

Defining Holiness Part I



By Philip E. Busby

Question #13 - *“What is the difference between The Holy Ghost and holiness?”*

Well, to start with, both are nouns, but the simplest difference between them is that holiness is a concept and The Holy Ghost is a descriptive name for one part of God. I say a descriptive name because that is what the Bible uses for almost every reference to God. That being said, we should understand that even “names” are words and they have a meaning. Certain words are considered names or come to be looked at as names because we use them for that purpose, and sometimes that’s all we use certain words for. Some words get used as names right from the start, and other words come to be used as names even though they are still used in common everyday speech. Everyday words can then get used as names for such a long time that they outlive the word’s use in common speech. This can result in the original meaning of the word becoming lost altogether. This happens a lot with words that come from languages which are no longer spoken or are no longer fully understood. If the meaning does not get passed on, there often comes a point when no one really knows how to interpret what the word originally meant. The word truly becomes solely a “name,” and its meaning can be lost forever.

This is not the case with the name Holy Ghost. This name is a simple translation of words from the original language of scripture, and we know the meaning of both the words this name consists of. Thus, the name is a very descriptive name to us. Now, descriptive names are what we usually find in the Bible for God, because He is God. He is not just an entity; He is, The Entity. In human understanding, names are most often given to things by those who have the charge over them. Adam gave names to all the animals, and Adam said his wife’s name would be Eve, because she was the mother of all living. (Gen. 2:19-20, 3:20) Today, humans are still naming stuff on this planet, and most humans receive their name from their parents which goes right along with those in authority giving names. Once children get out on their own, they become more responsible for themselves, and some will choose to change their name, whether officially or unofficially. This is why we often refer to people’s “birth name” or “given name.” However, most of us simply go through life using the name our parents gave us. For the most part, we accept the idea that parents have the right to name their children and don’t think a thing about it. Why? Because again, names are traditionally given by those who are in authority over the thing being named; but The One True God has no authority above Him.

Now the word “god” should only apply to The One True God. However, the word “god” has also been used to describe the general concept of deity. Thus, “god” is not looked at as a name as much as it’s a word with a general meaning. This has created a situation where even many created or perceived deities are often referred to as gods. This is why we say things like “The One True God,” in an attempt to clarify who we are speaking of. We do not have the right to give God a name, so we simply attempt to be more descriptive. On the other hand, as man creates “gods,” he names them just as you would a puppy, and having that kind of leeway is exactly why man wants to create gods in the first place!

Many people do not like the idea that there is a True God which can and must judge all mankind for their choices. Humans also do not like the idea that a True God is someone whom they need to seek to understand and have a relationship with so they will know what is right and wrong. People would rather define right and wrong in their own minds. Then

they never have to worry about being judged. The best way to create this illusion is to create a god in your own image, but such a god is not truly a god. It has no power. It cannot even do the basic things we can do like hear, see, smell, speak and feel. To make our gods seem more real, we often give them a physical form, but these gods still cannot even move themselves from place to place without being carried! (Jer. 10:1-5, Hab. 2:18-20) We attempt to make up for these obvious shortcomings by forming our gods to look like living things such as animals, people, or combinations of both. This helps us imagine our gods as, not just the hunk of stone, metal, wood, etc. that they are, but as an entity out there somewhere doing what we feel they do best. All this means is our gods are really nothing more than a child's toy. We make them according to our liking. We control them. We choose how they should be worshiped, and we give them names. In return, we are comforted by knowing we can please them with any ceremony which suits us. We can live by their rules because they are nothing more than a reflection of ourselves and/or our culture to begin with. If at anytime the rules no longer fit with the way we desire to live, we simply change them, because they were only based on our desires in the first place. The more we delude ourselves with these fantasies, the more we can ignore the reality that there is only One True God! (Rom. 1:20-23)

