

The **Spirit** of
God, Man & the Devil

By Pastor David Sell

The **Spirit** of **Man**

by

Pastor David G. Sell

Dean of Northern California Bible College

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Foreword

David Sell has given us here a book of unusual value. Each of the three sections is a worthy book in its own right, but to have each of the three major areas of spiritual concern so thoroughly addressed in one book is quite an accomplishment.

A book like this has been thoroughly tested in the crucible of Bible college classes. Adult students have fired the bet of questions at our author and he has captured them to frame the structure of his text. The answers result from much research and thought and provide us with some eye-opening material. You may find a few points of disagreement, but overall, I doubt that you will find a more satisfactory text on the subject of the spirit realm. The author writes in a fashion similar to his teaching: easy-going, polite, informative, interesting, and extremely honest in his analysis of the questions and biblical accuracy of his answers. This is why David Sell's classes at Northern California Bible College on this subject have proven to be one of the most popular we offer.

I am sure that you will enjoy this as a significant research tool or classroom text. You undoubtedly will find it a valuable aid not only in understanding the three spirits investigated, but also in how they interrelate. This is a subject of great interest at this time, and this book makes a significant contribution in bringing definition to a difficult subject.

Ernest B. Gentile

President Emeritus of Northern California Bible College

Pastor Emeritus, Christian Community Church

San Jose, California

DEDICATION

I dedicate this book to three people who have played vital roles in my life. I am indebted to Pastor Ernest Gentile, who has been my spiritual father, teacher, and editing consultant. I express my appreciation to my wife, Debbie, who has been my loving moral support. Finally, my thanks go to her grandmother, Rita Fitzgerald, who not only prayed me into the kingdom, but through the writing of this book.

WRITTEN ASSIGNMENTS

When writing each of the following assignments, the student is not to read ahead or quote from the textbook, unless permission is given. To look ahead defeats the purpose of the assignment, which is to allow the student to think through the question for him or herself. Each assignment will prepare the student for the lecture by providing an opportunity beforehand to become acquainted with the subject.

Whenever the student quotes scripture in the assignment, please write out only the portion of the verse applicable to the subject.

Each paper is worth a maximum of 10 points and will be graded upon how well it fulfills the assignment, accuracy, effort, and legibility.

EXAMINATIONS

At the end of each of the three courses (Human Spirit, Holy Spirit, Satanic Spirit) there is final examination that covers the course contents. This exam may be taken "open-book." For distance students, upon receipt of the test, the student has seven days to complete the test and return to the college.

SCHEDULE OF WRITTEN ASSIGNMENTS

SECTION 1: "THE HUMAN SPIRIT"

Assignment #1: Due Sept. 15

Using a concordance (physical or online), provide at least one verse to show each of the following possibilities. Give the reference and write out the part of the verse that shows the following: If you need a concordance, go to: <http://www.tgm.org/bible.htm>

The human spirit can express emotion.
The human spirit has a will.
The human spirit functions intellectually.

The soul can express emotion.
The soul has a will.
The soul functions intellectually.

Assignment #2: Due Sept. 22

The following scriptures present the possibility of being "double-hearted": Ps. 12:1-2; 1 Chron. 12:33. What does this expression mean? How else does the Bible describe this condition from the book of James? Also provide an example in your own life of a time when you were tempted to become "double-hearted."

Assignment #3: Due Sept. 29

One of the most controversial questions regarding the human spirit is whether it becomes perfect at salvation. One theological camp assumes that the blood of Christ cleanses our spirit to the point that it can no longer sin. The other side believes the human spirit still remains the primary source of our sin. Choose one of these views and develop your case. Or, develop your own camp that perhaps rejects either of these stated positions.

Assignment #4: Due Oct. 6

Is man born with his conscience, or does it develop as he grows, or are both of these suggestions correct? Write a 500-word paper stating your belief on the development of the conscience. It will help to look up and include each time the word "conscience" appears in the New Testament.

Assignment #5: Due Oct. 13

Answer the following questions:

1. What is meant by the word "conviction"?
2. How do we know if we are presently under conviction of our sin?
3. What is meant by the term "condemnation"?
4. How does condemnation differ from conviction?
5. Read through the scriptures in the New Testament that contain the word "condemnation" or "judgment" and determine whether or not a Christian can ever experience condemnation.

