

Current Affairs #43—A Spiritual Man

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Christ, the Spirit known as Christ, was carried in the body of Jesus of Nazareth. His is probably the only Spirit with that kind of clear and unique designation. Christ is the Greek term, *Christos* (Strong's Greek 5547), which is the equivalent of the Hebrew term *mashiach* (Strong's Hebrew 4899). These words refer to a designated One. All the Scriptures speak of One who was to come, because His role was to redeem mankind to God. In the act of redemption, He would accomplish two things. The first would be to pay the required price for man's trespasses and sins against God, by which man had been separated from God since the days of Adam. That was one of the two things that Jesus came to do. But paying the price was not the end of the matter. If the price were not paid, then, of course, all bets were off; there was no way for us to go.

But, again, you know, I am exasperated at how shoddy the thinking of both preachers and many theologians is. Everybody agrees that the price had to be paid. Once the price was paid, what then? We just automatically assume the price was paid, so now we can all be saved. In fact, if you stop and ask a hundred preachers what happens after we are saved, the most they would tell you beyond that is this (this is the classic Billy Graham position): "You have to accept Christ." So, it is an intellectual exchange. Because you cannot actually recall from experience that Christ did something on the cross for you, that He paid the price on the cross for you. The cross is about the payment of a price. But the executive functions accessing what was done at the cross is not merely a function of a statement about Jesus. To access the benefit of the cross, one has to be able to participate in the way that Christ intended that such participation should take place in what the cross did.

What do I mean? I can see somebody saying, "What do you mean by that?", because they have never heard it before. It is the concept of propitiation. There has been an anti-education bias in the church for as long back as I can remember. So, words like "propitiation" are never touched. No one cares to know. "Hey, we will find out in heaven once we get there. In the sweet by-and-by we will understand it better." That is the mindset of children. Because when you do not understand, you cannot appropriate. When you do not understand what you are dealing with, it remains a mystery to you, and whatever it means is lost to you as thoroughly as if it never existed.

What, then, is propitiation? Propitiation is the concept of inclusion. The Jews referred to the Ark of the Covenant, this box, as the picture of propitiation; and, it is in fact referred to in the book of Hebrews as the evidence, as the compendium of that which constitutes propitiation. Here is what it means. It means to be included in Christ in the way that objects were included in the Ark of the Covenant. Because those objects were God's way of assuring those who trusted in the work of the cross of benefits that would be exclusively theirs. So, the Ark of the Covenant is a type and shadow. I do not have time to unpack what the symbols in the Ark of the Covenant meant, but they spoke of a people. Christ is the box. Christ is the propitiation. He means to include us in the box so that whatever benefit God ascribes to the box, He ascribes to those who are *in* the box. And here I refer to the Ark of the Covenant, which is a type and shadow of the Body of Christ. That is the box: the Body of Christ.

So when you accept the truth that Christ made a way through the veil, that is to say, His flesh,<sup>1</sup> for you to be able to enter into the presence of God and be able to call Him Father, you are placed. The next thing that happens to you and the position from which you call out to God as Father is by being baptized by the Spirit into the Body of Christ—to be put *in* the box. From that point on, anything God attributes to Christ, of that thing you also are the beneficial heir. But you have to be *in* the body.

Now, here is the thing. Think with me again now of the human as the allegory of God. The human has a body. The body is the housing of both his soul and his spirit, and the body is that portion that slavishly serves the soul and/or the spirit. If the soul is independent of the spirit, the body will serve the soul. If the soul is under the rule of the spirit in the human being, the body will serve the spirit; it will respond to the soul, but since the soul is under the rule of the spirit, it is apt to say that his body serves his spirit.

Christ died and was raised again. And when we accept the price that was paid on the cross for our sins, when, from the heart we accept that as true and now see that we have access to God, we are required to die just like He died. Why? Because the body in which God operates is always going to be one that is subject to His Spirit, and the only way God relates to anything in creation is Spirit to spirit—His Spirit to our spirits.

