

## **WE ALL WERE BORN IMPRISONED BY SIN**

We all are imprisoned by sin at birth, born on death row. Human nature is a death sentence, God's curse upon the entire human race. It is man's nature that condemns him not his evil deeds. Man's evil deeds are a result of him having been born with an evil nature. Mankind refuses to believe God.

*“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous” Rom. 5:19*

*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Rom. 5:19*

Herein is the problem, too many of God's people don't recognize it! Especially among we preachers and repentance has been lost in our churches.

Reality shows us that all of God's creation is being held captive under sin. What took place in the Garden of Eden ruined in totality God's "...and it was very good..." creation, Gen. 1:32. Total devastation, catastrophic, cataclysmic was the result of the fall that day when sin entered the garden. Man became a walking dead man, the earth was corrupted and continually convulses. Even the heavens roar violently over the evil that befell, "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22. The whole creation, every one of us was born as walking death chambers. Prisoners to sin we are. Myself born incarcerated by sin, all men are. We all are born prisoners of a fallen sinful nature. Our God-breathed "spirits" became a "chamber of death" from which there is no escape. No exit! The death chamber of the spirit of man becomes like death row awaiting the Executioner to carry out His sentence of death. The Bible, the only Book in the world that gives us the complete account of the fall also gives us a ray of hope, God extending His "grace" tells the man of a second birth and the entrance of the Spirit of God into the chamber with the spirit of man, the death chamber filled with the Spirit of God turning it into a heavenly temple, the Temple of the Living God. Every one of us goes through life living on one of two planes, "Death Row or the heavenly Temple, living in a Mansion." Death is always shrouding our existence. Born the first time the "spirit of man" is living in a death chamber, born the second time becoming the Temple, the "Spirit-filled Temple" of the living God. We each as free moral agents have been given the choice to remain either in a death chamber or a temple that God has so gloriously provided for His own. To many a death chamber and to a few a temple is the depiction that is clearly found in the Bible. To understand we must realize that God has created man as a triune being, tri-partite, threefold in wholeness and oneness. Let me put it in plain words. In doing so I'd like to quote, Dr. Clarence Larkin who was an Episcopalian who got saved and became a Baptist preacher. He was an architect by profession and surrendered to the ministry using his drafting talents in "Rightly Dividing the Word of Truth" one of his many books, another "Dispensational Truth" greatly used in explaining the Holy Scriptures. As a young man, he knew right off

that the Bible was no ordinary book realizing it truly was God's Word spoken from His Throne in Heaven.

The Holy Bible is full of the "Supernatural." The only cure for the "Materialism" of the present day is to discover what the Scriptures reveal as to the "Spirit World." There is but a step from the "Natural" World to the "Spirit" World. The dividing veil is our "fleshy" body. The "Heavenly" is peopled with Spirit Beings. They are two classes, good and evil. They are classified as "Seraphim," "Cherubim Angels" Good and Bad, "Principalities," "Powers," "Age Rulers of Darkness," "Wicked Spirits," Eph. 6:12, "Thrones," "Dominions," Col. 1:16, "Fallen Angels," 2Pet. 2:4 "Spirits in Prison," 1Pet. 3:18-20: "Demons," "Seducing Spirits" 1 Tim. 4:1. The man is a trinity made up of a spirit, a soul, and a body.

*"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" 1 Thess. 5:23.*

The threefold nature of man might be illustrated in several ways. Dr. Larkin uses three circles, in his book "Rightly Dividing the Word," on page 86. The outer circle stands for the body of a man, the middle circle for the soul, and the inner for the spirit. At this point it will be well to quote a portion from Dr. Larkin's book:

"In the outer circle, the "Body" is shown as touching the Material world through the five senses of 'Sight,' 'Smell,' 'Hearing,' 'Taste' and 'touch.'

The Gates to the "Soul" are 'Imagination,' 'Conscience,' 'Memory,' 'Reason' and the 'Affections.'

The "Spirit" receives impressions of outward and material things through the soul. The spiritual faculties of the "Spirit" are 'Faith,' 'Hope,' 'Reverence,' 'Prayer' and 'Worship.' Man in his unfallen state the "Spirit" of man was illuminated from Heaven, but when the human race fell in Adam, sin closed the window of the Spirit, pulled down the curtain, and the chamber of the spirit became a death chamber and remains so in every unregenerate heart until the Life and Light giving power of the Holy Spirit floods that chamber with the Life and Light giving power of the new life in Christ Jesus.