In the Old Testament, The One True God made a covenant with a man named Abram. Because God is God, He changed Abram's name to Abraham. (Gen. 17:1-11) Abraham knew God as "God Almighty," and later down the line, He is referred to more often as, "The God of Abraham, Isaac and Jacob." (Ex. 3:15) This was very appropriate considering man-made gods were being associated more and more in the minds of men with specific families or growing national groups of people. As man created this environment, God called on a specific nation of people to be separated out for His purposes. (Ex. 19:5-6) A people with whom He would intrust His oracles. (Rom. 3:1-4) We know them later in the Bible as "The Children of Israel." Which is a descriptive name that solidly portrayed them as the nation with whom God had promised to intrust His oracles. Just as God had changed Abraham's name, He also changed Abraham's grandson's name. Abra-

ham would be the father of many nations, but the promised nation would come through Abraham's son Isaac and Isaac's son Jacob. Thus, God changed Jacob's name to Israel! (Gen. 35:9-15) These people were also known as Hebrews, and they grew into a nation in the land of Goshen in Egypt. (Gen. 47:27) One day, God instructed a Hebrew man named Moses to go back to Egypt and lead all of the children of Israel back to the land God had promised to Abraham. Moses asks God what he should tell the people when they ask who sent him, and God tells Moses to tell them, "I AM." (Ex. 3:1-14) This is to say, God is our everything, and this designation has direct relationship to God being called "Yahweh" or "Jehovah." Unlike man's useless pretend gods, I AM created everything which exists, and for those who trust in Him, He is everything we will ever need.

As we move into the New Testament, we continue to see the fulfillment of the promises God gave in the Old Testament. Things don't change, we simply see further down the path of fulfillment. (Matt. 5:17-18) God told Abraham he would make him the father of many nations, and we see that coming to pass in the Old Testament. Abraham was told a chosen nation would also come out of his lineage, and we see the details of that specific promise unfolding. In fact, it's the primary focus of the Old Testament, and why not? It's through this specific promise that God told us He would send the fulfillment of His greatest promise to all mankind, and that's what we see being fulfilled in the New Testament. In reality, it's a misnomer on the part of the Christian religion to even call the Old Testament, "Old." Because this is a descriptive name, people tend to see the Old Testament as archaic; but we will not understand what is going on in the "New Testament" if we do not know, what is more properly called, the "Hebrew Scriptures."

So, we see that names are very interesting things. As we enter the New Testament, we see a baby being born to a humble couple from Nazareth. (Matt. 1:18-25) This baby is Emmanuel "...which being interpreted is God with us." Matthew 1:23 His earthly parents would be instructed by God to give the child the birth name, Jesus! (Luke 1:26-33) This is because He is Emmanuel. God had come to us in the same form we live in. He had come to live as a man, and

as a man, He would take on what might be best described as a “proper name.” That name would be Jesus, and that is what is meant when we are told in Acts 4:10-12 “...for there is none other name under heaven given among men, whereby we must be saved.” Now, there are those who would dispute that “Jesus” is really the proper translation of the name given in the original language; and while I would be the first to point out, there is value in getting the details right, I would also point out that English in general is weak. That aside, it should also be pointed out that in any language we are forced to communicate using words people understand. The important point in the scripture is that Emmanuel came to this earth. He and only He is the True Saviour of the world. There is none before Him, and we await only His return! Mistranslation or not, in English we know His name as Jesus. So, in English, I say “Jesus” is the only truly “proper name” we will ever have for The One True God.

That brings us to a point Jesus attempted to explain to us as He walked this earth. I’m talking about a concept which is theologically referred to today as “The Trinity.” Now, I say Jesus attempted to explain, because it really is a concept people find very hard to understand. It would take a whole book to explain the entire theology, but the basics of it are this: God is one entity, but He is comprised of three distinct parts. This is what we have trouble with. The idea a being can be one, but made of three parts, seems odd to us. However, it’s a little odd that we find it so odd. In Genesis, as God created our universe, He essentially talked to Himself, making statements such as: “Let us make man in our image, after our likeness:...” Genesis 1:26 It’s in this part of scripture we are told humans are made in the image of God, and when people are having trouble understanding the trinity of God, I like to point out that we also talk to ourselves.

