

# *Mankind, THE SPIRIT*



"...and God said, Let Us make mankind in our image,  
after our likeness."  
Genesis 1:26

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New Life International Apostolic Ministry  
[annwindsorbibleschool.org](http://annwindsorbibleschool.org)  
.....a school of pneumatology

(The three circles represent the born again man as a spirit, possessing a soul  
and living in a body)

What is a 'school of pneumatology'?

John G. Lake made the following statement:

A Chair of Pneumatology – (from The Science of Healing)

My soul has grown tired long ago of men treating the whole subject of Christianity as though it were child's play. We have our physical sciences, we have our psychological sciences, the action of the mind, taught in the great schools of the land, but there is something greater. One of these days there is going to be a new chair. It will be the chair of pneumatology....the **science of spirit**, by which men will undertake to discover the laws of God. And by the grace of God, man shall know that God is alive, and the living Spirit of God is no dream.



What happens in the spirit of man at the new birth?  
What are the operations by which God heals the physical body?  
The laws by which the world of spirit – the unseen world – operate?  
Spiritual Mechanics?  
God the Spirit – Man the Spirit – Satan the Spirit.  
& Zoe – the Life of God.

All are subjects in a 'School of Pneumatology'

Father,  
I pray for those about to begin this study in mankind - the spirit. May the eyes of their understanding be enlightened to know how fearfully and wonderfully they have been created and recreated in Your Image. May the reality of themselves as a spirit open to them in a greater measure, and also what they are to do with their soul and their body, in Jesus' Name, Amen.

Introduction:

## *A SCRIPTURAL MODEL OF MANKIND*

What is the meaning of the above statement?

A 'model' is a way of looking at yourself, the way you 'view' yourself, your 'understanding' about yourself.

- ✚ Medicine has a 'view' of mankind
- ✚ Psychology has a 'view' of mankind
- ✚ Science has a 'view' of mankind.....
- ✚ Various world religions have their own 'view' of mankind
- ✚ Philosophy has its 'view' of mankind
- ✚ Cults have their 'view' of mankind

Even the Christian world has several 'views' of mankind, depending upon the view of the founders of the various denominations.

The Bible gives you a 'pneumatological/spiritual view' of mankind.

Another way to state the word, 'view', is 'lens'.....like looking at yourself through a pair of glasses and those lenses are your judgments about yourself, your life, and the world around you.

Without the Bible, your life-assessment lens is formed by what you take in through your five senses: education, environment, the opinions of those around him, the times you live in, etc.



The truth about the problems that you encounter as mankind can only be seen by having a Scriptural 'model', or 'lens' through which you look at yourself, the spiritual realm and the world in which you live.

Rather than study the human race historically, genealogically, financially, or physically , we will study what the Scriptures have to say about:

**"MANKIND, THE SPIRIT"**

Our studies are based on the trichotomous (three part) view of man revealed by Paul:

That we **are** spirits,  
*possessing* souls,  
and *living in* material bodies.

**Key Verses:**

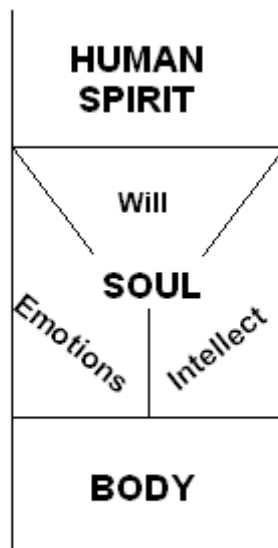
1 Thessalonians 5:23

I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ.

Hebrews 4:12

The Word of God is quick and powerful, dividing asunder the soul and the spirit.....

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**The Human Makeup**

## ***Why is it important for you to understand and have the trichotomous view of yourself?***

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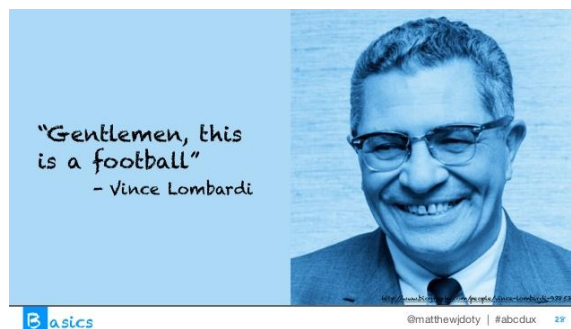
It will help you to 'rightly divide' yourself in order to manifest the new creation that you have become in Christ.

Consistent Christian victory is impossible without understanding that you are a 3-part being and knowing how each part functions in your life as a whole.

In order to walk in the Fruits of the Spirit and fulfill the call of God on your life, you must be able to serve God 'as a spirit', with the soul and body assisting.

Paul said, "I serve God **with my spirit** in the gospel of His Son", Romans 1:9. (Some Bible versions say, 'heart', 'all my heart', etc. In the Greek, the word is 'pneuma' - spirit.)

Vince Lombardi, the Super Bowl winning coach of the Green Bay Packers, used to walk into the locker room at the beginning of each practice season and say:



What does that have to do with our study of **Mankind, the Spirit**? This truth, that you ARE a spirit, is the **basic** of the *basics* of life and that more abundantly.

Please know that I am not detracting from the Cross. The Finished Work of the Cross is the FOUNDATION you build on. It is like the playing field in football. Without a field, there is nothing for the players to carry out their strategies on!

The 'field' of life - the Christian Life, that the Cross has laid out for you, is a territory that you must learn the layout of, and the skills for moving about on it, knowing which play to play at a given time, which skill to use.

Just stop right now and picture a football player on the field and the different skills he must have, the knowledge of the parts of his body, mind and emotions that he must function successfully with to win the game, or fill his position properly.

There are many similarities here with the Christian's life.

