The Doctrine Of The New Spiritual Species

Definition

The New Spiritual Species is the human spirit created in the image of the Last Adam, the Lord Jesus Christ and is created by God the Holy Spirit at the moment of salvation through regeneration.

Scripture references to the New Spiritual Species:

Romans 13:14
2 Corinthians 5:17a
Galatians 3:27
Galatians 6:15
Ephesians 4:24
Colossians 3:10
2 Peter 1:4

Vocabulary

*Kaine ktisis* “new spiritual creation, new spiritual species” (2 Cor. 5:17)
*Endusasthe ton kainon anthropon* , “have put on the new man” (Eph. 4:24)
*Endusasthe Christon* , “have taken on the nature of Christ” (Gal. 3:27)
*Endusasthe ton kurion Iesoun Christon*, “have taken on the nature of the Lord Jesus Christ” (Rom. 13:14)
*Theias koinonoi phuseos*, “Sharers or partakers of the divine nature” (2 Pet. 1:4)

Synoymous Terms:

New Creation (2 Cor. 5:17; Gal. 6:15)
New Man (Eph. 4:24)
New Self (Col. 3:10)
Have put on (taken on the nature of) Christ (Gal. 3:27)
Have put on (taken on the nature of) the Lord Jesus Christ (Rom. 13:14)
Partakers of the divine nature (2 Pet. 1:4)

Result of Regeneration

At the moment of salvation, God the Holy Spirit creates a human spirit in the believer (John 3:36b; 1 Cor. 2:10, 12). This makes the believer trichotomous, body, soul and spirit. The human spirit is created for the imputation of eternal life by God the Father. Eternal life is the life of God which has no beginning and no end. The believer becomes born a 2nd time as a result of this act of God. At physical birth, we are born dichotomous, body and soul. We are born physically alive but spiritually dead (1 Cor. 2:14). We are under condemnation at physical birth because the justice of God imputed Adam’s original sin to our genetically formed old sin nature. This imputation makes us candidates for the grace of God. Grace is the policy of God’s justice for both cursing and blessing mankind. We are cursed at physical birth because of the imputation of Adam’s original sin, yet, we are blessed because of the imputation of divine righteousness and eternal life at the moment of salvation. Regeneration makes us spiritually alive with the ability to understand spiritual phenomena. The omnipotence of God the Holy Spirit is totally responsible for Regeneration. There is no human power involved. Regeneration gives us the life of God which has no beginning and no end. Regeneration is the New Birth. It makes us spiritual beings. The New Birth makes us a New Man or New Spiritual Species. We cannot have a relationship with God without being regenerated by the omnipotence of God the Holy Spirit. Regeneration makes us partakers of the divine nature, the life of Christ Himself (2 Pet. 1:4). The divine nature is synonymous with the New Man, New Creation, New Spiritual Species.

Result of the Baptism of the Spirit (Gal. 3:27)
Two things have to take place in order for us to become a son of God. First, we have to make a non-meritorious decision to believe in the Lord Jesus Christ for salvation. Secondly, after we have believed in Christ, the omnipotence of God the Holy Spirit has to place us into union with the Person of Christ resulting in our permanent identification with Him. This is called the Baptism of the Spirit.

At the moment of salvation, the omnipotence of God the Holy Spirit places the Church Age believer in an eternal union with the Person of Jesus Christ, thus identifying the believer with Christ forever (Mark 16:16; John 7:37-39; 14:20; Acts 1:5; 2:1-4; Rom. 6:3-5; 1 Cor. 12:13; Gal. 3:26-28; Eph. 4:5; Col. 2:11-13; 1 Pet. 3:21). The Baptism of the Spirit is the Church Age believer’s eternal union and identification with the Person of Jesus Christ. The Baptism of the Spirit is performed by a divine Person, God the Holy Spirit. It is permanent meaning its forever. The divine omnipotence of God the Holy Spirit is the means of placing the Church Age believer in union with Christ. The Baptism of the Spirit is invisible and eternal in nature. It was prophesied by John the Baptist (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). It was prophesied by our Lord in (John 7:37-39; 14:16, 20, 26; Acts 1:5, 8).