Why do we do this? Because we are comprised of more than one part just as God is! This is what makes humanity so special. We are not like animals or plants. The earth was told to bring forth the plants and animals. The water and the sky were commanded to bring forth those things which swim and fly. This means plants and animals are living entities, but what you see is what you get. They are physical, and

that’s it! Man was made from the dust of the ground as well, but God did not simply command the ground to bring us forth! Scripture tells us, God reached down and formed man’s flesh from the dust. Then, God specifically breathed the breath of life into that flesh, and Genesis records that “...man became a living soul.” Genesis 2:7 God did not do this just to say we were special. He did it because He was creating something more in humans than just the flesh plants and animals are made of.

So, what we find Jesus explaining to us is nothing new but simply a truth, which, if we could understand, would help us live in the way we were created to. It was always God’s intent to instruct us in the ways of life, but sin has hindered the process greatly. Thus, it has taken a tremendous time longer than it should for us to even grow to a point where we were ready to hear such a profound thing such as the composition of God and ourselves, much less understand it. (Matt. 13:34-35) This is why Jesus told us that if we still could not grasp the trinity of God, it’s OK to simply believe upon Him, because the truth of the matter is, when you’ve seen Jesus you’ve seen The Father. (John 14) However, to understand the answer to your question, we have to be able to grasp, in some way, the fact God is comprised of three parts.

How do we know there are three? Jesus told us so. We even see all three represented at Jesus’ baptism. John told Jesus he had need to be baptized of Him. Jesus told John it was necessary to fulfill all things, and so John baptized Jesus in water. When he did, we see Jesus coming up out of the water and The Holy Ghost descends upon Jesus like a dove. We also hear the voice of The Father saying, “This is my beloved Son, in whom I am well pleased.” (Matt. 3:13-17) Here, we see that representative name thing once again. Jesus is referred to as “Son,” and the part of God which referred to Jesus as Son, Jesus refers to as The Father. Later, Jesus would call the third part which descended like a dove, “The Comforter.” However, this name has more relationship to the descriptive name of Jesus being Emmanuel. It’s really about what this part of God is, in direct relationship to us. (John 14:15-26) You see, there are names which tell us how the parts relate to us and names which tell us how they relate to each other. When talking about how they relate to each other,

Emmanuel is simply called The Son; and The Comforter is called The Holy Ghost, or depending on the translation, The Holy Spirit. The third part of God is referred to as The Father, and this name works for both relationships. He is The Father in relationship to The Son and The Holy Ghost, and He is The Father in relationship directly to us!

Now, lets take a quick look at why these names/descriptions are used. Emmanuel is the easy one. Jesus is the part that came to this earth directly in human form. (John 1:14) He is, in the most physical way possible, God with us! So, Emmanuel is a very descriptive name given to The Son because it describes the relationship this part of God has with us. Jesus came to this earth and, literally in human form, walked among us. Until He was released from the physical form through death, He was here walking in our time, putting one foot in front of the other just as we do each day. This made Him, God with us, in the ways we understand the most. In fact, He was so understandable to us that many saw this fact as the reason to believe He was nothing more than just another man, and that is why some considered it nothing short of heresy for Him to claim to be God. It's interesting how many people say they would believe in God if He would just show Himself, but when God showed Himself to the Children of Israel in the desert of Sinai, they were to scared to pursue a direct relationship with Him. They told Moses to go talk to God, and they would simply do whatever Moses said God told him. (Ex. 19:1-20:21, Heb. 12:18-24) Later, the people went through a sequence of asking who Moses thought he was, telling them what to do. (Num. 16) Even though they feared the presence of God greatly, they seemed to have no fear talking against the man they said could speak for God in their midst! This all comes back to the desires I mentioned earlier when talking about man creating gods.

