balance of being, of spirit, soul and body and in that order. He dare not allow the soul or body to lead for God is Spirit, and we must walk and worship Him in spirit. Thirdly, we must understand that Adam had to live and keep the "Words of God" that had been imparted and committed to him. Meaning, he had to keep the directives of the Lord.

Adam, in this perfect state, was at one with the "Word of God." What we mean is that his entire being was designed to live by the "Word of God." To agree to the "Word of God." To love the "Word of God." His being of spirit, soul and body was designed to obey and fulfill the "Word of God," gladly. Every "Word of God" was his delight! Thus, as long as he chose to live in the designed order of spirit, soul and body, while continuing to love the Lord and dress the garden, all the blessings and benefits of the Lord were his forever.

We want us to take particular note of his connection with the "Word of God." The keeping of the "Word of the Lord" was directly connected to his presence of the Lord. Clearly, when he violated the "Word of the Lord" and ceased to live by it, his reception and perception of the presence of the Lord was altered.

Again, he was designed in his being to live, by the "Word of the Lord," and when he violated it, the blessing of his covering of light and his entire being was altered, as well. Everything he en-

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joyed was joined to the keeping of the "Word of the Lord," just as much as his loving the Lord.

All of these elements, the keeping of the "Word of the Lord," loving the Lord and maintaining the balance of being were primary elements to enable him to live within the terms of the "Eternal Everlasting Covenant." When one of these were violated, they all were violated, resulting in his covenant state being violated, as well.

As we have seen, these three directives are all required of us, as New Testament believers, and must be kept, if we want to be in union with God. We must note here that it is through the "Eternal Everlasting Covenant" that we all have been called; and the Lord is very gracious to make these truths plain in the account of Adam for our benefit, because they reflect His heart's desire for all those who call upon His name. Surely, we can see the importance of "the Word," at this time. We will expand on this a bit later on.

Clothed in Light

Being created in the image of God, who is light, Adam was clothed in a covering of light. This covering was due to the unique union of Adam's being, consisting of spirit, soul and body, while not polluted by sin and still in perfect compliance to the Lord and His directives. This light emanated from his spirit within him to his exterior being and covered his body. This covering of light distinguished him from any other creature on the earth. It marked him, if you will, as one that belonged to the Lord.

If you are hearing about this covering of light for the first time, don't be alarmed, because it is not foreign to the works of the Lord. There are several occasions in the scriptures where it is noted that the Lord covers His created beings with light. For example: Daniel 12:3 "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the

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stars for ever and ever," Matthew 13:43 "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matthew 17:2 "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

This covering of light at one time included our adversary, who was once covered with light, as well, but has since rebelled and now is only able to disguise himself, as an angel of light, Ezekiel 28:17 "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

This covering of light informs us that, indeed, Adam was not naked, as the King James Version reads. We will spend a considerable amount of time looking at this in the next chapter. But, suffice it to say, that God created Adam in His image using light, as He Himself is covered in light (Psalm 104:2), and in such a manner that Adam's covering was directly connected to his condition, before God. We know this because, when Adam transgressed, this light was extinguished due his sinful state, thus, his entire being was altered. Alas, he had violated the covenant with the Lord and lost his identification, as belonging to the Lord. Again, we will spend more time on this matter in the next chapter.

His Union with Eve

Another benefit was that he and Eve were in perfect union, as God intended, with both of them receiving and enjoying the presence and revelation of God, as one. Note, what was just stated, both were receiving. They did not have to seek out or search for Him, because He was not yet separated from them, by their sin. It was not a task for He came in the cool of the evening to visit. They were surrounded by His presence, by the creation that they knew to be home. Both Adam and Eve enjoyed the communion with God together. We are certain that

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they together, as one, were delighted in Him in all that they did and experienced. This delight and exuberance is shown in the actions of Eve, as it is clearly manifested in the temptation.

The Goodness of the Lord in the Garden

By the Lord's design and creation, they experienced a union between themselves and God. A union based on covenant and dependent upon their obedience, but at the same time, it was a relationship. A relationship that was not difficult to maintain, because the Lord made it that way. They were given every benefit possible, by Him. He created and provided these benefits for them out of His goodness, wisdom and knowledge, and it was not possible to add one more thing to improve their condition. It was designed, by the Lord, for their maximum benefit and well being.

One can only admire and stand in awe of the wisdom of the Lord to create Adam with all of these blessings. Simplicity was required of Adam, and in that simplicity he was met with great benefit and blessing. If he remained in this euphoric state, his entire being assisted him in his quest. His being was so perfectly balanced that he could even hear the Lord moving in another part of the garden. He was so in tune that the very creation itself revealed the Lord to him wherever he went and in every manner. He was fashioned, by the hand of God, knowing the Lord, meeting with Him, constantly being filled with the presence of the Lord and the revelatory knowledge of Him. This is what he was created for! Oh, the goodness of God! Adam was most blessed in all his goings. We are not told how long this lasted, before Adam chose to transgress the covenant, but we are told that the Lord declared it to be "very good." In other words, it pleased the heart of God, and if it pleased the heart of God, it was perfect in every measure.

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What we witness in the garden is the heart of God manifested, through the “Eternal Everlasting Covenant” toward man, His created. However, what Adam experienced is shallow compared to what He wants to do for us through covenant. Adam was to be taken to another plane of His glory and presence, but alas, he transgressed. We, on the other hand, have been redeemed from the consequences of Adam's transgression, by the Christ who's passion was determined, by the omniscient knowledge and wisdom of God. We, through His victory and sacrifice, are given access to go well beyond what Adam experienced in the garden, by His grace. But, the choice is ours.

In the following chapters, we will consider the garden account, so that we may witness first hand the spiritual design of man, by God and His expectations towards us. We trust that we will glean how our design is to keep us in “His Ways,” during the times that our adversary is allowed to try us.

Chapter V
The Greatness of His Word

Desire and Lust

The apostle James in his letter states 1:13-15 “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

With absolute certainty, we can conclude from James' statement that sin is the result of lust conceived. So, we must stop and evaluate the questions; what is lust, and what does he mean by being conceived? Scripturally speaking, lust is a strong desire of anything, and in the scriptures it has both a positive and negative side.

For instance, a good aspect of the word lust that is translated as “desire” is found in Luke 22:15 where the Lord says, “And he said unto them, With desire I have desired to eat this passover with you before I suffer.” According to Vines, the word used here for “desire” is actually “lust^o.” Another example is Philippians 1:23 where Paul is speaking about his desire to depart, “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.” Again the word “desire” is actually “lust^u.” Also, the word “lust” is translated as “desire” in 1 Thessalonians 2:17 “But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.” Just for clarity, we are not suggesting that the Lord or Paul using the word “lust” had anything to do with sin.

Thus, lust or strong desires can be of something good and spiritual, as well as something wicked. Certainly, from the verses we have

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just read we can conclude that not all lust or strong desires will lead us to sin.

Because it plays such a prominent role in the transgression of Adam and Eve, we need to be aware that lust is not just about sexual lust or a lust of the flesh, lust of the eyes or the pride of life. Lust can be any strong desire, and it may even be of a spiritual nature. With that being said, it is important that we have the understanding that man's spirit and soul are capable of lust, as well, even for spiritual things. For example, James speaks of the spirit's lusting in chapter 4:5, "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" and the Lord speaks of the soul's lust in Revelation 18:14 "And the fruits that thy soul lusted after are departed from thee."

All men will have strong desires at one time or another that may even be of the Holy Spirit or their own spirit, and they may even be spiritually good. The determining factor of them becoming a blessing or a transgression is ultimately decided in the method or way in which they are obtained. This is revealed by James, as he uses the word, "conceived," which in its simplest form means to take, to seize or to take for ones self².

Behind this word lies a biblical tradition that connects the word to the act of conceiving a child, as a woman does in a pregnancy. However, it does not strictly relate to conception but rather to the state of pregnancy. What is being conveyed is that men have plans that they desire to act upon, within themselves¹³. These plans may even be God given. What is important is to put the verses of James 1:13-15 in context, because they connect to verses 16-18, by the thought that only good comes from God to us, and that good comes from God's Word, which gives us spiritual life. James 1:16-18 "Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights,

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with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

It is by “His Word” we were birthed or begat into His kingdom, and by “His Word” we are given spiritual life. But, when we act on our own accord and do not follow “His Word,” we do not receive life but rather are lead astray into death. When we act upon a strong spiritual desire, be it within ourselves or a truth that is revealed to us, by God, we must pursue it, by “His Word,” and spiritual design lest we be drawn away, led astray and enticed to act upon it in and of ourselves. When we act upon it within ourselves and of our own power, in order to obtain it, we sin and are beguiled, because we are out of His Will and design, even if the thing is of God and is truly from within our spirit.

This is why James’ teaching on the matter is of such importance. He is dealing with the sin committed by the spirit, soul or flesh, by addressing the manner that we use to fulfill them, as well. He uses two terms to reveal to us how lust or strong desires work within us. The first is “drawn away,” which is a hunting term used in trapping. It has the meaning that the prey is seduced into coming out of or leaving its safety and coming into snares. The next word is “enticed,” which is a fishing term to describe bait that is being held out and used to convey the thought that one is “seduced by an embellished advantage” i.e. a worm on a hook.

What we observe in the account of the breaking of the covenant, by Adam, in Genesis is set in motion, by Eve’s lusting or strong desire. More to the point, it was a desire or lust of her spirit that led her to disobedience. Being beguiled, by the adversary, as Paul reveals in 2 Corinthians 11:3 “as the serpent beguiled Eve through his subtilty,” she was led to her desire or lust of spirit and encouraged to acquire it outside of God’s given measures. In other words,

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she was “drawn away” and “enticed,” by the adversary, through a lust or desire that was actually a good desire within her spirit.

This, indeed, is an enigma to most of us, because her experience was far different than what we experience today, as she did not possess a carnal nature at the time of her temptation, as we do. Why? Because both she and Adam had not transgressed up to this point, therefore had not given birth to a carnal nature through sin. They were created, by God, without a sin nature, and their being's were perfectly balanced, pure and sinless, at this moment, completely engulfed in the perfect surroundings of the Lord and His creation.

The question of “how” becomes of great importance. How was she led to the place of being “drawn away” and “enticed,” by a lust or strong desire in her sinless spiritual condition? What was the cause of her faltering from her blessed state; this glorious place of fulfillment and love? What could possibly be the cause of her lust or strong desire being “conceived,” within her spirit, that leads her to sin? What could seduce her so that it motivates her to displace God's Word, order and design of her being to make the final decision to violate the covenant? How could this happen?

Additionally, we must be mindful of her transgression, because at that moment she was aware that she was being disobedient. Yet, her lust had so enchanted her that she overrode the convictions within her being, and the realities that she was surrounded with in the garden.

As believers, this poses a real danger for us, because unless we understand her condition and actions, we too will fall prey to our adversary's wiles of temptation, as she did. Please, take note that she was lead astray not by her flesh, nor by her soul but by her spirit. If

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she was to falter, it had to be by her spirit, and the adversary knew this. Knowing that she did not possess a carnal nature, he calculated, by his own experience of his rebellion, how to lead her to a strong desire or lust being conceived and acted upon.

Perhaps, the most valuable lesson that we can learn from his assault of her is that our adversary's warfare challenges all of our being, including our spirit, and is not limited to the flesh or the soul. This is a truth that has been misplaced for sometime now, by believers, and is being taken advantage of, by our adversary, which will continue in the coming days.

So, in order, for us to understand her beguilement there are questions, which must be answered, that will shed light on the event and assist us in understanding the progression of her beguilement. First, why and how did she lust? Secondly, what did she lust after? Thirdly, how did it effect her? We will focus on these issues, not just to understand her beguilement but also because, when answered, we will have a better understanding for ourselves and how to maintain our union with the Lord and overcome the wiles of our adversary, when he hurls them at us.

In our pursuit to answer these questions, we must examine the primary measures of warfare that our adversary hurled at Eve, because from that moment on he has continually used the same warfare on all true spiritual believers, who are not lead astray, by his immoral or ungodly temptations of the flesh. The account in Genesis three is, of course, his first onslaught towards man, as Adam and Eve are the first of mankind, and we are certain that the Lord has it recorded to expose his tactics for the benefit of His people.

Again, we are speaking about believers, who do not give way to immoral fleshly temptation. As believers, we must be on guard for when our adversary attacks a believer or the church, in general,

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whereas he attempts to lead God's people astray with false theological actions. These actions will move them away from God's true Word and His true spiritual design of them being governed, by the Spirit of God. These false theological actions or beliefs be it distorted truth, bad doctrine or incorrect worship, will beguile them into acting upon them, while being governed and led, by what is actually the soul (mind, will or emotions), the flesh or even misguided spiritual measures. All the while, they believe they are being led, by the Spirit of the Lord.

These assaults of our adversary may even take something that is genuinely of the Lord and turn it into a belief or doctrine that is selfishly motivated, by self-gain, or in some measure pleasing to the misguided spirit, soul or flesh that is outside of God's given order. This will lead believers to seek what they believe to be a deeper relationship with the Lord, but is, in actuality, carnal. The belief will cause the believer to seek the Lord using the mind, will, emotions, flesh or some spiritual measure, which is not of the Lord, at all. When this happens, there is a displacing of the Holy Spirit, His Word and our true spiritual order of being that He has ordained for our knowing Him.

By the adversary's adding to or twisting the "Words of the Lord," he leads the believer to a spiritual desire that he or she possesses, thus, drawing them away and enticing them to seek the fulfillment of that desire outside of the ordained measures of "His Ways."

We will do well to keep before us that our adversary will do or say anything to lead us astray from the Holy Spirit's leading and God's true spiritual design for us, just as he did Eve. In his rebellion and hatred for God and us, he does not refrain from using what the Lord has spoken through rhema or even the holy text and twisting it, thereby using it to cloud the minds of men causing doubt or beguiling men to misunderstand what God has said.

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The adversary, himself, lusted after God's place and rebelled and ever since his insurrection, he attempts with his every action or work to frustrate, in every measure, the people of God to prevent God's will, pleasure or purposes (Isa 14:13). This is so clearly demonstrated with his using Eve, in order, to set the stage for Adam's choice. Calculating that it would require the beguilement of Eve in his pursuance to tempt Adam, he knew exactly what he was doing as he had experienced by his rebellion, a certain measure of the chain of events that would be unleashed if Adam chose to violate the commands of the Lord. The events in the garden were not just happenstance or a stab at a disruption. They were a well calculated affront that was premeditated, and predetermined, by his own experiences, which will become clearer as we move forward in our studies.

The Lord, of course, in His omniscient knowledge in "eternity" knew the enemy's tactics and actions and was cognizant of them, before he rebelled. We can rest in His omniscient knowledge and be assured that He, our Lord, in His wisdom will bring to fulfillment every purpose He has, because "His Word" will not return unto Him void. If you consider the overall account of the scriptures concerning the adversarial attempts, one can only conclude that the Lord uses him, as a tool, to complete His great work, and in the end he will be condemned to eternal darkness for his foolish rebellion.

For us to have a proper insight into the temptation to answer the previous questions asked of how was she drawn away and enticed; how did she lust; and what did she lust after, we need an understanding of the overall circumstances of the event. So, we must begin in Genesis 2:25. There is a truth that has tremendous impact on the account that has been misplaced for some time.

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Created Prudent

Genesis 2:25 leads us into the account of the temptation, and the accepted grammatical text of most translations, if not all, is what we need to examine more closely. The text reads in the King James Version as “And they were both naked, the man and his wife, and were not ashamed.” Obviously, the translators using the word “naked” is to signify that they had no covering over their bodies.

Before we examine the grammatical makeup of the text, let's consider a few questions concerning their nakedness in the context of the person and character of God.

1. Is there anywhere in the scriptures that states that the Lord condones or accepts nakedness of man in His presence or other wise? No.
2. Is not nakedness, if allowed, determined as an act of judgement and punishment by God? Yes.
3. Some propose here in Genesis that nakedness is allowed, because of the innocent state they were in. If this is true, then why is it not allowed in heaven, as so many artists depict? More to the point, why are all given garments in heaven?
4. If man was naked in the garden, then why is everything else in His creation given some kind of covering and not man?
5. Do we really believe that the Lord would enjoy fellowship with man with the nakedness of man before Him? No!

The problem is that we tend to look at and translate Genesis 2:25 from the view of man thinking that in their innocence nakedness was permitted. But, we need to consider it from the view of the Lord. Why? Because all translated text of the scriptures must not

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violate the person or character of God, and the traditional translation here does just that.

Listen, to what the Lord says in Revelation 3:18 "...and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear...." He considers the nakedness of man a shame and never condones it in His presence, especially those that belong to Him. Listen to the charge He gives to Israel in Isaiah 47:2, 3 "... make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen." If we continue in this mindset that the text is saying they were simply naked, as in unclothed, and do not address the issue, then we end up with a warped view of the Person of the Lord regarding nakedness and our fellowship with Him.

Now, we do not bring this to light to frustrate or confuse anyone, but rather, to bring clarification to what we believe is a misinterpretation of the Hebrew text. We only call attention to this to heighten the accountability of man and the completeness of God in His creation, as it has a significant role in the breaking of the Covenant.

The term "naked" used, by the translators of the text, seems out of place, when considering the above five questions in the context of God, His Person and His written Word, does it not? Nowhere else in His realm or written Word does He condone nakedness. Nowhere! Unless, it is the result of a judgement that has been pronounced. Even then, it is not condoned but given as a reproof.

The translation of the text as "naked" is indeed a poor choice, as it was one of two choices that was possible for the translators. But, the use of the second choice seemed to make little sense to them, we are sure. So, let us consider the text.

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As we previously stated, Adam, though innocent, was not simple minded nor uninformed. Rather, he was extremely intelligent and articulate. Genesis 2:25, which reads “And they were both naked, the man and his wife, and were not ashamed,” actually connects to chapter 3:1. The text relates to the truth that Adam was intelligent having a clear understanding of the covenant, his design and God’s Word. The text, when viewed correctly, brings out a truth that the Lord wants all mankind to be conscious of, which is that we all will be held accountable to the “Eternal Everlasting Covenant,” so, let us consider the text.

When we look at the text [ePub Hebrew text view note]¹⁴ in Genesis 2:25 in the Hebrew, the word “עֲדָם” translated as “naked” could have been “עֲדָם” or “עֲדוֹם” and the translators of the text chose “עֲדָם,” instead of “עֲדוֹם.” According to Dr. Bullinger using the text of “עֲדָם” “naked” is not correct, because the spelling used in both Genesis 3:1¹⁵ and Genesis 2:25 is actually “עֲדוֹם,” according to the original manuscript of 1611 that the translators were translating. This word “עֲדוֹם” in Genesis 3:1 describes the serpent as “subtil,” and Dr. Bullinger is very clear about the matter that the word “עֲדָם” in Genesis 2:25 should be the same as Genesis 3:1 “עֲדוֹם” as “subtil” and not as “עֲדָם” “naked.”

Why is this so important? Because the word “subtil” in each of these passages has to do with the character that shapes ones thoughts, as being prudent and not nakedness. The word has both a positive and negative side to it. The positive side used to describe Adam and Eve describes their character, which was innocent and sinless, and their thoughts were prudent and pure. Thus, the word used relates to their thoughts, as being prudent, wise, well-judged, sensible, shrewd, advisable, well-advised and all in a positive sense.

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Whereas, the negative side used to describe the tempter in Genesis 3:1, which reads “Now the serpent was more subtil...” describes his character as a serpent that is cunning, crafty, prudent or subtil, in a bad sense. The word is used in ten other accounts, in the scriptures, with most of them in Proverbs and are used mostly in the positive sense.

The truth is they were not naked and without covering, as they had a covering of light. Further evidence to their not being naked is shown, when we compare the text that is used later in Genesis 3:10 and 11, where Adam stated that they were “naked” and hid, coupled with the Lord questioning him “who told you that you were naked.” The word for “naked,” in both of these instances, is not the same word used in Genesis 2:25 or 3:1.

The intention of the text is to make us aware that Adam and Eve were well equipped, as God had gifted them with what they needed to escape the temptation. They were prudent in their thinking having an awareness of the covenant and their surroundings and knew what to do. After all, they had been given the gift of living, by “God’s Word,” which no other part of the new creation possessed. They understood the “Word of the Lord” in Covenant that had to do with their behavior, which was for them not to eat the of the forbidden fruit.

They were, indeed, gifted in spirit and intelligence, therefore thinking clearly and sensible, though they were innocent of the knowledge of sin. The text is to show that they were without excuse, and their disobedience was not a result of some lack of intelligence or some spiritual disadvantage of some sort, nor was their transgression due to their state of innocence of the ways of sin.

What happened? Quite simply, they both succumbed to lust or a desire of their spirit and allowed it to be conceived and then disobeyed both the “Word of the Lord” and the design that they had been entrusted with. The result was sin and death and the breaking of the covenant.