The Baptism of the Spirit first took place among the Jews on the Day of Pentecost in June of 32 A.D. (Acts 2:1-13). It also took place among the Gentiles (Acts 10:34-38; 19:1-7), thus making it universal. There is only 1 Baptism, that which is performed by God the Holy Spirit at the moment a person believes in Jesus Christ for salvation (1 Cor. 12:13; Eph. 4:5). The Baptism of the Spirit has nothing to do with water baptism. Water baptism was given to Church Age believer in the Pre-Canon period of the NT or before the NT was finished. Water baptism was a teaching tool or ritual designed to teach an invisible spiritual truth. The Baptism of the Spirit results in a change of condition in the believer. It results in the believer being made a New Spiritual Species (2 Cor. 5:17; Gal. 3:27; 6:15). The New Spiritual Species or New nature is designed for the utilization of 100% divine omnipotence. The Baptism of the Spirit results in the believer receiving a New nature.

Synonymous with the Human Spirit

At the moment of salvation, God the Holy Spirit creates a human spirit in the believer for the imputation of eternal life from God the Father (John 3:36b; 1 Cor. 2:10, 12). The believer receives the new nature at regeneration. This makes the believer trichotomous, body, soul and spirit. The human spirit is created for the imputation of eternal life by God the Father. Eternal life is the life of God which has no beginning and no end. The human spirit and the eternal life that resides in it, gives the believer a new nature. It is the new Christ nature. 1 Corinthians 15:45 states that the Lord Jesus Christ as the Last Adam was a life-giving spirit. This life received from the Lord Jesus Christ is new nature created in His image. The believer becomes born a 2nd time as a result of this act of God. At physical birth, we are born dichotomous, body and soul. We are born physically alive but spiritually dead (1 Cor. 2:14). The omnipotence of God the Holy Spirit is totally responsible for Regeneration. Regeneration gives us the life of God which has no beginning and no end. Regeneration is the New Birth and makes us spiritual beings. The New Birth makes us a New Man or New Spiritual Species. We cannot have a relationship with God without being regenerated by the omnipotence of God the Holy Spirit. Regeneration makes us partakers of the divine nature, the life of Christ Himself (2 Pet. 1:4). The divine nature is synonymous with the New Man, New Creation, New Spiritual Species, the human spirit. The body and soul of the believer were designed to be subordinate to the human spirit.

The believer must worship and serve God from his human spirit. In order for the believer to experience deliverance from the old sin nature, self and the cosmic system of Satan the believer’s body and soul must be subordinate to the human spirit. The human spirit grows stronger by means of the Word of God as revealed by the Holy Spirit to the believer. The human spirit is receptacle for eternal life. It is also gives the believer the ability and the capacity to understands the Word of God as it is revealed by the Holy Spirit. The human spirit and the eternal life residing in it, is the nature of Christ.

Galatians 3:27
Galatians 3:27a, “For as many as were placed into union with Christ” Now, as a result of our eternal union with Christ, we have been given the nature of Christ. This is brought by the Greek verb enduo, “to take on the nature of something (in the figurative sense),” plus the accusative of the person Christon, “Christ Jesus.” Here in Gal. 3:27, it means “to taking on the nature of Christ,” which is synonymous with the New Spiritual Species or the New Self or the New Man (Eph. 4:24; Col. 3:10). For Paul, the new man, the new spiritual species are identical. Paul refers here to that new spiritual species or the new man. This new nature that we receive at salvation cannot sin. This New nature is the alternative to living in the Old Sin Nature. Only the believer’s failure to Rebound (1 John 1:9) prevents them from utilizing this New nature. Every Church Age believer starts off their Christian life by living in the New nature. Once they sin, they are no longer living in the New nature, but are now living in the Old Sin Nature which we received from the imputation of Adam’s sin at physical birth. We receive the New nature at the New Birth or at Regeneration. The believer is no longer in bondage to the Old Sin Nature but can now choose to live in the New nature which cannot sin. The New nature has been created specifically for the utilization of 100% divine power or omnipotence and is totally unique to the Church Age. The Baptism of the Spirit results in the Church Age believer receiving a New nature, the nature of Christ. “For as many as were placed into union with Christ, have taken on the nature of Christ.”