In the New Testament, we see God showing Himself by walking with us in the same form we walk in. Jesus clearly showed us through His miracles that He was not just another man, but the simple fact Jesus was touchable made many believe there was no chance He could be God. There seems to be no way to please humans. For the most part, we simply refuse to recognize God no matter how He

shows Himself to us. However, that problem was the catalyst for Jesus accomplishing what He came to do. Through His shed blood, Jesus bought a replacement for the part of us which is flesh. This is something which we could never have obtained on our own, and is why Paul said we shall not all sleep, but be changed. This corruptible will be changed to incorruptible, and those who have already lost their physical forms to death will rise first at Jesus' return. Then we which are alive and remain shall be caught up to meet the Lord in the air. (I Thes. 4:13-18, I Cor. 15:47-57) This was all done so that the fact sin brings death to our physical forms could be overcome. This is important to the one who desires to live the life God intended us to live, which has direct relationship to what holiness is!

Another important part of the equation is that we be able to go to a new place after this world is gone, a place which is not corrupted by sin. Those who are resurrected, will rule and reign with Christ for a thousand years on this earth while the devil is locked away in the bottomless pit; but the devil will be loosed from that pit, and even after a thousand years of peace, many people will be compelled to attempt an overthrow of Christ's kingdom. Now, we do not know just how long it will take for the devil to gather his forces and bring them against Jerusalem, but we know the outcome of that event will be fire from heaven which consumes those foolish people. After this, is the judgement, at which time not only does this heaven and earth (The universe as we know it) pass away, but those who desire the ways of God are separated from those who do not. (Rev. 20) Those who have not desired God and His ways will be cast into the lake of fire. This is a place prepared by God where those who do not desire Him can have exactly that. A place where God's presence is not! They will also not receive the new, incorruptible forms Jesus came to provide. This is where it's necessary to understand the Trinity and the fact we are made in God's Triune Image. Upon death, the flesh returns to the dust from which it came, but the other two parts of us do not. Being cast into the lake of fire is what the Bible describes as the second death.

Those who have desired the ways of God will be taken to that place Jesus said He was going to prepare for them. Jesus said the simple point of this

place is so that where He is "...there ye may be also." John 14:3 This will make God Emmanuel at a whole new level. That is what Jesus meant when He said, He came that we might have life and that we might have it more abundantly! (John 10:10) In this new heaven and earth will be the opportunity to live the life God created us to live amongst only those who also desire that life. This will not take from us our diversity, only the sin which makes our diversity in thoughts, ideas, and personalities a problem.

Now, to the point of Jesus being called The Son, as He relates to the other two parts which makes up God. Through the years many people have attempted to use illustrations and/or objects to describe the triunity of God. One illustration is that of an apple. An apple has a core, the fleshy part we primarily desire to eat, and the outer skin. Three parts yet one apple. However, this illustration falls short in that even to the naked eye there are more minor parts to an apple. After being plucked from a tree, an apple, more times than not, has a stem left on it. The core is hard to define from the flesh, and the core clearly contains seeds. Now this is just me being picky, but I have heard people point these things out. In my thoughts, the better illustration is that of an egg. Now, when talking about the apple, I said, "to the naked eye" there are other parts.

This is because if we choose to be very picky, physical things can be separated down into almost infinite parts. In school, many of us were told the atom was the smallest thing, only to have our teachers make us name the parts of the atom! Man has also learned that splitting the atom unleashes unbelievable energy, which we mostly only seem to be able to use for destruction - but I digress.

Putting aside the microscope, an egg is a great illustration of a thing which is triune. An egg clearly has three main parts. There is the shell which, if broken, will release the other two parts. These two parts are the white and the yolk. They too can be understood as separate by looking at them, and for the most part, they can be physically separated as

well, if one desires. People who cook, often do desire, because not only are the three parts of an egg distinct and very separable, all three parts have their unique qualities. All that being true, it's also still true you do not have an egg unless you have all three parts. This is very illustrative of God. He is three distinct parts, yet they are together. Some people like to say God is three distinct personalities, but to me that makes it seem as if you are saying God is three Gods working together, and that is not the proper way to look at it. Our God is one God! (Mark 12:29-30)

Now let's look at the geometrical illustrations of God. Of these there are far too many to cover! There are so many symbols which are meant to represent the triunity of God in one way or another that whole books have been compiled in attempts just to show them all. But there is no need to do that here. We are only interested in an illustration which can most simplistically represent The Trinity. For this, I like to place three circles as the points of an upward pointing triangle.