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To fully appreciate this truth, we must complete the second half of Genesis 2:25 and address the usage of the Hebrew word “בושׁ,” “...and were not ashamed,” in order to have a clearer understanding of the text. The use of the Hebrew word “בושׁ” meaning “and were not ashamed” of their nakedness is wrongfully implied, because of the wrong choice for the word “naked,” meaning they were unclothed. One could conclude that they did not feel inhibited at all in their condition, nor were they ashamed of their state.

However, the word “בושׁ” has another meaning that has to do with the state of mind, which reveals that they were not confused or confounded. Dr. Gesenius, when examining the text regarding the chosen interpretation as “and were not ashamed,” says that “it appears to be a word used,” meaning he is not sure of the usage of the word in relation to nakedness¹⁶. The use of the word to mean “were not ashamed” would appear to make sense, if you were prone to think that that the text means to be naked. Yet, the exact same word of “בושׁ” in spelling and text, when applied to the use of the mind, means that the mind is “troubled, disturbed or confused¹⁷,” and the text reads that they were not so.

The truth and intention of the text is that they were not troubled, disturbed or confused in any way in their spirit, intellect or thinking; that both, Adam and Eve, were not led astray, because of lack of intelligence, nor were they confused, because of their state of mind or innocence and were properly equipped in their spiritual faculties, as well, as God had created them so.

What needs to be understood in the matter is that any translation of the biblical text must line up with the person of God. When a translation violates the person of God and His character, as this one does, saying that they were naked in His presence, then we must give due diligence to seek out the truth and not do damage to the

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person and character of God. In this case, the character of God is assaulted by assuming that He allows nakedness in our fellowship with Him. Not true! Secondly, His character is assaulted by our believing that they were at some disadvantage, because He did not fully equip them or even worse yet, that they were predestined to transgress because of it.

Continuing on in the matter and examining the consequences of allowing beliefs that are not inline with God's person and character, there will be those who will attempt to hold the Lord accountable for Adam and Eve's disobedience. They would charge the Lord and say that He left them at a disadvantage to the onslaught, while He knew what was going to happen. That He caused the transgression of Adam and Eve by leaving them in some disadvantaged state of an incomplete creation, thereby setting them up for a failure. When, in fact, He equips all with the strength and grace to escape any temptation, and He in no way will frustrate that grace. He tempts no man, as James declares. He may prove or try a man, but He never tempts a man with sin! It is not in His person to tempt a man with sin, as James states.

Yes, the Lord in His knowledge knew that the enemy was going to tempt Adam and Eve. He knew exactly what was about to happen, and how it was going to happen. So, He, in His omniscient knowledge and wisdom blessed Adam and Eve with the proper being and grace that they could have fled and escaped the temptation; for us to think otherwise is to charge Him with setting up the transgression. However, this is not the case. For in His knowledge, justice and righteousness He knows what is needed to equip a man and does so, and then He does not influence the free will of a man to make a choice. He is not guilty of tempting a man nor is He guilty of allowing a man to be overcome with sin, because He did not sufficiently equip him with grace and faculties enough to escape.

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The statement of the text is to alert us of these matters, and that He sufficiently equips a redeemed man to flee the lust and escape, when a man is tempted with sin. This is, of course, to be applied to our "so great a salvation." We must understand that we, like Adam and Eve, have been given all we need to stay true to Him and the "Eternal Everlasting Covenant."

Furthermore, theirs and our falling to lust and desire is not by His hand, as James plainly says, "Let no man say when he is tempted, I am tempted of God." No man will stand before Him and declare that he is innocent, because he did not know or was hindered, by the Lord's actions or lack thereof. This is the intention of the text of Genesis 2:25.

They were, no doubt, without excuse. Please, do not misunderstand us. We are not unmercifully charging Adam or Eve. We believe that, when we understand the complete and total account, we will all embrace them and honor our father and mother, when we enter into His eternal dwelling.

The Covering of Light

Having already touched on this subject in the last chapter, we cannot leave Genesis 2:25 without touching again the covering of Adam and Eve, because of its importance in the overall circumstances of the account.

As previously stated, Adam's being was created in the image of God as recorded in Genesis 1:27 "And God said, Let us make man in our image, after our likeness:." Adam's covering was of light and was fashioned, if you will, in the likeness of the covering of light that emanates from the Lord, as the psalmist reveals in Psalms 104:2 "Who coverest thyself with light as with a garment." He is light, as John reveals in 1John 1:5 "This then is the message which

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we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”

However, there was a vast difference in Adam's covering of light and that of the Lord's. The Lord's covering is due to His being light, holiness, righteousness and life, whereas, Adam's covering was due to his being of spirit, soul and body receiving the life of God, as he was in compliance to the covenant. His spirit and entire being had been created to receive the life of God that flowed from everything he partook of in the garden, as it yielded manifold revelations of God to him. He also received life in his being from the presence of God, while in their fellowship. And like us, he received the life of God through the “Words of God” that he was entrusted with. As long as the Life of God flowed into him, his covering was light.

What is often overlooked is that Adam, like us, was a spiritual being housed in an earthen vessel, and his spirit, like ours, had to be fed the life of God, in order to grow and maintain his spiritual state. Look at it this way. If we were to stop reading and hearing the “Word of God” in both rhema and written forms coupled with our ceasing to spend time in the presence of God, what would we expect our spiritual man to do? Die! Adam was no different from us. His spiritual man had to be fed with the things of God, just as we do. It is the way God created and designed man. As long as Adam kept the “Word of God,” the covenant with God was in tact, thus, he could partake and receive the spiritual life of God in his being, as these are the terms of the “Eternal Everlasting Covenant” apart from the redemption portion¹⁸.

However, his choosing not to live by the “Word of God,” by partaking of the tree that he was forbidden to, was a breach of the covenant. As the result of his choice, his spirit was separated from the “Word of God,” God's Spirit and the spiritual life of God, by

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the corruption of sin and death causing the flow of spiritual life to cease, and his covering of light ceased, as well. In short, his covering of light was due to the spiritual life of God entering into his being.

When Adam chose to transgress, his ability to receive the spiritual life of the Lord in his spirit and being was severed, and instead of spiritual life, he suffered death, by being separated from the spiritual life and fellowship of the Lord. When this happened, the covering of light ceased. It wasn't that his spirit died or ceased to exist, but his ability to receive the spiritual life of God was severed, by sin; and this is spiritual death, being separated from God and the spiritual life that flows from God. Paul refers to the matter as being "alienated" from the life of God in Ephesians 4:18 "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

This gives credence to the Hebrew reading of Genesis 2:17, when the Lord told Adam that he would die, if he ate of the tree that he was commanded not to, as the King James version reads, "thou shalt surely die," but it literally reads "dying thou shalt die¹⁹." By his choice, he suffered death and that death reached beyond the death of his body and extends into his spirit, as his spirit's awareness of God would die without the fellowship and spiritual life flow of God flowing into his spirit. Adam was no longer able to partake of the spiritual life of God in his spirit or being, and the longer he stayed in this condition his spiritual awareness of God would die, as his depravity increased, leading to the eventuality of his dying a complete spiritual death of separation from God on this earth.

There are more avenues of death that he suffered, as well. His entire being of spirit, soul and body was now sold into corruption,

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and therefore, was subject to physical death. Should his body cease to function and his spirit pass into eternity, his spirit now separated from the spiritual life of God was destined to be eternally separated from God and His life, which is spiritual death. In effect, it was a three fold death that he suffered, which consequently was passed to all his offspring. Paul brings this to light in Romans 5:12 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The importance of his covering of light and the loss of it cannot be overstated, as it covered the physical form of Adam and Eve, and thus, it allowed the Lord to enjoy their presence, when He came to fellowship, which He did quite often. By it, they also were identified to the rest of creation, as being created in His image and belonging to Him. Truly, it was a covering that agreed with the person of God.

As previously stated, a body being covered with light is not a foreign or unusual occurrence in the scriptures. However, there is more to be said of the matter in "eternity," as well.

- 1 John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."
- Philippians 3:21 "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."
- 1 Corinthians 15:44 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The Beguiling of Eve, part I

Now that we have established a bit more understanding of the circumstances of Adam and Eve's condition, we can begin to answer the questions of why and how did she lust, what did she lust after and how did it effect her.

As discussed earlier, one of God's directives in the "Eternal Everlasting Covenant" is for man to live by "every Word that proceedeth out of the mouth of God." When His people truly and spiritually live by "His Word," it is the ultimate fulfilling of one of the purposes of the "Eternal Everlasting Covenant" and its importance cannot be overemphasized.

The significance of this truth is witnessed in all other covenants that were made with men. Just as the "Eternal Everlasting Covenant" is ordained, in this manner, of man living by the "Word of God," so were all the other earthly covenants that were made with men, as their purpose is to assist in the fulfillment of the "Eternal Everlasting Covenant." Each of them required men to live by the "Words that proceeded out of the mouth of God," in order, to receive the many blessings and promises made, by His Covenant.

The same truth of being in conformity to and living by the "Word of God" was required of Adam and Eve even when they were sinless and in their ordained order of being, perfectly balanced in their environment, in a perfect union with the Lord and with each other in the garden. Though blessed by the covenant, it required that they live by the "Word that proceedeth out of the mouth of God." He had directed them to keep and dress the garden and to not eat of the "tree of the knowledge of good and evil." Genesis 2:15-17 "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17

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But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Any violation of them not keeping and living by the "Word of God" would cause the revocation of the covenant, and in their case, severe consequences would result to themselves and those of whom they were the federal head, meaning all mankind.

Looking into the record of the account, by Eve's actions we see that she directly violates the covenant, because she is beguiled through a progressive temptation, until the adversary struck the note that caused her to act upon a desire or lust. But, if God sufficiently equipped her, why did she falter?

To answer this, let us briefly make a comparison between the beguiling of Eve and the temptation of "the Christ," as there is more corroboration of this warfare against the "Word of God," by our adversary in both of these accounts. It is recorded in the scriptures that they both were asked, basically, three questions. In both instances, the adversary masks the deception, by attempting to confuse the "Word of God" that they had been given in covenant with the intent to cause them to move away from the "Word of God."

In both cases, they each were sinless and in a perfect state before God. Also, in both cases, they did not possess a carnal nature, because there was no sin in them, as neither had transgressed. Each was living in accordance to the designed order that God had created man with, i.e. the spirit having mastery over the soul and the body. Equally true, is the adversary's attempts to move them away from their spiritual state, which was their spirit and being in obedience to and being governed, by the Spirit of God and "His Word."

The adversary's strategy was aimed at causing them to override and violate the "Word of God," through desire i.e. lust conceived and acted upon, by their spirit, as each did not have a carnal nature

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to respond with. Wherefore, he knew that the only way for a carnal nature to be birthed in them was through their spirit and the "Word of God" being displaced or overridden, through a lust or desire being conceived and wrongly acted upon. We must keep in mind that he, himself, was the first to experience this, which was the results of his choosing to not live by the "Word of God." Therefore, he knew that lust and desire conceived and wrongly acted upon, by the spirit, would bring forth sin.

In the temptation of "the Christ," the adversary's tactics failed in every manner and fashion. But, in Eve's case, he was successful. So, what was the difference? What was the deciding factor? One could say that He was the Son of God and because of this, He had an advantage, but for us to do so is to misjudge the person of God.

The reality is that the Lord was tempted in all points like us. Paul tells us in Hebrews 4:15 "but was in all points tempted like as we are, yet without sin," and if we may say so, He was tempted beyond the level that any of us have ever been exposed to. He came, so that we may have faith through His faith, therefore, He had to overcome by faith.

The difference is the manner in which each lived, by the "Word of the Lord." The Lord lived by the covenant word that He had been given, as the center or life of His life. Because He did so, He was able to confront and defeat the enemy's temptation, by quoting the very words that He was given. Eve, on the other hand, had somehow relaxed in her understanding of the "Word of God" and did not live in total conviction to it. This is what we will discover, as the root of her acting upon her desire. The living by the "Word of God" had somehow been diminished within her and was no longer the total guiding factor of her life.

It isn't that she misquoted or added to the words, though this did not help. It isn't that she lusted, by her flesh, after a piece of

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fruit. No! At the root of her transgression, she had weakened her living in and by the “Word of God” within her spirit. This was the cause of her weakness, and the adversary, upon discovering it, took full advantage of it. The text, will clearly reveal it to us, as we examine it.

However, we must examine more of the circumstances of her disobedience to discern what could have enticed her, so that she disobeyed “His Word” and the Lord, whom she loved very much.

Please, do not misunderstand. It isn't that she totally abandoned the “Word of the Lord” at any point up to her transgression. Not at all! But, she had somehow grown distant to the full weight of the “Word of God” given in covenant and had lost the reality that it was to be the center or the life of her life.

We do, however, believe with closer examination of the circumstances that in the end of the matter we will have a fresh mercy and forgiveness for her and her actions. Why? Because the circumstances that yielded to her beguilement were not what we commonly encounter. The Lord showed her great mercy, after her failure, by the revelation that the He opens to her of the coming Messiah, in His pronouncement of her judgment. Certainly, by our witnessing His mercy towards her, we should show mercy, as well.

The account begins with the acknowledgement of the presence of our adversary in Genesis 3:1. We will consider him and his nature in a moment, but for now let us limit our thoughts to the content of the beguiling. Our adversary, with his first words to man, begins with the question in Genesis 3:1 and is recorded in the King James as, “Yea, hath God said, Ye shall not eat of every tree of the garden?” It is of utmost importance to grasp the tone of his voice in the assault, as this is better stated as “Can it be true that God has forbidden you to eat of any tree of the garden²⁰?” Or if we may put

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it loosely in our own words to convey his tone, "It saddens me, and I feel sorry for you that God told you that you cannot eat of any tree in the garden. Tell me is this true?" Now, our words have absolutely nothing to do with any translation and are only shared to reveal the adversary's tone of false empathy, if not sympathy, as a means of his beguilement of her.

The tempter twists the "Word of God" from the very beginning with the intention to beguile her, by using a tone of surprised wonderment that was coupled with a pitiful disbelief and concern of her condition, as he cloaks the question within a voice of false humility. This gave her the impression that she knew more than he did of the situation, and because she does, he waits for her to give him the knowledge that he lacks.

There are two items that we want to draw our attention to. First, he addresses God as "Elohim," which was actually a statement of disrespect by not using the Covenant name of "Jehovah Elohim²¹," LORD God, which is used throughout the account of the creation of man in chapters two and three of Genesis. Secondly, he asks, if the Lord is denying them food.

When the adversary tempted the Lord, during the forty days and forty nights in the wilderness, what was the door he knocked on? Food, Matthew 4:3 "If thou be the Son of God, command that these stones be made bread." Of course, we cannot overlook that the temptation of the Lord started off with the enticement to prove that He was really the Son of God, by turning stones into bread.

The adversary, in the temptation of the Lord, seeks to move "The Christ" out of the realm of the Spirit and cause Him to act in the natural by a desire of self to prove the matter. One does not need to act in the natural to prove what the "Word of the Lord" is. Either

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you live by it in your spirit, by the Spirit and possess it by faith, or you do not.

Why would the adversary start here? The enemy was aware that "The Christ" knew and believed that He was the Son of God, by faith in the "Word of the Father" to Him, as He lived by every word that proceeded out of the mouth of the Father, so the adversary attempts to distort the "Word of the Father" and the Lord's faith. However, the ploy failed.

But, then followed food, which was not really about food. It was actually about "the Christ" being denied and not food per se. The adversary was attempting to lure the Lord into using His position, as the Son of God, to feed Himself at the same time causing Him to misuse a spiritual gift upon Himself, while believing it was a blessing from the Father, and that the Father would be pleased with His actions.

There is not a more severe displeasing action to God than to have someone who attempts to satisfy his or her flesh by using "His Word" in a selfishly motivated manner. We will look at this later on, but it suffices us to say that such actions violate the life and words of the Lord to the core, denying the cross and defiling His overcoming. One cannot follow the true "Word of the Lord," while seeking to satisfy the flesh or the carnality of self.

Moving back to Eve, notice her response, as it reveals her current condition. Genesis 3:2, 3 "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." She also addresses the name of God as "Elohim" in verse 3 and not the revealed covenant name of "Jehovah Elohim" that they knew Him by, therefore agreeing with the adversary.

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Why would she offer such a response? She, like Adam, delighted in the Lord every moment of every day. The perfect balance of all things in her existence was a perpetual spiritual feast of knowing the Lord. After all, this is what she and Adam were created for, and it is clearly witnessed in the daily visitation of the Lord in the cool of the day.

She had no inclination towards departing from Jehovah nor was she looking to join the tempter in his rebellion. So, why would she show deference to her tempter instead of correcting him in the usage of "Elohim?"

The náchášh

In order to understand her condition and why Eve did not challenge the use of the name "Elohim" instead of "Jehovah Elohim" but gave way to her tempter, we must consider the literal text of Genesis 3:1. Here the Hebrew word for "serpent" is "נָחָשׁ" which is "náchášh" and means to hiss, mutter, whisper, as do enchanters. The word also has a secondary sense, which is to divine, enchant that causes fascination. It is the element of fascination, which connects the term náchášh as "serpent," being used several times in the scriptures as serpent²².

However, with further examination in the scriptures considering náchášh with two other words of "sáráph," and "kerûb" being used in several texts, we find a clearer understanding of "náchášh" that reveals a considerable difference in relation to the event. Looking at Numbers 21.6,8-9 we see the word "sáráph" in verse eight being used, as "fiery serpent," and in verse nine we see the word "náchášh" used, as serpent. However, in verse six we see both words used together, as "fiery serpents." Yet, the word "sáráph" is

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used in Is. 6:2,6, as heavenly ones, or if you will, "angelic beings." Furthermore, in Genesis 3 we not only have the word *náchásh* but we find in chapter 3:24 another word "*kerûb*," used, as "cherubim."

According to E.W. Bullinger and Dr. William Gesenius, what we are to understand is that all three of these words are used to describe "heavenly beings." The word "*sáráph*" is used to describe both a "fiery serpent" and an "exalted celestial being," while the word "*náchásh*" is used to speak of a "serpent" and a "glorious spirit-being." While the term, "*kerûb*" is also used to describe a similar celestial or "spirit-being"²³ and is used in Ezekiel 28:13, 14 to describe our adversary, as well, "Thou art the anointed "cherub" that covereth."

Why did Eve give way and show deference to her tempter? Because she was confronted by a "glorious angelic" or "spirit being"²⁴, the fallen one himself, who appeared as an "angel of light" and not as a "glorious serpent" or snake of the garden, as is commonly taught. The term "serpent" is a Hypocatastasis²⁵ or implication as the term "serpent" is a description of the tempter's nature, which is figurative and not literal. He is no more a serpent or snake than Dan was, when he was described as a "snake" in Genesis 49. No more a snake than Herod was a fox, when he was called a "fox" in Luke 13:32. No more a snake than "doctrine" is leaven, when it is called "leaven" in Matt. 16:6.

Paul makes this even clearer in 2 Corinthians 11, when he refers to the tempter of Eve as the "*náchásh*" and as an "angel of light" in verse 14²⁶. Ezekiel also brings clarity to the matter in chapter 28:11-19 particularly in verses 14,16 in his description of the fallen one, describing him as a "cherub," that is one of a super-natural order. He notes further of the fallen one's presence in Eden, the

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garden of "Elohim²⁷." One last note to the matter, E.W. Bullinger says that Genesis chapter three requires the use of the word "náchásh," as a "glorious being" to complete the structure of the chapter.²⁸

The reason why Eve did not correct her tempter's usage of the name "Elohim" with "Jehovah Elohim," the name that the Lord revealed Himself to them, was because he appeared, as a "glorious spirit being," an "angel of light," which gave her the impression that he was more powerful or spiritual and possessed more knowledge than her. She was taken aback and was in awe of what was before her. She was stunned and shocked, if you will.

However, the traditional usage of the words that follow in the text "than any beast of the field which the LORD God had made" seems to support the literal term serpent, so, we must, by necessity, consider the remainder of the verse to clarify the text. The Hebrew word "beast" is "חַיָּה," which is "chay," and it means "living creature or being²⁹." Thus, the náchásh or satan is spoken of as being "more wise than any other living being, which Jehovah Elohim had made³⁰" and not "beast," which misleads one to think "creature of the garden," or snake. Furthermore, word "field" can be translated as "earth" and is by the Douay Rheims Version bible of 1899.

Now, there are those who will disagree. To assist them there is another aspect of the creation that needs to be brought out to clarify the point, which is our adversary did not have the authority to possess a snake in his appearing. The garden and the earth were not subject to sin, at this time, as Adam had not transgressed. Thus, the animal kingdom was still under the direct authority of the Lord and Adam, who had been given dominion over them.

Some may suggest that the Lord gave him permission to possess a snake in the creation, but that cannot be true. Why? Because if the

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Lord had given our adversary permission to do so, the Lord, Himself would be responsible for bringing sin into the creation, by polluting the animal kingdom with sin, and that cannot be true. Why? Because our adversary is both the father of sin and the embodiment of sin. If God allowed him to possess any part of the creation, it would make God guilty of allowing sin and its effect to alter and pollute the creation through the snake.