Created For The Utilization Of 100% Divine Omnipotence

We have been created a new spiritual species by God the Holy Spirit for the specific purpose of utilizing 100% divine omnipotence. We have been given a divine nature in order that we can use divine power. Omnipotence means “all powerful.” Omnipotence is the power of God. We need divine omnipotence to execute the Plan of God for the Church Age. Perfect power is needed to execute a perfect plan. God would not give us a perfect plan to execute without perfect power, therefore, He gave us the ability to use His power by operating in the New nature or Spiritual Species. Divine Omnipotence enables the believer to perform good works of intrinsic value. It enables us to perform works that will please God and give us rewards at the Bema Seat Judgment of Christ. The Christian way of life is a life of power (2 Tim. 1:7). The New nature or New Spiritual Species can only operate on divine power. Divine Omnipotence enables the Church Age believer to take part in spiritual warfare. Divine Omnipotence enables us to become Invisible Heroes with an invisible impact in 5 categories: (1) Personal (2) National (3) International (4) Angelic (5) Heritage.

The power of God the Holy Spirit and the power of Bible Doctrine resident in our human souls produces Invisible Heroes. Living in the New nature or New Spiritual Species is the only way to please God and bring Him glory. The Church Age believer can only grow to spiritual maturity and glorify God through operating in the New nature.

Third Category Of Species Created By God

There were 2 species in the world before the Baptism of the Spirit first took place on Pentecost in June of 32 A.D. There were 3 after that day in June. Before circumcision was given to Abraham, there was only 1 race in the world, Gentiles. Abraham was given circumcision thus making him a new racial species. Abraham was a Gentile before he was given circumcision by the Lord. The New Racial Species produced a new race of people called the Jews. The Baptism of the Spirit creates a third category of species, making the Church Age believer a New Spiritual Species. The New Spiritual Species produced a new spiritual race of people called the Church. The New Spiritual Species means that the Church Age believer is a human being with a Divine Nature. This Divine Nature is the nature of Christ.

Perpetuation of the Hypostatic Union

The Church Age continues or perpetuates of the Hypostatic Union. The Hypostatic Union refers to that particular dispensation when the unique Person of our Lord demonstrated the power of God through the execution of the Plan of God for His life which was the Cross. The Lord Jesus Christ in His humanity operated in His Kenosis to execute the Plan of God. Our Lord operated in the Kenosis which means that He “voluntarily denied Himself of the independent use of His divine attributes” to execute the Plan of God for His life (Phil. 2:6-8). The humanity of Christ executed the salvation plan of God. Our Lord in His humanity needed divine power in order to execute that plan. He used the divine omnipotence of God the Holy Spirit and applied the Bible Doctrine resident in His human soul to execute the salvation plan of God. The same power that He used to glorify God and bring salvation to
mankind is the same power that we can use here in the Church Age. The same power that raised our Lord’s humanity from the dead will raise the Church Age believer from the dead (Rom. 8:11). Our Lord in His humanity became the 1st Invisible Hero in the Pre-historic Angelic Conflict. The Church Age believer can also become an Invisible Hero in the Rebuttal Phase of Satan’s Appeal Trial in the Angelic Conflict. The Church Age believer can only become an Invisible Hero by utilizing God’s power and the Divine Nature or New Spiritual Species. God has given us His divine power to take part in this Conflict. God has given us a Divine Nature or New nature to use that power. The Divine Nature or New nature plus Divine Power or Divine Omnipotence equals an Invisible Hero.