Then, I like to connect the circles by drawing a line from the top circle down to the circle on the left and then from the top circle down to the circle on the right. I leave the space between the left and right circles empty and make no direct connection to them. (See Illustration A)

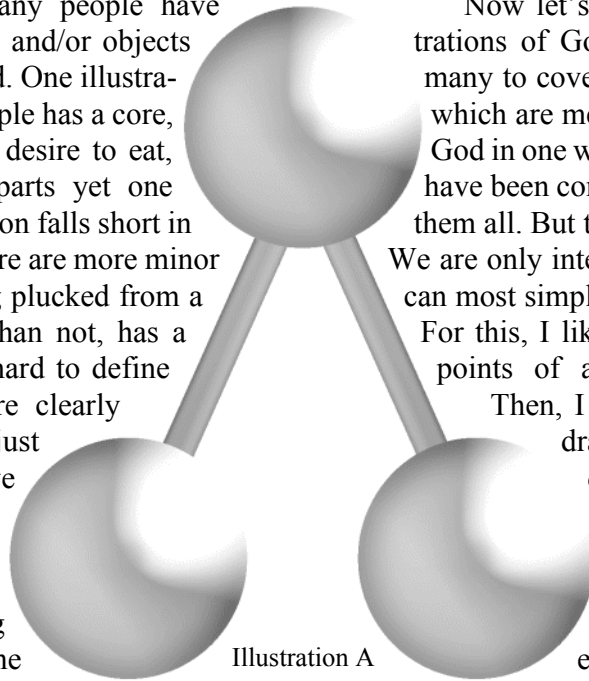


Illustration A

This I believe not only shows the triunity of God, but represents God's composition in a little clearer way than a simple line of interlacing circles. Plus, once we have drawn the illustration, we can easily put names to the circles. The top circle should be God The Father. This is because Jesus clearly told us He came to do the will of His Father. (John 14:24) Then the circle on the right-hand side of the top circle should be labeled The Son. This is because the Bible says, Jesus is told to sit at the right hand of The Father. (Heb. 8:1-2) Now this would be the circle on the left as you face the illustration because of the way you would approach a throne. The person sitting on the throne would be facing you so it would be their right-hand side, not yours. To finish our labeling, the

circle on the left (your right) would be labeled The Holy Ghost. This puts Him in a balancing position directly across from The Son. This is very appropriate because they work the will of The Father in a very balanced way. Jesus said He would pray to The Father that He would send to us The Holy Ghost, and The Holy Ghost would bring us into remembrance of what The Son had told us.

This geometrical illustration gives us not only a sense of Trinity, but also of position and connectivity. This is where we begin to understand things better if we take a look at ourselves. Humans are comprised of three parts which are each made in the image of one of the parts of God. This is not to say we are God, gods, or that we are becoming gods, but that we are a reflection of what God is. Because we are made in the image of God, we can draw and label this illustration for man as well. The top circle would be labeled as the mind. The mind's right-hand circle should be labeled the flesh, and the left-hand should be labeled the spirit. This composition is actually not that hard to understand. The part which mirrors Jesus should be the most obvious part, just as Jesus is the most understandable part of God for us. We understand our flesh best because it's the connection we have to this physical world, and living in this physical world is something we feel very in control of. We feel we can live here pretty much all on our own, as long as God sends the sunshine - so to speak.