Some suggest that somehow the snake chose to form an ally with the adversary, that they had common ground. This cannot be true, as the animal kingdom does not have a free will, like man. They have an instinct to survive but not a free will. The proof of this is seen in the pre- and post-transgression of Adam. Prior to the curse that resulted from Adam's transgression, all of the animal kingdom ate vegetation for nourishment. However, after the curse, many became carnivores. Why? Because God made it so, as a result of the curse. By God's actions alone, we are made aware that the animal kingdom does not exercise a free will but does as God instructs.

Simply put, our adversary did not have the authority to corrupt the creation in any capacity, and if he had possessed a snake, that was a part of the creation, by that act, he would have corrupted the creation, because he is the father of sin. Therefore, he could not have possessed anything without polluting it with his nature.

We can assure you that no creature in the new creation had intentions nor the capacity to understand rebellion. We must keep before us that there was no sin, at this juncture, and therefore, no curse. So, the animal kingdom was completely in subjection to the Lord and Adam.

The Beguiling of Eve, part II

We must be gracious and realize that Eve had never seen such a glorious spirit being, before to our knowledge; for the fallen an-

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gelic hosts that still remained in the air and the demonic hordes were hidden from their sight, as they are to most.

One might think that she should have known better having been in the glorious presence of Jehovah. But, even in the daily visitations of the Lord there is some question as to the terms “the voice of the LORD” and “from the presence of the LORD God” in Genesis 3:8. It is not clear enough to determine how the manifestation of the Lord's presence occurred to them.

What we do know is that the manifestation of the Lord's presence during His visitations was more than sufficient in its occurrence, and they were exceedingly blessed by, them. The revelation of Him filled their spirit with such great intensity that they had no mind towards rebellion. But, we cannot say that they saw Him in His glorious presence and by it had an awareness of other glorious beings.

Suffice it to say, she was overwhelmed at the appearance of the tempter, and it becomes clearer in the text. Due to the overwhelming impression, her first reaction was to show him deference. She does so by allowing the tempter to use a lesser title of the Lord; while not correcting him, she repeats the usage of the lesser title of the Lord in her reply.

All of this demonstrates to us the “subtil” abilities of our adversary. For generations he has caused men to merely look only at the literal letter of the scripture, while he himself is hidden from them, because we adhere to the traditions that we have been taught. When all the while, the account centers upon the “Word of God” given in Covenant, which is the focal point of his affront and temptation to Eve and all believers. That is the nature of our adversary. He not only attempts to twist the very “Word of God,” but he also attempts to fix ones fascination on things that mislead the believer from the

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Spirit of God and into the realm of self or flesh. When all the while, he, himself is hidden from view until the damage is done.

That being said, we must understand that Eve's mental, spiritual and state of intelligence was beyond sufficient. She also had grace sufficiently supplied that she could have fled and escaped, thereby avoiding the fruits of her actions. She should have defended the Lord's name and herself, by the "Word of the Lord," as the Lord does in His testing, then fled.

The Cause of Eve's Transgression

As discussed previously, the cause of Eve's disobedience was due to her relaxed conviction concerning the "Word of God." How could this affect her or us? Because when we do not live with the conviction that "His Word" is the life and center of our life, we create the condition in our spirit of "dying thou shalt die," which is the limiting of His life in our spirit. In order for us to avert the limiting of His life in our spirit, we must live with the conviction that "God's Words" revealed and spoken to us are not normal casual words spoken without purpose, as in some everyday conversation. No, "His Words" to us are tailored for us and our spiritual well being. He speaks and reveals them to us on an individual basis to feed our spirit and being with His life. They are a literal impartation to us of His Person, Spirit and Life. Just as Jesus says in John 6:63 "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

"His Words" are a blessing from Him for those that belong to Him and are given to us to keep our spirit in conformity with Him and to fill us with the revelation of Himself that He wants us to have of Him. In short, they direct us in our goings and are a lamp unto our feet, as the Psalmist says. They govern, guide and keep our spirit in line with His will and His Holy Spirit's governance of our being.

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When we misplace or lose the conviction to live by "His Words," as the life of our spirit, we have no reasonable hope of following Him, by our spirit. By doing so, we limit our receptivity of His life and in reality have chosen to live by our own will and not His. By our neglect of "His Words," we create the condition in our spirit of "dying thou shalt die" to some degree or another, because we refuse to adhere to all of "His Words." Thus, the life our spirit needs from "His Words" is not available to us, because we resist or close ourselves off to it and will not live by it.

We must have "His Words" and the full conviction to live by the life of them! It is by mandate of the "Eternal Everlasting Covenant" that man "live by every word that proceedeth out of the mouth of God." The relevance of living a life of "His Word" being the life and center of our life cannot be questioned or diminished. It is the anchor of our spirit that prevents us from being misled, by our adversary. For us to think otherwise is the climax of blind spiritual madness!

By Eve's misquoting the "Covenant Word" to the náchásh, we are made aware of her altered conviction of the Word. This was a tragic mistake, as the Word governed their obedience to the Lord, as it does ours. We read in Genesis 3:2,3, "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The text reveals that she had lessened the weight and importance of the "Covenant Word" of "dying thou shalt die" given to them.

To understand her lessening the weight and importance of the "Covenant Word" given to them we turn to E.W. Bullinger, who provides the scriptural proof to address the text. He informs us that in verse two Eve's quoting of the term "may eat" in chapter 3:2,3 is misquoted from chapter 2:16,17 by not repeating the emphatic Figure

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Polyptoton which by her doing so the emphasis on God's usage of "freely³¹" in chapter 2 is omitted.

Continuing, in verse three, her reply of "neither shall ye touch it" is added, when compared to chapter 2:16,17 and the "lest ye die" is itself a misquote which again did not repeat the emphatic Figure Polyptoton, which changes the emphasis that is to be preserved in the word "surely³²."

In both cases, the language of the Hebrew text from one chapter to the next reveals that she misquotes the Lord, by not emphasizing correctly the words emphasized by the Lord. Furthermore, she adds words that were not in the original charge.

Misquoting the "Covenant Word" three times and changing the emphasis of the "Lord Words" shows that it is not possible that they were commands added later, by the Lord, as some suggest³³. Which is in agreement with the Being of God who certainly would not forget to inform Adam of such an important part of the Covenant when he gave the charge of "His Word" to him.

By her words, we are made aware of her relaxed condition towards the "Word of God" given in covenant. The result was that her spirit lacked the life and the quickening power to resist conceiving lust, when she was confronted with it, by the adversary.

She, like "the Christ," should have quoted the exact "Covenant Words of the Lord" to the tempter and fled, as they were given to them to keep their spirit stable and properly focused, by the life and Spirit that was contained in them. Besides, the very questioning of them, by the tempter should have given alarm to her spirit. That alone should have alerted her to the evil that was before her. But, she had already compromised the "Word of the Lord" within herself. Thus, her spirit had no sure strength or ability to draw from the life or power of them to assist her. We want to be clear on the

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matter, it was not her misquoting that was the cause of the breach, but the compromising of its weight and conviction, within her spirit, that weakened her. By her actions of limiting the "Word of God," within her spirit, she limited the power and life of the Word, within herself.

Her misquoting did not help her but, instead gave the adversary insight into her condition. We must be cognizant of the truth that he too was in compliance with the "Word of the Lord" before his rebellion, so he was well acquainted with the right and wrong ways of keeping the "Word of God." When he heard her misquote the "Word of the Lord," he realized a weakness, within her spirit, by her misquoting and saw the possibility to completely isolate her away from the "Word of the Lord."

Thus, he probes further into the condition of her spirit, by challenging her statement of "lest ye die" and rehearsing the words that God gave to Adam in Genesis 2:17, by altering them to "Ye shall not surely die," in order to test her and ascertain a point of lust or desire that he might take advantage. The text in Genesis 3:4 makes known her compromised condition, as it reads "And the serpent said unto the woman, Ye shall not surely die." Thus, her tragic condition is plainly revealed in the fact that she, again, does not challenge the adversary's altered words here, either.

The lessons are quite vivid, and we need to pause a moment to consider a few of them. First, the truth of our strict adherence to "God's Word" to us cannot be overstated. So, let us examine her addition to the charge of God to demonstrate the point. In Genesis 3:2-3 the response that she gave, in which she has added "neither shall ye touch it, lest ye die," reveals that she had set broader boundaries to what the Lord had said, as a greater protection to herself. In a certain respect, this is very admirable, because she desired to obey the Lord and

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added a greater boundary. To us, this serves as a marker that she did not want to disobey but was, indeed, beguiled.

But, the Lord did not ordain "His Word" in His Covenant to us to be assisted, by our good intentions or cautions. His word is given to us in Covenant, and they are His words not ours. They bear a specific purpose to our spirit. Our adding to them, by what we think is a help to us, is of our carnal nature. We cannot change any aspect of the "Word of the Lord" to us. We must adhere to it, because it is the life and power of that Word that penetrates our spirit instilling His life and faith in us. When we attempt to add to it, we are actually injecting our carnal nature into the Word, which will hinder us and in all probability, will mislead us. We must remember that it is "His Word," which will not return unto Him void, if we do not alter or change it by our carnal nature.

Secondly, She knew to obey the "Word of the Lord" and so she did, until she was tempted. Her transgression was a direct result of her spirit being weakened, because she did not live in the completeness of the life of the Word. This demonstrates to us that we may know "His Word," even love "His Word," but unless we live by it, as the life of our spirit and receive the life of it in our spirit, we will falter, as she. Why? Because the only means to receive the full and complete power and life of "His Word," within our spirit, can be had only by a full and complete surrender and conformity to it.

Eve, however, did not fully live by that Word having lost the full conviction of it. She was conscious of it and even had respect to it, but we know that she did not fully live by it, because she did partake of the forbidden tree in the end.

Eve's Innocence of Sin

There is another aspect of the encounter that we need to consider, in order, to be accurate in our examination concerning Eve's actions, and it is her innocence of sin. In that innocence, she had nev-

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er been confronted with a lie before. She had only encountered truth and knew nothing of lies or deception. We are not excusing her actions, but we must understand that she, unlike ourselves, had never been exposed to sin and its deceitfulness. As far as she had experienced, everything could be trusted in the garden, and this was the case up to this point.

She had no intention of rebelling, as she knew nothing of it. She was in the state of innocence of such matters for she only knew the goodness of the Lord. The thought of rebellion and lies had not yet entered into her being, as she had no carnal abilities, as of yet. They had not been birthed within her, and therefore, her thinking of rebellion was not possible in the affront.

She found herself confronted and involved with an entirely new situation that was completely foreign to her. All the while, the tempter is searching for what will cause her to lose the balance of her spirit governing her being, by the "Word of God."

She only knew the goodness of the Lord in the garden. We are never given a time frame for how long this constant state of union with the Lord existed. All she knew was the complete peace and fullness in their present condition and desired more of it. She was living in what she was created for.

Why did she not flee? Because she, truly, thought that this magnificent being was going to reveal more of the Lord to her, which she desired with all that was within her and had commonly experienced. We know this, because here is where the tempter strikes the note of beguilement that causes the birth of the lusting desire within her spirit that displaces the "Word of the Lord," as the true governing factor of her spirit.

The Calculated Affront of the adversary

With his tone and demeanor still unwavering, his next statement is to further convince her that he is still “in” subjection to her knowledge and does not question her answers. In fact, he solidifies them, if anything.

Realizing her lack of living by the full conviction of the “Word of God,” by her lack of response to his “Ye shall not surely die,” his voice now may have been projected with a surprised attitude, as he uses the term “surely die” from the words that God had first charged them with, instead of “lest ye die.” He was both defying the “Word of God” and questioning her to discover just how far removed she was from it. To illustrate this let me word it this way, “Oh! You are saying that you shall not “surely die” or “you, shall not surely die?” There are two points of truth that will confirm this.

First, we have to remember that she is being beguiled, by him, as Paul plainly declares in 1 Timothy 2:14 “but the woman being deceived,” which means to be “taken in”³⁴ “thoroughly beguiled³⁵,” as Vines puts it. In his beguiling of her he is, in effect, verifying her statement of “lest ye die,” by agreeing with her that she will not “surely die.”

Some have written that verses 4 and 5 reveal that the serpent was offering her, out right, the opportunity to rebel against God, who delighted her. The argument is that she was upset by the discovery of hidden knowledge that was kept from her by God, so, she now wants to join in the adversary's rebellion against the Lord. Others argue that she found fault or some common ground with the adversary against the Lord, because she lusted after the fruit that could make her wise. Others argue that she was looking for a short cut to fulfill the covenant.

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It is important that we keep in mind that she knew nothing of rebellion much less dissatisfaction with the Lord, as she did not have the capacity to do so, as she was still in a sinless state. When we consider the truth of her surroundings in the garden, do we really believe that she agreed with the adversary having somehow found fault with the Lord?

The fact is that, when you are beguiled, you are unaware of your actions for they are hidden from you. You are deceived to believe that your actions are right. If she somehow had elected to join the adversary's rebellion, then she would have been totally aware of her actions, and that is not beguilement but rebellion, indeed. Again, some may say that she was beguiled to rebel. To that we respond. Impossible! She had not transgressed and therefore, lacked the carnal nature to even think of such things.

To answer the belief that she, by partaking of the tree, was looking for a short cut to fulfill the covenant, by gaining the reward ahead of the time cannot be right, either. Why? Because, if she chose out of a selfish act, then she was not beguiled or deceived. But, the opposite is true; she looked to please the Lord. She was beguiled and deceived up to the moment that death and the knowledge of good and evil was passed upon her, by Adam's transgression.

We must keep before us their sinless, perfect being that they were created with by God. He created them to please Him, and that was the desire of her heart. He did not create them with a hidden carnal nature that was dormant waiting to emerge, when they chose to allow it. They were perfect by His creation, hence, the importance of Genesis 2:25 of their being "prudent" instead of "naked." All she knew, at this point, was the goodness of the Lord and her situation.

The enemy did not tempt her by saying, "Come with me and we will discover this hidden knowledge and then overthrow the Lord

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and ascend to the sides of the north and we will dwell in Zion," as he desired. No. She would have flatly rejected that.

But, rather, he drew her away using her compromised spiritual condition depicted by her words of "lest ye die." Then he enticed her with a false promise of an enhanced likeness of the Lord that was to yield to her a closer union with the Lord, which is the second proof of her beguilement.

Her complete beguilement is contained in the next utterance that the adversary makes to her. Here he unleashes the full weight of his deception, as he agrees with her to confirm her weakened conviction of "lest Ye die" with "Ye shall not surely die." After he says this to her, she again does not respond so then he utters another lie to her that is really the enticing of her, through her strong desire. The King James text reads it as "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" Genesis 3:5. The text reveals to us the poison and the tactics of the enemy that we all need to be aware of in our own lives. For us to understand, we need to focus on several areas, in order to glean the necessary elements to understanding Eve's choice.

Starting with the text "for God doth know that in the day ye eat thereof, then your eyes shall be opened." The text, quite often, is explained, as if the opening of her eyes was a new thing to her. But, as previously discussed, we must bear in mind that this was not a new concept to her, but rather a statement made to relax her. Her eating and receiving revelation was not a new concept to her, as she experienced this at every bite that she partook of in the garden. The adversary was reminding her with a tone of assurance that God was fully aware of this process, and she didn't need to be concerned.

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In His next words, we see the poison that he weaves in his words, "and you shall be as gods." Here we come to the enticement of her. Whenever the adversary looks to entice a believer, he strikes at the root of their spiritual desire looking to embellish and twist it, in such a manner, that their perception is that this is from God. True to his tactics, his words of "and ye shall be as gods" struck at her greatest desire, as we will see in a moment. Unfortunately, the translation misses the mark of the Hebrew text entirely, and we must consider it.

To begin with, what did she or Adam know of "gods"? Nothing. The work of E.W. Bullinger, G. H. Pember, Adam Clarke and others bring this to light. All agree that the text of "gods" should read as "God³⁶." They, at this point, knew nothing of other gods or any other subject that others are willing to insert, as the meaning of "elohim." No, the text is to convey clearly that the adversary is meaning "Elohim" as the "God" that created them. Why? Because of the leading text of "ye shall be as," which does not convey the falseness of the lie.

Many argue that the adversary is promising her that she will be equal to God, which is, simply, not true. She did not want or desire to be equal with God, as she was delighted in God, at all times, and understood the supremacy of God, as her creator, as well. The belief that she wanted to be equal with God can only come from the mindset that predetermines her transgression as rebellion, jealousy or envy which is the result of a carnal nature, which is not the case.

Gesenius strikes at the truth in his translating the text to mean "you will become like God" or "you will be made like God" or "you will experience the same as God³⁷," which is very different than "you shall be as," meaning equal. What is to be noticed here is that in each of Gesenius' renderings there is a personal aspect to coming closer to the image of God and not to be in competition with or equal to.

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As previously discussed, some have taken this to mean that she wanted to become as God in some sort of jealous, rebellious way or some way of elevating herself to the level of God. We totally reject this notion, because she had no carnal nature to think this way. Instead she, like us, knew that she was created to be "conformed to the image of Christ," as it is one of the essential truths of the "Eternal Everlasting Covenant."

Adam and Eve were not only created in the physical and spiritual image of God, but also bore His image in the character of their personality, as well. They were gentle, meek and loving, etc... like God. However, being in covenant with God, they had the hope of being "conformed to His image" i.e. "the image of Christ," just as all true believers desire to be. Why were they not in His complete image now? Because there was the issue of their free will that had to be addressed and tested. Even though they were perfect, they were not complete in Him, which is one of the many blessings of the "Eternal Everlasting Covenant" for all believers.

If there had been no transgression, (please see the Volume II of the Greatness of His Ways" for a better understanding), there had to come a moment of choice for them to willingly accept the will of God and be completed in the image of Christ, as Christ was always to be the life of the believer mandated by the "Eternal Everlasting Covenant."

Every believer, who loves Him, knows of this truth and is looking to be conformed to His image, as this is what He looks for in us. Why do we think it to be any different with Adam and Eve than it is with us? Why do we think that they were totally oblivious to the truths of the "Eternal Everlasting Covenant"? They were not. They were in the garden, as the result of "Eternal Everlasting Covenant," and they were aware of it. How do we know this?

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First, Adam was created in God's image and likeness and was given life, which was the life of God, Genesis 2:7. This life was a result of the "Eternal Everlasting Covenant," and it sustained his spiritual man and his awareness of God, which was characterized, by the "tree of life" Genesis 2:9. We know that this spiritual life was a benefit of the "Eternal Everlasting Covenant," because the ability for men to partake of it was restored, by "The Christ" in His passion, as a part of the "Eternal Everlasting Covenant"; resolving Adam's disobedience of the "Covenant Words" that severed not only himself but all men from partaking of the spiritual life of God.

Secondly, they were given dominion or rule³⁸, as benefit of the Covenant, as well, Genesis 1:26 "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."

Thirdly, they were charged to live by the "Word of God," Genesis 2:16-17. Again, keeping "His Word" is mandated, by the "Eternal Everlasting Covenant." Fourthly, They were told to "replenish" the earth or better translated to "fill³⁹" the earth Genesis 1:28. They were informed by God concerning the Covenant that governed their lives and future, as all of God's people are. They were not an exception.

Possessing a full knowledge of the truth of the "Eternal Everlasting Covenant" as previously mentioned, by the revelation and understanding of God as "Jehovah Elohim," they wanted to be in the image of Christ, as all of God's people desire as a fulfillment and benefit of the "Eternal Everlasting Covenant." Before the transgression, they were delighted in Him. They were created, just as we are, to please Him, and just as it is our desire to be in His likeness, so it was theirs!

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This was not a foreign concept to Eve, as it was her greatest desire to do just that to please Him. Entering into this truth of conformity was a strong desire or lust in the good sense, in her heart. It was not a selfish or evil lust but a desire to please God. Why? Because she had been in His presence; she witnessed Him up close. If you have ever been to that secret revealing place in Him, then you know that the one thing you walk away with is the impression of how lacking you are in His light and the desire to be more like Him.

Indeed, to be more like "Jehovah Elohim," who is the Lord Jesus Christ, was her hope and her heart's desire by reason of the Covenant. Thus, every time she was in His presence, she desired to be like Him.

What the text brings out is that the adversary, in his beguiling of Eve, has realized that she was not living by the full conviction of the "Word of God." She had compromised it within herself, yet, she desired to be in the image of Christ, and he promises her just that. We will see that he promises her a transformation experience, if she ate of the tree.

This false promise was the "enticing" to the desire of her spirit to be more like Christ. When she heard it, her spirit being vulnerable, because of her weakened condition of not adhering to the completeness of "God's Word," lusted after or desired this experience of transformation to be more like her God. She was so beguiled that she literally believed that her actions would please God, thus, the emphasis the adversary places on "for God doth know."

This is where her strong desire or lust was conceived, because of her weakened spirit, as James warns. Sadly, she acted upon this desire outside of God's design of her spirit directing the affairs of

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her being, by following the "Word of God." Instead, she chose by the desire of her spirit and acted outside of "His Ways," which was to live by His Word of not eating of the tree of the knowledge of good and evil. When she did, she displaced the "Word of God" and her spirit, causing her spirit to lose its governance of her being. She was so thoroughly beguiled she believed that what she was doing would please God.