Assignment #6: Due Oct. 20

When we experience guilt, does this always mean we stand guilty before God? Or, are there times when the feeling of guilt is inconsistent with the divine viewpoint? If this sense of guilt does exist, what are some possible things that bring on such false guilt?

Assignment #7: Due Oct. 27

What is the proper biblical name a believer should to be baptized into? To reach this conclusion, examine each time believers were baptized throughout the Book of Acts and combine those names together to formulate your answer.

Assignment #8: Due Nov. 3

Who is the “Angel of the Lord” frequently mentioned in the Old Testament? State your conclusion and then develop a logical scriptural reason substantiating your conclusion.

Expected Outcomes:

1. The student will learn the differences between the human spirit and the soul.
2. The student will learn what the “heart” consists of and how to remedy a “double heart.”
3. The student will learn the difference between “conviction and condemnation.”
4. The student will learn how the conscience is formed and whether Christians are under biblical obligation to always obey their conscience.
5. The student will learn what happens spiritually when we are water baptized
6. The student will learn all about the angelic realm and how angels function.

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Lesson 1: Basic Questions About the Human Spirit

1. What does scripture say about the origin of the human spirit?

God gives each person a human spirit. Eccl. 12:7 says, *“Then the dust will return to the earth as it was, and the spirit will return to God who gave it.”* Num. 27:16 refers to God as the *“God of the spirits of all flesh.”* Zech. 12:1 indicates that God forms or individually molds each human spirit: *Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:* The Hebrew wording emphasizes the idea of squeezing, similar to how a potter squeezes clay as he forms the vessel of his creation. The end result is a vast selection of different individual personalities, divergent character qualities, and distinct temperament blends.

It's possible that even our future gender is determined by the original creation of our human spirit. God would know whether the uniqueness of His creation would fit better in a male or a female.

We were created before the foundations of the earth: Eph. 1:4 says, *“Just as He chose us in Him before the foundation of the world.”* Ps. 139:15-16 adds: *My frame was not hidden from You, when I was made in secret, And skillfully wrought in the lowest parts of the earth. 16 Your eyes saw my substance, being yet unformed. And in Your book they all were written, “The days fashioned for me, when as yet there were none of them.”*

It seems that the first moment of our existence was in the thoughts of God as He decided what we would be like. God's next step was to form us as a “human spirit,” which would one day be sent into us as a fetus after we were conceived. Before that happened, however, God would choose who our parents would be, and in most if not all cases, bring them together sexually at the year we were to be born.

2. When was the first giving of the human spirit?

Gen. 2:7 records God breathing into Adam the breath of life. The breath of life is a combination of the human spirit and the soul. The following verses show the human spirit and the soul are each synonymous with the breath of life:

Human spirit and breath: Is. 42:5: *Thus says God the LORD, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and spirit to those who walk on it:*

Soul and breath: 1 Kin. 17:17,21-22; Gen. 35:18; Job 12:10 (Hebrew word for soul)

In light of these verses showing the connection between the breath of life and the soul and human spirit, it is safe to conclude that the breath of life is the combined

state of the soul and spirit. As a result of receiving the breath of life, man became a "living being" (Gen. 2:7).

3. Throughout scripture different terms identify different life forms:

Soul refers to humans: Acts 2:41; 1 Pet. 3:20

Spirit refers to angels: Luke 11:26; Heb. 1:7

Animals are referred to as animals or beasts: Gen. 7:2; Jer. 16:4

4. At what point of human development does the human spirit enter?

Job 3:11 appears to indicate that the human spirit is present before birth: *"Why did I not die at birth? Why did I not perish when I came from the womb?"* Job asks why he didn't perish, or end his life, while he was in the womb. In addition, Luke 1:41-44 records an amazing interchange between Jesus and John the Baptist while they were both still in the womb. John leaped in the womb after hearing Mary's voice, showing that Jesus was active with humanity even from within the womb; His birth unveiled the next phase of His revelation to mankind.

