

Current Affairs #42—The Mystery of Incarnation

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Now, we have been speaking in bits and pieces about a mystery. I deliberately referred to the prophetic vision of Daniel regarding the man above the waters to, in a sense, show what the appearing of the glorified Body of Christ will be, here, in a time as we approach the end of the age. But I want to back up and go all the way back to the front of this discussion to show you that this result is not an anomaly, but it is, in fact, what God always intended. And it is as endemic to the intentions of God and the patterns of His revelation as God Himself is. But in doing so, in going back, I warn you ahead of time, once we observe and note this context, it will likely make you uncomfortable because it calls into question things that we have been very settled in as we have looked through those lenses at God.

What do I mean? Well, let's start with man as a creation. Whose idea was it to make man? It seems an absurd question, but it is central to what I have to say. You see, it was God who decided to make man. It was God who said, "Let Us make man."¹ So the result is God's intention. Quite often, we observe the result, but we do not infer the intention. We simply accept the result and move on from there. What I am about to do is bring you back to what the result means as it regards God's intention. So, the structure of man designed by God and executed by God—because man could not do it himself, and he was powerless to influence the process—so man, that entity, is comprised of three bits, three forms.

He has a portion of being that was formed out of the dust of the ground. That, in the Greek, is referred to as *sarx* (Strong's Greek 4561), and it means body. So God formed the body of man out of the dust of the ground. Now, who did that? God—God formed the body out of the dust of the ground. He breathed into man a spirit. He imparted to man—*soplo* [Spanish word for "blow" or "breath" from the Latin word, *sufflo*]—He imparted to man a spirit, the *ruach* (Strong's Hebrew 7307) of God. God did that. God formed the body out of the dust of the ground. God blew into man. So, what man got from God was an endowment of being. And then man, it says, "became a living soul."² Did man decide to become a living soul? Or is that part of what God gave to man, having formed his body out of the dust of the ground and having breathed into him an endowment of being out of the very person of God, endowing man with spirit, and now man becomes a living soul?

These three parts are distinct. I am often exasperated at certain denominations that insist that man has a body, and his soul and his spirit may be used interchangeably because they are one and the same thing. Such utter foolishness. Such ignorance of the word. Look, his spirit is described as *pneuma* (Strong's Greek 4151)—not *psuché* (Strong's Greek 5590), and not *sarx*. They refer to distinctly different components of being:

- man has a spirit – a *pneuma*,
- man has a soul – a *psuché*,
- and man has a body – a *sarx*.

But it does not stop there. The distinctiveness does not stop there. Do you know that God allotted or apportioned a distinctly different form of life to invest, or infest, each of these different elements of being?

So in his body, man has a form of life, and that life is only relevant to his body. That form of life is referred to in the Scriptures as *bios* (Strong's Greek 979). It is not the life of his soul, and it is not the life of his spirit. It only exists within his body, and it is an extinguishable life. *Bios* is where we get the term *bios logos* or biology, and it is the study of the internal construction of the human being and the functioning of the internal parts, and the study of his biosphere, where he lives. That life is extinguishable. It is maintained by the orderly functioning of the internal organs and the sustenance of an economy from his biosphere, but that life has been appointed to death, to extinction. “It is appointed unto men once to die.”³

But how could we be talking about eternal life when it is appointed unto men once to die? Look, if you do not understand these simple things, it is confusing. It does not make you stupid; it just means you have not been told. And the ones who are supposed to have told you, did not. Now, I am not asking you to be angry at them. They are simply living out of what they know. The odd thing is, many of them, hearing these things, will still resist, which says something about their character. But that is another discussion. So in your body, in your *sarx*, you have a *bios*—you have life that is defined as biological. That life is extinguishable, and it is extinguished when the body dies. That is an appointed time that cannot be altered. You will die.

That is not the same as death that is separation from God. The soul that sins, it shall die (cf. Ezekiel 18:20). It shall be separated from God. We know of the phenomenon of people being dead while they are yet alive.⁴ What is that? That is because of the other forms of life that exist in the different departments of being. So up the scale from *bios* is *psuché*, and the life within the *psuché* is also called *psuché*. We get the term psychology from the soul's life—the study of the soul's life. Like biology is the study of the body's life because it is the study of *bios*, psychology is the study of the soul's life because of the life within the *psuché* as being *psuché*. That is the interpretive life within the human being when his frame of reference is only limited to his understanding of the human *biosphere* and the impulses taken in through the *biosphere* and through the *sarx*, the body. The body has five senses, and it takes in impulses. The soul interprets those impulses as either pleasant or dangerous or fearful or whatever, and attaches the relevant emotion to that perspective. The soul's life, the *psuché*, is limited to observation, analysis, synthesis, and theory.