Death makes, and was intended to make, it obvious that this, in reality, is not true. However, it's our perception of life, and one of the primary reasons Eve felt comfortable making the choice to take of the Tree of Knowledge of Good and Evil, in spite of the fact she was told they would die in the day they did such a thing. The fruit was physical. She could look at it and all she had to do to have it was reach out and pick it from the tree. What Eve did not understand is, though the fruit was physical, the danger of ingesting it was far greater than just the consideration that the fruit might be poisonous. The fruit instilled in the mind of humanity the knowledge of good and evil. This made us responsible for the knowledge. Eve's mistake was, she looked at the tree and believed it was desirous to make one "wise." This shows us, even she understood the fruit was more than just food, but the tree was not the Tree of Wisdom, it was

the Tree Of Knowledge Of Good And Evil! (Gen. 2:9) The difference quickly showed itself in the fact they were not capable of fixing even the very first physical problem the knowledge led their minds to conclude they needed to fix, and that was the simple fact they were naked.

Now, our mind is the part which mirrors The Father, because it's where all our choices are made, and those choices are made on the basis of the input we receive from our flesh and our spirit. The flesh, of course, touches, tastes, sees, hears, and smells the things which are physical, and our spirit - for lack of a way to describe it better - touches, tastes, sees, hears, and smells those things which are spiritual. All this input raises desires on the part of our spirit and our flesh, and these desires are best described in the English language as "instinct." I use this word because there is direct relationship between what we do and what we see in other living things. Again, plants and animals are only flesh; therefore, they only react on instinct. Now, don't be fooled, instinct can be very strong, and in many ways, it can seem or even be what we would describe as very intelligent. However, instinct is still just instinct, and as is observed many times in animals, and even ourselves, instinct does not always drive us to do the right thing!

If you put a plant in a place where it can only get the kind of sunlight it wants from one direction, you will observe that plant growing primarily in that direction. Plants will often turn their leaves to get the best angle on the light. However, sometimes this causes the plant to grow out into places where it's more vulnerable to harm. The plant may like the light, but if it reaches too far out from whatever is blocking most of the light, it may get scorched by the burning sun, or it may be more vulnerable to frost at night. The plant may even be growing into a place where it can be eaten by an animal or crushed underfoot. Animals do these kinds of things as well. They may eat something which is not really edible just because it smells good or looks good. This is why we can catch fish by baiting a hook or using a lure. Even when the law is catch and release, the same fish which has fallen for a hook or lure before will often simply do so again. It's instinct for the fish to look for food. It only has so much to go on, and when it sees something which seems like a food source, it

goes after it. Other animals have different instincts, or what we might say is a more complex instinct, which can keep them from falling over and over for the same trick, but that doesn't mean the trick can't be modified slightly and accomplish the same thing it did the first time. The point is that instinct does not necessarily involve an inability to learn, but instinct is still not having a mind like humans do.

You see, instinct alone is OK for plants and animals, they are simply a part of the environment. Plants and animals were created to work together. Today, we call the observation of certain living organisms working together, an ecosystem. Animals would have nothing to eat if plants (and in the carnivore's case, other animals) were not so continually vulnerable to being eaten. Instinct tells the gazelle the lion is dangerous and they should run, but generation after generation of lions still feed off of gazelles. Gazelles feed off the fact vegetation just keeps growing back after being eaten down time and time again. Those plants would have nothing to eat if minerals in the soil were not simply there for the taking, and those minerals would not be there if - well you get the point! Living and dying in a cycle of eating and being eaten is just the way it is for plants and animals, but it's not OK for humans. (Job 14) Humans have a mind, and just as our parents often told us, we have to use it! When God created man, He placed man in a garden which was planted and formed just for man. This meant man had plenty of food just by reaching out to take it. Not until after the flood of Noah did man eat animals, and the animals were not harmful or scared of man until that point. (Gen. 9:1-4) So, man was perfectly safe in his garden, and they did not even have to wear clothes. They could live even if all they did was act on instinct, because the garden was an environment of care and comfort with only the stipulation that they were not to eat of one tree. However, the world was still a diverse place to be explored, and man could have had a lot of fun doing just that, but man would have to learn to do more than just react to instinct. Going out into diverse climate and terrain would require man to "think ahead" in ways which far out stepped the squirrel's instinct to store nuts for the winter!