It develops then that the spirit of man, being the sphere of God-consciousness, is the inner or private office of man where the work of regeneration takes place. Dr. Harold B. Sighthler, says that the main theater of the Holy Spirit's activity in man, and the part of man's nature with which He has a peculiar affinity, is the spirit of man. The Apostle Paul gives us the Word of God on this, a passage that is sadly neglected. Quoting from the sixty-fourth chapter of the book of the Prophet Isaiah,

*“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him” Isa. 64:4.*

Paul wrote:

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him” 1Cor. 2:9.

The body is the material or physical part of man. This is something he has in common with plants and animals. The body receives information from the world through its senses. The soul, “nephesh” is what provides a consciousness. Humankind and animals have a nephesh but the only man has a spirit, “ruach.” Some trichotomy attribute to the soul the psychological element by which men and women reason and relate to one another. Within the soul reside the appetites, the passions, emotions, and the will. The “spirit” is the *“inner man”* Eph 3:16 or *“hidden man of the heart”* 1Peter 3:4.

The “spirit” gives man intuition and conscience. Although there are some trichotomies who believe intuition and conscience are in the soul and not the spirit. The spirit enables man to worship and communicate with God and to understand things in the spiritual realm. Justin Martyr believed that the spirit resides in the soul, “the body is the house of the soul, so the soul is the house of the spirit.”

The man is a triune being because he is created in the image of God. “God said; Let us make man in our image” Genesis 1:26. We know that God is a Trinity. The Holy Trinity is clearly set forth in the Apostle Paul’s benediction that closed his Second Corinthian Epistle: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen,” 2 Corinthians 13:14. Our Lord Himself said, in what we call “The Great Commission”: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” Matthew 28:19. Created in the image of God, man is likewise a trinity. He has a spiritual nature that is separate and distinct from the body in which it dwells. The Christian doctrine of immortality cannot be understood apart from the right conception of the tripartite nature of men.

From these biblical references, we see that man is a Trinity and is composed of a “Body,” “Soul” and “Spirit.” The man was made in the “Image of God” and God is a Trinity. The difference between plant and animal life is that the plant has no “conscious” life while the animal has a “living, conscious soul.” The difference between animal life and human life is, that while animals have a “living soul” man has more he has a “spirit.”

While man differs from a beast in having a “spirit,” yet he is as to his “body” only an animal. That is, his body, as to its functions, is like the body of an animal in its vital processes of respiration, digestion, assimilation, and general makeup; so when the

Apostle speaks of the “Natural” body he refers to the “animal” body of a man. And when he speaks of man's “Spiritual” body, he means a “body” not some “ethereal or ghostly substance,” but a body with form and shape, but controlled and regulated by spiritual rather than natural laws. In other words both our “Natural” and “Spirit bodies” are composed of “matter,” the only difference being that the matter of our “Natural” bodies is adapted to this “Physical” world while the matter of our “Spirit” bodies is adapted to the “Spirit” world. It makes the subject clearer to speak of a “Spirit” body, rather than a “Spiritual” body, for the word “Spiritual” refers more to the “religious” attribute of a body than to the material.

The “spirit part of man” was dramatically affected when sin entered the picture there in the garden over six-thousand years ago. Sin brought ruin to man’s nature, the fall brought utter devastation. Man’s spiritual nature became the residence of death and that death meant total corruption. The spirit instantly became the abode of a living corpse. And all men born since become walking dead men.

*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Rom. 5:12*

God not only created you as a spirit with a soul and body, but he designed you so that you “the spirit” would take dominance, dominion, and authority over your soul, “mind, will, emotions”, body, heart, words, and works. We refer to this as being in proper agreement. Unfortunately, all too many Christians are totally ignorant of that fact. And some of those that do know fail to act upon it due to fear, and oppression, mostly religious and demonic in nature.

The Bible word “submit” really just means: “Come under the protection of.” When we are in proper agreement, all the other parts of man submit come under the protection of “the spirit” This makes you “the spirit” the head of the body. We are looking at it wrong! The order should be SPIRIT, SOUL and BODY and not body, soul and spirit. You “the spirit” was created to submit to the Lord Jesus Christ, then soul and body. Men will not on their own, submit to anyone or anything, especially God. Rom 8:7 says, “The carnal mind is enmity (hostile) against God.” Being in the proper agreement is termed “walking in the spirit” while being out is termed “walking in the flesh.”