Lev. 17:11 provides another possible clue as to when the human spirit may enter the body: *"For the life of the flesh is in the blood."* Gen. 9:4 echoes: *"But you shall not eat flesh with its life, that is, its blood."* Gen. 4:10 adds, *And He said, 'What have you done? The voice of your brother's blood cries out to Me from the ground?'* It is possible that the moment that blood develops within the fetus, this could also note the time when the human spirit enters the child. During the 11th week of pregnancy red blood cells are produced in the liver. For this to even happen the embryo must first be implanted upon the uterine wall; many fertilized eggs never implant, making life impossible. To say that "life enters when the blood develops" is still only speculation and cannot be empirically proved.

The tragedy is when babies are aborted, that precious human spirit that was formed before the foundations of the world never got to live a life on earth.

5. What happens to the human spirit at death?

The following scriptures indicate that the human spirit returns to God at death: Eccl. 12:6-7; Acts 7:59; Luke 23:46. When the spirit leaves the body, the person is "officially" dead (James 2:26; Luke 8:55). The Jewish culture believed the human spirit would hover over the dead body for three days before permanently leaving. This explains why Jesus allowed Lazarus to remain dead for four days (John 11:39).

This belief is also connected with Eccl. 12:6-7: *Remember your Creator before the silver cord is loosed, or the golden bowl is broken, or the pitcher shattered at the fountain, or the wheel broken at the well. Then the dust will return to the earth as it was, and the spirit will return to God who gave it.*

6. Where does the soul go at death?

Like the human spirit, the soul also returns to God when a person dies (Luke 12:20). In essence we can say that the breath of life (spirit and soul) leaves the body at death to return to God. This helps answer the age-old question as to the precise moment when a person is considered officially deceased. The Lord gives the breath of life, and He also takes it away.

7. What about reincarnation?

In Hinduism, the body is disposable; however, the “eternal soul,” the *atman* rotates through a reincarnation cycle that has no beginning or end. The cycle is believed to be affected by karma, a system of cause and effect that we are used to thinking about as rewards or consequences. The goal of Hinduism is to ultimately exit the cycle by achieving *moksha release*, which accompanies human perfection. What would happen next is not known.

Buddhism has its own unique form of reincarnation. When people die, their souls are recycled into states (humans, deities, demons, spirits or animals) and exist again. In higher realms souls experience abundance and ease; in lower realms, they experience disconnection and loss. For example, souls who were greedy in previous lives are afflicted with a continual hunger that can never be satisfied in the next life. *Nirvana* is the ultimate escape of your perpetual “you-ness.” It is a snuffing out of everything, including the soul. You cease to exist!

What does the Bible say about reincarnation? Heb. 9:27 say, “*And as it is appointed for men to die once, but after this the judgment.*” There is no reincarnation! Rather than looking forward to being “snuffed out,” Christians look forward to an eternal love relationship with the Lord Jesus Christ in a blessed heaven!

8. What happens to the body at death?

Eccl. 3:20 says that it returns to dust from which it was originally made (Gen. 2:7).

9. What does the Bible say about cremation?

The Bible is silent on whether or not it is permissible to cremate the body. Some believe that to burn the body is a desecration of God’s work and is thus forbidden. This view is held by Mormons, most Southern Baptists, and members of the Eastern Orthodox Church, who allege that the soul cannot live in heaven without

¹

Lisa Miller, Time Magazine, *Discovering Heaven*, 2013, p. 82

²

Ibid, p. 83

its body. Most Christians, however, realize that the body will soon turn to dust and has no sacred value after death. At the resurrection God will call for a reassembly of all our original atoms into a glorious new creation.

Cremation is on the rise; by 2025, the Cremation Association of North America predicts that 55% of all burials will be done through cremation. Even the Catholic Church has changed their position on cremation; in 1997, Rome formally gave its approval to cremation, waiving the restriction that Mass always had to be said over an intact body.

10. What do we know about the state of man while his physical body remains separated from his soul/spirit?

The story of the rich man and Lazarus in Luke 16:19-31 provides significant insight to this question. We assume this is an actual historical account, rather than a parable, since Jesus uses a man's actual name. At death, the bodies of Lazarus and the rich man were buried or disposed of. However, after their burial they still occupied some form of body—most likely a “spiritual body,” capable of experiencing actual pain (vs. 24) and the ability to even see (vs. 23).