But, it is important for us to realize that her choice was not from a fallen spirit, soul, carnal nature or from a fallen corrupt position, as of yet. She, like Adam, possessed a soul that consisted of her mind, will and emotions, but she had never subjected herself to choose by them. They had always been under the governance of her spirit, which was created to receive and contain the "Word of God" and the life of God, while governing her being. For the first time, her being was choosing outside of God's design for her. For the first time, she chose to set aside the "Word of God," as she was beguiled.

The Choice of Beguilement

At this time, we should take a moment and consider briefly why her choice had to be the result of her being completely beguiled, by the adversary, who induced her to believe she was pleasing God. As we just discussed, her choice, though wrong, was made to please God, believing that she would be in the image of Christ. Why do we say this beyond the already discussed reasons? Because this is the only choice that holds to the truth that she was completely beguiled. Let us clarify.

If she chose to disobey, because she wanted to be equal with God, then she was aware of her choice, as it was a consciously made selfish choice. It would be a choosing that was made for her own beneficial gain with disregard to God and His will, and this is not beguilement. It is self and rebellion. If she chose to eat, because

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she was intentionally looking for a shortcut to the ultimate promise of being in the image of the Son, again, this is a consciously made selfish choice and not beguilement.

Her choosing to eat had to be a choice made from the position of wanting to please God, in order, for it to not be a conscious choice made for herself. If she was consciously aware and chose for herself or for her self-gain, this is not beguilement but, indeed, is rebellion. Thus, the scriptures are very clear that she was completely taken in and beguiled.

Why do men wrestle over this making her to be predisposed to a selfish choice for self-gain or even outright rebellion? Because, we look at the situation from a fallen perspective, by trying to read into it a propensity for Adam and her to sin due to our fallen nature that we wrestle with, which is wrong. In doing so we side step her beguilement and attempt to turn it into her wanting to rebel, which was not possible, at this point, as they did not have a carnal nature or thoughts to do so, until Adam's transgression. When we do this, there are consequences of our thoughts.

The consequences of this type of thinking causes us to do God an injustice, because we do not consider His greatness in His creation of man. Again, He did not create them with flaws or short comings as Genesis 2:25 reveals. Let me sum it up with these words. He is a perfect God who can only create perfectly. He is a complete God who can only create what is complete. He, a perfect God, created a perfect man and put Him in a perfect garden to reveal to him his perfect Creator.

It was not His intention for them to fail! They were not predestined to do so. For us to think this disrespects and limits His great love for man i.e. you and me. Furthermore, for us to think this way is to allow doubts in our minds concerning Him, His person and His will. In a manner of speaking, it puts Him in a skewed light caus-

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ing some to think that man is the pawn in some great game between God and the adversary, which we assure you is not the case.

For God so loved that He created. For God so loved that He gave. For God so loved that He gives life. For God so loved that He adopts us and receives us into a never ending eternity that is spent in His presence!

The Truth of the adversary's Lie

We now come to perhaps the most difficult section of the text of verse 5 and the King James reads as, "and ye shall be as gods, knowing good and evil." The difficulty is that the translation was written to convey that her choice was a consciously made selfish choice to discover the hidden knowledge of "knowing good and evil."

However, the translation of the text is set right by Dr. Gesenius in his translation which is rendered "to be prudent⁴⁰, to be wise" instead of "to know good and evil," which agrees with the truth that she was completely taken in and beguiled. Now we want to be clear, before we move forward, that he is not challenging the passages of Genesis 2:9 or 2:17 and the translation of "the tree of knowledge of good and evil" used in these verses. Nor is he challenging that the adversary in verse 5 was referring to the forbidden tree from Genesis 2:17.

He is challenging what the adversary actually said to Eve, which becomes of the utmost importance, when we put her choice under the light of a consciously made selfish choice verses a choice that she was beguiled into believing that would please God.

Again, why must we make a distinction between the two translations? Because if she was consciously after the hidden knowledge of "good and evil," as discussed, she was making a selfish choice

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for selfish gain that she was conscious of, and that is not beguilement but an act of rebellion.

Dr. Gesenius' translation for her to become more "prudent" conveys that she was looking to please God, by being more like Christ, as He is "prudent." The usage of "prudent" properly fits the text that she disobeyed, because she was beguiled into doing what she was led to believe would please God. What the adversary was saying to her was that, if she ate of the forbidden tree, she would be conformed more to the image of "Elohim," by becoming "prudent" like Him.

We find more supporting evidence, as well, in the last part of verse 6, which reads, "to make one wise" in the King James Version. To get to the evidence we would like to bring to our attention the use of the word "one," which is italicized indicating that it is not in the original text but was added for what they believed was clarity. The word "one" is not used in the Douay Rheims Version which was mainly translated using the Latin Vulgate nor is it used in Darby Version. The Modern King James also does not use "one" either and states that the KJV paraphrases have been replaced by a translation from the original. Clearly, it was inserted to indicate she understood that, if she ate she would become wise. Removing it as we are allowed to do as it is not in the original, we are left with the text of "to make wise."

However, the translator's looking to convey that her choice was a conscious selfish choice chose the word "wise," which needs to be examined, as well. It isn't that they couldn't use the word "wise," because the translators of the Authorized King James version were given complete freedom to use synonyms where the Hebrew and Greek word were the same⁴¹, by the rules that were being applied,

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when the text was being rendered. When you look at the complete definition of the Hebrew word “שָׂכַל” “sakal” that they translate as wise, it is to be prudent⁴², be circumspect, wisely understand, prosper, which, if we may say so, reflects attributes and characteristics that are of the person of God and were given to Adam, by God when He created him and is witnessed by the text of Genesis 2:25. Thus, if the text is to support her being completely beguiled and her choosing was not out and out rebellion, then the text should read “and ye shall be as God, prudent.”

Interesting, isn't it? The adversary twists the truth in such a manner that he promises her that she will become what she is already, by the hand of God. Of course, the real issue is not the false promise but her displacing and disobeying the “Word of God,” in the first place.

From this view point, we can see the greatness of the “Word of God” in respect to His creating man to live by “every word that proceedeth out of the mouth of God”! We, by His design, are created to live by it and to exist by it, in order, to fully know Him. “His Word” and our living by it, as the “life and center of our life” is the stabilizing factor that enables and empowers our spirit, so that it may govern the balance of our being.

But, can you see what the adversary does? He causes her to conceive a lust in her spirit that is derived from her greatest desire of love and devotion to God to be more like Him. Beguiling her with false truth, after discovering her compromised position with the “Word of God,” he leads her into a transgression that is not only against God but against God's design of her being.

There is one last point that we want to bring out to further illustrate the accuracy and continuity of Dr. Gesenius' translation of “prudent”, instead of “to know good and evil.” The point revolves

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around the text of chapter 3 in verse 22 and the King James text reads as "And the LORD God said, Behold, the man is become as one of us, to know good and evil."

Before we consider the usage of "prudent" in the text, we need to consider the translations of three well noted and respected biblical scholars. We will start with Adam Clarke, the well known associate of John Wesley.

In his commentary, he states that the text of verse 22, as we just read, is opposed to the original Hebrew and most authentic versions⁴³. He goes on to say that the text should read as "was" and not "is become." His reasoning for his translation is that the Samaritan text, the Samaritan version, the Syriac, and the Septuagint have the same tense, therefore, the text should read as "And the Lord God said, The man who was like one of us."

Interestingly enough, Young's literal Translation of Genesis 3:22 reads as, "And Jehovah God saith, Lo, the man was as one of Us⁴⁴," agreeing with Adam Clarke's translation. He goes further to state in his lexicon, "man did not and could not become like God, by sinning: the verb in the original is simply "was" not "become" as the Common Version has rendered it⁴⁵." We personally agree with Dr. Young for the fact that, when the text of a translation violates the character and person of God, it must be set right. Man, simply, cannot become like God, by sinning!

Furthermore, there is the quote of R. Jamieson, co-author of the Jamieson, Fausset and Brown Commentary, that reads the text as "Behold, what has become of the man who was as one of us⁴⁶"

As we can see, all three agree that the text should read using the word "was." So, the text should read as "the man who was like one of us" and not "has become like us." Therefore, the question is what was the man like before his transgression? Dr. Gesenius'

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translation of “prudent” is the only translation that truly answers the question and agrees to the entire chapter and chapter 2:25, as Adam was created “prudent,” before his transgression.

Regarding the Fruit

To complete our study of Eve's actions, we must evaluate the first portion of chapter 3:6 to be complete. The text reads, “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise” i.e. prudent.

As you read the text, one might possibly think that either the word “pleasant” or the word “desired” is indicating her lusting or desiring the fruit of the tree in the forbidden sense, but this is not the case for either word. Dr. Gesenius, in both cases, lays this to rest.

Concerning the text of “pleasant to the eyes,” he states that it reads as “and the tree was desirable to look at⁴⁷” or delectable, as it is in the Vulgate.

Furthermore, the word “desired” used in the text of “desired to make one wise” is not describing her lust of the tree or its fruit in a bad or forbidden sense, either. But, in actuality, the word “desired” in verse 6 is the same word used in Genesis 2:9 translated as “pleasant,” “And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil”; which is describing God's creation of every tree in the garden. Gesenius states that the text, simply, means “desirable, hence pleasant, agreeable⁴⁸.” So, in reality, the text is merely describing her looking and responding to the tree exactly in the fashion for which God created it, so that it would be pleasant to look at, as all the trees of His creation were.

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Just to be clear, she did not lust after the tree or the fruit. What she desired and sought after was being conformed to a closer image of “the Lord,” that she was aware of by the “Eternal Everlasting Covenant.” By taking advantage of her compromised spirit, which had undermined the truth of “God’s Word,” the adversary twisted God’s words to agree with her spiritual desire. She was so deceived that she truly believed that she would be pleasing God, by her eating and being conformed! She was completely deceived and overcome, by her spiritual desire, to be conformed to “the Lord” to the degree that she lost sight of the reality of “God’s Word” to not eat of the tree.

The Greatness of the “Word of God”

Perhaps, the one important lesson we can learn in the account is how the enemy seeks to cause God’s people to live without the “Word of God,” as the life and purpose of their life. Why does he strike at this so hard? Because he knows that it is not possible for a believer to walk in the governance of their spirit or to walk in the Spirit, much less be conformed to the image of the Son without living by the “Word of God”, as the life and purpose of their life.

The caution that we need to heed is that for us to live by “His Word,” “His Ways” must be adhered to, by those that love Him. “His Ways” are ordained, by the “Eternal Everlasting Covenant.” They are the ways and means for man to be conformed to His image and to receive life and revelation and to walk by his spirit by the leading of the Holy Spirit. Sadly, Eve, by the lust i.e. desire of her spirit, was beguiled to attempt to acquire these outside of “His Ways.”

The lessons of “His Ways,” in this account, are extraordinary. First, all truth that we may encounter is to be by God’s Spirit revealing it to us, within our spirit. She, however, sought to experience truth outside of God’s Spirit revealing it and leading her into it.

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Secondly, our being transformed or conformed to His image is to be accomplished, also, by His revelation and life, and these can only be received, when we govern our spirit and being, by "His Word," under the direction of His Spirit. Sadly, when she displaced "His Word" and ate, she was displacing the governance of her spirit and His Spirit.

Thirdly, when we do not live by the full conviction of the "Word of God" as the life and purpose of our life, then we are vulnerable to being misled, because we choose to live by our own will and life.

Fourthly, while we are living in a compromised or weakened conviction of "His Word," then our spirit does not and cannot have full control of our being, because it is by the Word's life and power within our spirit that we are enabled to govern the balance of our being, by our spirit, under the direction of the Holy Spirit. When we compromise the "Word of God" that we have received from Him, then we compromise the Holy Spirit's influence upon us. Thus, we cannot be fully conformed to His image.

Fifthly, we must realize that this wasn't simply, a lie by the adversary, but this was the manifestation of the poison of his person representing himself to be something that he was not. Even though his hatred of her and her "Creator" seethed within him, he portrayed himself as friendly, as one wanting to help her improve her fellowship with God, by helping her achieve her greatest desire. He was not challenging her or acting in outright defiance to the Lord in front of her, that was hidden. Instead, he was showing her kindness and gentleness in such a measure, as to entice her and to beguile her, in order to mislead her through her weakened conviction to the "Word of God."

Do not think that the adversary's tactics have changed. Why? Because this first deception is the basis for all other attempts of our

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adversary to mislead true believers, when he cannot successfully lead them into immorality. Constantly, he seeks to mislead all believers, especially, those who are not fully living by the "Word of God."

The False Path

As believers, we must relentlessly be on guard, as our adversary will use whatever is means necessary to pollute the will of God and mislead us, even with the promise of a better union with the Lord. The corroboration of this form of beguilement, by our adversary, is seen in the New Testament church of Corinth, as well, as it was not an isolated beguiling that just concerned Eve.

Paul in 2 Corinthians 11, while addressing the saints in the Corinthian church, reminds them of the beguilement of Eve with intention. Why? Because they were moving in the same realm, as Eve, though theirs was of the carnal nature, instead. It is interesting to note that in verse two Paul says that he wants to present them as a "chaste" virgin to Christ. This word "chaste"⁴⁹ means one that is pure from carnality. He is plainly telling them that, if they continue on their present course, they will no longer be functioning by their spirit but by their carnal nature. The result is that they will no longer be "espoused" to Christ, because of their carnality.

What was the condition of the situation that he was addressing? Simply put, false apostles had entered into the church and were teaching, among many things, that in order to know Jesus in his fullness, they needed to follow the law, as Jesus was a Jew and He followed the law.

Paul warns them in verse 3 that they are entering into the same type of beguilement, as Eve, "as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Note, that he does not describe the adversary as

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“satan” but uses the term “serpent” letting them know that they are dealing with the “náchásh,” the beguiler.

He wants them to understand that the deception they are entertaining is the same as Eve's. First off, they were keeping company with ministers of the “náchásh” in these false apostles. In verses 13-14 he, in a frank and direct way, confirms this, “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, 14 And no marvel; for Satan himself is transformed into an angel of light.” Secondly, the deception was corrupting their thoughts towards the Lord and of the Lord, because they, like Eve, sought a better union with the Lord, by their own actions, through a knowledge of Him that was false, impure and not true.

He is warning them that the entire event is owing to the fact that they are seeking to be spiritual, by using the carnal nature. That they will lose their pure devotion to Him, as they will be polluting the “simplicity” of their minds in verse 3, “so your minds should be corrupted from the simplicity that is in Christ.” They were pursuing the hope of knowing the Lord in a better measure of being more in His image from a source and measure that took them out of the bounds of the ordained measures of the “Eternal Everlasting Covenant” or “His Ways.” They were giving way to the carnal nature, while believing that they were operating in spirit, by the Holy Spirit. Whereas, in reality, they were violating the “Word of the Lord,” given to them by Paul, for them to live by, which is to live by “His Word,” as well as, the ordained order of being.

Paul warns them that they would lose their true union with the Lord, like Eve did. Why? Because they would be swept off into the carnal and could not continue in spirit under the direction of the Holy Spirit. Verse 4 warns them that they will be under a different spirit altogether, because they will be following a false Jesus and another gospel!

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In truth, what we are witness to is the adversary causing the Corinthian believers to displace the "Word of God," in order to pursue what they believed to be a better way of knowing the Lord through carnal measures, by his twisting the truth and misrepresenting the Lord in such a way in the matter that they believed their actions were spiritual but were, in reality, carnal.

They would have the same results, as Eve, who lost the union she had with God and the life that she had received from God, by allowing the words of the adversary to deceive her into believing that what she was doing was for the betterment of her union with God. She allowed the tempter's words to displace both the "Word of God" given in Covenant and her spirit, which in turn activated a lust i.e. desire conceived, by her spirit that led her outside of "His Ways."

We must understand, as previously stated, that the spirit of man will lust, after the things of God, even when it is separated from God. When one's spirit is separated from God, it can never lead to life only death, as it knows not the way of "His Ways." Only the pursuit of Him, by the governance of His Holy Spirit in our spirit, will lead us to the way of "His Ways," which can only happen when we live by "His Words" given in Covenant, as they determine the actions of our spirit. If we do not live by them, we will never find the true path to knowing Him, by the Spirit in our spirit.

It is beyond coincidence how the adversary approached and appeared to the Corinthians, as he did to Eve. Appearing as apostles and teaching deep truths that were not truth at all, the adversary was promising a better understanding of "the Christ," if they kept the Old Testament law that was to lead them to a closer or better union with the Lord.

Paul ties their situation to that of Eve's, as a warning. Listen, again to what he calls the ones who were teaching such things in

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2 Corinthians 11:13-15 "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

He calls them false, deceitful workers who transform themselves into apostles, just as our adversary is transformed into an angel of light. This is a very striking assessment of the situation. Make no mistake, our adversary will transform himself and his followers into whatever they need to be, in order, to mislead believers into the carnal and away from being led by the Spirit of God.

We, on the other hand, must be vigilant in spirit crying out for mercy, grace and truth to recognize the enemy, so that we may adhere to "His Ways." We must never allow what is before us to displace our spirit or "His Word," no matter what the impression or glorious state the manifestation is.

The Demeanor of the adversary

When man was created through Covenant, our adversary watched and observed, which forewarned him of God's heart and desires for man. We should be mindful of the fact that the adversary was made aware that man was created to replace him and will eventually rule and reign in his stead. Thus, he hates man and detests God for creating and establishing man; ergo his demeanor is to attempt to destroy anything that God loves.

Equally true, he hates and detests any thing of God such as truth, love, righteousness, holiness and the "Eternal Everlasting Covenant." All, of which, are God and emanate and flow from the person of God. Because of his hatred of God and man, he has become the instrument of God to try and test the true children of God's Kingdom.

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Blinded by his hatred, the adversary witnesses his every attempt, thought and plan failing, being crushed, by the Son of God and will continue to do so throughout the time allotted to him. All the while, God redeems to Himself a people, a nation, that delight in Him.

Coming back to Eve and the garden, we must keep in mind that this was a well calculated affront, by the adversary, as his tactics were not new to him. Because of his original rebellion, he witnessed the results of his actions and of sin within himself, as he, too, was once subject to willingly keeping and living by the "Word of the Lord" in obedience, before his deplorable and disobedient rebellion. Do not forget it was him that misled a third of the angelic hosts to join him in his rebellion, as well. Yes, beloved, he was well versed in his tactics.

He knew that, in order to cause her failure, her spirit had to be displaced from the "Word of God." By his own experience, he knew that the only way for this to happen was for her to be misled, by a lust i.e. desire of her spirit. Knowing that in that moment of her being misled, her spirit would desire to do what was outside of the governance of the "Word of God," as he was the author of the path of displacing the "Word of God." Being the founder of sin and lies, we can only image with what lies he misled the fallen angelic hosts.

Our adversary is fully aware that when one is in the ordained balance of being, while maintaining the spirit as the governing faculty of their being and adhering to the "Word of the Lord" that has been given in Covenant and being led by the Spirit of God; there is nothing that he can do but attempt to disturb that balance and cause the spirit to be separated from the "Word of God" and displaced, which he so often does, by causing a fascination, of some sort, to the spirit, soul or flesh.

From the Spirit to the Carnal

By using her desire to be conformed to the Lord, he sparked a lust i.e. desire in her spirit and caused the displacing of the "Word of the Lord." How could he cause this? Eve had weakened her conviction of living by the "Word of the Lord", as the life of her life within her spirit, because she had weakened the severity of disobedience to "God's Word."

Due to her weakened conviction of the "Word of the Lord," which was to direct all of her actions, the door was opened for her to override and displace the "Word of the Lord." Instead of following the "Word of God," she, in her being, allowed her strongest desire to lead her. This was a tragic mistake of eternal magnitude.

Know for a certainty, that this is how the adversary lures believers into a lust that, when conceived, it will lead them from the true spiritual path of the Spirit to a carnal path.

We are sure that in that moment, just before she bit, her emotions within her soul welled up to a point of ecstasy. But, this was a different emotional height that she had never experienced before, as her emotions had always been under the governance of her spirit. The intensity was not the same, as what she had been used to, while receiving revelation and life nor was it the same, when she was in the literal presence of the Lord. It was different. We are certain that she was open to it, because it was a new experience that she had never felt before. All the while, it was being cloaked under the pretense of being a spiritual choice and coming from the helpful attitude of the adversary. She received it with gladness. We will discuss this further, when we look at Adam. What we do know is that she was most certainly beguiled at every moment and in every measure!

Through his lying, he misled her to do something that we are sure alarmed her to the core in her spirit, but she had never been ex-

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posed to such deplorable behavior. Put yourself in Eve's place for a moment. She had never heard a lie, never been confronted with evil and had no reason to not trust anything that happened in the garden. The scriptures do not clearly indicate to us that they were made aware that there was going to be a temptation. Lastly, she had never seen such a being, as the *náchásh*, before.

Her choices caused such a blow that it quenched her spirit, within her, cutting her off from the life of God and hurled her into the abyss of self. It displaced the order of her design and the joy of her existence, though at the moment, she did not realize what had truly happened, because of the difference.