When you “the spirit” are in control, the Holy Spirit can “directly commune” with you, with your spirit. This makes it easier to hear God speak to you, easier for the Holy Spirit to teach you, lead you, and operate through you in the form of empowerment. Being out of agreement or out of sync stops or hinders the flow of that power and prevents the Holy Spirit from speaking to you and working in conjunction with you. It takes you out of fellowship and from under the protection and power of God. In order for the spirit to become strong and healthy, it needs to be fed. Scripture teaches that there are three ways to edify or build up the spirit of man: reading, hearing the word of God; Prayer, talking to God and by a union, or fellowshiping with those of like faith, church attendance, and membership. Why? That’s just God designed.

*“God is a Spirit: and they that worship him must worship him in spirit and in truth”*  
John 4:24.

Faith, believing, and acting on the word of God is the outward manifestation of spiritual growth and a heart full of the Word of God. You feed your body three times a day, don't you? How often do you feed your spirit? As we Christians get closer and closer to the return of Jesus Christ we must be a Spirit-led people. Remember the devil would have you walking in the flesh while Jesus wants you to walk in Him walking in the Spirit.

As Christians, God's Spirit is our very lifeline. Without it, there is no basis for a relationship. There is not even a basis of existing. Our entire eternal destiny hangs on whether or not we have a personal and abiding relationship with the Spirit of the Living God. There is but a step from the “Natural” World to the “Spirit” World. This is possible because they seek to re-embody themselves in human beings. And the “chamber of the spirit” became a Death Chamber and remains so in every one of us born in this world after the fall, and the “veil” between the Natural and Spirit Worlds will be removed at the redemption of our bodies.

Believer's today very much lack knowledge as to the existence and operation of the “human spirit.” Many are unaware that in addition to their mind, emotion and will they also have a spirit. Even when they have heard of the spirit, many Christians either consider their mind, emotion or will as the spirit or else plainly confess they know not where their spirit is. Such ignorance enormously affects cooperation with God, control over self, and war against Satan, the performance of which in all cases requires the operation of the spirit.

It is imperative that believers recognize 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 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 spirit and soul of the unregenerate have become fused into one; therefore, they do not know at all the presence of the deadened spirit; the death chambered spirit that is in every man, on the other hand, they are very well aware of the strong soul-cal sensation. This foolishness continues even after being saved. That is why believers sometimes walk after the spirit and sometimes after the flesh even though they have received spiritual life and have experienced to some degree victory over the things of the flesh. To be unaware of the demand, movement, supply, sense, and direction of the spirit naturally curtails the life of the spirit and allows the natural life of the soul to go unchallenged as the living principle of one's walk. The magnitude of this ignorance far exceeds common admission of it among believers. Because of their ignorance concerning the spirit's operation, those who honestly desire deeper experience upon having overcome sin may

all too easily be led astray into seeking so-called “spiritual” Bible knowledge with their minds, or a burning sensation of the Lord’s presence in their physical members, or a life and labor emanating from their will power. They are deceived into overly esteeming their soul experiences and thus fall into conceiving themselves as ever so spiritual. Their soul life is inordinately nourished. They become so subjective as to assess their experience as unquestionably spiritual. Accordingly, they are hindered from making any genuine spiritual progress. For this reason, God’s children must be very humble before Him and seek to know the teaching of the Bible and the functioning of the spirit through the Holy Spirit in order that they may walk by the spirit.

Why must a sinner be born anew? Why must he be born from above? Why must there be a regeneration of the spirit? Because man is a fallen spirit, a fallen spirit needs to be reborn that it may become a new one. Just as Satan is a fallen spirit, so is a man; only he has a body. Satan’s fall came before man’s, we, therefore, can learn about our fallen state from Satan’s plunge. Satan was created as a spirit that he might have direct communion with God. But he fell away and became the head of the powers of darkness. He now is separated from God and from every godly virtue. This, however, does not signify that Satan is non-existent. His fall only took away his right relationship with God. Similarly, a man in his fall also sank into darkness and separation from God. Man’s spirit still exists but is separated from God, powerless to commune with Him and incapable of ruling. Spiritually speaking, man’s spirit is dead, became a death chamber. Nonetheless, as the spirit of the sinful archangel exists forever so the spirit of sinful man continues too. Because he has a body his fall rendered him a man of the flesh Gen. 6.3. No religion of this world, no ethics, culture, or law can improve this fallen human spirit. The man has degenerated into a fleshly position; nothing from himself can return him to a spiritual state. Wherefore regeneration or regeneration of the spirit is absolutely necessary. The Son of God alone can restore us to God, for He shed His blood to cleanse our sins and give us a new life.