They also are capable of feeling emotion; the rich man was in torment; Lazarus was securely in the bosom of Abraham. Those who believe that all emotions end at death are biblically mistaken.

Another example of a spiritual body is found in 1 Sam. 28:13-14 when Samuel came back from Paradise, appearing as an old man. His spiritual body was either still old, or he was made to appear old before Saul and the witch at Endor. In heaven, eyewitnesses have reported bodies appearing in their prime of life.

11. Are these two places still in existence today?

Jesus described this incident of the beggar and Lazarus before going to the cross. We assume this was the state of the dead prior to His crucifixion, otherwise known as “Hades,” or the “place of disembodied spirits.” Eph. 4:9 says, “*He descended into the lower parts of the earth.*” 1 Pet. 3:18-19 says, “*For Christ who suffered once for our sins...went and preached to the spirits in prison, who formerly were disobedient...*” From this verse we assume that when Jesus descended into Hades between the cross and His resurrection, He preached to those in who were there. We are not given the further ramifications of their response; however, it is possible that He gave some form of altar call in light of him “preaching” to them.

Eph. 4:8 adds, “*When He ascended on high, He led captivity captive.*” This means that when Jesus ascended from the lower parts of the earth, He brought with Him to heaven the righteous Old Testament saints. Until then, they were still with

3

Ibid, p. 84

Abraham in Paradise waiting for Jesus to die for their sins before gaining entrance into heaven. It seems one could get into Paradise without having all of their sins forgiven, but to get into heaven one needed complete forgiveness.

There is no biblical indication to suggest that the rich man, along with all the ungodly, have left their place of torment. We assume they still remain and await the day of final judgment.

Is. 14:9-11 provides an additional glimpse into what will occur when the devil makes his initial entrance into the place of torment: *“Hell from beneath is excited about you, to meet you at your coming; it stirs up the dead for you, all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. They all shall speak and say to you: “Have you also become as weak as we? Have you become like us? The maggot is spread under you, and the worms cover you.”*

12. What happens to the body of believers at the coming resurrection?

For those who had died before the rapture (known as the “dead in Christ”), their physical bodies will resurrect at the rapture (1 Thess. 4:16). At the rapture they will rise to reunite with their spirit bodies (soul and spirit), which have remained in heaven since their physical death. This group would also include the righteous who lived during the Old Testament. Immediately following the rising of the “dead in Christ,” the physical bodies of the saints still alive at the time of the rapture will be changed into resurrection incorruptible bodies (1 Cor. 15:52).

At this moment our bodies will take on an upgraded form compatible with life eternal. There will be no reproductive system as human marriage has ended (Matt. 22:30); any consumption of food will no longer be eliminated (Luke 24:42); we will remain in perfect health and never again die (Luke 20:36). There may be a number of other changes to our bodies that we are still not yet aware of.

It is now their turn to arise to meet the Lord in the air (1 Thess. 4:17). After meeting Jesus, believers who were alive will reunite with the “dead in Christ” who will also presently be at the side of Jesus (Matt. 24:29-31).

13. What will happen to the body of the unbeliever at the resurrection?

After remaining in torment under the earth during the 1000-year millennium (Luke 16:23; Eph. 4:8-9), the body of the unbeliever will then resurrect to stand before Christ at the White Throne Judgment (Rev. 20:11-13). For this “court-room occasion” and the punishment following, each person whose name is not written in the Lamb’s Book of Life will receive a physical body capable of being eternally destroyed in hell. Matt. 10:28 reads, *“But rather fear Him who is able to destroy both soul and body in hell.”*

14. What was Adam and Eve's state following their sin?

The moment they sinned, the death process went into motion (Gen. 3:17-19) and completed 930 years later when Adam gave up the breath of life (Gen. 5:3-4). This death process was three-fold:

Human spirit: Adam and Eve's punishment was expulsion from the garden, thus ending their intimate fellowship with God. Their sin was forgiven (Gen. 3:21); however, they would no longer enjoy the same heightened dimension of communion with God they had previously experienced. Sin had made that former relationship now impossible. A flaming sword was placed at the entrance of the garden to prevent them from returning in their sinful state (Gen. 3:24). To re-enter and again eat from the tree of life may have kept them eternally bound in their sinful condition (Gen. 3:22-23).