The account reveals the power of "His Word," that He gives to us personally and through the "Eternal Everlasting Covenant," and His expectations of us to live by them. If we live in "His Word" and are conformed to it in our spirit, we will be able to resist all temptation as "the Christ" did. This is the reason the Lord gives "His Word" for us to live by, and we must do so in every detail of our life.

Eve's beguilement reveals the ways and means of attack that our adversary will use to cause God's people to leave or depart from "His Ways." This is especially true, when he cannot lead us into the sins of the flesh. It is of utmost importance that we comprehend that he will use a godly desire to draw God's people from "His Word" and the order of our being.

This is clearly witnessed in Eve's choices, which struck at God's design and order of man's being. Man was created and empowered, by the "Word of God," to enable his spirit to govern the balance of his being as he is led, by the Holy Spirit. When this order is overriden, it can only lead us to sin, because we choose to side step "His Ways," "Word" and "Spirit" that govern our spirit by our carnal nature.

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When one gives way and accepts the choice of the soul or flesh, the result of the choice is that there are several false witnesses given, by the soul and flesh. These false witnesses declare that this action is right, through the emotions. They agree with the reasoning of the mind, because it seems to make spiritual sense, but in reality, it is only logical and of the mind. These false witnesses also agree with the will of the soul, because in the believer's mind they are doing the will of the Lord; and before long, the flesh cries out for benefit, as well. All the while, the spirit is displaced and no longer has governance and is hindered in its receiving the true life of God, and in the excitement of the soul's emotions, the believer misinterprets these emotions, as the life of God.

When we allow our spirit and the "Word of God" to be displaced, our choices violate God's order of our being, which in turn violate His order of receiving life, knowledge, revelation and even the order of knowing Him. Why? Because as we then endeavor to know Him or receive of Him, we do so through our soul or flesh and He is "Spirit." Thus, the result is that we depart from what is truly "His Ways" and embark upon the path of the carnal.

Even on rare occasions, when a man has displaced the "Word of God," as the life of his life, he may attempt to maintain his spirit, as the governing factor of his being. We witness this in several false religious organizations that proclaim they are really believers. But, the truth is that, in every case, they have distorted the scriptures and are led by unclean, fallen spirits of wickedness that are servants of our adversary.

We must realize that all truth and spiritual knowledge must flow from "His Spirit" and then be received, by our spirit. From there it flows to the balance of our being. The lesson is that we must never

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displace “His Words” written or spoken, and they must never be sought after through carnal measures.

Free Will and the Created Order of Being

Looking at Eve's actions, we need to pause and point out that her choices were totally dependent upon herself. Her choices were not overridden by the Person or Spirit of God, in the matter. During her temptation, her spirit was alarming a caution, but she, up to this point, had never encountered a situation that brought confusion, like this did. She had never been put in this unfamiliar place of decision.

The Lord, in creating man, determined to equip man with “His Word” and His Spirit, as the ways and means of maintaining his order of being. Eve's order of being, before the transgression was complete and untainted by sin. Ours however is marred by sin and death, by Adam's choice. Even though there is a difference between their state of being and ours, due to the marring of sin, the ways and means for man to maintain his order of being through adhering to the “Word of God” and His Spirit is still God's original design of man. Thus, every man is given the choice of deciding, if he will submit and live by God's design and order for his being or not. It is his choice to make, because God has given every man a free will.

God equips every man with this ordained design and choice and from then on does not force a man, as he did Adam. He will attempt to influence and guide men, but He will not force us. He will not violate our free will. He has also set the same boundaries upon our adversary, of which he cannot force us, either. He too is able to influence and even pressure us, but he cannot force us into anything. Man is given the choice of who and what he will submit to on this earth.

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As previously discussed, the Lord in creating man gave to him the best means of keeping himself through “His Word” and Spirit, both to be in union with the spirit of man that governs his being. It is up to every man to submit himself to this order of being. James the Apostle in his letter says, James 4:7 “Submit yourselves therefore to God. Resist the devil, and he will flee from you.” That word “submit” means to be in submission to, to place in order. The second half of that verse is only possible, when we submit first to God and His ordained order of our being. Our resisting the devil and causing him to flee can only be accomplished by the ones who freely choose to submit to God and to live in His ordained order of the “Covenant Word” and spirit.

Adam's Choice

If we are to enter into “His Ways” and enter into a full union with the Lord, we must have an understanding of Adam's actions, as well. In order, to do this we must keep in mind that all sin comes from lust or desire conceived and acted upon, wherefore sin and death follow, altering our being. Adam was not an exception to this truth.

The adversary knew that Adam was the key to cause a separation between God and man in order, to deny the Lord His pleasure and perhaps, delay his judgement. The adversary also knew that Adam was given the charge of the covenant, and that, by his transgression, all men would be transgressors. Without Adam's disobedience, his plan would fail. Thus, Adam was his target from the very beginning of his beguilement of Eve. By causing the sin of Eve, he knew that Adam would be brought to the door of lust i.e. desire.

As previously discussed, we must continue to remember in our examination of Adam's disobedience that our adversary rebelled, and through its results, he experienced the effects that would happen to

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Adam, if he chose to disobey "God's Word." The assault on them was a calculated attack with purpose and intent having cause and effect based on his past experiences.

The account of Adam's transgression in Genesis chapter three is based on verses six, seven and seventeen. In verse six we read "and gave also unto her husband with her; and he did eat." Verse seven reads "And the eyes of them both were opened, and they knew that they were naked." Verse seventeen reads "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree,..." We are given three distinct events in the account, so we will focus upon the progression, in order, to have clarity in the transgression.

Being completely beguiled by the "náchásh" and believing that what she was doing was right and by doing so, she would be translated into the image of the Lord, Eve ate of the forbidden tree. Instantly, there was a change in the covering of light that concealed her body and nakedness. Her covering dissipated due to her being cut off from the life of God, and her ordained created order of being was altered by her spirit being displaced, losing its governance over her soul and body, by her act of disobedience. After she ate, her emotions were so aroused that they were possessing her being. They deceived her into thinking that this change was a good thing; not being conscious of sin yet. She would not become conscious of sin, until Adam, who was the federal head of all mankind, had eaten.

We must be mindful that it was through Adam's eating that they received the awareness of sin, not through Eve. Yes, she too was forbidden to eat of the tree, but it was to be by Adam's transgression that all mankind were condemned, as he was the original bearer of the "Covenant Word" given. There is never a hint in the scriptures that all mankind would have been condemned, by her actions alone. Adam had to be the transgressor for the full conse-

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quences of the commandment to take affect. Paul reveals this to us in Romans 5:12 “Wherefore, as by one man sin entered into the world, and death by sin;” by one man, not by one man and one woman and not by one woman! One man! The point is made clearer in Romans 5:15 “For if through the offence of one many be dead...” again, one man!

The adversary knew that it would take the transgression of Adam to disrupt the will of the Lord. What he does not realize and is blinded to, by his pride, is that the Lord in His knowledge has a will that is exact and beyond the adversary's knowledge. There may be moments, when it appears to men, that the adversary's actions delay the Lord's will, particularly in this event, but, rest assured, the Lord is not just one step ahead but an “eternity” ahead of the adversary's every thought and action, by His omniscient knowledge.

What our adversary did know is that, if Eve partook of the fruit, it would be an act of disobedience, and her being would be altered causing her covering of light to dissipate, exposing her physical form or body. He knew this, because he, himself, experienced it in his rebellious disobedience. He knew that, by her disobedience, Adam would be confronted with Eve's condition of nakedness.

The adversary knew that the same deceitfulness had to be the means of Adam's transgression, which was to cause a lust to be conceived, by his spirit, aiming to cause him to act upon it and displace the “Word of God” and his spirit, as Eve had.

After she ate and Adam witnessed her nakedness, he became involved in the situation of her experience. There are two factors that we need to focus on. First, he was aware of the change, but it was not enlightened by sin, as of yet, for he had not eaten of the forbidden tree. So, in his innocence he saw her nakedness,

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but his awareness was not by sin. It was, however, a very noticeable change.

Verse 17 reveals the second factor that was occurring simultaneously, and we are given insight to it, by the recorded words of the Lord, as He confronted Adam, after he had transgressed. The text reads as, "Because thou hast hearkened unto the voice of thy wife..." The Lord in His review of the account charges Adam with his hearkening to the voice of Eve. Dr Gesenius states that the text reveals he listened and "obeyed or gave heed⁵⁰" to her words. Why?

Eve, having been totally beguiled, was still under the emotional impression that she had entered into a new spiritual event. Obviously, her emotions were totally overwhelming her, and her voice was filled with excitement. In the moment, being filled with excitement and the new experience, she was expressing the whole event very vocally to Adam, as verse 17 records. She, because of the newness of the change, was convinced that her nakedness was a good thing, having been directed to it, by what she believed was a special messenger, the "náchásh" and by not being aware of her state, through sin. By the text of verse 17, we know that she was very vocally encouraging Adam to partake and experience this miraculous change that had occurred, and that he could plainly see.

We must take care to be understanding in the matter, as Adam had never before been confronted with such matters. This was all new to the both of them. They had never heard a lie, did not know what or how to lie and did not have the capacity for it, as of yet. Equally true, they were not aware of nakedness in the light of sin. This could not happen, until he ate of the fruit, and then the full impact of that knowledge would enter into them.

So, we must be clear on the point that it was not a lust after her nakedness motivated by his flesh for he did not have a carnal na-

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ture, yet, because he had not eaten. Though at this moment, he was confronted with the realization that she had violated "God's Word" and eaten of the forbidden tree.

By Paul's writing, we are given the understanding that he, himself, was not taken in by the "náchášh," his message or the circumstances surrounding Eve. He was not deceived as Paul tells us in 1 Timothy 2:14 "And Adam was not deceived." His was a willful act of transgression and regarded as treachery by God. Hosea 6:7 "But they like men (i.e. Adam) have transgressed the covenant: there have they dealt treacherously against me."

Adam, realizing the severity of the situation, was brought to the door of lust i.e. desire, by coercion, as Eve had eaten and was now experiencing "dying thou shalt die" in her being. Having severed herself from the life of God, she was no longer living by her spirit. He knew that, if each were left in their current state, they would never be the same again. She was severed from the life of God and he was not. Was he fully aware of the consequences of being severed from the life of God, by disobedience? Absolutely! He knew in the minutest detail. He fully understood what "dying thou shalt die" meant.

But, yet, he was given, by God, all he needed to escape the temptation (Genesis 2:25) and was not predestined to transgress. The choice was solely his and was not influenced by God in any way, and so, it should have been, for all mankind was contained in his loins. It was the most desperate testing of him brought on by the adversary who hated and despised him, as his enemy.

Listening to Eve, he gave heed to her and may have, simply, chosen to obey her. However, his choosing to eat of the forbidden tree proves that she was his strongest desire, which can only indicate

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one thing. That he too was not living by the full conviction of the "Word of God," or he chose at that moment not to. Which ever the case may be, we know that she was his strongest desire, because he chose to eat.

He, by his strong desire, conceived the desire within his spirit to follow and partake with her, by casting off the "Word of God." When he disregarded the "Word of God," then he, like her, displaced his spirit, and his spirit lost its governance of his being. Again, it is by the power of "Word of God" that our spirit is able to maintain the proper governance of our being, as this is the spiritual design of God for man.

But, there is one more piece to the puzzle that must be brought out, in order, to understand the consequences that effect all men, as the results of his choice, which is his not reacting to or rejecting her nakedness. Even though he did not understand her nakedness through sin, until after he ate, he was aware of her naked condition prior to his eating, as she was not like him anymore, for he was still covered by light.

We know that he did not lust after her nakedness, through the flesh, before his transgression, as sin had not been conferred on him. Thus, he did not possess a carnal nature to lust by the flesh. So, at that moment, before he ate, his spirit and being were still in its proper order of God's design.

So, the point is, why didn't he respond or reject her nakedness, before he ate, as he should have? Because he was aware of her nakedness in the sense that God would know it, which is not after the flesh. He had understanding of these things, because they were revealed to him. God would have reacted to her nakedness, as He did later, when He covered them. But, Adam did not regard it as

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shame, as he should have, being himself in the image of God. He was very well acquainted with God's laws in every aspect. He knew what had transpired. But, he, within his spirit, chose not to respond. Why?

On account of, he, by the adversary's plan, was exposed to her nakedness and her nakedness was the enticement, the bait. How do we know this? We know this, because of his response or lack thereof that reveals his heart. We are certain that he was in shock, as he was always at peace and had never witnessed any thing like this before in the garden. Just like Eve was in shock or awestruck, as she had never encountered the "náchásh" before, he was confronted with a situation that he had never encountered before, as well.

What he is witnessing is what he knows to be the results of "dying thou shalt die," which we are sure caught him totally off guard. Not knowing what do to. It was as if his spirit was struggling for air, as the lungs would when denied. The event was just enough to cause him to reason in and of himself within his spirit, which reveals the inner core of our spirit!

In a situation such as this, even if it was for only a split moment, it reveals that the "Word of God" is either the life and anchor of your spirit or not. Know for a certainty, beloved, that when there is hesitancy, the spirit is in danger of displacing the "Word of God" altogether, which is exactly what transpired within Adam. The moment revealed that his heart and spirit had been distracted from "God's Word," whereby exposing the deepest recesses of the spirit that is supposed to house the "Word of God" and its life for its stability and power.

This is why the Lord's temptation in the wilderness is so very important to us, because this is exactly what we observe the Lord do-

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ing in His temptation, as He was tempted, by the adversary. Each challenge and enticement that He was tempted with was quickly met with the "Word of God" revealing that he lived by the "Word of God," as the purpose and life of His life. It reveals that at the very innermost core of His Spirit and being was the "Word of God" and its life firmly implanted first and foremost within His spirit. It was the root, the foundation of His being and existence! And, one can only overcome the adversary's wiles, by living in such a manner.

The enemy intentionally set out to disrupt Eve's covering of light. He knew, as we have discussed, that by her disobedience her covering of light would be extinguished. Having experienced the same loss of light in his rebellion, we wonder if the change, in his appearance that occurred in his rebellion, did not somehow serve as an enticement to the third of the angelic that chose to follow him.

We have no scripture to support this thought, and we are just sharing a thought. It could be that he set out with the intention to cause her nakedness to entice Adam, because he witnessed the same, when he enticed and drew away a third of the angelic that rebelled with him. To us it was the cutting away of the branches of the angelic that were not fully living by the "Word of God" in eternity.

This is God's test of His people that are heaven bound. He is looking for a people that, first and foremost, will live by "His Word," as the foundation of their existence but not just in this life, certainly not. This life is only the proving ground for what awaits in eternity, because we will live in conformity to "His Word" throughout eternity, as well.

This was the test of Adam. His eating of the forbidden tree was the proving of Adam's true desires and free will. It was the exposing of

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what he allowed to become the life of his life. We believe Adam is in heaven today, as we are certain that he, like Peter, repented and never again let go of the "Word of God", as the life of his life! The account serves as a constant reminder to us of how God tests men, and it is according to the "Eternal Everlasting Covenant."

And now, we come to the moment of his choice, and the text is very clear that their eyes were not opened, until he ate. Her beguilement, choice, nakedness and his choosing to partake of the forbidden tree all took place, before their eyes were opened unto sin. Genesis 3:6 and 7 "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." As Adam ate, his covering of light dissipated, as Eve's, as he too was severed from the life of God within his spirit. Now, they both became aware of the condition of nakedness, because the effect of sin had taken hold of them.

Adam, choosing to disobey willfully, steps outside of God's designed order for man, as he knew that his actions would invoke "dying thou shalt die." He knew that his actions were going to affect his being forever. He understood the cause and effect that his actions would have upon his being.

Equally true, all men and their beings were altered, at that moment, and thrown into chaos and disarray. It appeared as though the adversary had achieved his victory, but not really, because God, by His Omniscient Knowledge, had made provision in the "Eternal Everlasting Covenant" of such matters. We, as His people, should rejoice, because His provision is not to simply restore what was lost, but, rather, it supersedes and transcends what Adam had experienced, as we shall see.

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We trust that we all see the greatness of "His Word" at this juncture of our studies. His spiritual design of man can only be completely accomplished and entered into through living by "His Word." The foundation of man's creation and existence in Adam's era and our day is the mandate "...that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" Deuteronomy 8:3. God has not changed this truth as His creation of man was expressly for this purpose. "His Word" is given to each one, as a personal encounter of Him, revealing His person to each individual with an exact timing and revelation of Himself to us on a personal basis, if we listen to what the Spirit says.

The Consequences of Adam's Choice

Adam's actions, though tragic, serve to us as an opportunity to see the greatness of God's omniscient knowledge in operation. God who is omniscient knowledge knew of Adam's choices, before He spoke the first particle of this universe into existence. And, due to His knowing all things, He is able to bring good out of the situation, by using man's altered condition to conform and prove men.

By allowing men to choose to live according to "His Word," by the free will that He has gifted each one of us with, He is able to show men His salvation and lead men into "His Ways." Each one of us is given the opportunity to know Him, to experience Him and to behold Him within ourselves by His true design of the spirit having governance over our being, by "His Word" and His Spirit.

If we desire to walk in "His Ways," to know Him and experience Him within ourselves, then we must also be made aware of the effects of Adam's transgression. This is due to the truth that Paul states in Romans 5:19 "For as by one man's disobedience many were made sinners." The truth of this is that all men were made sinners in spirit, soul and body. That by Adam's transgression, the

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entire being of every man has been polluted with sin and death and has been alienated from the life of God.

The transgression began in the spirit of Adam and from there infected Adam's soul and body as sin and death and the lack of life corrupted his entire being. It was after he ate that a carnal nature was birthed in him and not before.

The proof of a carnal nature being birthed in him is seen in his actions, after he ate, and sin and death had corrupted him. He no longer lived by his spirit and in innocence, but he became subject to living by his soul and body being corrupted. This is seen in his actions, after his transgression. Being made aware of their nakedness, by sin, he seeks to falsely cover himself without consulting the Lord, and then he hides himself from the Lord. These acts display the effect of sin on his thinking towards the Lord. Then he blames the woman, again, showing the corrupted self that he now possesses.

What we must come to embrace, as a blessing is that, as we choose to follow Him, by "His Ways," God will attempt to change our corrupted nature by conforming us to "His Word." Whereby, this opens the way for us to be conformed to "His Image" i.e. the image of the Son, as Paul states it in Romans 8:29 "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

So, by necessity, if we are to be conformed to "His Image" and "Word," He will seek to repair any breach in our spirit that we inherited, as the result of Adam's transgression, to bring us into His spiritual design. The degree that we allow any breach in our spirit to be repaired by Him is the determining factor of our soul and body being brought back to God's spiritual divine order. The soul and body cannot and will not be brought back fully to God's design

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and order, unless our spirit regains its governance through our living by "His Word" and by "His Spirit" governing our spirit.

This is why many Christians struggle with sin for years. For a period of time they are able to avoid the sin or sins that easily beset them, as Paul states in Hebrews 12:1, but they fall back into them on occasions. Why? They fall back because the real root issue is not dealt with, which is a breach in their spirit caused by Adam's transgression of spirit. Many wrestle to control their sin and so, they should. But, if a sin is habitually reoccurring from time to time in one's life, and the believer cannot get the victory over it, then it is due to a breach in their spirit. In these cases, one must allow God to expose and heal the breach. Then the power of that sin is broken, and the believer is truly set free from it.

Any breach in our spirit will prevent us from fully living by "God's Word" and must be repaired, by Him. We love this verse in Isaiah 58:12, which speaks of the Lord and His blessings as "...The repairer of the breach, The restorer of paths to dwell in."

A short list of the consequences of Adam's transgression of spirit and a brief description of how they effect the spirit is listed below. It is not, by any means, a complete list as the subject would require an entire book devoted to the matter, and this is not the intent of our study. Please, prayerfully read them and ask the Lord to reveal to you any breach that may be effecting you in your walk with Him.

His displacing of "God's Words": This is the beginning of man's trouble, as it all began from this sin of the spirit. Both Adam and Eve failed to keep "His Word," and the result of their displacing "His Word" is that men have a propensity to neglect "His Words." We are observing this in an accelerated rate today, as societies seek to change "His Word" in many ways. But, what troubles me is the observance of believers that are more concerned about this life and

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financial matters than they are about learning how to live the way God has designed them to i.e. by "His Word." We seem to have traded off "His Word," as Adam did, for our pleasure, comfort and entertainment, and now they are our strongest desire. It is a breach of our spirit that blinds our spiritual understanding, and we tell you this, the goodness and life of "His Word" within your spirit will comfort you more than all the pleasures of this world!

His strongest desire: Allowing something else to be our strongest desire other than God and the privilege of keeping "His Word" is an empty shell of a life. What we have done in essence is traded the "life of God" and the "knowing of God" for thirty pieces of silver. Strong words, we know. But, have you ever considered Judas? The man spent over three years walking with the Lord and on the night of the last supper in Mathew 26:25; it is recorded that, when he asked the Lord "is it I," and the Lord responded "thou hast said." There was not a moment's hesitation that was due to the convicting anointing of the Lord's Words to him.