Beyond the soul, the third form of life, and might I say the ultimate form of life, is housed in the *pneuma*, the spirit. That *pneuma*, like the *psuché* and like the *sarx*, has a life that is also defined. The life in the *sarx*... I am being redundant because people have not heard these things before, and yet they are keys of understanding that you cannot afford to miss. So, the life within the *sarx* is what? *Bios*. The life within the *psuché* is what? *Psuché*. The life within the *pneuma* is *zoë* (Strong's Greek 2222). Now unlike the life of the *sarx* (unlike its biological life which is extinguishable), and unlike the life of the *psuché* (which is its reasonableness, how it interprets the events of the *bios*), the *zoë* life of the *pneuma* does not come from anything in creation and it is not influenced by anything in creation because it is the same as the life that is in God Himself.

Question: Who put it there? Redundant question, isn't it? Because we have talked again and again about how each of these aspects of man's being was designed by God. The Designer says, "I am going to make a creature and put him on the earth, so he needs to have a connection to the earth. I will make his body out of the dust of the ground. I will shape him, and I will give that body a biological life. I will sustain it by putting in his biosphere things he can eat." In the story of creation, what does God do? He says to man. "You may eat of every tree of the garden except one."⁵ Or, "I have given you every green herb for meat."⁶ This is all part of the biosphere. God set creation up to accommodate and to sustain the life of the body by an economy that is in creation.

That economy in creation is still subject to God. Even though man has fallen from walking with God, the economy is still available and can still be manipulated to serve the needs of the human biology.

The *psuché* He gave as part of the creativity of His own self as Creator, so that man in creation can create the picture of God through his soul, which is housed in his body. Because the soul needs a body in order to remain in the *locus in quo*—the location in which he is placed. The creativity of man comes out of his soul, and God meant it to be that way. God meant for man to have both a soul and a spirit, in the order of the spirit being dominant, the soul being submissive, and the body being essentially the slave that puts on display the creations of the soul, which soul is thoroughly informed and governed arbitrarily by the spirit. That is why, when man was in creation before he sinned, the eyes of his soul were closed, because God meant for the soul to blindly follow the spirit.

But the spirit has sight far above, as we have said, any matter of time. The spirit of man understands time from the viewpoint of God: he understands the past in light of what God means to do and is doing in the present, and he understands the present as a projection of what God means to do in the future. Man's being—this is so important, so critically important—man's being was never meant to function in a disconnected way from God. But he does. He has since Adam. And in every respect that he has functioned in a disconnected way from God, he is aberrant.

Even the things he creates in his soul... Listen to me. This is wisdom to be heard and understood. Even the things the man creates in his soul, with the intent to honor God, is worthless to God unless his soul was dominated by his spirit when he was engaging in those creative acts. Someone asked me the other day, "Why did the Notre Dame Cathedral burn?" And I said, "God is not addicted to any creation of man unless He inspired it." Well, what about the devotion of the architects and builders to God? If God inspired them to do it, then it has value. If it is their talent based upon their idea of who God is and what might be impressive to God in the use of their talent, it is worthless. Everything that God creates to His glory is of an eternal nature, and He takes no pride or pleasure in edifices created to house Him, because He cannot be housed in them, or to glorify Him, not unless He is doing it. That is the end of the matter. There ought to be no further discussion.

But man, being who he now has become, is never going to be satisfied with the truth of a matter until and unless his spirit retakes the rule of his soul. When somebody says, “Ah, but that is so arbitrary. That is this, that, or the other,” understand that their souls are not being governed by their spirits, and they are speaking foolishly. They are speaking without the knowledge of God. You say, “Man, that is hubris of an extreme order.” No. It is simple. I have a template for recognizing what is foolish and what is wise. That template is not based in one’s ability to sell the case to other equally uninformed people. But that has become our standard today. My standard is that which is eternally reflective of the divine nature of God, and I myself am bound to that standard and must choreograph both my understanding and my speaking to that standard. Otherwise, I myself will become like metal that is not refined and cannot be stamped as coinage and allow for transfers of natural things into the order of the Kingdom. When I am not useful for coinage, I am to be cast away, to be removed from the cast, because I cannot bear the image and the imprimatur of the One who is the head and Lord of the Kingdom. Many of you recognize this as being from another teaching of the word apostasy and related words [reprobate], but I will not go into those now.