By understanding that you **are** a spirit, possessing a soul made up of a mind, a will and emotions, and that you live in a body, will help you know HOW to apply the Finished Work of the Cross to yourself fully.

Your time spent in the study of this subject will pay you great dividends.

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- ✚ Some of the material may seem to repeat itself or seem unimportant to you, but it has all been included for a reason.
- ✚ You must know what you believe and why you believe it.

## *Why will it help you in your every day life .....*

.....to understand the different parts of which you are made, how they relate to each other and how they are to relate to the world?

Most believers have no strong convictions about **their** makeup **and** to them studying the different parts of themselves is like 'splitting hairs'.

However, having a clear understanding of how **your soul relates** to **your spirit** can help to clarify and solve a lot of the practical problems that **you face** every day.

The Devil and other people isn't always the problem!  
Many times it is that we don't know 'how to rule our own being'.

Having this Scriptural view of yourself will help you function harmoniously with yourself and also boost your confidence about your standing before God.

The "In Christ Realities" that Paul writes about in his letters, are understood primarily from the viewpoint of a believer being a spirit, possessing a soul and living in a mortal body. These wonderful realities about who YOU have become as a Christian, will seem unbelievable to you unless you approach them knowing that it was your spirit that got born again, not your soul or your body.

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- ✚ We will look at the 3 views of man held by the Church today;
- ✚ The progressive revelation of what mankind is as revealed through the Old Testament and then the New;
- ✚ The words used in Scripture for 'heart', etc., so that you can 'rightly divide' when you are reading a verse and a word has several meanings in the Greek.

### Our Objective

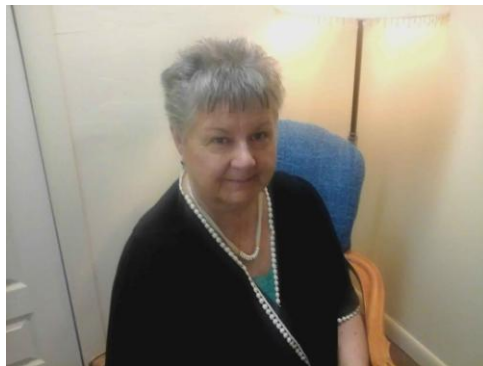
To get your mind consistently seeing yourself as a spirit, possessing a soul and living in a body.....and seeing others that way also.

To stir your interest further, let's take a little side trip and see how the trichotomy (3) view of mankind is important to counseling and discipling people.

The next several pages were written by John Woodward as part of his course on Pastoral Counseling: An Exchanged Life Perspective.  
Web site: [gracefellowshipinternational.com](http://gracefellowshipinternational.com)

I have not looked deeply into the materials at this site, but thought his insights on our study topic were very good.

Please take your time reading through this and pay special attention to the material enclosed in the box near the end of the article. I have highlighted statements that I felt were especially insightful or helpful for you.



Ann Windsor



# **Introduction to Pastoral Counseling: An Exchanged Life Perspective**

"Man as Spirit Soul and Body;  
Trichotomy in Exchanged Life Counseling"

by John Woodward

Christ's Great Commission is for His people to make disciples of all nations and this mandate includes evangelism and teaching (Matt 28:19,20). One aspect of carrying out this task in the context of the church is counseling. Counseling can be described as remedial discipleship which helps a troubled believer overcome their problems biblically.

With the growing complexities of our culture, the moral decline in North America, and society's drift away from a Christian worldview, the pastoral ministry seems to be as challenging as ever. The minister is expected to preach effectively, administrate the church programs, visit newcomers and the membership, perform weddings and funerals, evangelize, and demonstrate social concern. It is not surprising that some pastors regard counseling as a responsibility they would rather avoid. It would be simple to refer parishioners who are disturbed by "psychological problems" to a psychologist or psychiatrist. Although there may be occasions where referral is necessary (such as for organic issues), pastoral ministry is usually recognized as including some pastoral counseling.

A typical approach to help pastors counsel is to somehow **integrate secular psychology and the Christian faith**. The **tendency** in the Clinical Pastoral Education field is **to put more of an emphasis on psychological research than biblical theology**. An example of a book aimed at introducing pastors to counseling is the volume in **Baker's Source Books** for Ministers series.

The difficulty of various attempts at integration (of the secular psychology and the Christian faith) is **that the counselor does not approach the task of counseling with a thoroughly biblical theology and counseling model**.

**There is also the tendency to water down the provision God has made for people's spiritual, mental, emotional, volitional, and physical needs.**

In his book, *The Sufficiency of Christ*, John MacArthur laments the shift in Christian counseling toward psychology and away from the Bible's answers:

"I have no quarrel with those who use either common sense or social sciences as a helpful observer's platform to look on human conduct and develop tools to assist people in getting some external controls in their behavior. That may be useful as a first step for getting to the real spiritual cure. But a wise counselor realizes that all behavioral therapy stops on the surface--far short of actual solutions to the real needs of the soul, which are only resolved in Christ."

There is a need for a Christian counseling model which goes beyond a secular approach, merely supplemented with the Bible.

All counselors approach counseling from a basic view of what we humans are made up of. They may be unaware of this basic view, but nonetheless, it is there. It is their 'lens' through which they look at you through.

Without God's revelation to clarify the spiritual needs of man and give moral values and ethical absolutes, choosing a counseling model becomes a matter of the 'lens' of each counselor. This being the case it should not surprise the evangelical pastor that his counseling model should differ essentially from secular approaches.

Jay Adams, a professor at Westminster Theological Seminary, wrote *Competent to Counsel* to make a case for the primacy of the Bible in equipping the pastoral counselor. He denounced *the trend in Christian counseling of compromise with secular psychology*. Adams contrasted the secular approach with the adequacy of the Bible in *The Christian Counselor's Manual*. He stated:

"The secular counselor attempts to take *the best of everything* and *glue it together in a patchwork*. **That we may not do as Christians**, because:

instead of saying that nobody has anything,  
we must say God has given us everything.

