

Key Scripture:

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [8] And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. [9] And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. [10] And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. [11] The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; [12] And the gold of that land is good: there is bdellium and the onyx stone. [13] And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. [14] And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. [15] And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Genesis 2:7-15 KJV

BUILDING THE FOUNDATION.

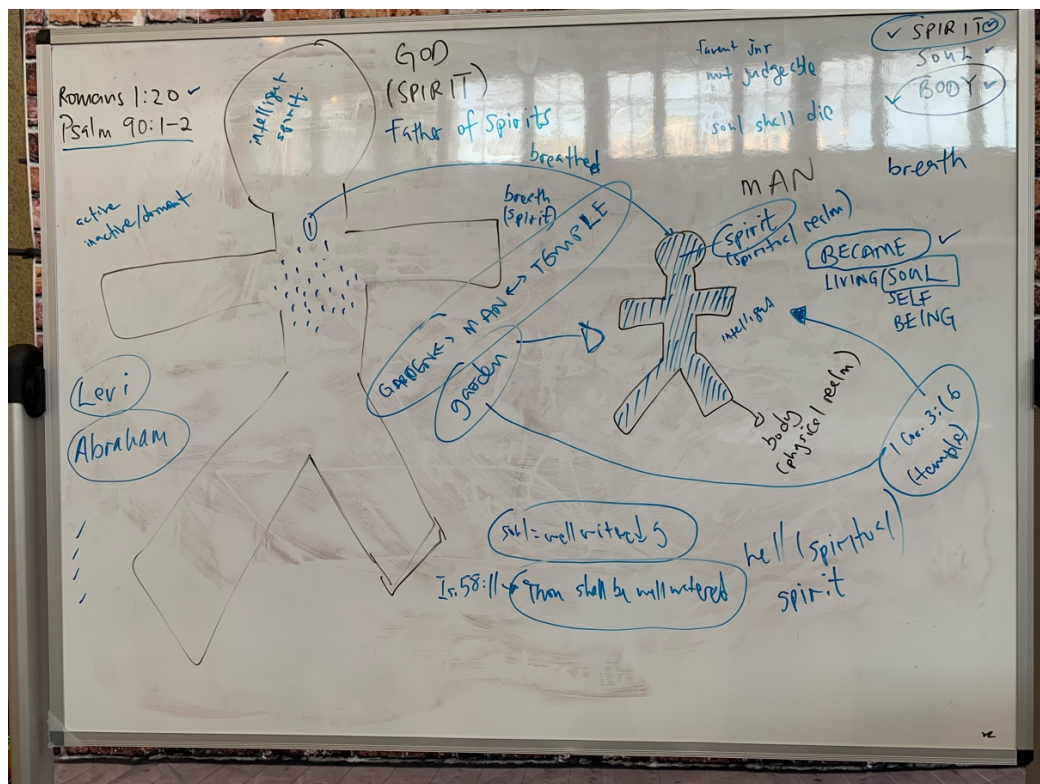
Man is a triad of body, soul, and spirit. Genesis 2:7 says, the Lord formed man out of the dust. “Man” in this context refers to the physical body. Next, the passage says, God breathes into his nostrils, which represents the transfer of a portion of God (who is a spirit) into this man. Afterwards, the body and spirit became a living soul (Gen 2:7). The Hebrew word for “breath” is breath of spirit. Since God is a spirit, His offspring inside him are spirit. God breathing into the body is similar to the conception of human life from parents. Another word for soul in the Greek is self or being. After the breath of life, Adam became a living being.

What is the Soul?

Unlike the body and Spirit, it is tough to trace the origin of the soul. The body was made from dust and the Spirit came from the breath of life. Romans 1:20 exhorts saying the “*invisible things of God are made manifest by the things created*”. Psalm 90:1-2, says, “Lord, thou hast been our dwelling place in all generations. [2] Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

Based on these scriptures, we know our origin, before the foundations of the world, is in God. Similar to how we were in our parents' loins long before they met and conceived us. Like the Levitical priesthood, Levi paid tithes to Melchizedek through Abraham for Levi was in his father Abraham's loins when Melchizedek met him (Heb 7:1-28). However, by the time his body was formed, Levi became a living soul, a living self or a living expressible entity. In essence, we were in an inactive state in God until His breath of life made us a living, active soul (with emotions, will, actions, and desires which can be judged). That is why the scriptures say the soul that sins shall die, as death is a form of judgment (Ezekiel 18:20). Leaving the spirit of the man to face judgment. That's why the word 'spirit' does not necessarily imply righteousness. There are unclean spirits. And there is the *Holy Spirit*. In summary, man is a spirit expressing a soul through a body.