We ask you now, how could a man walk and listen every day to the teaching of the Lord and not be moved, while observing the convictions of all those about him, as they repented, cried and sought more of the Lord? He was not moved by these observations, because he wanted a piece of land, a piece of this earth! While heaven was standing in his midst, he chose dirt! He was going to buy a field with those thirty pieces of silver. It was indeed a breach in his spirit that he did not care to change.

Choosing the things of this life truly blinds us, as Judas, who was totally blinded of the truth that walked in his midst for three plus years. Take heed church, the day is quickly approaching, when all will have to choose between this world and the next, while still on this earth. We pray that each of us will let go of this earth and enter into His goodness, as He designed us to.

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His not rejecting nakedness: As we observe the depravity of man increasing, we cannot deny that this breach of spirit has reached critical mass, as God's final judgements are rapidly approaching, because of it. Beginning with Adam's accepting Eve's nakedness, this breach of spirit has moved well past the spirit of man and infecting the soul and body, so much so, that we are certain that those who died in the flood of Noah's day would blush at today's plague being sold, as a healthy life style. Men, women, children and marriages are crumbling, because they have allowed themselves to be infected, by the world of nakedness i.e. pornography. Consequently, it has perverted every part of man; his thinking; will; emotions; body and spirit. This breach of spirit has to be healed, in order, to release those who are bound, by the lust of the flesh. It crushes a man's spirit, because he is brought directly into conflict between himself and God, as his actions are incompatible to God, and he knows what God expects. Just as it was used as the enticement for Adam, so, it is still used today. Oh, beloved, seek the Lord to heal the cause of the breach and do not stop, until He does so.

His reasoning and logic over the spiritual: At the moment, when Adam discarded the "Word of God," before he ate, he reasoned within his spirit and made the choice. By his actions, man's thinking of his spirit and mind have been set on a path that chooses logic and rejects the "Words of God." God and "His Words" are not logic but Spirit, as both He and His words are spirit, John 6:63. Let us demonstrate. What is logical about marching around a city for seven days and then blowing trumpets and shouting and the walls fall down flat? What is logical about blood cleansing sin? What is logical about John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." What is logical about "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Need we go on?

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The mind of fallen man turns to logic, that is a fact. But, logic is not of the Spirit but is the result of man's breach of spirit. Our trying to know God by the things that are logical is not going to lead you to the spiritual. We have many study books dealing with the scriptures. Sometimes, while reading a very in-depth explanation, we are aware that the person who wrote the article was not saved. They are, of course, an expert in the field that they were chosen to write about regarding that particular subject. Thus, they strive to be logical. But, understanding God's truth and receiving the life of it cannot come from logic. "His Words" are spirit and must be received into our spirit, so that we may also receive the life of them. If you are struggling with the receiving of life in your spirit, ask God to repair the breach.

His gratification of himself: Whether we like it or not, in the end of the matter, Adam chose what he believed was best for himself, while discarding God's will and "Word," in order to do so. The lesson is so very clear that, when we choose to not live by "God's Word," we discard God's will, and we will always choose self for our own gratification. As believers, the conflict for us is that this type of lifestyle is completely opposite to serving one another, as the Lord commands us.

There is a doctrine that teaches that Adam chose for Eve's sake, therefore, making him to be, in some manner, a type of Christ who chose to suffer for our sins on our behalf. We do not believe this, as Adam chose for himself, which is sin, and there is an eternity of difference between choosing to suffer for the sins of others, as the Lord, did and sinning, as Adam did. A man cannot know God or be conformed to God, by an act of sin. Thinking that Adam was acting in compassion on behalf of Eve is to justify Adam, to some degree. The problem with this belief is that we are really saying there is

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some good in sin! No, beloved, he chose to sin and sinning, before God, is not an act of compassion. We do not find a shred of evidence in the scriptures that can validate Adam's actions as compassionate.

This breach of spirit serves as the adversary's greatest tool for the twisting of "God's Word" for self-gratification, which is perhaps the greatest breach in the church of today. We are certain that, if a believer does not allow the Lord to heal this breach of self-gratification but continues to cling to it, the day will come that the cares and pleasures of this life will choke out their love for the Lord, and their love will wax cold towards Him.

His listening and heeding: Adam's listening and heeding to Eve has caused a breach in the ears of all men save one, the Lord Jesus Christ. Before his transgression, Adam heard and understood the Lord and every revelation that he received without any confusion or resistance. He heard God and "His Words" crystal clear, in every way, making a distinction between those who, truly, hear and those who do not, the Lord says in John 10:27, "My sheep hear my voice..." The seriousness of the matter is contained in the Lord's following words, "...and I know them and they follow me." Without the breach healed, He will not know us and we will not know Him.

Furthermore, we will not be able to follow Him. Instead, we will be lead by those who may tickle our ears, but they do not impart true life to our spirit. And, if we do not receive the true life of "His Words," it is impossible to live in the spiritual design that He intends us to. By Adam's listening to Eve, he closed the flow of life that he was designed to live by. It was this life that kept his spirit in love with the Lord. The importance of allowing the Lord to heal the breach of our hearing is best summed up in Proverbs 28:9 "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

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His treachery i.e. Deceitfulness: Insight into this breach comes from Hosea 6:7 “But they like men (Adam) have transgressed the covenant: there have they dealt treacherously against me.” As the text reveals, it is the Lord speaking His mind concerning the actions of Adam to His people. He regarded Adam’s actions as treacherous, as he chose to set the covenant and the terms aside.

When we choose to live only by a portion of the “Eternal Everlasting Covenant,” in reality we are doing the same in His eyes. Our salvation comes from the terms and out workings of the “Eternal Everlasting Covenant.” And, when we agreed and accepted His forgiveness and salvation, through His Son and His sacrifice, we, in actuality, agreed to live by all of the “Eternal Everlasting Covenant” and its words. When we, as believers, fail to do so, and we choose only certain portions that suit us, we are being deceitful to Him. We are saying we love and want to know Him, but we really are only wanting what suits us. In effect, we are allowing a breach within ourselves, by rejecting the whole of His truth.

The Beginning of the Carnal Nature of Man

We read in Genesis 3 starting in verse seven “And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” Immediately, we notice that Adam began to react to sin, death and the loss of life, through the actions that he took. No longer living by his spirit and “God’s Word,” he was now living by his soul and body i.e. mind, will, emotions and flesh.

He did not consider the Lord in any matter but reacted out of his own self, by doing what he thought was good for himself. Everything he did revealed that he had lost his willingness to please God. Clearly, this showed that his will was no longer surrendered to the Lord, by his choice, which certifies the truth that, unless you are

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living by God's spiritual design, the Lord's will cannot be your will neither can you keep His "Covenant Word." A truth that we all must adhere to.

He, by his sin, had been cut off from the open and constant communication and revelation of the Lord in all that surrounded him in the garden. In short, he had been alienated from the life of God, by his sin, as Paul says in Ephesians 4:18 "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." His mind and spirit were now "darkened" and his heart was blinded. Now, his every action was determined by his newly found carnal nature that emerged due to his transgression and is witnessed by his first reaction of making a covering for their nakedness that was totally insufficient in the eyes of the Lord.

Moving on to Genesis 3:8 "And they heard the voice of the LORD God walking in the garden in the cool of the day..." There is considerable question about the word "voice" used here. It is unclear how the manifestation of the presence of the Lord occurred, as the word is also used for sound⁵¹ or rustling. What we do know for certainty is that the Lord came to the garden, and He knew. We know that He knew, because He had summoned our adversary to the moment, as well, and he had to obey, as we see him there in verse 14.

But, the second part of the text unquestionably revealed Adam's change of both will and self, "...and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." They hid themselves from the presence of the Lord. There are several things to be noted here that relate to our living in self and not spirit, as they hid themselves, because they were afraid. They were willful and wanted to avoid the presence of God. Both fear and willful avoidance of God come from self.

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Adam now knew and experienced the knowledge of sin on a personal level, as it brought not only self but fear in the displeasing of God. He now had a consciousness of sin and reacted by hiding himself, as in verse 10 he says to the Lord, "I heard Thy voice in the garden and I was afraid, because I was naked: and I hid myself." Now, we know that the Lord knew of their whereabouts in the garden, and we will proceed to the judgements. However, we will only consider the aspects of the judgements that pertain to our studies and will not give a detailed account of all the events.

The Judgements

The judgments that the Lord invoked truly revealed "His Greatness" and the greatness of "His Ways." Here we see openly displayed His wisdom, knowledge, compassion and the revelation of the redeemer, as the provision of the "Eternal Everlasting Covenant" to account for Adam's transgression.

Only the Lord, by His omniscient knowledge, could have foreseen and prepared for the transgression. Only He could have prepared such a complete redemption for the transgressors of the thousands of years to follow. Only He can love and have such great longsuffering that is willing to endure the foolishness of man, in order, to produce many sons unto Himself.

As we have discussed, the Lord being goodness and mercy had equipped both Adam and Eve with everything that they needed to flee the temptation. He did this to satisfy His own person of holiness, righteousness, justice etc, knowing that Adam would transgress. Thus, we know that He reacted to them in mercy and goodness, which He does without question.

But, may we say this, that even in His judgements upon men there is His greatness, by His showing mercy to the transgressors and all who were to follow. Even when He declared to Adam in Genesis

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3:19 "In the sweat of thy face shalt thou eat bread..." His judgement was what man needed in light of his transgression, though men have spent their years looking to escape work and sweat.

Concerning Eve, the Lord met her with great mercy and revelation, as well as judgment. The evidence of this is found in Genesis 3:13 as He speaks to her, "And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Dr. Young in his Analytical Concordance states her words as he "caused me to forget"⁵². Notice, that throughout the entire account the Lord never questioned her statement of "The serpent beguiled me." He knew of the account and knew that she was, indeed, beguiled. He did not excuse her actions, but in the end He showed her great mercy in the revelation of the redeemer, as her seed; who in the end shall deal the final blow to her "beguiler." Her reaction to this, by faith, is extraordinary.

We see this revelation of the coming Redeemer revealed in verse 15 at the end of His judgement upon our adversary where He declared to him "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Notice the complete silence of the adversary. Stunning! Isn't it? A few moments before he spoke to Eve without reservation, without regard, with absolute disrespect to the name of the Lord and in total rebellion. But, here he was reduced to complete submission! He could not question the absolute omniscient knowledge of the Lord. We wonder, at this moment, at the person of him and, if he knew, how reduced and lacking he was compared to the Lord and His knowledge.

Because the term "shall bruise thy head" does not portray the true meaning of the text, as the translators were attempting to maintain the thought of a snake, what the text really should read is better quoted in the NLT Genesis 3:15 "And there will be war between

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you and the woman and between your seed and her seed: by him will your head be crushed and by you his foot will be wounded.” The meaning here is not a bruising of the head, but a complete crushing of all the plans and thoughts of the adversary. The Lord Jesus Christ, the seed of the woman, would obliterate every plan the adversary attempts to accomplish, so much so, that even his every thought would be cut off or confounded. Every thought, every plan, every action that the adversary has and attempts the Lord has known about them in “eternity before”, before the adversary’s creation. Thus, the Lord crushes them, and they all will amount to nothing.

One would think that, at this moment, he would have fallen to his knees and begged forgiveness. But no! This is the power of self, and we will do well to take note of it. The longer one lives in the fallen self the stronger his delusion becomes and the greater his self-relevance blinds him. Here the adversary just heard his entire agenda pronounced worthless, but it had no effect upon him. In fact, in all probability, he never heard a word, as he was blinded by self and pride.

Eve's Faith in the Revelation of the Redeemer

Returning to Eve, we must move forward a bit to chapter four to the moment when Cain was born to understand her reception of the revelation of the Redeemer.

In Genesis 4:1 we read, “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.” The meaning of this text is very revealing to her having received and believing, by faith in the coming Redeemer. The text reveals her joy and that joy was based not only in giving birth to their first child but also to what she believed was to be the promised Redeemer.

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We see this in the name that she chooses, "Cain," meaning acquisition or possession⁵³ or better put, "I have gotten a man, even Jehovah⁵⁴." She fully believed that she had given birth to the Redeemer, the one Jehovah had promised, as the meaning of the text is to say that she named her son "the possession of that which was promised⁵⁵." E.W. Bullinger states it this way, "a man, even Jehovah⁵⁶!"

From the use of "even Jehovah" in the text, we know that she was aware that "Jehovah" the Lord Jesus Christ would come, as the Redeemer, and would be coming through her seed. Indeed, they had a complete understanding of the coming Messiah and His sacrifice, which in all likelihood was revealed to them in greater measures, when the Lord made the coats of skins for them to cover their nakedness, as recorded in verse 21 "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." Again, another act of the mercy of the Lord, as He chose to reveal the Redeemer, through the shedding of blood in His creation. We want to reinforce that He did not give the revelation of the coming Redeemer, until after their transgression, and there are specific reasons for His not doing so that are discussed in Volume II of "The Greatness of His Ways."

We will not go into her disappointment, because of Cain's actions, as it is the first example of the breaking of self and the ways of God for those who desire to know Him and "His Ways." But, we would encourage you to consider the account in your private devotions as the lessons are heart felt and very valuable to all believers, who want to know Him.

The revelation of the promised one coming, through her, is evidence of her not being rebellious but of the mercy that the Lord showed her, as He does not give true revelation to the rebellious. She was "beguiled" and not in rebellion and sought to know Him

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in a greater way. However, the means that she took violated the ordained order of her being that God had designed them with and the "Covenant Word" that was given to them both to live by.

The Summation of the Transgression

By Adam's transgression, all men are subject to sin and death and the effects of them. All men were condemned. All men were alienated from the Lord and His life, as Paul tells us in Ephesians 4:18 "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:." All men are subject to the kingdom of darkness, because of Adam's transgression. Every man's ordained created order of being has been altered.

We have briefly touched upon the subject of sin, its results and the changes that took place in the being of man due to Adam's actions. Why is this so important to us, as believers, who have been regenerated? It is important, because we must understand what Adam's transgression has bound us to, in order, that we may know what needs to be cleansed, changed and received, by the greatness of His sacrifice and person, if we are to enter into "His Ways."

It is our conviction that believers of our day are not being made aware of the truth of God's spiritual design of man and His expectations. They are not being shown the way to true union and intimacy with God that they so desperately desire within their spirit, which is a tragedy in and of its self. Our understanding of these things are necessary, lest our adversary should get an advantage of us as Paul states in 2 Corinthians 2:11 "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

Perhaps, the greatest tragedy of our not being aware of the truth, which causes us to live outside of God's spiritual design is that we

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primarily live and pursue God by our carnal nature, as christians, believing that we are spiritual. All of which prevents us from knowing the fulness of Him, the fulness of the revelation of Him and our intimate knowing of Him. Why? Because the revelation, fulness, and intimacy of Him are contained in "His Word," which is spirit and cannot be received or understood by the soul or the carnal nature, which is not subject to the Holy Spirit, but must be received within our spirit, by the operation and leading of the Holy Spirit.

This does not mean that the believer is not going to heaven, but it does mean that they will not fulfill the complete will of God for their life. They will not experience God in the way that He desires them to.

The message, as seen in Adam's actions is quite clear. When we choose to not live by "every word that proceedeth out of the mouth of God," even if it is due to our not being aware, then our spirit cannot have governance of our being, and the result is we live according to ourselves. We deny the spiritual design and order of being that God has created man for.

The Word is spirit and must be received and kept in our spirit (John 6:63). When we choose to live out of God's spiritual design, then we cannot be conformed to "His Word," which results in a limitation of not being conformed to His image. In effect, we are bound to be carnal believers, by our own choice.

The Conformity of the Word

Truthfully, as believers, we are brought into a calling of keeping "His Words" rather than a simple act of obedience. This is not unusual but the norm for God's people, as the scriptures are filled with men and women who were charged with this calling, through the "Eternal Everlasting Covenant." One cannot, simply, keep the acts of "His Words" and fully satisfy the Lord's heart. No, one's entire being must be brought into conformity to "His Words." We

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cannot, simply, live by not doing something that His Word says we should not do and leave it at that, but we are to allow God's Word to transform every part of our being. It is to become the Life of our life, so that we become like Christ in all things having the same attitudes and life, as Christ. As Paul says, in Philippians 2:5 "Let this mind be in you, which was also in Christ Jesus."

Keeping "His Words" is also the primary element of our "being" of spirit, soul and body entering into the spiritual design of God. Without our keeping "His Words" there is no possibility of this happening as you cannot walk in His spiritual design without "His Word" becoming the life, purpose and center of your existence. But, so often, these truths are taken in such a general manner that we fail to regard the solemnity of them.

What is most often overlooked by believers is the truth of "His Words" ushering us into true reality, that is the reality of the Kingdom of God. True reality is only found in the Word, Will, Purpose, Kingdom and Person of God. Whereas, many believers are of the mind set and live as if this world is reality. Paul taught quite the opposite as he emphatically declared that this world is temporal and not eternal in 2 Corinthians 4:18 which reads, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." KJV

In order, to enter into the realities of the Kingdom, we must realize that it is directly linked to keeping "His Words." In John 8:51 we are charged to keep "His Word" "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." KJV. The word "saying" is the word "logos" which means "His Word." Lenski⁵⁷ in his commentary of John brings out a truth that is extremely important, which is that the word "keep" is "to guard"; which has two intentions; one meaning to protect the "Word" from being changed

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and the other is for us to guard the “Word” in our heart so that we “remain” and abide in it. In other words, we focus all of our being on “His Words,” so that we enter into the reality of them and do not depart from them. In John Chapter 17 verses 8, 14 ,17 there are more instances of the words “truth,” “word” and “name” all relating to the reality of God⁵⁸. We will not take the time now to break this down but will do so later, as we look into John 17 in another study, but the words relate to and are meaning the reality of God, as seen in our “Lord.”

As previously stated, true reality is only found in the Word, Will, Purposes, Kingdom and Person of God; and for us to know and to live in them we must first “keep” and be “conformed” to “His Words.” In short, it is our living by and in (keeping) “His Words” that our spirit, soul (mind, will and emotions) and body are transformed into the reality of the Kingdom of being conformed to “His image.” The end result is that His Works become our goals. His character becomes our character. His mind becomes our mind. His will becomes our will. We come to the place in our spirit that we live in the reality of “His Spirit” abiding in us. All, of which, stand diametrically opposed to this world and relates to our being set free, by the “Word” in verse 32, “And ye shall know the truth, and the truth shall make you free.” John 8:32, KJV.

Our being “set free” relates to several truths, such as we are set free from our sins and our carnal nature, but it also means being set free into the reality of the “abiding Presence of Christ,” which is the reality of God.

There is much more to be said of “His abiding Presence” as the reality of God for the believer, and we trust, by grace, that we will soon release a study on the matter. But, for now we must live in the truth of knowing that our living by “His Word” is the catalyst for us to enter into these realities of truth.

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Each one of us is expected to do be conformed to the "Word," which is the heart of the keeping of "His Words." It is also the marrow of Him being manifested in these last days, by His people. Why? Because our being conformed to His Word is the catalyst of us being conformed to His image, and it is through the conformed church, which has been conformed to His image, that He will be manifested to the world in our day.

In Genesis, we have the account of the creation. In this account, we observe the Lord speaking His Words, and the creation is brought into order. One cannot help but notice that life was contained in everything He spoke. life was spoken and life is brought forth. Even in the New Testament, when the Words of God were spoken and received, by Mary, the mother of Jesus, we observe the Holy conception. In both of these events, we see life being brought forth, through the words of God.

Furthermore, in Mary's experience, we observe that the life that will eventually emerge is the "Life of the Christ," which is the light of men John 1:4 "In him was life; and the life was the light of men." This life is to be manifested and beheld, as John states in 1 John 1:2 "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

In Mary's experience, we have the truth of a believer hearing, living by and keeping "His Word" which yields life to the believer. Life that conforms us to His image, so that the "Life of Christ" will manifest itself, through that believer. This, beloved, is the Will and Reality of God for the last days.

His church will manifest Christ, so the world may know that He was sent, by the Father, and that we may be one. John 17:21 "That they all

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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.”

But, the “Life of Christ” can only be manifested, when we His people commit to His will of keeping and of living, by “every word that proceedeth out of the mouth of God,” as the life, purpose and center of our life. Note, what is said in Deuteronomy 8:3 where the Lord first revealed this to His people “...that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.” He says, in essence, that man lives by “His Word” and He says by “Every Word!”

What does He say in John 14:23, “...If a man love me, he will keep my words....” When each of us, as members of His body enter into this truth then the church, as a whole, enters into unity. Why? Because in the fulfillment of this truth, we will know the mind of Christ and be in agreement having all received and accepted the revelation of His will for every matter. None striving for his own agenda or self, but all living for what is best for the Lord and each other. There is much more to be gleaned about the last days and the unity that the church will enter into, during them. But, we must confine our studies to the vein of truth that we are currently observing, or else, we will lose sight of our objective.

