

THE  
TABERNACLE  
AND  
TRINITY  
OF  
MAN

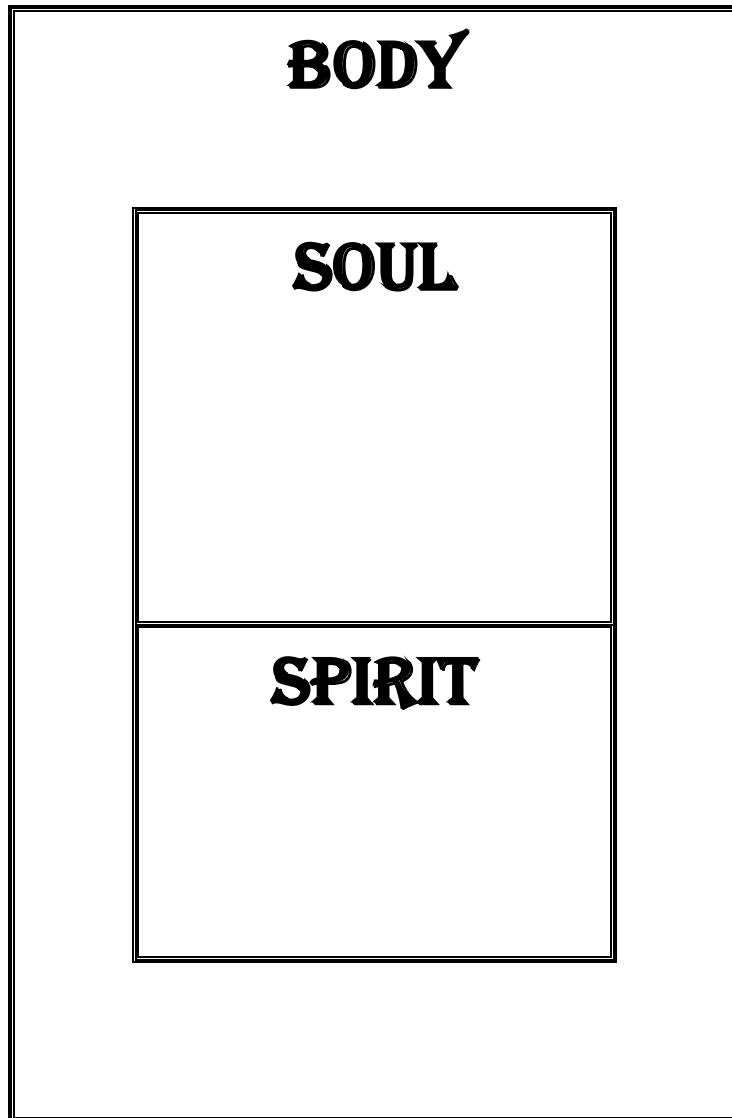
SPIRIT...

AND SOUL...

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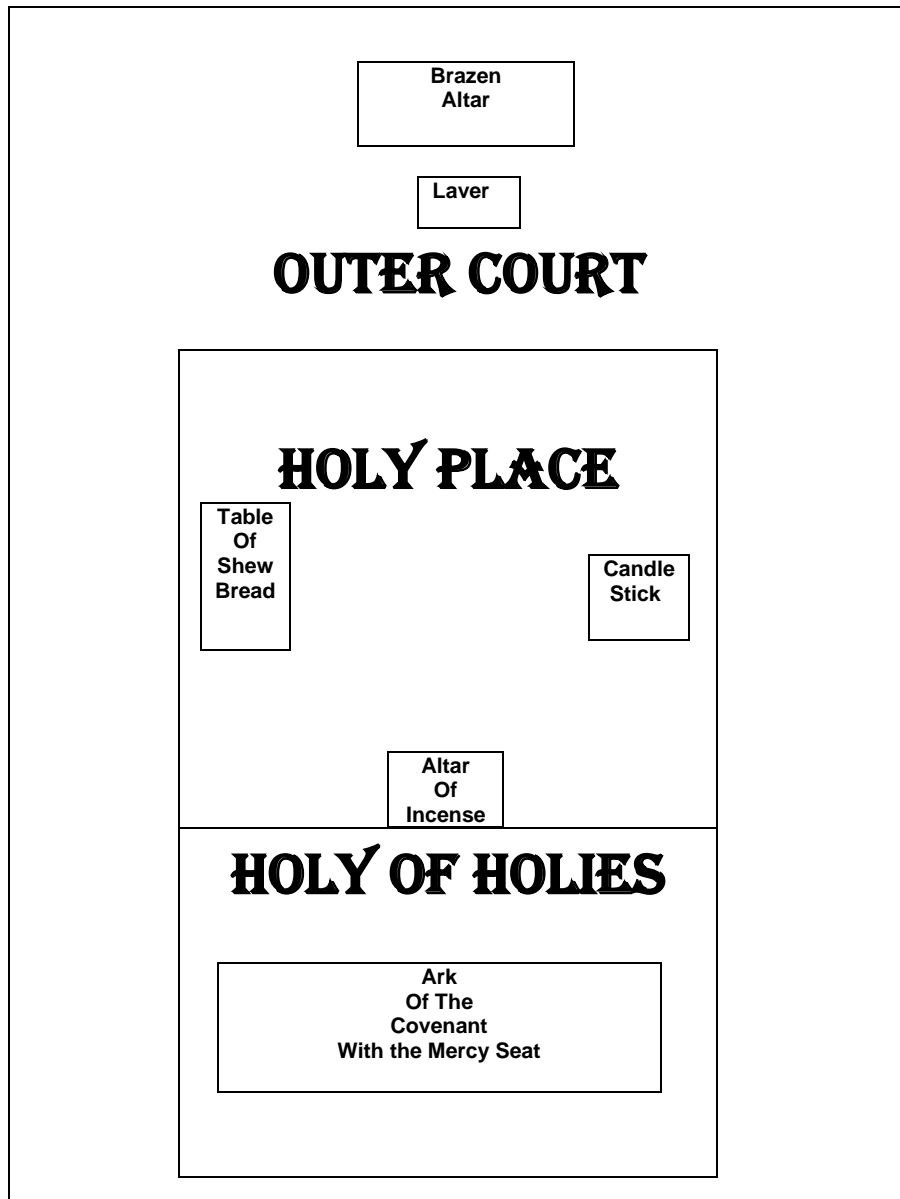
BURLEY W. MOORE

# **THE TABERNACLE AND TRINITY OF MAN**



**A STUDY BY BURLEY W. MOORE**

**BLUEPRINT OF THE  
OLD TESTAMENT  
TABERNACLE**



## **A GLIMPSE INTO THE MEANING OF THE OLD TESTAMENT TABERNACLE**

The Old Testament Tabernacle was a portable structure that God commanded the children of Israel to build after their deliverance from Egyptian bondage. It was a place God designed for fellowship with His people and is not only a picture of the Gospel of Jesus Christ, but the effect it has upon all three aspects of the total make-up of man. In brief, this structure has often been referred to as God's House of Symbols because it shows the positive influence that Christ's coming has upon **"his people"** (Matt. 1:21).

All the way from the Brazen Altar in the Outer Court to the Ark of the Covenant with the Mercy Seat in the Holy of Holies, we discover that **"without shedding of blood is no remission** (forgiveness of sin)" (Heb. 9:22). This is a fundamental principle established by God back in the Garden of Eden when He covered Adam and Eve with **"coats of skins"** (Gen. 3:21) after their fall into sin. There would have been no **"coats of skins"** without the death of an animal, meaning that **"blood"** had to be shed in order to have these garments. We can only conclude that this is when God taught Adam the meaning of blood sacrifice. In the Old Testament, animal blood was shed on the altar of sacrifice to prefigure (I Cor. 10:6, Col. 2:17) or as a TYPE (example/shadow/illustration) of the All-Sufficient blood of Jesus Christ that would be shed on Calvary's cross. The "tabernacle" is filled with many different TYPES as found on page 8. (For a study in TYPOLOGY, see chapter 20 of my Book, *On What Day of the Week Was Christ Crucified?*)

**"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."  
(Lev. 17:11)**

Once a year on the **“day of atonement” (Lev. 16:1-34, 23:27)** the high priest of Israel was allowed into the Holy of Holies. After the animal was sacrificed on the Brazen Altar in the Outer Court, he would take the blood and sprinkle it upon the **“mercy seat”** on the **“ark of the covenant.”** This symbolically represented the coming sacrifice of Christ. Until then, it was to be repeated annually. Atonement speaks of the price Jesus Christ paid in His death to reconcile sinful man with Holy God. All that the Old Testament sacrifices could do is prefigure that which was to come. **“Christ”** alone was the perfect **“Passover”** Who was **“sacrificed for us” (I Cor. 5:7)**. God proved that the day of animal sacrifices was over on the day of Christ’s death when **“the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent” (Matt. 27:51)**.

Prior to the coming of Christ, people were reconciled with God (saved/forgiven) by believing that Jesus Christ was coming as the long-awaited Messiah (meaning Anointed One) Who would fulfill all God’s prophecies and promises in the Old Testament. Outward sacrifices were supposed to be offered in faith, believing that Christ was someday coming. Today, people are saved by looking back at the cross, believing that He came and fulfilled all prophecies and promises dating back to the beginning of creation **(Gen. 3:15)**. The purpose of His coming was to redeem, meaning purchase, a people unto Himself off the slave block of sin **(Eph. 1:14)**. This means that Old Testament believers were saved by looking toward the cross and New Testament believers are saved by looking back at the cross. Therefore, God has always had only one plan of salvation which is by **“grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9)**.

The Tabernacle was a prototype of the first permanent Temple built by Solomon and the existing one during the

time of Christ known as Herod's Temple. The reason God commanded Israel to build the **"tabernacle"** was so that He could **"dwell among them"** (Ex. 25:8). In the Old Testament, God didn't **"dwell among them"** in the **"flesh"** (Jh. 1:14) as Jesus did in the New Testament, but in the form of His Shekinah **"glory"** (Ex. 40:34-38). The word, Shekinah, doesn't appear in Scripture, but is used to describe the visible presence of Jehovah in the Old Testament. On numerous occasions, God demonstrated His presence in the form of a special **"cloud"** (Ex. 14:19, 24:15-18, 40:36-38).

In the Garden of Eden, God desired to have fellowship with Adam and Eve, but sin disrupted that fellowship. Through blood sacrifice and the promise of an All-Sufficient Sacrifice (Jesus Christ) fellowship could be restored by those who believed. We see in the **"tabernacle"** how God provided a personal fellowship with sinful man not known since the fall. This doesn't mean that God didn't meet with the Patriarchs, but it means that God was going to have a closer fellowship with redeemed Israel as never before. At this point, we must keep in mind that the role of the **"tabernacle"** was not redemption, but fellowship. It merely pointed toward the coming Redeemer. When Israel observed the Passover and God delivered them from Egypt (Ex. 12-14), He did so not simply to bring them out of slavery, but to have personal fellowship with them and to bare a testimony of God's glory to the world.

Like Old Testament believers, God has redeemed His New Testament Church and desires fellowship with us. But, unless we follow His prescribed plan of obedience to His Word, then we'll miss out on the joy of His presence. Remember that union is one thing, communion is another. With the death of Christ, we as New Testament believers can have an even more intimate fellowship with God with the promised **"Comforter which is the Holy Spirit"** (Jh. 14:16-27). In salvation, He takes up residence in our

“spirit” which comprises the most vital part of our trinitarian make-up.

Just as the Outer Court provides the tent which houses the Tabernacle proper, the Holy Place and the Holy of Holies, so does man’s “body” provide the housing for the real YOU, your “spirit and soul.” All three components comprise the complete Tabernacle, just like “spirit and soul and body” forms the total make-up of mortal man making him a trinity in the likeness of God. The only way a sinful man can benefit from the work of Christ on the Cross is for the Holy Spirit to enter the throne room of his soul.

The study of the Tabernacle is a magnificent study unto itself, but for the sake of illustration, I simply want to point out the furnishings and some of their typological significance. As you can see, the change needed in the life of a lost sinner begins by acknowledging our sin and the finished (**Jh. 19:30**) work of Christ on Calvary displayed on the Brazen Altar. Afterwards, we need to learn how to live the Christian life by applying (washing in the Word at the Laver) the teachings of God’s Word to our daily lives (**Eph. 5:26**). From that point on, the Christian needs to feast off the Bread of Life (**Jh. 6:35**) represented at the Table of Shewbread, walk in the Light of the World (**Jh. 8:12**) represented at the Golden Candlestick, pray without ceasing (**I Thess. 5:17**) pictured at the Altar of Incense, and rejoice in the fact that the Holy Spirit resides within our spirit on the throne room of our soul pictured in The Ark of the Covenant and the Mercy Seat. Therefore, He can make the groanings of our heart (**Rom. 8:26**) known to the Father today through Jesus Christ, our Mediator (**Heb. 12:24**) Who is seated at His right hand (**Heb. 8:1**). This is what makes a personal relationship and fellowship with God possible whereby we can “**worship him in spirit and in truth**” (**Jh. 4:23-24**).

**FURNISHINGS OF THE OLD TESTAMENT  
TABERNACLE  
FROM THE OUTER COURT  
TO THE  
HOLY OF HOLIES**

**Brazen Altar**-symbolizes the Cross of Calvary

**Laver**-represents the Washing in the Word of God

**Table of Shewbread**-shadows Christ Who is the Bread of Life

**Candlestick**-is an example of Christ Who is the Light of the World

**Altar of Incense**-illustrates a picture of Continual Prayer

**Ark of the Covenant with the Lid of Pure Gold serving as the Mercy Seat**-pictures God's meeting place with His People in forgiveness of sin and fellowship

\*The above furnishings are just a few of the numerous TYPES (figures) found in the study of the Tabernacle

\*\*A TYPE is a symbol, representation, shadow, illustration, or picture of that which is to come

\*\*\*The ANTITYPE is the fulfillment of the TYPE presented



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OF MAN  
SPIRIT AND SOUL AND BODY**

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## **DEDICATION**

I would like to dedicate this book to God's Redeemed people in the various congregations where I've served during my pastoral career down through the years. The greatest joy of my life has been to know and serve the Lord Jesus Christ. I've failed my Lord and those to whom I tried to minister many times, but through it all, my Lord has remained faithful and never failed me. Thanks be to God that His grace is greater than our sin and He is so patient and long-suffering with His people.

## **PREFACE**

As I prepared to send this book to press, I was reminded of having said, “I never plan to publish another book.” Have you ever heard it said that you may someday have to “eat your own words?” That’s apparently the case with me.

However, having said I never planned to write another book didn’t mean that I would never do so. I’ve been wanting to study the subject of this book for a long time. To be honest, I dabbled at it for several years before its final completion. Truthfully, there were times when I felt like stopping, but it just wouldn’t let go of me.

God has greatly blessed and spiritually enriched me as a result of my time spent in God’s Word. This book contains such a deep subject that there were times when I felt like I was going to drown in its content. In other words, there were times when I felt like I was over my head. Then, God reminded me that His Word cannot be learned by mere academic intellect.

It is the Holy Spirit Who must teach us truth and being in our mere mortal state, no man will ever know all there is to know about Holy Scripture. That which you are about to read reflects my feeble attempt to share my discovery. I must admit that after I completed this finished product, I’m looking more forward to going home to be with my Lord than ever before. May God bless the study of His Word.

# **INTRODUCTION**

Before starting this deep subject, into which we are about to dive, let's understand that we are getting into an area of one of the most mysterious adventures found in Holy Scripture. In the great scheme of Bible study, I discovered very little available material that actually deals with the subject. The reason for this is no doubt due to the limited amount of understanding that mortal man can glean from this particular realm of theology.

The truth of the matter is that no one can fully grasp all there is to know about the Word of God and there are some doctrines of Scripture that we can grasp very little and the study that claims our attention is one of them. Only God has full knowledge of His majestic Sovereignty and Holiness as well as the "spirit and soul and body" of His created beings. That which I'm about to share with you are my views as to how the trinity of man may possibly function and I'll be the first to confess that I don't have a handle on it no more than any other person regardless of their theological credentials.