This is the distinctive fact about ***the divine knowledge approach***. The Scriptures plainly declare:

"His divine power has given us everything we need for life and Godliness." (2 Peter 1:3)

Through such books, evangelical pastors were encouraged to counsel people using a consistently biblical model. This counseling model emphasized

admonition (*warning against fault or oversight, reproof*) . Whereas this is valid and beneficial for much remedial (*given or intended at a remedy or a cure*) discipleship, many find themselves in the kind of despair mentioned in Romans 7:22-24:

"For I delight in the law of God according to 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 will deliver me from this body of death?"

A growing number of counselors are finding great benefit in the insights and methods of **Exchanged Life Counseling**.

This approach focuses on **God's resources for living** as Paul went on to declare in the same context of Romans:

"I thank God--through Jesus Christ our Lord! . . . For the law of the Spirit of life in Christ Jesus has 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 did by sending His own Son . . . that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit."  
(Romans 7:25;8:2-4)

The term **"exchanged life"** is a scriptural term, alluding to **Isaiah 40:31**. "But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint." The word **"renew"** is a translation of the Hebrew **"chalaph"**, meaning to change or **exchange**. The phrase was also used in the devotional biography of J. Hudson Taylor, founder of China Inland Mission. It testifies of how Taylor came to personally appropriate the truths of **Galatians 2:20**, where the apostle Paul wrote,

**"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."**

One's biblical understanding of the means of abundant living in Christ should be foundational to the counseling approach.

The "exchanged life" is one of the names of the deeper life model of sanctification. This emphasis on the truth of **the believer's union with Christ** has been taught in this century by groups such as the Keswick movement (e.g. Evan Hopkins, F.B. Meyer, Andrew Murray) and the Capernwray Bible Schools (founded by Major Ian Thomas).

This perspective of **Christ as life** should be shared by all believers, since it is clearly described by our Lord in His metaphor of the vine and branches in John 15:1-8. It was central to Paul's testimony and teaching as well (Galatians 2:20; Colossians 3:1-3). For instance, Romans 5:10 declares, "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, **we shall be saved by His life.**"(emphasis added).

One person these truths greatly affected was Charles Solomon. As an engineer by employment and a depressed Christian by experience, while reading Christian literature with an exchanged life message, the Lord illumined him, helping him **appropriate his identity in Christ**. Solomon later completed the Doctor of Education degree in Spirituotherapy at University of Northern Colorado through which he **clarified a model for counseling people from an "exchanged life" perspective**. Although many counselees and ministries have been enriched and instructed by this counseling paradigm, there has also been resistance to it in the Christian counseling institutions which either promote Christian psychology, or a strictly secular approach.

Perhaps one reason for the reluctance of some pastors and counselors to adopt this counseling model is that they have not personally had the kind of **sanctification experience of going to the Cross for full surrender and inward identification with Christ**.

**Another factor is that Exchanged Life counselors have found that the tripartite nature of man (as spirit, soul, and body) is crucial to clearly communicate the precise truths of the believer's union with Christ.**

**Charles Solomon observed,**

*"Because most Christians see no practical relevance in holding to strong conclusions about their immaterial makeup, the discussion of dichotomy (body and soul) and trichotomy (spirit, soul and body) is viewed as theological hairsplitting. But if Christians can be shown that a clear understanding of the soul's relationship to the spirit of man can clarify and solve practical problems that face him everyday, the distinction may be worth understanding . . . Because we have seen the strong **interdependency** of identity and acceptance in man, we need to examine both models of man (dichotomy & trichotomy) to see which better accommodates an explanation of the cause and solution to these needs and which of the two is more consistent with biblical language.*

*Finding a spiritual model of man will aid the believer in understanding his interpersonal functioning and his standing before God."*

Not only is trichotomy important in the philosophical and theological basis for Exchanged Life counseling, it is an important facet of communicating biblical truths to the client.

"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. He who calls you is faithful, who also will do it."(1 Thess 5:23,24-  
emphasis added).

Finding a scriptural model of man will aid the believer in understanding his intra-personal functioning (spirit and soul communications) and his standing before God. Also, the clarifying of this liberating truth through teaching or counseling is greatly enhanced.

A Christ-centered counseling theory or approach must be anchored and be congruent with a model of man which leads to a scriptural definition of the spiritual life as summarized in  
Galatians 2:20:

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

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Please look at these statements again....

***the tripartite nature of man (as spirit, soul, and body) is crucial to clearly communicate the precise truths of the believer's union with Christ.***

*But if Christians can be shown that a clear understanding of the soul's relationship to the spirit of man can clarify and solve practical problems that face him everyday, the distinction may be worth understanding*

***Finding a spiritual model of man will aid the believer in understanding his interpersonal functioning and his standing before God."***

The entire paragraphs within the block on Pg. 12 is vital to your motivation for our study.

Please read it over at different times while going through the following materials.



# "MANKIND THE SPIRIT"

## Chapter 1

### *What is man?*

#### KEY VERSES:

"...and I pray God, your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ."  
1 Thessalonians 5:23

"For the Word of God is quick and powerful, sharper than any two-edged sword, dividing asunder the soul and the spirit...."  
Hebrews 4:12

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#### The 3 views of man currently held in Christian circles:

Monochotomous: one part

Dichotomous: two part

Trichotomous: three part

#### #1: Monochotomous:

Mono: one

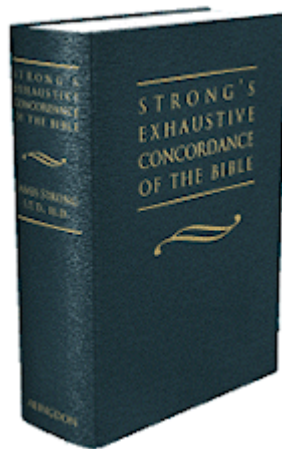
One view taken of man is that he is 'monochotomous': single natured. Jehovah Witnesses advocate this view. That man has no existence after death....that man is composed only of matter and cannot exist or function apart from the body. To them spirit and soul is the breath, energy, blood, etc. of the physical body. When the breath goes out, the existence stops.

