

FUNDAMENTALS  
OF  
SPIRITUAL UNDERSTANDING

“That Ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.” (Colossians 1:9, KJV).

A SERIES OF STUDIES

By

F. M. Perry

November 22, 1993

## LESSON 1

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## The Invisible Things

## Questions for study.

1. Cite today's common use meanings of the words "spirit" and "spiritual". Use dictionary if necessary.
2. What are the meanings of the words "spirit" (O. T. Hebrew word ruach, N. T. Greek word pneuma) and "spiritual" (N. T. Greek word pneumatikos) as used in the Bible). (See Gen 1:2; 1 Kings 22:21; Job 10:12; Psalm 31:5; Psalm 104:4; Prov. 25:28; Eccl. 12:7; Isaiah 11:2; Isaiah 26:9; John 1:32; John 4:24; John 12:32; Acts 7:59; Rom. 1:9; 1 Cor. 14:14-15; 1 Thess. 5:23; Heb. 4:12; Rom. 1:11; Col. 3:16; 1 Cor. 15:44-46).
3. What is the essence of a "spirit"? (Luke 24:39).
4. Name some of the invisible beings (spirits) mentioned in the Bible. (John 4:24; Acts 7:30,35; Heb. 1:13-14; Luke 1:26; Matt. 25:31; Matt. 26:53; 1 John 4:1-3; Matt. 4:1; 1 Cor. 10:20-21; Job 1:6; Matt. 16:23; Acts 5:3; 2 Cor. 11:14; Rev. 12:7-13).
5. Name the three parts of a human being as revealed in the Bible. Which of these parts are "visible" to the senses of the flesh and which are "invisible?" (1 Thess. 5:23).
6. Can these parts of a human being live separately? Will they ever be separated? (James 2:26; Eccl. 12:7; Matt. 10:28; Acts 7:59).
7. How do we know that the term "soul" is not just a term for a human being to include both "body" and "spirit?" How do we know that the term soul is not just another term for "spirit?" (Heb 4:12; Matt. 10:26; Provo 23:7; Phil. 1:27; 1 Pet. 2:11; Luke 10:27).

8. Consider the following concept: “The spirit quickening the body made man a living soul, a living person with the consciousness of himself. The soul was the meeting place, the point of union between body and spirit. Through the body, man, the living soul stood related to the external world of sense; could influence it, or be influenced by it. Through the spirit he stood related to the spiritual world and the Spirit of God, whence he had his origin; could be the recipient and the minister of its life and power. Standing thus midway between two realms, belonging to both, the soul had the power of determining itself, of choosing or refusing the objects by which it was surrounded, and to which it stood related.” Is this concept of the function of man's spirit, soul, and body borne out by the teachings of the Bible?

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

Lessons prepared by F. M. Perry in 1993 for presentation during the first quarter of 1994 at Wednesday Evening Bible classes at Berry's Chapel Church of Christ.

### LESSON 1, The Invisible Things

#### INTRODUCTION

It's a pleasure for me to stand before you to present these lessons on a subject we are calling by the rather high sounding title, FUNDAMENTALS OF SPIRITUAL UNDERSTANDING. I'm an Engineer by profession and I've learned that the key to understanding any complicated subtle thing is to first grasp the fundamental principles on which it is founded. As an electrical engineer I have learned by training and by experience that in order to build a new electrical circuit, or understand a circuit that has already been built, or trouble shoot a complicated piece of electrical equipment, I must first bring to mind the fundamental principles that apply to the circuit. Hopefully, a good engineer will have his fundamental principles so well in mind that when he has a problem put before him, he just automatically starts thinking in terms of the fundamental elements of the circuits and how they work together in a system.

Similarly, the key to understanding the spiritual realm and the spiritual truths revealed in God's word is for us to understand the basic fundamental spiritual elements and their relationships within the spiritual realm.

The subject is FUNDAMENTALS OF SPIRITUAL UNDERSTANDING. What does the Bible mean by the term "spiritual understanding?" It is a Bible phrase. It was used by Paul in Col. 1:9. Paul said that he prayed to God that the Colossian Christians might "be filled with the knowledge of His will in all wisdom and spiritual understanding," The meaning of that phrase "spiritual understanding" is going to have to unfold as we study. In my study of the Bible I find

that if something is described with the term "spiritual," it has something to do with "spirits." Suffice it to say for the time being that "spirits" are "beings" who are invisible. So this class is going to be a study to see what the Bible reveals as fundamentals to help us understand spirit beings, their realm of operation, their functions, etc.

That's the purpose of this study, that we may be filled with "spiritual understanding." As Paul prayed for the Ephesians (in Eph. 3:16-19), that they might "be strengthened with power through his Spirit in the inner man: so that Christ may dwell in your hearts through faith, and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God." As an engineer I like Paul's language where he said "you ... may be able to comprehend ... what is the breadth and length and height and depth," for instance, the dimensions of such a spiritual concept as the love of that great spiritual being, God. I'd certainly like to know the dimensions of the invisible realm in which the invisible spirits live, and how the invisible concepts, such as the love which characterizes God, flows forth to us.

Before we go further let's note the common use meanings of the word spirit. An American dictionary gives the following definitions:

Spirit -

1. Immaterial part or man as distinguished from the body .
2. The animating or vital principle in living things.
3. A supernatural being usually regarded as invisible but having the power to become visible at will.
4. A specified mental or emotional attitude characterizing words, actions, opinions, etc. (She said it in a forgiving spirit.)
5. A person animated by a specified quality. (He was one of the braver

spirits.)

6. The emotional attitude or frame of mind characteristic of a group of people. (Team spirit or, spirit of the age.)
7. The essential character of something. (The spirit of the law is more important than the letter of the law.)
8. Cheerful or assertive liveliness. (Full of the spirit.)
9. Mood or temperamental state. (In high spirits or in poor spirits.)
10. Liquor of high alcoholic content.

Spiritual -

1. Relating to or concerned with the soul or spirit (as opposed to temporal).
2. Relating to religious or sacred matters (spiritual counsel).
3. Having a relationship based on sympathy of thought or feeling. (She considered him her spiritual father.)
4. A religious song asserting a strong simple faith, sung originally by blacks in the Southern USA.

As we come to these two words, “spirit” and “spiritual” in the Scriptures, let's see which, if any, of these definitions fit the Biblical definitions of the words. I think we will see that some of these common use definitions are not applicable to the Bible words, while some of them may be pertinent. For instance, which of these common definitions may be applied to the word “Spirit” in the Biblical statement, “God is Spirit?”

THE INVISIBLE THINGS

In this introduction lets consider some very fundamental things about God's word. Immediately as we start to study the Bible we notice a context that is different from secular books. Many of the characters of the Bible are not only persons we have never seen, but persons whom no one can see, who are invisible to the five senses of the flesh.

Foremost of these persons is God the Father, whom no man has seen at any time (John 1:18). Jesus Christ, the Son of God, was seen in the flesh by people when He lived on earth nearly 2,000 years ago, but since His ascension into heaven to sit at the right hand of God, He no longer can be seen. The other person of the Godhead, the Holy Spirit, cannot be seen either. Some others prominently mentioned in the Bible who are invisible to the senses of human flesh are the angels, and Satan and his demons.

What kind of beings are these great invisible persons. Jesus answered that question concerning God when He said that "God is Spirit" (John 4:24). Jesus, Himself, is referred to in John 1:1-14 as "The Word," who was God. and who became flesh. We conclude that the One who became Jesus in the flesh was originally "Spirit," just as God is "Spirit." And now, in His glorified state at the right hand of God, Jesus is again "Spirit," we presume. (1 John 3:2). We shall be like Him. Jesus is now Spirit just like we will be. Of course, the Holy Spirit, the third person of the Godhead, must be "Spirit." All this is evident in Jesus' statement that "God is Spirit" (John 4:24).

The Hebrew writer refers to the angels as spirits (Heb 1:13-14). John tells us that there are spirits who are of God and there are spirits who are not of God (1 John 4:1-3). Obviously those not of God include the evil or unclean spirits, also called demons, whom Jesus sometimes found in, and cast out of, people (Mark 3:11; Luke 8:2). These demons, at times, dwelled in the bodies of people and spoke through the mouths of people, but the demons themselves were invisible. Satan certainly is the spirit leader of all evil spirits, invisible to the senses of our flesh, but existing none-the-less, and influencing the people or the earth. Jesus spoke of the invisibility of spirits when he said that a spirit does not have flesh and bones (Luke 24:39).

What is the physical essence of spirits and in what physical realm do they dwell? The Bible asserts the existence of spirit beings and indicates their great importance in the lives of God's creation. But they are invisible to fleshly senses. They do not have flesh and bones. The Bible indicates there are many different kinds of spirits, and within the kinds there are many individual spirits. We learn from the Bible the personality traits of some individual spirits. But we do not learn what is their essence, except that it is called "spiritual." Nor do we learn in what specific realm spirits dwell except that it both includes and transcends our earthly material realm. The Bible indicates that the realm of the spiritual co-exists with our fleshly, earthly realm. And, apparently, the spirits are fully aware of us in the earthly realm, even inhabiting the earthly realm with us, although also inhabiting dimensions beyond the limits of our earthly realm.

But we must conclude that we do not at present know any real (what we might call scientific) answers to the questions of the essence and boundaries of the spiritual. All we can know about the invisible, spiritual realm is what has been revealed to us by God, and God has not revealed to us all about the spiritual realm.

A beginning of knowledge about the invisible spiritual things, enough for us to know that something beyond this visible, physical universe actually exists, is revealed to us through our view of the physical universe in which we live. Our Spiritual God Himself and some of His invisible qualities are discerned not by sensing Him directly but through the things that He has created. And we creatures obviously are being held responsible to discern and respond to these revelations about the invisible God and His care for His creation. Romans 1:18-20 reminds us that we humans don't have a very good record in the exercise of this responsibility.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For, since the creation of the world His invisible attributes, His eternal power and divine nature, have been



clearly seen, being understood through what has been made, so that they are without excuse.” (Romans 1:15-20 NASV).

So we use our fleshly senses to deduce the existence of God. Even beyond those things we deduce through our fleshly senses, we seem to be endowed by our Creator with innate "extra-sensory perception" of many real but invisible things. We are reminded in Romans 2:14-15 that our thoughts are often prompted by knowledge, ingrained by our Creator in our intuition and conscience, of God's laws for our lives.

"For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them." (Rom 2:14-15 NASV).

Our consciences, as long as we maintain them clean and un-seared as originally created by God, prompt our thoughts to alternately accuse or defend us in accordance with otherwise invisible laws of God. We observe the fact that all peoples of the earth are endowed with this innate "sense or ought within" and certainly, we have recognized its existence within each of us. It prompts us and holds us responsible to seek for further revelation from our invisible God so that we may fulfill our obligation to serve Him.

Of course God has responded to our search for additional revelation about the unseen realities by giving us His Word, the Bible, in which is recorded more, although not all we would like to know, but perhaps all that we are equipped to understand in our present fleshly state. Were it not for the revelations of the written Bible which we have today, we would scarcely know anything about our triune God, about Satan, or about the other invisible beings. Nor would we know about our own make up which includes our invisible spiritual parts.

The Bible confirms what many of us have suspected by deductions from natural revelation, that we humans have invisible spiritual parts which also inhabit the realm of spirits. It being revealed in the Bible that we are

created in the image of the triune spiritual God, we look for the three parts which make up each one of us. Revelation meets our query with references in both the Old and the New Testaments to the "spirit and soul and body" of a person. That is the language Paul used, "spirit and soul and body," as he summed up the complete person in 1 Thess 5:23. The spirit and the soul of a person are invisible to the eyes of the flesh. They inhabit the body of a person while that person lives on earth, but they are spiritual rather than fleshly, and they are capable of communion with other spirits (or are they?) and of inhabiting the spiritual realm.

As we study our Bibles to learn how we are to take part in the purposes of God, it behooves us to be as well grounded as possible in the fundamentals of who we are, of how wonderfully we are made, and of what our environment, even our invisible environment, consists. The creation by God of the three parts of a person is described in Gen 2:7.

"Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being (soul)." (Gen 2:7 NASV).

The human body was formed by God of dust from the ground. God gave life to the person when He gave him a spirit by "breathing" into his nostrils the breath or life. When God formed the body of man from dust and gave a spirit to him, man became a living soul.

Everyone recognizes that each of us has a body of flesh. However, many are confused concerning spirit and soul. Some think the words spirit and soul simply are two words with the same meaning describing one and the same part. Others have reasoned that the soul is somehow an extension of the body and not separate from the body. However, confusion on these points is cleared up by two scripture passages.

The Hebrew writer tells us in Heb. 4:12 that the soul and spirit can be divided. Indeed, the passage indicates that a close bonding, between the soul and spirit is an undesirable condition. The scripture says that the word of God will act as a sword to divide the soul from the spirit of a person. Thus, inherent in this very meaningful passage is the

understanding that the soul is a separate entity from the spirit.

### A PROBLEM?

Perhaps we should pause at this point to discuss a problem which some of us have (and which I have had in the past) concerning Biblical support for the soul as a separate entity from one's personal body and spirit. The Genesis record says, "Then the Lord formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being (soul)." (Gen. 2:7 NASV). Most of us understand from this inspired wording that God formed man's body of "flesh" from "dust from the ground," and imparted a personal spirit giving life to the body by "breathing into his nostrils." But the language, "man became a living soul," does not seem to some of us to indicate that God actually formed a third and different part to be called the "soul." And such may indeed be the case. The "soul" may not be a completely separate entity from the personal "spirit."

However, the first chapter of Genesis has already said, "And God created man in His own image, in the image of God He created him." (Gen.1:27 NASV). And the Bible indicates our God to be Triune, a three-in-one Spiritual Being. Moreover, Biblical revelation from God to man reveals God's view of man as a three part being, "spirit and soul and body." (1 Thess. 5:23 NASV). Indeed, much of this study is being written in order to bring to our minds the Biblical evidence that God thinks of each of us as triune beings, "spirit and soul and body," and that Biblical passages would be more meaningful to us if we would think in that way also.

To me, the answer lies in simply envisioning a possibility which lies well within the thinking ability which God has imparted to me, and at the same time confirms my faith in His inerrant word. The possibility is that God has partitioned the "personal spirit" which He breathed into man so that one part functions as "soul" and another part functions as "personal spirit." Both "spirits" and "souls" are invisible and of "spiritual essence." With this understanding, I will continue to treat the "soul" of man as separate from the "spirit" and "body" of man in this

study.

Jesus Himself said in Matt 10:28 that the soul cannot be killed as can the fleshly body and does not die with the fleshly body. Thus we understand that the soul is a spiritual part similar to one's personal spirit which is separate from the body, although it dwells in the body during the life of that body.

Human beings are characterized in the Bible neither by body alone, nor by spirit alone, but by soul. The Bible calls human beings "souls." For example, when Jacob went down into Egypt with his family, the Bible speaks of all the "souls" of the house of Jacob. In the New Testament, after those were baptized who received the gospel message from Peter on the day of Pentecost, we are told that there were added that day about three thousand "souls." We quickly see in Bible study that the soul of a person is endowed with the human personality that makes that person individual and unique.

Each of the three parts of the triune person has unique functions in the life of the person. The soul appears to provide the meeting place or point of union between body and spirit. Indeed, the soul is the third part which functions as "manager" or "director" of the complete triune man.

Through the body the living soul is related to the external world of the senses. Through the body the soul can influence the world or be influenced by the world. Through the spirit the living soul is related to the invisible spiritual realm and the Spirit of God. The spirit can be directed by the soul to commune with the Spirit of God or with evil spirits. Through the individual human spirit the soul can be the recipient of the life and power of the Holy Spirit, or it can receive rebellious messages from evil spirits. The soul, having contact with both the body and the spirit and, having overriding influence on them, has the power of determining the destiny of the person. The soul can choose or refuse the influences to which it is subjected and can direct the body and spirit as it desires.

The concept of separate functions of spirit, soul, and body are borne out

by the usage of the three words in the Bible. This will be a great part of what we study in these classes.

Continuing with thoughts about the invisible things, what about the invisible, non-material spiritual concepts that come from the spiritual realm, especially those which come from God Himself. I refer to such spiritual gifts as faith, hope, and love. They are God given concepts coming to us from the invisible spiritual realm. They emanate from God and are received by our spiritual parts to be used to sustain us in our lives in the spiritual realm even while we live on earth. Our faith enables us to see even now things not otherwise seen, and gives us a store of knowledge on which to base our actions. Our hope makes us persevere until we see all things clearly. Love emanates from only one source, the great invisible spiritual God. What blessed results these gifts, faith, hope, and love, yield for us as we live in the world!

But how do we receive such spiritual concepts from the invisible Spirit realm, and how do we confiscate them into our spirit and soul and body? And then how does our spirit and soul and body react in our lives so that we really serve as useful, effective vessels in God's service? These are some of the things we'll be studying as spiritual fundamentals in this class.

We want to study such fundamental spiritual things so that we can adopt the spiritual values of the invisible spirit realm into our lives. I want to recommend that each of you get out your recent October (1993) copy of "The Gospel Advocate" and read the article by Brother J. D. Thomas on page 28. It is entitled "Whose Values?" Brother Thomas, in his inimitable way, has really put his finger on the thing that we want to work toward in this class; that is, recognizing the spiritual values of Jesus Christ, and learning how to factor them into our spiritual life as we live on earth.

So by way of introduction, it follows that the most important things in our lives are things we have never seen with our physical senses. It is of fundamental importance that we incorporate into our "world view" a working concept of the invisible spiritual things. It may make a great

deal of difference to us in the long run that we order our lives here on earth, not just in accordance with the limited dimensions of this earth and its times, but in accordance with the unlimited dimensions of our real and complete environment which includes all the invisible spiritual realm.

"For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:17-18 NASV)

Our understanding of God's word should be greatly enhanced if we will study it with an awareness of our own invisible makeup, our invisible spiritual colleagues, and our invisible spiritual enemies. Our usefulness to the Lord should be increased if we study God's message to us with an intent to involve our complete triune being in God's eternal purposes. After all, the Bible speaks to us about such an involvement from an environment much expanded beyond the apparent limitations of this material earth. Much of what Jesus said, did, and taught involved the interworking of the spiritual with the fleshly.

Spirits and the spiritual realm are real. There is much more to our dwelling and working place than meets the natural eye. We live and function in this expanded environment now, even though we may not realize it.

No one has seen God. Yet one day Christians shall "see" Him. Should we not be as well prepared on that day as possible with all the revealed knowledge about Him and His spiritual realm that we can absorb from God's revelation?

In this study we especially are going to look at the fundamentals of who we are, of how wonderfully we are made, and of what our environment, even our invisible environment, consists. We are going to take up first the "spirit and soul and body" of a person that Paul spoke at in 1 Thess.. 5:23. We will look for the Biblical account of the origin of the "spirit

and soul and body" and the way it is typified in the Old and New Testaments. We will look at the functions of each of these three parts of man, and then the destiny of the three parts.

## LESSON 2

### FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

#### Introducing the Triune Man

#### Questions for study.

1. Cite today's common use meanings of the word "soul." Use dictionary if necessary.
2. What is the meaning of the word "soul" (O. T. Hebrew word ruach, N. T. Greek word psuche) as used in the Bible? (Gen. 2:7; Gen. 46:27; Provo 23:7; Acts 2:41; Rom. 13:1; 1 Thess. 5:23; Matt. 10:26; Heb. 4:12).
3. Cite some of the ways in which man is similar to (created in the image of) God. (Gen. 1:26; Matt. 26:19; 1 Thess. 5:23).
4. How did the Jewish Temple typify the Christian of our day? (1 Cor. 6:17-20; Rom. 6:14-16).
5. In what part of the Jewish Temple did God's presence dwell? (1 Kings 6:1-11; 1 Kings 9:3).
6. In what part of the Christian person does God's presence dwell? (1 Cor. 6:17; Rom. 6:16).
7. What are the origins of a person's spirit, soul, and body? (Gen. 2:7; Gen. 3:19; Eccl. 3:20; Eccl. 12:7; Zech. 12:1; Job 27:3; Job 34:14-15; 1 Cor. 15:45).



## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

### LESSON 2 - INTRODUCING THE TRIUNE MAN

The apostle Paul described the complete makeup of a human being with a combination of three different words: "spirit and soul and body".

"Now may the God of peace Himself sanctify you entirely, and may your spirit and soul and body be preserved complete without blame at the coming of our Lord Jesus Christ." (1 Thess. 5:23 NASV).

The words "spirit," "soul," and "body" are translated from the original Biblical words as follows:

<u>English</u>	<u>Ancient Hebrew (Old Testament)</u>	<u>Ancient Greek (New Testament)</u>
flesh (body) or body	basar  geshem	sarx  soma
soul (life, person)	nephesh	psuche
spirit (breath, wind, ghost)	ruach	pneuma
heart	leb, lebab	kardia

Considering the usage throughout the Old and New Testament of these different words, we must conclude that the words have different meanings. A spirit is different from a soul or a body. And a soul is different from a body or a spirit. Paul used all three words to describe the complete or entire makeup of a person. We are led to the thought that very likely each human being is composed of three different parts which Paul calls spirit and soul and body.

That thought is reinforced as we consider the meaning in context of each of these words in the Old and New Testament. According to Youngs Analytical Concordance, the word spirit (ruach) is used about 385 times in the Old Testament. The word spirit (pneuma) is used about 237 times in the New Testament. The word soul (nephesh) is used about 689 times in the Old Testament. And the word soul (psuche) is used about 103 times in the New Testament.

To do a complete word study of the meaning in context of each of these words in each separate usage would mean studying separately each of these usages. I have looked at many of these usages and we will study some of them as this class progresses. I have concluded that the spirit and soul are separate parts of the human being with separate and different functions in the human being. And it is easy to show, and easy for us to realize, that the body or flesh of the human being is separate from the soul and spirit of the human being. We will cite just two New Testament passages now that show clearly that the spirit and soul and body are separate parts of the human being. Then we will cite many other Scriptures when we begin to discuss the functions of these different parts of the human being.

Jesus spoke clearly of the distinction between the soul and the body of a person when He told His disciples that the soul of a person could not be killed as could the body of a person but that the soul lives on after the death of the body.

"And do not fear those who kill the body, but are unable to kill the soul;" (Matt. 10:28 NASV)

The writer of the Hebrew Letter spoke of the distinction between the spirit and soul of a person indicating that the spirit of a person may be separated from the soul of the person. In fact, the context of the passage in Hebrews indicates that it is improper for the spirit of a person to be fully enclosed within the soul of that person (as marrow is fully enclosed by bone) and that it is the function of God's Word to work in that person to free his spirit from being enclosed by his soul.

“For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Heb. 4:12 NASV).

Reflection on the meaning of the verse lead us to questions about the proper functions of one's spirit and one's soul. Clearly the verse speaks of the desirability of one having a spirit which is somewhat free from the total influence of his soul. Therefore, we must conclude that the spirit of a person is different from the soul of that person but that the soul may be preventing the spirit from performing its proper function.

While this verse (Heb. 4:12) mentions the soul and the spirit of a person, it also mentions the heart of the person. It intimates that in the wielding of the word of God to "cut apart" the soul from the spirit, the operation takes place in the heart. We must study this passage in Hebrews in more detail after we have become more familiar with the fundamental functions of the soul and the spirit and the heart. In a word study of the word heart (leb) used about 542 times in "the Old Testament; the word heart (lebab) used about 214 times, and the word heart (kardia) used about 158 times in the New Testament), I think we will conclude that the word heart refers simply to the invisible "inner man", that is, to both spiritual parts of man, the soul and the spirit. The separate functions of the soul and the spirit are all attributed to the heart of a person, indicating that the heart contains the soul and the spirit. I look forward to coming back to this verse (Hebrews 4:12) and linking it to Paul's reference to circumcision of the heart" (Rom. 2:29) and the concept of "spiritual circumcision" (Col. 2:11).

The soul and the body are different parts of the human being for the soul lives on after the death and the return to dust of the body, said Jesus Himself. The spirit and the soul are different parts of the human being for the spirit can and should be separated from the total influence of the soul, said the inspired writer of Hebrews. (If this idea of a separately functioning soul and spirit is a new one to you, we will be studying that subject in more depth later in this class.) For the moment, let us note that the three parts, spirit and soul and body, make up the complete

person as he lives on earth and even as he is preserved to meet the Lord when He comes again, according to the apostle Paul. (1 Thess. 5:23).

The proposition that each human being has been created by God with three separate parts is strengthened by our knowledge that our God has three parts. Our God is three in one, a triune God, with the three parts referred to in the Bible as the Father, the Son or the Word, and the Holy Spirit. Since God has created human beings in His image, we are led to expect that humans have been created as triune beings also, with three parts, referred to in the Bible as spirit, soul, and body.

"Then God said, Let Us make man in Our image, according to Our likeness." (Gen. 1:26 NASV).

If people are triune beings consisting of spirit and soul and body, we should be able to learn something of the origin, function, and destiny of these three part. by studying the usage of the three words, spirit, soul, and body, and also the word for the inner man, heart, in the Old and the New Testaments.

That's what we are going to do in this class, but before we get into these word studies, let us study briefly some pertinent types and anti-types used by God in the Bible to help us understand spiritual things. And by the term "spiritual things" let me remind everyone that I mean invisible things in the realm of spirits. Perhaps we are getting ahead of ourselves for in this class study we have not yet gotten fundamentally grounded in the full meaning of the words, spirit, soul, and body. But, let us at least note some Biblical types and anti-types that will mean more to us as we go on in our studies.

God has illustrated spiritual things in the Bible by presenting them in more understandable physical types, or models, or figures of worldly speech. How else are we to come to understand invisible spiritual things? They are not subject to scientific investigation. We cannot see spirits or measure them with our physical senses or even by such extensions to our senses as provided by scientific instruments. Yet much of our environment, even now in this life is in this invisible spiritual

realm. A Scriptural passage which mixes together things of this world and things of the spiritual realm, using types and figures of speech, is Hebrews 6:17-20:

"In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek." (Heb. 6:17-20 NASV).

We don't intend to try to discuss this passage fully in detail. Let's just note a few things in verses 19 and 20. This hope that we have as Christians, as spiritual children of the spiritual God, is an "anchor of the soul." The "soul" is a part of the spiritual inner person. This invisible concept called "hope" comes to us as a gift from our spiritual God and becomes as an "anchor" in the invisible spiritual realm for our eternal spiritual soul. Mixed into the passage here are thoughts of the Jewish priesthood and the Jewish Temple and Tabernacle which served in olden days as types of invisible spiritual realities. The "veil" is mentioned which, in the Temple, separated the Most Holy Place from the lesser Holy Place. Jesus, as a "forerunner for us" entered, in a sense, within the Most Holy Place behind that "veil." The Bible does not indicate that Jesus, in His human body, ever entered into the Most Holy Place of the Jewish Temple. But, nevertheless, in a figure, he entered "within the veil" and, indeed, He took down the "veil" of a spiritual Temple of which the Jewish Temple was only a type. Within what spiritual Temple did Jesus tear down the veil separating the Most Holy Place from the lesser Holy Place? God inspired Paul to give us information to answer that question in 1 Cor. 6:17-20.

"But one who joins himself to the Lord is one spirit with Him. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that

your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body." (1 Cor. 6:17-20 NASV).

