

MAN'S CONSTITUTIONAL MAKEUP

And the "Human Spirit"

All Scripture quotations are from the (KJV) Bible

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What is the human spirit? And what is its relationship to the Holy Spirit? How do they relate to the heart, the complete, entire man also known as the "soul" in the Bible? We must go back to Genesis and Creation to begin to comprehend God's marvelous creation in the constitutional makeup of man. Adam's creation serves as the pattern for us all. It goes without saying that our bodies are now formed indirectly through natural procreation, not directly by the immediate creation of God. Nevertheless, the pattern of body formed first, life-giving spirit introduced by the Lord later, obtains now as it did with the creation of the first man:

*"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all **life, and breath,** ' and all things;" Acts 17:24-25.*

The passage above is reminiscent of Adam's creation. Working backward in the process of creation, in Acts 17:24-25 Paul enumerates the same three elements in God's construction of Man that are found in Genesis 2:7:

Life, the living person, life is resulting from the fusion of body and soul occasioned by God's implantation of the human spirit into our bodies at birth. Breath, the "breath of life," is the human spirit. And everything else is our bodies and what is necessary to sustain them in the world. Most important for the purposes of this current writing I'm penning is that just as it was in Genesis 2:7, so in the Acts 17:24-25 passage "life" is the result of God's gift of "breath", that is, the "breath of life" which is the human spirit. Only after God places the human spirit into the body does life begin, and apart from this entrance of spirit, there is no life. Other passages of Scripture confirm that human life is the result of God's imparting of a human spirit, without which the body would be dead:

THE HUMAN SPIRIT IS GIVEN BY GOD:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" Eccl. 12:7. "Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:" Isaiah 42:5.

THE HUMAN SPIRIT'S ENTRANCE INTO THE BODY RESULTS IN LIFE:

"Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD" Ezekiel 37:5-6.

"And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway..." Luke 8:54-55a.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them" Revelation 11:11.

THE HUMAN SPIRIT'S EXIT FROM THE BODY RESULTS IN DEATH:

"If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust" Job 34:14. "Jesus, when he had cried again with a loud voice, yielded up the ghost" Matthew 27:50.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:59.

The Hebrew words used for the human spirit are *ruach* (רוח), literally "wind", and *neshamah* (נשמה), literally "breath". The Greek word for the human spirit is *pneuma* (πνεῦμα), and is also the word used for both wind and breath. A point that Hebrew *ruach* and Greek *pneuma* have in common is that, in addition to the human spirit, they are also used in Scripture to refer to the Holy Spirit or to literal wind, a fact that makes even more sense than is apparent at first glance as we shall see below: What is clear at this juncture is that wind and breath are largely invisible phenomena, though both are very real phenomena. Breath-wind thus makes a perfect analogy for the immaterial, unseen part of Man which quickens the body and results in life upon implantation, that is, the human spirit, The HUMAN SPIRIT.

THE HUMAN SPIRIT IS WHO WE ARE:

The human spirit is more than just a life-force that animates the body; the human spirit is essentially "who we are." Our will and self-determination, our conscience, our understanding and mentality, our consciousness and self-consciousness are, while not independent of the body, essentially aspects of the particular, individual human spirit that is us. Below is a list of Scripture passages touching on the human spirit in its facets, qualities and functions: Taken together, they paint a vivid picture of what the human spirit is in the Bible, namely our "inner person," the real "us" the real you and me. The spirit is the place of:

CONSCIENCE:

"The spirit of Man is the Lord's lamp, searching out the inner chambers of his heart" Proverbs 20:27.

REFLECTION:

"For who among men knows the things of Man except the spirit of Man within him?" 1 Cor. 2:11a

PERCEPTION:

"And Jesus, immediately recognizing in His spirit that they were reasoning thus to themselves, replied to them" Mark 2:8.