**"And the very God of peace sanctify you wholly; and /  
*pray God* your whole spirit and soul and body be  
preserved blameless unto the coming of our Lord  
Jesus Christ."  
(I Thess. 5:23)**

The word, tripartite, means composed of, or divided into three parts. In **First Thessalonians 5:23**, we discover that a "**whole**" person is comprised of "**spirit and soul and body.**" Most Christians are aware of the Biblical doctrine of the Trinity which teaches that God is One in Essence, but Three in Person. These Three Persons being God the Father, God the Son, and God the Holy Spirit.

This doctrine can rightly be defined as a spiritual **“mystery” (I Tim. 3:16)** because it can only be fully understood by God Himself and embraced by **“faith” (Heb. 11:6)** granted to the sinner as a **“gift” (Eph. 2:8)**. From the first chapter of the Bible and throughout Scripture, the Trinity of God is proclaimed. In the passage known as the Great Commission, Christ Himself told the church to **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19)**. The apostle Paul closed his second letter to the Corinthians by saying, **“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen” (II Cor. 13:14)**.

We don't have to read far into the first Book of the Bible before discovering this mighty truth and how it applies to the creation of man. Just as God is a Trinity, He also created man a trinity because **“God said, let US make man in OUR image, after OUR likeness” (Gen. 1:26)**. In this one verse we have the Trinity identified when **“God said ...us”** and **“our”** no doubt referring to the Three Persons of the Godhead. All Three Persons of the Trinity played a part in the creation of Adam which teaches us the tripartite nature of man thus making every person ultimately an immortal being. Being created in the **“image”** of God, in and of itself identifies man a trinity. This means that man is made an immaterial being consisting of **“spirit and soul”** as well as a material being consisting of a **“body.”**

The passage that I've chosen as my main text establishes the fact that man is a trinity consisting of “spirit and soul and body.” Whenever I refer to man in this study, I will be using the word, man, for the most part, in a general sense speaking of human beings, including both male and female. We've all heard the words philosophy and psychology, which are most often used in terms of science or medicine, but we seldom associate them with the Bible. However, as we dive into the subject that claims our

attention, we are going to learn how both of these words are closely related to Scripture.

Philosophy covers a wide variety of issues, but we can say that it's the branch of metaphysics which studies the soul, mind, and the relationship of life and mind to the functions of the body. When we understand Biblical Theology then we can recognize the error of worldly **"philosophy."**

**"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily."  
(Col. 2:6-9)**

We could say that **"philosophy"** is the love of wisdom and Scripture warns us that worldly wisdom is dangerous. As I'll later address from the Book of James, true **"wisdom"** can only come from God; therefore, we need to be students of God's **"Word"** (II Tim. 2:15).

Psychology is the study of the immaterial part of man and deals with a person's mental processes and how it is related to behavior. Herein is found the whole basic need of man's redemption because we are all fallen sinful people in need of God's forgiveness and restoration in Christ.

**"For all have sinned, and come short of the glory of God;"  
(Rom. 3:23)**  
**"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."  
(Rom. 6:23)**

**"Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."  
(II Cor. 5:17)**

Biblical psychology looks beyond the material behavior of the flesh and into the immaterial "spirit and soul" wherein we find the ultimate cause for the "body" to act and react the way it does. From these definitions, we see that the only biblical philosophy and psychology that can be trusted must be founded on Holy Scripture. Therefore, learning how God has made the "spirit and soul and body" of an individual helps us better understand the spiritual, mental, and physical composition of human beings. With that being said, perhaps you can realize the importance of this study and that only biblical counseling is reliable.

When it comes to dividing the make-up of man into different parts, there are several views that are generally held. First, there is Monism that is held by the secular world and rejected by evangelical believers. As Christians, we are monotheistic when it comes to believing in only one God and not multiple gods. But, when it comes to believing that man is only one part, we do not accept Monism which believes "spirit and soul and body" are all one and the same. Scripture clearly refutes any such concept of Monism (**Matt. 10:28, Lk. 1:46-47, Jh. 12:27, 13:21, I Cor. 2:11, 5:5, II Cor. 5:8, Phil. 1:23-24, Heb. 12:23, Jam. 1:21, Rev. 6:9**).

The second view to which I call your attention is Dichotomy that is held by Christians who believe that man is comprised of only two distinct parts. A Dichotomist believes that those two parts are a "body" and a "soul" comprising the material and non-material make-up of man. Dichotomists believe that when Scripture speaks of either the "spirit" or the "soul" that it's referring to the same element of man without distinction, thus using the two words interchangeably. Those who hold to Dichotomy often



reject Trichotomy by pointing to the fact, the early Greek philosophers claimed that mankind is a tripartite being. This is a feeble excuse to reject man being tripartite when so many Christians of today embrace the pagan nature of both Santa Claus and the Easter Bunny. What others believe should not form our belief system, but the Word of God regardless of who believes what.

This leads me to introduce the third major view that is called Trichotomy which is held by Christians who believe that there are three distinct parts of man, consisting of a “spirit and soul and body.” Trichotomists believe that the “spirit” and the “soul” are distinct from one another, but with both comprising the immaterial state of man. A typical Trichotomist will say that “man is a spirit who has a soul and a body.” In making such a statement, they make it sound like the “spirit and soul” are totally separated but yet immaterial.

Within the Trichotomist camp, you will also find those who go a step further and believe what is called Holistic Trichotomy. In fact, I never heard the term until I was introduced to it by John Woodward in his book, ***Man as a Spirit, Soul and Body***. Holistic Trichotomy affirms man’s basic unity, believing that physical death separates the material state from the non-material state until the resurrection. It also affirms that the “spirit and soul” are both non-material elements with two separate qualities or purposes. The “spirit” is a part of the “soul,” but not the same thing as the “soul.”

In other words, man is one human unit with a threefold unity thus making it tri-dimensional, but at the same time the “spirit and soul” are linked together yet different and distinct entities. The Holistic view doesn’t require the “spirit and soul” to be entirely separate parts, but views the “spirit” to be a distinct part of the “soul.” To explain this by way of illustration, we will study in more detail about the Old Testament Tabernacle and how there was one structure, but yet two rooms. Another example to help illustrate this view is the one human brain that is divided into two halves,

the cerebrum divided to right and left cerebral, but yet one brain. The three parts of an egg is also helpful in pointing out the fact that one egg actually has three parts for all practical purposes. There is the shell, the egg white, and the egg yolk with the latter two being joined together. For another example of how one living entity can have three distinctive parts, we look at how the unattractive caterpillar and the less attractive cocoon can form a majestic butterfly. All being the same caterpillar, but having three unique parts magnifying themselves in three separate ways.

It's true that man can be divided into simply an earthly and spiritual being (material and non-material), but is there a difference between the "spirit" and soul"? From my point of view, I cannot accept the fact that the "spirit and soul" are the same exact entities even though they both form the eternal spiritual immaterial make-up of man. In other words, I see the "spirit" as a part of the "soul," but yet a distinct entity.

Personally, I like to call the "spirit" the throne room of the "soul" to which I'll speak when we think about the three-fold pattern of the "**tabernacle**" (**Ex. 25-31**) and the more permanent "**temple**" (**I Kings 5-8**) of the Old Testament. Both the Holy of Holies and the Holy Place composed the "tabernacle" and "temple," but yet they were separate rooms with the Holy of Holies being the most important. With all that being said, I'm not trying to exalt any view promoted by man, but simply share my understanding of Scripture when it comes to this particular subject.

I don't try to fit into any man-made mold, but attempt to discern the Word of God and believe it. If I find a school of thought that is in alignment with Scripture, then I have no trouble aligning myself with it. For example, I embraced the Doctrines of Grace from my study of Scripture before I ever learned the system of theology that bears those credentials. Therefore, let me say that I do see man as a three-fold unity consisting of spiritual-consciousness, self-consciousness, and world-consciousness.

Even lost souls have a hunger to worship something from which idolatry appeared early into the human race. Just as a “body” has various organs that causes it to properly function as a living breathing organism; likewise, so does the “spirit and soul” function together in the immaterial realm. Accepting man as a trinity is a view that emphasizes how the personhood of man is unified in having a “spirit” within his “soul” that currently lives in an earthly “body.”

In other words, I see man as both material and immaterial with two distinct parts to the immaterial state as seen in the two rooms of the Old Testament “tabernacle.” In fact, some versions of Scripture may translate our earthly body to be like a “tent” (ESV) but I like the way the KJV describes our earthly bodies as a “tabernacle” because it reminds us of the Old Testament structure.

**“For we know that if our earthly house  
of *this* tabernacle were dissolved, we have a building  
of God, an house not made with hands, eternal in the  
heavens. For in this we groan, earnestly desiring to be  
clothed upon with our house which is from heaven: If  
so be that being clothed we shall not be found naked.  
For we that are in *this* tabernacle do groan, being  
burdened: not for that we would be unclothed, but  
clothed upon, that mortality might be swallowed up of  
life. Now he that hath wrought us for the selfsame  
thing *is* God, who also hath given unto us the earnest  
of the Spirit. Therefore *we are* always confident,  
knowing that, whilst we are at home in the body, we  
are absent from the Lord:”  
(II Cor. 5:1-6)**

The “spirit and soul” are distinct just as the Holy Place and the Holy of Holies were all under one roof, but never separate from the “tabernacle” proper. The “spirit and soul” are both non-material in nature, yet different just as we find

in the Trinity of God. God the Father (**Jh. 4:24**) and God the Spirit (**Acts 2:2**) are both unseen to the naked mortal eye, but God the Son is the human manifestation of the Father (**Jh. 14:9**).

Regardless of the various Christian views that I've previously mentioned, I'll be the first to admit that this subject is nothing to split hairs over nor allow it to divide Bible Believing Christians to fall out of fellowship unless one holds to Monism. For the most part, I see the study of this subject the same way that I see the study of eschatology or debating the day of the week Christ was crucified.

We must believe that Christ died in substitutionary atonement for our sins on the cross regardless of what day of the week it was and that He is coming again just as He has promised. It's interesting to study these subjects, but there are some questions that have nothing to do with our eternal salvation and we'll never have the answers on this side of heaven. Once again, I want to emphasize there is no need to nit-pick one another over such needless debate of terminology or trying to prove ourselves right because the Word of God is without error regardless of what we believe. The words Trichotomy and Dichotomy do not appear in Scripture, but they are distinct theological beliefs dealing with the "spirit and soul and body."

Some have referred to the study of Trichotomy versus Dichotomy as theological hairsplitting. If we allow it to be divisive among Bible Believing Christians, then we have taken the study too far and let it get out-of-hand. However, for the sake of understanding the material and immaterial parts of man, it can prove beneficial. Such as, when Jesus said "**ye are of your father the devil**" (**Jh. 8:44**), He lets us know that everyone has a major spiritual influence in his or her life and that influence stems from within the depths of their being that we call the "spirit."

Some people are children of "**the devil**" and are walking around spiritually dead thus alienated from God. Others have been "**born again**" (**Jh. 3:3**), being indwelt

with the “Holy Spirit” (**Jh. 14:16-26, 20:22, Acts 1:4**) and are God’s little “children” (**I Jh. 2:1**), walking “in the light” of His presence (**I Jh. 1:7**). In understanding the trinity of man, it will help us better grasp the teaching of Scripture about the indwelling “Holy Spirit” (**Jh. 14:26**) and what it means to be “**crucified with Christ**” and that it’s no longer “I” who lives now, but Christ Who lives “in me.”

**“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”**  
**(Gal. 2:20)**

Before we go any further, let’s take a quick look at how various theologians on both sides of the Armenian and Calvinist persuasions have differed when it comes to the trinity of man. The traditional Reformed position has been the Dichotomy of man, referring to such passages as **Matt.10:28** with man having a “body” and a “soul.” However, there is evidence that Martin Luther, who is known as one of the greatest reformers, was a Trichotomist. It was Justin Martyr who compared the Trichotomy of man, with the “body” being the house of the “soul” and the “soul” being the house of the “spirit.” When I discovered other men like Andrew Murray and A.W. Pink being of like-mind, then I consider myself in good company.

Just because we may hold to a particular persuasion of theology doesn’t mean that one will accept every aspect which it expounds. For instance, I think of some great men who hold to reformed theology and also believe in infant baptism, while others like myself, are reformed but reject infant baptism. When we listen to those who expound reformed theology, we can discover a variation of beliefs when it comes to eschatology. This ought to remind us,

that it's not a matter of trying to fit into any man-made mold, but to discover and embrace the teaching of Scripture on any given subject the best we can. All of this simply shows that at present, every one of us are seeing through a **"glass darkly" (I Cor. 13:12)** and no mortal man has full insight into all the things of God. Therefore, we must remember that believing the Dichotomy or Trichotomy of man is no cardinal doctrine and only God has the correct answers to our biblical questions. We should never criticize nor be unkind to those who do not hold our same position on this subject as long as we believe in the "spirit and soul and body" making up man's material and immaterial part, or in other words, man's physical and eternal being. Regarding cardinal doctrine, we must find agreement, but otherwise we must learn to disagree agreeably in grace.

In approaching this subject, I'm not doing so from a mere intellectual or academic viewpoint. I'm trying to look at this deep subject through simple eyes like a "little child" **(Matt. 18:2-5, Mk. 10:15)** trying to discern the biblical truth of how the "spirit and soul and body" function together. In other words, I'm trying to put the cookies on the bottom shelf so that somebody like me might gain spiritual insight without doing injustice to the Word of God. I might not say or phrase things just like you would, but it remains my desire to discern Scripture and be found **"rightly dividing the Word of God" (II Tim. 2:15)** while learning its mighty truths.

To me, our text in **First Thessalonians 5:23** along with **Hebrews 4:12**, makes it unmistakably clear that there is a "spirit" and there is also a "soul" with both composing the immaterial or soulish/spiritual state of man. I'm well aware of scholars who say that passage does not support my belief, but I personally can't get around the simplicity of the verse.

**“For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.”**  
**(Heb. 4:12)**

The Dichotomist will argue that Heb. 4:12 is talking about “soul” and “spirit” being the same thing, but to me Scripture is clear about the **“word of God ... dividing asunder of soul and spirit.”** To begin with, this verse is evidence that the “soul and spirit” are two separate components of the immaterial man. If the “soul and spirit” are the same, then what could be the significance of dividing a “soul” in two pieces? Dividing of “soul and spirit” must be referring to two separate entities because both are necessary for the sake of eternity. Various translations will make this sound a bit different, but I like what it says from the interlinear Greek-English New Testament.

Jay Green translates **First Thessalonians 5:23**, to read, **“And may the God of peace Himself fully sanctify you, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.”** In **First Thessalonians 5:23**, he uses the word **“whole”** like is found in most versions, to tell us that the “spirit and soul and body” make up the three parts of a human being or in other words the **“whole”** of humanity. He also translates **Hebrews 4:12** to read, **“For the word of God is living, and powerfully working, and sharper than every two-edged sword, even piercing as far as the dividing apart of both soul and spirit, of both joints and marrow and able to judge of the thoughts and intentions of the heart.”** Please note where he uses the word **“both”** when it comes to “soul and spirit.” To divide something, you must split the whole into two or more pieces.

The simple truth is that one cannot divide a human “body” in half and still have a living body (**I Kings 3:16-28**) and neither can a “soul” be divided because no person has more than one “soul” or one “spirit.” This then raises the question as to what could possibly be meant by dividing the “soul and spirit”? That’s a good question to which we’ll probably never have an adequate answer, but they are two separate parts of the immaterial make-up dependent upon each other. There can be no “spirit” without a “soul” nor a “soul” without a “spirit;” however, a “body” without a “spirit and soul” is dead because it is the material part of man. Only God’s Word, which is described as a “sword” can cut away or dissect the old self-will of man, the satanic influences dominating his “mind,” and take control of his thinking, motives, and desires.