How has Paul helped us understand the Hebrew writer's statement that Jesus entered within the veil of a spiritual temple? Paul has told us that "your body is a temple of the Holy Spirit." When Paul wrote First Corinthians he had received a revelation from God that man is like the Temple. As God formerly dwelt in the Temple, so the Holy Spirit indwells Christians today. By comparing man to the Temple we can see how the tripartite elements of man are distinctly manifested.

The human being was created in the image of God with three parts just as the Tabernacle and the Temple were designed by God with three parts. There was the outer court of the Temple which was seen by all and visited by all. In a sense, the outer court came in contact with the world just as the fleshly body of man comes in contact with the world through its five senses. Going further into the Temple was the Holy Place, into which only the priests could enter and where they busied themselves presenting oil, incense, and bread to God. They were quite near to God, yet not in the presence of God, for they were still outside the veil. Is not this Holy Place a type of the soul of man? The inner life of man is in the soul and it is the Holy Place of the Christian. But innermost in the Jewish Temple was the Most Holy Place where God actually dwelt, but into which no man could enter. In the human body which is a Temple of God there is also a Most Holy Place into which no human light has ever penetrated and no naked eye has ever pierced. In the Christian it is "the secret place of the Most High," the dwelling place of God's Holy Spirit. It cannot be reached by man unless Jesus rends the veil. It is man's spirit, for as Paul said, "the one who joins himself to the Lord is one spirit with Him." Man's spirit lies beyond man's self-consciousness and above his sensibilities. Here man unites and communes with God. It may be said that God dwells in the spirit of the one who has been granted the "gift of the Holy Spirit." Man's own personal self dwells in the soul. And man's senses toward the outer world dwell in the body.

All this throws light on the Scripture we read a moment ago (Heb. 4:12) which indicated that the Word of God is a sword to cut apart the soul from the spirit of man. The veil between a person's Holy Place and his Most Holy Place, that is, the "veil" between his soul and his spirit, must be torn down and Jesus does this in the Temple of the human body through the person's study and obedience to the Word of God.

But again, perhaps we are getting a little ahead of our study in fundamentals by discussing such functions of the spirit, soul, and body of man before we have searched the Scriptures to see what the functions are. But I want us all to have in mind the concept of types and anti-types with respect to the Jewish Temple of the Old Testament with its three parts, the triune man with his three parts, and our triune God with His three personalities.

#### WHAT ARE THE ORIGINS OF A PERSON'S SPIRIT AND SOUL AND BODY?

"Then the Lord God formed men of dust from the ground, and breathed into his nostrils the breath of life and man became a living being (soul)." (Gen. 2:7 NASV).

The human body was formed by God "of dust from the ground." God gave spirit to the human body when He "breathed into his nostrils the breath of life." When God formed the body of the human from dust and imparted life to him by "breathing a spirit into his nostrils," "man became a living soul." The body is God-formed. The spirit is God-given. With these gifts, man becomes a unique, living soul.

That the body is formed of the elements of the earth (dust) is confirmed by other Old Testament passages.

"By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return." (Gen. 3:19 NASV).

"All go to the same place. All came from the dust and all return to the

dust." (Eccl. 3:20 NASV).

In the New Testament the apostle Paul tells us that our fleshly bodies belong to a "humble state" (or "lowly" or "vile" state). (Phil. 3:21). This suggests that the body is composed of different more "humble" elements (such as the dust of the ground) than other parts such as spirit and soul.

That a man's spirit was given to him by God is also confirmed in other Old and New Testament passages.

"Thus declares the Lord who stretches out the heaven., lays the foundation of the earth, and forms the spirit of man within him." (Zech. 12:1 NASV).

"The spirit will return to God who gave it." (Eccl. 12:7 NASV).

"He jealously desires the spirit which He has made to dwell in us." (James 4:5 NASV).

The original meaning of the word spirit in both Old Testament Hebrew and in New Testament Greek was "breath" or "wind," demonstrating that it is that which was "breathed" into men by God. (Gen. 2:7) The use of this word is, of course, a figure of speech in itself. How else was God to tell us that He put within each of us an invisible spiritual element to give life to our bodies? God chose a figure of speech that we would understand. He said, through the Scriptures, that He "breathed" a spirit into each person. Of course, we are aware that a human body is alive when it begins to breath. It is alive as long as it breathes and when it ceases to breath it is dead. But the beginning of breathing is the result of God's placing a spirit within the body and the cessation of breathing, that is, bodily death, is the result of the spirit leaving the body.

Human beings, therefore, have both body and spirit. But the human characteristic is neither body alone, nor spirit alone, but is called soul. Human beings have living souls. Hence the Bible often calls man soul. For example, when Jacob went down into Egypt with his family, the



Bible tells us that "all the persons (souls) of the house of Jacob, who came to Egypt, were seventy." (Gen. 46:27). In the New Testament, all those who had received the gospel message from Peter on the day of Pentecost were baptized and "there were added that day about three thousand souls." (Acts 2:41).

Apparently soul is the unique human personality, that which makes him mankind. Thus, "the first man, Adam, became a living soul". (1 Cor. 15:45).

The word for soul in the Old and New Testaments is not always translated soul, but is sometimes translated person, life, heart, or mind. If the translators were right in their choice of words, then this in itself expands our understanding of the meaning of the word soul.

"In the days of Noah, during the construction of the Ark ... eight persons (souls) were brought safely through the water." (1 Peter 3;20 NASV).

"Do not be anxious for your life (soul), as to what you shall eat." (Matt. 6;25 NASV).

"The Jews who disbelieved stirred up the minds (souls) of the Gentiles." (Acts 14:2 NASV).

In each of the above passages man's unique personality is signified by the Greek word for soul. The complete human being is God's creation. The unique body of each human was made by God. The unique spirit of each human came from God. Then, as the spirit quickened the body, God made in the human the third part, a unique living soul. The human was then fully created as a unique living person in an earthly environment, a triune being, with a consciousness of himself.

How does God intend His created, triune human beings to function within and in relation to the rest of His creation? As humans we come to realize that we have intellect and can reason. Through reasoning and observation of ourselves, we human beings know something of the functioning of our bodies and their sensing abilities in the material

world. And by noting that we have a consciousness of ourselves, that we are subject to various kinds of emotions, and that we have “will power” and the desire to exercise that “will power” in our lives, we know that there must be another part within us quite different from our fleshly bodies. The world sometimes calls this part soul and sometimes spirit. Many people just conclude that souls and spirits are the same thing. But the Bible calls this invisible part of which we are aware “soul.” But, of what the Bible calls spirit, we would not even be aware if it were not revealed to us by God in the Bible.

Thus, a person is aware that he has a body and a soul. To a limited extent a person is naturally aware of certain functions of his body and his soul. But, a person is not naturally aware that he has a spirit which differs from his body and his soul. Yet it is the spirit from God which keeps him alive. But only by Biblical revelation from God does a person become aware of his spirit and learn of his spirit's function within the complete person.

A careful study of the Biblical references to the body and soul of man should lead us to an expanded and, perhaps, corrected understanding of the proper functions of our bodies and souls as vessels serving God's eternal purposes. And a careful study of the Biblical references to the spirit of man may unfold to us truths of which we may not have been aware but which may be of great importance to us in serving God.

LESSON 3

FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

Spirit and Soul and Body

Questions for Study

1. Cite the qualities of your personality (soul or inner man) of which you are aware, but which cannot be defined or explained by scientific or medical analysis of your body.
2. What functions did God intend the body to serve? Matt. 6:25; 1 Cor.12:14-16; 1 Cor. 9:27; Heb. 10:22; 1 Cor. 6:15; 6:19-20; Rom. 12:1; Phil. 1:20.
3. What undesirable functions may the body serve? Rom. 6:12-13.
4. What is the relationship of the body to the spirit? Gen. 2:7; Zech. 12:1; Job 27:3; 34:14-15; John 6:63.
5. What is the relationship of the body to the soul? Matt. 6:25; 1 Pet. 2:11; Matt. 10:26; 1 Pet. 3:20-21.
6. What functions did God intend the spirit to serve? Gen. 2:7; Luke 24:39; James 2:26; James 4:5; 1 Cor. 2:11; 1 John 4:1-2; Rom. 1:9; John 4:23; 1 Cor. 14:15; Rom. 6:16.
7. Can the spirit be defiled? 2 Cor. 7:1.
6. Can the spirit be lost? 1 Cor. 5:5; 1 Thess. 5:23.
9. How is one cleansed from defilement of spirit? Rom, 6:10; 1 John 4:1-2; 1 Cor. 6:17.
10. What is the spirit's relationship to the body and the soul? James 2:26; 2 Cor. 7:1; 1 Cor. 7:34; 1 Cor. 2:11; 1 John 4:1-2; Gal. 6:16; Rom.

6:10; 1 Cor. 6:17; Rom. 1:9.

11. What functions did God intend the soul to serve? Gen. 46:27; Acts 2:41; Rom. 13:1; Heb. 13:17; Eph. 6:6; Luke 1:46; Matt. 22:37-39; 1 John 3:16.

12. Will the soul die? Rom. 2:9; Eze. 16:4; Rom. 3:23.

13. What kind of death does the soul die? Matt. 10:26; Matt. 16:16; Luke 12:20.

14. Can the soul be saved from this death? Psa. 23:3; Psa. 19:7; 1 Pet. 1:9; Heb. 10:39; James 1:21; 1 Pet. 1:22; Acts 2:41,47.

15. Explain how the soul and body influence each other. Matt. 6:25; Rom. 6:12-13; 1 Pet. 2:11; Rom. 2:9; Eze. 16:4; Heb. 10:22; Eph. 6:6; Matt. 22:37-39.

16. Explain how the soul and spirit influence each other. 1 Cor. 2:11; 1 John 4:1-2; Gal. 6:16; 1 Cor. 6:17; Rom. 1:9; 1 Pet. 2:25; Matt. 11:29; Heb. 6:19; Heb. 4:12.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

### LESSON 3 - SPIRIT AND SOUL AND BODY

In our previous classes we have concluded that each of us human beings is composed of three parts: a spirit, a soul, and a body. One of these parts, the body, is visible to the senses of the flesh and has an essence the same as the material elements of the earth. The Bible says God created the body of man from the dust of the earth, The other two parts are invisible to the senses of the flesh. All we can say about their essence is that they are spiritual, that is, of the realm of invisible spirits.

We can probably make a case that people are aware of, or should be aware of, the fact that they have a soul, although they don't always call it soul. We have a self-consciousness or self-awareness of ourselves. This may be one of the things that distinguishes human beings from mere animals. We are aware that we have an intellect, that we can exercise will power, and that we have emotions. These qualities cannot be explained by examining the composition of our bodies. Oh, we have discovered that our bodies are like really fantastic machines. We have discovered that our brains are somewhat like computers, really powerful computers. But all this is the function of the body machine. Who is it within the body that is using this fantastic machine? This personality within us, with the help of the body, of course, studies, accumulates knowledge, reasons, has desires, exercises will power, commands the members of the body to do things, laughs, cries, sometimes gets hysterical, etc. We are aware of this personality within us and without reference to what the Bible says, some call it soul, and some call it spirit, or something else. So we can make a case that most of us are aware of this part of our being which, we will find, the Bible calls soul.

However, those people, who do not believe in God as the creator of each of us, apparently believe that all these human qualities and characteristics are just the result of reactions within the body machine that can be explained by the laws of physics or chemistry. However, it is implausible that the qualities of personality could have just evolved out of impersonal elements even given unlimited time and chance, as the

theory of evolution states. That our souls could have evolved from the "dust of the earth" is implausible. On the other hand, the Bible gives us a plausible, actually the only plausible, explanation ever put forth. The Bible informs us that we have a soul within the body, a soul which is a part of a different realm which transcends the earthly elements from which our bodies are made. The "breadth and length and height and depth" of the human soul "surpasses mere human knowledge" and can only be explained and understood through revelation from God. That revelation, the Bible, tells us that the soul exists in a realm with different dimensions called spiritual, and that it is there because the spiritual God created it.

So we may have some natural awareness of the fact that we have a soul. But we are not naturally aware of the fact that we have a spirit. Without the revelations of the Bible, I believe that we would all be pretty much unaware of the existence of our personal spirits. We know that something, which we cannot explain, supplies our bodies with the spark of life. And many of us are aware of a "sense of ought within," perhaps some qualities of intuition and conscience within us. Most of us who do not study our Bibles vaguely attribute these qualities to the soul also. But people are pretty much unaware of their own separate personal spirits. Many of our generation in the world are unaware of, or disbelieve in, anything in the spiritual realm, be it our own spiritual parts, the spiritual God, or the other spiritual beings such as the angels, Satan, or Satan's evil spirits. This is the way that Satan wants it. He promotes the lie that the spiritual realm does not exist, even that he, himself, does not exist, and then he is much more free to go about his rebellious work of promoting evil in the world.

**WHAT FUNCTIONS DID GOD INTEND THE SPIRIT AND SOUL AND BODY OF PEOPLE TO SERVE?**

Let's turn our study now to the question of what functions did God intend the spirit and soul and body of people to serve?

**WHAT FUNCTIONS DID GOD INTEND THE BODY TO SERVE?**

We are going to try to study and discuss the functions of the three parts separately. First lets take up the question of what, according to the Bible, are some of the primary functions of the human body. Of course, the Bible was not written just as a treatise to answer questions like that. But, the Bible writers had true knowledge concerning the functions of the body, soul, and spirit, and they disclose them as they write on any subject involving these parts of mankind. For instance, that the body is that part of us on which we hang clothes is inherent in the discussion of subjects involving the body.

"Do not be anxious for ... your body, as to what you shall put on". (Matt. 6:25 NASV).

And that the body has many members which sense the things of the world is inherent in the discussions of subjects involving the body.

"For the body is not one member, but many ... the foot ... a hand ... the ear ... an eye." (1 Cor. 12:14-16).

"I buffet my body and make it my slave." (1 Cor. 9:27).

Of more importance, however, the Bible reveals that Christians can and should use their bodies to serve God.

"I urge you therefore, brethren, ... to present your bodies a living and holy sacrifice." (Rom. 12:1 NASV).

When one become. a Christian, it is the body which is "washed with pure water" at baptism. (Heb. 10:22). And the body becomes a member of Christ to serve Christ.

"Do you not know that your bodies are members of Christ?" (1 Cor. 6:15).

The body of a Christian becomes a dwelling place of the Holy Spirit enabling him to glorify God in his body.

"Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God ... therefore glorify God in your body." (1 Cor. 6:19-20).

However, it is the body which lusts and can be used to commit sin if one chooses to do so.

"Therefore do not let sin reign in your mortal body that you should obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness." (Rom. 6:12-13).

These scriptures reveal that the body is that part of a person which senses the material and fleshly things of this world. But in referring to the functions of the body, each reference refers to another part of a person which apparently controls the body of that person. When Jesus said, "Do not be anxious for your body" He referred not only to the "body" but also to "you." The command, "Do not be anxious," is not given directly to the body but to the "you" who controls the body. Similarly, when Paul said, "I buffet my body," he spoke not only of his body but that part of him which controlled his body.

Time after time the scriptures speak, not of "a body" alone, but of "your body," indicating that the body does not stand alone but serves another part of the person. We will see as we study further that the part of the person which is served by the body is referred to as the soul. Through the senses of the body the soul of a person is influenced by that with which the body comes in contact. And through the members of the body, the soul of a person can exert influence upon that with which the body comes in contact.

#### WHAT ARE THE FUNCTIONS OF THE HUMAN SPIRIT?

God gave spirit to man when He "breathed into his nostrils the breath of life," or "spirit of life." (Gen. 2:7). Jesus said, "a spirit does not have flesh and bones." (Luke 24:39). James said, "The body without the spirit is dead." (James 2:26). James also said God made the spirit for the purpose of dwelling in us. (James 4:5). When the personal spirit of a



person departs from the body of that person, life is gone from the body. The body of the person is said then to be "asleep" or "dead." (Acts 7:59; Eccl. 12:7; John 11:11-14). Thus we see that a function of the spirit imparted to the human by God is to give life to the body and to dwell in and sustain life in that body until the body dies.

The "spirit of the man, which is in him ... knows the thoughts of man," said Paul. (1 Cor. 2:11). This verse seems to indicate that the thoughts of a man, while known by that man's spirit, do not originate with his spirit. It is a function of a person's spirit to know, for some reason, the thoughts of that person. But, apparently, another part of the person generates the thoughts of that person. We'll see as we study on that the other part which generates thoughts is the soul.

Every spirit is not from God, however, said John, but "every spirit that confesses that Jesus Christ has come in the flesh is from God." (1 John 4: 1-2). Here we are introduced to the fact that there are other spirits with us here on earth besides our own personal spirit, and some of these other spirits are not from God. While some of these spirits will not confess that Jesus Christ has come in the flesh, we must conclude that God intended that it be a function of one's personal spirit to confess Christ. If your personal spirit does confess Jesus Christ, the grace of the Lord Jesus will be "with your spirit." (Gal. 6: 18).

Paul intimates that the spirit can be defiled, just as the body can be defiled. But he assures us we can "cleanse ourselves from all defilement of flesh and spirit." (1 Cor. 7:34). "If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness." (Rom. 6:10). We can "serve God" in our spirits. (Rom 1:9). We can become "fervent in spirit." (John 4:2.3). We can "pray" and "sing with the spirit." (1 Cor. 14:15).

These scriptures all show the spirit of a person functioning under the control of another part of the person, just as we saw that the body functions under the control of another part. We cleanse ourselves from all defilement of spirit. The defiled spirit is not cleansed until another part of the person takes action. We serve God in our spirits but other

parts of us exerts the will power and takes the action resulting in service to God. We pray and sing with the spirit but obviously the prayers and songs must first occur in thought and may be expressed with some kind of body action, such as singing and praying aloud with the voice and the mouth. Then the personal spirit does his part and prays and sings also, in a very special way and for a very special reason.

Apparently, God intended that it be the personal spirit's function to know the thoughts, will, and actions of a person and to serve that person in his communications with the invisible God. Indeed, "the one who joins himself to the Lord is one spirit with Him." (1 Cor. 6:17). And "the Spirit Himself bears witness with our spirit that we are children of God." (Rom. 6:16). Praise God! Our personal spirit can become one with the Lord's Holy Spirit bearing witness to God the Father along with the witness of the Father's own Holy Spirit!

But when Paul speaks of defilement of spirit we know that we can defile our personal spirits. The thoughts, will, and actions of a person can defile that person's spirit. And, when Paul tells us that the spirit is alive because of righteousness, we know that without the righteousness imparted to us by God, our personal spirit is spiritually dead. We must conclude that a person's personal spirit which has not been cleansed from defilement is without righteousness and is not spiritually alive (although it may still be functioning to keep our bodies alive on earth).

Here are revealed some very important concepts. One's personal spirit, given to each of us by God to impart and sustain life in one's body of flesh, while accomplishing that function, in some sense can be "dead." But one's personal spirit can be "cleansed," made "holy", and can become "alive." While sustaining life in one's body, we conclude that one's spirit is controlled for better or worse by another part of one's triune being.

Through God's sanctification, the spirit along with the soul and the body may be "preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5:23). And "the spirit may be saved in the day of the Lord Jesus Christ." (1 Cor. 5: 5). These concepts are further

discussed below under "the destiny of the spirit.")

## WHAT ARE THE FUNCTIONS OF THE HUMAN SOUL?

When God formed the body of man from dust and gave a spirit to him by breathing into his nostrils, "man became a living soul." Gen. 2:7). "The first man, Adam, became a living soul", said Paul in 1 Cor. 15:45. God's word in both the old and new testaments calls men "souls:" "All the souls of the house of Jacob." (Gen. 46:27), "There were added that day about three thousand souls." (Acts 2:41).

The word soul is translated "life" in Matt. 16:25 when Jesus said. "Do not be anxious for your life (soul), as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life (soul) more than food, and the body than clothing." This passage shows that the soul (life) is sustained in the body by food and drink. The implication must be that the body must be alive to sustain a soul. A dead body cannot sustain a soul.

The word soul is translated in some Bible passages as "person," as in the words of Paul. "Let every person (soul) be in subjection to the governing authorities." (Rom. 13:1). Thus, we know that the soul of a person is to be in subjection to God-ordained powers on earth. The souls of Christians are also to be watched over by the elders of the church. "Obey your leaders, and submit to them, for they keep watch over your souls." (Hebrews 13:17).

Peter tells us that while we live on the earth we should "abstain from fleshly lusts, which wage war against the soul." (1 Peter 2:11). We have already noted that it is the body that lusts. (Rom. 6:12-13). Now we see that the lusts of the body can influence the soul in an unhealthy manner. This influence can be such that the soul will do evil. "There will be tribulations and distress for every soul of man who does evil." (Rom. 2:9). If the soul does evil (sins), it will die! (Ezekiel 16:4).

It is this death of the soul that Jesus referred to when He said, "Do not fear those who kill the body but are unable to kill the soul, but rather

fear Him who is able to destroy both soul and body in hell." (Matt. 10:26). Again, "For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?" (Matt. 16:26). And again, "You fool! This very night your soul is required of you." (Luke 12:20).

What is the nature of this death of the soul which occurs when the soul sins? It is quite different from the death of the mortal body when killed or slain. When Jesus said, "Do not fear those who kill the body but are unable to kill the soul." (Matt. 10:28), we must conclude that man cannot kill a soul by murder or manslaughter as he can kill a body. The soul lives on after the death of the body. The nature of the death of a soul is different from the death of a body. Jesus continued, "But rather fear Him who is able to destroy both soul and body in hell." (Matt. 10,28). We must conclude that the only death for the soul is the death in hell, eternal separation from God, caused by sin, to be imposed by God on the unrepentant at the judgement.

Although God did not create in man a living soul just to have that soul die (that is, become separated from God), all souls of men have died by one time or another because all men (all souls) have sinned. "All have sinned and come short of the glory of God." (Rom. 3:23). However, God has provided redemption for the souls of sinful men. David of old said, "He (the Lord) restores my soul." (Psalms 19:7; 23:3). Peter tells us that "salvation of your souls" is "the outcome of your faith" in Jesus Christ (1 Peter 1:9). Also, faith brings about "the preserving of the soul." (Hebrews 10:39) James tells us that "the word implanted is able to save your souls." (James 1:21). Peter said that "souls" may be "purified ... in obedience to the truth." (1 Peter 1:22) . "Those who received his word were baptized; and there were added that day about three thousand souls." (Acts 2:41). "And the Lord was adding to their number day by day those who were being saved." (Acts 2:47). It becomes clear that souls of men are saved from death (from the consequences of their sins) through their faith and obedience to the gospel of Christ found in the word of God.

Although it is the body which is "washed with pure water" in baptism

(Heb. 10:22), it is the soul whose sins are forgiven and who is saved. "In the days of Noah ... eight persons (souls) were brought safely through the water. And corresponding to that, baptism now saves you - not the removal of dirt from the flesh, but an appeal to God for a good conscience." (1 Peter 3:20-21). That appeal to God through the act of baptism is an appeal by the soul to be saved from eternal separation from God.

After salvation of the soul through baptism of the body, it is the soul of man which motivates him to continue doing the will of God, "as slaves of Christ, doing the will of God from the heart (soul)." (Eph. 6:6). Then Christ becomes "the Shepherd and Guardian of your souls." (1 Peter 2:25). Then, "you shall find rest for your souls." (Matt. 11:29). Then we have "this hope ... as an anchor of the soul." (Heb. 6:19).

We are told in Luke 1:46 that the soul of Mary exalted the Lord. Surely, a function of our souls is also to exalt the Lord. Also, it is with "all your soul" that you are to love the Lord and your neighbor. (Matt. 22:37, 39). The life (soul) is to be lost in order to save it, Jesus said in Matt. 16:25. And Jesus demonstrated this principle when He gave "His life (soul), a ransom for many." (Matt. 20:28).

The prophet Isaiah recognized a function of the human soul of Jesus when the prophet said, "His soul would render Himself as a sin offering." God will be satisfied "as a result of the anguish of His soul." "He poured out His soul to death." (Isaiah 53: 10-12). Afterwards, John said, "He laid down His life (soul) for us: and we ought to lay down our lives (souls) for the brethren." (1 John 3:16). That is, perhaps, the most noble function of our souls; we ought to lay down our souls for the brethren just as Jesus laid down His soul for us.

The word soul is used in the Bible to describe the very essence of man, that which makes up his unique personality, including his emotional makeup, his intellect, and his ability to make choices and carry out actions through will power.

Now we have examined a few Bible passages which help us to

understand some separate functions of the three parts of our triune makeup, spirit and soul and body, as we live here upon the earth. But our earthly lives are not the whole of our eternal lives. Indeed, the ratio of our few short years on earth to our time of eternal existence after we depart from this earth is infinitesimally small. Paul reminds us in Romans 6:16 that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." Not only should we be interested in the function of each part of the triune man while he lives in the flesh on earth, we also should be intensely interested in what God has revealed to us concerning the function and destiny of each part of the triune man after this life on earth is ended. That's where we will start in our next lesson.

## LESSON 4

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## Body and Spirit After Fleshly Death

## Questions for Study

1. What happens to the body immediately after its death? Gen. 3:19: Eccl. 3:20: Acts 13:36: Dan. 12:2: 1 Thess. 5:23.
2. What will happen to the body "at the coming of the Lord Jesus Christ?" Eze. 37:11-14: Isa. 26:19: John 12:23-24: 1 Thess. 4:13-18: 1 Cor. 15:35-53: 1 John 3:2: Phil. 3:20-21.
3. Give examples of bodily resurrection. John 11:11-44: Matt. 27:50-53: 1 Cor. 15:20: Luke 24:29-43: John 21:13: Acts 1:3, 9.
4. What happens to the spirit immediately upon the death of the body? Eccl. 12:7; Matt. 27:50: Psa. 31:5; Luke 23:46: Acts 7:59: 1 Pet. 3:18-20: 1 Thess. 5:23.
5. What determines whether one's spirit is received by Jesus or is held "in prison?" 2 Cor. 7:1: 1 John 4:1-2: Rom. 6:10,16: 1 Cor. 7:34: 1 Cor. 5:5: 1 Thess. 5:23.
6. What will happen to the spirit "at the coming of the Lord Jesus Christ?" 1 Thess. :13-18; 1 Cor. 15:44-46; 1 Cor. 6:17: Rom. 8:8-11; Heb. 12:22-23; 1 John 3:2; 1 Tim. 4:1; Rev.16:13-14; Rev. 19:20; Rev. 20:10; Rev. 20:14-15.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

### Lesson 4 - Body and Spirit After Fleshly Death

In our last lesson we discussed the functions that the spirit and soul and body serve in our lives as human beings. We didn't speculate on these functions, at least I trust we didn't, but we went to God's word, the Bible, to see what that source revealed about the functioning of our spirits and souls and bodies. We didn't study these functions exhaustively in that one last lesson. We intended to just get some basic elementary facts before us.