Soul: Assuming that one of the functions of the soul is to facilitate emotions (Matt. 26:38), as a result of the curse a definite change occurred resulting from transgression. Adam and Eve would now eat "in toil" of the ground for the rest of their lives (Gen. 3:17-19; Ps. 90:10). Eve would also experience the new frustration of no longer having the same leadership equality she had previously shared with her husband. He would now "rule over her" (vs. 16). In addition, her sorrows would be multiplied regarding conception.

Body: Their physical bodies became subject to natural deterioration, destined to eventually expire. Adam died 930 years after the curse, the result of natural causes (Gen. 5:3). It is quite conceivable that sickness of any form did not exist before the curse. Eve would now also experience heightened pain in childbirth, something that was only minimal before this (*"I will greatly multiply your sorrow and your conception..."*).

15. Is the human spirit of the unbeliever dead or alive?

The spirit of the unbeliever is alive, serving as an active component of the breath of life (Gen. 41:8). In relationship to having communion with God, however, the spirit remains unborn to God. At salvation the new believer's human spirit is birthed into a relationship with the Spirit of God. John 3:5 says, *"unless one is born of water and the spirit, he cannot enter the kingdom of God."*

16. What are the positive descriptions of the human spirit in the Bible

Ps. 32:2	<i>"in whose spirit is no deceit"</i>
Ps. 34:18	<i>"a contrite spirit"</i>
Ps. 51:10	<i>"a steadfast spirit"</i>
Prov. 11:13	<i>"a faithful spirit"</i>
Prov. 16:19	<i>"a humble spirit"</i>
Prov. 17:27	<i>"a calm (cool NAS) spirit"</i>
Eccl. 7:8	<i>"patient in spirit"</i>

Ezek. 3:14 *“in the heat of my spirit”*
Matt. 5:3 *“poor in spirit”*
Luke 1:47 *“my spirit has rejoiced”*
Rom. 12:11 *“fervent in spirit”*
1 Cor. 4:21 *“spirit of gentleness”*
2 Tim. 1:7 *“(the spirit) of power, of love, and of a sound mind”*

17. What are the negative descriptions of the human spirit in the Bible?

Num. 5:14 *“the spirit of jealousy”*
Prov. 15:4 *“breaks the spirit”*
Prov. 16:18 *“a haughty spirit”*
Eccl. 7:8 *“proud in spirit”*
Eccl. 7:9 *“hasten in your spirit”*
Luke 9:55 *“you do not know what manner of spirit you are of”*
2 Cor. 7:1 *“filthiness (defilement NAS) of the flesh and spirit”*
2 Tim. 1:7 *“a spirit of fear”*

LESSON 2: SPIRIT, SOUL, BODY

1. What are the three components of man?

1 Thess. 5:23 divides man into spirit, soul, and body.

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ (1 Thess. 5:23).

God, Himself, is triune, who is the image from which man was created. The opposing theory suggests that man has only a dual makeup—a physical body and a combined spirit-soul. This is based upon 2 Cor. 4:16 which says, *"Even though our outward man is perishing, yet the inward man is being renewed day by day."*

2. How are the spirit and the soul similar to each other?

They each function as the intellect, the emotions, and the will.

Spirit:

Intellect: *"And be renewed in the spirit of your mind" (Eph. 4:23)*

"... the spirit of my understanding ..." (Job 20:3)

Emotions: *"And my spirit has rejoiced in God my Savior" (Luke 1:47)*

Will: *"... And everyone whose spirit was willing...." (Ex. 35:21)*

Soul:

Intellect: *"... and that my soul knows very well" (Ps. 139:14)*

Emotions: *"And my soul shall be joyful in the Lord" (Ps. 35:9)*

Will: *"... my soul refused to be comforted. ..." (Ps. 77:2)*

3. How can this concept be illustrated?

The following diagram attempts to illustrate how the human spirit resides within the soul, both of which reside within the body. The diagram will also show that the spirit and the soul do function as intellect, emotions, and will:



Illustration #1: Similar functions of the spirit and soul.

