

July 7, 1993, Wednesday Morning Manasseh
Spiritual, Carnal, and Natural Men

The morning and evening sacrifices are for the spiritual man (1 Cor 2:12 - 3:3) and also for the carnal man, but not for the natural man. The morning and evening sacrifices are really here to help us because we have to prepare ourselves lest we totally fall away. It is according to how we prepare ourselves. So we have to face this blessing or curse every morning and evening, and only the spiritual can survive. The carnal cannot survive. We just have to come to grips with this thing for the rest of our natural lives on the earth.

There are three kinds of people on the face of the earth — the spiritual man, the carnal man, and the natural man. The morning and evening sacrifices are for the spiritual man (Rom 8:9 NASB) and for the carnal man (the carnal man is the man who lives by the flesh even though he has or is "in" the Spirit), because it gives the carnal man an opportunity to judge himself, and being "in the Spirit" gives him an opportunity to be able to judge himself right (1 Cor 11:31). That is why it says it is a blessing or a curse — depending on whether or not he judges himself. Baptism is a blessing or a curse; breaking of bread is a blessing or a curse; everything our Father puts before us is a blessing or a curse — life or death — everything we do. It is wonderful that we can live by the spirit and, even if we do fall, we have an advocate with the Father. The spiritual man and the carnal man have an advocate with the Father — YAHSHUA. The natural man does not have an advocate, but he does have a mediator [define] (1 Tim 2:4,5).

I want us to think about this morning and evening sacrifice that we have to face every day. It is going to be a blessing for the spiritual man and a curse for the carnal man. There is a proper way for priests to come every morning and evening — the way we judge ourselves as priests and the way we lift our hands up, remembering that we are priests when we lift our hands up before Him and stand in His presence. He knows our hearts, our thoughts and intentions. Everything is laid bare before Him. Coming here, we fall further and further and further away until we cannot even sense Him anymore, or we will draw closer and closer and closer — a curse or a blessing. Many blessings have a curse with it.

We can approach His throne if we are spiritual. The carnal man cannot (Rom 8:13; 1 Cor 3:1,3). The natural man cannot. The carnal man can if he repents. We can approach Him by the faith that comes to us. The spiritual man lives by faith. Faith comes by hearing, by hearing our Father speaking to us.

Hakam: When Christians hear us talk, since they don't really know the scriptures and what they do know, they have been taught in a spirit that has nothing to do with loyalty and giving yourself totally over to the Master, they think we are talking about works salvation. But Rom 1:5 — obedience comes from faith. If you've been given faith, it creates something in you that enables you to make YAHSHUA your sovereign. It's not just something you say but something that happens in your heart. And then you can say it because you want Him to hear you and then you want to hear everything He said and not reason away anything. "What must we do to be saved?" — and then they're ready to hear all the many other words — everything about not keeping your sovereignty in the world. And those who had faith received those hard sayings with joy. Rom 10:9 Faith goes right to your heart and when you believe in your heart you are ready to do anything. If it is in your mind, you don't want to do one thing, but if it's in your heart, you are leaping to do it.

If there is no sent one, it is impossible to receive the Holy Spirit. Since this is the case with Christianity, this is all Christians can do.

Hakam: It's a trap — to let people think they have faith. But they can't even conceive of believing in YAHSHUA in their heart and giving Him everything. Rom 10:10 If you can truly do it, you'll be saved. No one who has ever called on Him in that way has ever been disappointed. And in our own lives, faith comes to us every day — causing us to obey more and more. And when He comes back, that's what He's looking for — the faith that we hear that makes us obey.

It is not by grace alone that we come to the obedience of the faith. That is why our Father has to raise up emissary-ship, emissaries. There has to be that apostolic gifting in order to bring about the obedience of the faith. That is why Christianity is the way it is — because it is cut off from that. They do not see unity in the church so therefore they assume that the word does not apply anymore — "because if it did then the church would be one." They say it must be in spirit that we are to be one. Eph 4:11-13 — Coming to the unity of the faith and being perfected in that unity — that is missing in Christianity. Christianity has pastors, teachers and evangelists, but that is all they accept, so they cut off the source. They are natural men. They can only understand the things that are naturally discerned (1 Cor 2:12-15; 1 Jn 4:5,6). They cannot understand faith since faith must come to a person by hearing the one who is sent to them (Rom 10:14-17; Jn 13:20). Without faith one cannot obey the gospel. Therefore no Christian has ever obeyed the gospel, for no one was sent to them, and not one of them has even been willing to do God's will (except the ones who have received faith to obey the gospel because they believed the message we brought to them — faith came to them by hearing the word of Messiah through a sent messenger) (Lk 10:16; Mt 10:40,41; Jn 7:17,18).

There are no sent ones in Christianity, for they must be sent by God and no unrighteousness can be in them — no deceit or falsehood. Rev 18:2 is the state of Christianity today. Jn 17:20-23 cannot be understood by Christians since they are natural men. Even the Corinthians were walking like natural men (1 Cor 3:3). They could not understand 1 Cor 1:10 since they were allowing denominations among them. (1 Cor 1:10-13). Denominationalism in Corinth was simply made up of carnal men who were "in the Spirit" (Rom 8:9), but were walking according to the flesh. But today the Spirit does not dwell within Christians, so denominations are made up by natural men who are Christians.

Denominate means just what 1 Cor 1:11-13 says — to give a name to, to designate what sect or faction you are a part of, what quarrel you were a part of. It is a party within the so-called church who are called by the same name — a denomination of Christians. The act of naming was the sin in 1 Cor 1:11-13, but 1 Cor 1:10 was the norm. Only spiritual men could be one. Carnal and natural men must divide. (Mt 12:30; Rom 8:7). Unity according to the Savior's prayer is the only way to please God.