Our method of study last week was to do a short, limited word study of the context of passages in which the words spirit, soul, and body have been used in the Bible. From how these words were used by the inspired writers of the Bible, we deduced that people do indeed have three separate parts combined by God at their creation into one individual human being. And we learned from the context of certain passages where these parts are mentioned, how they function in the lives of individual people. We learned that the individual person has been placed in control of all three parts, that the part called the soul exercises management over the other two parts, the body and the spirit. We learned that the soul has choice and can choose to manage the person's life as God's word directs, or can choose to manage the person's life on a different track of the soul's own choosing. In other words the soul can choose to sin or not to sin. When the soul chooses to sin, that results in separation of that soul from God, a condition called spiritual death. But, what the soul chooses does not just affect the soul, it affects the body and spirit as well, for each person is not just three different parts but a unified being, spirit and soul and body. In this respect each person has been created in the image of God.

I'd like us to come back later in this series of lessons to this subject of the practical functioning of the parts of the triune person as we live on earth and try to serve God. This is where we may improve our lives or grow in our serving of God, in the way that we function and allow God to use us day by day. But now I'd like to go on to get an overall view of



human life, not only as we live and function on earth, but in eternity as we go through the gateway of death into fuller spiritual life with God. An important aspect of individual human life is that once God has re-created each person as a Christian, he lives on, spirit and soul and body, for eternity. We all realize that a very important question of each of us is, where will we spend eternity? So let us consider what the Bible says about the destiny, or the future, even into eternity, of the spirit and soul and body of each of us. Again, just for organization's sake, we'll try to study the destiny of each part separately.

### WHAT IS THE DESTINY OF THE HUMAN BODY?

There is no question but that the fleshly body formed by God from the dust of the ground, will, upon death of the body, return to dust. "By the sweat of your face you shall eat bread, till you return to the ground. Because from it you were taken: for you are dust, and to dust you shall return." (Gen. 3:18). "All go to the same place. All came from the dust and all return to the dust." (Eccl. 3:20).

But this is not the end of life which God has created. Isaiah prophecied. "Your dead will live. Their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of dawn. And the earth will give birth to the departed dead." (Isaiah 26:18). Isaiah intimates that the death of the body is like a sleep, for he commands the dead to "awake." The prophet Daniel has told us clearly that this body, although dead and decayed, is but asleep and it can awake. "And many of those who sleep in the dust of the earth will awake." (Dan. 12:2). The prophet Ezekiel also said, "Behold. I will open your graves and cause you to come up out of your graves." (Eze. 37: 12) .

New Testament writers confirmed what the prophets said. For instance, Paul said, "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay." (Acts 13:36). Peter quoted a prophecy of David, "My flesh also will abide in hope" (Acts 2:26). In addition, Paul spoke of the bodies of those Christians who had died during his generation as simply having "fallen asleep." Then he said, when the Lord Himself descends from

heaven "the dead in Christ shall rise first." (1 Thess 4:15-16). This intimates that sometime after the "dead in Christ" have risen, the rest of the bodies of the dead, those not "in Christ," will rise also. But, of course, they will not meet the Lord in the air as will the bodies of those in Christ. As we study Paul's 1st Thessalonian letter, I'm sure that we will find that it will not only be the fleshly bodies of Christians which will meet the Lord in the air, but also their souls and spirits. But we'll get to that later when we discuss the destiny of the soul and spirit. Right now, let us note that God's word in both the Old and New Testaments has indicated that fleshly bodies will one day be raised by God from their graves. When bodies decay and return to dust, they are not just dead and gone forever. They will be raised. That's what God's word says.

Remember that after Lazarus had died, Jesus said of him, "Our friend Lazarus has fallen asleep." When the disciples misunderstood the meaning of "fallen asleep," Jesus said to them plainly, "Lazarus is dead." (John 11;11-14). Later Jesus said to Martha, concerning Lazarus, "Your brother shall rise again" (John 11:23). When Jesus went to the cave where the body of Lazarus was interred, He called Lazarus forth from the place where he was entombed and the record says, "He who had died came forth." It is clear that the dead body of Lazarus was raised and that it had been given life again. What happened? Undoubtedly, the body of Lazarus was reunited with his own spirit, and Lazarus was again, in an earthly sense, a living soul. (John 11;43-44).

Concerning the resurrection of dead bodies, a preview of the resurrection of saints of God occurred immediately after Jesus was resurrected. The New Testament tells us that "the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many." (Matt. 27:50-53). But Jesus Himself was the first fruits of them that slept when His body was raised from the dead. (1 Cor. 15:20).

Look again at 1 Thess. 5:23. We see that the body, as well as the soul and spirit, of Christians will be preserved complete at the coming of the

Lord, even though the body may be decayed and returned to dust. Paul, in that passage, prayed that the spirit and soul and body might be preserved "without blame" at the coming of the Lord. If, at that time, the body is not "without blame," it will be destroyed along with the soul in hell. (Matt. 10:26). And, the Old Testament prophet Daniel prophesied, "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Dan. 12:2).

But Paul told us "that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable." (1 Cor. 15:50). Of what use to the Christian, then, is the resurrection of the fleshly body if it cannot inherit the imperishable kingdom of God?

Paul made it clear in the verses which follow 1 Cor. 15:50 that the perishable body of the Christian is raised for the purpose of being changed to an imperishable body. "Behold I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality." (1 Cor. 15:50-53).

What will the imperishable body be like? John said, "Beloved, now we are children of God, and it has not appeared as yet that we shall be. We know that, if He should appear, we shall be like him." (1 John 3:2). Paul said, Christ "will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself." (Phil. 3:21). Paul also said that the body, when buried, or "sown," is a "natural body." But "it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, the first man, Adam, became a living soul. The last Adam became a life living Spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as we have borne the image of the earthy, we shall also bear the

image of the heavenly.” (1 Cor. 15:44-49).

As we live as Christians on earth we have a perishable, earthly, natural body of humble state. But as Christians are raised their bodies become spiritual or heavenly bodies.

In discussing the function of the human body in an earlier lesson we pointed out that God desires the body to be a dwelling place for the Holy Spirit, enabling one to glorify God in his body. (1 Cor. 6:19-20). In the Roman letter Paul enlarged on this concept pointing out that, even in this earthly life, one can preview, by the "new birth," the great change that will be made to the body when Jesus comes again. Paul said, "Those who are in the flesh cannot please God. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if the Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you." (Rom. 6:6-11).

In like manner to the way that the human spirit, breathed into the human body by God, gave life to the human body, so the Holy Spirit, given to indwell the body of the Christian at his new birth of water and the Spirit, gives him "a taste," even as he lives on this earth, of eternal life in the imperishable body to be received when Jesus comes again. And just as the fleshly body without its God-given human spirit is dead, so the body of a person does not have eternal life unless the Holy Spirit dwells in him. Paul's message in the 8th chapter of Romans is that the body, although doomed to fall asleep and decay, can start serving God now as it will in eternity "if by the Spirit you are putting to death the deeds of the body." (Rom. 8:13). Even now the Holy Spirit will give life to your mortal bodies so that you can "therefore glorify God in your body." (1 Cor. 6:20).

Although an attempt has been made to discuss the subject of the body's function and the body's destiny separately from a discussion of the soul

and the spirit, it has not been possible. A body without its spirit is dead. And a fleshly body with its spirit becomes a living soul. Nevertheless, the soul is recognized as separate from the body and the spirit of the triune person. The body will die and return to dust but not the soul. (Matt. 10:28). And the soul and the spirit can and should be divided asunder by the sword of the Spirit, the word of God. (Heb. 4:12). The three serve each other with the soul being the "captain" of the triune person.

### WHAT IS THE DESTINY OF THE HUMAN SPIRIT?

When a person's body dies that person's personal spirit does not die but is released from the body. It is God's desire that the spirit then return to Him, the One who gave it. At least that is what Solomon said in Ecclesiastes. "Then the dust will return to the earth as it was, and the spirit will return to God who gave it." (Eccl. 12:7). When Jesus died on the cross He "cried out again with a loud voice, and yielded up his spirit." (Matt. 27:50). Luke told us, as does the prophet of the Psalms, what Jesus said when He cried out on the cross. "Father, into Thy hands I commit my spirit." (Luke 23:46; Psalm 31:51). Thus we see an example in Jesus' death on the cross of the body yielding up the spirit and the spirit returning to God who gave it.

Reading in Acts about Stephen at his death, we see that he expected his body to give up his spirit when he died and for the Lord to receive his spirit. As he was being stoned to death, the Scripture says, "he called upon the Lord and said, 'Lord Jesus, receive my spirit.'" (Acts 7:59).

In the 1st Corinthian letter Paul spoke of a man with whom the Christians were not to associate, "but deliver such a one to Satan that his spirit may be saved in the day of the Lord." (1 Cor. 5:5). This indicates not only that his spirit could be saved, but that it could also be lost. And we go back again to the Scripture where Paul prayed, "May your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ," concerning the spirit, this indicates not only that the spirit can be without blame at the time of our Lord's second coming, but that it could possibly still be blamed at that time. The blame

would come about, ostensibly, because the spirit belonged to a person who was separated from God and spiritually dead at the time of the death of his body and the release of his spirit. This must be what Paul referred to here or he would not have had to pray this prayer that we be in a state "without blame" at the second coming of the Lord.

What then happens to the personal spirit of a person upon the death of his body? It goes back to God who gave it. God then preserves it until the day when the Lord comes back. We conclude from the words of the dying Stephen that he expected the Lord Jesus Christ to receive his personal spirit immediately. Perhaps, then, it is the Lord Jesus Christ Himself who receives the spirits of faithful Christians and preserves them "without blame" until that day when he comes again.

But what happens to the spirits of those whose bodies die while they are in a disobedient state, who have not allowed the Holy Spirit to dwell in them? Peter told us about the destiny of such spirits of men, "For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the Spirit in which also He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons were brought safely through the water." (1 Peter 3:19-20).

In this rather convoluted sentence Peter told us that the personal spirits of the people whose bodies died in the great flood are now held "in prison." Peter said that it was the Holy Spirit of Christ who spoke to the ancient world of people through Noah during the construction of the ark, the time when the spirits were alive on earth and not yet in prison. Noah tried throughout that 100 year period, with the Spirit of Christ motivating and instructing him, but failed to bring the people of the world to God by obedience to his preaching. All the people of the world except eight were disobedient to the preaching of Noah, the prophet of the Lord. God brought the worldwide flood upon the earth and all the bodies of all these people died in the flood. Their bodies gave up their personal spirits and then returned to the dust of the earth. But what

happened to the personal spirits of these people? Peter said the personal spirits of the people are "now in prison." These spirits were not destroyed but are preserved "in prison" until the day of judgment.

Remember, we are here studying about the destiny of the spirit of a person, considering it as separate from the soul of the person. We have examined Scriptural passages which mention the spirit, not the soul, since the spirit acts as a separate entity within a person from his soul. We have had to consider the body with the spirit because the spirit is what gives life to the body and the spirit is not released from the body until the body dies. These few Scriptures seem to indicate that the spirit of a Christian goes back to Jesus Christ at the death of the body, and that it is preserved there until returned to the Christian at the coming of the Lord in His second coming. These few Scriptures seem also to indicate that the spirit of a person, who dies a fleshly death while in a lost condition, goes to some sort of spiritual "prison" to be held there until the day of judgment. Where is this spiritual prison? Could it be the same spiritual prison in which lost souls are held, which we are going to study about when we study the destiny of souls in the very next section of this lesson? I don't know. Let's withhold judgment on that question.

What happens to a person's spirit after the Lord's coming and the judgment has taken place? First, let us note again that "the one who joins himself to the Lord is one spirit with Him." (1 Cor 6:17). Therefore, the Christian person has a composite spirit consisting of his own personal spirit and the Holy Spirit of the Lord. Surely it will be this composite spirit which God will again breath into the "changed" spiritual body to give it everlasting life when the bodies of the faithful ascend into the clouds to meet the Lord in the air when He comes again. Remember, Paul said that the "natural body ... is raised a spiritual" after we have all been "changed, in a moment." (1 Cor. 15:44, 51, 52). "The dead in Christ , (as well as) we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (1 Thess. 4:16-17).

But Paul said the spirits of the unfaithful have joined themselves to "unclean spirits" of "demons." (1 Tim. 4:1; Rev. 16:13-14). The spirits

of the unfaithful dead are "in prison." When the Lord comes again will they not meet the same fate as the demons, Satan, the beast, and the false prophet spoken of in the Revelation? "And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who had worshiped his image, these two were thrown alive into the lake of fire which burns with brimstone." (Rev. 19:20). "And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever." (Rev. 20:10). "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." (Rev. 20: 14-15) . This is the destiny of all evil spirits after the judgment.



LESSON 5.

FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

The Soul After Fleshly Death

Questions for Study

1. What happens to the soul immediately upon the death of the body? Matt. 10:28; Acts 2:27; Psa. 16:10; Luke 23:43; John 20:17; Luke 16:19-31; 1 Thess. 5:23.
2. What determines whether the soul goes to Paradise or the place of torment? Eze. 18:4; Rom. 3:23; Rom. 2:9; 1 Pet. 1:9; Heb. 10:39; James 1:21; 1 Pet. 1:22; Acts 2:41,47.
3. Cite some Biblical examples of the activity of souls before and after the death of the body. Rev. 6:9-11; Rev. 20:4-6.
4. What will happen to the soul "at the coming of the Lord Jesus Christ?" Luke 16:19-31; 1 Thess. 4:13-18; 1 John 3:2; Rom. 1:16; Rom. 2:9; Matt. 10:28; Rev. 20:11-15; Rev. 21:8.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

### LESSON 5, The Soul After Fleshly Death

In our last class we studied something of what the Scriptures have to say about the destiny of the body and the spirit after the death of the body. In that class we did not go into the destiny of that third part of the human being, the soul. We saved that for study today.

Lets review. Let us summarize what we found out about the destiny of each person's body and spirit. When the body dies (or falls asleep in the sleep of death) the spirit must depart from the body. The body then rather quickly disintegrates into the elements from which God made it. The Scriptures term these elements simply dust. The body returns to dust from which it was made. But, it does not remain in that state like dust forever. We are promised by the Scriptures that when the Lord comes again the bodies of faithful Christians will be raised, changed to be "spiritual" bodies, combined again with their spirits and souls, and then raised up as complete spiritual human beings to meet the Lord "in the air." Forever after that they will be with the Lord Jesus Christ.

What does Paul's phrase "spiritual body" mean? Of what will it be composed? I take the phrase "spiritual body" to mean a body that is suitable tor inhabiting the spiritual realm. Some of today's philosophers would call that realm the "metaphysical," a realm beyond the physical. The body was first formed from dust of the earth and was suitable tor inhabiting this physical world. But it will be changed to a body that is suitable for inhabiting a realm beyond the physical, the spiritual realm, that is, the realm in which the invisible spirits live and which the characteristics of spirits hold sway. As far as I know, the Scriptures do not tell us any more of what a "spiritual body" is composed.

The bodies of those persons who die in an unrepentant, rebellious state before God will be raised at some point also, but raised to meet a judgment of condemnation. Daniel said of those bodies, that they will

be raised to disgrace and everlasting contempt. The bodies of lost persons will surely be cast, along with their spirits and souls into the lake of fire prepared for the Devil and his angels.

We learned in our last lesson that the spirits of faithful Christians, like Stephen, will go back to God, or to Jesus Christ, upon the death of the body. Then each personal spirit, along with the Holy Spirit of God, will be given back to dwell again in each changed, spiritual body to meet the spiritual Lord "in the air" when He returns again. That phrase "in the air" must be taken as a figure or speech to make people like ourselves, who are living in the physical, fleshly body, understand something of what will happen to the decayed, dead body when it is raised and changed to a spiritual body. When bodies of Christians are raised to meet the Lord, the bodies will become changed, spiritual, metaphysical bodies dwelling in a realm where our spiritual God dwells. It would seem that such a body scarcely needs "air" anymore. So the meeting place of our spiritual Lord and our spiritual bodies is described with a figure of speech: "in the air."

But the spirits of men without salvation, will upon the death of the body, be taken and held in a place likened by Scripture to a "prison" until the time of the judgment. (1 Peter 3:19-20).

But we need to go on and study the destiny of the human soul so we can put together the whole story of the destiny of a person. For a person is a triune, three-in-one being. He has three parts, but these parts all make up one person as a unified being in the image of God, and there is no time after creation when a person is less than these three parts, spirit and soul and body.

#### WHAT IS THE DESTINY OF THE HUMAN SOUL?

We have already discovered from the Scriptures that the human soul cannot be killed nor does it die and decay as does the human body. But the soul will die a death of a different kind when it sins and is found living in sin when the Lord comes again. This death is a separation from God and a confinement to hell. (Matt. 10:28; Eze. 18:41). The human

soul, although it has sinned during life on earth, can escape this death in hell if it is purified in obedience to the truth. (1 Peter 1:22). Faith in Jesus Christ will result in salvation of the human soul. (1 Peter 1:9). Christ becomes the "shepherd" of all saved souls. (1 Peter 2:25). During life on earth the human soul can only find rest in Christ. (Matt. 11 : 29). Jesus said, you shall find rest for your souls if you come to Me.

But what happens to the human soul after the death of the body? As a first example, let us examine the Scriptures concerning the death of that exemplary human being, Jesus Christ. He is our second Adam and perfect prototype for all mankind. He was subjected to all human experiences. What happened to the soul of Jesus when his body died on the cross?

David said of Christ in prophecy in a Psalm, and Peter quoted David in Acts, saying, "Thou wilt not abandon my soul to Hades, nor allow Thy Holy One to undergo decay." (Psalm 16: Acts 2:27). This Scripture speaks of the soul of Jesus in Hades. It does not say His soul would not go to Hades, but says that His soul would not be abandoned in Hades. So we conclude that the soul of Jesus went to Hades after the death of His body on the cross.

Where and what is Hades? The word is a Greek word which we have transliterated into English. In the King James version of the New Testament the word Hades is translated "grave" or, in some cases, "hell". The fact that it has sometimes been translated "hell" does not mean that the Greek word Hades refers to the "lake of fire," the place of torment to which the Devil will be sent after the judgment. That is represented by another Greek word. The Biblical word "Hades" simply means an "unseen state" or an "unseen place." This Scripture, first spoken by David and later quoted by Peter, informs us that the soul of Jesus was sent in an "unseen state" to an "unseen place" after His death on the cross. But His soul was not abandoned by God to remain in that "unseen place" indefinitely. As we know from our Bible study, His soul only remained in Hades for three days

Since the soul does not die and decay as does the fleshly body, we must conclude that David's and Peter's statement, that Jesus would not "undergo decay," refers to the fleshly body of Jesus which was interred in an earthly tomb. The statement does not say that the body of Jesus would not die, but that it would not be allowed to undergo decay while it was in the tomb. Thus we conclude that upon the death of Jesus' body on the cross, His soul went to Hades and remained there for three days until His body was resurrected. Though His body "slept" for three days in the tomb, uniquely it was a body which did not undergo decay. (This appears to be a miracle which God enacted with respect to the dead body of Jesus for certainly all other dead bodies begin to decay immediately after they die.) When the body of Jesus was resurrected, His spirit which, had departed from His body, and soul which had been in Hades, were restored to His body for He again appeared to His disciples as a living soul in a living body.

The place in Hades where the soul of Jesus went after the death of His body, Jesus called "Paradise." "Today, you shall be with Me in Paradise," Jesus had said to one of the thieves as He hung on the cross with the thief on another cross beside Him. (Luke 23:43). Where is Paradise? Is not that a word to describe Heaven where God is? No, not according to Jesus. The "Paradise" Jesus spoke of was not in Heaven with God. For Jesus said to Mary Magdalene, after His soul had spend three days in Paradise, "I have not yet ascended to the Father." (John 20:17). Therefore we know that "Paradise" is not in Heaven with God the Father. It is in "Hades," an unseen place, where the soul of Jesus went for three days, but where it was not abandoned by God.

At death, the body of Jesus went to "sleep" for three days in the tomb. The personal spirit of Jesus went back to the Father of spirits. The soul of Jesus rested for three days in "Paradise" in the unseen place, "Hades". Upon the resurrection of the body of Jesus, His personal spirit was returned to give life to His body, and His unique soul was restored. Jesus went through everything that we, as Christians, will be called upon to undergo at the death of our bodies. Christians need have no fear. As God raised and restored Jesus. He will raise and restore us as well.

After learning what happened to the spirit, soul, and body of the man Jesus, we know now the state of the poor man Lazarus whom Jesus spoke about in the Book of Luke. "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom: and the rich man died and was buried." Both Lazarus and the rich man died and the bodies of both were buried to undergo decay. But some part of Lazarus was carried away to an unseen place called "Abraham's bosom." And some part of the rich man was carried away to an unseen place called "Hades." "And in Hades (the rich man) lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom." (Luke 16:19-31). The rich man was in Hades, and though "far away" from the rich man, Lazarus and Abraham were there also in a part of Hades referred to as "Abraham's bosom."

It was not the physical eyes of the body with which the rich man saw Lazarus because his body was in the tomb undergoing decay. It was not the dead body of the rich man which was in torment. It was that part of him which was in "Hades."

What part of the rich man was in "Hades?" David told us in the Hebrew language that it is the "soul" which goes to "Sheol." (Psalm 16:10). "Sheol" is the Hebrew word for the Greek word "Hades," the unseen place. Then Peter quoted David in the Greek language to tell us that it is the "soul" which goes to "Hades," the unseen place. (Acts 2:27). Therefore, we must conclude that it was the "soul" of the rich man that was in torment in "Hades." We must also conclude that the "soul" of Lazarus went to "Hades," but to another part of "Hades" from that to which the rich man went, to a place where the soul of Abraham is. Jesus called the place in "Hades" where Lazarus went to be with Abraham, "Abraham's bosom." In another Scripture Jesus called the place in "Hades" where His soul went for three days, "Paradise." This gives us grounds today, then, to speak of the unseen place where the saved souls of Christians are sent after the death of their bodies as "Abraham's Bosom," or "Paradise." The souls of Abraham and Lazarus and countless others whom God has reckoned righteous must be there awaiting the second coming of the Lord.

The temporary dwelling place of human souls, after the death of their bodies and departures of their spirits, is Hades, the unseen place. Hades must be divided into at least two sections one of which is Paradise, and one of which is a place of torment. Between the two places in Hades, Abraham said, "there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross from there to us." (Luke 16:26).

It is clear that neither the rich man, nor Lazarus, nor Abraham has as yet experienced any kind of resurrection from the dead. The rich man asked that someone be sent from them - the dead souls in Hades - back to his five brothers in life. (Luke 16:27-30). But Abraham said, "If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead." (Luke 16:31). Of course, Abraham knew that their bodies were all dead and not yet resurrected.

Again let us note that Paul prayed that "your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5:23). The soul without blame is preserved, then, in Paradise until the coming of our Lord Jesus Christ. The souls that are not without blame are preserved also, but in an unseen place of torment, until the judgment when they will be "destroyed" in hell. (Matt. 10:28).

Do the Scriptures reveal any more information to us concerning the activities or souls in the unseen place? Yes, in the Revelation John told of a vision God gave him of souls awaiting the coming of the Lord. "And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice saying 'How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?' And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, should be completed also." (Rev. 6:9-11).

In this vision John saw souls, dis-embodied souls, not complete human

beings with their complete spirits and souls and bodies. They were the souls of those whose bodies had died but whose souls live on. The final judgment of the Lord at His coming had not occurred at the time portrayed in this vision. People are still living on earth in this vision, as they are even today. These were the "souls of those who had been slain because of the word of God, and because of the testimony which they had maintained."

The souls referred to in Rev. 6:9-11 were not united with fleshly bodies. The "voices" with which they "cried out" could not have been the voices of their fleshly bodies. The "white robes" which were given to these souls could not have been literal robes to wear on their fleshly bodies. Surely Revelation speaks here in figurative terms of some kind of "spiritual" communication and some kind of "spiritual" clothing that is proper for eternal souls living in a spiritual environment. In order for our spiritual Lord to reveal anything of the spiritual realm to us who have no experience with it, apparently He chose to speak to us in figures of our fleshly, physical realm, figures like "voices crying out" and "white robes" to be worn although there are no fleshly bodies there.

Perhaps then, the disembodied souls which John saw in this vision of Revelation 6 are of people whose souls have departed their dead bodies and, in this vision, are now in Hades, the unseen place, in Paradise. If this is a correct understanding of this figurative language, then John's visionary description of souls "underneath the altar" may be another way of describing souls in Paradise awaiting the second coming of our Lord.

Are there any other Scriptures revealing to us the activities of souls in the unseen place? Yes, there is, in John's vision related in the 20th chapter of Revelation, John said, "And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has



no power, but they will be priests of God and of Christ and will reign with Him for a thousand years." (Revelation 20:4-6).

This vision portrays great and wonderful activities of souls who belong to Christ. Surely this vision does not describe great events that have not previously been foretold in the Bible. Let us briefly examine this vision to see if it might be understood in terms of things the Bible has already taught us about souls.

In this vision of Rev. 20:4-6 only "souls" were seen by John. These "souls" are seen as "priests" reigning with Christ. Before these "souls" became "priests," in the vision it is said that "they came to life." This "coming to life" is called the "first resurrection," The "second death" is said to have no power over these "souls" who have experienced the "first resurrection." Later Rev. 20:14 tells us that the "second death" is "the lake of fire." These souls have not and will not experience the "second death." They have been saved and are "reigning with Christ." Remembering these important points let us also note additional things which the Bible reveals about souls.

1. A soul cannot be slain nor can it die except by sinning. (Matt. 10:28): Ezekiel 18:4). After sinning, the soul's death is a prospective one in hell, to be executed at the judgment. Every soul has died in this way and has been destined for hell because, as Paul said, "all have sinned." (Rom. 3:23).

2. The souls John saw had "come to life." Any coming to life of "dead" souls must occur during the earthly life of the soul as it lives in a body. For once the body dies, the soul goes to Hades, the unseen place, either to Paradise or to the place of torment, and there is no crossing-over by a soul from the place of torment to Paradise.

3. Souls are brought to life, or saved, only as the outcome of the soul's faith in the Lord Jesus Christ while the soul lives an earthly life in a body. (1 Peter 1:3-9). This bringing to spiritual life of a "dead" soul is God's "first resurrection" of that soul. Is not the baptism of a person like a burial of a dead body and soul and then a resurrection of that body and

soul to walk in newness of life? This resurrection from the waters of baptism is the "first resurrection in the life of any person. John said of persons (souls) who have experienced this resurrection from the waters of baptism, "Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power." (Rev. 20:6).

4. When souls are brought to life by God, even while they live in their bodies on earth, they become a "royal priesthood." (1 Peter 2:9). Christ has made them, even while living on earth, to be "a kingdom, priests to His God and Father." (Rev. 1:6). John said, "They will reign upon the earth." (Rev. 5:10).

I'm not trying at this time to get into a deep study of the book of Revelation. Our study is of the function and destiny of souls. And John saw a vision of saved souls, souls who had come to be reckoned righteous by God through the "testimony of Jesus and because of the word of God." These souls were reigning with Christ. What does that say for the desired function and destiny of souls? It seems to be in perfect harmony with other New Testament Scripture which says that Christians become "priests" in the kingdom of God. The souls of Christians are paramount in their service as priests because of the characteristics of living souls. These souls serve as priests and reign with Christ even while they live in the body on earth.