The New Spiritual Species and Knowledge of Bible Doctrine

The Church Age believer must learn Bible Doctrine in order to have knowledge of the New Spiritual Species or New Divine Nature. God has given us 40 things at the moment of our salvation. We have no knowledge of those things until we learn the Word of God. The Word of God is God (John 1:1-2). The Word of God is the mind of Christ (1 Cor. 2:16). To have knowledge of the Word of God is to have knowledge of Christ. We love the Lord by learning Bible Doctrine. Bible Doctrine teaches us how to think like Christ. Bible Doctrine teaches us about the New Divine Nature that we received at the moment of our salvation. God’s knowledge is Divine Power. If we have no knowledge of Bible Doctrine we will not be able to live in the New Divine Nature or New Spiritual Species. Ignorance of Bible Doctrine prevents us from living in the New nature, and thus, prevents us from glorifying God and receiving rewards at the Bema Seat Judgment. Arrogance and Ignorance are the 2 greatest enemies of the believer. The more we learn Bible Doctrine, the greater the understanding and appreciation we will have for what God has done for us. We cannot live in the New nature or New Man without knowledge of Bible Doctrine. Church Age believers become Losers because they are ignorant of Bible Doctrine. Church Age believers become Losers because they have no knowledge of the New Spiritual Species. Church Age believers become Losers and don’t receive rewards because they were ignorant that they have a New nature given to them by God. Losers don’t know how to use the New nature because they have no knowledge of Bible Doctrine which is the mind of Christ which is the Word of God. Winners, on the other hand, learn Bible Doctrine on a daily basis and acquire knowledge of the New Spiritual Species. Winners receive rewards at the Bema Seat Judgment and glorify God because they learned how to use the New nature through knowledge of Bible Doctrine. Knowledge of God’s Word and the application of it produces Winners in the Christian life. Winners grow to spiritual maturity or they grow up spiritually. You cannot grow up spiritually and glorify God if you have no knowledge of Bible Doctrine. You cannot grow up spiritually and glorify God if you have no knowledge of the New Spiritual Species and the Divine Omnipotence needed to utilize it.

Christocentric Knowledge

Christ-likeness can only be attained through consistent and persistent residence in the Christ-nature or operational type spiritual life. Christ-likeness can only be attained by operating in the operational type spiritual life of the church age which is patterned after the prototype spiritual life of the impeccable humanity of Christ in hypostatic union during His 1st Advent. The prototype spiritual life was the means by which the impeccable incarnate Son of God executed the Father’s plan for the incarnation. Under the principles of election and predestination, the operational type spiritual life is the means provided by the Father in eternity past for every church age believer to execute the plan of God for the church age.

Christocentric gnosis, “knowledge” is the 1st stage in ultimately forming Christ-likeness in the believer. 2 stages to forming Christ-likeness in the believer: (1) Learning the Word of God (2) Applying the Word of God. The application of gnosis is epignosis. Epignosis is “experiential knowledge” since it is the application of one’s knowledge of Christ that one has learned through instruction. Epignosis is knowledge applied to one’s thought process. It will itself in word and action. Christocentric gnosis is objective biblical information regarding 3 major aspects of Christ: (1) Person (2) Work (3) Life. It also involves objective biblical information regarding Christ’s 3-fold offices: (1) Prophet (2) Priest (3) King.

Christocentric gnosis also involves objective biblical information regarding the 3-fold career of Christ: (1) Preincarnate state (2) Incarnate state (3) Glorified incarnate state. Christocentric gnosis involves knowledge of the following regarding the Person of Christ: (1) Person of Christ (2) Deity (3) Humanity (4) Hypostatic union (5) Impeccability (6) Kenosis (7) Mediatorship. Christocentric gnosis involves knowledge of the following regarding the work of Christ, which is 2-fold: (1) Sovereign (2) Salvation. His sovereign work: (1) Creator of the cosmos (2)
Sustainer of the cosmos (3) Ruler of the cosmos. His salvation work: (1) Redemption (2) Propitiation (3) Reconciliation.