#### #2: Dichotomous:

Di: two or cut in two pieces

This view of human nature sees man as having two parts--the physical and the spiritual. The term "dichotomy" comes from two Greek roots: diche, meaning "twofold" or "into two"; and temnein, meaning "to cut."

Interestingly enough, Wm. A. Strong, of Strong's Concordance was a dichotomist. His concordance has been widely used for many years and has contributed to the view that has been taken in many Christian circles that mankind of made up of two parts.



In his concordance, he states this view:

"Man has a two-fold nature--on the one hand material, on the other immaterial. He consists of body, and of spirit, **or** soul. That there are two, and only two, elements in man's being, is a fact to which consciousness testifies. This testimony is confirmed by Scripture, in which the prevailing representation of man's being is that of dichotomy."

Scriptural support for dichotomy was arranged by Strong in four observations in his book on Systematic Theology.

To Strong the soul and spirit were the same thing with two different functions:

The "soul" as "the immaterial part of man, viewed as an individual and conscious life, capable of possessing and animating a physical organism."

"Spirit" is then described as this same immaterial part "viewed as a rational and moral agent, susceptible of divine influence and indwelling."



He continues these contrasts:

"The pneuma, then, is man's nature looking Godward, and capable of receiving and manifesting the pneuma hagian; the psuche is man's nature looking earthward, and touching the world of sense . . . [man's] immaterial part, while possessing duality of powers, has unity of substance."

So to Strong the 'inward man' had one function of looking Godward and another function of looking earthward, but there were two functions of the one inward man.

That primarily was the Old Testament view, the reality of man as a spirit was not totally made known in the Old Testament: Genesis 35:18; Ecclesiastes 3:21; Daniel 7:15. (Please stop and look these verses up and note in your own Bible the two-part emphasis.)

Psychology also sees man as two parts: body and soul.

Science acknowledges the soul but sees what happens in it as the result of the chemical workings of the body....basically again looking at man primarily as a physical being.

Much of evangelical Christianity still views mankind as a dichotomy, consisting of soul/spirit and body. They use the terms soul and spirit interchangeably but mean the same thing: the unseen, eternal part of man....the 'inward man'.

Just as God began with Adam & Eve and continued throughout the scriptures to reveal Himself to us by various names, prophecies, works, etc., so we have been given a continuous revelation of ourselves.

In the Old Testament people understood themselves to be made up of a physical and a spiritual part....that the spiritual part lived on after death. The understanding of where that spirit actually went was not clear to them, nor the fact that the spirit/soul would one day be reunited with a resurrection body.

There was still confusion over this in the time of Jesus, because the Saducees of His time did not believe in the resurrection of the dead.

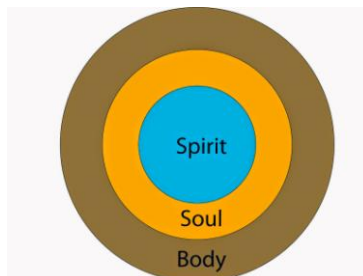
With Paul, we have finally had a full revelation of ourselves as spirit, soul, and body.

The problem with the dichotomous view of man is that you never get to the real you.



Your body is not the real you.  
Neither is your mind.....  
Your will.....  
Or your emotions.....

The real you is found deeper than that.....  
The real you is found at your 'core'.....



New Testament writers use the terms: heart, new creation, new man, hidden man of the heart, etc. and of course, spirit, when referring to the real you: the spirit being.

# "MANKIND THE SPIRIT"

## Chapter 2

### *Trichotomy: the basics*

Note: just the very words: di-chotomy and tri-chotomy, also mean 'to cut', meaning that something can be cut into two parts: dichotomy, or three parts: trichotomy.

Tri: 3, as in "Tri-nity", 3 in 1.

The Scofield Reference Bible. Commenting on 1 Thes 5:13 it states:

"Man is a trinity. That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb 4:12), and that the soul and spirit are sharply distinguished in the burial and resurrection of the body . . . (1 Cor 15:44)."

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The New Testament Revelation as given to Paul: Man is a spirit, possessing a soul and living in a body.

Paul, because of the revelation given to him by Jesus Christ, understood that we are a 3-part being. The gospel that he preached was based on that foundation.

The foundational scriptures used to teach this view of man are:  
1 Thessalonians 5:23 & Hebrews 4:12. We could also as James 2:26: "the body without the spirit is dead". In that verse the word, 'spirit', is pneuma, not psuche for soul.

List the 3 parts of man that Paul mentions in 1 Thessalonians 5:23:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

In Hebrews 4:12, the verse mentions separating what two parts of your being:

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We will look at these verses from some different translations as we go along.

Paul's gospel 'revealed' the real person/man: the spirit being inside the body. **Becoming a new creature in Christ**, Paul realized the separate parts of the inward man: the spirit and the soul.

He said: "I want to depart and go to be with the Lord." "I renew my mind." "I present my body."

Who was the "I" he was speaking of?

The real Paul.....the hidden man of the heart, the new creation. The spirit owns the soul like a possession and is supposed to do something with it.