In this vision souls reigned with Christ for a "thousand years." Christ started his reign over His Kingdom as soon as his sacrifice was complete and "souls" were saved to be added to His Kingdom. Christ started His reign over His Kingdom of "souls" as soon as, or shortly after He arose from the dead. And He will continue to reign until His next coming, termed "the end," when He delivers the Kingdom to God the Father. (1 Cor. 15:20-25). Apparently, this period of Christ's reign is referred to figuratively in John's vision as a "thousand years." This gives us confidence that there will always be people of this earth becoming Christians, whose souls will be reigning with Christ, until He comes again and their bodies all rise to meet Him in the air.

I'm sure the reference we have made to these visions of John in

Revelation 6 and Revelation 20 have raised other thoughts and questions in our minds. There is much more to be learned from a specific study of the book of Revelation. We have just looked at a couple of places in this book because it was necessary in our word study of the word "soul" and our search for enlightenment about the functions and destiny of the soul. I hope we have learned how important and crucial it is in our lives to have a Biblical concept of the "soul" and its function in our lives. We have much more ahead of us in this study.

LESSON 6.

FUNDAMENTALS OF SPIRITUAL KNOWLEDGE

The Spirit's Functions: Conscience, Intuition and Communion

Questions for Study

1. Is it imperative that a person know that he has a personal spirit? Why? 1 Cor. 2:11; 1 Cor. 5:4; Rom. 8:16; 1 Cor. 14:14; 1 Cor. 14:32; Prov. 25:28; Heb. 12:23; Zech. 12:1.
2. Other than knowledge received into the human intellect from the written pages of the Bible, through what other channel may a person receive true knowledge about God's laws for mankind? Rom. 2:14-15; Rom. 1:19-20.
3. How does mankind first learn about God? Since the creation, what responsibility has each created human being had toward God? Rom. 1:16-32; Rom. 2:14-15.
4. With what part of our triune being do we sing and pray to the Lord? Eph. 5:19; Co I 3:16; 1 Cor. 14:14-15; Rom. 6:16.
5. In what part of the triune man does "conscience" function? Deut. 2:30; Ps. 34:16; Ps 51:10; John 13:21; Acts 17:16; Rom. 8:16; 1 Cor. 5:3; 2 Cor. 2:13; 2 Tim. 1:7.
6. In what part of the triune man does "intuition" function? Matt. 26:41; Mark 2:3; Mark 6:12; John 11:33; Acts 16:5 KY; Acts 16:25; Acts 20:22; 1 Cor. 2:11; 1 Cor. 16:18.
7. In what part of the triune man does "communion" function? Luke 1:47; John 4:23; Rom. 1:9; Rom. 7:6; Rom. 6:15; Rom. 6:16; 1 Cor. 6:17; 1 Cor. 14:15; Rev. 21:10.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

### LESSON 6 - The Spirit's Functions.

Thus far in this study we have tried to do little more than let the Bible convince us that we humans really are triune beings, composites of spirit and soul and body, with the spirit and soul being invisible spiritual parts living in a realm that is populated by other invisible spiritual beings. We touched very briefly on functions of each of our three parts, spirit and soul and body, but only just enough on the functions to strengthen our understanding that God really created us with these three parts. I trust that we have learned that God really wants us to study His revelations about these three parts of each person and that such a study will help us become better servants of our Lord to carry out His purposes in our lives. So our study thus far has been introduction to a deeper study.

In this class I want to go more deeply into the functions of the spirit and soul of a person. In this lesson we will study the spirit and, the Lord being willing, in the next lesson we will study the soul.

#### THE SPIRIT'S FUNCTIONS OF CONSCIENCE, INTUITION, AND COMMUNION.

First of all it is highly desirable that a believer come to know that he has a personal spirit, for the Bible indicates that at least some very important communication from God to man occurs there, and perhaps all of the communication from man to God occurs there. If people don't know that they have a spirit, they mistake their inherent moral inclinations to be coming somehow from their own selves, their own souls, of which they are aware. And they proceed to substitute the thoughts and emotions of their souls for emanations which should be coming through the spirit from God.

The Holy Spirit speaking through Paul in the Roman letter gives us an example of knowledge that comes to mankind by other than the natural

channel of man's intellect. Paul said, "the Gentiles who do not have the Law do instinctively (by nature, KJ) the things of the Law." Paul's use of the word "instinctively" (or "by nature" in the King James version) alerts us to a channel of knowledge that is separate from our normal learning channel. We generally attribute knowledge which seems to come through instinct as being "intuitive," coming through a channel which we term "intuition." Paul went on to say that Gentiles "show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them." (Rom. 2:14-15 NASV). This indicates that the knowledge which arrives in a person by this special channel of "intuition" is also dealt with in a special way differently from the normal way that the intellect uses. It says that another function called "conscience" starts noting the actions of the person and compares them with the intuitive knowledge it has and starts making moral judgments about the actions. I think we can all attest to the fact that the judgments of our own "conscience" invariably get transmitted to our own conscious minds and bring pressure on us concerning our actions in life. As Paul said, they either accuse us of wrong doing or they defend us in right actions.

Paul said that the intuitive knowledge about God's law is written in the hearts of people. Later we are going to do a word study on the word "heart" and see what the Bible reveals as to its relationship with the spirit and soul. Let me say now in preview that we will find that the term "heart" refers to the invisible "inner man" which houses both the spirit and the soul. I'm convinced that both the spirit and the soul are in the "heart" of which the Bible so frequently speaks in both the Old and the New Testaments. Sometimes, when the "heart" is mentioned, functions of the spirit are being discussed. Other times when the "heart" is mentioned, functions of the soul are being discussed. My conclusion is that the "Heart" refers to the spiritual part of a person, the entire "inner man" where both the spirit and soul are located.

Where do these functions of intuition and conscience operate in the human being?" Instinctive or intuitive knowledge does not come to the human being through the five senses of the body. The theory of evolution does not account for it. It does not come through an

evolutionary mix of impersonal elements, time, and chance. It does not come through scientific research. Nor does scientific research throw any light on how intuition and conscience work. The Holy Spirit instructed Paul to say that knowledge about laws of God has been written in the "hearts" of mankind. We will find as we continue our study that the Bible connects the functions of intuition and conscience with the human spirit which is part of what the Bible calls the heart. I think that we all believe and are aware that we can communicate with God. We pray to God and believe that He "hears" us although the thoughts of the prayer are only expressed by the voices of our bodies or only in our minds. We sing praise to God and believe that He "hears" our singing and receives our praise although we seem to be only singing and thinking to ourselves. Somehow we launch communications towards God, or believe that we do. We will find as we continue our study that the Bible connects the function of spiritual communication with the human spirit.

But many people, even many Christian people, are not aware that they have a Spirit which is separate from their soul or even from their body. But, if a Christian is going to become spiritual and live closer to the Spiritual God, he needs to know that he has a spirit. If one is not aware of his own personal spirit, he will confine his thinking to the outer material realm of life, to just the realm of human intellect, human emotion, and humanly generated knowledge which he has deduced through the senses of his physical body, and it will be difficult for him to function in the spiritual realm.

In past classes we have reviewed a number of scriptural references which speak of a person's soul. And I have included many more such references in the material I gave you for study. So I'm not going to go over those scriptures again.

In our study we must remember that, although the Bible always speaks truthfully about our human make up, it does not present itself as a text book just on the spirit and soul and body. There is no part of the Bible with the primary purpose of explaining to us how the spirit and soul and body function in human life. So we have to glean information as we

read and study, discovering words like spirit and soul and body and then discovering their meanings from the context of their use.

As we read our Bibles and note the context in which the human spirit is mentioned, we will find that the spirit has three main functions. These are conscience, intuition, and communion (or communication), three functions which we have already noted do operate within the human being. The bible shows them to be functions of the human spirit.

The conscience is the discerning function which distinguishes right and wrong; not, however, through the influence of knowledge stored in the mind but rather by a spontaneous direct judgment. The "still small voice" of conscience will make itself "heard" in the mind and we may then reason about and accept or reject what it is "saying." Standards initially implanted in the conscience may become modified, retrained or "seared" by outside influences, but the conscience still operates from an autonomous position. It operates much like the quality control function in a manufacturing plant. The quality control function, operating from a position insulated from the manufacturing staff itself, judges the quality of the product output of the plant. Ideally, the judgement of the quality control function is not to be swayed by those who are actually building the product. The conscience operates similarly within the human being making judgements without influence from the human being himself. The standards for judgement by the conscience come directly from God, at least initially, before our sin destroys our pure consciences.

Intuition is the sensing organ of the human spirit. But it is a sensing diametrically different from the five physical senses of the body, or any of the senses of mind, emotion, or volition. Intuition involves a direct sensing independent of any outside influence. Knowledge that comes to us without such outside influence comes intuitively. We really "know" through our intuition; our mind merely helps us to "understand."

Paul spoke of a person's intuition when he said, "For when Gentiles who do not have the Law do instinctively the things of the Law, these, not



having the Law, are a law to themselves, in that they show the work of the Law written in their heart, ..." (Romans 2:14-15).

Communion is communication with other spirits. The function of communion is intended for worship of God. God is not apprehended by the thoughts, feelings, or intentions of our souls, for He can only be approached directly by our personal spirits. Our worship of God and God's communications with us are through our spirits. They take place in that "most holy place" within the temple of the human being, not in the more public places such as the soul or body of the human. And if we are not Christians with the gift of God's Holy Spirit within us, we cannot commune with God directly. If God's Holy Spirit does not dwell within us, then our personal spirits do not have any direct connection with God.

If these three functions of conscience, intuition, and communion are all in the spirit of man, working together for common purposes, they must be deeply inter-related and must function coordinately. The relationship between conscience and intuition is that conscience judges according to intuition. It condemns all conduct which does not follow the directions given by intuition. And intuition is related to communion or worship in that God is known, first and primarily, intuitively. And intuition reveals certain fundamentals of God's will to man.

Concerning this last point, that God is first known in a fundamental sense, note again Paul's statement in Romans, "That which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse." (Rom. 1:19-20 NASV). I believe this passage speaks of a fundamental knowledge God has placed within the intuition of all His human beings which makes them responsible and accountable to honor God, seek God, and try to carry out the purposes of God. Failing in their responsibility as all people have, they are "without excuse" in their accountability, said Paul.

All this may sound reasonable, but is it really the way that the human spirit functions? I know no way to find out except to study God's word and see what it says on the subject. The Bible is a message from God to man.

From the following three groups of scriptures we can observe that our spirits possess the function of conscience (not that the spirit is conscience), the function of intuition (or spiritual sense), and the function of communion (or worship).

### 1. THE FUNCTION OF CONSCIENCE IN MAN'S SPIRIT.

“The Lord is near to the brokenhearted, and saves those who are crushed in spirit.” (Ps. 34:16 NASV). The phrase "crushed in spirit" certainly refers to some function of the human spirit. Perhaps it refers to those people who have committed sin by violating their conscience and are now sorry and repentant and desiring of salvation. As we think about it, sin almost always (if not always) involves the violation of a conscience, does it not?

“Create in me a clean heart, O God, and renew a steadfast spirit within me.” (Ps. 51:10 NASV). When one rejects the advice of his conscience and knows that he is proceeding with an action which violates his conscience, the spirit is "put down" and a condition starts which Paul likens to a "searing," or a "burning with a hot iron." (1 Ti. 4:2). If this continues the conscience of the human spirit becomes unreliable. It is no longer steadfast. David, in this Psalm, asks God to “renew a steadfast spirit in him," or make his conscience reliable once again. What other function of the human spirit could David be thinking than the condition of his conscience? Also note the mention in these verses of the heart as though connected with the spirit. This is evidence that the spirit is indeed contained in the "heart" or "inner man" of a person.

“When Jesus had said this, He became troubled in spirit, and testified, and said, ‘Truly, truly, I say to you, that one of you will betray Me.’” (John 13:21 NASV). Our Lord became "troubled in spirit!" Surely His conscience did not "hurt him" because of something He had done or was

thinking of doing. But this second Adam, a prototype for us of the perfect spiritual man, was receiving a communication in His spirit from the spirit of one of His disciples that the disciple would betray Him. In His empathy for that disciple His own spirit which received the message became troubled. What else could His trouble have been but a conscience suffering in sympathy with that of one whom He loved? It gives us insight not only on the makeup of a human spirit, but also on the nature of the "love" which emanated from the spirit of this perfect man, Jesus.

"Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols." (Acts 17:16 NASV). Paul was a Christian who in his new birth had become patterned after Jesus, the second Adam. The conscience of his spirit, like that of Jesus, was troubled or provoked by the sins of others whom he desired to be saved. Surely, Paul's conscience "hurt him" in a sympathetic way to the way that the consciences of the Athenians should have been troubling them. Paul demonstrated that Christians can take on the qualities of conscience that their Christ had. In these examples the qualities are attributed to the human spirit. They demonstrate that the function of conscience is a function of the human spirit.

#### THE FUNCTION OF INTUITION IN MAN'S SPIRIT.

Remembering that intuition is defined as a sensing function, let us examine the following Scriptures.

"Keep watching and praying that you may not enter into temptation: the spirit is willing but the flesh is weak." (Matt. 26:41 NASV). In this verse Jesus is trying to get His disciples to "keep watching." Jesus is about to be taken into captivity to be crucified and He knows it. There are two kinds of "watching" to be done. "Watching" for the coming of the mob of people who will take him into captivity, and "watching" that you may not enter into temptation. The first is a "watching" of the five senses of the fleshly body. The second is a sensing diametrically different from fleshly sensing. It is a sensing of something emanating from the evil spirits of the spiritual Devil. "Keep watching and praying

that you may not enter into temptation," said Jesus. This kind of "watching" involves the sensing function of the human spirit. Jesus took note of that function of the human spirit when He said, "The spirit is willing" to watch.

"And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, 'Why are you reasoning about these things in your hearts?'" (Mark 2:8 NASV). In this verse Jesus was "aware in His spirit" of something taking place within the hearts of some scribes who were trying to put Him down. The awareness of Jesus spirit was due to the sensing function within His spirit. We call this type of sensing "intuition" for it takes place in the invisible spiritual realm in which human spirits dwell. Jesus was well attuned to His intuitive faculty, more so than any of us. He could "read" the thoughts of other human spirits.

"And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." (Acts 16:15 KJ). To be "pressed in the spirit" Paul had to sense something in his spirit. This sensing came about through the sensing function of the spirit which we are calling intuition.

And now, behold, bound in spirit, I am on my way to Jerusalem. not knowing what will happen to me there." (Acts 20:22 NASV). Paul was not bound physically on his way to Jerusalem. He went of his own free will. But he went on into the threat of physical danger because he found himself "bound in spirit." His intuition told him that he had no other choice if he was to follow the direction of the Holy Spirit. This knowledge of God's will for his life at that point was communicated into and sensed by his spirit.

"For who among men know the thoughts of a man except the spirit of the man, which is in him?" (1 Cor. 2:11 NASV). Now the spirit of a man does not generate the thoughts of a man. The thoughts of a man are developed in the intellect of man, a function not found in the spirit (but in the soul). But the spirit of man can sense and know the thoughts of the intellect through its sensing function, intuition.

If we have a sense of intuition, how does God make it function in our spirits? Where does our sense of intuition find things to sense? This sense of intuition is a function of the invisible spirit of a person. We don't consciously know that our sense of intuition is working, do we? We can't hear it working, or see it working, or feel it, or taste it, or smell it. No, because intuition is a spiritual sense, a function of the part of a person which is spirit. We have learned from the Bible that when a person is baptized and becomes a Christian, the Holy Spirit of God is given to him as a gift from God to live within his personal spirit. We wouldn't know that except that the Bible reveals it to us. We really didn't even know that we have a personal spirit except that the Bible revealed it to us. But now, knowing that we have a personal spirit, and learning from the Scriptures that it has a sensing function (intuition), where does the spirit find things to sense? What kind of things does the spirit sense through its intuition? We may never know during this life on earth all the answers to these questions. But the Bible does give us some answers and they are marvelous answers indeed.

A very logical question for us to ask at this point is this: Does the Holy Spirit of God, Who is united with our spirit within us, speak to our spirits directly through our intuition? If so, what does the Spirit say to us? This seems to be the way that the Holy Spirit spoke to the Apostle Paul. Many people today are going into realms of wild speculation in trying to answer this question. But let's not jump into speculation about this. What does the Bible say?

I believe that Paul in 1st Corinthians 2:6-16 discussed this very subject. Let's read and consider these verses:

"6 Yet we do speak wisdom among those who are mature: a wisdom, however, not of this age, nor of the rulers of this age, who are passing away;" (1 Cor. 2:6).

Paul speaks to us in this verse but does not speak of fleshly human wisdom. He speaks of spiritual "wisdom."

"7 But we speak God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory, 8 the wisdom which none of the rulers of this age has understood, for if they had understood it, they would not have crucified the Lord of glory; 9 but just as it is written, 'Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.'" (1 Cor.2:7-9 NASV).

Aren't these the kind of things we are trying to learn about, "mysterious" things, "hidden" things which we don't come to know about naturally, spiritual things that have to be revealed to us by God if we are to know them.

"10 For to us God revealed them through the Spirit: for the Spirit searches all things, even the depths of God." (1 Cor. 2:10 NASV).

Here we see that even the Holy Spirit of God has what we might call a "sensing function." He searches all things, even the depths of God. Note also that this Scripture indicates that God reveals things to us through His Holy Spirit. Our question is how?

"11 For who among men knows the thoughts (thing's, KJ) of a man except the spirit of the man, which is in him? Even so the thoughts (things, KJ) of God no one knows except the Spirit of God." (1 Cor. 2:11 NASV).

Here we see that the personal spirit of man senses and comes to know the man's own thoughts. Thoughts and other things of a man are products of his soul. They are not products of his spirit. But the man's spirit comes to know his thoughts because there is communication between a man's soul and spirit. And, similarly with God. the Holy Spirit of God knows the thoughts of God. The question is: How does God's thoughts get transmitted and validated to our personal spirits?

"12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God. 13 which things we also speak, not in words taught by human

wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words (comparing spiritual things with spiritual. KJ)." (1 Cor. 2:12-13 NASV).

Paul said. "Now we have received" and "we also speak ... in words." I think Paul means himself when he says "we have received" and "we speak." I think he is referring to his special gift as an Apostle, which gift enabled him to receive directly from God's Holy Spirit the gospel message which he expounds upon in this 1st Corinthian letter and the other letters which Paul wrote and which are preserved in our Bibles. God used Paul to "translate" "spiritual thoughts," which were given to Paul by the Holy Spirit, into words of language. Paul says that the message he has from the Holy Spirit is in words, and words mean human language. And human language happens to be the only way that we humans can entertain complicated and subtle thoughts. That is the way God created us, to think in terms of language. So what Paul has written in the New Testament is actually the message of God's Holy Spirit. And now we can sense this message of words with the senses of our body, our eyes and our ears, take it into our intellect and let it form thoughts in our mind. We approach the message which the Holy Spirit has given us through Paul with the eyes and ears of our body and we let it form thoughts within the mind of our soul. To that point our personal spirit has had nothing to do with the message. Is there any work here to be done by our spirit? Well, Paul has said that our spirit knows the thoughts of our mind. What is the function of the personal spirit in this case. Let us read on.

"14 But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. 15 But he who is spiritual appraises all things, yet he himself is appraised by no man." (1 Cor. 2:14-15 NASV).

Paul tells us that the things of the Spirit of God must be "spiritually appraised." We have thoughts in our mind which result from reading the Holy Spirit's word on the printed page. Now our thoughts have to be "spiritually appraised." That is done by our own personal spirits which, in us who are Christians, are united with God's Holy Spirit. In

Christians the Holy Spirit of God appraises everything which we take into our minds. He does it through our personal spirits. Many of our thoughts may be based on error for we pick up thoughts from all sorts of worldly sources. The Holy Spirit helps us spiritually appraise all our thoughts. Even the thoughts we have as a result of reading Paul's message in the Bible, are appraised by the Holy Spirit who dwells within us. Isn't that the implication of the phrase "spiritually appraised?" Our personal spirits know our thoughts. And through our personal spirits, God's Holy Spirit knows our thoughts. If it so happens that we have learned real spiritual truth and are truly a child of God, then the Holy "Spirit Himself bears witness with our spirit that we are children of God." (Rom. 8:16 NASV).

The thing that really impresses me are the provisions God has made so that we can receive and understand His message to us. He has put His revelations in our language so that we can analyze it and understand it. And He has presented it to our souls through both the senses of our bodies and the senses of our spirits. The Holy Spirit speaks to the senses of our bodies through the words of the Bible and He also dwells within us and helps us appraise and assimilate the words through the senses of our spirits. This leads us to verse 16 of the passage in 1 Cor. 2.

"16 For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ." (1 Cor. 2:16 NASV).

Lets go on now to discuss the third function of man's spirit, that of "Communion."

#### THE FUNCTION OF COMMUNION IN MAN'S SPIRIT.

Let us remember that, by definition, communion means worshipping God. In worshipping God, communication between man and God must be involved.

"But an hour is coming and now is, when the true worshipers shall worship the Father in spirit and truth: for such people the Father seeks



to be His worshipers.” (John 4:23 NASV). This statement of Jesus is plain. Instead of worship through physical structures such as the tabernacle or temple, worship shall now be communicated to God through the human spirit. It just so happens that in this Christian age, eternal spiritual life is given to believers by God by His granting of the Holy Spirit to dwell within the most holy place in the temple of their bodies, the human spirit. There is not a long communication link for the human spirit to traverse for the human spirit and the Holy Spirit are united in the Christian. (1 Cor. 6: 17).

"For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you." (Rom. 1:9 NASV). As Paul submitted the members of his body to serve as vessels in God's service (in the preaching of the gospel), so his spirit served by making more direct communion with God. As Paul served God daily, he worshiped God daily in his spirit.

"But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter." (Rom. 7:6 NASV). Another translation (RSV) says, "We serve ... in the new life of the spirit." This presents the same as Rom. 1:9 above, in that work in God 's kingdom is presented through the human spirit as worship to God. Whatever the translation, both the human spirit and the Holy Spirit are involved in the spirit and both are "new" in the Christian compared to his makeup before being "born again" as a Christian.

“You have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” (Rom. 8:15 NASV). The human spirit is the part of a person which, having received new life, may communicate to God by crying out, Abba! Father!

“The Spirit Himself bears witness with our spirit that we are children of God.” (Rom 8:16 NASV.). It is the human spirit which communicates "witness," along with that of the Holy Spirit, to God. The human spirit has a function of communion with God.

"But the one who joins himself to the Lord is one spirit with Him." (1 Cor. 6:17 NASV). It is through the human spirit that a believer approaches the Lord in order to join himself to the Lord.

"I shall pray with the spirit ... I shall sing with the spirit." (1 Cor. 14:15 NASV). Paul indicated that the function of his spirit was to commune with God.

By the study of the above scriptures we can know that our personal spirit possesses at least these three functions, conscience, intuition, and communion. Everyone has them in more or less degree. The possession of these functions do not imply that a person is saved (does not imply that he is not dead in his sins). People of the world with sensitive consciences, with keen intuition, or with spiritual tendencies and spiritual interest are not thereby saved. These people only prove to us that we humans have spirits which are separate from the more outward functions of mind, emotion, and will of our souls. Prior to salvation and acquisition of new life the spirit is separated from God's life. Only after we become Christians does the life of God, Jesus, and the Holy Spirit dwell in our spirits. Christians then are quickened to be instruments of God's Holy Spirit.

Our aim in studying the significance of the spirit is to enable us to realize that we as human beings possess an independent spirit. This spirit is not man's mind, his will, or his emotion; on the contrary, it includes the functions of conscience, intuition, and communion. It is here, through God's Holy Spirit, that God regenerates us spiritually, teaches us, and leads us into His spiritual rest. But sad to say, due to long years of bondage to the human soul, many Christians know very little of their spirit. They don't know how to distinguish between things emanating from the soul and things emanating from the spirit.

Consequently, the spirits of many people, non-Christians as well as Christians, are sunken and surrounded by their souls, preventing their spirits from functioning properly. The writer of Hebrews 4: 12 speaks to this condition and says that only the word of God can cut the spirit away from the smothering influence of the soul and allow it to function.

Apparently God does not expect everyone to get all this completely straightened out in his understanding before becoming a Christian. Nor does God expect Christians to gain spiritual understanding without study. That's why we are cooperating in this class study to gain some "fundamentals in spiritual understanding." The study must go on all our lives for the revelations of God available to us are vast, even beyond our comprehension for they are infinite.

## LESSON 7

### FUNDAMENTALS OF SPIRITUAL KNOWLEDGE

The Functions of the Soul - Volition, Intellect, Emotion.

#### Questions for Study

1. In what part of the triune man does the faculty of volition function? Ps. 27:12; Ps. 41:2; Ezek. 16:27; Deut. 21:14; Ps. 35:25; Num. 30:2; 1 Chron. 22:19; Jer. 44:14; Job 6:7; Job 7:15.
  
2. In what part of the triune man does the faculty of intellect or mind function? Ezek. 24:25; Prov. 19:2; Ps. 13:2; Ps. 13~:14; Lam. 3:20; Provo 2:10; Prov. 3:21-22; Prov. 24:14.
  
3. In what part of the triune man do faculties of emotion function?
  - 1) The emotions of affection? 1 Sam. 18:1; Song. 1:7; Luke 1:46; Job 33:20; 2 Sam. 5:8; Zech. 11:8; Deut. 6:5; Job 10:1; Ps. 107:18.
  
  - 2) The emotions of desire? Deut. 14:26; 1 Sam. 10:4; Ps. 84:2; Ezek. 24:21; Ps. 42:1; Is. 26:9; Mat. 12:18.
  
  - 3) The emotions of feeling and sensing? 1 Sam. 30:6; 2 Kings 4:27; Judges 10:16; Job 19:2; Is. 61:10; Ps. 86:4; Ps. 107:5; Ps. 42:5; Ps. 116:7; Ps. 119:20; Is. 55:2; Jonah 2:7; Matt. 26:38; John 12:27; 2 Peter 2:8.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

### LESSON 7 - Functions of the Soul - Volition, Intellect. Emotion.

(Material below taken from "The Spiritual Man" by Watchman Nee, chapter 2 entitled "Spirit and Soul".)

In the last lesson we studied Scriptures which spoke of man's personal spirit. These Scriptures linked man's spirit with functions in man of conscience, intuition, and communion. In addition to having a personal Spirit which enables him to commune with God, man also possesses a soul which exhibits itself in self-consciousness. He is made conscious of his existence by the work of his soul. It is the seat of man's personality. The elements which make us human belong to the soul. Such things as intellect, thought, ideals, love, emotion, discernment, choice, decision, etc., are but various experiences of the soul.

We have already talked about the fact that the Bible seems to indicate that the body, and the spirit which gives life to the body, are merged in the soul. The soul then forms the organs of our personality. That appears to be why the Bible sometimes calls man "soul," almost as though man has only this element called soul. For example, Genesis 12:5 refers to people as "souls." And when Jacob brought his entire family down to Egypt, it is recorded that "all the souls of the house of Jacob, that came into Egypt, were three score and ten." (Gen. 46: 27). Numerous instances occur in the original language of the Bible where the word "soul" is used instead of the word "man." As we study we will see the reason for this. It is that the seat and essence of the personality is the soul. To comprehend a man's personality is to comprehend his soul. Man's existence, characteristics and life are all in the soul. The Bible consequently calls man "a soul."