In other words, God, like a mighty warrior enters into a regenerated sinner, dethroning the old man and assuming residence in the “spirit” of a man’s “soul” giving him a new “mind” with which to reason. To divide “spirit” from “soul” is cutting away the “old man” to make entrance for the “new man” (**Rom. 6:6, Eph. 4:22-24, Col. 3:9-10**) wherein God’s Work of sanctification begins and will be completed in our glorification. Only God’s “word” through the power of the Holy Spirit can accomplish this in the work of Justification, Sanctification, and Glorification (**Rom. 10:17, 8:30, I Cor. 6:11**).

A picture of how the “soul and spirit” are separate entities with both being of the same immaterial make-up of man is seen along with our “**joints and marrow**” within the material man. The “**word of God**” can divide “soul and spirit” from the old self-life and implant into us a godly-life. Like a surgeon can take out of us an old part and replace it with an artificial one. “**Joints and marrow**” are similar, but like the “soul and spirit, are distinct and different. A “**two-edged sword**” is able to dissect whatever it strikes to which the “**word of God**” is likened. If the “soul and spirit” are one and the same then how can it be divided without



having two souls or two spirits within the same body which no person can have.

With that being said, let's back up and see how these three parts are used in reference to the **"word of God"** being **"quick, and powerful, and sharper than any two-edged sword"** (Heb. 4:12). It states that God's **"word"** can divide the **"soul and spirit"** as well as the **"joints and marrow"** besides being a **"discerner of the thoughts and intents of the heart."** There is no doubt that this verse is describing how God's **"word"** can penetrate into the deepest part of man and from the wording, it sounds like the **"spirit"** is the deepest part of a man's **"soul."** But what is the meaning of how **"soul and spirit"** and the **"joints and marrow"** are grouped together?

All Bible believers can agree that man was created both a material and non-material person to which this passage is referring. In other words, God created man from the "dust of the earth" and then "breathed into his nostrils the breath of life" at which time he "became a living soul" with a "body" of "joints and marrow" as well as a "spirit and soul" (Gen. 2:7). "Joints and marrow" are separate parts of the material man along with the "spirit and soul" being separate parts of the immaterial man with all being housed in the same physical "body" of "flesh and blood" (I Cor. 15:50).

What the "spirit" is to the "soul," the "marrow" is to the "joints" so to speak. Look at it this way. Without going into medical depth, let me simply say that in a matter of speaking, "marrow" is food for the "joints" or shall I say a life-source for the joint. "Joints" are moveable connections between two bones with each joint made up of bone covered with a layer of cartilage. Bone "marrow" is spongy-like tissue inside some bones, such as the hip or thigh bones. It contains stem cells that can develop into red blood cells which carry oxygen through your body. The white blood cells fight infection, and the platelets help with blood clotting. If the "marrow" does not properly feed the "joint" with blood then it will basically die.

I know a man who had to have hip surgery because this type thing was happening to him. If a person has a bodily joint go bad, the doctor may be able to replace it with an artificial one. Biblically speaking, the **“word of God”** has power to do spiritual surgery on us giving us a new nature that will reign on the throne room of our soul, thus giving us a **“new spirit” (Ezek. 11:19)**. Scripture tells us that **“the life of the flesh is in the blood” (Lev. 17:11)** and that **“without shedding of blood is no remission of sin” (Heb. 9:22)**. Forgiveness of sin and spiritual life in Christ is in the power of Christ’s **“blood”** that He shed on Calvary’s cross. When a person is saved, he is washed in that soul cleansing **“blood”** of the **“Lamb” (Jh. 1:29)** as the Holy Spirit does His work of dissecting the old and implanting the new in the converted **“spirit.”**

***“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”***  
**(Heb. 9:22-26)**

It’s been said that man’s physical **“body”** gives him a world or sense consciousness, his **“soul”** gives him self-consciousness, and his **“spirit”** gives him spiritual-consciousness. The **“spirit and soul”** comprises the real YOU that lives inside your mortal **“body” (Dan. 7:15, Matt. 10:28, Ill Jh. 2)**. Although, we’re going to study the **“spirit, soul, and body”** separately, it’s impossible to talk about one

without the other two. This especially includes the two immaterial parts, the “spirit and soul” which are immortal. It’s the “spirit” of God that He “breathed” into man which made him a “living soul” for all eternity. God gave life to plants, vegetation, and to animals, but it’s not said that He “breathed” into them and made them “living” souls. Without the “spirit,” man would be no more than an animal and we see no mention of such a happening in the creation of the animal kingdom.

Some of what I’m about to share in this study may sound somewhat repetitive, but let’s remember that these three parts of man function together in unity and to deal with one, we must deal with all three. Besides, a good way to learn something is by repetition, trying to drill it into our “minds” and “hearts,” over and over multiple times.

# CHAPTER ONE

## THE SPIRIT

To begin with, let's look at what Scripture has to say about **"the mind of the Spirit"** in reference to the Holy Spirit.

**"And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God.*"**  
**(Rom. 8:27)**

This passage is talking about the intercession of the Holy Spirit in the life of every believer and how He Who **"searcheth"** our **"hearts"** knows His own **"mind"** which is the same as knowing His "will." There are several different Greek words that can be translated for "mind" referring to one's thoughts and purposes. God the Father does not have a brain like mortal man, but He does have a **"mind"** **(Rom. 11:34, I Cor. 2:16)** and in the creation of man, He gave man a **"mind"** which is different from the brain, but is a unique and intangible part of it. With the Holy Spirit indwelling the "spirit" of a believer, we learn that His **"mind"** can have a profound influence upon the material part of man in a mysterious way. In other words, the "mind" does have a function in the material part of man and also the **"mind of Christ"** **(I Cor. 2:16)** within the "spirit" of the saint.

**"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be**

spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.”  
(Rom. 8:4-17)

Scripture refers to the “**mind**” of Christ by admonishing us to “**let this mind be in you, which was also in Christ Jesus**” (Phil. 2:5). Here, the Greek word PHRONEO (fron-eh-o) for “mind” refers to such things as to think, regard, understand, feel, or discern. Herein, not only do we see that the “Holy Spirit” has a “**mind**,” but so does “Christ” the Son, and “God” the Father, reminding us that we are created in His triune “**image**” with a “**mind**.” Both the First and Third Persons of the Godhead (Father and Holy Spirit) are “Spirit” thus being invisible to the mortal eye.

**“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.”**

**(Jh. 1:18)**

**“God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.”**

**(Jh. 4:24)**

Only the Second Person of the Godhead, Christ coming in human flesh, made it possible for God to be seen in person.

**“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”**

**(Jh. 1:1-5)**

**“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”**

**(Jh. 1:14)**

**“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”**

**(Heb. 1:1-3)**

In the Philippians Passage, Paul proceeded to describe the humanity of Christ by saying that, **“Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:6-8)**. Being made in the **“likeness of men”** is clearly speaking of the human **“body”** of Christ composed of three parts. Other passages such as **Matthew 26:38** makes it clear that Christ possessed a **“soul.”**

Scripture verifies that Christ, Who was fully human and fully God, had a **“spirit and soul and body.”** We’re all aware of His birth and how the baby Jesus was born in Bethlehem of the virgin Mary (**Matt. 1:18-25, Lk. 1-2**); therefore, Scripture bears evidence that He had a human **“body” (Lk. 2:7)**. At the end of His life while hanging on the cross, His final words were **“Father into thy hands I commend my spirit” (Lk. 23:46)** and having said this, he gave up the **“ghost”** meaning that He dismissed His **“spirit”** from His **“body”** along with His immaterial **“soul” (Lk. 23:50-56)** simply because where the **“spirit”** goes, so goes the **“soul.”** That in itself indicates that Jesus also had a **“soul”** because no earthly person will never have a **“spirit”** without a **“soul”** and these two are inseparable parts of the immaterial make-up of man.

That brings us to try and better understand just what the function of the **“mind”** really is. To begin with, remember that the **“mind”** is not the brain in one’s head that will decay along with all the rest of the **“body”** upon physical death. That does not mean that the **“mind”** and brain operate independently of one another, but that the **“mind”** and brain work in harmony to make the **“body”** function. In other words, the **“body”** is able to think because of the influence of the **“mind.”** Just how this happens, no one knows, but someone has described the link between **“mind”** and brain to be like sound waves (radio or video waves). This is

simply trying to say that the link is invisible, but yet very real. The truth of the matter is, that which controls the “mind” controls the man.

Some people in the realm of science and medicine believe that it’s possible for a person to have more than one mind. Neuroscience believes in the split-brain theory giving man two minds. That which is called soul dualism believes in more than one or multiple souls. There are many different views when it comes to dualism and a broad range of study dealing with various parts of the anatomy; therefore, we need to beware of its teachings. A good rule of thumb for the Christian is simple, if the teaching that you encounter is contrary to Holy Scripture then flee from it as fast as you would a rabid animal. It’s true that science and medicine have discovered a great deal about the human body, but they will never know more than what God sees fit to reveal. I will not go into detail on this matter, except to say that for the most part, dualism is not always biblical, but will admit that demon possession might very well make this appear to be.

Scripture does refer to a person being “**double-minded**” (**Jam. 1:8**) which is speaking of people who try to straddle the fence, so to speak, in trying to be both spiritual and carnal at the same time. When this passage speaks of being “**doubleminded**” it’s not talking about a person having more than one “mind,” but is actually referring to a person being a hypocrite, being two-faced, or professing something they don’t actually believe.

No one can have more than one “mind” but it can be multi-functional, meaning that it can be used for either good or bad and sometimes both at the same time. It can function in the realm of academic understanding as well as conscience. One has to do with bodily function and the other with the spiritual aspect of man. That to which James is referring shows how a person can proclaim to have the “mind” of Christ, but not demonstrate it. In writing his epistle, James describes, under divine inspiration, people



who pursue what is called worldly “wisdom” that is in vain and who know not the “wisdom” that is from above.

**“Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.”**  
(Jam. 3:10-18)

In the fourth chapter of his epistle, James goes on to remind us of the spiritual warfare within a believer and how to overcome being “**double minded.**”

**“From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be**

**a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.”**  
**(Jam. 4:1-10)**

The Bible does not teach that a person has more than one “mind,” but it does warn the Christian about the battle for the “mind” which is what we call spiritual warfare.

**“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit,**

**and watching thereunto with all perseverance and supplication for all saints;”  
(Eph. 6:10-18)**

Although, a person only has one “mind,” there are two contrasting forces constantly bombarding it. Those two forces work through the “**conscience**” which knows right from wrong thus producing good or evil and making it possible for lost people to do good “**works.**”

**“For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.”  
(Eph. 2:8-9)**

In the creation of man, God instilled within Adam a “**conscience**” which all humanity possesses and we can see the effects of it in Adam hiding from God after his disobedience in the Garden of Eden (**Gen. 3:8**). Therefore, we can conclude that man’s “**conscience**” is a vital part of the “mind” and being depraved, it cannot be trusted. Even though there is a conflict between right and wrong in the “**conscience**” of a lost person, the spiritual warfare doesn’t even begin until regeneration.

In speaking of the “mind,” R.C. Sproul reminds us that “the brain may be the seat of the mind, it may be the organ that the body uses to think, but there is a difference between the physical organ that does the thinking and the thinking itself.” I certainly agree with Doctor Sproul, but I would like to add that while the “mind” finds a seat in the brain, I don’t believe it’s the origin of the “mind.” The “mind” has a seat of function in the brain, but yet a permanent place in the “spirit.” Even scientists today are now telling us that the “mind” isn’t confined to your brain or even to your “body.”

We know that there are various parts of the brain which controls distinct areas of the “body,” such as reading,

learning, speech, balance, coordination, walking, swallowing, heart rate and a multitude of other bodily functions. The brain also has a vast capacity of storage memory that is beneficial as long as there is life in the “body,” but not relevant to eternity. While the brain is like a majestic computer full of more memory than any made by man, it will no longer need such things as knowledge of mathematics, language, etc. after death. Perhaps you’ve heard someone remark about a person having a brilliant “mind.” Actually, what they’re talking about is a person having a great academic education and retaining much information being stored within their brain. Such people may have a high IQ in the eyes of the world. However, there are people who fit that description, but have absolutely no common sense, which is simply good sense and sound judgment in practical matters. The reason for this is because intellect can be stored in the brain, but common sense is influenced by the state of one’s “mind.”

I can only assume that memory pertaining to the “body” is retained in the brain and memory pertaining to the “soul” is retained in the “spirit.” The later referring to such things as the will, morality, spiritual activity, conscience, and many other personal things of this nature, etc. In the creation of man and animals, God gave them both a brain, but as you see from my study, I don’t believe animals have a soul like that of man; therefore, no “mind” like that of man.

It appears to me that the “mind” originates in the “spirit,” but definitely has a seat of connection in the brain. My basis for this belief is the fact that God has a “mind” but no brain like that of mortal man (**Lev. 24:12, Rom. 11:34**). However, in the human brain, there is an unseen connection between the brain in the “body” and the “mind” in the “spirit.” That’s why the “mind” can find a seat in the mortal brain while at the same time originating in the “spirit.” Herein, we find that great mystery known only unto God as to how this marvelous creation of the trinity of man operates. There is not a moment during the day or night

when the “mind” is not having thoughts. This leads us to wonder about our dreams and why we have some that can be rather bazaar and ridiculous.

Have you ever heard someone refer to an individual as having a brilliant “mind?” Such a statement is often speaking of things like academic achievement in areas like research, mathematics, science, languages, arts, and religious studies. Yes, people can be learned in the various religions of the world and even in what Christians believe, yet be spiritually **“dead in their trespasses and sins” (Eph. 2:1)** because their “spirit” has not come alive in the new birth. Lost people can make great contributions to society, but personally be alienated from God. Not until biblical conversion will **“man”** have a “mind” that is after God’s **“own heart” (I Sam. 13:14, Acts 13:22)**.

Personally, I’ve never liked referring to Christianity as a religion, because I see religion as man’s view of God and salvation as God’s view of the sinner. We don’t come to God on our terms, but on His terms that are revealed to us by the convicting, converting power of the Holy Spirit (**Jh. 16:8-11**). The only verse in Scripture that uses the word **“religious”** and **“religion”** in translation is found in **James 1:26** where it is speaking of worship. Religion itself is of the devil (**Jam. 2:19**) whereas Salvation is of the Lord (**Jonah 2:9**). Satan specializes in persuading sinful man to worship anything and everything imaginable other than the Lord of Glory. At that point, we’re reminded back in the very beginning verses of Scripture (**Gen. 3:15**), that the first promise of victory over Satan can only be found in the atoning blood of Jesus Christ.

A person does not go to Heaven because they have a brilliant intellect or is a philanthropist. Neither does a person go to Hell because they’re unable to read and write or is as poor as a church mouse. At this point, I’m reminded of the story about the **“rich man”** and **“Lazarus”** who both died, but the **“rich man”** went to Hell suffering in **“torments,”** but the **“beggar”** went into Paradise, referred to as **“Abraham’s bosom” (Lk. 16:19-**

**31).** Another story is about “**Peter and John**” outside the temple and were asked by a “**lame ... man**” for money to whom “**Peter**” replied “**silver and gold have I none; but such as I have give I thee**” (**Acts 3:1-18**).

God does not condemn wealth, but Scripture does warn us that the “**love of money is the root of all evil**” (**I Tim. 6:10**). Neither does God condemn education, but He tells us to “**seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you**” (**Matt. 6:33**). The only way to be part of God’s “**kingdom**” and have the assurance of Heaven when you die is by “**faith**” (**Eph. 2:8-9**), at which time we “**repent**” (**Lk. 13:3**) of our “**sin**” (**Rom. 3:23, 6:23**) and believe that Christ took our place on the cross (**II Cor. 5:21, I Pet. 3:18**), suffering as our Substitute.