Immediately the sinner believes in the Lord Jesus he is born anew. God grants him His uncreated life that the sinner’s spirit may be made alive. The regeneration of a sinner occurs in his spirit. God’s work begins without exception within the man, from the center to the circumference. How unlike Satan’s pattern of work! He operates from the outer to the inner. God aims first to renew man’s darkened spirit by imparting life to it because it is this spirit that God originally designed to receive His life and to commune with Him. God’s intent after that is to work out from the spirit to permeate man’s soul and body.

This regeneration gives a man a new spirit as well as quickens his old one. “A new spirit I will put within you” “That which is born of the Spirit is spirit” Ezek. 36.26; John 3.6. The “spirit” in these passages has God’s life in view, for it is not what we originally possessed; it is accorded us by God at our regeneration. This new life or spirit belongs to God 2 Peter 1.4 and “cannot sin” 1 John 3.9; but our spirit, though quickened, may yet be defiled 2 Cor. 7.1 and in need of being sanctified 1 Thess. 5.23.

When God's life, which can equally be called His Spirit, enters our human spirit, the latter is quickened out of its coma or death cell. What was "alienated from the life of God" Eph. 4.18 is now made alive again. Hence "although your bodies are dead because of sin, your spirits are alive because of righteousness" Rom. 8.10. What we are given in Adam is a spirit made dead, it became a death chamber; what we receive in Christ at regeneration is both the dead spirit quickened and the new Spirit of God's life: "Christ in you" the latter, something Adam never had.

In the Bible God's life is often labeled "eternal life." Life here is denoting the higher life or Spirit life. This is what every Christian receives at his regeneration. What is the function of that life? "This is eternal life," prayed Jesus to His Father, "that they know thee the only true God, and Jesus Christ whom thou hast sent" John 17.3. Eternal life means more than a mere future blessing to be enjoyed by believers; it is equally a kind of spiritual ability. Without it, no one can know God or the Lord Jesus. Such intuitive knowledge of the Lord comes solely upon receiving God's life. With the germ of God's nature within him, an individual can ultimately grow into a spiritual man. God's aim in a regenerated man is for that man by his spirit to rid himself of everything belonging to the old creation because within his regenerated spirit lie all the works of God towards him.

Besides bestowing life to believers at the new birth, the Holy Spirit executes a further work of abiding in them. How regrettable for us if we forget this! "A new heart I will give you and a new spirit I will put within you ... and I will put my Spirit within you" Ezek. 36.26-27. Note that immediately after the clause "a new spirit I will put within you" there follows this one of "I will put my Spirit within you." The first statement signifies that believers shall receive a new spirit through the renewal of their deadened spirit by the incoming of life. The second has reference to the indwelling or the abiding of the Holy Spirit in that renewed spirit of theirs. Believers at new birth obtain not only a new spirit but also the Holy Spirit dwelling within. Is it not sad that many fail to understand the newness of their spirit and the abiding of the Holy Spirit in their new spirit? Christians need not delay many years following regeneration and then suddenly wake up and seek the Holy Spirit; they have His entire personality abiding in them, not just visiting them, at the moment they are saved. The Apostle exhorts us on this wise: "Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption" Eph. 4.30. The use of the word "grieve" here and not "anger" reveals the Holy Spirit's love. "Grieve," it says and not "cause to depart," for "he dwells with you and will be in you" John 14.17. While every born-again believer does have the Holy Spirit permanently residing in him, nevertheless the plight of the indwelling Spirit may not be the same in all saints, He may be either grieved or gladdened. As you can well see from a death chamber the spirit becomes the holding place or residence of the Tabernacle of God. Having realized how the Holy Spirit comes and dwells in believers at the new birth, we must next observe exactly where He does dwell. By so doing, it is our hope that we shall know better His operation within us.

"Do you not know that you are God's temple and that God's Spirit dwells in you?" 1 Cor. 3.16 The Apostle Paul implies here that the Holy Spirit dwells in us as God so did in the

temple of old. Though the entire temple symbolizes the place of God's presence and serves as a general picture of God's habitation, it is nevertheless in the Holy of Holies where God actually dwells, with the Holy Place and the outer court standing for those spheres of divine activity which are in accordance with God's presence in the Holiest. Answering truly to this typology, God's Spirit dwells now in our spirit, the antitype in our time of the Holy of Holies.