The three main elements of man's personality are the three main faculties of volition, mind (intellect), and emotion.

Volition is the instrument for man's decisions, revealing his power to

choose. It expresses man's willingness or unwillingness, his will power. Without it, man would be reduced to an automaton.

Mind (intellect), the instrument for man's thoughts, manifests his intellectual power. Out of this arise wisdom, knowledge, and reasoning. Lack of it makes a man foolish and dull.

Emotion is the instrument for man's likes and dislikes. Through it he is able to express love or hate and to feel joyful, sad or happy. Any shortage or it will render man insensitive like wood or stone.

A careful study of the Bible will yield the conclusion that these three primary faculties of personality belong to the soul. Let us examine a few of the many, many passages of Scripture which help us understand the nature of the human soul. The Scriptures chosen specifically mention the original word for "soul" and then give us insight to understand the soul from the subject matter and context in which the Scripture is used.

#### A. THE SOUL'S FACULTY OF VOLITION.

"Do not deliver me over to the desire (soul) of my adversaries." (Ps. 27:12 NASV). Here the Hebrew word for soul was originally used but translated "desire" (or in other translations, "will"). The faculty of volition operating in the "adversaries" was so much in evidence in this passage, the translator chose to translate the word "soul" by one of its functions, that of "desire."

"And do not give him over to the desire (soul) of his enemies." (Ps. 41:3 NASV). See comment for Ps. 27:12, above.

"Behold now, I have stretched out My hand against you and diminished your rations. And I delivered you up to the desire (soul) of those who hate you." (Ezek. 16:27 NASV). Another translation used the English word "greed" where "desire" is used in this translation. See comment for Ps. 27:12. above.

"And it shall be, if you are not pleased with her, then you shall let her go wherever she wishes (according to her soul)." (Deut. 21:14 NASV). See comment for Ps. 27:12, above.

"Do not let them say in their heart (soul), 'Aha, our desire.'" (Ps. 35:25 NASV). In this verse the function of volition is clearly seen as being a function of the soul. (The original word "soul," has been translated "heart").

"If a man makes a vow to the Lord, or takes an oath to bind himself (his soul) with a binding obligation, he shall not violate his word." (Num. 30:2 NASV). The phrase translated "to bind himself," is "to bind his soul" in the original. The taking of a vow (an act of volition) was an act of the soul.

"Now set your heart and your soul to seek the Lord your God. (Chron. 22:19 NASV). An act of volition is seen in this verse to be directed by the soul.

"... to the land of Judah, to which they are longing to return and live (lifting up their soul): for none will return except a few refugees." (Jer. 44:14 NASV). The phrase "longing to return and live" is simply "lifting up their soul" in the original. The function of volition is exercised in the "lifting up of their soul."

"My soul refuses to touch them." (Job 6: 7 NASV). These are the words of Job concerning his afflictions. He ascribes his will power to his soul.

"So that my soul would choose suffocation, death rather than my pains." (Job 7:15 NASV). Job ascribes the function of choosing to his soul.

The above Scriptures have denoted the soul as having the function of volition. Such activity as "set the heart," "lift up their soul," "refuse," and "choose" are all exercises of the will, having origin in the soul.

## B. THE SOUL'S FACULTY OF INTELLECT OR MIND.

Now let us examine some Scriptures illustrating the soul's faculty of intellect or mind.

"Also it is not good for a person (soul) to be without knowledge." (Prov. 19:2 NASV). In this verse knowledge stored in the mind is indicated as a function of the soul.

"How long shall I take counsel in my soul." (Ps. 13:2 NASV). In this verse the action of taking counsel, or of reasoning is indicated to take place in the soul.

"I am fearfully and wonderfully made; ... and my soul knows it very well." (Ps. 139:14 NASV). In this verse the action of knowing is indicated to take place in the soul.

"Surely my soul remembers and is bowed down within me." (Lam. 3:20 NASV). Remembrance occurs in the mind of man. In this verse it is indicated to be a function of the soul.

"For wisdom will enter your heart, and knowledge will be pleasant to your soul." (Provo 2:10 NASV). In this verse knowledge is indicated to be received and stored in the mind of the soul. The phrase "wisdom will enter your heart" seems to recognize the fact that the soul is a part of the inner man or heart, for wisdom is also a quality of the mind of one of the three parts of the triune man, the soul.

"Keep sound wisdom and discretion, so they will be life to your soul." (Prov. 31:21-22 NASV). In this verse the qualities of wisdom and discretion, functions of the mind, are indicated to be "life," or very important, to the soul.

"Know that wisdom is thus for your soul; if you find it, then there will be a future, and your hope will not be cut off." (Prov. 24:14 NASV). Wisdom of mind is very important to your soul, to your very life, for through the exercise of wisdom your soul has hope, and, thereby, a future. Wisdom is formed and stored, and exercised in the soul.



In the above Scriptures such things as "knowledge," "counsel," "lift up," "think," etc., exist as the activities of man's intellect or mind, which the Bible indicates as emanating from the soul.

## THE SOULS'S FACULTY OF EMOTION.

Now let us examine scriptures which illustrate the soul's faculty of emotion. We have divided these Scriptures under three headings: 1) Emotions of Affection, 2) Emotions of Desire, and 3) Emotions of Feeling and Sensing.

### 1) EMOTIONS OF AFFECTION.

"The soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself." (1 Sam. 18:1 NASV). The emotion of affection, the love of Jonathan for David, is indicated in this verse to be an emotion of the soul.

"Tell me, O you whom my soul loves, where do you pasture your flock." (Song of Solomon 1:7 NASV). In this verse the soul expresses the emotion of affection.

"And Mary said, 'My soul exalts the Lord.'" (Luke 1: 46 NASV). In this verse, Mary's soul expressed an affection toward the Lord. Notice that in the very next verse Mary went on to say that "my spirit has rejoiced in God my Savior." These two verses together illustrate the soul's direction to the human spirit to send a communication to God. The soul and the spirit are seen in these verses to be serving different, but complementary functions.

"Who are hated by David's soul." (2 Sam. 5:8 NASV). In this verse the Jebusites are said to be "hated by David's soul, indicating that it is the soul which expresses affection, or, in this case, hate which is negative affection.

"For my soul was impatient with them, and their soul also was weary of me." (Zech. 11:6 NASV). Such affectations as impatience and

weariness are said in this verse to emanate from the soul. The soul has the ability to express affection or disaffection.

"And you shall love the Lord your God with all your heart and with all your soul and with all your might." (Deut. 6:5 NASV). The soul determines and manages with its power the output of the inner man, the heart. In this case the soul emanates the emotion of love for God.

"I loathe my own life; I will give vent to my complaint; I will speak in the bitterness of my soul." (Job 10:1 NASV). Again the soul determines and manages the other parts of man. In this verse the soul has an affection of bitterness and causes the voice of the body to speak its complaint.

"Their soul abhorred all kinds of food: and they drew near to the Gates of death." (Ps. 107:16 NASV). Again the soul forms the affection of abhorrence and causes the body to react, in this case to refuse food.

These Scriptures have indicated that the soul is the seat of the emotion of affection.

## 2) EMOTION OF DESIRE.

Now let us look at some Scriptures which illustrate the soul's faculty of emotion through desire.

"And you may spend the money for whatever your heart (soul) desires, for oxen, or sheep, or wine, or strong drink, or whatever your heart (soul) desires (asks of you)." (Deut. 14:26 NASV). This Scripture illustrates clearly the Biblical writers understanding that "desire" is an emotion of the soul.

"Then Jonathan said to David, 'Whatever you say (your soul says), I will do for you.'" (1 Sam. 20:4 NASV). It is understood in this verse that whatever David said in answer to Jonathan would be what his soul said, or what his soul desired.

"My soul longed and even yearned for the courts of the Lord." (Ps. 84:2 NASV). It was his soul to which the Psalmist attributed the emotions of longing and yearning.

"Thus says the Lord God; 'Behold, I am about to profane My sanctuary, the pride of your power, the desire of your eyes, and the delight of your soul.'" (Ezek. 24:21 NASV). The emotion of "delight," akin to the emotion of desire, is attributed by God to the soul.

"As the deer pants (longs) for the water brooks, so my soul pants (longs) for Thee, O God." (Ps. 41:1 NASV). The Psalmist shows that one's desire to be near God is a desire of the soul.

"At night my soul longs (with my soul I long) for Thee. Indeed, my spirit within me seeks (with my spirit within me I seek) Thee diligently." (Is. 26:9 NASV). In this verse note that the soul experiences the emotion of desire (longing) for God while the spirit seeks to establish communion with God.

"Behold, My Servant whom I have chosen: My Beloved in whom my soul is well-pleased:" (Matt. 12:16 NASV). In this verse the statement is from the book of Isaiah. The statement was made by Isaiah in quotation of the actual words of God. It is interesting to note that God spoke of Himself as having a soul, and His soul experienced the emotion of having His desire "well-pleased." (Since the triune man was created by the triune God in His own image, what part or personality of the triune God should be likened to the soul of man? Would it be God the Father, God the Son, or the Holy Spirit? It seems most likely that the "soul" of the triune God is God the Father.)

### 3) EMOTIONS OF FEELING AND SENSING.

Now let's look at some Scriptures which illustrate the soul's faculty of emotions of feeling and sensing.

"A sword will pierce even your own soul to the end that thoughts from many hearts may be revealed." (Luke 2: 35 NASV). These were the

words of Simeon to Mary prophesying about the baby Jesus. In speaking of "a sword" which would "pierce even your own soul," he spoke of the emotional feeling she would have in her soul about Jesus.

"Moreover David was greatly distressed because the people spoke of stoning him, for all the people were embittered (bitter in soul)." (1 Sam. 30:6 NASV). The embitterment of the people was acknowledged to be a feeling of their souls.

"The man of God said, 'Let her alone, for her soul is troubled (embittered) within her.'" (2 Kings 4:27 NASV). Again in this verse the soul is shown to sense and feel embitterment. (This passage contains the words of Elisha concerning the Shunammite woman whose son had died.)

"So they put away the foreign gods from among them, and served the Lord, and He could bear the misery (His soul was short with the misery) of Israel no longer." (Judges 10:16 NASV). This Scripture speaks of the "feeling" of God Himself in His relief at the repentance of the sons of Israel. It speaks of the soul of our triune God having an emotion of misery. (Since humans were created by God in His own image, and since humans were created with spirit and soul and body, we wonder what are the parallels in our triune God with the three parts of the triune man? We might speculate that God the Son (also called the Word) is the outer court or body, the Holy Spirit is the spirit, and God the Father is the soul of the Godhead.

"How long will you torment me (my soul), and crush me with words?" (Job 19:2 NASV). In this verse Bildad acknowledges in his words that he has a soul which can undergo the emotion of feeling torment.

"I will rejoice greatly in the Lord, my soul will exult in my God." (Is. 61:10 NASV). Isaiah said in this verse that his soul felt the emotion of exultation toward God.

"Make glad the soul of thy servant, for to Thee, O Lord, I lift up my soul." (Ps. 86:4 NASV). The Psalmist was offering to the Lord's

control all the faculties of his soul (“I lift up my soul to Thee”). As he did so he prayed that the Lord would cause his soul to feel gladness.

“They were hungry and thirsty, their soul fainted within them.” (Ps. 107:5 NASV). In this verse the soul had a feeling of faintness. It was brought about by the unfulfilled needs of the fleshly body. The senses of the body caused the soul to sense faintness for the body must remain healthy in order to maintain the soul within it. (Jesus Himself said, “Do not be anxious for your life (soul), as to what you shall eat, or what you shall drink.” (Matt. 6:25 NASV). In this statement He indirectly acknowledged that the eating and drinking of the body keeps the body alive so that the soul may remain within it.)

"My soul is crushed with longing after Thine ordinances at all times." (Ps. 119:20 NASV). In this verse the soul felt the emotion of longing after God's ordinances.

"Pleasant words are a honeycomb, sweet to the soul and healing to the bones." (Prov. 16:24 NASV). In this verse the soul is spoken of as having a sense like the body's sense of taste. The soul senses pleasant words like the fleshly tongue tastes the sweetness of honey.

"Then He said to them, 'My soul is deeply grieved, to the point of death.'" (Matt. 26:38 NASV). The soul of the man Jesus felt the emotion of grief or sorrow as He contemplated His coming separation from God for the sins of mankind.

"Now My soul has become troubled." (John 12:27 NASV). John recorded Jesus' statement of His soul's feeling of being troubled as did Matthew.

"That righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds." (2 Peter 2:8 NASV). In this verse Peter spoke of Lot, a righteous man, whose soul felt the emotion of torment because of the lawless deeds of others.

In studying the above Scriptures, all of which reference the soul of man

(or God), we discover that the soul of man is capable of various emotions such as loving and hating, desiring and aspiring, feeling and sensing.

From this brief Biblical word study it becomes quite obvious that the soul of man contains in it that part known as will or volition, that part known as mind or intellect, and that part known as emotion.

## LESSON 8

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## The Inner Man - the Heart.

## Questions for Study

1. Cite today's common use meanings of the word "heart". Use dictionary if necessary.
  
2. How is the "heart" related to the soul's function of volition? Gen. 27:4: Ex. 7:22: 2 Kings 22:19: 2 Kings 23:3: 2 Chr. 32:26: Job 11:13: Job 15:2: Matt. 15:8: Matt. 22:37: Acts 7:28: Acts 28:27: Rom. 1:24: Rom. 6:17; 2 Cor. 9:7.
  
8. How is the "heart" related to the soul's function of mind or intellect? Gen. 6:5: Ex. 36:2; Ps. 19:14: Matt. 5:26: Matt. 9:4: Matt. 12:34: Luke 2:19; John 14:1: Acts 8:37: Acts 28:27: Rom. 1:21: Rom. 10:6: Rom. 10:10: 1 John 3:19.
  
4. How is the "heart" related to the soul's function of emotion? Gen. 6:6: Gen. 45:26: Num. 32:9: Judges 16:25; Judges 19:5: Luke 24:32; John 14:1; Acts 2:26; Rom. 9:2.
  
5. How is the "heart" related to the spirit's functions of intuition, conscience, and communion? Rom. 2:14-15; Rom. 2:28-29: 2 Cor. 1:21-22; Gal. 4:6; Eph. 3:17: Eph. 5:19; Col. 3:16; Heb. 10:16; 1 Pet. 3:4; 1 John 3:19-21: Col. 3:22; 1 Thes. 3:13; 1 Thes. 5:23; Heb. 3:6; Heb. 10:22.
  
6. What conclusions may we draw concerning the Biblical meaning of the word "heart? Where is the Biblical "heart" (Hebrew words LEB or LEBAB. and Greek word KARDIA) located in the human being? Is it "visible" or "invisible," "physical," "fleshly," or "spiritual"? Does the "heart" die simultaneously with the fleshly death of the body, or does it live on as spirit until the Lord comes again?

7. What is the meaning of the Biblical term "circumcision of the heart?"  
Rom 2:28-29; Hebrews 4:12.

8. What is the application of "circumcision of the heart" to one's  
Christian life?



## LESSON 8

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## The Inner Man - the Heart.

We have been doing word studies of the words "spirit," "soul," and "body" because we want to learn more about the make up of a human being, and because the Bible indicates that the complete human being has a spirit, a soul, and a body, three separate but united parts. We've especially studied how the words "spirit" and "soul" are used in the Bible so we could determine what functions they serve for the human being.

We've seen that the Bible speaks of the spirit of man having functions of conscience, intuition, and communion. We've seen that the Bible speaks of the soul of man having functions of volition (will power), mind (intellect), and emotion. We have seen that the Bible relates the spirit and soul to human faculties like will power, learning ability, reasoning power, passionate feelings, sensing of right and wrong, ethical feelings, instinctive feelings, and spiritual communication. Most of these characteristics we recognize and use to conduct our lives every day. Through these kinds of faculties the "rubber hits the road" in our everyday lives. God has given all these faculties to us and, of course, He knows that we have them.

We have strong tendencies inherited from our prototype Adam to use faculties to satisfy strictly fleshly and selfish purposes. But God has given us a new prototype, Jesus, the Son of God, who through His Holy Spirit wants to take over these faculties in our lives and use them to expand our lives into spiritual dimensions. Only through the expansion of our lives into the spiritual realm can we be led to accomplish the purpose of God.

It appears from our study of the Bible that the spirit of a person is intended to commune with the Holy Spirit of God who indwells in close proximity to the spirit of the person who has become a Christian. It

appears that the fleshly body of a person is intended to sense through its five senses the material earth and all things around us in the material earth. And it appears that the soul of a person is that part which takes inputs from the spirit and body and draws conclusions, makes choices, and seeks to impose its desires through its will power upon the actions of the spirit and the body. In fact, the Bible indicates the soul has been given the responsibility of managing the complete triune person through all of life on earth.

But while we have learned these things from our word studies of the words "spirit," "soul," and "body," we have noticed some other different words which describe parts of the human person. The most used other word is the word "heart." Also, the two word term "inner man" is used at least once in the Bible. In a fundamental study we cannot ignore the fact that the Bible some times mentions the "heart" of man without doing our best to understand what is meant and what relationship the "heart" has to the "spirit" and "soul." Therefore in this lesson let us conduct a little word study of the word "heart."

"For this reason, I bow my knees before the Father, from whom every family in heaven and on earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man; so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God." (Eph. 3:14-19 NASV).

Paul, in Eph. 3:16 (quoted above), spoke of "His Spirit in the inner man." The "Spirit" in this verse is the Holy Spirit, a person of the triune God (Father, Son, and Holy Spirit). The verse says that God's Spirit may dwell within the inner part of a human being; a human being alive in the flesh, dwelling on the earth. Immediately (I hope), we remember that Paul also said, in 1 Cor. 6:17 that "the one who joins himself to the Lord is one spirit with Him." And we remember that Paul said, in Romans 8:16, that "the Spirit Himself bears witness with our spirit that we are

children of God." In other words, in addition to saying that the Spirit of God is in the "inner man" of a Christian, Paul also intimates that the Spirit of God is in the "spirit" of a Christian. So our conclusion must be that the concept of "inner man" in one place is synonymous with the concept of "spirit" in the other place, or that the "spirit" is simply in, or a part of, the "inner man."

This seems pretty simple. There is no contradiction here. The "spirit" which is invisible and seems to be "in a person" anyway, is spoken of as being in the "inner man."

But Paul went on in the next verse (Eph 3:17) to say, "Christ may dwell in your hearts through faith." In one place Paul said the Holy Spirit may dwell in the spirit of a person. In another place Paul said the Holy Spirit may dwell in the inner man. We concluded that the personal human spirit is probably a part of the inner man. And now we have another place where Paul said the "Christ may dwell in your hearts." Are the spirit and the heart two different places with the Holy Spirit dwelling in one and Christ dwelling in the other?

In answering that question let's consider this. Actually Jesus, the Christ, sits now at the right hand of God in heaven (Luke 22:69: Acts 2:33) and has poured forth His Holy Spirit, or sent "another Comforter ... the Holy Spirit" (John 14:16, 26) to be with Christians now on earth. Surely this Holy Spirit of God who is given to indwell the Christian at his baptism (Acts 2:38) is the same Holy Spirit that Jesus Christ spoke of as "His Spirit." Our God is a triune God with three persons, God the Father, God the Son (Jesus Christ), and the Holy Spirit. In their unity the Holy Spirit represents both the Father and the Son. There is not a Holy Spirit of God the Father and a separate Holy Spirit of Jesus Christ. (That would be four persons in the Godhead.) So we conclude that, in Paul's statement, that "Christ may dwell in your hearts," Christ will dwell in hearts in the person of the Holy Spirit of God. Paul's statement is tantamount to saying, "Christ (the Holy Spirit) may dwell in your hearts."

Now, concerning whether the "heart" is a different place in the human

being from the "inner man" or "spirit," it appears that the word "heart" is just another way of speaking of the "inner man," or the place where the "spirit" is inside man. We are led to conclude that the personal spirit of man is part of the "heart" of man, as the Bible uses that word "heart" here.

Also, let us notice in this same context that Paul said (in Eph 3:17) that it is "through faith" that Christ may dwell in your hearts. We have learned in studying the "soul" of man that it is the "soul" of man which must receive and exercise faith in the life of the man. So the "spirit" of man was not the only part in view when Paul spoke of "hearts," the "soul" of man was in view also. Is there evidence here for us to conclude that both the personal spirit and the personal soul of a man make up the Biblical "heart" of the man, that is, make up the "inner man?" I think we will see as we study more Biblical uses of the word "heart," that we will decide that the "heart" is simply a Biblical word for the inner part of man where the spirit and the soul or man function. Let's go on with some other passages which speak of the heart.

First let us notice that the word "heart" in the Hebrew Old Testament is LEB. It has been translated in the King James Version about 494 times simply as "heart," 20 times as "understanding," 12 times as "midst," 11 times as "mind," 6 times as "wisdom," and 1 time as "consent." Another word "heart" in the Hebrew Old Testament is LEBAB. It has been translated in the King James Version about 224 times as "heart," 4 times as "mind," 3 times as "understanding," 1 time as "courage," and 1 time as "breast." I don't see in the Old Testament any difference in use between the Hebrew words LEB and LEBAB. I'm sure that, to the Hebrew scholar, there is a significant difference but I don't think we need be concerned with that difference now.

The word "heart" in the Greek New Testament is KARDIA. It occurs about 158 times and is always translated in the King James Version simply as "heart."

To understand the meaning of this word "heart" in the Bible we must study its use in context. Sometimes, especially in the Old Testament,

"heart" seems to have been used in the same way that the word "soul" was used in the passages we studied which contained that word "soul." Other times, "heart" seems to have been used in the same way that the word "spirit" was used in the passages we studied which contained the word "spirit." After some study, I think we will conclude that the word "heart" is often used interchangeably with the words "soul" and "spirit" and that both the "soul" and the "spirit" of man are contained in the Biblical "heart" of man.

Another thing we should also do first is think about common use meanings of the word heart today, outside of Biblical reference. Following are some common use meanings of the word "heart:"

1. The blood pump in the body.
2. The most important part of something (the heart of the matter).
3. The fount of man's emotions and deepest feelings.
4. Kindness. affection (to have a heart, or to have no heart).
5. Conscience (to know in one's heart that something is right or wrong).
8. Disposition (a kind heart).
7. Courage and zeal (to have no heart for the job).
8. A state of mind or a feeling (with a heavy heart).
9. A suit of cards, or a single card. used in a card game.

In addition there are many ways that these meanings may be expressed. But let us note that in no case that I have noticed do these words which we are studying in the Old and New Testament refer to the physical blood pump which we call the "heart" in common language today. Nor do they refer to the card game. However, I think we'll find that the Bible meaning of the word "heart" is similar to some of the common use dictionary meanings.

#### THE HEART'S FUNCTION OF SOUL - VOLITION.

"So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him: and Esau said to himself (in his heart), 'The days of mourning for my father are near; then I will kill my brother Jacob.'" (Gen. 27:41 NASV). The statement "Esau said in his

heart ... I will kill my brother Jacob," illustrates the soul's function of volition or will power. In the fact that Esau obviously gave thought to killing his brother before and as he made the statement illustrates the soul's function of mind or intellect. Yet these functions are attributed to the "heart."

"And Pharaoh's heart was hardened. and he did not listen to them, as the Lord had said." (Ex. 7:22 NASV). "But Pharaoh hardened his heart this time also, and he did not let the people go." (Ex. 8:32 NASV). The fact that Pharaoh "hardened his heart" illustrates volition as a function of his heart, like that of his soul.

"'Because your heart was tender and you have humbled yourself before the Lord ... I truly have heard you,' declares the Lord." (2 Kings 2.2:19 NASV).

"And the King ... made a covenant before the Lord, and to keep His commandments and His testimonies and His statutes with all his heart, and all his soul, to carry out the words of this covenant." (2 Kings 23:3 NASV). The statement, "your heart was tender," signified a heart which was not hardened but open to choose a certain course, or exercise volition. Similarly, the statement that the king made a covenant "with all his heart" signified that his heart exercised volition. We have already learned that the exercise of volition is a function also of the human soul. Indeed, the passage also recognizes and says that the king made a covenant "with all his soul," as well as "with all his heart." This illustrates the similarity of function between the heart and the soul.

"However Hezekiah humbled the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord did not come on them in the days of Hezekiah." (2 Chron. 32:16 NASV). The phrase "humbled the pride of his heart" refers to his repenting of his inordinate human pride. Such repentance of the heart required the exercise of volition. Such volition to repent is also indicated in the Bible to be a function of the soul. It appears that the words "heart" and "soul" are sometimes used interchangeably, or that the soul is a part of the heart.

"If you would direct your heart right ... do not let wickedness dwell in your tents." (Job 11:13-14 NASV). The phrase "direct your heart" indicates a function of volition in the heart similar to the function of volition in the humans soul.

"Why does your heart carry you away?" (Job 15:12 NASV). The heart can exercise volition insisting on carrying one "away" just as the soul is able to do in one's life.

"This people honors Me with their lips, but their heart is far away from Me." (Matt. 15:6 NASV). This verse is a quotation by Jesus from Isaiah. It indicates that the heart can exercise volition to take the person "away from God" just as the soul is able to do in a person's life.

"And He said to him. You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." (Matt. 22:37 NASV). To love God "with all your heart" requires first of all that the heart exercise volition. Jesus continued this quotation from the Old Testament Law with the phrase "and with all your soul," indicating the volition of the soul that is required. Then he said, "with all your mind," indicating the exercising of volition by the mind. The meaning of the admonition is emphasized by showing the involvement of heart, soul, and mind. The heart is the larger "organ" signifying the entire invisible "inner man." It contains the soul which in turn contains the mind where the volition is actually exercised. However, the statement intimates that not only is the volition of the mind involved but every function of the human soul (including intellect and emotion), and every function of the heart which includes the human spirit as well as the human soul. In other words, the phrase "with all your heart" means with every aspect of the inner man including every aspect of the soul and spirit

"But when he (Moses) was approaching the age of forty, it entered his mind (heart) to visit his brethren, the sons of Israel." (Acts 7:23 NASV). In this verse the heart is again shown to exercise the function of volition. Moses determined in his heart to go to visit his brethren. The translators of the NASV used the word mind instead of the original word heart indicating his decision that the function of volition takes place in the

mind. The mind, or course, is a part of the soul. Thus we see again that the word "heart" has been used to locate a function of the "soul." Our conclusion is that the "soul" must be a part of the "heart" of man.

"For the heart of this people has become dull, and with their ears they scarcely hear, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart and return, and I should heal them." (Acts 28:27 NASV). A heart which has "become dull" has been the victim of poor understanding as well as a collapse of volition to keep itself "sharp" instead of "dull." The goal should have been to "understand with their heart " requiring the exercise of volition as well as understanding. These faculties are actually attributes of the human soul which here are ascribed to the heart.

"Therefore God gave them over in the lusts of their hearts to impurity," (Rom. 1:24 NASV). "Lusts of their hearts" refers to the inordinate desire or volition of their souls.

"But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed." (Rom. 6:17 NASV). "Obedience from the heart" must be brought about by volition of the soul to make commitment to God's teaching.