The unique Person of Christ was accomplished through the incarnation. Our Lord’s salvation work was accomplished through His voluntary substitutionary spiritual death on the cross. Lastly, Christocentric gnosis involves the church age believer comprehending the objective biblical information regarding the prototype spiritual life of the impecable humanity of Christ in hypostatic union that has been passed down to every church age believer by virtue of the Baptism of the Spirit which places them in union with Christ, identifying them with Christ, and is designed to produce Christ-like character in every believer.

Christ-likeness

Every church age believer has been given a new nature in order that he can grow to Christ-likeness, which is the status of spiritual maturity. The church age believer must imitate the impecable humanity of Christ in hypostatic union if he is to attain Christ-likeness, or otherwise known as spiritual maturity. Attaining Christ-likeness by the believer is synonymous with the attaining of spiritual maturity. It is also synonymous with the execution of the plan of God for the church age. Christ-likeness is attained by the believer through experiential sanctification. It is attained by the believer who feeds the new nature, i.e. human spirit by learning and applying the Word of God as it is revealed by the Holy Spirit. The believer must apply the Word of God as empowered and directed by God the Holy Spirit. He must reject human dynamics in favor of spiritual dynamics. He must also reject operating under the old sin nature in favor of operating according to the new nature, i.e. the Christ-nature. The believer who desires to attain Christ-likeness must adjust to the integrity of God. He must be cognizant that the Father has a plan designed for every church age believer and then he must determine what the specific details of that plan are for his life. The Father’s will is that every believer attain Christ-likeness thus He has provided in eternity past under the principles of election and predestination, equal privilege and equal opportunity to do so. The believer who desires to attain Christ-likeness and thus execute the Father’s plan for the church age must therefore must be possess a humble mental attitude and pick up his cross. Therefore, the believer must determine what the will of God is specifically for their life. In general, the believer is to execute the Father’s plan for the church age, but the specific details of that plan are different for every believer because each believer has their very own specific set of circumstances to deal with. Every believer also has a unique relationship with the Lord because every believer is an individual with their very own set of weaknesses and strengths to overcome.

The believer who desires to attain Christ-likeness must determined for himself what the specific details of the plan for his life through the mentorship of God the Holy Spirit, the Word of God and by vigilance in prayer. The will of God (as to what would exist, i.e., the divine decree) call for God’s will (His attribute of sovereignty) to function toward us in certain ways (directly stating what He desires of us or permissively allowing us to have our own way or overruling our decisions-not letting them have their intended results-in order to protect us and the rest of mankind from our own negative volition and to preserve and perpetuate His own marvelous plan). All things depend on God’s will (the decree), and nothing is certain apart from God’s will. God’s decrees originate from His own omniscience and in eternity past the decrees separated fact from fiction. Every believer must be totally dependent upon divine guidance in order to attain Christ-likeness. Academic principles of guidance: (1) Knowledge: doctrine in the human spirit (Ps. 32:8; Prv. 3:1-6; Is. 58:11; Rm. 12:2). (2) Submissiveness: Filling of the Spirit (Rm. 6:13; 12:1-2; Eph. 5:17-18; 1 Jn. 1:9). (3) Spiritual Growth: Erection of a spiritual house in the believer’s soul (2 Pt. 3:18) and advance to spiritual maturity (Jn. 4:6).


The believer who desires to attain Christ-likeness in his life must consistently remain in fellowship with the Lord on a daily basis. He must cognizant on a daily basis that the Lord Jesus Christ from His hypostatic union controls human history and thus his circumstances.

The believer who desires to attain Christ-likeness must be diligent in his study of the Scriptures (Col. 3:1-2; 2 Ti. 2:15-16). He must consistently operate according to virtue-love (Deut. 6:5; Mt. 22:34-37; Mk. 12:28-30; Rm. 8:28; Jo. 13:33-34; 15:12; 1 Jo. 3:23): (1) Unconditional personal love for God the Father (2) Impersonal unconditional self-sacrificial love for all mankind, especially of believers. He must be occupied with Christ rather than self and he must be unselfish rather than selfish. The believer who desires to attain-Christ likeness in his life
must develop His relationship with the Lord through consistent and persistent perception, metabolization and application of the Word of God (the mind of Christ) in conjunction with the mentorship and enabling power of God the Holy Spirit. The attainment of Christ-likeness demands that the believer develop his relationship with the Lord through prayer as well. The believer who desires to attain Christ-likeness must imitate the Lord in His thoughts, words and actions (Eph. 4:28-5:1). The Word of God when applied will produce Christ-likeness in the believer (Heb. 4:12; 2 Tim. 3:16-17).