There are so many unanswered questions concerning the “**mind**,” but we know that there can be, what we call, mental diseases or disorders, just like we have physical diseases. All of this is the result of living under the curse of sin and death. We have to wonder how much of our thinking is influenced from the intellect operating within our brain, and how much comes from the influence of the “**spirit**” within our very “**soul**.” Herein, we are reminded that the fall of man into sin had a profound impact upon all three parts of man, “**spirit and soul and body**.”

As a pastor, I’ve tried to help people with problems in all three areas, including that which would be classified as mental cases. Most of the time such people might be considered by some as crazy or deranged. Sometimes, people may even say that they think their “**mind**” is playing tricks on them. The truth of the matter is that we are all a bunch of mental cases in so far as being sick within our “**spirit**” from which the “**mind**” stems. We are all born with a faulty “**spirit**” and that is why we need to be “**born again**”. Christ alone is our Great Physician Who alone can forgive our sin and give peace within.

Regarding mental disorders, there is a definite connection between the “**mind**” and the brain which serves

as our memory bank. That's where medicines of today have been discovered to help people deal with such things as depression, bipolar, and other such illnesses. Thanks be to God for allowing man to discover medicines to treat our maladies including cancer, blood pressure, heart ailments, etc. All of these maladies result from original sin that has been passed down from generation to generation. The ultimate problem is a problem with man's depraved "spirit" where the "mind" originates. Just look at what happened when Adam exercised his free-will in the Garden of Eden.

It was Jonathan Edwards, who was a key thinker on the nature and function of the human will, said that "the will is the mind choosing" and I believe that the seat of one's will is the "mind." Considering the statement made by Jonathan Edwards, we must remember that God made the "body" to be able to exercise both a voluntary and involuntary will, such as the beating of our hearts and the breathing of our lungs. However, the choosing of right and wrong, often referred to as a conscience stems from the "soul." The Greek word for "**conscience**" is SUNEIDESIS (soon-i-day-sis) which refers to the "soul" distinguishing between what is morally good or bad, prompting to do the former and shun the latter, commending one, condemning the other.

Much can be said about a person's "**conscience**," but without going into a study on this subject let me simply say that it is generally considered to be a part of one's human psyche (your mind) that is closely related to your soul. God created it when he gave you the abilities of self-awareness and rational thinking. In the English language, notice that it's spelled with two words, con and science. To put it simply, your "**conscience**" recalls what you have accepted as right or wrong. Scripture speaks of different types of consciences, such as a "**good conscience**" (Heb. 13:18), a "**pure conscience**" (I Tim. 3:9), a "**seared conscience**" (I Tim. 4:2), a "**defiled conscience**" (I Cor. 8:7), a "**weak conscience**" (I Cor. 8:7),

and an “**evil conscience**” (Heb. 10:22). The bottom line is that a person’s “**conscience**” can only be trusted if it is under the control of the indwelling Holy Spirit. I’m sure that we have all discovered that some people have a rotten “**conscience**” which brings forth the fruit of lies and deception.

When the heart stops beating, we die, and we learn that when man is given the choice of free-will regarding sin, Adam chose to sin. The end result of the will is the end result of earthly life, but not necessarily the end of lasting memory of the “soul.” In the resurrection, Jesus certainly demonstrated what to expect in our soulish state and in our glorified body. Scripture seems to reveal several examples of possible memory beyond the grave.

From the story of the “**rich man**” and “**Lazarus**,” Scripture tells us that there is memory after death.

**“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass**



to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”  
(Lk. 16:19-31)

Another account of memory after death has to do in the coming judgment when people will remember what they have done (**Matt. 12:36, Rom. 14:12**). No one can say with certainty how much memory we'll have after death when it comes to interpreting these verses, but all I can say is that we'll remember what God wants us to. There are some who use passages such as **Isa. 65:17** and **Rev. 21:4** to say that we'll have no memory of anything bad, but that does not seem to be the case because **Rev. 6:9-11** speaks of the martyrs in heaven crying out for justice and “**every man ... judged ... according to their works**” at the “**great white throne.**”

“**And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and**

**hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”  
(Rev. 20:11-15)**

Along these same lines people often ask such questions as, will we know what’s going on upon earth after death and will we be recognizable in our soulish and glorified bodies? We’re told that **“in the presence of the angels of God ... there is joy ...over one sinner that repenteth” (Lk. 15:10)**, and if that be the case, could it be that the saints **“in heaven” (Lk. 15:7)** are aware of what’s taking place in a conversion on earth? From the account of Christ’s resurrection (**Jh. 20-21**), He was recognized and even **“the print of the nails”** could be seen **“in his hands”**.

Not only were some of the deceased saints recognized at the time of Christ’s death (**Matt. 27:50-53**), but even on the Mount of Transfiguration, **“Moses” and Elijah” (Matt. 17:1-8)** were clearly acknowledged. However, Scripture does make it perfectly clear that we’ll not have the same relationship with people in heaven that we had on earth (**Matt. 22:23-33**). That’s not to say we’ll not be recognizable because we can find comfort in knowing and seeing our saved loved ones in heaven.

**“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we**

**which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”**  
**(I Thess. 4:13-18)**

Some use the passage from **First Corinthians 13:12** saying that the believer will “**know even as also I am known**” to prove our identity in heaven, but even more so, that passage is promising our full spiritual maturity yet to come.

**“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”**  
**(I Jh. 3:2)**

It's my view that the “spirit” is the part of man that will possess lasting memory or at least to the degree that God allows. The “spirit” of man has a profound influence upon the “mind,” either for good or evil. Man, only has one “mind,” but for the Christian there is a continual warfare taking place battling for control. Even in our dreams, the battle often rages, night and day; therefore, we need to meditate and feed our “minds” upon the Word of God so that we can respond to the devil like Jesus did when He was tempted and say “**it is written**” (**Matt. 4:1-11**). Prior to salvation, the will and conscience of the “**natural man**” (**II Cor. 2:14**) is depraved; therefore, the “mind” is spiritually “**dead**” to God and dominated by Satan.

**“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the**

law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.”  
(Rom. 8:5-16)

I remind you that when Adam sinned in the Garden of Eden that he instantly died spiritually and was doomed to someday die a physical death. So it is with every human born into the world since Adam, except for the Lord Jesus Christ. That means the spiritual “mind” of mortal man is spiritually “**dead**” to the things of God until regeneration.

Before salvation, we are all born with a sinful nature that we inherited from Adam. Only until a person is “**born again**” (Jh. 3:3) does he receive a new nature with a “mind” and “heart” for the Lord. After salvation the Holy Spirit takes up residence in the “spirit” of man thus giving him a desire that longs after the things of God. However, the Christian will remain at war with the old sinful nature until death because the carnal flesh will always be at odds against the indwelling Holy Spirit. Please note that it is the

great apostle Paul who is writing these words under divine inspiration. Every Christian can identify with him.

**“For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is good*. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”**  
**(Rom. 7:14-25)**

Since our sin nature will not be totally eradicated until death, the believer will evidence signs of sonship by not only bearing the **“fruit of the Spirit” (Gal. 5:22-24)**, but also experiencing God’s **“chastisement” (Heb. 12:5-11)** when we sin. Based upon Scripture, a person will either live his life being **“carnally minded”** or **“spiritually minded” (Rom. 8:6)**.

Carnality refers to our total depravity in which physical state we were all born with a “mind” that was not bent toward God. When the majority of people make reference to the “mind,” they are speaking of education and academic progress. They think of it in terms of intelligence

and trying to better themselves so that they can have a better life in the here and now. It's true that various parts of the brain, by way of the central nervous system, have control of the "body" in ways such as smell, speech, motor control, touch, taste, language, vision and coordination. However, it's generally only considered in terms of the material part of man without any connection to the immaterial.

Unfortunately, that is a very common and faulty view of what genuine understanding is all about. The "mind" is where perception, feeling, judgment, and determination comes from. It's where the yearning for spiritual things is found, a desire for a higher power than oneself, perception of right and wrong, and the difference between good and evil. None of these things can be satisfied until conversion to Christ and the Holy Spirit indwells the believer.

Because of the material nature of the "body," we can understand more about the interaction and function of the brain and the central nervous system than we can about the interaction of the "spirit and soul" with the "body." All we positively know is that these three parts of man function together in harmony. The one part ("body") is for this world and the other two parts ("spirit and soul") are eternal, but have a profound influence upon man during his earthly existence.

There is a big difference between the physical brain located in the "body" and the "mind" with which we think. The brain can be filled with facts and figures, but the "mind" is the thought process that makes a person act or behave in the manner in which they do. All of this can get rather complicated when we consider how brain injuries or chemical imbalances can cause people to act or behave in an abnormal way. It also gets rather difficult for us to sometimes determine why a person does what he does, trying to figure out if it's because of the mental state of his brain or is the behavior a result of his spiritual condition. Regardless, we must remember that there is a definite connection that the "mind" has with the brain.

An example of what I'm trying to say takes us to the subject of demon possession (**Mk. 5:1-20**). A person who is demon possessed will act beyond normal behavior, but it's also possible for a person who is not demon possessed to act beyond normal behavior. I certainly realize that when I mention normal behavior that it's referring to the average behavior within a given social range of acceptability. In today's society we can see that can vary a great deal; however, I'm trying to convey the thought of extreme misbehavior based on the teachings of God's Word. In other words, sin is sin, bad is bad, evil is evil, but there are degrees of expression. That's the point that I'm trying to make when it comes to demon expression which is a step beyond what can be found in the average sinful person.

As I have mentioned previously, there's never a time as long as a person is living, either day or night, that a person is not thinking. The basic thought process of a human being comes from the "mind." Also, in the "mind" we find the will of man, being able to make choices. It was Jonathan Edwards who said that "the will is the mind choosing," or in other words, a state of awareness to make moral choices. As we very well know, man's will is depraved and is unable to ever chose Christ until it is overcome by the power of the Holy Spirit. Total depravity does not mean that a person cannot do good works or preform charitable deeds. Because of the fact that man was created with a "spirit" may cause him to do such things, trying to appease his sin infested "**conscience.**" Herein we are reminded that one's "**conscience**" can't be trusted outside the control of the Holy Spirit.

"**Repentance**" (**Acts 11:18**) is a gift of God which, like choosing God, is impossible without God's divine intervention. A person will never have a desire for God without God giving us the want-to, and so it is with "**repentance**" (**II Tim. 2:25**). "**Repentance**" is a change of "mind" which only God can give, revealing that one's mental state is a reflection of the "soul." One's mental state

originates in the eternal “spirit and soul” which is why there is some degree of memory after death.

As we’ve already seen, the brain is programmed in such a way to cause the “body” to make involuntary decisions, such as the beating of the heart and the breathing of the lungs. However, when it comes to moral decisions, this becomes a matter of the will which is influenced by the “mind.” Spiritual, ethical, or moral decisions are deliberate actions of the will as a result of our thinking.

I remind you that our thinking, which co-ordinates with the brain, is not trustworthy because of man’s depravity. Human reasoning is not the same thing as spiritual reasoning, but it’s the spiritual that must influence the human aspect of man. Therefore, we need a renewed **(Rom. 12:2) “mind”** from within our “spirit” under the control of the Holy Spirit. God’s Word encourages the Christian to **“be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:2-3).**

Don’t forget that, biblically speaking, he who controls the “mind” controls the man. The word **“renewing”** in **Romans 12:2** refers to a renewal, renovation, or change for the better. As Christians, we know that only a life changing encounter with Jesus Christ in regeneration (which is being “born again”) can produce that kind of transformation. The word **“mind”** in **Romans 12** comes from the Greek word NOUS (nooce) which speaks of the thoughts, perception, understanding, feeling, judgement, will, and purposes of one’s innermost being. I’m sure we’ve all heard people make the remark, “I think I’m losing my mind” or “he or she is losing their mind” or “mind your own business.” However, we need to remember that the “mind” is not the same thing as the brain, but when the Holy Spirit



comes into our “spirit,” He will give us a desire to forsake old mindsets and pursue Christ.

No human being can have but one “spirit, soul, and mind,” but with the indwelling Holy Spirit, we have the capability of new thinking, reasoning, and believing. The state of one’s “**conscience**” is derived from one’s state of “mind” and discerning right from wrong. Therefore, I keep reminding you that the only way one’s “**conscience**” can be trusted is for it to be under the control of the Holy Spirit.

From one’s “mind” comes the ability of thought and reasoning making it right or wrong depending on who is on the throne. Every “soul” has a controlling force on the throne of his “spirit” and that force will dictate the thinking and end up producing the actions transmitting signals to the brain and the brain sending signals to the “body” to carry out the actions. Therefore, the “mind” is a vital part of a Christian’s life and we need to be careful to bathe in the Word of God (**Eph. 5:26**) and seek the guidance of the Holy Spirit, Who sits upon the throne room of our “soul.”

In the study of each distinctive part of man, we cannot help but also speak of and relate to the other parts. That’s because every person is an individual composed of three distinctive parts that causes him to function the way he does. All three are unique, but the three working together forms a person of whom there is no other alike. The way we think, feel, or act is done by the “whole” person and not by merely one of the three parts that comprises a human being.

As we dig a little deeper into the most vital part of the three-fold distinction of man, I want to share a statement by two theologians of the past that might help us better understand this great mystery. It was Herbert Lockyer that used the analogy of a chariot to liken the body to the material framework of a chariot, the soul, with all its powers, to the horses driving the chariot along, the spirit, to the charioteer, whose firm hands held the reins and keen eye determined the course. He went on to say that “if the spirit part of man is inoperative, or under the control of evil

spirits, then there is chaos, tragedy, and death, for God meant the body to be the servant of the soul, and the soul the servant of the spirit.”

It was Martin Luther who said of **First Thessalonians 5:23**, “The nature of man consists of the three parts, spirit, soul, and body. The first part spirit, is the highest deepest, and noblest part of man. By it he is enabled to lay hold on things incomprehensible, invisible, and eternal. It is, in brief, the dwelling place of faith and the Word of God.”

It's true that when Adam sinned, he was cursed along with the earth and he as well as all mankind after him were doomed to die (**Rom. 5:12**). Not only was Adam doomed to die a physical death, but he instantly died a spiritual death. The “spirit” is what died to the things of God in the Fall at which time his holiness was replaced by man's own willful disobedience displaying his personal depravity and sinful choices. Therefore, the “spirit” of every person is “**dead**,” spiritually speaking, and making it impossible for anyone to ever choose God. It is God who elects (**Col. 3:12, II Tim. 2:10, I Pet. 1:2**) His people and impossible for any sinful “soul” to have a desire for Christ apart from God's “grace.”

**“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”**

**(Jh. 15:16)**

**“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”**

**(Eph. 2:4-5)**

**“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;”**

**(Col. 2:13)**

Ever since Adam, the **“spirit of man” (I Cor. 2:11)** has been born **“dead”** to God and only sensitive to the things of this world. This is referred to as the **“natural man” (I Cor. 2:14)** that is **“spiritually discerned”** (lacking spiritual understanding to the things of God). Until the human “spirit” is **“born again”** it remains unregenerate and unable to know God and walk in His holiness.

In the third chapter of John, Jesus speaks to a man by the name of “Nicodemus” who was a “ruler of the Jews” (Jh. 3:1-2). He was religious, but his “spirit” needed to be **“born again.”** He reminds us of many preachers in pulpits and church members in pews of today. Every lost sinner needs to see themselves in need of being **“born again”** apart from which, Heaven will never be one’s eternal home. Regarding the “spirit” of man, we discover that it is corrupt from birth and alienated from God. This puts our “spirit,” with which we were physically born the first time, in need of being spiritually **“born again”** from above. Unless the Holy Spirit rebirths our depraved “spirit,” thus making us **“born again,”** then one will never in so much as **“see the kingdom of God,”** much less enter it. Therefore, to **“see”** it is to **“enter”** it.