REFRESHMENT:

And in my encouragement, I rejoiced all the more over the joy Titus felt because his spirit was refreshed by all of you 2 Corinthians 7:13.

WISDOM:

"But there is a spirit in Man, even the breath of the Almighty which gives him understanding" Job 32:8.

WILLINGNESS:

"The spirit is eager, to do God's will, but the flesh is weak, so as not to follow through" Matthew 26:41.

VOLITION:

"After these things had occurred, Paul determined in his spirit to pass through Macedonia and Achaea, then proceed to Jerusalem" Acts 19:21a.

INTELLECT:

"For God is my witness, whom I serve with my spirit in the gospel of His Son, how I continually make mention of you" Romans 1:9.

PERSONALITY:

"For I have already decided, in the name of our Lord Jesus, when all of you are gathered together with my spirit by the power of our Lord Jesus, to hand such a one over to Satan for the destruction of his body so that his spirit may be saved in the day of the Lord" 1 Corinthians 5:4-5.

MENTALITY:

"For if I pray in a tongue, my spirit prays but my [fleshly] mind is unproductive. What should I do then? I shall pray with my spirit, but also with my mind. I shall sing [praises to God] with my spirit, but also with my mind" 1Cor. 14:14-15.

GROWTH:

"For you have learned the truth that in respect to your previous behavior you have put off the old Man, the one that is being destroyed by deceptive lusts, and that instead you are being re-made in the spirit of your mind, and that you have put on the new Man, the one created in righteousness and sanctity of the truth according to God's standards" Ephesians 4:22-24.

KNOWLEDGE:

For the Spirit Himself testifies to our spirit that we are God's children Romans 8:16.

WORSHIP:

"For God is spirit, and those who worship Him must worship Him in spirit, spiritually": with the human spirit responding to the Holy Spirit, and in truth" John 4:24.

BLESSING:

"The grace of our Lord Jesus Christ be with your spirit" Philippians 4:23.

When we die, our bodies return to the ground, but, as believers in Jesus Christ, our spirits, we ourselves enter into the presence of God Rev.7:9, temporarily clothed with an interim body 2 Cor.5:3; Rev.6:11, to await resurrection and there, our entrance into a new, permanent and highly superior home, the *"resurrection body"*. That the spirit so housed is really "us" is clear from Jesus' story of Lazarus and the rich man. In Luke 16:19-31, we see Abraham, "Abraham's spirit," who though temporarily clothed with an interim body in this pre-resurrection state seems in every aspect to be just as he was in life except without toil and tears. This is also true of Lazarus, and even of the rich man except for the torments he now endures. The loss of our present bodies will not change the essential facts of who we are, and, since God made us as creatures who possess a spirit, soul and body, we will never be "naked," without any covering for the spirit: 2 Cor.5:3. And the day will come when we shall receive our eternal body for which we so eagerly await Rom.8:23. Our bodies are important 1 Cor. 6:13, but rather than being who we are, they are more properly tools for who we are, that is, for the use of our spirits to be employed in the service of God for His glory which is our purpose Rom. 6:20; 2 Tim. 2:20-21.

"I beseech you therefore, brethren, by the mercies of God, that ye present 'your bodies' a living sacrifice, holy, acceptable unto God, which is your reasonable service" Romans 12:1.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1Cor. 6:20.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” 1 Cor. 9:24-27.

“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” 2 Cor. 5:10.

“For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be ‘magnified in my body, whether it be by life, or by death” 1:19-20.

After the fall of Adam and its consequent corruption, however, the body often influences the spirit, “us” for ill. So, as believers in Christ, we find ourselves caught between the bodies, now pernicious influence and the divine influence of the Holy Spirit. Our spirits, “we” thus face the choice in this life of whether to follow the Holy Spirit in service of God the Father and Jesus Christ our Lord, or instead to give in to the desires, cravings and lusts of our sinful bodies:

THE SPIRIT IS WHAT GIVES LIFE. THE FLESH DOESN'T BENEFIT YOU AT ALL John 6:63.