Sanctification

Living in the new nature or new spiritual species is called in theology experiential sanctification. There are 3 categories of sanctification: (1) Positional (2) Experiential (3) Ultimate.

Positional: The entrance into the Plan of God for the Church Age resulting in eternal security as well as 2 categories of positional truth (1 Cor. 1:2, 30; 1 Pet. 1:2; 1 Thess. 5:23; Eph. 5:26-27; Heb. 2:11; 10:10; Acts 20:32; 26:18; Rom. 6:3, 8; 2 Thess. 2:13). Retroactive: The Church Age believer’s identification with Christ in His death (Rom. 6:3-11; Col. 2:12). Current: The Church Age believer’s identification with Christ in His resurrection, ascension and session (Col. 3:1-4).

Experiential: The function of the Church Age believer’s spiritual life in time through the utilization of the 2 Great Divine Provisions, the Spirit of God and the Word of God (John 17:17; Rom. 6:19, 22; 2 Tim. 2:21; 1 Pet. 3:15; 1 Thess. 4:3-4, 7; 1 Tim. 2:15).

Ultimate: The perfection of the Church Age believer’s spiritual life at the exit-resurrection or Rapture of the Church which is the completion of the Plan of God for the Church Age (1 Cor. 15:53-54; Gal. 6:8; 1 Pet. 5:10; John 6:40).

Virtue-Love

The believer who desires to attain Christ-likeness must be cognizant that he is the recipient of 3 categories of divine love (Philp. 2:12: agapetos): (1) God the Father (2) God the Son (3) God the Holy Spirit. The virtue-love of God the Father motivated Him to send God the Son to the cross and to perform His work in eternity past on behalf of every church age believer: Election, Predestination, Escrow Blessings. The virtue-love of God the Son motivated Him to become a human being and perform His work in time at the cross: Redemption, Propitiation, Reconciliation. The virtue-love of God the Holy Spirit motivated Him to perform His work from regeneration to resurrection: Efficacious grace, Regeneration, Baptism of the Spirit, Indwelling of the Spirit, Filling of the Spirit, Sealing of the Spirit, Spiritual gifts, Mentorship.

The virtue-love of the Trinity was the motivation to provide 40 irrevocable things for every Church Age believer at the moment of salvation. The believer who attains Christ-like character will equate time with eternity, living with dying (Philp. 1:20-21), He live his life in light of eternity and thus in light of his citizenship in heaven (Philp. 1:27-30; Philp. 3:20).

Process of Feeding the New Nature

The objective that God has for the believer after salvation is that their new nature, i.e., their human spirit would grow to maturity. There is a process that God has designed to feed the new nature or human spirit. The Word of God is the spiritual food of the new nature, i.e. human spirit. The perceptive apparatus in the unregenerate is different from the regenerate. A regenerate person possesses a body, soul and human spirit thus making them trichotomous whereas the unregenerate person possesses only a body and a soul making them dichotomous. The body is called soma, the soul is called psyche and the spirit is called pneuma in the original language of the Greek New Testament.

The mentality of the soul is divided into 2 parts: (1) Nous, “left lobe of the soul.” (2) Kardia, “right lobe of the soul.”