Sadly, man did not get a chance to make use of the luxury God had granted him by planting the

garden, because man did not even take the time to truly consider and understand the consequences of doing the one thing God told them not to. After man sinned, God took him out of the garden. Man would no longer be able to leisurely take in each day. Man would have a life span, which means time became critical. Because of this, God cursed the ground for man's sake. (Gen. 3:17-19) Man would now have to work by the sweat of his brow to eat bread. God was trying to show us the point that we are more than just flesh!

You see, one of the biggest differences between using your mind and just acting on instinct, is thinking ahead, and this is one of the simplest points we get from having to grow our own food. Our flesh knows when it's hungry, and at certain times of the year you may simply be able to go out and pick fruit off a tree. In fact, more than most people realize, there is often edible vegetation all around us. However, one of the reasons many people do not know this is because the flesh's desire to eat things we think taste good is a driving force, and in order to have the things we really want, we have to think ahead. Cows have to be kept, fed, and milked. Orchards have to be planted, watered, and pruned. Fields have to be tilled, planted, and watered. The more complex a society is, the more complex it becomes to get all the food to the table as well. Tractors, trucks, planes, etc. have to be built. Packaging has to be made. Storehouses and assembly have to be employed. Retail outlets have to be built and stocked, and the list goes on and on. Today, our system is so complex, people even lose track of the basics of where food comes from in the first place. So much for knowing about edible vegetation all around us, many people have no idea where the food they do eat comes from. All they know is they want it, and it's just amazing how much we choose to use our mind's ability to simply satisfy our fleshly desires, not just our needs.

God did not say we would have to work by the sweat of our brow or we would starve to death. He said we would have to work to "eat bread." Remember the story of the little red hen? Well in truth, hens do not bother making bread, they just eat the seeds. Bread is a human staple because we do not desire to just eat seeds and grass in the form nature provides.

We would rather grow only certain types of plants, harvest their seeds, grind those seeds into powder, mix that powder with water and a few other things - depending on our likes - then bake that mixture until it's just "right" before we will eat it. Now, there is nothing wrong with baking bread, but the truth of the matter is, God has not put our lives under threat of starvation. That is why, eventually, God even gave man permission to use animals as a food source if we wished to.

Humans are not starving because there is not enough food on this planet to go around. (Matt. 6:25-34) Humans are starving because of the foolish choices he has made for himself: systems of government and money, destruction of the environment, and even over population in certain areas. Our systems waste and bind up common resources. Some people are even forced to live in virtually uninhabitable places when there is no need to do so. All these things are what is being talked about in the book of Revelation, when it tells us the wrath of God is being poured out on man. (Rev. 15-16) The true wrath of God is that He does not step in and solve or fix all our problems. Instead, He allows us to suffer the consequences of our own decisions in the hope we will turn around and realize how much we need Him. Unfortunately, all many people do is blame God for not stepping in or act as if it's all His doing that we suffer, even though we do nothing but ask God to stay out of our business, which is mostly because He does not validate our stupid choices. You can't have it both ways!

This is why we miss the truth that we can survive just like the birds of the air and lilies of the field. In truth, God has given us a world which still creates an abundance of what we basically need. If man had simply chose to do so, he could have continued to glean this natural excess in order to live, in spite of the fact humans, unlike the birds of the air and lilies of the fields, are not simply part of the ecosystem. However, this again would require us to use our mind to be considerate of the planet and the needs of the systems which create the excess. The curse of the ground made the planet far less resilient, and we should have seen right from the start that we could not afford to abuse it or we would end up destroying

just about everything! However, we just keep plowing forward ignoring God and His Word.

The results show us that we are capable of using our mind to get what we instinctively desire, but the long-term consequences of living in such a manner is destruction. This is why we are instructed to bring our flesh under submission. We cannot afford to allow our flesh to drive what we choose to do, and we really get into trouble when we choose to use our minds to create for the flesh whatever makes it feel good. In fact, God tells us in His Word that this is so detrimental to our lives, we need to go in the opposite direction. Over and over we are instructed to chasten our flesh, (Col. 3:1-11) and one of the best ways to tame our unruly flesh is to deprive it, but not to the point of true harm. Intentionally depriving our flesh of even those things it needs for a time, prepares it for those times when doing the right thing requires it to be deprived in some way. In any balanced situation there will need to be yes and no! This truth is shown in the raising of every child, and why even a properly administered spanking has great value.