“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” Romans 6:13.

“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” Romans 7:18.

“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” Romans 8:12-13.

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof” Romans 13:14.

“This I say then, Walk in the Spirit, and ye shall not fulfill 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. 5:16-17.

THE HUMAN SPIRIT IS CREATED BY GOD:

In six days, God re-established and refurbished the heavens and the earth. But the seventh day of rest is not to be interpreted to mean that from this point forward, God no longer creates, only allowing, as some would have it, His creation to roll along entirely on its own momentum. Our Lord, speaking about His own miracles performed on the seventh day addressed this matter directly:

“But Jesus answered them, My Father worketh hitherto, and I work” John 5:17.

The human spirit is “*not*” passed down biologically through natural procreation *nor* was it “pre-made” in eternity past, then deposited in a heavenly storehouse for later implantation, pre-existence. The human spirit is the immediate creation of God:

“And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?” Num. 16:22.

“For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made” Isaiah 57:16.

“The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him” Zechariah 12:1.

“I give thee charge in the sight of God, who quickeneth all things....,” 1Tim. 6:13a.

“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?” Heb. 12:9.

THE HUMAN SPIRIT IS IMPLANTED BY GOD AT BIRTH:

Adam and Eve, while not born in the manner of their progeny, do demonstrate the pattern of God's creation of every human life. Adam's body was formed by the Lord from the dust of the ground, and, immediately thereafter, the Lord breathed into his nostrils the “life-giving breath”. It was as a result of this implantation of the human spirit by the Lord that Adam became "a living person". Eve's body was formed from Adam's, and we assume a similar "breath of life" to animate the body so made. For all human beings since, however, the process of physical birth has been the means of producing and providing bodies for us all. Along with physical death, physical birth forms the first of the two natural termini of human life that Scripture takes for granted from Genesis to Revelation Gen. 4:1; Job 3:11; Eccl. 3:2; 7:1; Rev. 12:2. The spirit departs from every human being at death Eccl. 12:7, so it is implanted in the body of every human being at physical birth. And just as it is the departure of the spirit which results in death Acts 7:59, so it is the implantation of the spirit that quickens the new born, making him a “living person” after the fashion of Adam and Eve.

Therefore birth is for us what the Lord's formation of Adam's body was for him, that is, the point at which our life begins, when the Lord breathes into us our human spirit. The case of the first Adam, our common forefather was unique; he is the only person whose body was formed by the Lord from the dust of the ground. In the case of the last Adam, our Lord Jesus Christ, the taking on of true humanity by undiminished deity is the most unique event that has ever transpired in the history of the universe. His conception was also unique, for He was Virgin born by the power of the Holy Spirit. But He came to share in our humanity so as to rescue us from the common fate of wrath that was our lot through our descent from Adam, and so His birth had to be after the pattern which we all have in common. He entered the world in the manner of us all, that is, by normal human birth and the reception of a genuine human spirit at birth Ps. 22:9-10.

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me” Hebrews 10:5.

“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” Heb. 10:7.

Though His body was conceived by the Holy Spirit, Jesus Christ entered the world the way we all do: at

birth. This explains why Matt. 1:20-21 the angel tells Joseph “for that which is conceived in her is of the Holy Ghost.” and she **will** give birth to a Son’, and why Luke 1:35 Gabriel tells “Mary The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Both the grammar of these passages Greek neuters: “that which” and the prophecies here which are both primarily concerned with the birth of Christ as is the case in all the Messianic prophecies; Judges. 13:7; Isa. 7:14; 9:6-7; Luke. 1:15, make it clear that it is not His conception, but His birth that is our Lord’s point of entrance into the world after the pattern by which we have all entered it: the physical birth of our bodies followed by God’s breathing into us of our human spirit. The star of Bethlehem and the angelic chorus that herald His arrival are celebrating not His conception but His birth Luke. 2:8-20, the point when He first drew breath as a human being albeit the only divine “One” Phil. 2:6-7; Heb. 2:14, for that is the point at which the Father brought His Son “into the world.”