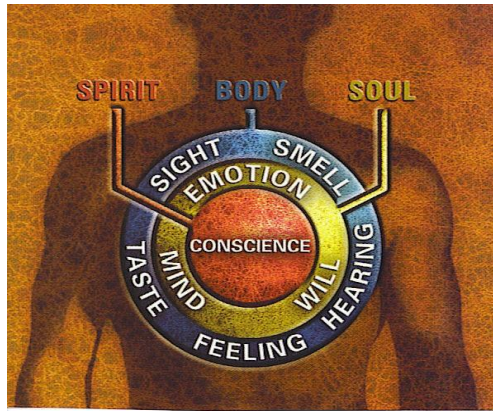
The "I" that wanted to depart and be with the Lord was the real Paul, the spirit being.

James understood that mankind is a spirit:

James said: as the body **without the spirit**(pneuma) is dead, so faith without works is dead. James did not say: the body without the soul (psuche)!

In separate studies on the new creation in particular, we will delve more into the essence/substance/makeup of the new creation in Christ that you received when you were born again.

Before going to that particular study, we must firmly establish in you the awareness of WHAT **you** really are: **a spirit**. That is why we are spending this time in particular just focusing on the fact that YOU ARE A SPIRIT.



Here is another way of looking at the spirit, soul and body reality. I like it because it shows you, the spirit, in the actual shape of a man and also as the core of you. Surrounding the spirit is the soul (grey area) and the outer portion is brown for your mortal body made from the dust of the ground:



YOU **ARE** A SPIRIT,  
YOU **HAVE** A SOUL,  
AND YOU **LIVE** IN A BODY.

## Chapter 3

### *Definitions: Spirit, Soul, Body*

#### *Why study definitions?*

William Barclay said:

“The more I study words, the more I am convinced of their basic importance. On the meaning of words everything depends. No one can build up a theology without a clear definition of the words which are to be used in it. Christian belief and action both depend upon a clear understanding of the meaning of words.”

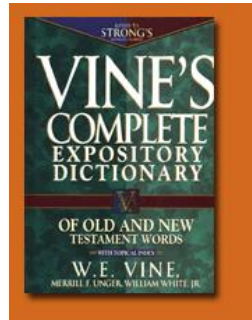


#### *Key Verses of our study:*

1 Thessalonians 5:23: I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ.

Hebrews 4:12: For the word of God is quick and powerful, sharper than any two-edged sword, dividing asunder the spirit and the soul.

The following definitions are taken primarily from Vine's Expository Dictionary.



### *Terms Used for the Body*

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**Old Testament:** please look up verses in your own Bible and highlight them.

The primary word for the physical body of living things in the Old testament is 'basar'. It occurs over 250 times in the Hebrew Bible almost always translated "flesh." When God created Eve, He used part of Adam's "flesh/basar", (Genesis 2.21).

God contrasts His nature with that of basar in Isaiah 31:3: Now the Egyptians are men, and not God; And their horses are flesh(basar), and not spirit. . . " In Numbers 16:22, the LORD is called "the God of the spirits (ruach) of all flesh (basar)."

Spirit/ruach primarily meant the breath of life. There was no distinction made between the internal spirit of man and the breath of the physical body. [see more below under 'Definitions for Spirit']

## New Testament:

The most basic term in the New Testament for the body is 'soma', which occurs some 146 times. Soma can also be used of plant, animal, or celestial bodies.

Metaphorically, it can describe the spiritual union of true believers as "the body" of Christ (Romans 12:5).

It is also used of the elements of the bread and wine in the Lord's Supper, when Christ called them "My body" (Matthew 26:26).

### **The Physical Body Is Not Evil:**

"The New Testament usage of soma, "body," comes close to the Hebrew and **avoids the thought of Greek philosophy**, which tends to castigate the body as evil, the prison of the soul or reason, which was seen as good."

### **A Believer's Body Has Special Dignity:**

The body of the believer in Christ has special dignity as the temple of the Holy Spirit (1 Corinthians 6:19).

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James notes that faith without works is dead even as the physical body without the spirit is dead (James 2:26).

The other major word used in the New Testament to describe the human body is 'sarx'. Appearing about 150 times in the text, its primary meaning is "flesh": the physical body; approximating the meaning of the Hebrew word 'basar'.

### **Terms Used for the Soul**

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## Old Testament:

The Hebrew term for soul is 'nephesh', occurring about 750 times in the Old Testament. The O.T. definition does not always make a distinction between the 'breath of life' which fills the lungs and the immortal soul. The context must be considered to determine which meaning is being referred to.

Nephesh identifies that which breathes. It can be distinct from the body (Isaiah 10:8), yet is closely associated with it (Job 14:23). Nephesh leaves the man's body at death, and if it returns supernaturally, the body's life is restored (1 Kings 17:21; Genesis 35:18).

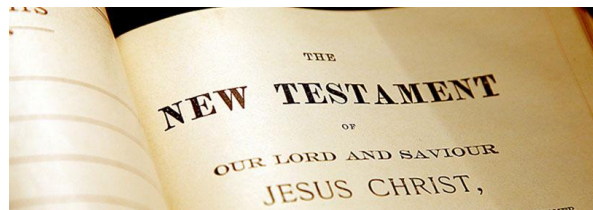
The other uses of the term cover areas related to man's...

- + Appetites: i.e. hunger, thirst and sexual drive.
- + Will: choices for good or evil
- + Emotions: joy, sorrow, anger, etc.
- + Thoughts: reasonings, imaginations, strongholds, opinions, rationality.

Rarely, nephesh is used of God.

Since it conveys the idea of breathing, nephesh is usually associated with the physical part of man.

However, this emphasis in Hebrew thought must not ignore the scriptures which indicate that the soul is distinct and separable from the body: "why are you cast down, O my soul, and why are you disquieted within me?"



## New Testament:

This distinctive aspect of **soul** becomes **more pronounced** in the equivalent term in the New Testament, '**psuche**'.