This is the base principal behind fasting. Fasting is not only a process of depriving the flesh for the sake of preparing it, but not worrying about what we will eat for an occasion also opens up time to do things like praying, which is communing with God. So, fasting holds great benefits on both sides, and that is why Jesus went into the wilderness to fast for forty day and nights before He went headlong into His ministry. (Matt. 4:1-11) He not only wanted to put aside food but the daily distractions society throws at us. Taking this kind of time to commune with God and balance our lives is important. Jesus even told His disciples that certain devils could not be cast out without prayer and fasting, which is to say there are things we will not be able to handle in life if we have not concerned ourselves with things other than the flesh. (Matt. 17:14-21)

You see, all the information gleaned by our flesh and spirit is sent directly to the mind where it's processed and choices are made. This means the spirit and the flesh are both subject to the mind, and that fact will not change no matter how unbalanced we choose to live. However, the spirit will simply

languish more and more if we choose to focus only on the flesh and its desires. The spirit becomes like an unwanted child being drug around by a parent who only cares for its sibling. The child may get to do some things which are enjoyable to it, but even in those moments there is harm done in the fact the child is still being paid no attention much less equal attention! This is why God uses the structure of family to attempt to describe for us the structure which exists inside ourselves. Jesus is called The Son, because just like a son, He is subject to that part of God which is called The Father. This explanation should also help us understand why The Father is called The Father in relationship to us. Just as the father is meant to take on the responsibility of leadership in the family, God The Father takes this responsibility over the universe. Another point which helps us understand holiness is, our mind must choose to take on that responsibility in our individual lives.

Jesus did not say I will do this or that; He said, "I pray The Father" or My Father has told Me to do this. This is shown in no better way than when Jesus was praying that night before His crucifixion, in the Garden of Gethsemane. There Jesus said, "If it be possible, let this cup pass from me:" but He did not end there; He went on to say, "...nevertheless not as I will, but thou wilt." Matthew 26:39 Jesus did not desire to go to the cross and suffer the death which lay ahead of Him. This truth was relayed to The Father, but Jesus made it clear that He acquiesced to The Father's decision. You see, The Father is working on the input from both sides, not just one. The Father was also working on a plan which had/had long term benefits. The Son was looking at the great agony involved and, of course, did not desire to go through it. However, a point we should be amply clear on is that even The Son did not just say he wanted to avoid it, but only if it were possible. Meaning, if there was any other way, He wished to avoid it! This is another reason our flesh simply needs to be put under strict submission. Here we see a perfection in the side of God our flesh mirrors which our sinful flesh almost never shows. Jesus did not want to lose the opportunity His work would create, but even if there was another way to create it, Jesus was still willing if The Father said to do it! This is why He says, "...not as I will, but as thou wilt."

Jesus was leaving the choice up to The Father. The Father was the only one who could make the ultimate call. Only The Father knew if there was another way and if there was any reason this way was still the best way. This is always true no matter which side is inputting. So, The Father is The Father to both The Son and The Holy Spirit.

The Father is also our Father. As the decision making part of God, He stands above us all. We make our contact to God through Jesus and/or The Holy Ghost. However, it's still to The Father all that input is being sent, and it will be The Father who will choose who stays and who goes from the Book of Life. (Rev. 3:5) It was The Father Jesus asked to send us The Holy Ghost, (John 14:16-17) and it will be The Father who will choose when The Son should return. (Acts 1:7) All things flow to and from The Father, which means He is as much The Father to us, as He is to The Son, and that is why we are called, joint heirs with Jesus. (Rom. 8:13-17)

In our next segment we will get more into the core of the question by talking directly about who The Holy Ghost is. Until then, I pray you will ever find His guidance growing greater in your life, as you seek to stand your faith in the power of God!

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