**“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto**

him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

(Jh. 3:3-22)

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the

**dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see *that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”**  
**(I Pet. 1:18-25)**

In salvation, the “Holy Spirit” indwells the human “spirit” of man and “**beareth witness with our spirit, that we are the children of God**” (Rom. 8:16). When we come to know Christ in saving faith we come to know “**life ... more abundantly**” (Jh. 10:10). We discover spiritual life from our previous spiritually “**dead**” state. Scripture clearly tells us that depraved man is “**dead**” spiritually and has no desire for God.

**“And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in**

**heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.”**  
**(Eph. 2:1-7)**

It's possible for a doctor to tell a family that their loved one is dying, but they are not “dead” until they die. There is no such thing as being half “dead” or partially “dead” simply because “dead” is “dead” and there is no in-between. There are no degrees of being “dead” either spiritually or physically. I have a preacher friend whose family was told by his doctor to prepare for his death so they purchased a cemetery plot and made arrangements at the funeral home, but that was a number of years ago and he's still living as of today. It's true that when the “spirit and soul” remains departed from the “body” that a person is physically dead, but when it comes to the “spirit” of a person, we are all born spiritually “**dead.**”

Scripture tells us that we are all born spiritually “**dead in trespasses and sins**” and we prove it by walking “**according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience**” (Eph. 2:2). Martin Lloyd-Jones said “when the New Testament speaks of us as dead in our trespasses and sins, it is referring to the corruption of our nature and our inability to change our nature (Eph. 2:1). Our hope and help must come from outside of us.” That “outside of us” is referring to the work of Jesus Christ in His atonement for us on the cross and His glorious resurrection in bringing eternal life to spiritually “**dead**” sinners by the incoming convicting converting transforming power and presence of the “**Holy Spirit.**”

**“But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with**

**you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”**

**(Jh. 14:26-27)**

**Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.”**

**(Rom. 16:7-13)**

For the person who has been “**saved**” (Rom. 10:9) from the eternal penalty of God’s wrath, it was “**God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus**” (Eph. 2:4-7). The “spirit” within fallen man being spiritually “**dead,**” means it is alienated from God until he is “**born again**” (Jh. 3:3). In other words, a person’s “spirit” is “**dead**” to the things of God until “**regeneration**” (Titus 3:5), meaning that self is originally on the throne of one’s “spirit.” This shows us that one is naturally born of his “**father the devil**” (Jh. 8:44) who has reign or influence of

man's "spirit" when he is physically born from which we get the doctrine of total depravity.

Although all sinners are influenced by "the devil," it's possible for some to literally be demon possessed (**Lk. 8:26-39**). Being influenced by "the devil" is one thing and being possessed with his presence is another. However, in conversion, it's impossible for a Christian to be demon possessed, but possible to be demon oppressed wherein we find a spiritual warfare taking place within the believer putting us in need of our spiritual "**armour**" (**Eph. 6:11**). Salvation does not make us instantly perfect without sin, but God equips us with the indwelling Holy Spirit to "**fight the good fight of faith**" (**I Tim. 6:12**). I submit that it is in man's "spirit" that the Holy Spirit takes up residence. The "**old man**" of sin is dethroned and the Holy Spirit moves in, giving us a whole new set of desires. This doesn't mean we become at that time sinless, but it does mean that God begins His work of progressive sanctification within us.

**"Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin."**

**(Rom. 6:6)**

**"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."**

**(Eph. 4:22-24)**

**"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him:"**

**(Col. 3:8-10)**



The Greek word found in our text for “spirit” is PNEUMA (pnyoo-mah) which relates to the creation of Adam and the three-fold make-up of a human being. This word “spirit” when used in the Bible can have several different meanings depending upon the context in which it is found. PNEUMA (pnyoo-mah) can mean to breathe or blow and relates to breath or the wind that blows, but cannot be seen.

Just as the wind and breath are invisible to the mortal man, so is the “spirit and soul” within the immortal make-up of humanity. When Christ came to earth in the virgin birth and died on Calvary’s cross, His last words were “**Father, into thy hands I commend my spirit**” (Lk. 23:46) and with that He breathed out his physical life and left his body of flesh on the cross.

This word PNEUMA (pnyoo-mah) is used numerous times throughout the New Testament. It’s used in reference to the immaterial part of man (Lk. 8:55, 24:37,39, Acts 7:59, I Cor. 5:3-5, Heb. 12:23, Jam. 2:26). It’s used in referring to angels (Heb. 1:14) and to unclean spirits known as demons (Matt. 8:16, Lk. 4:33, I Pet. 3:19). It’s also used in making reference to the hope of the resurrection that believers have in Christ (I Cor. 15:45). The intended meaning of the word can be better understood by how it is used in the context of Scripture.

There is no doubt that the real YOU live inside your “body” and it’s YOUR “spirit and soul” that will exist forever. Scripture speaks of Rachel’s “soul” departing in **Genesis 35:18** and man’s “spirit” returning to God after death in **Ecclesiastes 3:21**. The thief on the cross was promised to be in “**Paradise**” with Christ (Lk. 23:43) after death which is referring to the intermediate state for the “spirit and soul.” It will not be until the end of this world as we know it today, that Christ will return to earth in His second coming and fulfill His promise of glorification to His people at which time the “spirit and soul” will be reunited with a glorified new body (I Cor. 15:42-49, Phil. 3:20-21, I Thess. 4:16-17, I Jh. 3:2).

Although man's "spirit" is "**dead**" to the things of God before salvation, that doesn't mean it was non-existent. Allow me to illustrate what I'm trying to say without sounding like I'm talking out of both sides of my mouth. It's true, "**dead**" is "**dead**" because you can stand in a cemetery and cry out for a corpse to come to your rescue and I'll guarantee that not a one will hear your voice and come to your aid. However, this word "**dead**" is used in Scripture as a metaphor to express what I'm trying to say. For instance, I've traveled to the grave with both of my parents who departed from their earthly bodies making no more earthly contact with me possible. Then again, I've experienced the estrangement of a family member who wanted nothing to do with me which made that person as good as "**dead**" offering no fellowship or communication of any kind. We have multitudes of people walking the streets and driving automobiles who are as "**dead**" as door knobs, spiritually speaking. In other words, they are functioning basically on auto or human instinct, but spiritually they are "**dead**" inside without God and without hope until they are raised to new life in Christ and are come alive in Him.

When it comes to the "spirit" of an individual, it is spiritually deprived and spiritually "**dead**" until it is "**born again**" (**Jh. 3:16**) and "**quickened**" (**I Cor. 15:45**) by the power of the Holy Spirit in the new birth. Adam's "spirit" died at the time of his FALL into sin, falling out of fellowship with God and taking the entire human race with him. Since the human "spirit" is unregenerate, it has no personal saving knowledge of Jesus Christ; therefore, not indwelt by the Holy Spirit. The only way for man's "spirit" to come alive is in regeneration that we call the new birth wherein the Holy Spirit comes in to save the "soul" and reside in the "spirit" of man.

Adam and Eve were created perfect with a perfect "mind," but something happened and that something was sin. In other words, depravity stripped the "mind" from the perfect state in which it was created, no longer having the ability to fellowship with God. Depravity is the sin nature

which we all have inherited from Adam; therefore, we cannot reason right nor act right without the incoming presence and strength of the Holy Spirit.

Have you paid any attention and noticed how many countless times I've either mentioned or alluded to the indwelling Holy Spirit within a believer? That's because it's impossible for us to live the Christian life without Him. Upon conversion, God begins His work of sanctification (**I Thess. 5:23**) in the believer which will not be completed while living in these mortal bodies and for that reason Scripture tells us that, "**the spirit is willing, but the flesh is weak**" (**Matt. 26:41**). Herein, we are reminded once again from Scripture of the spiritual warfare taking place in the Christian life as long as we live in these fail mortal bodies of "flesh."

To better understand the function of the "spirit," I like to call it (as you've discovered by now) the throne room of the "soul." As the God-Man, Jesus said on the cross, "**into thy hands I commend my spirit.**" Jesus is the only Person ever born with the throne room of His "soul" occupied by the Holy Spirit. That's because His "Father" in Heaven sent Him, or in other words, God sent Himself to earth to be seen and heard (**Jh. 1:14**) in a "body" of human "flesh," Whom we know as the Son of God, Jesus Christ (**Jh. 3:16**). It's a great mystery as to how this can be, but the "body" of Jesus was His earthly house in which He lived and upon His death on the cross, He departed in His "spirit and soul" leaving His dead "body" on the cross. On the third day, He arose in a glorified "**body**" (**Jh. 20-21**) like unto that which believers will someday have in the resurrection.

Being the second person of the Godhead (Trinity), God came down to earth in a "body" of human "flesh," but never left the control panels of the earth unattended. He then manifested His "Spirit" in the lives of His followers with the promise of indwelling them after His resurrection (**Jh. 14:26**). It's a great mystery, but a beautiful Truth that ought to fill our hearts with hope beyond the grave. As Christians,

we've already risen with Christ from the **"dead"** and all we have to do is depart from this "body" of corruption, leave it behind, and enter into the eternal presence of our Lord when He calls us HOME. I have a primary care physician who is a dedicated Christian who told me that, we as believers, are only one heart-beat from HOME. I like that! For the Christian, we need to see physical death as merely the means God uses to take us HOME to heaven.

From the Book of **Romans, chapter 8 and verse 27**, reference is made to the Holy Spirit who "searcheth the hearts." Let me call your attention to the word **"heart"** as it relates to the "spirit and "soul" and ask, just what is this talking about? In short, the "spirit and soul" comprises the **"heart,"** which is a word that refers to the very core of a human being.

**"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."  
(Rom. 10:8-10)**

**Luke 10:27**, speaks of loving **"the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."** In other words, this is referring to all that encompasses the total make-up of man from within his core immaterial being. Therefore, the spiritual **"heart"** to which Scripture refers is as immaterial as the "spirit and soul." A person can hold a brain or cardiac muscle in their hand, but it's impossible for anyone to hold a "heart" or "mind" of an individual to which Scripture refers. The New Testament word for **"heart"** is kardia which is used in both the physical sense or in the

metaphorical (symbolic) sense. This word is used over 1,000 times in both the Old and New Testaments and is the most common anthropological term in the Bible. Often, Scripture uses the term **“heart”** in reference to the work of the “spirit and soul” such as when it comes to one’s emotions or **“conscience.”**

**“And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.”**

**(I Sam. 24:5)**

**“Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?”**

**(Acts 2:37)**

**“Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;”**

**(Rom. 2:15)**

It’s also interesting to note that we never find in Scripture where the word **“heart”** is used for animals except when it is considered in the physical sense. Just as the physical heart is the central organ that moves the “body,” so is the spiritual “heart” that moves the “soul.” Without the physical heart, there would be no life and without the regenerating power of the Holy Spirit there will be no eternal life, thus no spiritual **“heart”** that pleases God.

**“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:”**

**(Ezekiel 11:19)**

**“Create in me a clean heart, O God; and renew a right spirit within me.” (Ps. 51:10)**

Just as everyone has a physical heart, so does everyone have a spiritual **“heart,”** be it pleasing or non-pleasing, good or bad, acceptable or non-acceptable to God.

**“And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?”**

**(Matt. 9:4)**

**“Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.”**

**(Acts 11:23)**

**“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”**

**(Heb. 10:22)**

**“And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God.”**

**(I Jh. 3:19-21)**

That which makes a difference in the **“heart”** is the work of God’s redeeming grace that has or has not been done. For that reason, one’s **“heart”** is the center of spiritual activity that is reflected in human behavior whether it be acceptable or non-acceptable to God. Scripture tells us that as a man **“thinketh in his heart, so is he” (Prov. 23:7)**. It’s not talking about the physical organ in your chest that pumps blood throughout the earthly **“body,”** but the word is used metaphorically (as a figure of speech) speaking of the inner, deepest part of a person’s being. Just as the physical heart is vital to one’s physical existence, the use of the word **“heart”** in scripture is referring to the spiritual existence that is vital to both the

“spirit and soul” of man. One’s “spirit and soul” is what steers the **“heart”** in the path that it takes.

We learn from the use of the word **“heart”** that God has made us emotional creatures and the path those emotions take us will be determined by who and what has charge of our “spirit.” Likewise, the word **“strength”** is another word that is used in reference to the inner man.

**“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.”  
(Lk. 10:27)**

This inner man is the immaterial or spiritual state that cannot be seen with the naked natural eye. Therefore, this **“strength”** is not talking about how strong your muscles are, but inner strength that relies on **“power” (Acts 1:8)** beyond the natural man. **“Strength”** for the Christian comes from the **“power”** of the Holy Spirit to live victoriously over this **“world”** by **“faith” (I Jh. 5:4)**. Scripture admonishes the believer to live for and be sold out to the Lordship of Jesus Christ. We must realize that the **“arm of flesh”** will fail us. Therefore, with every fiber of our being, **“heart ..... soul ..... strength ..... mind,”** we need for the Lord our God to give us the power to live the Christian life in demonstration to a lost world that Jesus saves and defends His people.

**“Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him: With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.”  
(II Chron. 32:8)**

With all that can be said about the “spirit and soul,” we must confess that there is a great mystery regarding the inner workings of the immaterial part of man. Scripture reminds us that it is God Who **“searcheth the hearts” (Rom. 8:27)** and **“who alone can know it?” (Jer. 17:9)** The truth of the matter is that we’re all lost in the fall of Adam and we need to be made a new creation in Christ (**II Cor. 5:17**).

Now that we’ve completed our study of the first of the three parts of man, maybe we can better understand the passage where Jesus warns us that, **“the spirit indeed is willing, but the flesh is weak” (Matt. 26:41)**. Herein is a reminder to Christians of how we must always be on guard against doing evil and listening to the lies of Satan. Just because we are saved doesn’t mean the “old” adamic nature has been eradicated because it will not be until we depart these bodies of flesh that are prone to sin. We cannot live the Christian life because only the Holy Spirit can live it in and through us.



# CHAPTER TWO

## THE SOUL

As we turn our attention to the “soul,” it’s best we understand that man not only HAS a “living soul,” but he IS a “living soul.” Let’s begin by going back to the first time the word “soul” is mentioned in the Bible (KJV) when we learn of God’s creation of Adam (**Gen. 2:7**). This word “soul” has been used numerous times throughout the Scriptures in reference to various people (**I Sam. 18:1, Ps. 23:3**). It’s been said that the “soul” is the seat of such things as a person’s appetites, passions, feelings, desires, and affections. Therefore, the “soul” does not lie dormant until death, but is active from conception and throughout all eternity.

Just because Scripture uses the metaphor of being “dead” (**Eph. 2**) when it comes to the “spirit” prior to salvation, does not mean neither the “spirit” or “soul” have no current function. The only way that a person’s “soul” will be directed God-ward is for the Holy Spirit to have control of man’s “spirit” similar unto that of Mary, the mother of Jesus (**Lk. 1:46-47**). We must never forget that “spirit and soul and body” all function together as one in unity with three separate components acting in harmony.

The Hebrew word for “soul” is NEPHESH (neh-fesh), which refers to that which gives life to the body. From numerous passages of Scripture, we see that this word is used in reference to both human beings and animal life (**Gen. 1:21,24, 2:7,19, 9:10,12,15, Ex. 21:30, 30:12, Lev. 17:11, I Sam. 26:21, I Kings 19:3, II Kings 1:13**). In fact, there are about 775 times where the word NEPHESH (neh-fesh) is used in the Hebrew Old Testament. From the context where the word NEPHESH (neh-fesh) is found, it can be determined how it should be applied. For illustration, I can use the word “elder” in the New

Testament where the context will let us know if it's used in reference to an elderly person (**I Tim. 5:1-2**) or the office of elder (**Acts 14:23**) in the New Testament church. Context is vital to the proper interpretation of Holy Scripture!

It's one thing to be a **"living creature"** and another to be a **"living soul"** in whom God has **"breathed into his nostrils."** None other of God's creation is it said that God **"breathed into his nostrils."** Therefore, I submit that the KJV has beautifully translated this in confirmation of man having a "soul" that is much different and unlike that of the animal kingdom.