The church entering into the ultimate fulfillment of His Will, of her being spotless and ready, begins with us living our lives, by His spiritual design and the “Words of God” being the very Life of our life. When we enter into this truth of “the keeping of His Words,” as He commands us, in a complete surrender and obedience to every word that proceeds from Him, its power releases Life in our spirit, through the Spirit of Christ, who is Life that indwells us. As His life is released within our spirit, we are changed and conformed to His person. And so, the reality of living by the Life of

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Christ and His Person being manifested through us, as both Jesus and the apostles taught, requires that we be conformed to living by the Words of God in every facet of our lives. There is no other way. If we desire to live by Him and in Him, we must live, just as He lived as a man, who lived His life in conformity to the Words of the Father, leaving us an example to follow.

Now, there are many aspects of the truth of conformity to the keeping of "His Words," but the reality is, when we are conformed to living by "His Words" we are conformed to His Person, and when we are conformed to His Person, we are one with Him, as He indwells us. We are also one with Him in His Will, which cannot be done, unless we live by "His Words."

In short, the Life of the vine becomes our very Life and nothing else will suffice. John, the apostle, brings this truth to light in John 15:1-7 "I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The crux of the matter is that, when a believer keeps "His Words," by being conformed to them, he or she is being prepared by the transformation that occurs by the Life, power and revelation that is contained in them for a richer experience of His indwelling. The degree that we receive, keep and are conformed, by "His Words,"

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will determine the depth of our union and experience of Him, by His indwelling.

The Spiritual Path of "His Ways"

Rest assured, beloved, that His indwelling is the spiritual path of "His Ways," and just as He delighted in revealing Himself to Adam in the garden, He delights in revealing Himself to us. His desire is to be known of us, and for us to know Him as He is, not by what we think He is. He does not want anyone to be misled by believing that He is something that He is not. He delights even more, when we correctly pursue Him, by "His Ways," that we may know exactly who and what He is by the experience of the revelation of Him within our being. Thus, He ordained "His Ways," as the means to know Him. A means that causes us to live according to His Will, Person, Word, Life and Spirit.

Though "His Ways" are the experience of Him, through our union with Him within our being, we must understand that they are, in effect, a spiritual path. Spiritual, but yet, a personal and individualistic path that He has ordained for each of us, by His wisdom, that has a set sequence of both timing and content. We mean, there is a timing or timeline that is individually set for each of us, in our experience of Him. What you may be experiencing of Him and "His Ways," at any given moment, may vary in the timing and content of what another may be experiencing.

This determined order of timing and content allows us to experience Him in a personal measure, as He leads us as our Good Shepherd in this life's journey. The experiencing of the revelation of Himself that He ushers us into is personal and is determined, by His wisdom, in timing and content. We cannot control the order, timing or the path of the revelation of Himself that He chooses to lead us in, either. These are entirely in His hands.

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Quite often, the order of "His Ways" that He chooses for us has to do with a call or a work that He has placed upon our life, at this time and in eternity. It is extremely important that we understand and rest in the truth that He directs the timing of our experience of "His Ways," by His knowledge of us. He does not do this lightly but does all for our good.

We must always remember and be thankful that the path of "His Ways" that He chooses for us is best for us, as it was determined and set, by Him, for the revealing of Himself and the things of Him,. If He chooses difficulties, then He knows that this is the best for us, and if we change our course, we will miss the blessing of knowing Him in the measure that He desired us to. Again, He does this, in His wisdom, to ensure that we come to know Him in the way that He wants to be known of us. That we know Him, as He is, not by what we think He is.

Chapter VI

The Greatness of the Son

The importance of our spiritual design cannot be overstated, as it is God's best for men in this life and in eternity. What He expects is for us to live by His design, and there is not any alternative measure, whereby we can fully please Him.

Our living by God's spiritual design begins, when we enter into the salvation experience, by accepting Jesus Christ, the Son of God, as our Saviour. Our sins are forgiven, and our judgement paid for by our acceptance and confession, by grace, through faith in the sacrifice of the Son of God, Ephesians 2:8 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

However, the provision for us to live, by God's spiritual design is only made possible, because of the work of the Son of God. So, before we move forward, we would like to draw your attention to His works and the price He paid on our behalf, so that we may appreciate more fully His sacrifices and the spiritual blessings, that we receive through them.

In "eternity," He, as the Son of God, freely chose to step away from His heavenly position in glory and be made in the likeness of man, becoming a servant that was completely obedient to the will of the Father. To the degree, that He suffered the wrath of God for our sin and an inhumane death at the hands of men, while being innocent. In fact, in that day, death on the cross, was considered a death that was reserved for the most abhorrent of men. Paul speaks plainly of this in Philippians 2:6-8 "Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a

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man, he humbled himself, and became obedient unto death, even the death of the cross.”

Furthermore, He did not merely step down from an earthly office but from His throne of glory. This was no small sacrifice. He surrendered His throne, His glory, His body, His reputation, His position, His good name, His life and His blood. All the while, He was doing this by faith, and He was doing this for our sakes.

He did it for our benefit not just for our salvation but also for our provision. A spiritual provision that would enable men to live in the spiritual design that God requires via the “Eternal Everlasting Covenant.” What we need to identify with is that every breath He took, as a man, was taken on our behalf. Everything He did was for our advantage. In fact, His “overcoming life” of victory over self, the world and the adversary through living by God’s spiritual design was for our benefit⁵⁹.

It was essential to have our sins and judgement paid for, by His sacrifice. But, His work is far beyond our salvation. Looking beyond the salvation experience, we first see that the "Spirit of Christ" is put within us. Paul in Galatians 4:6 makes it clear that His Spirit is implanted within us, “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” This truth is so imperative that our belonging to Him or not is based upon it. Listen, to what Paul says in Romans regarding the "Spirit of Christ" in us, Romans 8:9 “...Now if any man have not the "Spirit of Christ", he is none of his.”

Make no mistake about it, “Christ in you,” as Paul puts it in Colossians 1:27 “...which is Christ in you, the hope of glory:” is the only way to our knowing and walking in “His Ways” and fulfilling God’s spiritual design. Without the blessing of the "Spirit of Christ" within us, we cannot truly know or walk in “His Ways” and

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are more inept than Israel was in trying to keep the law. Why? Because God's spiritual design of man is of the spirit or in the realm of the spirit, which is out of ours or any man's ability and control. God does this, so that no one can glory in their religious works.

Paul nails this truth to the wall in Ephesians 2:10 when he says, "For we are his workmanship, created in Christ Jesus..." (If you are a new believer, we highly recommend that you read Ephesians chapter two in your devotions and meditate upon it.) By His Spirit being placed within us, we are able to enter into the truths and promises of the "Eternal Everlasting Covenant," then and only then.

His Provisions

The truth of His Spirit indwelling us, as our provision, both transcends and ignites the salvation experience as it is intricately woven in the spiritual design of man, by the Father, in many varied ways. To the extent, that every spiritual blessing that is needed for us to walk and know "His Ways" is bestowed upon us, because of the Spirit of the Son within us. Let us explore, for a moment, just how intricately His indwelling is interwoven into man's spiritual design.

Looking deeper into one of the greatest truths of Him and His sacrifice, we are made aware that He reduced Himself to be made a "quickening Spirit." As Paul tells us in 1Corinthians 15:45 "...the last Adam was made a quickening spirit." Why? He was made a quickening spirit, so that His Spirit could quicken the spirits of those who receive Him. At the moment of our salvation and regeneration, our spirit is quickened by the "Spirit of Christ" that is implanted within our spirit.

Paul in Ephesians 2:5 and Colossians 2:13 teaches us that we are quickened by Christ. Ephesians 2:5 "Even when we were dead in sins, hath quickened us together with Christ..." Colossians 2:13 "And you, being dead in your sins and the uncircumcision of your

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flesh, hath he quickened together with him, having forgiven you all trespasses..."

What does this mean? There are two words used in the Greek to express our quickening. They are *suzōopeiō* or *sunzōopoieō*⁶⁰, and they mean to quicken together with, make alive with. This means that our spirit receives the spiritual life of God, once again, because the literal "Spirit of Christ" has been placed within us!

This is attributed to the truth that He is life. Man's spirit, upon receiving the "Spirit of Christ" at regeneration, literally receives within his spirit the life of God by the "Spirit of Christ" via the Holy Spirit. Our spirit is regenerated and quickened, by His Spirit, and is once again filled with the life of God that men were severed from, by Adam's transgression. Listen to what the Lord says of the matter in Matthew 19:28 "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory..." and Paul in Titus 3:5-6 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour."

Listen to what the Lord speaks of Himself in John's writings, John 5:26 "For as the Father hath life in himself; so hath he given to the Son to have life in himself..." The Son possesses the same endless eternal life within Himself that the Father has and that life is put within us, by His Spirit dwelling in us. Listen to what the Lord declares in, John 10:10 "...I am come that they might have life, and that they might have it more abundantly." Listen to what the apostle John says concerning the truth of this, John 1:4 "In him was life; and the life was the light of men."

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As you may recall, Adam received the life and revelation of God in the garden by all that he encountered of the garden, as his receiving life was not limited to the daily visitations of God. But, what the believer experiences now is much greater and better than what Adam experienced as he did not possess the literal "Spirit of Christ" within his spirit. He was destined to and eventually would have had he not transgressed, but alas, he did.

Why did Adam not possess the "Spirit of Christ" within his spirit? Because Adam could not be created with the divine presence continually taking up residence within him as that would have been a violation of Adam's free will, and God would not do such. He experienced the Spirit of God and the presence of God outwardly, but God did not live within him, as He does now in us, which is warranted by the "Spirit of Christ". This truth gives us insight as to why the "book of life" is called the Lamb's book of life in Revelation 21:27 "...but they which are written in the Lamb's book of life."

By the literal "Spirit of Christ" within his spirit, a man is no longer alienated from the life of God. Thus, the "Spirit of Christ" is both the regeneration and provision of man being able to partake of the life of God, once again.

The Provision of the Word of God

As we have covered earlier, God's spiritual design of man requires, by the "Eternal Everlasting Covenant," that man live by the "Word of God." This covenantal requirement is fulfilled by the "Spirit of Christ" dwelling within us. Consider for a moment who and what the Lord is. Isn't He the "Word of God" incarnate as we see in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." ?Thus, the Person of the Lord Jesus Christ is the "Word of God" manifested in Eternity and in the flesh, as a man; and it is by the entrance of "His Spirit" into our spirit

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(Galatians 4:6), we literally receive "His Word" at the same time, as Christ is the "Word of God."

Another truth relating to our receiving the "Word of God," by the "Spirit of Christ," is the partaking of the life of the "Word of God" which is another aspect of the life of God. Whenever God speaks to us, "His Words" contain life, thus, the charge delivered to man that he should "live" by every word that proceedeth out of the mouth of God. You may recall that we touched on this in John 6:63, when Jesus reveals that "His Words" are both spirit and life. Due to Christ in us, we are able to receive the life of the words that God speaks to us in our spirit.

This life, His life, that flows from His words spoken to us both quickens and feeds our spirit or spiritual man. And, beloved, our hearing, receiving in our spirit, living by "His Words" and the life that is contained in them will determine the depth that we will come to know Him, in union.

The living referred to, by God's charge to live by "His Word," does not mean just the behavior or the pursuits of our life. No, it has the deeper meaning of "His Words" are to be the very center and focus of our life, the very life of our life. We are to dwell upon them. We are to seek and pursue Him, by them. Our every inner thought and desire should be according to what He speaks to us i.e. we should have a vision of what He is leading us into and pursue it with all of our being determined by "His Word" to us.

Many Spiritual Blessings

There are many spiritual blessings we receive that are the result of Christ in us. All of which, we cannot receive, if we do not have the "Spirit of Christ" in us, as we would not belong to Him. We will briefly touch a few of them to demonstrate further the necessity of Christ in us.

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The Father

Our union with and knowing the Father is determined by our having the Spirit of Christ and belonging to Him. John says in John 14:23 “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

Note, what the Lord says, if a man loves Him and keeps “His Words.” Certainly, we cannot deny that what He revealed included His indwelling them, as he expounded this to them in John 15:4 “Abide in me, and I in you...,” as well. We are positive that we all understand that “I in you” is referring to His Spirit in us.

What is at stake here is “...and we will come unto him, and make our abode with him.” The “we” Jesus speaks of includes the Father. We receive the presence and knowing of the Father due to the Spirit of Christ in us.

The Holy Spirit

The Holy Spirit and His ministry is also interwoven into the life of the believer, due to the Spirit of Christ in us. In John 14:26 the Lord reveals to His disciples the truth concerning the Comforter, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The term “in my name” does not reflect the trueness of what the Lord was meaning. The term is often stated to mean “on my authority,” but, Lenski states that it “evidently cannot mean this but means “in union with⁶¹.” Basically, what is being said is that the Father will send the Holy Spirit, when the disciples are in union with Christ by His indwelling Spirit, which clearly coincides with verse 23. Needless to say, if one does not have His

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indwelling, he cannot have the Holy Spirit either, because they are not in union with Him.

Fruitfulness

We have already touched John 15 earlier, but we need to see, again, the interwoven truth of fruitfulness, by the "Spirit of Christ" in us. John records the Lord in John 15:5 as saying, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Once again, we see the truth is directly connected to His Spirit in us. "He that abideth in me, and I in him." This is the basis of all fruitfulness in the kingdom, as He makes the point that "without me ye can do nothing." Thus, without His abiding Spirit in us we cannot bring forth the true fruit of the kingdom.

Adoption

Paul in Romans chapter 8 not only brings out the truth of the "Spirit of Christ" in us, but he also informs us about our adoption. In verse 15 Paul states "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Verse 15 obviously is based upon verse 9 "...Now if any man have not the Spirit of Christ, he is none of his." It is unquestionable that we cannot receive the Spirit of adoption and His witness that we belong to the Father, until the "Spirit of Christ" dwells in us.

Release from Sin

Additionally, Paul in Romans 8 declares that the believer can only be delivered from the dominance of sin and released to life, because of the righteousness of Christ in us, Romans 8:10 "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

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Earlier, Paul states in Chapter 6:7 "For he that is dead is freed from sin." And in verse 14 "For sin shall not have dominion over you: for ye are not under the law, but under grace," all of which certainly relate to chapter 8. Without Christ in us, we are forever bound to sin as we cannot enter into His faith and life to be released from its dominance brought on by the law.

Unity and Oneness of the Church

The Lord in chapter 17 of John plainly puts forth the truth concerning the oneness and unity of His true church. In John 17:23 He says, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The truth is clear, "I in them" is the pivotal point of oneness and unity of His people, but, coupled to this is the witness that is shown to the world, by that oneness, "that the world may know." Needless to say, what is there for the world to see, if we do not have Christ in us?

Love

Knowing the love of God is also interwoven into our receiving the "Spirit of Christ". There are many scriptures that relate to this truth (1 John 3:14, 1 John 4:12, 1 John 4:16). But in John 14:23 the Lord speaks, again, with such wisdom and clarity and states, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." If we love Him and keep His words, He and the Father will make their abode i.e. indwell within us and then the Father loves us. Note, that our experiencing the love of the Father and the Lord is directly tied to their indwelling within us. All is made possible, because Christ is abiding within us.

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Only He

We have merely scratched the surface of the spiritual blessings that are afforded to us, by Christ in us. His Spirit being made our provision is a truth that the believer should never neglect. It is only by "the Christ" being made a quickening spirit and His indwelling in us, by His Spirit, whereby we can enter into God's spiritual design of man. Equally true, it is the only way for man to live in the divine governance of his spirit being directed by God's Spirit. Considering this truth, through the intentions of God's heart, the Father anticipates many sons to be conformed to the image of His Son and "His Word." This is why He has interwoven the "Spirit of Christ" into our experience of Him in so many ways, by the "Eternal Everlasting Covenant."

No one else in heaven or earth could have accomplished this, and if the Lord had not chosen to do this, then all men would be helplessly condemned, by Adam's transgression. Why? Because there was no other way, and no other sacrifice that the Father would accept. No one else could have met the Father's requirements of holiness and righteousness. He alone was, in effect, our only hope!

The Greatness of the Son should not be measured only by His person and His victories, though these are true testaments of His Greatness, and we do not want to diminish or lessen the truths of them. But may we forever keep in mind that He willingly chose to be made our provision.

He gladly chose to be made of no reputation, taking upon himself the form of a servant and was made in the likeness of men, humbling Himself. He became obedient unto death, even the death of the cross for our sakes. So that He may live and abide in us to be our provision. He became not just a provision, but "the provision"

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of our being able to enter into the spiritual design that God intends for all those who love Him. This is His Greatness that He would lay down Himself for us and call us brethren!

The Greatness of the Son's Words

The scriptures from Genesis through Revelation exhibit that, when God speaks, the words that He speaks contain His person, power, purpose, life and Spirit. In the book of Isaiah, the prophet proclaims the revelation that the very words that God speaks return to Him, Isaiah 55:11 "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." By the scriptures, we know that God's words, when spoken by Him, have a determined path or course and purpose that He has set them on, and they will not return unto Him void but will accomplish His will.

This truth of purpose within the words spoken, by the Father, may also be applied to the words of Christ, as well. Why? Because every word He spoke and taught, while He was a man, He spoke them, as the Father instructed Him. John records the Lord in John 3:34 "For he whom God hath sent speaketh the words of God..." and John 12:49 saying, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak," (John 14:10, John 5:19, John 8:28, John 8:40, John 17:8). Knowing that the words Christ spoke were given to Him by the Father obviously means they are the Father's words and they have purpose.

There is another aspect that gives credence to this truth which is that "the Christ," Himself, was God in the flesh. Paul speaks of Him containing all of the fulness of God in Colossians 1:19 "For it pleased the Father that in him should all fulness dwell"; and in Colossians 2:9 "For in him dwelleth all the fulness of the Godhead bodily." Which

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makes us acutely aware that the words He spoke carried the same governing power and purpose within them, as the Father's. This is incontrovertibly revealed in Matthew 24:35 as the Lord says, "Heaven and earth shall pass away, but my words shall not pass away."

His words, like the words of the Father, contain His person, power, life and Spirit, and this is clearly demonstrated, when He told the sea and the wind to be at peace. Mark 4:39 "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

Thus, we know that "His Words" also have a determined path or course and purpose to accomplish, and today they are actively accomplishing His will, just as they were sent out to do the moment He spoke them. Equally true, His words will return unto Him and not be void but will accomplish what He has sent them out to do. John records Jesus imparting the revelation that our love for Him would prove itself out, by our keeping "His Words." In the revelation of the keeping of "His Words," He enlightens us that keeping "His Words" is the path of union, fellowship and the indwelling of both He and the Father. He also reveals that it separates the ones that love Him from the ones that do not, John 14:23, 24 "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Furthermore, in John 15:7 He reveals that our keeping "His Words" are connected to His will, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," and in John 15:10 He reveals that keeping "His Words"

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are interwoven into our knowing the love of God, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The connection that John makes in His writings of these revelations contained in John chapter fourteen and fifteen are astounding and deliberate, by the unction of the Holy Spirit. Here we are given insight into the path of "His Ways," which yield union; fellowship; relationship; fruitfulness; the glorification of both the Father and the Son; life and abiding, all of which hinge on our love for Him and the keeping of "His Words."

When we look at the words that He spoke in chapter 14 and 15 and apply them to the understanding that, when He spoke them, He was sending them out with His person, power, spirit and life contained in them to accomplish His divine purposes; then we see a revelation of the greatness of "His Words" and Him in them.

What we observe here is that from "eternity" He determined that He would leave His glorified state and take upon Himself the form of a servant, in order, to come to earth to speak and release His words, so they could accomplish His will. Then "His Words" would return to Him in eternity, after they had accomplished what He sent them out to do, which is to bring to both He and the Father a harvest, a bride, a company of souls that love Him and have demonstrated that love, by the keeping of "His Words," through the grace and life that He provides for them to do so, by His Spirit abiding in them.

Paul speaks about those who do this as sons in Hebrews 2:10 "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory..."

You talk about planing, planting, pruning and waiting for a harvest. How do you surpass this? You talk about love, passion, longsuffer-

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ing, determination and flat out selflessness in the sacrifice of Himself. How do we begin to compare anything to Him?

You talk about the greatness of words. Words determined in eternity; spoken in a fallen universe to fallen man; brought into the confinement of time; allowed to take their course for 2000 years; and yet, accomplishing what they were predetermined to do and then returning to Him in eternity bringing the fruits of them. There is not a word spoken, by any other man, that can compare!

Oh, beloved, it is essential that we understand the importance of the keeping of "His Words" in this light. Keeping "His Words" is not, simply, an act of obedience, but infused into them is a much higher calling or purpose that greatly matters to Him and has relevance to His expected results.

The keeping of "His Words" is at the very heart of His preeminence. For it is by "His Words," man may be redeemed and restored to fellowship with the Most High God. Make no mistake about it, when John records in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God", this truth of Him and "His Words" was being openly declared and very deliberately revealed. John's life's message is steeped in the hearing and keeping of "His Words" and the message it convey's to man.