"Let each one do just as he has purposed in his heart." (2 Cor. 9:7 NASV). The phrase "purposed in his heart" refers to making a determination in the mind of his soul, that is exercising the volition of his soul, to do what he has promised. In this case the "purpose" was to provide funds for the Lord's work.

#### THE HEART'S FUNCTION OF SOUL - MIND, INTELLECT.

"Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually." (Gen. 6:5 NASV). "Thoughts of his heart" refer to



thoughts of the mind of the soul.

"And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, and every one whose heart stirred him up to come unto the work to do it." (Ex. 36:2 ASV). The term "wise-hearted man" speaks of the intellectual capacity of the man's soul. The "wisdom" put in the man's heart by God also speaks of the intellectual capacity of the soul. It was the mind or intellect of the soul which "stirred up" the heart of the man to action.

"Let the word of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my rock and my Redeemer." (Ps. 19:14 NASV). In this verse a function of the fleshly body ("words of my mouth") is controlled by the mind of the heart/soul.

"But I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart." (Matt. 5:28 NASV). In this passage, functions of the soul are referred to as occurring in the heart. The mind and the volition are involved in committing adultery.

"And Jesus knowing their thoughts said, 'Why are you thinking evil in your hearts?'" (Matt. 9:4 NASV). A function of the soul's intellect, the function of thinking, is spoken of as occurring in the heart.

"For the mouth speaks out of that which fills the heart," (Matt. 12:34 NASV). In this phrase "that which fills the heart" speaks of the things stored in the mind and the volition of the soul to commit them to speech.

"But Mary treasured up all these things, pondering them in her heart." (Luke 2:19 NASV). In this verse the heart is used to illustrate a function of the soul, the function of pondering or thinking with the intellect.

"Let not your heart be troubled: believe in God, believe also in Me." (John 14:1 NASV). A troubled heart refers to an emotion of the soul, or, perhaps, a lack of understanding in the mind or intellect.

"If you believe with all your heart, you may." (Acts 8:37 NASV). Belief is a function of the intellect of the soul.

"For the heart of this people has become dull, and with their ears they scarcely hear, and they have closed their eyes: lest they should see with their eyes, and hear with their ears, and understand with their heart and return, and I should heal them." (Acts 26:27 NASV). A dull heart is a condition of the volition and mind of the soul. The eyes and ears give inputs to the soul. When the inputs to the soul are closed down, the understanding of the mind of the soul is faulty.

"They became futile in their speculations, and their foolish heart was darkened." (Rom. 1:2.1 NASV). Since they became futile in their speculations or reasonings, the soul became foolish and darkened.

"But the righteousness based on faith speaks thus. 'Do not say in your heart, Who will ascend into heaven?' (that is, to bring Christ down)" (Rom. 10:6 NASV). "Do not say in your heart" refers to the intellectual reasoning of the soul.

"For with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation," (Rom. 10:10 NASV). The phrase "with the heart man believes" refers to the reasoning of the intellect of the soul which results in belief. The soul then directs the mouth of the body to confess.

"We shall know by this that we are of the truth, and shall assure our heart before Him," (1 John 3:19 NASV). The mind of the soul receives information from which we "know" things. Knowledge in the mind assures our soul.

#### THE HEART'S FUNCTION OF SOUL - EMOTION.

"And the Lord was sorry that He had made man on the earth, and He was grieved in His heart." (Gen. 6:6 NASV). In this verse the Lord is spoken of as having a heart which could be grieved, similar to the

function of the emotion of the soul.

"And they told him, saying, 'Joseph is still alive, and indeed he is ruler over all the land of Egypt.' But he was stunned (his heart grew numb), for he did not believe them." (Gen. 45:26 NASV). Jacob's heart was said to be stunned or numb, illustrating the soul's function of emotion.

"They discouraged (restrained the hearts of) the sons of Israel ..." (Num. 32:9 NASV). The discouragement or restraining of the heart speaks of an emotion of the soul, perhaps the emotion of fear.

"It so happened when they were in high spirits (their heart was pleasant), that they said, 'Call for Samson, that he may amuse us.'" (Judges 16:25 NASV). The phrase "heart was pleasant" refers to an emotion of the soul.

"Sustain yourself (your heart) with a piece of bread, and afterward you may go." (Judges 19:5 NASV). The phrase "sustain your heart" ("comfort thine heart" KJV) refers to emotions of the soul.

"And they said to one another, 'Were not our hearts burning within us while He was speaking to us on the road. while He was explaining the Scriptures to us?'" (Luke 24:32 NASV). The phrase "hearts burning" refers to emotions of the soul.

"Let not your heart be troubled: believe in God. believe also in Me." (John 14:1 NASV). A troubled heart refers to an emotion of the soul, or, perhaps, a lack of understanding in the mind of the soul.

"Therefore my heart was glad and my tongue exulted." (Acts 2:26 NASV). A glad heart refers to an emotion of the soul.

"I have great sorrow and unceasing grief in my heart." (Rom. 9:2 NASV). Grief in the heart is an emotion of the soul.

**THE HEART'S FUNCTION OF SPIRIT - CONSCIENCE, INTUITION, COMMUNION.**

"For when Gentiles who do not have the Law do instinctively the things of the Law, these not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them." (Rom. 2:14-15 NASV). This passage intimates that a law of God is written instinctively or intuitively in the heart. Since this law is written in the heart, the conscience can bear witness in a judgement of a person's actions in life. This is the first Scripture we have examined in this study that connects one's intuition and conscience with one's heart. The intuition and conscience are functions of one's spirit. So, in this reference the spirit is linked with the heart. All the references studied above, before this, connect the heart with the functions of the soul. Indeed, this passage also shows connection between the heart and the soul, that is, the intellect of the soul, because the passage speaks of "thoughts" accusing or defending one's actions. We conclude that both the spirit and the soul are "located" in the "heart" of a person. Therefore, the 'heart.' can be said to exhibit the functions of the spirit or of the soul or of both. We find this to be true as we study these passages referencing the "heart."

"For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God." (Rom. 2:28-29 NASV). The word "Spirit" in this passage seems to refer to the Holy Spirit of God as He dwells within the personal spirit of a Christian. The Spirit is said to "perform" a circumcision of the heart. Our first notice is that, again, the heart is mentioned in connection with spirit, the Holy Spirit dwelling within the personal spirit. This adds to our belief that the "location" of the personal spirit is in the heart of a person.

Our second notice concerns the actual circumcision. The reference here is not the physical, fleshly circumcision of Jewish males that was done under the Mosaic Law, although obviously, Paul wanted us to be reminded of it, the passage clearly says that circumcision in this Christian era is circumcision of the heart. This circumcision is performed by the Holy Spirit. We understand that in a circumcision

something is "cut away from" or separated from something else. What two things are separated in this so-called Christian circumcision?

We are reminded of the truth contained in Hebrews 4:12, "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart." This verse describes a "piercing" or a "cutting away" of the personal soul from the personal spirit. The instrument used in the "piercing" is the "word of God," sometimes described in the Scriptures as the "sword of the Spirit."

We have already noted in this class study that this verse indicates that the soul and the spirit of man are two separate elements although they may get tangled together and need separating. This verse indicates that the soul needs to be separated from the spirit so that the spirit may be able "to judge "the thoughts and intentions of the heart." The thoughts and intentions at the heart take place in the soul at man. So the circumcision needs to take place so that the conscience of the spirit can perform its function of judging the soul of man.

Linking the thoughts stimulated by the two passages, Romans 2:28-29 and Hebrews 4:12, we must be amazed to see the provisions God has made in His creation of us as triune beings to bring about our salvation from the sinful world. Through the senses of our body, namely our eyes and ears (and touch of the blind), we can read the word of God in the written form He has provided. This word of God in written form has actually come to us through God's Holy Spirit and can be said to be the word of the Holy Spirit. Also it has been called, figuratively, the "sword of the Spirit." This reading of the written word inputs the gospel into the mind of our soul where the soul can choose what to do with it. Also this reading of the written word of the Holy Spirit inputs truth through the sensing element of the human spirit, the intuition, and adds additional truth to that stored in the conscience of the human spirit. Then the conscience begins to judge the actions of the soul and either accuses or defends those actions. (Rom. 2:14-15).

We have two channels of inputs to our soul, the senses of the body and the senses of the spirit. We must praise God for He approaches us through both channels with His gospel and works through both channels to give us faith. Almost everything takes place in the holy temple of the heart where the soul (the holy place) and spirit (the most holy place) are located. But nothing can take place in the heart if it is not "circumcised." For in our worldly life, figuratively, the "robbers" and the "money changers" have entered into our temple of God and have smothered all emanations from our most holy place, the spirit. Jesus, "through His word, must first cast out the "money changers" and that is done through "circumcision of the heart," the cutting away with the sword of the Spirit of our soul's smothering influence over the spirit.

Did it ever occur to you that Jesus was performing a "circumcision" of the Temple of God when He went into the Holy Place and drove the "money changers" out? The Jews had so corrupted the Temple use and worship with their worldly ideas that they were unable to hear God "speaking" from the Most Holy Place. That is why they could not really hear John the Baptist and Jesus Himself from the standpoint of understanding them, when they came preaching repentance and baptism for the remission of sins because the Kingdom of Heaven was at hand. Not only was the Jewish Temple "circumcised" so to speak, the Jewish people were "uncircumcised of heart."

And so the world under the Devil's sponsorship can enter into the temple of our bodies, into the holy place of our soul, and corrupt the use of our personal temple and the worship of God that should take place there. It is time for the Holy Spirit of Jesus to come into our hearts wielding the sword of the Spirit which is the word of God, cast out the "money changers," and "circumcise our hearts" so that we can sense God and His message with our spiritual senses.

To me the concepts I have been talking about here have come to me through God's efforts to give me spiritual understanding. If all this we have been saying is helpful insight into how to gain greater "spiritual understanding," then this insight has come through study and learning of certain fundamentals. For instance, in this case, study of the Old

Testament Tabernacle and the Temple at Jerusalem has yielded fundamental knowledge. Our word studies of spirit, soul, body, and heart have yielded fundamental knowledge. Then when Paul mentions "circumcision of the heart," we can go to the fundamentals and let them explain to us what Paul meant, something which God wants us to know and use in serving Him. So maybe this study this quarter has not been inaptly titled, "Fundamentals of Spiritual Understanding."

"God, who also sealed us and gave us the Spirit in our hearts as a pledge." (2 Cor. 1:21-22 NASV). The Holy Spirit joins Himself to the personal spirit of the Christian and serves there as a pledge from God. This passage indicates the place of dwelling, the personal spirit, is in the heart.

"And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'" (Gal. 4:6 NASV). See the comments on 2 Cor. 1-21-22 above.

"... Christ may dwell in your hearts through faith;" (Eph. 3:17 NASV). Christ dwells in the personal spirit of man in the Person of His Holy Spirit. The personal spirit of man is here shown to be in the "heart" of man.

"... singing and making melody with your heart to the Lord." (Eph 5:19 NASV). In our singing we communicate with God through our personal spirits. But the singing is also said to be "with your heart" for the personal spirit is a part of the heart.

"... singing with thankfulness in your hearts to God." (Col. 3:16 NASV). See comments on Eph. 5:19 above.

"I will put My laws upon their heart, and upon their mind I will write them." (Heb. 10:16 NASV). God's putting of laws upon the heart of man is done through both the spirit and the soul of man. Rom. 1:19-20 and Rom. 2:14-15 indicates that through intuition and conscience of the human spirit God put laws upon the heart of man. Then the laws were passed into the mind of the soul of man. God also put laws upon certain

men's souls (the Jews) through the written Law of Moses. But at that time the Gentiles did not have a written law from God.

"But let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God." (1 Pet. 3:4 NASV). Our personal spirits are precious to God. Should we not keep constantly aware of our spirits? The personal spirit of a man is the "hidden person of his heart."

"We shall know by this that we are of the truth, and shall assure our heart before Him, in whatever our heart condemns us; for God is greater than our heart, and knows all things. Beloved if our heart does not condemn us, we have confidence before God." (1 John 19-21 NASV). In this passage we note that the function of the conscience of the spirit is spoken of as being in the heart.

"Slaves, in all things obey those who are your masters ... with sincerity (singleness, KJV) of heart." (Col. 3:22 NASV). Sincerity or singleness of heart is achieved through cooperative action of soul and spirit in "circumcised" and dedicated hearts.

"So that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints." (1 Thess. 3:13 NASV).

"Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5:23 NASV).

These two verses, both from Paul's First Thessalonian letter, are parallel verses, expressing the same thought in different words. In 1 Thes. 3:13 it is the "heart" which is to be established and preserved. In 1 Thes. 5:23 it is the "spirit and soul and body" which is to be sanctified and preserved. Our conclusion is that the spirit and soul together make up the heart. Mention of the body is made because it is the "house" in which lives the "heart," or in which lives the "spirit and soul".



"Do not harden your hearts as when they provoked Me." (Heb. 3:6 NASV). A "hardened heart" is one in which the spirit has been smothered and made ineffective by the soul. A "hardened heart" is one that is not "circumcised," in which the soul and spirit have not been "cut apart."

"Let us draw near with a sincere (true) heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience, and our bodies washed with pure water." (Heb. 10:22 NASV). This verse speaks of the unified actions of "spirit and soul and body" when a person is baptized. A person draws near to baptism "with a sincere heart in full assurance of faith." This describes volition of the soul. The entire heart (soul and spirit) is acting true to the purpose of God when, in full assurance of faith, our bodies are baptized ("washed with pure water"). And the conscience of our personal spirit is "sprinkled clean" from the accusations it has been making because of the evil state of our lives up to this point.

## LESSON 9.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## The Spiritual Life

## Questions for Study

1. Why is it important for Christians to know what the Bible reveals as the functions of the spirit, the soul, and the body of man? (Thought question - consider such things as the Christian's obligation to combat false teaching, and to grow in usefulness to God.)
2. Compare the "natural man" (of whom Adam was the prototype) with the "spiritual man" (of whom Jesus is the prototype). How do the functions of the spirit, soul and body of the "natural man" differ from the functions of the spirit, soul and body of the "spiritual man." 1 Cor. 2:14-16; 1 Cor. 6:17-20; Rom. 6:16; Gal. 5:16.
3. In what ways do you perceive parallels (type to anti-type) between the Jewish Temple of God and the Christian individual as the temple of God?
4. Since acts of worship generally involve the body (singing, oral prayer, outward actions of service) and the soul (emotions, thoughts, and choice), how do the acts of worship become "worship in spirit." (What are the actual communication links between man and God through which the worship of body and soul is transmitted? John 4:23-24; Rom. 1:9; Rom. 7:6; Rom. 12:11; 1 Cor. 2:9-16.
5. As a Christian, are you aware of any "inner warfare between your soul and your spirit? Read Romans 7.
6. What did Jesus mean when He said, "Whoever wishes to save his life (soul-life) shall lose it; but whoever loses his life (soul-life) for My sake shall find it?" Can one become and be a Christian without fully losing (giving up) his soul-life (that is, without fully giving up life in which

one's soul is predominant over one's spirit?) How far do you think you have progressed in "losing" your soul-life?" Are you fully led in all life's activities by the Holy Spirit who indwells your spirit? If you fall short. what is the remedy? Read Romans, chapters 7 and 8.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## LESSON 9 - The Spiritual Life

We have been studying the human spirit, the human soul, and the human body with the Bible as our source of information. We have been doing so in the expectation that we will learn some fundamental truths that will help us further our understanding of the spiritual life God has made possible for us and wants us to live.

Lets remember these fundamental points. The human spirit works within us as a spiritual sensing and spiritual communication organ exercising functions of conscience, intuition, and communion. The human body of flesh and bones works in relationship to the material world having functions of sensing the universe around us, communicating with it and with all other worldly creatures, and taking actions to influence the world. The human soul stands between the spirit and the body and is the director of our human life exercising functions of volition, intellect and emotion. The human heart is the entire inner man, the place of abode of both the spirit and the soul. So sometimes the heart is spoken of as having functions of the spirit, sometimes as having functions of the soul, and sometimes as having functions of both. The heart is not a separate part of the human being. The human being has three parts, spirit and soul and body, created in the image of God and having available gifts from God to enable the human being to be born again into spiritual life which can bear fruit for God.

I have been greatly influenced in my thinking by another man's organization of Biblical teachings in a book called "The Spiritual Man." It was written by a Chinese man named Watchman Nee. He is dead now. He was a Chinese Christian who lived, preached, and wrote in China before and during the take over of the Communists. It was not long after the Communist take over that Mr. Nee was thrown in prison and he was held there for many years. This book was written just before he was thrown in prison. It was translated into English. Finally, a few years ago, after many years in prison, he was released and died shortly after his release. As far as I'm concerned. this book by Watchman Nee

is almost a definitive one on this subject of how God composed man of spirit and soul and body, and how God intended man to function. While I trust that all I have presented has come from our study of the Bible, I have organized the study almost as Mr. Nee organized his book, and I have gained many insights from my reading of his book. I commend to you this book of Watchman Nee entitled "The Spiritual Man".

When I first started organizing a study on this subject, I called it "Body, Soul, and Spirit," in that order. I had no specific reason for mentioning the three parts of man in that order except that it just seemed natural. As I studied, I realized that that order of things, body first, soul second, and spirit third, is the way that the "natural" or "fleshly" man functions. Paul said to the Corinthians,

"But a natural man does not accept the things of the Spirit of God; for they are foolishness to him and he cannot understand them, because they are spiritually appraised." (1 Cor. 2:14 NASV).

In the natural man, the body pretty well governs the actions of all three parts. The passions, the lusts, and the appetites of the body influence the soul and cause it to make decisions and choose actions that will satisfy the fleshly appetites. If the spirit should warn against these choices, the soul of the natural man usually over-rides the spirit and subdues it. So the order of things for the natural, fleshly man is body first, soul second, and spirit last. The result is, the spirit just goes along for the ride. It is subdued by the soul and becomes indistinguishable from the soul. The soul just encompasses the spirit and then the spirit cannot perform a separate function in us. This is the way the Devil uses the natural man. He gains his access through the body and takes over the soul of man, and then uses man for his purposes. The Devil would have us believe that we are just soul and body, no spirit at all. And, indeed, if we live the life of a natural man long enough, we will lose all awareness that we have a spirit. It will be completely subdued within the soul. The spirit will become surrounded by the soul as bones surround the marrow (the figure used in Heb. 4:12). Things of the spirit become foolishness to the natural man.

But Paul gives God's intended order for our three parts in his First Thessalonian letter,

"Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thes. 5:23 NASV). God's intended order for man is spirit first, soul second, and body last. Let's read again Paul's words from the First Corinthian letter:

But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ." (1 Cor. 2:14-16 NASV).

Paul contrasted the spiritual man with the natural man. Instead of appraising or examining everything naturally through the body and becoming ensnared in the Devil's world, God would have us be spiritual men and appraise or examine all things through our spirits. And with our spirits we can receive the things of the Holy Spirit of God. That is the way God uses us. Let us recall these other words from the Apostle Paul,

"But the one who joins himself to the Lord is one spirit with Him. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body." (1 Cor. 6:17-20 NASV).

"The Spirit Himself bears witness with our spirit that we are children of God." (Rom. 8: 16 NASV).

"But I say, walk by the Spirit, and you will not carry out the desire of the flesh." (Gal. 5:16 NASV).

God's contact with us is through our personal spirit. He sends His Holy Spirit to dwell with our spirit. His Spirit and our spirit can become united as one spirit. And then we can walk through life being guided by God's Spirit. Our soul will then be influenced in its decisions and choices by the spirit. The soul will then, in turn, bring the body under subjection. Thus our entire being will be yielded to God's Spirit and can serve as a vessel to carry out God's purposes.

The Bible diagram to illustrate all this was given in a figure of speech by Paul, "Do you not know that your body is a temple of the Holy Spirit?" The likeness of a "temple" reminded the Jews of God's Temple in Jerusalem in which there was a Most Holy Place where the Spirit of God dwelled, surrounded by a lesser Holy Place where the priests of the Jews could approach and make petitions to God. Of course the Temple in Jerusalem was patterned after the Tabernacle, the portable Temple that God instructed Moses to build. Surely this temple was the one Paul wanted us to visualize when he said, "Your body is a temple of the Holy Spirit." As God formerly dwelt in the temple, so the Holy Spirit of God indwells Christians today. By comparing the Christian to the temple, we can see how the three parts of man should function.

The temple was divided into three parts. The outer court was seen and visited by all. All external worship was offered there. Further in was the Holy Place, into which the priests could enter and where they presented sacrifices to God. In the Holy Place they were quite near to God, yet they were still outside the veil and were unable to stand before God's very presence. God dwelled deepest within, in the Most Holy Place, or the Holy of Holies, where no man could enter. I know that the High Priest of the Jews was instructed to enter the Most Holy Place once a year to symbolize the fact that one day man would have a high priest who would be worthy to stand before God. But this just emphasized the fact that actually no man, on his own merits, could stand before God.

The Christian person is God's temple today, and he has three parts. The body is like the outer court, occupying an external position with its life visible to all. With the body man ought to obey every commandment of God, but does not. It was in a body like ours that God's Son served as

a substitute and died for mankind.

Inside the body is man's soul, which constitutes an inner life of man and embraces man's emotion, volition (will power), and intellect (mind). As the Holy Place of the Temple was the place of much action by the priests, so the soul of man is the place of much busy action in man's life. It appears that the emotion, and the will power, and the intellect of one who has become a Christian, serve God as the priests did in the Holy Place of the Temple.

Inner most, behind the veil, lies The Most Holy Place into which no natural eye had ever pierced. It is "the secret place of the Most High" (Ps. 91:1), the dwelling place of God. It cannot be reached by man unless God rends the veil. It is man's spirit. The spirit of man lies beyond the self-consciousness of the soul and sensibilities of the body. Only in the spirit does man unite and commune with God.

No light was provided for The Most Holy Place in the Temple because God dwelled there. There was light in the Holy Place supplied by the lampstand of seven branches. And the outer court was lighted naturally because it stood under the broad daylight. All this serves as type and shadow to the Christian. The Christian's spirit is like The Most Holy Place indwelt by God, where everything is carried on by faith, beyond the sight and sense of the body, and beyond the understanding of the soul. The soul of the Christian resembles the Holy Place for it is amply enlightened with many thoughts and precepts, and much knowledge and understanding concerning, primarily, the things of the world. And the body is comparable to the outer court, clearly visible to all. The body's actions may be seen by everyone.

The order which God presents to us in his "verbally inspired" word in First Thessalonians 5:23 is unmistakable: "Your spirit and soul and body." It is not soul and spirit and body, nor is it body and soul and spirit. The spirit is meant to be the pre-eminent part and is mentioned first. The body is the lowest part and is mentioned last. The soul stands between. Having now seen God's order, we can appreciate the wisdom of the Bible in likening man to the temple.



The temple service moved according to the revelation of God, the One in The Holy of Holies. All activities in the Holy Place and the outer court were regulated by the presence of God in The Most Holy Place. It might have seemed to most Jews that nothing went on in the Most Holy Place because it seemed pitch dark in there. All activities seemed to be in the Holy Place. Even the activities in the outer court were controlled by the priests of the Holy Place. Yet all the activities in the temple actually were directed by the revelation from the utter quietness and peace of The Most Holy Place.

Do we see the spiritual application? The soul, the organ of our personality, is composed of mind, will, and emotion. It appears as though the soul is master of all actions, for the body follows its direction. But in the Garden of Eden, before the fall of man, when Adam walked with God, the soul, in spite of its many activities was governed by the spirit. When Adam yielded to his own soul's desire, he was cast out of the garden. This is still the order that God wants, first the spirit, then the soul, and lastly the body.

The thing that makes man unique in God's creation is not that he possesses a soul, but that he has a spirit which, joined to his soul, constitutes the man. Such union marks out man as extraordinary in the universe. Man's soul is not related directly to God. According to the Bible it is man's spirit that relates itself to God. Only spirit can worship Spirit. So we find in the Bible such statements as "serving with my spirit" (Rom. 1:9; 7:6; 12:11), "Knowing through the spirit" (1 Cor. 2:9-12), "worshiping in spirit" (John 4:23-24), and "receiving in spirit the revelation of God" (Rev. 1:10; 1 Cor. 2:10).

We noted a while ago (1 Cor. 2: 14) that the "natural man" does not accept the things of the Spirit of God; for they are foolishness to him. That is because the "natural man" is "fallen man" who has not exercised obedience of faith unto salvation. His soul is in control of his spirit, that is, his own "self" rules his soul, and his passions rule his body. Soul is the life of the natural man.

Upon exercising obedience of faith in Christ, the natural man can receive

God's own life into his spirit and be born of God. This is when God gives His Holy Spirit to dwell within man's spirit. As a consequence, the Holy Spirit then rules man's spirit and is equipped to regain control over the soul and, through the soul, to govern the body. Because the Holy Spirit becomes the life of man's spirit, then the Holy Spirit can become the life of man's whole being, for eternity.

For a Christian who is striving to serve God, a thing to be apprehensive about is any inordinate activity of the soul striving beyond the measure set by God. The soul has been in ascendancy over the spirit in our lives for so long that it presumes to take the lead even in the task of consecrating us to God's use. Actually, our souls cannot consecrate us. The greatest temptation for an earnest and zealous Christian is to engage his own strength in God's service under his soul's direction, rather than to wait humbly for the Holy Spirit to perform in him. Many do not realize that the authority of the Holy Spirit must extend to gathering under His control the thoughts, desires and feelings of the entire being. Until a Christian realizes this, and yields his soul to the Spirit's direction, the Holy Spirit is unable to accomplish everything God wishes to do.

"For whoever wishes to save his soul-life shall lose it: but whoever loses his soul-life for My sake shall find it." (Matt. 16:25 NASV).

"Walk ... according to the Spirit." (Rom. 6:4 NASV).

The call to God's service is a call for us "to hate" our natural lives, to seek opportunity to lose the natural life, not to keep it. If we are to experience the power and guidance of the Holy Spirit, we must be willing to present to death every opinion, every work, every talent, and every thought of our soul-life. The soul is invariably self-loving. Christ said we must lose it from the standpoint of not allowing it to take and hold ascendancy in our lives.

I am convinced that this war between the soul and the spirit is waged, usually secretly, but constantly within God's children. The soul seeks to retain its authority and move independently, while the spirit in a Christian strives to possess and master everything for the maintenance of

God's authority. Before one becomes a Christian, that is, before the Holy Spirit has been given to indwell him (Rom. 6:11), the soul has tended to take the lead in all regards. The soul does not quietly abdicate after one becomes a Christian. (That's what Paul talked about in Romans the 7th chapter.) A new Christian has, to a certain extent, yielded his soul and followed the teaching of the Holy Spirit. He has understood that there is nothing that his own soul can do to rid himself of the guilt of his past sins. His soul has given up with respect to past sins and has allowed his spirit to introduce the "foolishness of the word of the cross" (1 Cor. 1:18), and has allowed his spirit to impose on his soul the "foolishness of baptism" for the forgiveness of his sins (Acts 2:38). But more often than not, after baptism the new Christian is ready to let his soul take over again in his "walk." His attitude is often something like this: Although there was nothing that I could do to bring about forgiveness of my sins, God in His mercy has handled that impossible thing for me. And God has made me one of His children and has added me to His church. I couldn't do that for myself, but God did it for me. BUT, now that I am a Christian, there are many things and I can do for God. (Indeed! Are there?)