The Greek word for "soul" PSUCHE (psoo-khay) is used like the Hebrew word NEPHESH (neh-fesh). When it comes to the Greek word PSUCHE (psoo-khay) it can mean, breath, blow, or "soul." The Septuagint (the first Greek translation of the Old Testament) uses the Greek word PSYCHE (si-ke) which refers to the "soul." Herein lies a dispute among many people, including theologians, regarding the difference in which it should be applied to human life and animal life. Some believe there is no difference and others believe there is a major difference, especially when it comes to the eternal part of man's immaterial being.

Regarding animals having souls, that is a matter of debate even in Christian circles. It's true, that animals have breath in their bodies, making it possible for them to be living creatures. Numerous Scriptures refer to animals having the **"breath of life,"** but we should not see this in the same light as God **"breathing into man's nostrils the breath of life."** Having oxygen in the lungs is one thing, but having an eternal "spirit" in your "soul" is another. Therefore, it is my position that animals do not have a "soul" and "spirit" like unto that of man; therefore, I don't see them as beings that will exist in eternity.

Scripture may possibly make reference to animal imagery in heaven (**Isa. 11:6-8**), but that does not give us reason to believe that our pets will go to heaven. Whenever such imagery is found, it must be taken in

context along with the spiritual message conveyed. If there are animals in heaven, they will probably be part of God's new creation. From my human perspective, why should we think that God would let a wild beast die and go to heaven while allowing a charitable lost sinner go to Hell? God did not send His Son to die for animals, but for lost souls in need of salvation.

From my viewpoint, I see a big difference between a **“creature,”** such as a horse, cow, dog, or cat having life, and a person with an eternal “soul” destined to living forever either in Heaven or Hell. With that being the case, these Hebrew and Greek words can be properly used in speaking of life, but there is more to the immaterial human “soul” that we call the “spirit” which animals do not possess. When God made Adam, He made him a **“living soul,”** or as the Hebrew says, **“a living NEPESH (neh-fesh),”** not just a living **“creature”** like the birds, but **“a living NEPESH (neh-fesh)”** with a “spirit” (RUWACH (roo-akh) in the Hebrew and PNEUMA (pnyoo-mah) in the Greek. Man being a “spirit and soul and body” makes him totally separate from the animal kingdom and in essence, nothing else in creation can even come close to comparison. Adam was made in the **“image”** of God (**Gen. 1:26**) and just as God is One in essence, He is Three in Person, so did He likewise create man.

God is a Trinity and He made man a trinity in His own **“image”** as we are told from the Creation story in Genesis. God the Father and the Holy Spirit are unseen to the naked eye; although, evidence of both are seen from natural revelation (**Rom. 1:20**) and spiritual revelation (**Jh. 3:8**). Christ Alone is the physical manifestation of God to the mortal eye and to see Jesus is to see God.

**“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believeest thou not that**

**I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.”**  
**(Jh. 14:9-12)**

In other words, Jesus is the visible manifestation of God the Father Who Himself is invisible. God the Father, God the Son, and God the Holy Spirit are three in Person, but one in essence and the only way to see God is to see Jesus Christ. Likewise, man's "body" is the physical house in which one lives with the "soul" being the real YOU that's unseen to the mortal eye. In other words, look at it this way, your "soul" is the real permanent YOU consisting also of your "spirit" living inside your temporary "body."

Furthermore, to help illustrate the point, I take you back to the Old Testament Tabernacle which was actually patterned after the Heavenly Tabernacle and the three-fold pattern is seen in the Outer Court, Holy Place, and Holy of Holies (**Ex. 25-40, Heb. 9:11-28, Rev. 4:2, 11:19**). The Tabernacle has been called God's house of symbols and is a beautiful picture of how God is Three in One. When people look at us, they only see the house in which we live. The real YOU lives inside your "body" of flesh and consists of your "spirit and soul" which will someday depart from your "body" and live eternally with God if you are saved or exist eternally with Satan in torments if you are lost.

**“For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If**

so be that being clothed we shall not be found naked.  
For we that are in *this* tabernacle do groan, being  
burdened: not for that we would be unclothed, but  
clothed upon, that mortality might be swallowed up of  
life. Now he that hath wrought us for the selfsame  
thing *is* God, who also hath given unto us the earnest  
of the Spirit. Therefore *we are* always confident,  
knowing that, whilst we are at home in the body, we  
are absent from the Lord: (For we walk by faith, not by  
sight:) We are confident, *I say*, and willing rather to be  
absent from the body, and to be present with the Lord.  
Wherefore we labour, that, whether present or absent,  
we may be accepted of him. For we must all appear  
before the judgment seat of Christ; that every one may  
receive the things *done* in *his* body, according to that  
he hath done, whether *it be* good or bad.”  
(II Cor. 5:1-10)

There was only one Tabernacle structure, but with three major parts, the Holy of Holies, the Holy Place, and the Outer Court. It gives us a picture of how man is One “body” that we often call man’s earthly “**tabernacle**” or his “**tent**” in which he lives.

“Yea, I think it meet, as long as I am in this tabernacle,  
to stir you up by putting *you* in remembrance;  
Knowing that shortly I must put off *this* my tabernacle,  
even as our Lord Jesus Christ hath shewed me.”  
(II Pet. 1:13-14)

The use of the word “**tabernacle**” or “**tent**” to describe our “body” is very fitting because these words only describe a temporary structure. Although, there is one bodily tabernacle proper, yet the eternal man makes up the holy place and the holy of holies that we liken to the “soul” and “spirit.” We may hear somebody make a remark, such

as, what makes a person tick, or in other words, why do people act the way they do? The answer to that question lies within the “soul” of an individual which reveals our inferiorities, in-securities, guilt, worries, doubts, and fears. The “soul” is composed of such things as personality and emotions, just as the “body” is composed of various internal organs and external limbs. The will of man refers to his volition, personal awareness, and such things as emotions, imagination, and affections which all stems from the “soul.”

When Adam bit into the forbidden fruit in the Garden of Eden, he doomed and damned the entire human race under the curse of depravity. Total depravity is the fallen state of human beings as a result of original sin. Therefore, if a sinner is “**saved**” (**Acts 16:31, Rom. 10:9**) from the penalty of his sin, then he must exercise the “**gift**” of “**faith**” (**Eph. 2:8**) that God bestows upon him to trust Christ for forgiveness. Fallen man is incapable of coming to Christ on his own simply because, like “**Adam**” (**Gen. 3:9**), he does not go looking for God, but it is God Who goes looking for the sinner (**Jh. 15:16**).

Herein we see how God’s electing Grace is the only way a sinner can be “**saved**” (**Acts 16:31, Rom. 10:18-21**). The natural man has no more desire to go looking for God than “**Adam**” in the Garden following His disobedience. If the sinner is not overcome by God’s “**grace**,” then he will never choose God. Therefore, it is God Who chooses His people, convicts us of “**sin, and of righteousness, and of judgment**” (**Jh. 16:8**), comes into the throne room of our “soul,” that I see as the “spirit” of man, and makes us His “**purchased**” (**Acts 20:28, Eph. 1:14**) possession. This is exactly what the apostle Paul was writing about in **First Thessalonians 5:23** when he wrote about “**the very God of peace sanctify you wholly**” (speaking of “spirit and soul and body”) that we be “**preserved blameless unto the coming of our Lord Jesus Christ.**”

From that point on until death, the Holy Spirit begins His work of sanctification in the believer, maturing us and molding us into the likeness of Christ which guarantees us a home in Heaven and a **“glorified”** body when Christ returns (**Rom. 8:30**). The believer who is walking in fellowship with God will be able to say **“Bless the Lord, O my soul, and all that is within me, bless His holy name” (Ps. 103:1)**.

Before leaving the subject of the “soul,” one last thing that needs to be addressed wherein there is confusion and false teaching. That issue concerns the belief of soul-sleep wherein a person’s soul is not conscious, but merely enters into a silent world where there is no knowledge, consciousness, or activity of any kind. It’s like being non-existent after death. Groups such as the Jehovah’s Witnesses and other religious sects may believe this teaching which is contrary to Scripture. It’s true that the Bible uses the word **“sleep”** as a metaphor to describe what death is like for the Christian, describing how a person who is asleep is conscious, in a state of rest, and can be awakened at any time.

We all know what a peaceful night’s **“sleep”** can do in rejuvenating the “body” for another day’s labor. In fact, we all need **“sleep”** in order to function; therefore, the Bible likens the benefits of **“sleep”** to the beauty of death for a Christian. When we go to **“sleep”** in Jesus, we will be more alive than we’ve ever been because we’ll be resting in His loving arms. Do you remember as a parent when you would hold your little baby in your arms and rock them to sleep? Sometimes, I remember seeing them fast asleep, but with a big smile on their face. I would always wonder what they must be thinking. That’s the picture I have of resting in the arms of Jesus when I depart this body of flesh and blood.

**“And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”**

**(Matt. 27:52-53)**

**“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into**



the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of

**them went their ways to the Pharisees, and told them what things Jesus had done.”**

**(Jh. 11:11-46)**

**“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”**

**I Thess. 4:13-18).**

# **CHAPTER THREE**

## **THE BODY**

Of all the three parts of man's trinity, we must admit that the human "body" is most easily understood. The reason being, it is the only one of the three parts that we can physically see, smell, hear, taste, or touch. It's been calculated that there are 78 different organs found in the human "body" with 5 being vital for physical survival. We go to doctors just like Jesus told us to do when we get sick or have a physical problem than needs attention.

**"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick."  
(Lk. 5:31)**

For the Christian, we are to recognize the need to take care of our "body" because it is the "**temple**" of the "**Holy Spirit**."

**"What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's".  
(I Cor. 6:19-20)**

We are best acquainted with the "body" in which we live, but often give little thought to our eternal being.

**"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28)**

The “spirit and soul” will not be fully comprehended until after death when we enter into our soulish state during the intermediate period with God prior to the resurrection. Scripture has much to say about the human “body” that a person receives at conception and in which we live until death. David is famous for saying that **“in sin did my mother conceive me” (Ps. 51:5)**. This is a reference about David being born a sinner and not to an illegitimate birth. In other words, every human being, like David, has inherited depravity from the very first parents in the Garden of Eden.

Scripture tells us that in our “body” of **“flesh dwelleth no good thing” (Rom. 7:18)**. The prophet Jeremiah wrote, in referring to God, that **“Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (Jer. 1:5)**. Herein is a profound indication of life at the time of conception and God’s sovereign decree in predestination and election. Jeremiah proclaimed that God is the One Who formed his human “body” in the **“womb”** of his mother and furthermore **“ordained”** that he serve as a **“prophet”** as long as he lived in human flesh.

Every person is a “body” in which they live, or simply their **“earthly house” (II Cor. 5:1)** that houses their eternal “spirit and soul.” The earthly part of man was made from the **“dust”** of the ground (**Gen. 2:7, 3:19**). This **“earthy ... body”** in which a person lives while upon earth, is simply the dwelling place for the real YOU.

**“And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was not first* which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the**

**heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”**  
**(I Cor. 15:45-50)**

As I've already pointed out, the “body” is also referred to as a **“tabernacle”** or tent in which we reside during our **“earthy”** residence. The Christian is admonished to **“glorify God in your body, and in your spirit, which are God’s” (I Cor. 6:20)**. We need to note in particular that Scripture does not say that man was made from the **“ground,”** but from the **“dust of the ground.”** Up until the creation of Adam, Scripture states that the **“earth”** brought forth what God commanded. But, when it comes to the creation of man, God made His masterpiece from the **“dust of the ground.”** He made man as a **“Potter”** forms the clay from the earth and then **“breathed”** the power of life into his **“nostrils” (Gen. 2:7)**.

**”But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.”**  
**(Isa. 64:8)**

We don't know exactly how God formed all the animals of the earth, but we do know how He formed His prize creation and it was after His own **“image”** and **“likeness” (Gen. 1:26)**. However, the word **“dust”** is an interesting word. In the Hebrew it is the word, APHAR (aw-fawr), that can refer to pulverized dirt or clay that lies on top of the soil. In the verse just before the one telling us about God forming **“man of the dust of the ground (Gen. 2:7),”** we discover God telling us about the **“mist from the earth”** that **“watered the whole face of the ground” (Gen. 2:6)**.

The Hebrew word **“ground”** ADAMAH (ad-aw-maw) is translated as earth, soil, ground, or land. When the right kind of “earth” is mixed with the right kind of moisture, you will have clay, that can be made into a piece of pottery. In other words, this was not ordinary **“ground”** from which vegetation grows, but **“dust”** from the **“ground”** of which man was **“formed”** (Gen. 2:7).

In fact, the name of the first **“man”** (Gen. 1:26-27) was **“Adam”** (Gen. 2:19-25, 3:9, 4:1) from which comes the Hebrew word, ADAM (aw-dawm) meaning man and the similar word ADOM (aw-dome) meaning ruddy or red. Scripture proclaims loud and clear that because of man’s sin against God, that **“in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return”** (Gen. 3:19). This passage is referring to the earthly **“body”** in which we live that houses the **“spirit and soul.”** The animals mentioned on the **“sixth day”** came forth from the **“earth”** (Gen. 1:24), but not from the **“dust”** nor did they have a **“spirit and soul”** like unto man.

As you can tell, we cannot study the significance of the human **“body”** apart from the **“spirit and soul.”** The eternal part of man was made from the breath of God Who is Eternal and is called **“Spirit”** (Jh. 4:24). When God **“breathed into his nostrils the breath of life,”** Scripture says that man **“became a living soul”** thus making the eternal part of man instantly complete. Until God **“breathed into his nostrils,”** man was no more than a piece of lifeless clay. It was God’s breath that made man a **“living soul;”** therefore, we need to pay special attention to the word **“breathed.”** It was not mere oxygen that God breathed into Adam’s nostrils, but a supernatural power establishing him as an eternal **“spirit”** in a **“living soul.”** From my perspective, I see from the creation story that man is a trinity composed of a **“spirit and soul”** inside a **“body”** of **“dust.”**

Both the Hebrew and Greek words tell us about the importance of God breathing into man and giving him both

a “spirit and soul.” The Hebrew word for “breathed” is NAPHACH (naw-fakh) which means to breathe or to blow and the Hebrew word for “breath” is NSHAMAH (newh-aw-maw) which can also mean spirit. Other Hebrew words such as RUACH or RUWACH (roo-akh) can refer to either the “wind, breath, mind, or spirit.” The Greek word PNEUMA (pnyoo-mah) means breath and is often translated to also mean “spirit.” An example of how the word “wind” and “spirit” are closely connected can be found in the story of what happened as the disciples awaited the demonstration of the Holy Spirit filling the young church with “**power.**”

**“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”**

**(Acts 1:8)**

**“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”**

**(Acts 2:1-2)**

Another example of how “**God breathed**” is in the giving of Holy Scripture.

**“All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:”**

**(II Tim. 3:16)**

The KJV translates it to say “**all Scripture is given by inspiration of God**” whereas a literal rendering of the Greek says “**every Scripture is God-breathed.**” The Greek word being translated is THEOPNEUSTOS (theh-

op-nyoo-stos) coming from the Greek word THEOS (theh-os) for “**God**” and PNEUSTOS meaning “**breathed.**” All of this means that Holy Scripture is a God breathed product of the Holy Spirit just like Adam was a God breathed product in creation.

Most often the Old Testament uses the word “**flesh**” in reference to the “body” which is the Hebrew word BASAR (baw-sawr).

**“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.”**  
**(Gen. 2:21-25)**

As I’ve already stated, the Hebrew word for “**man**” is ADAM (aw-dawm), which not only stems from the first created being, but is also used in Hebrew to point out a particular person or used in a general sense referring to mankind as we know it today. “**Adam**” was the first created “**man**” from which all men have come and we know that was his name because the Bible verifies it numerous times throughout both the Old and New Testaments (**Gen. 2:19, 21, 23, I Chron. 1:1, Job 31:33, Lk. 3:38, Rom. 5:14, I Tim. 2:13**).