This word for soul occurs about 100 times in the New Testament.

The meaning of **psuche** is to denote **man's inner self**.

The inner functions of soul include

- + emotions such as sorrow (Matthew 26:38),
  - + discouragement (Hebrews 12:3),
  - + vexation (2 Peter 2:8),
  - + joy (Luke 1:46),
  - + zeal (Colossians 3:23), and
  - + love (Matthew 22:37).
- The will and  
+ desire are also functions of the soul.

These responses necessarily involve **perception** (through the 5-senses)...how you **interpret** a situation.

These faculties describe the individual's **personality**.

"Psuche means the inner life of man, equivalent to the ego, person, or personality, with the various powers of the soul." Paul and his co-workers lovingly imparted, as it were, their very souls to the Thessalonian church (1 Thessalonians 2:8). Christ offered peace and rest of soul to those who come to Him (Matthew 11:29).

- + The question is sometimes asked:
- + "Is the psuche an immaterial, invisible part of man, or simply an aspect of the living, physical body?"

The New Testament usage indicates it is a distinct (from the body) and separable part of man: "And do not fear those who kill the body but cannot kill the soul. . ." (Matthew 10:28). This soul is the "essence which differs from the body and is **not dissolved at death**."

The soul is identified as a distinct part of man when it is contrasted to the physical part: "Beloved, I pray that you may prosper in all things and be in health (**body**), just as your **soul** prospers" (3 John 2).

This next statement is very important. Many theological schools or people who have had a liberal Biblical education, believe that Paul's ideas of the make-up of man came from the Greeks.

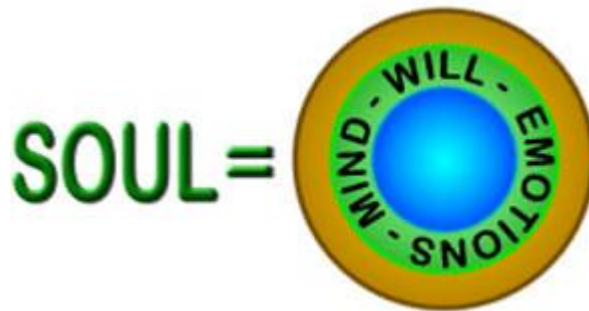
The truth taught in Scripture that the soul is distinct from the body is not based on the Greek or Jewish culture of the apostles' day. The concept of this separation of the soul from the body *is* found in Greek literature, the historian Josephus, and Philo of Alexandria, but **the biblical doctrine is based on the text of the New Testament.**

Scripture does not teach soul sleep (no consciousness after death), or annihilation of the soul/personality at death.

**The state of the believer between death and resurrection involves the conscious soul:**

". . . I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" (Revelation 6:9,10; cf. 20:4).

The soul consists of your mind, will and emotions.



You ARE a spirit.

You, the spirit, POSSESS a soul.

You LIVE in a physical body.

## *Terms Used for the Spirit*

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### **Old Testament:**

Just as the word for soul, 'nephesh', is used interchangeably for spirit in the Old Testament, the word for spirit, 'ruach' is also used interchangeable to mean soul. Context again determines which idea is meant by the writer.

The word typically translated "spirit" in the Old Testament is 'ruach', which occurs about 380 times.

Meanings applied to 'ruach':

As hard breathing in the nostrils it is used figuratively to denote emotions such as anger in man or (poetically) in God (Isaiah 25:4; Exodus 15:8).

Also: vigor (1 Samuel 30:12), courage (Joshua 5:1), impatience (Micah 2:7), bitterness (Isaiah 54:6), jealousy (Hosea 4:12), and motivation (Ezra 1:1,5).

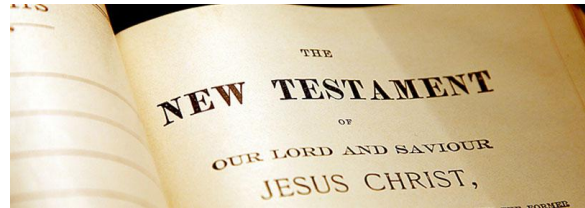
When the Queen of Sheba was overwhelmed by Solomon's attainments, she had no more ruach, i.e. was "breathless" (1 Kings 10:5). A person's ruach may be contrite (Isaiah 57:15), or sad (1 Kings 21:5). Spirit can likewise refer to one's **character** such as being wise (Deuteronomy 34:9), unfaithful (Hosea 4:12), proud (Ecclesiastes 7:8), or jealous (Numbers 5:14).

These uses of ruach seem to indicate **attitudes** of the **soul** more than the **actual spirit** in man.

It is also used as atmospheric wind, ruach describes storm winds (Isaiah 25:4), directional winds, the four winds (Exodus 10:13; Proverbs 25:23; Jeremiah 49:36), or wind from heaven (Genesis 8:1).

Metaphorically, ruach can mean something vain or empty: "Remember that my life is a breath [ruach]! My eye will never again see good" (Job 7:7).

**Angels** are other personal spiritual beings identified by ruach (1 Samuel 16:23; Zechariah 1:9).



### **New Testament:**

This term '**pneuma**' is the New Testament equivalent of ruach from the Old Testament. Occurring over 350 times, its essential definition is "wind," or "spirit."

Although the noun pneuma can retain the literal idea of wind (Heb 1:7), **it usually refers to spiritual beings, entities, or qualities.**

As the Old Testament usage of nephesh and ruach overlap, so also does the use of psuche and pneuma.

- ✦ **Pneuma frequently refers to beings without bodies, such as angels.** Good angels are identified in passages such as Hebrews 1:14: "Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" Bad angels are called unclean or evil spirits. Forty times the New Testament mentions this class of fallen angels as "spirits" (e.g. Matthew 8:16; Luke 4:33).