“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him” Hebrews 1:6.

“The Spirit of God hath made me, and the breath of the Almighty hath given me” life.33:4.

Let us once again return to the analogy of breathing. Recall that “breath” or “wind” is the basic meaning of both the Greek and Hebrew words for spirit, *pneuma*, πνεῦμα, and *ruach*, רוּחַ, respectively. Breathing is a function of our physical life that only occurs after birth and ends with death. Breath, a manifestation of physical life which, while not synonymous with it is coterminous with that life, is therefore the perfect symbol and analogy for the life that begins at birth, when God puts our human spirit into our body and ends at death, when that same spirit leaves our body. This is why Jesus, to explain our need for eternal life, told us we must be born again, not “conceived again, for birth is the point where life begins by means of an act of God, whether it be the first or the second birth John. 3: 3.

Thus it is the human spirit, eternal if we are saved, Christ is eternal life, that is all-important, not this flesh that profits nothing because it will not long endure in its present form. But the body is the battleground where on this battle we wage against the “principalities and powers of Satan is being fought out Eph. 6:12. We have mentioned that the human spirit, who “we” really are will of necessity follow either the sinful flesh, influenced by the devil's world and all that is in it or the Holy Spirit. In order to fully understand the mechanics of this process, we must first consider a subject that we have so far deliberately avoided: the so-called “soul.”

THE TRICHOTOMY OF MAN:

In non-technical, and non-scriptural discussions of this sort, the word “soul” is often employed much in the same sense in which we have used “human spirit” above. Probably no concept has been responsible for greater misunderstanding of what the Bible actually has to say about the constitution of Man than that of the soul as a supposed third part in that constitution. For the Bible describe man as a trichotomous being, tripartite, composed of body, soul and spirit.

When the Lord first breathed a human spirit into Adam's newly formed body, the result was that he, Adam became a “*living being*,” Gen.2:7. As is obvious from the context of Genesis 2:7; 1Cor.15:45, this phrase refers to the **whole person** of Adam as now being alive:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” Genesis 2:7. A living person!

Two elements are clearly present here: The body, formed from the earth; the spirit, breathed into the body by the Lord. The result of the combination of body and spirit is that the first man became a living “soul,”

the distinctions made above should now be clear even so. When the three elements of Man's constitution combine, *he* becomes *a* soul, a person, so that beyond all argument, the *whole person*, the combination of body, soul and spirit to produce a "living person" is what is being described. That is why wherever the word *nephesh* is used in the Old Testament, and wherever the word *psyche* is used in the New Testament, one can almost invariably translate these words "person" or "individual" or "self," or make use of some other personal pronoun in place of the "soul." Read the (KJV) renderings of the following: Prov.19:8; Isa. 32:6; 46:2; Luke 9:24-25; Acts 7:14; 1Pet. 3:20!

"Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:" Lev. 4:2.

"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. But he spake of the temple of his body." His Spirit and His body John 2:21.

"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" 2 Cor. 12: 2-4.

Being creatures who possess both body and spirit, it is also true that these two parts of our nature are intimately related. As we have suggested above and shall revisit in greater detail immediately below, the human spirit is, at present, limited in its capabilities of expression because of the limitations of our present bodies Matt. 26:41. Currently, our spirit has to work *through* our body which is constantly struggling against the human spirit's will. For these reasons, the writers of Scripture frequently refer to people in terms of the *whole person*, in which case the word "soul" is often the term of choice. But it is critical to understand that by "soul", the entire human being, body and spirit, is meant, the one thing that "soul *never* means in Scripture is the immaterial part of Man exclusively. This principle actually helps to clarify passages of Scripture which are often taken for the trichotomy of man.

"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.