Essence of the soul: (1) Self-consciousness (2) Conscience (3) Mentality (4) Emotion (5) Volition. The Essence of the Heart: (1) The frame of reference: the entrance antechamber for doctrine (Prov. 4:4). (2) The memory center: the “pump” that circulates doctrine into various areas of the right lobe (Philp. 1:3). (3) The vocabulary storage: the
supply house for the information of thought. (4) The categorical storage: the supply house for the classification of thoughts. (5) The conscience: storage for all norms and standards (Rm. 2:15; 9:1; 13:5; 1 Co. 8:7; 2 Co. 4:2; 5:11; Tit. 1:15; Heb. 9:14; 1 Pet. 2:19). (6) The launching pad: source of all mental attitude in life. (7) Department of growth (8) Subconscience-stores various categories of things that shock or impress from adversity, sin, failure or disappointment.

The kardia in the Bible is the mental activity or function of the psuche, “soul.” In the psuche, it “circulates” thought, mental activity just as the physiological heart does the same with blood. It is the thinking part, analytical, reasoning part of the soul. The kardia is the dominant thinking part of the soul. It is the target of Bible teaching, the Word of God. The nous is the perceptive lobe of the brain. It is the left lobe or perceptive lobe and is designed for receptive comprehension. The left lobe is designed to understand various types of data and to digest objective information. The volition determines whether or not the objective information in the nous or perceptive lobe is transferred to the kardia, i.e., the right lobe. The perceptive process is different in the believer who is in fellowship with God from the unregenerate and the believer who is out of fellowship with God. So the perceptive process is the same in the believer who is out of fellowship with God and the unregenerate.

The human spirit in the believer was designed by God to give the believer the ability to understand the Word of God and the capacity to store it as well. The Holy Spirit reveals or makes understandable the Word of God to the human spirit, i.e. new nature of the believer who is in fellowship with God. He reveals or makes understandable the will of God for the believer through the communication of the Word of God. The human spirit is not operational unless the believer is in fellowship with God. The believer who is in fellowship with God has no unacknowledged sin circulating in his stream of consciousness and is permitting the Holy Spirit to control or influence his soul by means of the human spirit. The psuche or human soul was designed originally by God to be subordinate to the human spirit. The believer who is in fellowship with God permits this to take place whereas the believer who is out of fellowship does not permit this to take place. The unregenerate and the believer who is out of fellowship are said to be psuchikos, “soulish,” whereas the believer who is in fellowship with God is said to be pneumatikos, “spiritual.” The believer in fellowship is said to be spiritual because he is permitting the Holy Spirit to reveal the will of God through the communication of the Word of God to the believer’s human spirit.

When an unregenerate person hears information from the cosmic system it enters his nous where it is gnosis information. If he makes a decision to accept this cosmic information, it is transferred from then nous to the kardia where it becomes epignosis information. Epignosis information is knowledge that is applied to the kardia, the dominant lobe. It then becomes a part of the person’s frame of reference, their memory center, their vocabulary, and classification of their thoughts. It forms their conscience where it becomes a part of their norms and standards.

Lastly, epignosis is the mental attitude of the person. Now the believer who is out of fellowship with God goes through the same process since he is not permitting the Holy Spirit to reveal the will of God through the Word of God and he is not enabling his human spirit to function. When a believer in fellowship hears the communication of the Word of God it enters his nous where it is gnosis information. It is transferred to the kardia through the human spirit where it becomes epignosis information. The epignosis information though is spiritual phenomena, i.e. divine viewpoint whereas the unregenerate and the psuchikos believer possess only cosmic information, i.e. Satanic viewpoint. When the epignosis information in the believer is spiritual phenomena, i.e. the Word of God becomes a part of the believer’s frame of reference, their memory center, their vocabulary and the classification of thoughts. The Word of God now forms their norms and standards since it becomes a part of their conscience. It is also cleans out the subconscious of the believer where the everything shocking, experiences in adversities, failure and disappointment are stored. The believer’s mental attitude is now based upon the Word of God as result of being in fellowship. So gnosis information is either cosmic or divine viewpoint and likewise epignosis information is either divine viewpoint or cosmic viewpoint. The believer must make a decision to get in fellowship and then to either accept or reject the Word of God as it is revealed to the believer’s human spirit by the Holy Spirit. The new nature, i.e. the human spirit of the believer can only grow when the believer remains consistently in fellowship with God.