Indeed, many Christians feel that there are many things that they must do for God!. HOW WRONG THEY ARE!

There is nothing wrong with these kind of feelings IF THEY ARE HOLY SPIRIT DIRECTED. But if they are soul directed they will not produce spiritual fruit. The Bible warns that there is a strong tendency in each of us to do the work that our selfish soul wants to do, not just the work that the spirit directs.

Can a Christian allow his soul to be master over him and then expect the Holy Spirit to help and bless him in his soul's work? Christians cannot anticipate a walk and a work pleasing to God if they have not crushed their soul-life by persistently denying self and unconditionally laying aside their own personal will in favor of God's will expressed through the spirit. Each characteristic of the soul, its power, its impatience, and its activity must, one by one, be delivered to death! The old natural man was crucified with Christ! (Rom. 6:6). The Christian must let him die!

The reason for defects in our spiritual life is that the soul may not have been dealt with drastically. Our soul-life must not be allowed to mingle with our spirit. If allowed, the soul will surround the spirit as the bone surrounds the marrow. The spirit will be stifled by the soul. It's a common problem among humans. But it's a problem that God will deal with if we let Him.

"For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do." (Heb. 4:12-13 NASV).

In this passage the Holy Spirit instructs us how to divide spirit from soul. It says that through the word of God and the operation of His Holy Spirit who indwells us we can differentiate the operations and expressions of the spirit as distinct from those at the soul. Thus, we may perceive what is of the Spirit and what is of the soul. The dividing of these two elements denotes that through willing cooperation the child of God can follow a pure spiritual path unimpeded by the soul.

The context of this passage in the Fourth Chapter of Hebrews sets forth the work of our Lord Jesus Christ as our High Priest. It says that as our High Priest, He will perform the work of dividing our spirit and soul. In the passage the believer is compared to a sacrifice on the altar.

During the Old Testament period when people presented an offering, they brought their sacrifice bound to the altar. The priest then came and killed it with a sharp knife, parting it into two pieces and piercing to the division of the joints and the marrow. That is, they cleaved through even the bone, exposing the marrow that had formerly been hidden from view. Afterwards the sacrifice was burned with fire as an offering to God.

The Holy Spirit, through the word of God in Hebrews 4, uses this event to illustrate the work of our Lord Jesus Christ toward Christians. Just as the Old Testament sacrifice was cut asunder by the priests knife,

exposing and dividing the joints and the marrow, so the Christian today has his soul and spirit split apart by the word of God as used by our High Priest, the Lord Jesus Christ. So it happens that the soul may no longer affect the spirit, nor the spirit any more be under the soul's authority. But each will find its rightful place, with neither confusion or mixture.

Hence the noblest habitation of God on earth, the Christian, is wholly separated from the base desires of the soul. Then we can come to appreciate how the spirit is the dwelling place of God and how our soul with all its energy shall indeed do the will of God as revealed to the human spirit by the Holy Spirit. There is no room for any independent action of the soul.

The word of God is "living" for it has living power. The word of God is "active" because it knows how to work. And the word of God is "sharper than any two-edged sword" because it can pierce deeper than the soul; it reaches into the innermost spirit. God's word leads His people into a realm more profound than one of mere sensation; it brings them into the realm of the invisible, of the eternal spirit.

Only the Holy Spirit can teach us what is soul life and what is spirit life. Only after we learn how to differentiate between these two kinds of life, and come to apprehend their respective values, are we delivered from a shallow, loose, sensational walk into that which is deep, firm and spiritual. Only then do we come into rest. The soul life can never furnish us rest.

The cleaving of the soul and spirit means not only their separation but also a "cracking open" of the soul itself. Since the spirit is enveloped in the soul, it cannot be reached by the word of life save through a "cracked" soul. The word of the cross plunges in and splits open a way into and through the soul so that God's life can reach the spirit within and liberate it from the bondage of the soul. Having received this "mark of the cross" (the wide crack in the soul), the soul now can assume its proper position of subjection to the spirit. But if the soul fails to become an opening to the spirit, it will surely become a chain on the spirit. These two have never agreed on any matter in the natural man. Before the spirit

achieves its rightful place of pre-eminence, it is challenged persistently by the soul. While the spirit is striving to gain freedom and mastery, the strong soul power exerts its utmost strength to suppress the spirit. Only after the cross has done its work on the soul-life is the spirit liberated. If we remain ignorant of this discord within us, or we remain unwilling to forsake the pleasure of a sensuous soul, we shall make hardly any spiritual progress. As long as the siege thrown up by the soul is not lifted, the spirit cannot be freed.

We conclude that the dividing of spirit and soul hinges upon two factors:

1. Our knowledge of our crucifixion with Christ, and
2. the operation of God's word.

Before the priest could use his knife, the sacrifice had to be placed on the altar. The altar in the Old Testament speaks of the cross in the New Testament. Believers cannot expect their High Priest to wield God's sharp sword, His word, unless first they are willing to come to the cross and accept its death. Coming to the cross to accept its death is tantamount to lying on the altar, and it always precedes the plunging of the sword. Hence all who desire to experience the parting of soul and spirit must lay themselves unreservedly on the altar, trusting their High Priest to operate with His keen Sword to the dividing asunder of the spirit and soul. For us to lie on the altar is our free will offering, the most that our souls can do. (But it is what our souls must do.) To use the sword to divide is the work of our High Priest. And at the appropriate time He will lead us into a complete spiritual life.

We need to follow the footsteps of our Lord. As He was dying, Jesus poured out His soul to death (Is. 53:12), but committed His Spirit to God (Luke 23:46). We must do that now, beforehand, while we are still alive on earth. If we truly pour out our soul-life and commit our spirit to God, we too shall know, even now, the power of resurrection and shall enjoy spiritual usefulness in God's Kingdom.

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

"Love" as expressed through Spirit and Soul and Body.

## LESSON 10.

## SUMMARY REVIEW OF LESSONS 1 - 9.

Let us review briefly some of the main points of past lessons. "Do you not know that you are a temple of God, and that the Spirit of God dwells in you?" (1 Cor. 3:16). Man who has three parts, spirit and soul and body, is like the temple of God built by Solomon, which had three parts, the Holiest of Holies, the Holy Place, and the Outer Court. When a person becomes a Christian by his "obedience of faith," God sends His Holy Spirit to dwell in that person as in a temple. The Holy Spirit dwells in the personal spirit of the person, which is like the Most Holy Place of the temple.

It is God's intention that the person become useful to God through the operation of His Holy Spirit within the spirit of the person. It is God's intention that the person be fully regulated in spirit, soul, and body by God's Holy Spirit just as the temple in Jerusalem was regulated in all its parts by what emanated from God's presence in the Most Holy Place.

But every person in his natural ("soulish") fallen state which he inherited from Adam, has a veil between his spirit and soul just as the temple in Jerusalem had a veil between the Most Holy Place and the Holy Place. In this natural state before a person becomes a Christian, his soul envelopes and is veiled from his spirit, and if Satan is successful with him, he will not heed the things which God made "evident within" him (Rom. 1:19), or which God originally implanted in the "conscience" and "intuition" of his spirit (Rom. 2.:15). Indeed, if Satan is successful a person will not even come to know that he has a spirit into which God will send His Holy Spirit.

But, by hearing the word of God, a person learns the good news of the infinite blessings God has provided for him. He learns about and gains

faith in the cross of Christ and the blood of Christ as the fully effective sacrifice for his sins. In his faith he obeys God's desires that he repent, confess, and submit to baptism, and he appropriates the gift of forgiveness of sins and the gift of the Holy Spirit sent to indwell his own personal spirit. It is through the word of God that a person comes to know that he has a spirit in addition to his soul and body. He learns how God has endowed these parts, spirit, soul, and body, with certain attributes. and how God can make them function in His service.

From God's word a person learns that he has been in a natural, soul directed state and that God cannot use him as His vessel in that state because his soul is veiled from his spirit. Indeed, even after a person has yielded his body to be baptized and knows that he has received forgiveness for his past sins, he is still a sinner. He is still unable to "hit the mark" of perfection. He realizes, as Paul did, that "the wishing is present in (him), but the doing of the good is not" (Rom. 7:18). He is not ready, with only the facilities of his own soul, to be a holy vessel for God's own use. But he learns that through his further obedience of faith (namely, the yielding of his soul to God), God will rend the veil between his soul and his spirit, thus allowing the glory of God's Holy Spirit to shine out of his spirit to permeate even his soul and body and bring the complete person, spirit and soul and body, into usefulness to God.

We learned in another figure that the soul of the natural ("soulish") person envelopes the spirit in the same way as the joints (or bones) encompass the marrow in the human body. Hebrews 4: 12 tells us that "the word of God is living and active and sharper than any two edged sword," and that Christ, our High Priest, will wield this sword (the word of God) upon us "piercing as far as the division of soul and spirit," and thus lay bare for judgement even "the thoughts and intentions of the heart." That is, the soul can be pierced for us by our High Priest so that it no longer envelopes and stifles the spirit but allows us to be aware of the directions from God's Holy Spirit that come through the conscience, intuition, and communion of our spirit. In another figure, the Lord can "circumcise our hearts" (Rom. 2:28-29), or in the figure of the temple, the Lord can tear down the veil between the holy place of the soul and the most holy place of the spirit. .



What is our part in this intricate operation? What must we do to receive this precious gift of separation of spirit and soul that makes us useful to God? In the figure of Hebrews 4:12 we see that, if we want to have Christ divide our spirit and soul, we must remain in contact with the instrument of that dividing, the word of God. Beyond that, the figure is one of a sacrifice on the altar being cut in two by the High Priest. Therefore, we know that we must willingly lay ourselves upon the altar and submit to the piercing. As Jesus Himself put it, we must be willing to sacrifice our soul-life (Matt. 16:25). Hebrews 4:14-16 gives us just two simple actions to take in our continuing life of "obedience of faith." That passage says, "let us hold fast to our confession," and "let us therefore draw near with confidence to the throne of grace." We are apt to think that these steps are too simple - simply to "hold fast" and to "draw near." We are not told to work hard and strive for this division of spirit and soul. We are just to "hold fast" and "draw near." Jesus, in His sacrifice on the cross, has already done all the rest. Remember, Christ wants to separate our spirit from our soul and He cannot perform the operation if we insist on exercising the working and striving power of our own souls.

The value of this division of spirit and soul is that we become beings whom God can use for His purposes. Our rebellious soul and its servant, the body, can be brought under subjection of the spirit. We can become spiritual people instead of natural, "soulish" people, and then the Holy Spirit of God, who indwells us, can utilize our souls and bodies for useful purposes on earth, even in this life.

We then in our studies looked at some Scriptures in the word of God which revealed in some detail the attributes of the separate spirit and soul of a person. We classified these attributes under three main headings in each case. The spirit, we found, has been given a conscience, an intuition, and an ability to commune with God's Spirit. The conscience can judge and bear witness within us, either accusing us or defending us. The intuition can sense the Spirit of God and know the things that the Spirit of God would have us know. The spirit then furnishes the thoughts of which the conscience bears witness. Through the communion ability of the spirit, we worship God, we sing, we pray, and we really reach God

through His Spirit. Worship, singing and praying, which is only soul-directed can not reach God. But when we allow ourselves to worship, sing, and pray under the direction of the spirit, we not only reach the Spirit of God, but His Spirit "also helps our weakness" interceding for us "with groanings too deep for words" (Rom. 8:26).

We learned that the soul furnishes a person with his own unique life. The attributes of the soul, revealed by the Scriptures, we also arranged under three main headings. The soul, we found, has volition, intellect, and emotion. Volition is the instrument for our decision, revealing our power to choose. It expresses our willingness or unwillingness: we will or we won't! Intellect is the instrument for our thoughts and manifests our own intellectual power. Out of the mind of the soul arise human wisdom, human knowledge, and human reasoning. And emotion is the instrument of our likes and dislikes. Through it we express human love or hate, feel joyful or angry.

Knowing these separate attributes of the spirit and soul, we are enabled to recognize the difference between the things of the spirit and the things of the soul. The Lord wants us to be Christians, and, as such, to be spiritual people, not "soulish" people. He wants us to lay down willingly our soul-power that naturally exercises the attributes of the soul, and let the spirit take over their exercise. He wants the glory of His Holy Spirit to flow out through the rent that Christ has made in the veil and flood the soul so that the priestly attributes of volition, mind, and emotion can be powerfully used by the Spirit.

These are important fundamental principles. When we know them they have tremendous potential. What can they do to us so that God can produce fruit in us? First of all, in this kind of study these principles are implanted intellectually in the mind of the soul if we understand them and accept them. They should be implanted first in the knowledge of the soul. That is a God given function of the soul. But that is not enough. If the principles are only in the mind of the soul, they are just like all human knowledge and our souls may try to use these principles in a natural or "soulical" way and not in a spiritual way. Our willful souls can use them in whatever way the soul sees fit. It would be very natural for

us to take these principles and decide for ourselves, in our souls, how to use them. But God wants us to be led by His Spirit and not by our own souls. Only when we are led by His Spirit are our actions holy and useful to God's purposes. To learn truths revealed in God's word and then to have our own souls devise clever ways to use the truths, is a misuse of God's revelations.

You see, every thing we really learn gets implanted in the knowledge of our soul, but we have yielded our souls to the direction of the spirit. If the knowledge we have gained is really truth from the word of God, our spirit knows that it is because it meets the criteria placed in the intuition by God's Holy Spirit. So real truth from the Holy Spirit's own word, the Bible, gets read by the spirit and gets implanted in the intuition of the spirit and becomes part of all that guides our Christian lives. Truth just learned by the mind of the soul is potentially useful in guiding our lives. But, for that truth to become holy works in our spiritual lives, it must be recognized and accepted by the spirit. Our spirit knows the thoughts which come into the mind of our soul. And the Holy Spirit of God who dwells there with our spirit, knows the thoughts of God. Thus the spirit of the Christian is equipped to validate the thoughts which come to us, whether or not they are of God. We are assured of this by the words of the Holy Spirit through Paul as follows:

"For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the spirit who is from God, that we might know the things freely given to us by God, which thing we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ." (1 Cor. 2:19-16 NASV).

Now, I am not trying to say that we are inspired exactly in the same way that the Apostle Paul was inspired, directly by the Holy Spirit. Paul did not have the written New Testament. We do have it. Paul helped record it for us. Whereas Paul gained knowledge directly and miraculously from the Holy Spirit without being able to read it already recorded, we must gain the same knowledge through the use of the senses of our bodies in reading the Bible. The thoughts pour through our eyes into the intellects of our souls. It is then that the Holy Spirit dwelling in our spirits can validate the knowledge and put it to use in our lives. Paul said that he had the "mind of Christ." With Christ's Holy Spirit dwelling in us, can we not say, in a somewhat different context, that we have the "mind of Christ" also? Christ's "Spirit Himself bears witness with our spirit and we are children of God" if we are living lives which are led by His Spirit. (Rom. 8:14-16).

#### LOVE AS EXPRESSED THROUGH THE SPIRIT AND SOUL AND BODY.

Let us take some particular avenues of use or purpose that God has for us. His children. and investigate them. letting this Bible knowledge of spirit and soul and body help us understand, if it will. The particular subjects we want to investigate are subjects expressed by the English word "love."

Let us start by remembering that Jesus said, "A new commandment I give to you, that you also love one another." (John 13:34 NASV). And Jesus also said, "I say to you, love your enemies, and pray for those who persecute you." (Matt. 5:44). Jesus said He wants us to love, even our enemies. We try to use our will power to love our enemies and we find it hard, if not impossible to do. In fact, we find it difficult to even understand that kind of love within the reasoning power of our intellect. Can Scriptural knowledge of the functions of our spirit, soul, and body help us to understand love and how to carry out Jesus' command to love? Let's go on.

As we look into the New Testament we find several different words in the Greek all translated into the English word love or affection. We are

not surprised because we know that the English word "love" has many different meanings in English. The Greeks just had different words to go with the different meanings. So when we come across the word "love" in our English New Testament we can, if necessary, check the Greek dictionary and get an idea of the shade of meaning in that particular Scripture. We might discover the shade of meaning of the English word "love" from a careful examination of the context. But, to my mind it helps to confirm the meaning by looking up the exact meaning of the Greek word.

In the commands of Christ which we read a moment ago, that we love one another, and that we love our enemies, the Greek verb AGAPAO is used. The noun form of that word is AGAPE. That noun form AGAPE is used in 1 John 4:7 where John said "love is from God," and in 1 John 4:8 where John said, "God is love." Then the verb form AGAPAO appears again in the same context, 1 John 4:10, where John said, "He loved us and sent His Son to be the propitiation for our sins." Since the same Greek root word is used in all these scriptures we know that the same kind of love is meant. We are to love each other and, even our enemies, with the same kind of love that God has for us, the same kind of love which is an attribute of God, and the kind of love which is from God."- God is love " and " God is Spirit." We should not be surprised if we find that this kind of love is related to the spirit.

In Gal. 5:13 Paul said, "You were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love (AGAPE) serve one another. We learn from this Scripture that AGAPE love, with which we should serve one another, is not a fleshly type of love. In this Scripture, AGAPE love is contrasted with anything that might be termed an "opportunity for the flesh." AGAPE love does not start with the body.

As we read on in the 5th chapter of Galatians we see that Paul was writing about our "walk" as spiritual people. In Gal. 5:16 he said, "walk by the Spirit." In verse 22 he said that a "fruit of the Spirit is love (AGAPE)." This love which is from God, and with which we serve one another, is a "fruit of the Spirit" and is not an emotion of the soul or of

the flesh!

So now we have a direct application of what we have learned about the function of our spirit. God wants to direct our lives and actions for His own use. He does that through our spirits. He sends His own Holy Spirit to dwell in our spirits. Through the union of our spirit with His Holy Spirit, He is ready to give us many precious spiritual gifts. You see, the "fruits of the Spirit" are gifts to us. It is only these fruits, these gifts that come from God that can perform any useful service for God. The attributes of our soul, under the direction of our own soul, have been tainted, are not perfect, and, therefore, are not useful to God.

But we are commanded to love with the kind of love that is described by AGAPE. This love does not originate in us, in mankind. It is an attribute of God that we do not have until God gives it to us. It is then one of the spiritual gifts. And Paul said that in 1 Corinthians chapter 13. AGAPE love is a spiritual gift and, Paul said, the greatest of all spiritual gifts.

Knowing now that God wants us to subdue the lusts and the passions of the body, and that He wants us to lose our soul-life in order to gain spiritual life, yet knowing that He wants us to love, our practical course is plain. This love is a spiritual gift. We can not and must not strive with our own soul power to generate this love, for the human soul does not have any store of this love to draw from. From the depths of our own soul's attributes we can but find a cheap substitute and that won't do. We must not repeat the sin of Adam, or of the sin of Cain, and insist on selfishly exercising our own soul's attributes, but we must pray and wait patiently for the spiritual gift to be implanted, or wait patiently for the spiritual fruit to come forth. And then we must pray and allow the Lord to exercise it. In Galatians 5:16 Paul gave the only really practical thing that we can to exercise love, or any other spiritual gift. Paul said, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh."

We must not let our soul, influenced by the flesh, seize the initiative. We must lose our soul-life and live by the leading influences of the Spirit. And the very first fruit that will be exhibited in that kind of life, Paul said

in Gal. 5:22, is love (AGAPE), the unique love that comes only from God. Then will follow other God given, Spirit exercised fruits also, such as "joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." When the Spirit directs these things in our lives through our own spirit's intuition and conscience, they are acceptable to God because they came from God and are exercised by Christ, whose Spirit lives in us. But, if we let our selfish soul lay hold on these gifts and we try to "do it my way," they become tainted and no longer acceptable in accomplishing the work of God's perfect Son.

Jesus said love one another, even love your enemies, with the kind of love that is an attribute of God and comes only from God. How do we comply with these commands? Remember, our part in anything for God is simply to exercise "obedience of faith" as we "walk in the Spirit." We must be willing to be used by our Savior. We must know we have a soul and a spirit and be willing to lose our soul-life. We must present our soul-life to our High Priest to be pierced through by the word of God. So we must live with the word which informs us about his love. No where else is this love revealed to us except in the word of God. As we read and study about it, the Holy Spirit living in us will implant it into our intuition and conscience. Then as we walk through life where the Spirit leads, and we have opportunity to exercise this love, the intuition and conscience will cry out with a "still small voice" and direct our "members as instruments of righteousness to God." (Rom. 6:13).

There are some interesting facts about this Greek word AGAPE. The secular Greek language of New Testament days did not use the word AGAPE, or other words derived from the same root, hardly at all. I am told that one cannot go to the secular Greek language and get a clear meaning of the word. But the noun AGAPE appears over and over again in the New Testament (114 times at least). Someone has said, "AGAPE is a word born within the bosom of revealed religion." Someone else said, "AGAPE is the characteristic word of Christianity." We can understand why the word was not used in the secular Greek. The secular Greeks did not know God. Therefore they did not have AGAPE. Only the word of God explains this attribute of the Creator and Father of us all

There is another interesting fact that I have noticed as I have studied the subject of love in my Bible. Jesus said, "Love your enemies." (Matt. 5:44). The Spirit of Jesus also said, through the Apostle Paul, "Husbands, love your wives." (Eph. 5:25). In both cases the Greek verb AGAPAO is used where we translate the English verb love. Notice that husbands are commanded to love their wives with the same kind of love they are commanded to have for their enemies! At first utterance that statement seems astounding. Husbands are to love their wives with the same kind of love they are to have for their enemies. Oh, I'm sure that husbands and wives are intended by God to hold and express other kinds of love towards each other. But the love that is commanded and is put forward in the Ephesian letter as the foundation for the marriage relationship is the same kind of love that one must have for his enemy. It's also the kind of love that Christ has for His bride, the church, for whom Christ gave himself up, said Paul in Ephesians. Then we remember that "while we were yet sinners, Christ died for us, ... while we were enemies, we were reconciled to God through the death of His Son." (Rom. 5: 8-10). Christ has already demonstrated the kind of love that husbands and wives should have for each other and for their enemies. When we meditate upon that kind of love for a while, we can see why that kind of love is needed as the foundation for marriage. It is the only kind of love that will live through and survive the occasions in married lives when husbands and wives virtually become enemies. Enough on that for now.

Now the Greeks had another word which we translate "love" that is used extensively in the New Testament. Love, which was of the highest form to the secular Greeks was the Greek word PHILEO (verb), and PHILIA (noun), and other words derived from these words. These words describe an intimate, warm, and tender relationship of mind and body. It includes a physical side for it can mean to kiss or to caress. But it means much more than that. It was used primarily to describe love within the family, to father and mother, to brother and sister, and to close friends. But it is a human attribute, a human emotion of the soul. It can change if the soul changes its mind. Friendships, even close ones, and family closeness can fade. While this word expresses the highest, warmest kind of human love, it can grow cold in the human.



The New Testament uses this word a number of times but it makes it clear that it is not the same as AGAPE which comes only from God. Christ used this word PHILEO in John 12:25 when He said, "He who loves (PHILEO) his soul loses it: and he who hates his soul in this world shall keep it to life eternal." (John 12:25). Remember our studies about the soul. Jesus said a man can love (PHILEO) his soul, that is, have great regard for his own mind, his own will, and his own emotion, but if he does he will lose out on eternal life. This is the type of love that is inherent in the natural man, the man descended from Adam. Man expresses it under the direction of his own soul. This kind of love from one's own soul makes one have the attitude of: "I'll do it my own way, thank you." We studied this kind of love under the heading - an emotion of the human soul.

This is not to say that this kind of PHILIA love has no place in the life of a Christian. It is to say that it must not be substituted for the AGAPE love that we must have. And it is to say that when we exercise PHILIA love, we should do it under the direction of the Spirit. The Spirit uses this kind of love in the service of God and it has been demonstrated by some of the great Bible characters. This kind of PHILIA love is the kind that Jonathan had for David. We know this because the Old Testament writer said, "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself." (1 Sam. 16:1). Jonathan and David loved each other with a kind of love that emanated from their own souls, not their spirits. Jesus Himself had this kind of PHILIA love for the Apostles. It is the word John used when he spoke of "the other disciple whom Jesus loved (PHILEO)." (John 20:2). And Jesus again used the word one of the times when He asked Simon Peter, "Simon, son of John, do you love me?" (John 21:17).

Having investigated the meaning of this word (PHILEO), we know Jesus was asking Simon Peter, does your soul love me? And, obviously, Peter did love the Lord with his soul's attributes. Jesus did not reject this kind of love or say that it was bad. Both Peter and Jesus knew the commandment to "love the Lord with all your heart, and with all your soul, and with all your mind," as Jesus said in Matt. 22:37. Although Jesus used the word AGAPAO and not PHILEO when He said "love the

Lord," he included the sense of PHILEO in the command "with all your soul, and with all your mind." That then speaks of love of the soul and mind (PHILIA love) being directed by the love that comes from the Spirit (AGAPE love).

And when Jesus asked Simon Peter, "Do you love (PHILIA) me?" in John 21:17, that is, "do you love me with your soul?" Jesus did not leave any impression that PHILIA love of the soul is enough by itself. Lets examine this passage in John 21:15-17 a little more closely. Jesus first asked Peter if Peter loved (AGAPAO) Him. Jesus' question was tantamount to asking, "Do you love me with the kind of love that comes from God?" Peter replied that surely Jesus knew that he loved Him. But Peter used the word PHILEO, not the word AGAPAO. Peter's reply was tantamount to saying, "I love you with my soul." Jesus asked Peter again. "Do you love (AGAPAO) me?" Peter again answered, "You know that I love (PHILEO) you." For some reason Peter did not use the same word Jesus used for the verb "love." Perhaps Peter did not know as yet the difference between the two words. Finally, Jesus changed His question and asked, "Peter, do you love (PHILEO) me?" It was as though Jesus was finally asking Peter, "Do you even love me with your soul?" What was the reason that Jesus questioned Peter and brought about this exchange using two different words for "love"? I think Jesus' reason for the questions are revealed in what Jesus said to Peter each time there was an exchange. Jesus said, "Tend My lambs," "Shepherd My sheep," "Tend My sheep." Jesus was telling Peter that "to love Me with your soul is not enough by itself. Not only must you love Me, You must also feed my sheep." When did Peter start to "feed His sheep?" The answer: when Peter began to "walk by the Spirit," when God's AGAPE love began to flow through his spirit to direct his actions, then Peter began to answer the Lord and "feed His sheep." PHILEO love of the soul could not get the job done by itself.

One of the main points in one of our previous classes was that the emotions of the soul can finally be of some use to the Lord if we first give them up, acknowledge that they are inferior, and let the soul be fully subjected to the spirit. Then, if the Lord sees fit, He may utilize some attribute of the soul, as long as it is fully subject to the spirit. Then it can

be that PHILIA and AGAPE love can at last be blended. But it will come out as all AGAPE, I'm sure, since the love of God is so great it will eclipse all other kinds of love.