The dweller and his dwelling must share the same character. Only man's regenerated spirit, and not the mind, emotion or volition of his soul and not his body either, is fit to be God's dwelling place. The Spirit is both a builder and a dweller. He cannot dwell where He has not built: He builds to dwell and dwells only in what He has built.

The holy anointing oil may not be poured on the flesh; accordingly, it is obvious that the Holy Spirit cannot make His home in man's flesh for it includes everything a man had or was before regeneration. He cannot dwell even in the spirit of an unregenerate person, not to mention in the mind, emotion, or will of his soul or in his body. Inasmuch as the holy anointing oil is not poured on the flesh just so the Holy Spirit does not abide in any part of the flesh. He has no connection with the flesh other than striving against it Gal. 5.17. Unless there is an element within man unlike the flesh, the Holy Spirit finds Himself unable to dwell in man. It is, therefore, indispensable for the spirit of man to be regenerated so that He may abide in the new spirit.

Why is it so important to understand that the Holy Spirit dwells in man's innermost depth, deeper within than his organs of thought, feeling, and decision? Because unless the child of God perceives this, invariably he shall seek His guidance in his soul! With understanding, he shall be delivered from the deception and error of looking to what is outward. The Holy Spirit lives in the remotest recess of our being; there and only there may we expect His working and obtain His guidance. Our prayers are directed to "our Father who art in heaven," but the heavenly Father guides from within us. If our Counselor, our Paraclete, resides in our spirit then His guidance must come from within. How tragically deceived we will be if we seek dreams, visions, voices, and sensations in our outer man rather than seeking Him in our inner man!

Frequently many children of God turn within themselves, that is, they look into their soul to determine whether they have peace, grace or spiritual progress. This is most harmful and is not of faith. It diverts them from gazing upon Christ to looking at themselves. There is a peering within, however, which is completely different from the above. It is faith's greatest act. It is a search for guidance by looking to the Holy Spirit Who indwells their spirit. Although a believer's mind, emotion and will not discern the things within, yet he ought to believe, even when in darkness, that God has given him a new spirit in which His Spirit dwells. Just as God dwelling in the darkness behind the curtain of the Holy of Holies was feared though not seen by those in the Holy Place and outer court, even so, is the Holy Spirit Who dwells in man's spirit incomprehensible by the soul and the body.



Thus are we able to recognize what is authentic spiritual life. It is not to be discovered or experienced neither in the many thoughts and visions of the mind, nor in the many burning and exhilarating feelings of the emotion, nor in the sudden shaking, penetrating and touching of the body by an outside force. It is to be found in that life which emanates from the spirit, from the innermost part of man. To walk truly after the Spirit is to understand the movement of this most hidden area and to follow it accordingly. However wonderful maybe those experiences which occur through the components of the soul, they are not to be accepted as spiritually valid as long as they remain in the outward and run no deeper than sensations. Only what results from the operation of the Holy Spirit within man's spirit can be accounted for spiritual experience. Hence to live a spiritual life requires faith.

How true it is that without the guidance of the Holy Spirit intellect not only is undependable but also extremely dangerous because it often confuses the issue of right and wrong. A slight carelessness may cause not a merely temporary loss but even everlasting harm. The darkened mind of man frequently leads him to eternal death. If only unregenerate souls could see this, how good it would be!

While the man is fleshly he may be controlled by more than just the soul; he may be under the direction of the body as well; for soul and body are closely entwined. Because the body of sin is abounding in desires and passions, a man may commit the most hideous of sins. As the body is formed of the dust, so its natural tendency is towards the earth. The introduction of the serpent's poison into man's body turns all its legitimate desires into lusts. Having once yielded to the body in disobeying God, the soul finds itself bound to yield every time. The base desires of the body may therefore often be expressed through the soul. The power of the body becomes so overwhelming that the soul cannot but become the obedient slave.

God's thought is for the spirit to have the pre-eminence, ruling our soul. But once a man turns fleshly his spirit sinks into servitude to the soul. Further degradation follows when a man becomes "bodily", of the body, for the basest body rises to be sovereign. The man has then descended from "spirit-control" to "soul-control" and from "soul-control" to "body-control." Deeper and deeper he sinks. How pitiful it must be when the flesh gains dominion. Sin has slain the spirit: spiritual death hence becomes the portion of all, for all, are dead in sins and trespasses, Rom. 5:12. Thus, the spirit becomes a death chamber, an imprisoned spirit. We all, when born into this world, are born with a dead spirit, imprisoned because of sin. Sin has rendered the soul independent: the soulish life is therefore but a selfish and self-willed one. Sin has finally empowered the body: the sinful nature accordingly reigns through the body.