So then, when you move the matter up, first you think of the man. The man who now becomes a spiritual man is a man who dies and is resurrected, and he is resurrected by the Spirit of God. This is the same Spirit that was in Christ, the Spirit of God. This is the Spirit that raised Jesus from the dead. Now the man, Jesus, like you and me, had a Spirit, had a soul, and had a body. The Spirit that was in Him had a name: it was called Christ, because that was His purpose for coming. He was the One anointed, according to promise, a promise that existed before the foundations of the world, to be the reconciler of man to God *in Himself*: propitiation.

We know He had a soul because He said in the Garden of Gethsemane, “My soul is exceedingly sorrowful, even unto death” (cf. Matthew 26:38, Mark 14:34). So His soul had an ability to feel, to think, and even to act—although it did not, it never did—independently of His Spirit. But Christ, that Spirit that was in the Lord Jesus... This is not the Holy Spirit. This is the spirit of the man, just like the spirit within you is not the Holy Spirit; that is your spirit. But the Holy Spirit may also dwell in you, connecting the mind of your spirit to the mind of God, which is present in the Holy Spirit. “For no one know the things of God except the Spirit of God.”<sup>2</sup> If you are going to have access to the mind of God, that access is exclusively provided by and through the Holy Spirit. So there is a Spirit in the Lord Jesus Christ, the spirit of the man; that Spirit was known as Christ.

But the Spirit of God informed the man, in His Spirit, the Spirit of Christ, exactly how Christ ought to be in the earth. And there were two critical aspects. There were many other aspects, but two primary characteristics to the Spirit that was in the Lord Jesus Christ:

- The first was an obedience to God. The Spirit that was in Him was compelled to obey God—was duty-bound, was wired to the obedience of God.
- The other characteristic of His Spirit was that of representation.

So, He obeyed in the matter of representing God. Now if you obey in the matter of representing God, you are going to be above the law because you are going to know the mind of God, of which the law was speaking only in type and shadow. So, let’s bore into that for a moment.

The Holy Spirit in Him—the Holy Spirit, not the Spirit known as Christ, but the Holy Spirit’s function with Christ—was to strengthen in Him the resolve to obey God and to reveal to Him the

nature of His representation of God. Now, the consequence is that the Spirit of Christ clearly understands the role of sonship. The character of the Spirit of Christ is the character of sonship and the character of obedience. Sonship meant that He was the prime and exclusive picture of the Father. So thoroughly was He obedient as a Son, that He never did anything except that which accurately, faithfully, truthfully represented His Father. That is why He could say, “I only do what I see My Father doing.”<sup>3</sup> In this regard, He is the quintessential Son. He is the pattern Son. All sons must be like that Son.

So, when you are put into the box—aka the Body of Christ—what will He align you to? What will the same Spirit that revealed the Father to Him and strengthened Him in His resolve to be the obedient Son, what will that same Spirit that was in Christ do with you? The same exact things. He is going to teach you the nature of the Son’s obedience to the Father, and He is going to reveal the nature of the Father to you, which is the continuation of the work of Christ, because Christ said, “I came to show you the Father.”<sup>4</sup> Christ put on display in His body this preeminence of spiritual emphasis. He lived, He breathed, He functioned to do the will of His Father so that it could be said that the Son did nothing of Himself, but it was the Father living in Him who was actually doing His work.

All of that by now you should know. But in John 17, we come to this critical place. In John 17, at verse 20, here is where this glorious mystery reaches another portion of revelation. Jesus is speaking to the Father:

*“I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You [That speaks of a body hosting a spirit and a soul.]; that they also may be one in Us, that the world may believe that You sent Me” (John 17:20-21 NKJV).*