The Greek word for “body” is SOMA (so-mah) which biologically refers to the make-up of the human body and all the organs it comprises. The Greek word SARX (sa-rx) is also often used in the New Testament in reference to the “**flesh.**” It has a wider range of meaning in the New



Testament referring to such things as the human body or the body of an animal or even to the fallen nature of man like is found in the Book of Romans.

**“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”  
(Romans 13:13-14)**

In the Old Testament, as we’ve already seen, the word “**flesh**” is more often used in referring to the human body (**Gen. 2:21**) instead of the actual word “body.” An explanation of these three words, “dust ... breath ... and soul,” in reference to “man” from both the Hebrew and Greek helps us better understand their unique function in God making man a trinity and how all three interact together.

A more detailed account as to how God created the physical body of “**Adam**” tells us that “**the Lord God formed man of the dust of the ground**” (**Gen. 2:7**). In that same passage we are introduced to the purpose of man having a physical body and from whence it came. First of all, God formed the human body like clay from the earth, from “**dust**” it came and to the “**dust**” it must return upon death (**Gen. 3:19**). During man’s earthly existence, his eternal state begins upon his conception, is lived out in his “body” of flesh, and departs the “body” at death for one of two destinies thereafter. Without trusting Jesus Christ as Lord and Savior, Heaven will never be one’s eternal home.

As we’ve already seen numerous times in our previous study, our human “body” is merely the tent or house in which we live while upon earth. The number of days that we are to live are appointed by God.

**“Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;”**

**(Job 14:5)**

**“And as it is appointed unto men once to die, but after this the judgment:”**

**(Heb. 9:27)**

This “body” is not made for eternity since sin has entered the human race; therefore, it only houses the “spirit and soul” which comprises the real person who merely occupies his earthly house for a limited number of days. I’m reminded of the old song, ***This Old House***, written by Stuart Hamblen. He penned the words while looking at an old worn-down cabin, but his thoughts were about the Christian who lives in a body that is fading away.

This ole house once knew my children  
This ole house once knew my wife  
This ole house was home and comfort  
As we fought the storms of life.  
This ole house once rang with laughter  
This ole house heard many a shout  
Now she trembles in the darkness  
When the lightnin' walks about.  
Ain't got time to oil the hinges  
Nor to mend no window panes  
I ain't gonna need this house no longer  
I'm gettin' ready to meet the saints.  
This ole house is a gettin shaky  
This ole house is a gettin old  
This ole house lets in the rain  
This ole house lets in the cold.  
Oh my knees are gettin chilly  
But I fear no fear of pain  
Cause I see an Angel peekin  
Through a broken window pane

Now my old hound dog lies a sleepin'  
He don't know I'm gonna leave  
Else he'd wake up by the fireplace  
And he'd sit there and howl and grieve.  
I ain't a gonna need this house no longer  
Ain't a-gonna need this house no more  
Ain't got time to fix the shingles  
Ain't got time to fix the door.  
Ain't got time to oil the hinges  
Nor to mend no window panes  
I ain't gonna need this house no longer  
I'm gettin' ready to meet the saints.

***This Old House*** became a pop song, but was intended to carry a biblical message that very well describes how we are not made merely for this world, but for an eternal destiny. The apostle Paul made this perfectly clear that not all “**flesh**” is the same “**but there is one kind of flesh of men, another flesh of beasts, and another of fishes and another of birds**” (I Cor. 15:39). Furthermore, he goes on to speak of the various kinds of “**bodies.**”

***“All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.”***  
**(I Cor. 15:39-41)**

Paul concludes this train of thought basically describing how bodily burial is a picture of planting the corrupt body of “**flesh**” in the ground to be raised again in the final eternal state.

**“So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew 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 trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”**  
**(I Cor. 15:42-58)**

Because of the “**victory**” of Christ over death, the Christian has the assurance of knowing that the BEST IS YET TO COME. That will be when we leave our mortal material body of “**flesh and blood**” and enter into His divine presence in our immaterial “spirit and soul” awaiting a new glorified body in the “**resurrection.**” Until then, for the Christian, the “body” of flesh is at war with the spiritual man because Satan does not like to be dethroned from man’s depraved “spirit.”

**“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is good.* Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”**  
**(Rom. 7:15-25)**

Living in this “body” of flesh will make us susceptible to the influences of our mortal brain that has been contaminated by the fall in sin. Therefore, there is a battle that rages between the flesh and the “spirit” once a person is converted and the Holy Spirit comes in to reside. As long as we live in this earthly “**body**” the Christian must deal

with the remnants of our corruptible flesh. That's why there is a spiritual warfare taking place. Once we are "born again," we continue to deal with a brain that has been programmed to do evil and has been influenced by a corrupt "spirit" prior to conversion. We are reminded from **Gal. 5:16** that **"the flesh lusteth against the Spirit, and the Spirit against the flesh."**

**"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:16-21)**

Knowing the warfare that will take place within the "spirit" of the Christian, God has given us spiritual armor. Being clothed in it is being clothed in the Holy Spirit.

**"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit,**

**and watching thereunto with all perseverance and  
supplication for all saints;”  
( Eph. 6:10-18)**

I feel totally unqualified to address the subject that claims our attention, much less on how the **“old man”** (Rom. 6:6, Eph. 4:22, Col. 3:9) and **“natural man”** (I Cor. 2:14) are linked to the “spirit and soul and body.” But I will venture to say that both “spirit and soul” are under the domain of the fleshly “body” while in the unregenerate state apart from conversion to Christ.

Only in regeneration does the warfare begin between the “flesh” and the “spirit.” The **“old man”** and the **“natural man”** speaks of the old unregenerate sinner like Adam after his fall into sin. We are all born in the **“old ... natural”** state of sin from which we need forgiveness through the shed blood of Jesus Christ. These words, **“old”** and **“natural,”** reveals humanity born into sin dating back to the **“old”** Adamic nature which all of us have inherited. Scripture teaches that when a sinner comes to faith in Christ, that the **“old man”** is **“crucified”** with Christ.

**“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”  
(Gal. 2:20)**

Therefore, we need to grow in God’s grace and learn how to **“die daily”** (I Cor. 15:31) to our sin and live in the **“power”** and **“strength”** of the **“Holy Spirit”** (Acts 1:8, Eph. 5:18). I’ll never forget hearing some good advice from a godly preacher many years ago. He said that when the devil rings your doorbell, send Jesus to answer it.

## CLOSING THOUGHTS

Speaking negatively, God tells believers that we are NOT to **“be conformed to this world,”** (Rom. 12:2a) nor live in such a way as to resemble the **“world.”**

**“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”**  
(I Jh. 2:15-17)

The use of the word **“world”** in this verse does not speak of a physical geography, but is a reference to the system, spirit, and philosophy of an ungodly worldly system that has fallen under the influence of Satan who is **“the prince of the power of the air, the spirit that now worketh in the children of disobedience”** (Eph. 2:2). At this point, we need to always be aware that the influences of the **“world”** are very subtle. They can creep into our lives in every way imaginable, through fashion, entertainment, music, cultural lifestyle, and all sorts of ways, even godless religion.

We must remember that **“the wisdom of this world is foolishness with God”** (I Cor. 3:19). This worldly system of sin under the influence of the Devil, does not know God nor has any desire for God. That makes a spiritually minded believer a misfit in the eyes of the **“world”** because he does not blend in with the **“world”** and finds himself constantly swimming upstream against the tide of the **“world.”** Therefore, God commands and admonishes believers not to be **“conformed to this world.”** This means that we are not to adopt the ways of this sinful



“**world**,” think like the “**world**,” and not let the “**world**” mold us into its likeness.

Speaking Positively, God tells believers that we are to be “**transformed by the renewing of your mind, that ye might prove what is that good, and acceptable, and perfect, will of God**” (Rom. 12:2b). This means that we are to live like “**transformed**” people who are being molded into the likeness of Christ.

**“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord”.**

**(II Cor. 3:17-18)**

**“Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus:”**

**(Phil. 2:2-5)**

The brain is not the same thing as the “**mind**,” however, the “**mind**” influences the brain. A brain is an organ of the “**body**” that can be removed from the skull and held in one’s hand. But, the “**mind**” is intangible, meaning that it cannot be seen or touched. It’s a part of the eternal make-up of an individual. Therefore, we can say with certainty that the mortal brain is an organ of the body, but the immortal “**mind**” is not. As we’ve already studied, the brain is the physical place where the intangible “**mind**” finds a seat and makes its influence upon the “**body**.”

Herein, we discover that the “**mind**” of an individual forms an intangible, but yet profound connection to the human brain. Even more profound is the intangible

connection and influence of the “spirit” upon the “mind.” Because of the material nature of the “body,” we understand more about the interaction and function of the brain and the central nervous system than we do about the interaction of the “spirit and soul” with the “body.” All we know is that these three parts of man function together in perfect harmony. That which we do know without question is that one part (“body”) is for this world and the other two parts (“spirit and soul”) are eternal, but yet have a definite influence upon man during his earthly existence.

We are all born with a carnal “mind” that is depraved and cannot please God. Read and listen carefully to these first seventeen verses of Romans, chapter eight.

**“*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also**

**quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.”**  
**(Rom. 8:1-17)**

The only way we can have a right “**mind**” in the sight of God comes through the New Birth. When the sinner is “**born again**,” then he receives a spiritual “**mind**” that transforms the individual from inside out by the indwelling of the Holy Spirit taking up residence upon the throne room (“spirit”) of his “soul.” Let me keep repeating, that Biblically speaking, he who controls the “**mind**” controls the man. The battle for the “**mind**” takes place in the “spirit” which along with the “soul” comprises the eternal aspect of man.

Every “soul” has a controlling force on the throne of his “spirit” and that force will dictate the thinking and end up producing the actions sending signals to the brain and the brain sending signals to the body to carry out the actions. Therefore, the “**mind**” is a vital part of a Christian’s life and we need to be careful to bathe in the Word of God (**Eph. 5:26**) and seek the guidance of the Holy Spirit (**Jh. 14:26**).

In other words, I see man’s “spirit” as the throne room of his “soul” where either the Holy Spirit or Satan’s evil spirit is reigning and ruling. Before conversion to Christ, we’ve seen in this study that man’s “spirit” is “**dead**” (**Eph. 2**) to the things of God because it is under the depraved control of Satan from the time of our conception until regeneration.

Only when the Holy Spirit does His work of conversion and transformation do we have a new nature and a New Master Who indwells our “spirit.”

Such a thought might very well raise the question about children who die or babies who are aborted. Do they go to heaven since they are depraved human beings, but never have an understanding of salvation? I must admit, that is a good question and all I can do is remind you of what King David said in the death of his firstborn child with Bathsheba.

**“And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was alive*; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.”**

**(II Sam. 12:18-23)**

This one thing I can promise you and that is our God is a Just God and He always does what is right, even with babies and little children who die. God's Word encourages the Christian to **“be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:2-3).**

The word **“renewing”** in **Romans 12:2** refers to a renewal, renovation, or change for the better. As Christians, we know that only a life changing encounter with Jesus Christ in salvation can produce that kind of transformation when Satan is dethroned from one's corrupt “spirit.” As long as we live in these frail mortal bodies, there will be a life-long battle between pleasing God and the **“flesh”** which is, like the hymn writer described us as being “prone to wander.”

Pay special attention to the way the writer, Robert Robinson, penned the words, ***Come, Thou Fount of Every Blessing*** in describing our deliverance from sin while living in these feeble bodies of clay. He wrote this back in the 18<sup>th</sup> Century at the age of twenty-two, but the words are timeless and relevant for Christians of any period of history.

<p>Come, Thou Fount of every blessing, Tune my heart to sing Thy grace; Streams of mercy, never ceasing, Call for songs of loudest praise. Jesus sought me when a stranger, Wand'ring from the face of God; He, to save my soul from danger, Interposed His precious blood. O to grace how great a debtor</p>
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Daily I'm constrained to be!  
Let that grace, Lord, like a fetter,  
Bind my wand'ring heart to Thee.  
Teach me, Lord, some rapturous measure,  
Meet for me Thy grace to prove,  
While I sing the countless treasure  
Of my God's unchanging love.  
Prone to wander, Lord, I feel it;  
Prone to leave the God I love:  
Take my heart, oh, take and seal it  
With Thy Spirit from above.  
Rescued thus from sin and danger,  
Purchased by the Savior's blood,  
May I walk on earth a stranger,  
As a son and heir of God.

Even better, I remind you again of how the apostle Paul described the life-long battle of the Christian between the “**flesh**” and the “spirit” in the seventh chapter of Romans. **“Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”** (Rom. 7:18-25)

As Christians **“fight the good fight of faith”** (I Tim. 6:12), we must never forget that **“this is the victory that overcometh the world, even our faith”** (I Jh. 5:4) which is a **“gift”** from God (Eph. 2:8-9) to us in the new birth. At the time of death, the Christian has a great grand glorious day in store when his “spirit and soul” will depart his earthly “body” and enter into the presence of Christ. Don’t ever forget those words spoken by Paul in **Second Corinthians 5:8** that for a Christian **“to be absent from the body”** is **“to be present with the Lord.”** Jesus Himself in **Luke 23:43** said to the dying thief next to Him on the cross who repented, **“To day thou shalt be with me in Paradise.”**

James wrote in **James 2:26** that the **“body without the spirit is dead.”** Once again, pay close attention to the way Paul described for the Christian that the real YOU, your “spirit and soul” will someday depart your “body” of flesh.

**“For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:”**  
**(Phil. 1:21-23)**

Likewise, in the story of Lazarus, we find that the lost who die without Christ will be alert after death in their sufferings.

**“And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime**

**receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”**  
**(Lk. 16:22-31)**

In bringing this most fascinating and mysterious study to a close, I remind you that I promised at the beginning that much of what I had to say would be overlapping and repetitive. That's because one cannot study the "spirit" without studying the "soul" nor study the "body" without the "spirit and soul" because they all function in unity on this side of death. We must admit that our Creator God is the Only One Who can fully explain and has all the answers to how the three parts of a human being coordinates together.

That which we do know is that the "spirit and soul and body" are intrinsically interwoven together. These three parts of man are separate, but function together as one comprising for us a trinity that is beyond human comprehension. The "body" is for this world, but the "spirit and soul" are for the world to come either in the beauty of Heaven or the torments of Hell. That which makes the difference is the atoning blood of Christ on the Cross and the power of the Holy Spirit in making new sanctified creatures out of old depraved sinners.



I would like to close this chapter with this two-part question. “At what point and time does death occur and where will YOU be when YOU depart your earthly body?” I realize the first part of my two-part question could open up a study unto itself because so much could be said and so many illustrations could be given regarding it. People from both the medical and theological fields may give various answers as to the time of death. Some will tell you that a person will not be dead until there is no brain activity or until the heart stops beating on its own.

I’m not going to chase any of those rabbits, except to remind you of the apostle Paul when he had his “**third heaven**” experience in **Second Corinthians 12:1-10**.

**“It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to *be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly**

**therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.”**  
**(II Corinthians 12:1-10)**

In this passage, Paul is telling about an event in his life that occurred **“fourteen years”** prior to his writing this letter to the Corinthian Church. Very humbly he records this in the third person, referring to himself as **“a man in Christ.”** In other words, he was not gloating in this experience, but it was so overwhelming that he didn't know **“whether”** he witnessed it **“in the body ... or ... out of the body.”** It was so incredible that he was uncertain if it took place while in his fleshly **“body”** or in his disembodied **“spirit” (I Thess. 5:23)**. It's been speculated that this event of which he is writing took place when he was stoned and left for dead at **“Lystra” (Acts 14:19-20)**, but that's unlikely since we believe the stoning happened less than ten years before this letter was written. In other words, Paul didn't know if he was still in his **“body”** and had a vision like unto that of the Old Testament prophets or if his **“spirit”** had departed from his **“body”** and he had what may be called an out-of-body-experience. He didn't know and we certainly don't know; therefore, we have to leave it as written and be satisfied with Paul's answer.