MAN - A GARDEN AND A TEMPLE



In the subsequent series, we established man as a garden (Isaiah 58:11). Man is also a temple. Paul admonishes, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16). Let’s consider Songs of Solomon 4:10-16.

How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! [11] Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. [12] A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. [13] Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, [14] Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: [15] A fountain of gardens, a well of living waters, and streams from Lebanon. [16] Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits
Song of Solomon 4:10-16 KJV

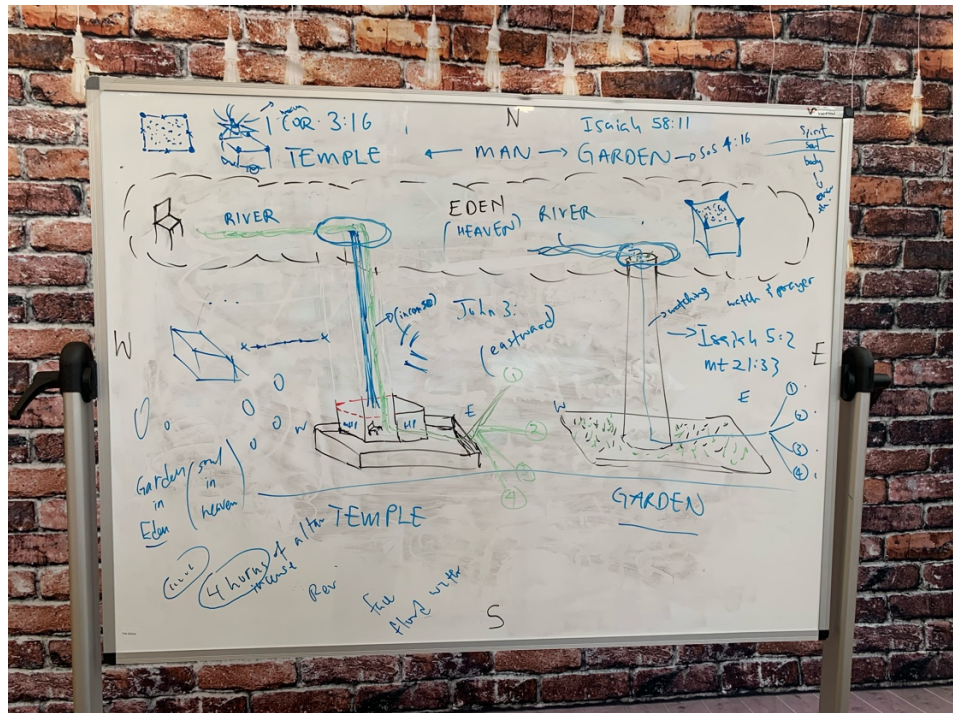
Man as a Garden

The Lord coming into the garden is like the Lord coming into His temple. Gardens can be very colourful and beautiful. As the Song of Solomon says, “Let my beloved come into His garden.” God’s expectation is to delight in the entrance and experience of our garden (our lives). Meaning, as a garden of God, we enjoy fellowship with Him. When people interact with us, believers, it ought to be a delightful, life-giving and blissful garden experience. Hence, scriptures encourage us to sow to ourselves in righteousness (Hosea 10:12). The precious seed to be sown is the word of God.

When Jesus passes your garden and desires figs, He desires that it will not be fruitless, but it will bear many figs to the pleasing and delight of the master (Luke 13:6; Mark 11:12). We should be diligent to plant seeds of pleasing fruit in our garden and vehemently uproot weeds. Faith pleases God so let’s plant seeds of faith into our gardens through the Word. As other people interact with us (a well water garden), by God’s mercy, let them leave with fruits that will satisfy their situation. Whether it is the fruit of words of knowledge, listening ear, monetary, words of encouragement, or love. We should be a garden for men to experience heavenly bliss.

Man as a Temple

A temple is the house of God. Hannah went to the temple to pray, believing that God in the temple would hear her, and so did Anna (1 Sam 1:9; Luke 2:38). Relating it to believers as temples of God, when people meet us concerning a matter, through the evidence of the indwelling of God in us, they should be able to rightly believe for answered prayers. Consequently, we should be consecrated vessels reserved unto God as the Jewish temple was consecrated to the service of God. This means we should strive to rid character flaws that make people doubt the dwelling of God in us.