- See website: <http://www.soleyn.com/> under the ‘Teachings’ tab; ‘Conferences’: Cape Town Lecture Series 2019, Session 5, for further teachings on reprobate.
- Or direct link: <http://www.soleyn.com/media/session-5-cape-town-lecture-series-2019>]

I am tracking something, starting with man. I am wanting to show that God established a format. When He made man, God established a template by which He would reveal Himself. In that sense, God, who created man, established an allegory of Himself by which He intended to be revealed. Man was intentionally created by God as an allegory for the revealing of the nature of God Himself. That is why man has a spirit which is his dominant nature, and why he has a soul that allows him to engage what he knows in his spirit in the environment in which he is. So, God gave him:

- a spirit to understand the heavens and the mind of God,
- a soul to translate the wisdom of God into functionality in the earth,
- and a body with which to execute, whether by speech or by works, to execute divine conceptions on earth.

That is the first piece of an understanding that I want to build upon: spirit, soul, and body. The body is the lowest portion of it, and man has a body. The soul is the creative aspect of it that is designed to function under the spirit and governed slavishly by the spirit. And the spirit is the essence of being. And so it is with Christ: Christ has a body, He has a soul, and He has a Spirit. When He was on the earth, we could see all three in operation. When He was on the earth as a man named Jesus of Nazareth, the Son of Mary, He manifested all three things. And He continues to have all three things.

Now, in the next broadcast I want to build upon that by looking at Christ as we go forward. Before we leave this broadcast, however, let me bring out another aspect of this being—of this concept of man as the allegory of God. When Christ came, He came into the world following a declaration recorded in the book of Hebrews, in which the scroll was rolled out—the scroll of all the knowings of God. As the scroll is rolled out—and it is rolled up on the left, it is rolled out from the right—a place was reached in the scroll, and in that place was said, “For a body You have prepared for Me. I come to do your will, O God.”⁷ That body was a natural body. His Spirit would be placed in the womb of Mary, and she would gestate that body over a nine month period, would give birth to Him in a meal trough in a stable in Bethlehem, and He would be raised up in all the incidences recorded in Scripture, defining this progression from the Child who was born, announced by the angels, to the Son who was given, concerning whom God says, “This is My beloved Son, in whom I am well pleased” (cf. Matthew 3:17).

But everything God does has this duality to it. When the body of Jesus of Nazareth was crucified and buried, on the third day God raised that body up and designated that body, Christ. Because the Spirit that was in that body is now the preeminent thing that is released through death and resurrection. So, we ourselves, following this pattern, have to go through a metamorphosis of death and resurrection so that, even though we live in a natural body, our bodies actually are transformed into spiritual beings because the dominance of our body is no longer by our souls; the dominance of our body is by our spirits. And when that is true, our bodies have the capability of entertaining the very person of the Lord Jesus Christ. Such parts, then, are assembled into this *corpus* known as Christ, according to the numerous teachings in the Scriptures specifically referenced, however, in the book of 1 Corinthians 12.

I want to slowly, intentionally, deliberately continue to unpack and reveal the mystery of God.

Endnotes:

1. See Genesis 1:26 NKJV: “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’”
2. See Genesis 2:7 KJV: “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.”
3. See Hebrews 9:27 NKJV: “And as it is appointed for men to die once, but after this the judgment.”
4. See Ephesians 2:1: “And you He made alive, who were dead in trespasses and sins,” see also 1 Timothy 5:6 NKJV: “But she who lives in pleasure is dead while she lives.”; see also Revelation 3:1 NIV: “To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.”
5. See Genesis 2:16-17 NKJV: “And the LORD God commanded the man, saying, ‘Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.’”
6. See Genesis 1:29 KJV: “And God said, ‘Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.’”
7. See Hebrews 10:5-7 NKJV: “Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, “Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.”’”