4. How do the spirit and soul differ from one another?

Difference Number 1:

Their first difference lies in their ability to receive information. Unlike the soul, the human spirit has the capacity to receive thoughts and impulses from the spiritual dimension. Through His human spirit, Jesus received information from the Holy Spirit regarding the thoughts of the men present (Mark 2:4-8). While Paul was "*bound in the spirit*" (Acts 20:22), his human spirit appears locked into the purpose of the Holy Spirit. Watchman Nee has coined this phenomenon "*spiritual intuition*." It resembles how a radio's antenna picks up radio waves from a station's larger antenna. Our human spirit has the capacity to tune into the spiritual dimension.

On the other hand, the soul receives information primarily from the natural or physical dimension. For example, Ps. 107:26 reads, "*...their soul melts because of trouble.*" In this case it was a splash from a violent sea that worried the sailor's soul. With Jesus, thoughts of His impending cross moved Him to confess, "*My soul is exceedingly sorrowful, even to death*" (Matt. 26:38). We note that Jesus in the flesh had a soul. These two examples illustrate the tendency of outward circumstances to communicate directly to the soul.

This isn't to say that the human spirit does not receive messages from natural circumstances. Ps. 143:3-4 says, "*For the enemy has persecuted my soul...Therefore my spirit is overwhelmed within me...*" The discouragement of a victimized soul had spread to the human spirit. Ps. 77:2-3 adds another example: "*In the day of my trouble I sought the Lord; My hand was stretched out in the night without ceasing; My soul refused to be comforted. I remembered God, and was troubled; I complained, and my spirit was overwhelmed.*"

On the other hand, the words of Mary show how a worshiping soul can gladden the spirit: "...*My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour*" (Luke 1:46-47).

In review, we must recognize the unique ability of the human spirit to receive impulses from the spiritual dimension. As a result of scripture silence to the contrary, the soul appears unable to do this. The Tabernacle of Moses confirms this difference through an analysis of its three different sources of light, symbolic of knowledge (Prov. 6:23):

Body: The Outer Court received natural light from the sunshine, representative of the knowledge we receive through our five physical senses.

Soul: The glow from the candlestick illuminated the Holy Place. This was made possible by the efforts of the priests who daily replenished the oil and trimmed the wick. The soul receives much of its input from the efforts of man—what he reads, listens to, or discovers.

Spirit: The Most Holy Place glimmered with the brilliance of the Presence of God, radiating from the Ark of the Covenant. The inner sanctum of this earthly temple corresponds to our deepest recess, the human spirit. Both the Most Holy Place and the human spirit serve as a communication center with God.

Difference Number 2:

The human spirit and the soul also differ in their ability to function on the level of the subconscious. There appears to be no scriptural evidence to suggest that the soul crosses the boundary into the subconscious realm.

Our "intent" resides in our subconscious, serving as the fountainhead of all our thoughts and dreams. Heb. 4:12 says, "*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*" Gen. 6:5 adds, "*Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.*"

There is evidence, however, that the subconscious is a part of the human spirit. 1 Cor. 2:11 reads: *For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.* A simplified rendering of 1 Cor. 2:11 could read, "*Even as the Spirit of God knows all about God, the spirit of man knows all things about man.*" To know "all things" about man must include an awareness of what lies within one's subconscious.

One thing this would include would be all of our memories. Secular psychology attempts to access these memories from our subconscious through hypnosis. The Holy Spirit can also bring all things to our remembrance according to John 14:26.

To know all things about us would also be to know the full composite of our "Reservoir of Intent," also within our subconscious.



Illustration #2: Distinction between conscious and subconscious aspects of the human spirit

A second reason to suggest that the human spirit includes the subconscious is the human spirit's relationship to sin. We are told in 2 Cor. 7:1: "...let us cleanse ourselves from all filthiness of the flesh and spirit..." Paul wrote these words to Spirit-filled believers at the church at Corinth. At salvation our human spirit becomes alive to God, but still continues to practice sin.