The path of keeping "His Words" was deliberately set for man, by Him, via the "Eternal Everlasting Covenant." We must keep "His Words," because by our doing so, His will and purposes are brought to fruition causing His "Eternal Everlasting Covenant" to be fulfilled. In fact, His central purposes and intentions for creating man were and still are the keeping of "His Words" and the revelation of Himself as man's ultimate fulfillment.

The Purpose of His Words

The purpose of His ministry and “His Words” of bringing a harvest of “many sons” to both He and the Father is a truth that we need to live by and be cognizant of every day. However, this company of “many sons” is not to come in their sins, and they are not to come bearing their own selfish fallen character, either. Absolutely not, they are to come bearing the image and character of Christ the Son.

Paul speaks of this in Hebrews 2:11 “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” Perhaps, another translation of this passage will bring this into focus, “Both the one who makes men holy and those who are made holy are of the same family⁶²,” and for that reason He is not ashamed to call us brethren. Why? Because we are of His Spirit, which contains His nature, character and person.

We, beloved, by His indwelling, are given the opportunity to be conformed to His nature that dwells within us. In Romans 8:29 Paul brings this truth out plainly, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

This truth is paramount to the Father. The Father seeks those who are conformed to Christ, because they are totally compatible to both He and the Son in character. Yes, we are individuals with different personalities, and He delights in our personality, but our nature is not as He is in our spirit, soul, body and character, until we are conformed to His image.

Basically, He longs to be in union with sons who are conformed to Christ, who is love, joy, peace, longsuffering, gentleness, goodness and so forth. Sons, who have been transformed, by the Spirit of His

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Son and the Holy Spirit, to such a degree that they manifest the fruits of His Spirit and the Holy Spirit, as Paul brings out in Galatians 5:22, 23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law." These nine fruits describe His person much like what He revealed to Moses in Exodus 34:6-7.

These fruits are what His person is, and what He looks to be in union with, to fellowship with and to tabernacle with in eternity. A large portion of the "Eternal Everlasting Covenant" was determined, by the desire of His heart, for the harvest of "many sons" who will allow their conformity to His Son and His Son's character.

Beloved, what we must accept is that we cannot accomplish this, by ourselves. We cannot become what He desires through religion, rituals, methods, principles or laws. There is nothing that we can do to fulfill this without "His Ways." It is foolishness to think otherwise.

The matter of conformity to His Son is a spiritual matter of the highest calling that was determined and ordained in "eternity," by the Father and the Son. They are solely responsible to the opening up of our spiritual eyes so that we can comprehend it.

Listen to what Jesus says in John 6:65 "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Listen to what He says in John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." In these two passages, we see the truth that we cannot come and see His kingdom, unless He and the Father bid us so. They would have all men come, as they love all, but only those who are willing will be given spiritual eyes to see.

Obviously, He has given you a hunger to know Him or you would not be reading this book. So, we are dealing with the truth of "His Ways."

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But, the truth of "His Ways" was established on a spiritual plane that is out of the reach of man except for divine intervention; which has been provided for through the Ministry and Spirit of the Son.

Thus, we are to be conformed to God's spiritual design of man, by being conformed to "His Words"; which conforms us to the Son's image through our living by the life of "His Words and the life of Him that lives in us, as Paul states in Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

We are His workmanship and are to put on Christ, the new man, as Paul says in Colossians 3:10 "And have put on the new man, which is renewed in knowledge after the image of him that created him:" and Galatians 3:27 "For as many of you as have been baptized into Christ have put on Christ." And Ephesians 4:24 "And that ye put on the new man, which after God is created in righteousness and true holiness."

As we live this life, by the indwelling presence of the Son abiding in us, we are changed and conformed into His image. Paul speaks clearly about this truth in 2 Corinthians 3:18 "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

He, by His indwelling in us, is the fulfillment of "the Ways" of the Father for us. There is no question about this as He is the only way to and the only way of "His Ways." He is the only means to which we can please the Father and be transformed and conformed to manifest the fruits of the Spirit, or if you will, the divine nature of the Son that He desires to see in us. Peter also speaks of this in 2

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Peter 1:4 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"His Words," as a man, were released, so "His Words" could lead us to Himself and bring us into the conformity of Himself, so that the Father would be both glorified and pleased. "His Words" spoken, as a man, were declared to release the spirit, power and life behind them, thus, sending them forth into the remaining time of man from the day that He released them, as a man. They continue to contain His Spirit, Person, Life, Power and Anointing within them to this day, by drawing us to Himself and conforming us to His image even after 2000 years! This is why we must keep "His Words"! It is by His design!

This, beloved, is the Person and Life of God in action. Life that fills the spirit of a man. Life that draws the spirit of a man. Life that completes and gives a man the desires that he was created for. Life that brings a man into rest and joy.

What is unfathomable to us is that He knew this as He walked in His fleshly tabernacle, as a man, and not only did He know this, but He openly declared it to His generation. He also knew that our generation would need to be aware of it, as well, as we will be held accountable for "His Words," which will continue on their course and purpose into "eternity." This is the "Power of His Words" and the "Greatness of His Person!"

Chapter VII

The Greatness of His Ways, II

He is the Way, Truth and Life of "His Ways"

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”
Hebrews 12:2

One of the most salient truths of the earthly ministry of the Lord is that He was not only the author and finisher of our faith but of faith, overall. Without His earthly ministry there would be no true grounds nor true substance for faith, as the word “author” also means the “causer.” Without His earthly ministry there would be no substance or evidence for faith because He is literally the substance and evidence of faith, which includes our faith, as Paul declares in Galatians 2:20 “...and the life which I now live in the flesh I live by the faith of the Son of God...”

In this passage Paul is revealing how faith operates in his life which is he lives “by the faith of the Son of God.” This truth does not just apply to Paul but for us also. However, this truth can only become a reality in us when our spirit gains governance over our soul and body by “His Word” and “Spirit” dwelling in us. When we truly surrender the whole of our spirit to His indwelling “His Faith” becomes our faith and operates through us.

Everything He did upon this earth was by faith. He believed, by faith, who He was, and He gave His life, by faith, believing that He was the supreme sacrifice that would satisfy the heart and judgement of the Father. Furthermore, He believed, by faith, that He would be raised up, by the Life of God. In short, He knew exactly who He was and it was all, by faith.

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Equally true, He knew, by faith, that He was the Way, the Truth and the Life of "His Ways." "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

Do not think for one minute that His declaration of Himself being the Way, Truth and Life of those that come to the Father was limited to salvation. No! He knew what His part was to be in the "Ways of the Father." He knew that He was ordained to be the Way, the Truth and the Life of men via the "Eternal Everlasting Covenant." This is why He taught with such defining and definite words that He was the Vine, the Living Bread, the Manna, the Resurrection, the Door, the Good Shepherd, the Light, etc...

To illustrate His knowing of who He was consider these four passages below.

Matthew 11:27 "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

John 5:21 "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

John 5:25 "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

John 6:57 "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

One cannot read these declarations made about Himself of his own accord and not agree that He was indeed the Son of God, and He

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knew that He was to be the Way, the Truth and the Life of the "Ways of God"! Listen to His words, beloved. He will quicken whom He will; reveal the Father to whom He will; give life to those who eat or live by Him and even the dead will be raised and live, when we hear His voice.

When He spoke, He knew what He was saying. He knew that He was not merely speaking words that dealt with salvation only. He knew that He was releasing words that revealed He was the Way, the Truth and the Life of "His Ways." He knew that He was the "Covenant Word" given to man to keep and live by, via the "Eternal Everlasting Covenant." He knew that He had always been what men need on this earth, by the spiritual design. He knew that men were to be conformed to "His Words," to His image and could only do so by His abiding in them and them abiding in Him.

We, beloved, must live by "His Words" as He lived by the Words of the Father to know and experience them, by faith, "His Ways" and the literal presence of His person within us. We must walk in Him, as He is the Way, the Truth and the Life of "His Ways. It is by His Spirit within us that we are given the life, shown the way and truth that enables us to walk in the "Ways of God." All, of which, is beyond the grasp and comprehensions of the natural mind but must be kept and understood, by faith in our spirit.

To walk in "His Ways" is for us to yield our being and our every action to the governance of the Spirit of Christ within us. This is how He writes His laws upon our hearts and minds. But, our hearts must be circumcised to do this. Romans 2:29 "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

By our surrendering to His Spirit and choosing to live by "His Words" and "His Ways," we put on Christ and put off the body of

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the sins of the flesh, by His indwelling presence. We choose to live by and under His governance and will. Listen to what Paul says in Colossians 2:11 "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:" and Philippians 3:3 "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

The truth of this is simple. The more we surrender and live by "His Words," presence and ways, the more He reveals Himself to us. The outworking of this is the more we receive the revelation of Him, within our spirit, the more we desire of Him. Thus, by the revelation of Him we are fulfilled and completed within ourselves, as He is the life and desire of our spiritual being, by God's design.

Through His many gracious revelations of Himself to us, He reveals His Person and becomes our life and supply in every measure. When we receive revelation of Him and choose to live by it, there is a release of life and power within our spirit, as well, and our spiritual man grows and takes governance of the soul and body, thus, our selfish carnal nature is mortified (Colossians 3:1-5). He cuts away our sinful nature, by the revelation of His Person to us. All, of which, can only be done, if we choose to live by "His Words" and allow Christ to be the life of our life, by His indwelling.

We cannot experience the true spiritual design that God has provided for us apart from living by "His Words" and Christ within us. By His indwelling, His Life, Faith and Spirit become our provision, as Paul tells us in Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We are incapable of walking in "His Ways" without His indwelling, as His Spirit within us is what empowers and enables us to do so.

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The very core of “His Ways” is the truth of our being circumcised in our heart and being released from our self-will and fallen nature, as we behold Him in revelation. This is how He will produce “many sons” unto Himself and the Father.

We must understand that our living in Him is not just a truth of a pattern or method to follow but a union and relationship with Him, as He abides in us. Our union with Him opens the door of our union with the Father and the Holy Spirit, as well. Thus, we can see the importance of our living by “His Words” that He revealed, as He walked this earth.

If we do not live by “His Words,” in faith, our experience of Him within us is hindered and limited. The result will be that our spirit will continue to live of its own accord and His indwelling, simply, continues to be a doctrine that yields no true life to us. We may possess great knowledge of it, but we never enter into the true life of the truth.

Should we reject the truth of “His Words” that He is the only Way and Life that both He and the Father seek, we reject Him, because there is no other way to be conformed to His image. You cannot be in His image without His indwelling, as an imitation will never suit. It is impossible to be like Him without Him and besides any attempt to be like Him without His indwelling will only be done in our carnality having no substance; having no reality of His Person. His “Covenant Word” can only be fulfilled in our spirit, by His indwelling Spirit, and if we reject it, we reject our being conformed to His image.

This conformity and transforming is necessary, as neither He nor the Father have intimacy with the fallen nature. He inhabits and fellowships with the new nature, the Christ that lives within us, in the spirit. We are indeed privileged to be ushered into this relation-

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ship and union, through the partaking and conforming of and by His nature. Peter brings this truth out in 2 Peter 1:4 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

By God's design, when we enter into this truth, we are still individuals, just as the Father, Son and Holy Spirit are three, yet, each are individuals, as well. Each one has the same character or nature, but yet, they maintain their own personalities.

As we draw our studies to a close, We trust a fresh understanding of the greatness of Him, "His Words," "His Ways" and of our spiritual design have become life to you. The play on words below is to demonstrate a portion of the completeness of the Knowledge, Mind, Will, Purposes and Design of God. As you read them, take a moment and meditate on the greatness of Him.

He is the Way

His Way is Truth
His Way is the Truth
His Way is Life
His Way is the Life

He is Truth

He is the Truth
His Truth is the Way
His Truth is the Life

He is Life

He is the Life
His Life is the Way
His Life is the Truth

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He is the very essence of "The way, Truth and Life," because He has always been "His Ways." He and the Father have always known this in "eternity"! Who can be compared to Him? He is the very Source, Creator, Establisher and Fulfillment of them. Before the dust of creation was formed, He surrendered Himself to come, as a man, in "eternity," in order to call us into "His Ways" and reveal Himself, as "His Ways" to us.

In short, beloved, it is through the Indwelling Christ that we can approach the Father and walk and know "His Ways," as He is the very fulfillment of them. He is the Way to "His Ways," He is the Truth of "His Ways," He is the Life of "His Ways."

He knew and knows of you and me and of all things concerning us. It never ceases to amaze us of the breadth, length, depth and height that His Knowledge, Wisdom and Love supplies to us of Himself.

When we consider the garden of Eden, perhaps, we see His visitations with Adam and think, "Oh, if only He would come and walk with me and openly show Himself to me." But truly, in His indwelling, He has provided a better way. Let us leave you with a truth that Paul brings to light in the last half of 2 Corinthians 6:16 "***I will dwell in them, and walk in them;*** and I will be their God, and they shall be my people."

Oh, beloved, He does walk with us! Only His walking now is not on the external but is within, and He, has made it so, by His great Wisdom. It is a much better and greater way! It is the fulfillment of the "Eternal Everlasting Covenant" that brings us to Revelation 21:3 "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

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We want to grow in that walking; we want to hear His every Word; His every moving within us, as Adam did in the garden. We want to witness the revelation of Him to us. We want to know Him in His Fulness. He has provided all of this and more in the Person and Spirit of His Son, who is the Way, the Truth and the Life of "His Ways" and this, beloved, is the "Covenant Word" that He has delivered to us to live by, as His spiritual design for man.

How great He is, because He is Immeasurable, Incalculable, Never Ending and cannot be searched out! He truly is the "I EVER SHALL BE THAT WHICH I AM." May we ever be found...

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Hebrews 12:2

Epilogue

The Coming Revival and the Indwelling

Have you ever wondered why we have no writing from the New Testament age, until fifteen to twenty years after Pentecost? We believe that there is a specific reason for this. We believe that, after Pentecost for fifteen to twenty years, the church dwelt in the truth of the Son's indwelling, and for that reason there was complete harmony in the body.

However, the Lord has declared that the glory of the latter house shall be greater than the former, and that statement has more to say than simply referring to gifts and miracles.

The New Testament Church lived in those years of silence and peace, because they lived according to His indwelling, by "His Ways" of Christ in them, as the apostles taught them. The fruits of unity and peace were yielded to the church, by living the truth of "His Ways." It was not until some 15-20 years, after it's beginning, that problems began to arise in the church.

The last day revival that is coming will bring the Church and it's true members into the reality of "His Ways," once again. The prophetic understanding of this truth is founded and based upon the "Eternal Everlasting Covenant" and His prophetic words in John 15 and 17 will not return unto Him void.

John 15:5 "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

John 17:21 "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."

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By "His Words," in these two verses He declares that all believers of the latter day Church must enter into His indwelling afresh, as...

- He provides the life of the body, the church, by His indwelling.
- He governs the church, by His indwelling.
- He unites the brethren, by His indwelling.
- He makes us one with Himself, the Father, the Holy Spirit and each other, by His indwelling.

When these are completed, by His indwelling, He will present to Himself a glorious Church "without spot or wrinkle," as He desires (Ephesians 5:27). It is the "The Greatness of Him in "His Ways" that will make it so.

Bibliography

¹ See Volume II, "The Greatness of His Ways" "The Eternal Everlasting Covenant"

² See Volume II, "The Greatness of His Ways" "The Eternal Everlasting Covenant"

³ See Volume II of The Greatness of His Ways, "The Everlasting Covenant"

⁴ Brown, Driver, Briggs, Gesenius - Hebrew Aramaic English Lexicon, Online Bible, Apple Macintosh Version

⁵ Thayer's - Greek English Lexicon, Online Bible, Apple Macintosh Version

⁶ E.W. Bullinger "The Companion Bible" App. 101 page 146, See Volume II "The Greatness of His Ways", "The Eternal Everlasting Covenant" for greater details.

⁷ See Volume II of The Greatness of His Ways, "The Everlasting Covenant"

⁸ E.W. Bullinger "The Companion Bible" App. 101, page 146

⁹ E.W. Bullinger "The Companion Bible", App. 4, page 6

¹⁰ Vines, "Expository Dictionary of New Testament Words" Unabridged, page 707, Mac Donald Publishing Company

¹¹ Vines, "Expository Dictionary of New Testament Words" Unabridged, page 707, Mac Donald Publishing Company

¹² Thayer's - Greek English Lexicon, Online Bible, Apple Macintosh Version

¹³ Kittles Theological Dictionary of the New Testament, Vol 7, page 760, WM. B Eerdmans Publishing Co. 1983

¹⁴ The Hebrew text shown is best viewed using the "Times New Roman" font, if possible. At the time of editing of this book the Hebrew characters were the only glyph's available to select from. Reading in the Epub. format their appearance will change when using other fonts on your device.

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¹⁵ E.W. Bullinger "The Companion Bible" page 6

¹⁶ Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, page 109b

¹⁷ Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, page 109b

¹⁸ Please refer to Volume II, The Greatness of His Ways

¹⁹ E.W. Bullinger "The Companion Bible" page 6

²⁰ G.H. Pember "Earths Earliest Ages" page 128

²¹ E.W. Bullinger "The Companion Bible" App. 4 page 6-7, G.H. Pember "Earths Earliest Ages" page 129-130

²² E.W. Bullinger "The Companion Bible" App. 19 page 24

²³ E.W. Bullinger "The Companion Bible" App. 19 page 24 & Gesenius' Hebrew and Chaldee Lexicon, pages 795-796

²⁴ E.W. Bullinger "The Companion Bible" page 6

²⁵ E.W. Bullinger "The Companion Bible" App. 6 page 11

²⁶ E.W. Bullinger "The Companion Bible" page 6, App. 19 page 24

²⁷ E.W. Bullinger "The Companion Bible" App. 19 page 24

²⁸ E.W. Bullinger "The Companion Bible" App. 19 page 24

²⁹ E.W. Bullinger "The Companion Bible" page 6

³⁰ E.W. Bullinger "The Companion Bible" App. 19 page 24

³¹ E.W. Bullinger "The Companion Bible" Page 7

³² E.W. Bullinger "The Companion Bible" Page 7

³³ E.W. Bullinger "The Companion Bible" Page 7

E.W. Bullinger "The Companion Bible" Appendix 6, Page 12

Robert Young, A Commentary on the Holy Bible As Litterally and Idiomatically Translated Out of the Original languages, Fullarton, Macnab & Co., New York, Page 4

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³⁴ E.W. Bullinger "The Companion Bible" page 1802

³⁵ Vines Expository Dictionary of New Testament Words, page 114, Mac Donald Publishing Company

³⁶ E.W. Bullinger "The Companion Bible" page 7

G.H. Pember "Earths Earliest Ages" page 131 Fourth Edition, Hodder and Stoughton

Adam Clarke "Commentary on the Whole Bible" page 21, Baker Book House Eight printing 1974

³⁷ Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 222 a

³⁸ Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 480 b

³⁹ E.W. Bullinger "The Companion Bible" page 4

⁴⁰ Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 334 b

⁴¹ The International Standard Bible Encyclopedia, William B. Erdmans Publishing Company, 1987, Volume 2, page 90-91

⁴² Brown, Driver, Briggs, Hebrew Aramaic English Lexicon, Online Bible, Macintosh Version

NASB Lexicon, The Bible Hub, Online Version

Theological Wordbook of the Old Testament, Moody Press, 1980, Page 877

Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 334 b

⁴³ Adam Clarke's commentary on the Whole Bible, Abridged by Ralph Earle, Baker House Books, 1967, Page 23

⁴⁴ 1898 Young's Literal Translation, Online Bible, Macintosh Version

⁴⁵ Young's Analytical Concordance, page 5, Digitized by Google at books.google.com

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- ⁴⁶ Jamieson, Fausset, and Brown, A Commentary, Critical and Explanatory, on the Old and New Testaments, originally published by Hartford, S.S. Scranton & co. in 1871, The Online Bible, Macintosh Version
- ⁴⁷ Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 790 a
- ⁴⁸ Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 286 a
- ⁴⁹ Thayers Greek Lexicon. Online Bible
- ⁵⁰ Gesenius' Hebrew and Chaldee Lexicon to the Old Testament, page 836 a
- ⁵¹ E.W. Bullinger "The Companion Bible" page 7
- ⁵² Young's Analytical Concordance, page 4, Digitized by Google at books.google.com
- ⁵³ G.H. Pember, "The Earths Earliest Ages" page 179
- ⁵⁴ G.H. Pember, "The Earths Earliest Ages" page 179
- ⁵⁵ G.H. Pember, "The Earths Earliest Ages" page 179
- ⁵⁶ E.W. Bullinger "The Companion Bible" page 8
- ⁵⁷ R. C. H. Lens "The Interpretation of John" page 631
- ⁵⁸ R. C. H. Lens "The Interpretation of John" page 1147
- ⁵⁹ For more information see Volume II of The Greatness of His Ways, "The Everlasting Covenant"
- ⁶⁰ Vines Expository Dictionary of New Testament Words, page 923, Mac Donald Publishing Company
- ⁶¹ R. C. H. Lenski, The Interpretation of Saint John's Gospel, page 1014
- ⁶² New Testament Commentary, Hebrews, Simon J. Kistemaker, page 71, Baker Book House, 1984