Since **man as a spiritual being** can be influenced by good or evil spiritual beings, believers are summoned to exercise **discernment**: "Beloved, do not believe every spirit, but test the spirits, whether they are of God. . . ." (1 John 4:1)

At **no time** do the New Testament writers however, give way **to dualism**, where **the evil which manifests itself is as strong as God.**

Here is the 'ying/yang' symbol that shows an example of dualism - where the evil force is just as powerful as the good force:



**Always** in Scripture the evil spirits are shown inferior to God and subject to the power of the Spirit of God operating through his agents, including believers as ambassadors of Christ.

- ✚ **Pneuma** is also used of the Third Person of the triune God, the **Holy Spirit**, who is coequal and co-eternal with the Father and the Son. He is designated by pneuma about 90 times in the New Testament.

The regenerating work of the Spirit of God in the believer makes man's spirit alive with the life of God, but **He does not take the place of it**. As Cremer's lexicon observed:

"Always according to the context, we must understand by pneuma the life-principle by nature peculiar to man, either in its natural position as the animating force of life within his body, or as **renewed(born again)** by the communication of the Spirit.

But we must hold fast the truth, that this newly given life-principle [the Spirit in His regenerating work--Romans 8:9] does not become identical with the spirit belonging to man by nature, nor does it supplant it."



**The pneuma in man is not a universal spirit or perfected soul.**

When contrasted with flesh, pneuma refers to man's immaterial part (2 Corinthians 7:1). Like the soul, it can refer to man as separate from his physical body; thus Hebrews 12:23 can speak of the scene of God's presence as including "the spirits of just men made perfect".

*Please study carefully this next definition, while looking up the Scriptures. I have found that this word 'heart' can bring a lot of confusion unless you know to discern by the context if spirit or soul is being referred to. Correct interpretation of this word can make a big difference in living out the new creation life in Christ - AW.*

A related New Testament term for spirit is "heart." Its equivalent Greek word, kardia, occurs almost 150 times in the New Testament.

The use of kardia in the New Testament is consistent with the Old Testament word for heart: 'leb'. It

- ✚ rarely refers to the physical heart (Luke 21:34),
- ✚ but characteristically describes the inner life of man (2 Corinthians 5:12).

This use of kardia

- ✚ can represent the whole inner life (1 Peter 3:4),
- ✚ the psycho-logical part of man (soul) (2 Corinthians 4:6; 9:7; Ephesians 6:22), or his spiritual orientation (spirit) (Matthew 22:37).

The sinful heart is

- ✚ deceitful (Mark 7:6),
- ✚ enslaved (Mark 7:21),
- ✚ and corrupt (Rom 1:24).

Through salvation in Christ the heart is

- ✚ opened to God's grace (Acts 16:4),
- ✚ illumined by His truth (2 Cor 4:6),
- ✚ and enriched by His love (Rom 5:5).

*Notice that Vine does not include the receiving of a new nature in his list of things received through 'salvation in Christ'. He lived from*

1873-1949. There was still little revelation on the New Creation in Christ at the time he passed away. His dictionary reflects his understanding of salvation - AW.

Other related terms in the New Testament express different aspects of man's inner life:

The **mind** is translated from 'phronema' or the more commonly in its verbal form (Acts 28:22; Romans 12:3).

The **will** is translated from the verbs 'thelo' (Matt 1:198:2), or 'bouomai' (Luke 10:22; John 18:39); and emotions are described by a variety of nouns and verbs.

The spiritual function of **conscience** is denoted by 'suneidesis' (Acts 23:1).

*Some statements on the word conscience:*

*in the unsaved/not born again, the conscience is the Voice of God guiding them into right decisions and the knowledge of God/toward God.*

*In the born again, it has been stated by many good teachers, that the conscience is the voice of the Spirit within the recreated human spirit.*

*I have also heard it described as 'co-science, the place in you where natural knowledge and spiritual knowledge meet. After much thought on all views, it is my opinion that the latter is the closest to our everyday life. Conscience being that place where the Voice of the Spirit/Word is heard and also the voice of the knowledge we have taken in through our 5-senses. John said to 'try the spirits, whether they be of God or not'. God does not expect you to act gullibally on what He says to you, but to check the voice you are hearing against His Word.*

*There are many kinds of voices in the world and they are all vying for your attention. They meet in your conscience. You must discern the source of each voice/thought, etc.*

*Another thought for you: in line with this statement on the conscience, there is a difference between a voice speaking to you and the inward witness of the Spirit. We are to be led by the inward witness which always agrees with the revelation given to Paul for the Church, not even by a voice that speaks to us.*

*If the voice is in line with Paul's Gospel, then it is the Voice of God.*

AW



## *Functions of the Soul and Spirit*

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Some quotes and ideas from various writers on our subject (I am not endorsing all of their materials necessarily by quoting them here):

"The pneuma is, we admit, very closely joined to the psuche; but so is the psuche to the animal frame (physical body). If we can distinguish between soul and body, as all psychologists who are not materialists do; **are we not bound equally to distinguish between soul and spirit?** Consciousness is the common term which unites these three natures of man together." (Rev. John B. Heard, *The Tripartite Nature of Man*, 1868)(*At the time he wrote, it was common to speak of the 'natures' of man. Now, understanding more about the new creation, we are coming to understand that the nature of man exists in the spirit, whether born again or not, one having the nature of God, the other the nature of the devil/AW*)

Oswald Chambers:

"Remember, the whole meaning of the soul **is to express the spirit**, and **the struggle of the spirit** is to get itself **expressed in the soul**. Yet the process of sanctification involves the whole person"

Oswald Chambers, *Biblical Psychology*, 2d ed. (Grand Rapids: Discovery House, 1995)

Another writer said:

"It is imperative that believers recognize that **a spirit exists within them**, something **extra** to thought, knowledge, and imagination of the mind, something **beyond** affection, sensation and pleasure of the emotion, something **additional** to desire, decision and action of the will. This component is far more profound than these faculties. God's people not only **must know** that they possess a spirit; they also must **understand** how this organ operates--its sensitivity, its work, its power, its laws. **Only in this way** can they walk according to their spirit and not the soul or body of their flesh."