The following scriptures help confirm the impurity of the human spirit within the believer: In Matt. 5:3, Jesus tells us to be "*poor in spirit*." Unfortunately, however, believers occasionally evidence "*a haughty spirit*" (Prov. 16:18). When David repented of his sin, he asked God to renew in him a "*steadfast spirit*" (Ps. 51:10). When James and John wished fire to fall upon the Samaritans, Jesus responded by saying, "*You do not know what manner of spirit you are of*" (Luke 9:55). The problem of sin lies within the human spirit. This will be further addressed in Lesson 4.

Every believer has had to resist the tug of an unconscious bias pulling him or her toward sin. The height, depth, and breadth of our iniquity transcend our conscious mind; its root is embedded within our deepest nature. Paul said it best in Rom. 7:15: *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.* Since this bias lies hidden and unconscious, it seems reasonable that the imperfect human spirit includes the subconscious, the very source of our sinful nature.

Difference Number 3:

The human spirit appears to be the deepest part of man. It could be compared with the yolk of an egg, surrounded by the egg-white (soul), encompassed in turn by the shell (body). Heb. 4:12 informs us that the word of God is sharp enough to pierce even to the dividing asunder of soul and spirit. There appears to be a line of division between the two, a place where they separate from each other. The word "pierce," meaning to penetrate, suggests that the sword must pass through one to reach the other. It is conceivable that the word of God passes through the soul and eventually reaches the border of the human spirit. This viewpoint would logically make the human spirit the deepest part of man.

There must certainly be other differences between the soul and spirit; however, they remain obscured from scriptural view. When pondering the minute differences between the soul and spirit, we are reminded of the words of David, "*Such knowledge is too wonderful for me; it is high, I cannot attain it*" (Ps. 139:6).

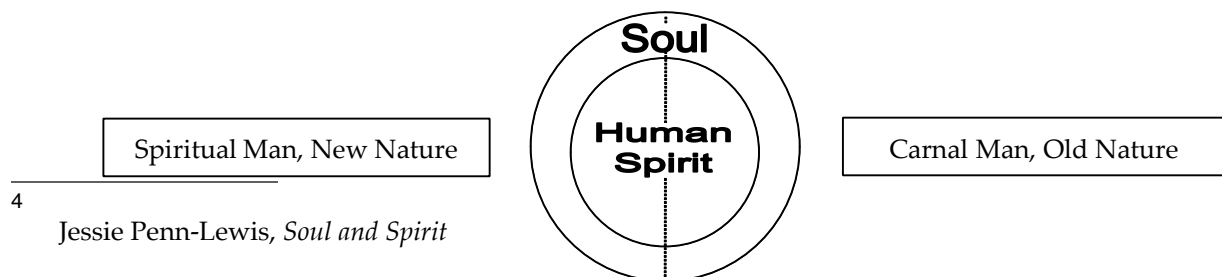
5. What is the counter theory to this proposal?

In her book, *Soul and Spirit*, Jessie Penn-Lewis purports that the soul is the natural man and does not desire the things of God. She claims at salvation⁴, the human spirit becomes sinless, and now only seeks after the things of the Lord.

There are two scriptural problems with this hypothesis. First, the human spirit does not become sinless at the point of initial salvation. This has already been addressed on the previous page.

The second problem with Jessie Penn-Lewis' theory is that scripture clearly indicates the soul's capacity to desire what is godly: "*My soul magnifies the Lord...*" (Luke 1:46); "*My soul thirsts for God...*" (Ps. 42:2). These, along with a host of similar verses, show that the human soul is very compatible with godliness.

The main emphasis of this particular "soul and spirit" theory is correct. The error lies in the terminology. It is more correct to say that the "*carnally or naturally minded*" man wars against the "*spiritually minded*" man (Rom. 8:6-7). The soul is not the carnal man, just as the spirit is not the spiritual man. The carnal man is made up of the portion of the soul and the spirit that are at enmity with God. The spiritual man consists of the portion of the soul and spirit that is born of God (1 John 3:9). This discussion will be continued in the next lesson.



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Jessie Penn-Lewis, *Soul and Spirit*

