

# The Three-Dimensional Man - Bishop Ervin Jones

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## Theme

The sermon emphasizes that true leadership and effective ministry stem from inner transformation, highlighting the importance of self-awareness, disciplined desire management, and the harmonious development of both personal character and spiritual guidance.

## Takeaways

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1. Introduces the concept of a 3-dimensional man, stressing the need for **personal depth and layers in one's character**.
2. Highlights the conflict between success in church roles and unresolved personal and family challenges at home.
3. Emphasizes biblical qualifications for leadership, focusing on personal character and self-management over preaching skills or academic prowess.
4. Discusses managing **intrinsic desire, referred to as 'orgeo'**(orgy-o), which is described as a sexual term meaning "to reach after something," through discipline and structured guidance.
5. Distinguishes between physical care of the body and the essential healing and transformation of the inner soul (mind, will, and emotions).
6. Stresses the importance of accountability, vulnerability, and genuine male relationships among men for personal growth and healing.
7. Provides practical biblical guidance to overcome fear with love, foster inner peace through God's word, and obtain spiritual healing through confession and community support.
8. Encourages mentorship, service, and self-reflection as crucial keys to personal transformation and managing one's innate drives.

## Highlights

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- "You can preach to others while not being changed yourself."
- "You could do well in church and fail at home."
- "Nowhere on their list to be a bishop does it say you have to be a good preacher. The qualifications for desiring leadership in the church is

just personal character."-- 《Timothy 3 and 1 (as referenced in the lecture)》

- "If you don't have the information, no matter how much you pray, it won't get better. You got to have information with your prayer so you'll know what to pray on."
- "Just because you like a woman doesn't mean you know how to live with one."
- "Most of our problems have happened in church because we do good at taking care of the body but we don't take care of what's in the body."
- "You can only walk out to the level of your understanding."
- "The answer to fear is love."

## Chapters & Topics

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### 1. The Concept of the 3-Dimensional Man

The speaker introduces the concept of a three-dimensional man, emphasizing the importance of having depth and layers in one's character rather than being one-dimensional. He stresses that true change starts from understanding and transforming one's inner self before attempting external changes, noting that a one-dimensional person lacks depth.

- The term '3D man' refers to multidimensional character and personal depth.
- Layers in personality are necessary for genuine change.
- There is a risk of trying to change outwardly without first understanding who you really are.

### 2. Personal Background and Church Upbringing

The speaker shares his personal history of being raised in the church—from being laid on the altar as a child due to a prophetic promise despite doctors' expectations, to becoming heavily involved in church ministries like directing the choir and praying for people. He highlights the conflict between his public success in church and unresolved personal and family issues at home, particularly with his father, underscoring the need for balance between public service and private transformation. He notes that he and his father only began to reconcile their relationship after he became a pastor and his father joined his church, leading him to realize one can preach to others without being changed oneself.

- Raised in a prominent church family; his mother was the youth director and his father the head deacon.

- Early life included being laid on the altar due to prophetic promise despite doctors' expectations.
- Experience of excelling in church activities contrasted with unresolved family and personal issues, such as not speaking to his father, with his mother acting as a mediator.
- He learned that one can do well in church yet still face personal challenges at home and preach to others without being personally transformed.

### 3. Biblical Qualifications for a Bishop

Using 1 Timothy chapter 3 as a foundation, the speaker outlines the biblical requirements for someone desiring the office of a bishop. Emphasis is placed on personal character, moral discipline, and leadership in the household rather than solely on preaching ability or academic prowess. He highlights that the qualifications are about personal character, which begins at home, rather than theological knowledge like Greek or Hebrew.

- A bishop must desire a good work and be characterized by blamelessness, meaning it's hard to spot flaws, indicating maturity rather than perfection.
- Qualifications include being the husband of one wife (at a time, requiring commitment and work), vigilant, sober, of good behavior, hospitable, apt to teach, not given to wine, not a striker, not greedy for money, patient, not a brawler, not covetous.
- The focus is on personal character and discipline over technical or academic prowess.
- True leadership in the church is rooted in how one manages himself and his household, serving as a prerequisite for church leadership.

### 4. Understanding and Managing 'Orgeo' (Desire) and Discipline

The concept of 'orgéo' (pronounced "orgy-o") is explored as a term that is sexual in nature, literally meaning "to reach after something," representing the innate drive or desire within every person. The speaker explains that managing this desire requires proper discipline and oversight, illustrating with the example of an 11-year-old boy's constant activity needing chores and assignments. Biblical references, including Genesis 3:16 and Genesis 4, are used to illustrate how unmanaged desire can lead to negative outcomes in personal behavior and relationships. He suggests that when a man loses his 'orgéo', his woman often takes on that drive, leading to power struggles in marriage. He links suppressed 'orgéo' to passive aggression and anger, emphasizing the need for a father figure or structured service to provide discipline for this innate drive. He also connects the absence of male 'orgéo' to a "type of homosexual reality" in heterosexual relationships where the woman assumes the lead.

- ‘Orgeo’ is a term used to denote the intrinsic drive or desire in every person, described as a sexual term meaning “to reach after something.”
- It is necessary to cultivate discipline to channel this desire constructively, often through assignments and responsibilities.
- There are biblical parallels with Genesis 3:16, where the woman’s “desire shall be to thy husband” is interpreted as a desire to rule him, and with Genesis 4, where sin’s “desire is for you” is likened to a lion waiting to pounce.
- Without structured discipline — often provided by mentorship, a father, or service — the natural drive can become destructive, leading to suppressed anger or a woman taking charge when a man abdicates his role.