THE TOWER OF WATCHFULNESS AND PRAYERS

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: [2] And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. Isaiah 5:1-2 KJV

From here, we can see the garden has a tower. Jesus also shows an example of the design of a garden in Matthew 21:33 KJV, saying, "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to

husbandmen, and went into a far country.” Back then, gardens had a watchtower to keep an eye on the precious things sown in them. The disposition of protecting your garden is necessary to prevent rodents and little foxes that destroy the plants. Proverbs 4:23 instructs us to guard our hearts with all diligence. The word ‘tower’ is a bit different in *Isaiah 5:2*. Some still describe this as a tower, but it is more so a raised bed, an elevated stage, and a bed of flowers. A built-raised bed eliminates weeds and certain pests that may be on the ground. The soil is also better. Hence, the garden is not only beautiful but protected. It is an elevated garden; elevated for preservation. With this, we can see how an individual is in the heavens while being on earth. There is also a depiction of the Most Holy place in the tabernacle.



We see the depiction often shown of the tabernacle with a pillar of cloud or fire raised up to heaven. This is where heaven connects with the earth. You can elevate all your desires, mind, will, emotions by being a raised bed or by building a watchtower.

How do you watch? Jesus said “watch and pray” so you watch by praying. In addition to keeping our face on God, another way for the soul to be in heaven is by watching. In essence, the framework by which a man who is in heaven lives with his soul in heaven is via prayer. This is how we have attendance in heaven. When Genesis says a river went forth from Eden to water the garden, this means we, as a garden, receive

the river of God as we maintain an elevated position by watching. In the same way, as a temple, you serve as a venue where people can seek the face of God by maintaining the place of consecration and by watching. In the business of prayer, we find expressions of the four horns of the altar (read Ezekiel 1).

The Altar Of Incense



What is inside the altar? Coals of fire. This is like the description of the cherubim in Ezekiel 1. It is written that each wing of the Cherubim touched one another. The only way to picture this, if they are in a straight line, is that they are shaped like a square. Considering this, you can begin to see the picture of the altar of incense. It is also said that a firmament was above them. This now begins to show the mercy seat with cherubim (Exodus 25:17-20). Revelations 5:8 shows the four living creatures having a vial full of incense. The amalgamation between the altar of incense and the ark happens in the holy place on the day of atonement (Hebrews 9:1-7). This amalgamation is depicted in the description of the four living creatures. The very fact that you are shown as one whom the river flows into, and rivers flow out of shows the kind of life you should have. The river is symbolically shown as the Word of God (John 7:37-38, Ephesians 5: 25-26, Isaiah 55:10-11). Hence, when it was written, God said, let there be light in Genesis 1, symbolically, this would be depicted as a river flowing and giving light to what it touches.

How Do We Live as a Garden in Eden?

By listening for the Word of God and declaring it by faith. Sometimes, we live by probability/chance which is wrong. Darkness would have been darkness if the river did not flow from God to bring light. The beauty of being in Eden is that you receive the river from heaven (the Word from God) and dispense this river to humanity, bringing healing and life. The beauty of being a temple is that you house God. As a result, a person knows that if they come and pray with you, they know that they will encounter the God who

answers prayers. A person can come to you and fetch living water to drink because your interactions give life.

THE FOUR FACES AND THE FOUR RIVERS.

As mentioned previously, the four rivers are an expression of the four faces. To understand the content of the rivers, one would need to examine the faces that bring out these rivers. What are these faces as seen in Ezekiel 1 and Revelations 5.

1. **The face of an eagle:** The face of eagles can discern things far off (Job 39:27-30).
2. **The face of an Oxen:** An ox, according to Psalms 144:14 and Deuteronomy 25:4, has the strength to labour.
3. **The face of a Man:** Speaks of Authority and Dominion (Genesis 1:26, John 5:22-27)
4. **The face of a Lion:** The face of the Lion is Bold and righteous. A lion is also fearless and territorial in nature. (Amos 3:8, Proverbs 28:1).

All these faces mature into the horns of the altar. Horns speak of strength (Psalm 89:17). These are the realities of the four living creatures, the cherubim, which is whom you are called to be.