Just as the marrow cannot normally be separated from the bone without destroying life, especially from the 1st Century A.D. perspective, so the spirit is, for all practical purposes, one with the life it enjoys in the body, only the Word of God, the most penetrating force in the world, could make such a distinction. *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" 1Thess. 5:23.*

"Life," or "soul" is here sandwiched in between the spirit and the body, because "life" or "soul" is the result of body and spirit being combined by the Lord Gen.2:7. Only in this union of spirit and body, complete and intact, can there be a "living soul", a "living being Gen. 2:7. For this reason it has also been written of the first Adam, "The man became a living person (*nephesh*)"; but the last Adam, Christ, became a life-giving spirit. 1Cor. 15:45, and I quote *"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:"*

For Adam and for us, the body is *psychikon*, attuned to the "soul" or earthly "physical life" we now live in these present bodies of corruption, but when we follow Christ in resurrection, it will be *pneumatikon*, attuned to the human spirit and to the eternal life that we shall live with Him forever. In the verses that

precede and follow 1 Corinthians 15:45, Paul explains this principle, and so it is worth our while to quote the passage at length here:

“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” 1Cor. 15:42-49.

The body is a home for the spirit, and this body we now inhabit is more “soulish,” more attuned to the physical life we now lead, while the resurrection body will be more attuned to our spirit, giving our spirit much greater rein than we can now even imagine for our service to and appreciation of the Lord. For at the present time our perception of heavenly things is like, viewing a dim reflection in a mirror. But then, when we meet the Lord, we will see Him face to face. *“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known”* 1 Cor. 13:12.

The heart: interface between body and spirit: The word “soul” is not the only biblical word that refers to the whole person, a combination of spirit and body into a living human being. The word “heart” Hebrew, *lebh*, לֵב or *lebbabh*, לֵבב; Greek: *kardia*, καρδία likewise refers to the human being as a unity, but with a special twist: Scripture uses the term “heart” to refer to the whole person from an “internal” point of view, focusing on and encompassing all the facets of the inner life, mentality, volition, emotion, conscience, etc. Many are the plans of a man's heart, but it is the purpose of the Lord that will be established.

“There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand” Proverbs 19:21.

The “heart”, then is the Bible's Word for the “interface” between the body and the spirit. That is to say, when Scripture mentions the “heart”, it is referring to the inner spiritual, mental and emotional functioning of our person, of our human spirit thinking, planning, emotion, deciding, all through the apparatus of the body, the brain, the mind, etc. In our present constitution, the body is a tool for our spirit's expression, but a delimiting one. For example, genetic, developmental and environmental factors have a great deal to do with our current capacity for thought and memory, for emotional control and expression, in a way that will not be true of our resurrection body, which will be designed to give our spirit full expression 1Cor. 15:44. When that great day of our resurrection arrives, we shall no longer be subject to the limitations and the temptations of the home we now inhabit. But as things stand now, here in this present body of corruption, the limitations are severe, and the temptations intense. It has not yet appeared what we shall be.

“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” 1Jonn 3:2.

But what we are now, *who* we really are now deep inside is best summed up by the word “heart” in its Scriptural usage, for “heart” is the essence of our inner selves, where only God can know our true thoughts, our true motives.

For the **heart** is more inscrutable than anything else and beyond curing, of its duplicity. Who among men can really know what it is thinking? Paraphrase “I am the Lord, the One who probes the **heart** and tests a man's motives, to repay everyone according to the path he walks, in fitting recompense for all he does.”

“The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” Jeremiah 17:9-10.

As to the term heart, in Hebrew, Greek and English, it does refer in secular usage to the physical organ that pumps life-sustaining blood throughout our physical bodies. Its selection as the “pith” of whom and what we are as individuals is, therefore, no accident. As the queen among our bodily organs, at the center of our physical being, and inextricably bound up with the circulation of the blood, a fluid recognized from earliest times as essential to our continued physical existence, the heart was a natural choice to designate our inner person. Blood is the symbol of the life-soul.

“Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh” Deut. 12:23. Physical life, that is, and it is in the heart that we generally imagine this life to be concentrated. This is why Old Testament Scriptures connect the blood with the “soul.”

“But flesh with the life thereof, which is the blood thereof, shall ye not eat” Gen.9:4. When the blood flows out, so does the physical part of life, just as when the breath-spirit departs, so does the spiritual part of life. We can see the end of the physical life in the blood spilled upon the ground, but the spirit's departure is invisible.

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” Ecclesiastes 3:21.

WE ARE THE HUMAN SPIRIT:

In spite of the body's corrupted sin nature Rom. 7:18, God has demonstrated very clearly through His superintendence of its development Job 10:8 this body we now possess 1Cor. 6:13. We are the human spirit, not the body 2 Cor.10:2-6 but we live in the body, and the battle we fight for the Lord, we fight out on the battleground of the heart, the inner combination of the two, endeavoring to make our entire life, inner and outer, well-pleasing and acceptable to Him.

“(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” 2 Cor. 10:4-5.

“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” Rom. 7:23.

“For if our heart condemn us, God is greater than our heart, and knoweth all things” 1John 3:20.

THE WORD “SOUL” USED AS A SYNONYM FOR “HEART.” Finally, it is necessary to point out that there are times when instead of “heart”, the center of the “living being” we now are, thanks to the union of our spirit and our body, writers of Scripture employ “soul” as a term synonymous to “heart.” This development is common enough in literature. The specific literary figure involved is called *synecdoche*, the whole being substituted for the part. In the case of the use of “soul” for “heart”, the whole of our “living person” “soul” is substituted for the nucleus of that person, our “heart”, where all thoughts, emotions, decisions and pangs of conscience occur. This substitution has parallels in English: “my *very being* longs for thee.” Problems of interpretation only arise if one mistakenly takes this common literary device to mean that somehow the “soul” is a separate entity of our makeup, rather than the entire “being” we have seen it to be, encompassing our body and spirit in a living union. Thus, we are living, walking souls, the real you and me.

“And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. You shall love the Lord your God with all your *heart* and with all your *soul*, your whole person and with all your might Deut. 6:5. “*For as he thinketh in his heart, so is he:*” Prov. 23:7. As a man thinks in his *soul*, in his “heart, (KJV) so is he.

“*And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form...*” John 5:37.

“*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?*” John 14:9.

The two above verses may seem contradictory until God shows you them in the light of the inner “spirit” or the real person being inside your body and actually cohabits and lives within these bodies made of dust. *No one has really seen me they've just seen the body in which I dwell.* We can look all we want at a person's outward appearance and still you have never seen the real person, the “spirit” the spirit person that dwells within. I walk around looking out the eyes of my soul at human spirits that have been clothed upon. Truly we are human spirits.

Our Lord returns to his declaration of John 5:37 between the Father and the Son, and declares Himself the Son of God. He had higher testimony than that of John; his works bore witness to all He had said. But the Divine Word had no abiding-place in their hearts, as they refused to believe in Him whom the Father had sent, according to his ancient promises. The voice of God, accompanied by the power of the Holy Ghost, thus made effectual to the conversion of sinners, still proclaims that this is the beloved Son, in whom the Father is well pleased. But when the hearts of men are full of pride, ambition, and the love of the world, there is no room for the Word of God to abide in them.

It is my earnest desire that all we as God's children understand the magnitude of the Grace of God not only is it effectual in the salvation of the soul but continues in the full sanctification process of our lives who are His people. It's all of God's Grace! Salvation by Grace and Sanctification by Grace! We are nothing! When we stand in His presence on that last day every mouth will be shut and knee bowed declaring only what Jesus Christ has done and is doing is well pleasing to God. He is our advocate right now before the very throne of God as He has so declared in His Word! Believe it people!