AGAPE love is love which comes from God through the spirit. PHILIA love is an emotion of the soul. The New Testament also reveals a kind of love that is characteristic of the body. Paul said to the Galatians, "Now those who belong to Christ Jesus have crucified the flesh with its affections and lusts." (Gal. 5:24). The Greek word here for affections is PATHEMA. It was also used by Paul in writing to the Colosians. He said, "(Consider the members of your earthly body as dead to passion." (Col.3:5). This word PATHEMA means "feeling" or "passion." Paul also said in Romans, "For this reason God gave them over to degrading passions (or degrading affections)." (Rom. 1:26). The Greek word here for affections or passions is PATHOS. It also means "feeling" or "passion." These words seem to always mean inordinate or evil passions. This kind of affection is to be subdued, considered as dead in the Christian because it expresses sin of the soul, and Christ died to forgive us for it and to free us for life in the Spirit. Life in the Spirit will not be characterized by such evil affections.

This does not mean that there is no legitimate bodily expression of love. The Greeks also had a word to indicate physical love between the sexes. That word was EROS. It does not appear in the New Testament. But the teachings of the New Testament make it clear that this kind of love is proper in marriage. For every appetite and function of the body, God has given us a corresponding legitimate way of satisfaction. Knowledge of these emotional satisfactions come through the word of God and their use is also part of our spiritual lives on earth, under the direction of the Holy Spirit. All other use of our "affections" is sin because it "misses the mark."

Paul, in Ephesian 5, referred to love between Christian husband and wife as being a type of the love between Christ and His church. He used the word AGAPE to describe this love. Here again we see how the lives of spiritual people, in this case husband and wife, walking by the Spirit, will be given the gift of AGAPE love. Their souls and their bodies will be so

directed by their spirits that God's love (AGAPE) can finally even be expressed by their souls and their bodies. Even the love (EROS) between husband and wife can come to be characterized by the meaning of AGAPE love.

Do you see how a fundamental understanding of the functions of spirit and soul and body can help us understand the deeper things of God?

FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

Seducing Spirits and the Soul.

LESSON 11.

Questions for Study.

1. Do evil spirits exist? Judges 9:23; 1 Sam. 16:14-16; Ps. 78:49; Matt. 25:41; Luke 7:21; 8:2; Acts 19:12-16; 1 Cor. 10:20-21; 2 Cor. 11:14; Eph. 4:27; 6:11-14; 1 Tim. 4:1; James 2:19; 4:7; Rev. 9:20; 16:13-14.
2. Can evil spirits communicate with human beings? How do they communicate? 1 John 4:1f; 1 Tim. 4:1-3; Eph. 2:1-2.
3. Can an evil spirit enter into the spirit of a human being?

## FUNDAMENTALS OF SPIRITUAL UNDERSTANDING

## LESSON 11 - Seducing Spirits and the Soul.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1 KJV).

We have traced the spirit and soul and body of a person from the person's creation by God. through his life on earth, through the period after his life on earth has ended and he, in all his parts, is preserved while awaiting the coming of the Lord Jesus Christ. Then we looked briefly into what will happen to the triune person when the Lord comes. We have placed emphasis upon how the three parts of a person should function as the soul obeys God and submits the complete person to the leadership of God's Holy Spirit. We have noted especially how God has made it possible for the spirit of a person to inhabit the spiritual realm in union with the Holy Spirit of God. Then with the submission of the person's soul to his personal spirit, the person has been equipped to live a life which is led by God's Holy Spirit.

But we have not studied in any depth the possible relationships of the triune person with the evil spirits of the spiritual realm. The Bible reveals that our invisible human spirits inhabit the invisible spiritual realm (the realm beyond the physical) with many other invisible spirits. In addition to God Himself in His triune manifestations, we have mentioned the spiritual angels of God. We noted very briefly the Scripture that tells us that the angels of God are "ministering-spirits, sent out to render service for the sake of those who will inherit salvation." (Hebrews 1:14 NASV). These angels, of course, belong to God and work in accordance with the purposes of God. But the Bible reveals that there are still other active spirits inhabiting the spiritual realm with our spirits who are working against the purposes of God.

Foremost among the evil spirits is one referred to throughout the Scriptures as the Serpent, Satan, the Devil. and finally represented in the New Testament book of Revelation as the Dragon. In fact the book of

Revelation ties together all the names and references to this evil spirit and assures us that he cannot be victorious in his work against the purposes of God. The book of Revelation reveals the "warfare" which goes on in the spiritual realm between the angels of God and this evil spirit, Satan and his spirit followers. It reveals also the final destruction of Satan and his evil spirits.

"And I saw an angel (of God) coming down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years. ... And when the thousand years are completed, Satan will be released from prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war. The number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also: and they will be tormented day and night forever and ever." (Rev. 20:1-2; 7-10 NASV).

We have read these verses, not to go into a detailed study of the meaning of all these things mentioned in the book of Revelation, but to confirm that this evil spirit, sometimes called the Serpent, sometimes called the Devil, and sometimes called Satan, is real. He does exist. From the eternal perspective of our almighty God, this Satan is already defeated and destroyed in Hell. From the perspective of the time scale given by God to human beings on earth, Satan has not yet been destroyed but is being used by God, against his will, actually to bring about the purposes of God. On the other hand, Satan, in the limited influence upon the world which he is allowed to have, has not admitted defeat and is still trying to defeat the purposes of God for the earth. We'll see as we continue our study that the only weapons Satan can use against God are the souls of people. It appears that Satan knows that he can't wholly defeat God, so he works simply to try to thwart God's purposes for mankind.

Satan has many evil spirits under his direction whom he leads to deceive and seduce the souls of people. We are warned by the Holy Spirit in many parts of God's word concerning the danger imposed upon mankind, even upon Christians, by the evil spirits.

"Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world." (1 John 4:1f NASV). In this passage John evidently spoke of the spirits which motivate "prophets." These "prophets" are simply people who bring messages and try to influence people. He instructed us to "test the spirit" behind a message in order to find out if it is a "spirit of truth" or a "spirit of error." This confirms two points with regard to spirits: 1. There are actively working spirits who are not from God; they represent error; and 2. These spirits influence the world by motivating the spirits and souls of people.

"But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage ..." (1 Tim. 4: 1-3 NASV). Again we see that deceitful spirits, sometimes called demons, actually exist. We also see that "men" are involved in propagating the messages of the deceitful spirits and that these men have been prepared to receive the deceitful messages into their spirits by the effects of sin in the searing of their consciences.

"And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, or the spirit that is now working in the sons of disobedience." (Eph. 2:1-2 NASV). This passage indicates that it is people who are disobedient to God (as opposed to people who walk in obedience of faith) who fall victim to Satan and his evil spirits. Does this not remind you of the history of the life of Adam and Eve?

"Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this



darkness, against the spiritual forces of wickedness in the heavenly places.” (Eph. 6:11-12 NASV). We must take seriously this warning from the Holy Spirit of God through Paul that there is a devil who is scheming against God through God's people on earth. This devil does not have "flesh and blood." Spirits are beings who live without flesh and blood and are invisible. The devil has spirit followers who are termed "rulers," "powers," "world forces of darkness," and "spiritual forces of wickedness.” Surely these spiritual forces include those whom the Bible calls "devils," "seducing spirits," "spirits of devils,” “unclean spirits,” and "evil spirits." (1 Cor. 10:20-21; 1 Tim. 4:1; James 2;19; Rev. 9:20; Rev. 16;13-14; Luke 7:21; Luke 8:12; Acts 19:12-16; Judges 9:23; 1 Sam. 16;14-16; Psa. 78:49). Our Lord Jesus Himself spoke of "the devil and his angels." (Matt. 25;41).

We must conclude that evil spirits do exist and that they have influence upon us to the extent that we must expect to have to struggle against them. They are an ever present danger to mankind. Their influence upon us, if not successfully combated, can result in our being judged by God according our deeds, and thrown into the "lake of fire" which is "the second death." (Rev. 20:13-14). This is, indeed, a serious matter!

This Satan, this devil, these evil spirits, are invisible. They do not have flesh and blood. Except that God has revealed in His word that they exist and war against us, how else would we know about them? Well, even beyond what God has revealed that we can see in His visible creation, and beyond what we have been able to sense intuitively within our spirits, we do have a problem with evil spirits and we need God's help. We know that. But no one knows it better than God Himself. And God, through the cross and the blood of Christ, has extended provisions to us for the winning of the spiritual warfare. The provisions are disclosed in His word., the Bible.

Let us survey the battlefield. The goal of the evil spirits is to cause us to sin. To accomplish the goal the message of the evil spirits must get in to the heart of man where the soul of man abides. And the soul must accept and act on the message before sin occurs. Let us remember that it is the soul of the triune man that sins in that it leads and manages the body and

spirit of man in any sinful action. The soul must receive the message of the evil spirit and make the choice and decision to sin. Ezekiel said, "The soul that sins, it shall die." (Eze. 8:4). Paul said that it is the "soul of man that does evil." Rom. 2:9). Proverbs tell us that it is "the soul of the wicked" that "desires evil." (Prov. 21:20). That function of volition, that desire for evil, involves a function of the soul. Jesus Himself spoke specifically concerning this matter of how man comes to sin.

"And after He called the multitude to Him again, He began saying to them, 'Listen to Me, all of you, and understand: there is nothing outside the man which going into him can defile him: but the things which proceed out of the man are what defile the man. ... And when leaving the multitude, He had entered the house, His disciples questioned Him about the parable. And He said to them, 'Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him: because it does not go into his heart, but into his stomach, and is eliminated?' ... And He was saying, 'That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these things proceed from within and defile the man.'" (Mark 7: 14-23 NASV)

So, in order to influence us, the message of the evil spirits must get to the inner man, to the heart, and specifically to the soul of man. For the evil message must capture the thoughts of the intellect and bring about the desire and then the decision to sin. An example of how man is caused to sin by the devil is mentioned by John when he described the "last supper" of Jesus with His disciples and said that the devil had already put into the heart of Judas Iscariot the thought and the decision to betray Jesus. (John 13:2).

But how does the evil message reach the invisible soul of man. Of course, it comes in through the eyes and ears of the body just as the word of God comes into the soul. When the evil message reaches the mind, and thoughts based on the evil message begin to occur in the mind, the conscience and intuition of the spirit consider these thoughts. Remember

that the spirit of man knows the thoughts of the man. (1 Cor. 2:11). And the spirit of a man, if it is not too repressed by an overbearing soul, will speak out with it's "still small voice" against the evil thoughts. But if the spirit of the man has been continually repressed and the conscience has become "seared," the spirit may cease to communicate internally against the evil thoughts. The spirit of the man with the seared conscience, who readily accepts evil messages, certainly does not have the Holy Spirit of God dwelling within him. Either he has never had the Holy Spirit dwelling within him, or at some point in his life the Holy Spirit has departed from the temple of that man's being. Such men have vacant spirits and are susceptible to accepting within them any evil spirits whose messages are being considered and accepted by their soul. Perhaps this is the way that the evil spirits came to inhabit the people whom Jesus met whose bodies (indeed, whose whole beings) were possessed by evil spirits. Remember the warning Jesus gave His disciples concerning the danger of having a vacant spirit:

"When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came. And when it comes, it finds it swept and put in order. Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.'" (Luke 11:24-26 NASV).

I am led by these studies to believe that evil spirits can come into the temple of a person's body and dwell in the spirit of the man, in that part of man that God intended to be a Most Holy Place for His Holy Spirit, if that man's spirit is vacant and his soul begins to look favorably on the messages of the evil spirits. To prevent this take over by evil spirits, the Christian is to fill his mind with the word of God so that it trains the intuition and conscience of the spirit and thus can always be true judge of the thoughts and intents of the heart. (Heb. 4:12). Remember the inspired words of Paul:

“But though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and

every lofty thing raised up against the knowledge of God, and we are taking every thought captive in the obedience of Christ.” (2 Cor. 10:3-5 NASV).

There is a war going on, Paul said. It is not the kind of war that we see so constantly going on in the fleshly world around us. It is not a war in which we have to counter the bullets and shells and bombs exploding around us. This earthly war between men of flesh, like the war in the Middle East and other parts of the world today, may well be a side effect of the spiritual warfare Paul spoke of. But the more important, more fundamental war to us is not in the flesh, but in the invisible spiritual realm. We must not close our eyes to the fact that we are a part of this spiritual environment. We live in it. It is most important in our lives. Paul said our weapons in this war are not of the flesh, like guns and tanks and aircraft. But we do have divinely powerful and effective weapons for this warfare that will destroy the “fortresses” that we must come up against in this spiritual warfare. What are the “fortresses” of the opposition in this spiritual warfare? They are the “speculations” and “every lofty thing raised up against the knowledge of God.”

We should be aware that the "fortresses" of the spiritual opposition are the institutions of our world and the cultures of our world which are based on "speculations" and "things raised up against the knowledge of God." For instance, the teaching of Godless evolution has been institutionalized in our public schools and any mention of God as the Creator of the universe is institutionally banned! There is an effort in our country today to make lawful, to gain approval for, and institutionalize the lifestyle of homosexuality as it was in Sodom of old! Already the God ordained marriage relationship has been rejected by many in our country. Not only has divorce for any whim been institutionalized, the necessity for having any marriage contracts at all is questioned. This naturally has led to attempts to institutionalize the acceptance of fornication and immoral lifestyles! And with the lowering of community standards and the disappearance of cultural restraints, we should not be surprised that the slaughter of unborn babies has risen to the level of millions per year. These murderous practices are being institutionalized. Undoubtedly these are some of the kinds of things

which Paul said, 2000 years ago, were "lofty things raised up against the knowledge of God." Yes, these evil practices are put forward by some people of the world as "lofty things." We are urged to be humanly proud of these so-called "lofty" institutions.

Who is behind the introduction of these evil practices into our cultures and communities? It is the invisible evil spirit, the Devil, and his angels. They are waging a war against the Great Spirit, our Almighty God. And the battleground of that war is the souls of men. They are attempting to take captive the thoughts of the minds of the souls of men. And, when they are successful in taking captive the thoughts of any person, then, without opposition from the person, they move in and occupy the spirit of that person. One person at a time they are attempting to destroy the purpose of God to save His creation.

What is our defense to keep ourselves from being spiritually destroyed in this warfare? The cross of Christ provides an invulnerable defense. Christ has already defeated Satan. We must take the place reserved for us "in Christ." In this Scripture by Paul to the Corinthians, Paul intimates that the defense must be made right here on the battlefield of the war. The defense must be made within the souls of men, and most specifically within the thoughts of men. The defense is simply for each one to let the gospel of Christ take captive his thoughts to the end that each obeys Christ. Paul said it this way in 2 Cor. 10:3-5, "we are taking every thought captive to the obedience of Christ."

This would be a good point to go into Paul's discourse in the book of Romans, chapter 6. on "presenting yourselves to someone as slaves for obedience." He asked:

"Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom, you obey, either of sin resulting in death, or of obedience resulting in righteousness." (Rom. 6:16 NASV).

We know that when Paul used the pronoun "you" with the verb "present," he was speaking of the will power and choice of the soul.

Obedience is from the heart, he said further down in the chapter. So sin introduced by the evil spirits of the spiritual realm can take over the heart, that is, both the soul and spirit of a person. But the gospel of Christ in the thoughts of a person can influence the soul to present both the soul and the spirit of the person as a slave for obedience to Christ. Then with the Holy Spirit installed in one's spirit, a Christian is sanctified, Paul said, and becomes useful to bear fruit for God. The person is saved from the designs of the evil spirits, and becomes useful in saving others from the evil spirits as well.

It is my purpose "in alluding to these particular Scriptures to try to notice how almost everything taught in the Bible alludes to the basic, fundamental elements in man, primarily to spirit and soul and body. Realizing that, we can see how a fundamental knowledge of the characteristics of spirit and soul and body can give us a deeper "spiritual understanding" of ourselves, of our problems, the problems of our fellow men, and, despite problems, how to actually "bear fruit for God" in our lives.

Every person is created, spirit and soul and body, in the image (in the likeness) of God, even as our prototype Adam was created. We lose that likeness when we, like Adam, chose to sin. Invariably, our soul rejects the image of God and chooses another image in this life, just as the soul of Adam did. But, thanks be to God, God has made provisions for us to choose again and to regain the image of God. Paul assured us in the Roman letter that all this was foreknown by God.

"For whom He foreknew, He also predestined to become conformed to the image of His Son." (Rom. 8:9).

God has made provision for us to become conformed to the image of His Son, and His Son "Christ ...is the image of God." (2 Cor. 4:4). Although we, like Adam, have sinned and lost our image of God, we can regain the image of God through Christ.

Herein we see that it was a purpose of God in creating man that man "be conformed to the image of God." If Adam and Eve had not sinned and

gotten themselves ejected from the Garden of Eden, was it not God's intention that they "eat of the tree of life" and gain eternal life? The book of Genesis records the fact that God told them that they could eat freely of any tree in the garden except the tree of the knowledge of good and evil (Gen. 2:16). This freedom to eat extended to the tree of life in the midst of the garden. God wanted Adam to be like Him.

In effect the Devil said to Adam, "You will be like God only if you disobey God." The Devil said, in effect, "You, Adam, in your soul are already a god. Your soul is so powerful you do not need God." And that is what the Devil tells us today, and we are still falling for it. Perhaps to Adam it was very believable when the Devil told him that his soul was so powerful he did not need God. Because Adam's soul was very powerful. Adam was the creation of God, the unique human prototype, no doubt magnificent in every respect. His body was created and given life by the Spirit. But He became soul. He was characterized by soul. Just how capable was Adam's soul?

"And God created man in His own image, in the image of God He created him: male and female He created them. And God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.'" (Gen. 1:27-26 NASV).

Just think how immense the earth is, and yet God gave its keeping to Adam before he sinned. We must conclude that Adam was capable of managing the earth. His power and ability and skill certainly must have been far greater than ours is today. Adam had dominion over the fish of the sea, the birds of the sky, and every living thing on earth. Adam ruled the earth. To rule is not to sit idly by doing nothing but to actively work and manage. And in the doing of this job, Adam was fully capable without undue effort. It was only after his fall, after he had failed God and the job had been taken away from him, that God gave him a job hard enough to make him "sweat" for his bread (Gen. 3:19). What a great soul Adam must have been before his fall, far greater than our souls are today!

"And out of the ground the Lord God formed the beast of the field and

every bird of the sky, and brought them to the man to see what he would call them: and whatever the man called a living creature, that was its name." (Gen. 2:19 NASV).

Wasn't this amazing! Suppose you were to take a dictionary and read all the names of all the animals. Would you not have to confess that you could neither recognize nor memorize them all? Yet Adam gave names to all the animals and birds. I think that Adam did not just whimsically throw out names for them, but that he classified them and gave them proper names under proper classifications. That was something the soul of Adam was capable of doing before his fall.

"Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it." (Gen. 2:15 NASV).

How big was the garden at Eden? The preceding verses told us that from it flowed four great rivers. How vast this garden must have been that its watershed formed four great rivers! How strong must Adam have been to have been charged with cultivating a land that big! He was not only to cultivate it, but to keep it, or guard it. The power of the soul of Adam must have been tremendous, bordering on what we might call supernatural should we able to compare it with human power today. But to Adam, his soul's powers were not miraculous but human and natural.

Adam was a soul. His spirit and his body was joined in his soul. The astonishing power that Adam had, God had given to his soul. But at his fall, Adam lost the use of this great power. It became immobilized in him. And ever since man has been, even as we are, like Adam after his fall.

Genesis 6:3 indicates that when Adam sinned, God caused his soul power to be bound up in the flesh, the body. "The Lord said, 'My Spirit shall not strive with man forever, because he is also flesh.'" (Gen. 6:3 NASV). Before the fall man's spirit had been bound to and led by God's Spirit. The great powerful soul of Adam which God had created had first been subjected through Adam's spirit to God. But when Adam yielded his soul to Satan, God caused his great soul power to be limited to the



flesh and God then called man flesh. Consequently, we were told in Gen. 6: 12, "All flesh had corrupted their way upon the earth." And so it has been through out time since the fall, Paul said. "By works of the Law no flesh shall be justified in His sight." (Rom 3:20 NASV). This was tantamount to saying that the soul of man which holds the flesh predominant (ignoring the messages from God which come through the spirit) cannot work itself to justification before God. Trying to gain justification from sins by works of the Law, without living by faith in God, was tantamount to trying to save oneself by his own soul power as Adam struck out to do when tempted by Satan.

As Satan was about to gain control of this great soul power in Adam, God subjected that power to the flesh and thus thwarted Satan's move. He kept Satan from getting control of the tremendous soul power of Adam by effectively thwarting it in Adam who was yielding himself to become a slave of Satan. God subjected Adam's great soul merely to the senses of his flesh by taking away the real source of power which actually came from God through Adam's spirit. Satan still tempts man and takes over every man's soul at some point in life because that is what happens when man inevitably sins. But Satan gains only souls limited by the flesh. There is no chance that Satan will ever gain a soul that has "tasted of the "tree of life." There is no eternal life in the presence of God for Satan or for any soul of man who subjects himself to Satan.

As God expelled Adam from His presence in the garden, God pronounced judgement against the serpent (Satan) saying that the seed of woman shall bruise you on the head. Apparently that "bruise" was to be delivered by Jesus Christ in His sacrificial death on the cross and by the shedding of His blood. From the time God pronounced it to Satan, it was as good as done. Perhaps it was precisely at the moment of Adam's expulsion from the garden that God made available to Adam and his offspring, that is, made available to all mankind, salvation from the judgement he placed on Satan. This salvation was the promise of the reckoning of righteousness to the man who, although expelled from the garden of Eden, would repent of his sin and live by obedience of faith in the power of God to save him. We know that this promise was made because the Old Testament prophets declared it. (Hab. 2:4; Rom. 1:17).

That this promise was effective at a very early time in the history of mankind after he was expelled from the garden, we learn from the writer of the Hebrew letter in the New Testament. We know it was effective in the salvation of one of the sons of Adam and Eve, the son named Abel. Perhaps it was even available to Adam and Eve, themselves.

"By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks." (Heb. 11:2 NASV).

But back to the Devil who is also called Satan. He is allowed some limited range upon this earth. All that Satan has to work with on this earth in fighting God are the souls of men who yield themselves to him. And ever since the time of Adam, Satan has been struggling, scheming, and working to do as much as he can with the soul power of men. Perhaps he thinks that he can get released to him that original tremendous soul power that Adam first had, released from its prison in the flesh of men so that he can wield it against God.

John revealed to us in the Revelation all the earthly commodities that Satan requisitions and uses in his warfare with God. Chapter 18 tells us that it was in the figurative city of Babylon the Great that Satan's commodities were traded. Verses 12 and 13 list the commodities:

"Gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble, and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves (bodies) and human lives (souls of men)." (Revelation 18:12-13 NASV).

I think that what Satan is really after are the last things on that list, the bodies and the souls of men, and that he just uses the other commodities to trade for them. What modern commodities of our day might Satan trade for the souls of men?

Satan actually seeks souls. Satan and his allies mentioned in the book of Revelation, the Beast and the False Prophet, desire nowadays to stir up man's soul and to release again its great power as a deception of the real spiritual power which comes from God. For God does not force a person to yield his soul to be saved from Satan. So, apparently, Satan deceives souls so that he can gain control over them. He plans to marshal and release all of the soul forces he has enlisted to bring down God Himself. Knowing the people of our generation, the Almighty God has already been discredited in the minds of many. Many of our fellow humans look to their own souls as the only god that exists!

Just look at the world of religion around us in the world. The Buddhists and the Hindus, for instance, try in their respective ways to release the power that Adam has left to our souls. These two common religions, as well as others, have a common principle of overcoming the flesh so as to release the soul power from bondage and gain freer expression of that soul power. Each religion uses a little different approach to this common end. Some aim at destroying the obstructions of the body, and some aim at strengthening the soul so it can overcome the body. But the principle behind them all is the same. It is to release the power of the human soul. They don't always use the term "soul power" to describe their goal but that is what it turns out to be for it comes from within the person himself. And, seemingly, many awesome things have resulted from these practices. Some claim they have been able to perform miracles, heal diseases, and foretell the future. In Buddhism there is the teaching on escaping the world. Those who take the Buddhist vow must abstain from marriage and from meat and from killing any living thing.

Some think that they may eventually attain to the elimination of all food to nurture their bodies. Some claim to be able to recall the unknown past and predict the future. The Buddhist is actually attempting to break all physical and material bonds so as to get his soul power released.

And many sects of so called Christianity seek to do similar things. The Christian Scientist seeks to attain mastery over the sickness and death of the body by training his will and mind and emotion to the point of absolutely denying the existence of sickness. What do they accomplish?

I do not know. There are many strong claims of miraculous healings in this way. Whatever is accomplished, however, is accomplished through the power of man's own soul. Realizing what a powerful soul Adam had, who knows what the soul of man can accomplish when God's Holy Spirit has no part and Satan is given free rein to reestablish the soul as supreme!

The soul has not been forgotten by the world of modern science. Psychology is the science of the soul. The Greek root word, PSYCHE, means soul. The research engaged in by psychologists is but a probing into the soul part of man's being. Hypnotism is one of the basic tools for this probing. Under hypnotism a person becomes unaware of his body and lives only in his soul. After hypnotism was discovered, then came the discovery (so it is said) of clairvoyance and telepathy. What is accomplished by these things I do not know, but whatever is accomplished is done through the power of the soul.

What do some people expect to accomplish in taking drugs? I understand that many of the illegal drugs alter the brain processes of the body, the God-given tool of the soul. I suspect that many of the drugs make people feel that they are releasing some kind of god-force within them. Are they not trying to give their souls ascendancy in their lives? In all of the so-called soul releasing schemes and actions of man, are people not being directed by evil spirits? Some people today are openly worshiping Satan whom they believe will give them great power in this world. But Satan's power lies only in the souls of men. He seeks to bring out the latent power of man's soul which is now bound in the flesh through Adam's fall.

Can we not hear even today and apply to our own selves and our own generation what God said to evil mankind before the flood: "My Spirit shall not strive with man forever, because he also is flesh: nevertheless his days shall be one hundred and twenty years." (Gen. 6:3 NASV). This seems to be a statement of God made in something akin to disgust for evil mankind, as if to say, "The souls of men have disregarded My Spirit and have gone after Satan. I could not let them have access to the tree of life and live forever in that state. They had to be expelled from

my presence in the garden and subjected to the frailties of their flesh. I will not strike them dead immediately for I love them and wish to give them opportunity to come back to My presence. But, henceforth, their fleshly lives shall be limited (to one hundred and twenty years)."

The power of men's souls, which in Adam was extraordinary, fell with the expulsion of Adam from the garden. It is God's will now that we not "dally" with any latent power that might be there. But it is Satan's desire to bring out this latent power so as to make man feel that he is equal with God. Thus many men worship themselves, although actually it is a worship of Satan to whom they have yielded their souls.

God has made it clear that He does not want, indeed cannot use and has already rejected our soul power. And, indeed, we are warned that all who develop their soul power as a separate force apart from the leading of God's Holy Spirit, cannot avoid being contacted for use by evil spirits. So Jesus said to all, "Whoever wishes to save his soul shall lose it; but whoever loses his soul for My sake shall find it." (Matt. 16:24-25 NASV).

God's word reveals to us the difference between the "soul" and the "spirit" of man, and it is important that we learn it. Let us live with God's word and study it constantly, "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intents of the heart." (Hebrews 4:12 NASV).

With Love,

By F. M. Perry (November 22, 1993).