Wait. The continuing work that was done in the physical body of Jesus of Nazareth now continues to be done in a spiritual body comprised of our spirits assembled to His Spirit. Because you cannot assemble other members of a human body than that which the body already has. You do not need five legs. You do not need two thousand arms. So, we are *not* assembled to Christ as a natural

assembly. But we do not need to be in order for us to become obedient servants. Because whatever rules the human body, whether it is his soul or his spirit, will be that which it is enslaved to. The human body will do that which is in the mind of that which rules it. So, if the mind that rules the human body is his spirit, and that spirit has been assembled to the Corpus of Christ, then your actual body, your human body, becomes host to the will of God. But it is not because of your humanity; that is just the slave that functions under the mind that rules it. It is your spirit that is the component of being that has been assembled to Christ, and therefore becomes that part of the *Corpus Christi*. Which in turn, since that is the Body of Christ and that body is both in heaven and on earth, the way that God is incarnate in the earth today is the same way in which He was incarnate in the earth in the time of Christ. Because now you have a spiritual body, the life of which is not derived from or dependent upon anything in creation. That life is the same life as is in God. And even though the human body in time will die, the continuity of being will be assured because we continue to function, being controlled by the head; we simply change our location from time and space into heaven.

God Himself, when He made man, did He have in mind for man to carry His image and likeness? Here, I am not speaking of carrying the image and likeness of Christ, the obedient Son. Did God have in mind for man to carry the image and likeness of God Himself? And if so, what is that image and likeness? What motivates God? Who is God, anyway? Viewed from outside of time as the Maker of all things, or at least the One in whose mind everything was conceived — it was executed through that person of the Godhead who would come and have to sit in that which was created, and therefore was instructed to make it according to what serves His purpose (that would be the Lord Jesus Christ) — but the One in whose mind this intent was formed is in the mind of the Father. So therefore, God, in His ultimate sense, is the Father. The most descriptive characteristic of the Spirit known as God is Father.

Now here I want to make plain, we are *not* talking about three beings. We are talking about one being, a being who is Spirit, who has the attitude of being of the Father of all, who has the intention of including man in Himself and making preparation from before the foundations of the earth for that inclusion to be in that aspect of His being known as Son. That is why God is Father and Son, and to support and sustain all of that in a guaranteed way by the very essence of His being, which

is Spirit. Timeless, ageless, omnipotent, all-powerful, that is the nature of God. It is a three-part nature: one is His intent, the other is the form of His execution, and the third is His sustaining of all of it. No more than the human being, because the human being is an allegory of all of this. All the different parts of being are still the same person, but they are distinct in their manifestations.

For example, I am a father. I have three children. When I speak to each of them, I am father in a unique way to each of them, and each one has a special relationship with me as father. I am their father, similar to but not exactly like I am the father to each of the others. Each one has a particular relationship with me, and it is special to them. In the same way, God has the relationship with all of the members of the Body of Christ that is special and unique because they were designed to carry His presence in the earth in the manifestation of Fatherhood, so that in the totality of manifestation, God would be seen more accurately than He would be seen by the individuality of manifestation.

Now, concerning God, we stand as sons. And there is a component of God that is purely Son, the perfect Son. Again, not different from when my father was alive, when I spoke with him, I was his son. I am a father to my own children, a son to my natural father. I am a husband to my wife, Lucy. When I speak to her, it is different and unique and complete from any other relationship. Similarly, she is a mother, she is a daughter, she is a wife. We are all capable of these multiples of being, and yet to be the same person. So, God is that. The essential nature of God is that of being a Father, and He is Spirit. The essential nature of God is Son, and He is Spirit. And the essential nature of God is to empower that which He has created, like any father would, and because He is Spirit, He can do it, and He does it by Spirit. That is why there was a Spirit in Jesus the Son, known as Christ, that being His own Spirit, and there was the Holy Spirit in Jesus the Son to empower His sonship in the obedient nature of that Son reflecting the glory of the Father.

I will wrap this up in the identity of the man above the waters to see this eternal being as the very picture of what God intended by way of revealing the mystery of who He is, which, in fact, is the purpose for which He created the heavens and the earth.

Endnotes:

1. See Hebrews 10:19-22 NKJV: “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”
2. See 1 Corinthians 2:11 NIV: “For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God.”
3. See John 5:19 NKJV: “Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.’”
4. See John 14:9-10 NKJV: “Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, “Show us the Father”? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.’”