"It is the Spirit himself bearing witness with our spirit that we are children of God" Rom. 8:16. Man's spirit is the place where the man works together with God. How do we know we have been born anew and are therefore children of God? We know because our inner man has been quickened and the Holy Spirit dwells therein. Our spirit is a regenerated, renewed one, and He Who dwells in, yet is distinct from, this new spirit is the Holy

Spirit. And the two of them bear witness together. The Spirit, Soul, and Body and the Spirit are to reign over the soul and the body. Let me refresh:

Adam existed by the breath of life, which is the spirit. The spirit has God-consciousness; it knows God's voice, fellowships with God, and has a very keen knowledge of God. After Adam fell, his spirit became dead.

In the beginning, God said to Adam, "In the day that thou eatest thereof thou shalt surely die" Gen. 2:17. After Adam and Eve ate the fruit, they continued to live a few hundred years. This shows that the death that God spoke of was not only physical death. The death of Adam began from his spirit. What kind of death was this death? The scientific definition of death is to be cut off from all fellowship with the environment. When the spirit dies, the spirit loses its fellowship with God. When the body dies, the spirit cuts off fellowship with the body! Therefore, for the spirit to be dead does not mean that the spirit is gone. It merely means that the spirit has lost its keen knowledge of God and is dead to God. Spiritual death means that there is no more fellowship with God. Consider, for example, a dumb person. It is not that this person does not have a mouth or two lungs. He cannot speak because there is some problem with his mouth. His mouth is dead to the human language. When Adam disobeyed God, his spirit died. The spirit was still there, but it was dead to God and had lost its capacity. When man sinned, this sin corrupted the keen intuitive knowledge of God that existed in man's spirit so that he became dead to the things of the spiritual realm. Thereafter, a man may have religion, morality, education, ability, power, and mental and physical health, yet he is dead to God. He can speak about God, conjecture about God, and even preach about God, yet he is dead to God. He can no longer hear or feel the voice of God's Holy Spirit. This is why many times in the New Testament God refers to those who live in their flesh as dead people.

The death in the spirit of the first man gradually spread to the realm of the body. Although after his spirit died, he still lived for a long time, during that time death was operating in him. It continued to work with him until his spirit, soul, and body all became dead. At that time, a body that could have been glorified and changed was turned back to dust. When the inner man within him became disorganized and fallen, his outer body was destined to death and destruction.

From that time on, the spirit of Adam, as well as that of all his descendants, was suppressed by the soul. Soon after, through the soul's suppression, the spirit was merged with the soul, and the two parts became closely knit together. This is why the writer of Hebrews said in 4:12 that God's word has to pierce and divide the spirit from the soul. The reason that the two have to be divided is that they have become one. Since the spirit became so closely knit to the soul, the man began to live in an idealistic world. He began to act according to his intellect or his feelings. At that time, the spirit had lost all its power and senses and had become dormant. Originally, the spirit had the ability to know God and serve Him. Now it had lost all its ability to function and had fallen unconscious. Although it was still there, it was as if it were not there anymore. This is the meaning of the expression in Jude, "soulish, having no spirit" verse. 19. In verse 19,

the spirit does not refer to the Holy Spirit but to the human spirit, because the expression immediately preceding it says “soulish.” Since the soul is human, the spirit following this expression must also be human. This does not mean that man's spirit any longer exists, for Numbers 16:22 clearly tell us that God is the “God of the spirits of all flesh.” Every person in the world still has his spirit. But this spirit is covered up by his sins and cannot fellowship with God. Thus, the spirit of man became a death chamber until the Spirit of God moves in and transforms it into His temple. The Temple of God! God's Spirit once again, since the fall, in union with man's spirit.

*“The Spirit itself beareth witness with our spirit, that we are the children of God:”*  
Rom. 8:16.

*“And what agreement hath the temple of God with idols? For ye are THE TEMPLE OF THE LIVING GOD; as God hath said, I will dwell in them, and walk-in them; and I will be their God, and they shall be my people”* 2 Cor. 6:16.

In conclusion, most men refuse to accept God's account of sins entrance into this world and of its ruinous effect. Preachers, believers denying God's Word and “herein is the problem, too many of God's people don't recognize it! Especially among we preachers, and thus, we see “repentance has been lost in our churches.”

Believers are born a new from Heaven.