The truth of the matter is that Paul wrote under divine inspiration and the only thing he was permitted to write is that he was **“caught up to the third heaven.”** This causes me to think of people today who claim to have died and went to heaven and tell about what they saw. My reply is that if God did not permit the apostle Paul to write about what he saw; then why would He reveal it to someone today? It's true that the Book of Revelation is filled with mysterious imagery to which many people try to explain

and identify. For example, in the eternal city of God, people like to talk about the street of **“gold”** and gates of **“pearl”** (**Rev. 21:21**). As we study the Scriptures and prophecy in particular, we discover that much is figurative language which portrays literal truth. When Paul referred to the **“third heaven”** we believe that he is speaking of God’s throne surrounded with His angelic hosts as described by the prophet Isaiah.

**“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”**  
**(Isa. 6:1-3)**

All I can tell you is that Paul understood the **“words”** that he **“heard,”** but was not allowed to repeat them nor does he describe what he saw. That leads me to say that every one of us who are **“born again”** (**Jh. 3:3**) believers have a delight in store for us on the other side of death. The best part of all is that Christ will be there and we will be in His presence.

**“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”**  
**(Rev. 21:22-23)**

From this account of Paul, one might ask, “can out-of-body-experiences still occur today?” I think that I would be

correct in saying that they are not necessarily common, but it could be possible. However, when dealing with this subject, we must realize that it is to be dealt with cautiously and carefully, because it could even be part of the satanic dimension. That's not to say it always is. For example, allow me share a story that I know to be factual.

I once visited a ninety-nine-year-old lady, stood beside her hospital bedside, had a good conversation with her, and read the 23<sup>rd</sup> Psalm. Afterwards, she told me about memorizing it when she was a little girl in school. We knew that she was nearing death and all her children and grandchildren were at the hospital the next day. Now, this is what happened. Two of her children were in the hospital room with her. There were two waiting rooms down the hall where some of the family, including her grandchildren, were in one of the rooms and another son has stretched out on the floor trying to get some rest in the second room. This is what she told her two children who were in the room with her. She told them that while looking down on both of those two rooms, she saw all of her family, and perfectly described to them what she saw, even her oldest son lying on the floor in the second waiting room. Her heart was still beating, her brain was still functioning, and she was still talking relating what she saw. I need not have to tell you that her body never left that room. She was still living, but shortly after telling of her experience, she went into a coma and died within a few hours.

I'm not trying to make something out of this that it's not, but I'm sharing this true story to simply say that there is more going on with our "spirit and soul" than what we'll ever know this side of death. This I do know on the authority of God's Word that the Lord tells the believer, "**I will never leave thee, nor forsake thee**" (Heb. 13:5). "**Never**" means "**never**" and that includes when it comes to dying and the final moments of crossing death's chilling waters. I personally believe that it will be the indwelling

Holy Spirit upon the throne room of our “soul” Who will escort the Christian from our earthly “body” into the very presence of our Blessed Redeemer.

It’s recorded of the death of D.L. Moody that at 6 AM, he fell into a natural sleep. At 7 AM, he awoke and said in a low voice, “Earth recedes, heaven opens before me. This is no dream. It is beautiful. If this is death, it is sweet. There is no valley here. God is calling me. I must go.” With those words he entered into his eternal rest.

It’s also recorded of the death of R.G. Lee just before he died that he told his daughter that he saw Jesus. He said, “I tried to describe heaven (assuming he was talking about his preaching and writing), but my words were so woefully inadequate. I wish I could tell the people how beautiful it really is.” Only after death will we be more acquainted with the wonder of our “spirit and soul” which I have kept reminding you is the real YOU.

Along similar lines I call your attention to several more instances recorded in Scripture that has to do with the supernatural aspect of man in creation. My purpose is to remind us that man is truly a tabernacle and a trinity. I call your attention to “**Enoch**” (**Gen. 5:21-24, Heb. 11:5**) and “**Elijah**” (**II Kings 2:3-12**) who were taken up to heaven in the Old Testament without leaving behind a body of flesh that could be found. With that point being made, I remind you that God is the One Who buried “**Moses**” (**Deut. 34:5-6**) without anyone knowing his grave-site or his body ever being found. By the way, the very mention of “**Moses**” and “**Elijah**” from the Old Testament who appeared with Jesus on the Mount of Transfiguration (**Matt. 17:1-13**) proves there is no such thing as soul-sleep. They were very much alive, alert, and conscious in their “spirit and soul.”

Needless to say, these biblical characters are very interesting and raises questions that leave us with various interpretations and opinions. All I can do is remind you of what James said, “**the body without the spirit is dead**”

**(Jam 2:26).** Can the “spirit and soul” function outside of the “body” while the “body” is still living? From the account that Paul records, it sounds possible if that was the case with him, but is certainly not a common occurrence. All of this reminds us that our subject under study is a great mystery and we’ll not have the answers until after death.

The second-part of my closing question is one that only YOU can answer because only YOU can know if you’ve repented of your sin and trusted Christ as your personal Lord and Savior. Therefore, I want to be as brief as possible and point you to a passage of Scripture from which I’ve preached numerous times in **Hebrew 9:27-28**, **“And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”** Are you one of **“them”** (saved, born again ones) that’s looking for **“Him”** (Jesus) with excitement and expectation when He comes again to complete our **“salvation”** with a glorified body?

My answer to the question, “at what point and time does death occur?” is simply, when your date with death comes up on God’s calendar for your earthly life to end. It’s when the “spirit and soul” departs the “body” for its eternal destiny. Scripture clearly tells us that death is **“appointed”** to every one of us with the only exception being the living saints at the time of Christ second coming (**I Thess. 4:16-17**) of which **“Enoch”** and **“Elijah”** were a type (a picture or illustration in the study of biblical typology). Scripture also makes it clear that God is the ONE Who schedules our appointment date with death. We cannot cancel it nor postpone it.

**“Man *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean *thing* out of an unclean? not one. Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;”**

**(Job 14:1-5)**

**“To every *thing* there *is* a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;”**

**(Ecc. 3:1-2)**

We could say that death occurs when the “spirit” departs from the “body” and that some people hooked up to a life support system in a hospital might have their vital signs working by artificial means as well as medication, but could actually be dead in all reality. It seems like trying to answer one question only leads to more questions and debate. For that reason, I’ll give you one sure and certain answer from the Word of God. A person is going to die when God says that it’s his or her time to depart their “body” and the “spirit and soul” moves into the eternal realm.

When Jesus raised the dead in the New Testament (**Lk. 7:11-17, 8:49-56, Jh. 11:1-44**), He did so to prove His deity just as He proved it when He Himself arose from the dead (**Jh. 20:1-21:25**) three days after being crucified. These were not normal occurrences, but supernatural instances in demonstration that Jesus was God in human flesh. I can also assure you on the authority of Holy Scripture that death is not the end because after death is **“the judgment.”** For the Christian, it will be a **“judgment”** of works done in the power of the Holy Spirit (**I Cor. 3:5-15**)

and not for our sin committed while living in our body of flesh. That's because in faith we have trusted Christ as our sinless Substitute Who took our sin upon Himself in paying the penalty of our sin on the cross.

Christ became **“sin for us who knew no sin” (II Cor. 5:21)** at which time God promises the believer that He will cast our sin **“as far as the east is from the west” (Ps. 103:12)** in His sight. All of this is what we refer to as Justification and the imputed righteousness of Jesus Christ at which time God credits our sin account as paid in full by the shed blood of Calvary's Lamb **(Rom. 3-5)**. In simple language, Christ took our place of judgment on the cross and suffered the death that we deserved in paying our sin debt which satisfied the righteous demands of God the Father.

Therefore, when the Christian dies and his “spirit and soul” departs from his “body,” it can be humanly described like a **caterpillar that sheds its cocoon in order to experience the beauty of being a butterfly**. (That no doubt is a poor comparison, but I trust that it gets the point across) But for the unbeliever, being lost without God and without the hope of sins forgiven, it will be a sad day of being cast into Hell **(Rev. 20:13-15)** for all eternity. It will be a time of agony, pain, suffering, and torment forevermore **(Matt. 18:12, 13:42, 50, 25:30, Lk. 16:23-24)**. However, as bad as that may be, the worst part of Hell is that there will be no second chances and Christ will never be seen nor will He ever be assessible **(Rev. 21:27)**. No grace, mercy, or love will be found and judgement will be eternal. Therefore, with all that being said, where will you spend eternity when you take your last breath, when your heart beats for the last time, when your date with death rolls up on God's calendar, when you leave your earthly “body” behind, and the real eternal YOU, your “spirit and soul,” enters the realm of eternity?



## **POSTLUDE**

For several years, I gave serious thought to the subject of this book. My study began as sermon preparation that hopefully someday I could preach, but instead it turned into this book. Most of my writing was done in 2020, the year that the historic Covid-19 Pandemic raised its ugly head around the world. After it hit the United States in March of that year, hardly a day went by that the number of deaths for the previous day were not reported on the nightly news. It's also been reported that more Americans have died from Covid-19 than the number of US troops killed in battle during World War II.

At the time of this writing, the Pandemic continues and vaccines have been approved in hopes of seeing these numbers drastically decreased. God alone knows the number of our days and He has the means of bringing healing to our sick bodies. The number of deaths thus far in the United States has caused this to be the deadliest year on record. As I bring this book to a close, over 400,000 people have lost their lives with Covid-19 in the USA so far between January 2020 and January 2021. Every day that number continues to rise.

I've said this to say that due to all the talk about death, many have no doubt turned their thoughts to dying. This has caused fear for some and strengthened the faith of those who have had their sins forgiven and are looking forward to seeing Jesus face to face. A few years ago, I conducted the funeral service of a 69-year-old man who had battled cancer for about 15 years. Before he died, he told me that he was looking forward to seeing Jesus. He also asked me if it was wrong to look forward to death and leaving his loved ones. I assured him that it wasn't. Even though we ought to love our family, our love for the Lord must be greater.

We're all going to die, and in this postlude, I want to make one final appeal. If you have never trusted Jesus Christ in the forgiveness of your sin, I plead with you to turn to Christ in faith and be saved from the wrath of God. Yes, God is a God of **"love"** (1 Jh. 4:16), but He is also a God of **"hate"** (Prov. 6:16-19) and demands payment for sin. That is what makes Him JUST. God's wrath for our sin must be satisfied because He is a HOLY. Knowing that we could do nothing on our own to appease His wrath, God wrapped Himself in a body of flesh and came to earth to do for us what we could not do for ourselves. God's Word must once again, have the final say. If you were to die today, why should God let you into His Heaven?

Would you answer by saying such things as, because you have lived a good life and done good deeds? Because you've walked a church aisle and your name is on a church membership roll? Because, you've prayed a prayer on the back of some gospel tract or repeated it after some preacher? Because you've been baptized at least once or more? Because, you gave money and even tithed your income to a local church or religious organization? Or, would you say that you know for sure that you are going to heaven when you die because you've been born again, been spiritually transformed by the power of God and made a new creation in Christ?

If you don't know that you have been delivered from the bondage of sin, that the old man has been crucified and the Holy Spirit is bearing His fruit in and through your life, then let me ask you this question. Can you tell the difference between something new and something old? Can't you tell the difference between a new automobile and an old one? Can't you tell the difference between a new pair of shoes and an old pair of shoes? By all means, you most definitely can tell a big difference. But, if you don't know if there has ever been a time in your life when you were changed by the Lord Jesus Christ, then you most likely have never had a soul saving encounter with the Lord of Glory.

When a sinner is saved by God's "grace" he is given a new set of desires which is to please God and not the flesh. It's true that the Christian is not sinless and will fight sin every day until death, but nevertheless, our desire is to please the Lord. Until the day of spiritual regeneration, one is spiritually dead within and only until the new birth does the Holy Spirit take up His residence on the throne room of your soul. One of two forces have control of your "spirit," the power of Satan with which you were physically born, or the power of the Holy Spirit through Whom you must be spiritually "born again."

**"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:"**

**I Cor. 15:1-4**

John 3:16 has often been called the gospel in a nutshell, but so is I Cor. 15:1-4. The word, gospel, means good news and the best news anyone will ever hear is that of Jesus Christ in the story of redemption. Christ died on the cross to suffer the torment that we deserved in Hell. He became our Substitute in doing for us what we could not do for ourselves. He appeased the righteous wrath of God against our sin. Then, He proved His deity by dying a cruel death and coming out of the grave on the third day. Many religious leaders have died, such as Mohammad, Buda, and many others, but they never came back from the dead. Christ arose so He could come into the hearts of His people and preform His work of saving grace.

**“For all have sinned, and come short of the glory of God.”**

**Romans 3:23**

Every person has displeased God, no matter the bigness or littleness of the sin. Adam only ate a forbidden piece of fruit while King David committed adultery and murder. Both found forgiveness. The first step is confessing that you are a sinner, that your sin has separated you from Holy God, and that you need God's forgiveness.

**“Except ye repent, ye shall all likewise perish.”**

**Luke 13:3**

One must be truly sorrowful for their sin and desire to turn from their old deliberate, sinful, and corrupt way of living. Not just sorry you got caught, but remorseful for breaking the heart of God. We cannot turn from sin in our own strength, but in God's. In conversion, Christ changes us, gives us a new nature, with and a desire to walk in newness of life. As long as we are in fleshly bodies, we'll never be perfect, but our daily goal is to resist the flesh, separate ourselves from sin, and grow spiritually in Christ.

**“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”**

**John 3:16**

God's love is so strong that He gave the best Heaven had offer. He gave Himself in the human flesh of His only begotten Son to die in your place on the cross. The only way to escape perishing in the torments of Hell and have eternal life is by believing that Christ died the death that you rightly deserved.

**“The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.”**

**Romans 6:23**

Just as a person receives wages from his employer, you will someday receive wages from your Creator as to how you responded to Christ. Those who reject Him will discover an eternity of suffering the consequences. We are all going to physically die because of the curse of sin upon the human race, but the Christian will know God's gift of eternal life and the joy of a home in heaven with our Lord.

**“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”**

**Eph. 2:8-9**

You will not go to Heaven because you're good nor will you go to Hell because you're bad. Salvation is a gift from God. It cannot be earned. You must respond by faith to God's free gift of grace. It's totally impossible for anyone to be good enough to ever merit Heaven because we are all like sheep that have gone astray. Having been born into sin and inheriting our depravity, we cannot please God apart from exercising the "faith" that He provides.

**“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.”**

**Romans 10:9-11**

“Saved” is a perfectly good biblical word. It’s talking about being saved from God’s wrath against sin. You cannot save yourself from it. I cannot save you from it. Only God can save you from such wrath. He came to earth to do for you what no mortal man can do for you. You’re not saved by praying prayers, doing good works, giving money, walking a church aisle, or by joining a local church. However, every Christian needs to be part of a local assembly that teaches the Word of God whereby they can mature in the faith (**Heb. 10:25**). There is no such thing as secret discipleship. Your commitment to Christ will be obvious. Genuine conversion will be evident. Heart belief is a surrender that produces a noticeable difference. To be truly saved is to be “born again” which will make one unashamed.

**“Come unto me all ye that labor and are heavy laden  
and I will give you rest.”  
Matt. 11:28**

Until we find spiritual rest in Christ there will never be spiritual peace that will cause one to look forward to death at which time we’ll be released from our body of corruption and sin. The peace that God gives the Christian today is merely a foretaste of that which is to come when we enter into His eternal presence with our “spirit and soul.” It’s a blessed thing for God to give you a disgust over your sin, a hunger in your heart to believe on the Lord Jesus Christ as your personal Savior, and to discover spiritual rest in Him.

**“Believe on the Lord Jesus Christ  
and thou shalt be saved”  
Acts 16:31**