The Scofield Reference Bible defined the human soul as the "seat of the affections , desires , and so of the emotions , and of the active will, **the self**." (*Please note that the 'self' is identified as your personal soul which makes you uniquely you: personality, emotions, mind, will. Self does not lie in the spirit - in the spirit is the devil's nature or God's Nature/AW*)

"Soul, or self-consciousness..... as the union point between spirit and body, was created free to choose to which of these two opposite poles [the flesh or the spirit] it would be attracted ..." (This is a very insightful statement. The soul as the 'interface' as we would say today.)

Jesse Penn-Lewis said of the distinction of soul and spirit:

"We see that all these writers practically define the "soul" as the seat of the personality, consisting of the will and the intellect or mind; a personal entity standing between the "spirit" and the "body"--open to the outer world of nature and sense; the soul having power of choice as to which world shall dominate the entire man."

\*\*\*\*\*

Paul uses the term "inward man" in referring to the immaterial part of man, the soul and the spirit.

He then goes on to divide that inward man into spirit and soul, Hebrews 4:12 & 1 Thessalonians 5:23.

Summing up the actions of the soul: thought, feeling, deciding.

\*\*\*\*\*

### ***The Physical Body and its place in the trichotomy:***

The body is a house or vehicle in which man lives and through which he performs activities on earth. The body will decompose at death: "For out of it you were taken; For dust you are, And to dust you shall return" (Genesis 3:19 )

Man is designed to use the body **as a servant** to his **immaterial nature**. In fallen man the body craves its own gratification, so self-discipline is required. Even Paul testified, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified" (1 Corinthians 9:27).

The material body was created as good (Genesis 1:31). Sexual relations of a husband and wife are an important aspect of marriage (Genesis 1:28; 1 Corinthians 7:3-5); and food is to be received with thanksgiving (1 Timothy 4:3). The Christian is responsible to use his body as an instrument of righteousness (Romans 6:12,13), which is an essential aspect of progressive sanctification (1 Thessalonians 4:3-5).

\*\*\*\*\*

These short statements on the soul and the body are only an introduction to these great subjects. Since our topic is 'mankind the spirit' we will not go any further into these topics.

Here, let's stop and look at the definition of two very important words from Genesis 1:26&27: image and likeness.

In Genesis we find the first revelation of what man is:

“And God said, Let us make mankind in our image, after our likeness....and let them have dominion.....

And so God created mankind in His image, male and female created He them and gave them dominion.” Genesis 1:26 & 27.

When the phrase “in His image” is read, because many people are more aware of their physical body, they think: “God made my physical appearance like His appearance”, meaning arms, legs, eyes, etc. This **is** part of the meaning and is represented in the word 'likeness'. The basic essence of God must be added to this: spiritual essence. We were created like God in **appearance**(form) **and** in **essence** (spirit).



## *Image & Likeness - what exactly do these words mean?*

Let's look at the definitions of these two words: image and likeness from Vine's Dictionary. Also some commentaries of past people (denominational) to see what the common teachings have been on this subject up to this point.

### *Vine's Expository Dictionary:*

- **STATUE/image**

The word also means "image" in the sense of essential nature.

This word signifies an "image or copy" of something in the sense of a replica. The word also means "image" in the sense of essential nature. God made man in His own "image," reflecting some of His own perfections: perfect in knowledge, righteousness, and holiness, and with dominion over the creatures Genesis 1:26. Being created in God's "image" meant being created male and female, in a loving unity of more than one person, Genesis 1:27.

- **LIKENESS**

From the Old Testament Hebrew: Demut, Strong's #1823, "likeness; shape; figure; form; pattern."

- ✚ First, the word means "pattern," in the sense of the specifications from which an actual item is made.
- ✚ Second, demut means "shape" or "form," the thing (s) made after a given pattern.
- ✚ Third, demut signifies the original after which a thing is patterned.

From these two definitions, image is seen to refer to 'essential nature'. God's essential natural for our purposes here is that He is a spirit-that is His 'essence/image', (John 4:24).

The second definition refers to God's shape, or appearance/likeness.

Stating it again like a mathematical equation:

- ✚ Jesus said God is a spirit.
- ✚ God made us in His image.
- ✚ So.....by logical conclusion based on the revelation of Jesus, we are a spirit.

Because we are studying **pneumatology**, (things pertaining to spirit beings), it is important to retrain your thinking about this verse to think "spirit" when you read Genesis 1:26:

"God made me in His image & likeness".

"God is a spirit."

"He made me a spirit."

I am a spirit being like God."

"My true essence, makeup, reality, the real ME, is a spirit."



I trust you have found the information in this study enlightening. There is much more that can be added. This short course will serve as introductory material for new believers or those who have not seen man as a trichotomy.

I have proven the power of this truth in my own life over 40 years as a Christian. In every test and trial, when I would bring to remembrance these truths and that in Christ, I the spirit, was a new creation with the Greater One's nature, I always overcame.

Feel free to print off and use this material in teaching others.

My prayer for you:

Father,

I pray for each person who is reading or has read through this material in order to get better acquainted with You. Let them be caught up in the wonder of Your Person and the glory of Your Being. Help them to relate to You as a spirit themselves: Spirit to spirit communion, in Jesus' Name I pray,

Amen.



For a course completion certificate, please write a 2 page (single space) of what you are taking away from this course. Include something from each of the three chapters. Certificate to be issued by our ministry:

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