## 5. Challenges in Marriage and Relationships

The speaker discusses the practical difficulties inherent in marriage, particularly for men who may excel in church roles but struggle in intimate relationships. He differentiates between the initial attraction and the deeper, ongoing challenge of truly living with and understanding one’s partner. He notes that men often hide personal struggles like chronic depression or suicidal thoughts behind a facade of capability. He argues that prayer alone is insufficient without information and the practice of ‘orgeo’ to improve marriage. He describes men “resigning from the marriage without leaving it,” which can lead to affairs, characterized as “fantasies” that don’t engage the whole person. The discourse serves as a call for practical wisdom and learned discipline in maintaining healthy marital relationships, emphasizing that liking a woman is not enough; one must be taught how to live with her.

- There is a distinction between knowing how to date and knowing how to live with someone, as well as knowing how to be a “player” or have “good sex” versus living with a partner.
- Men often hide personal struggles, such as chronic depression or suicidal ideation, behind a facade of capability in public ministry.
- Without proper discipline in managing inherent desires (orgeo) and practical information, relationship issues such as affairs (which are described as fantasies) might arise.
- Marriage requires continuous work, discipline, and sometimes guidance to overcome personal and interpersonal challenges, as spiritual experiences alone do not teach one how to live with a partner.

## 6. Distinction between Body and Soul

The lecture emphasizes that while the body is the visible container we take care of, the soul—which encompasses the mind, will, and emotions—is the true core that requires healing and transformation. The speaker argues that many problems originate within the church because there is a focus on physical

fitness (of the body) rather than on healing the inner soul, which has been damaged by past experiences such as issues with family (e.g., his relationship with his father), ex-partners, or jobs. He states that God came to save the soul not just from hell, but from this damage, and that sanctification is about touching the soul, not just following rules.

- Humans are created with a spirit, soul, and body; the soul is intangible and includes the mind, will, and emotions.
- Spiritual practices like worship can be superficial if they do not also transform the soul, as transformation occurs when God's spirit gets a hold of one's mind, will, and emotions.
- Many personal and relational issues (e.g., damaged soul from past hurts, unforgiveness, or viewing women as objects) are unresolved because focus remains on physical acts rather than internal healing, even if one's "gift works well."

## **7. The Role of Spiritual Interpretation and Accountability**

The lecture explains that while speaking in tongues establishes a spiritual connection with God, the absence of interpretation means that only what is understood can be applied in real life, as one "walks out what you understood from your tongue." Additionally, the inability to be vulnerable or accountable, especially among men, exacerbates personal and relational issues. The speaker stresses the importance of having an accountability partner and engaging with other men to overcome the tendency to hide behind excuses and damaged patterns, noting that men often struggle to get along with other men due to unresolved father issues and the discomfort of seeing a "possibility of change" in another man. He highlights that men often want "power, but they don't want the work" of leadership, viewing home as a place of rest rather than a "second job." He also emphasizes the need for hobbies for a "three-dimensional" man, as prayer and church are not hobbies, and that humans are created to need others, not to be self-sufficient. He concludes that seeking more work or promotion cannot solve a "soul problem," and that children suffer when their souls are not managed, even if they are brilliant or financially successful.

- Speaking in tongues connects the spirit to God, but practical spiritual growth depends on interpreting and understanding that experience, as one can only "walk out to the level of your understanding."
- Without interpretation, the transformation does not occur, and one merely walks out the experience at the level of personal understanding.
- Men often struggle with vulnerability and need honest accountability from trusted friends to grow and heal, as they tend to use women as an "excuse for not rising" and avoid other men who represent potential change.

- The speaker highlights that men often desire leadership and power without the corresponding work, and that a lack of intimacy (not just sex) can lead to seeking external validation like more jobs or promotions, which cannot address a soul problem.

## 8. Practical Biblical Guidance for Managing the Soul

The speaker provides concrete biblical steps to manage the soul, focusing on overcoming fear with love and fostering a supportive spiritual community. By meditating on scriptures such as 1 John 4:18, Colossians 3:15-16, and passages from 1 John chapter 1, individuals can address areas of fear, establish inner peace, and obtain spiritual healing through confession and community advice.

- 1 John 4:18 declares that “there is no fear in love,” suggesting that love is the antidote to fear, and that areas of fear indicate a lack of love, leading to torment that can be projected onto others. The guidance is to locate fears and identify areas needing love.
- Colossians 3:15-16 encourages letting the peace of God rule in one’s heart and letting the word of Christ dwell richly, teaching and admonishing one another. This is interpreted as the need for a “company of people” or friends (not just hangout buddies) with whom to discuss one’s journey and receive counsel.
- 1 John chapter 1 stresses the importance of confessing sins to God freely about one’s struggles, as God is faithful to forgive and cleanse by providing “therapy in that area.”

## Suggestions

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- Focus on **personal transformation** and bridge the gap between public ministry and private life.
- Prioritize cultivating personal character traits as prerequisites for leadership.
- **Seek mentorship and structured service** to learn proper discipline in managing personal desire.
- Pursue practical training and mentorship on ***managing relationships and channeling personal desires constructively.***
- Engage in **\*\*\*post-worship reflection\*\*\*** to assess changes in thoughts, will, and emotions.
- Prioritize internal transformation by ***addressing inner fears and past wounds.***
- Develop a ***habit of discussing inner struggles with a trusted accountability partner.***
- Actively seek relationships that encourage vulnerability and honest confession of personal faults.

- Regularly ***meditate on the provided scriptures to identify areas in need of love.***
- Incorporate \*\*\*confession of sins\*\*\*and sharing of struggles with God and a trusted community.