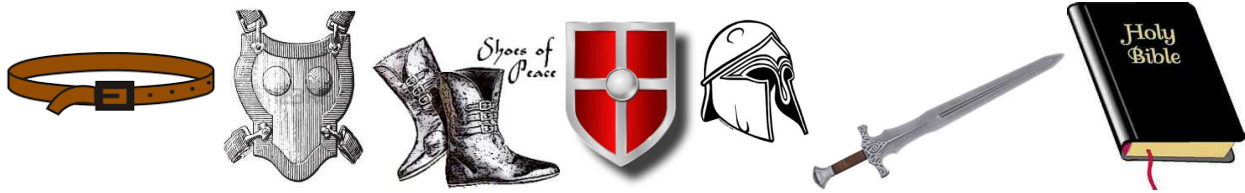


Spiritual Strategic Warfare



”Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place” **Ephesians 6:14**

”And your feet shod with the preparation of the gospel of peace” **Ephesians 6:15**

“above all, taking the shield of faith with which you will be able to quench all the fiery darts (arrows) of the wicked one” **Ephesians 6:16**

”And take the helmet of salvation, and the sword of the Spirit, which is *the word of God* ...” **Ephesians 6:17.**

“For *the word of God* is quick (alive), and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow (bone), and is a discerner of the thoughts and intents of the heart...” **Hebrews 4.12.**

Zidkiyah Yisrael

The Spirit, The Soul, The Body

The Spirit: This is the essence of everything you are. When you die, this is what lives on.

The Soul: This is your ability to feel things in your heart, think in your mind, and the will to decide.

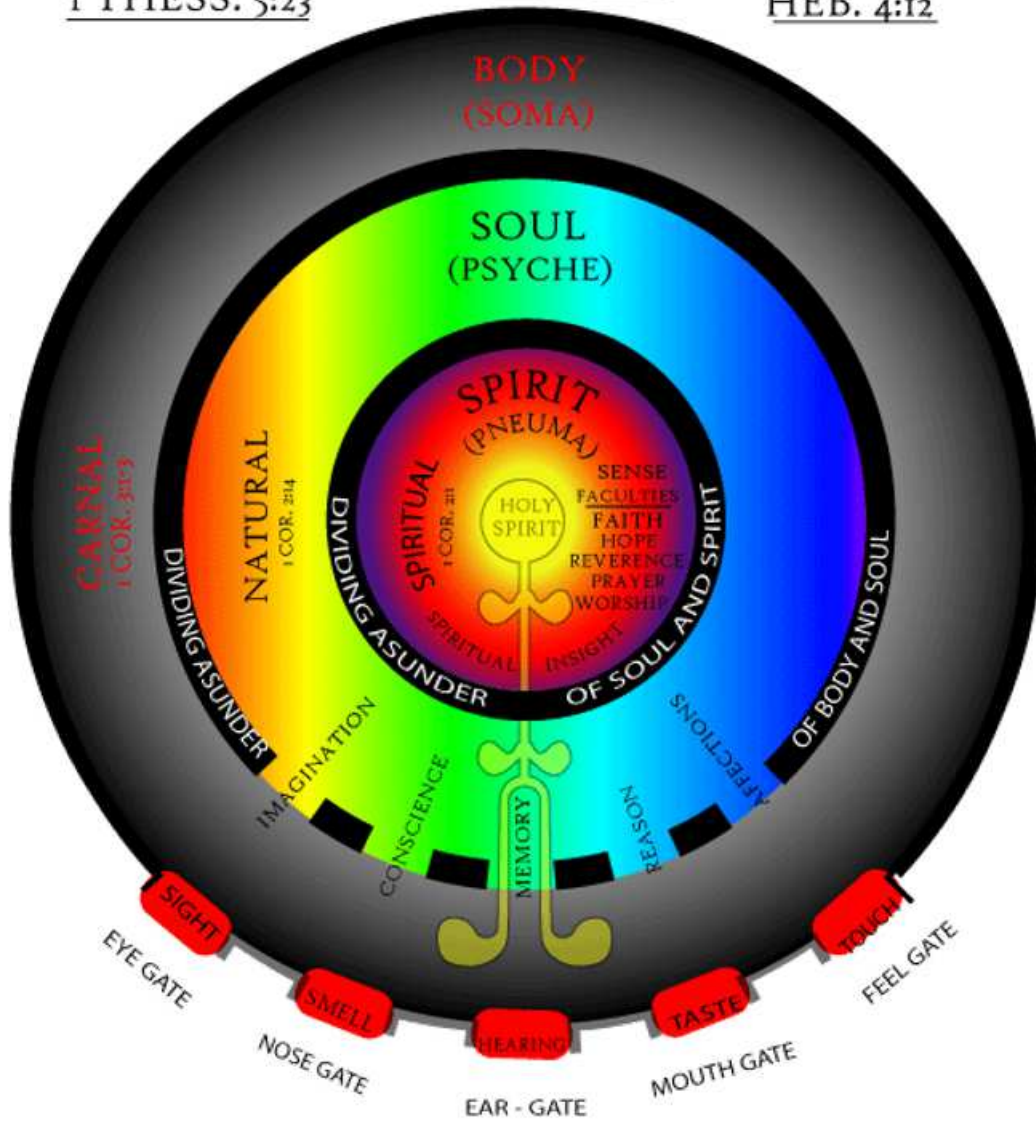
The Body: This is the holder of your spirit. Your spirit's home & resting place.

The spirit lays way to ALL that is physical (the body, what we can see, hear, taste, touch & smell)

THE THREEFOLD NATURE OF MAN

1 THESS. 5:23

HEB. 4:12



The Composition of Man

It is clear from the Bible that man is composed of three distinct parts: spirit, soul, and body. It is true that the ordinary concept, even among Christians, is that human beings are composed of two parts—soul and body. According to this concept, **the body is the part of man which can be seen, and the soul is the part which is unseen.** This is a purely natural concept and is not the revelation of God. While some claim that the terms “soul” and “spirit” are interchangeable, the Bible never confuses the two as though they were the same. **Not only are these terms different; their very natures are different from each other. In 1 Thessalonians 5:23 Paul clearly divides man into three distinct parts.** According to the literal Greek the verse reads, “And the God of peace Himself sanctify you completely, and your whole [being]; **the spirit** and **the soul** and **the body** be kept blameless in the presence of our Lord Jesus Christ.” **Here Paul points out that the whole man is composed of three distinct parts, “the spirit and the soul and the body.” Each part is preceded by the definite article, and each part is also connected by the conjunction *and* (in Greek, *kai*).** There are biblical scholars who believe that the Greek word *kai* can in this case be translated “even” is error, for this would make all the parts equal to each other. Then the verse would read, “the spirit even the soul even the body.” In that case the spirit would equal the soul, and both would equal the body. To make *1 Thessalonians 5:23* say that man does not have three distinct parts is to turn the verse into its opposite meaning.

According to **1 Thessalonians 5:23** a person is wholly sanctified by **the spirit** and **the soul** and **the body** being kept. From this it can be seen that the whole person comprises these three parts.

The Human Body Define

Webster's Revised Unabridged Dictionary

1. (*n.*) The material organized substance of an animal, whether living or dead, as distinguished from the spirit, or vital principle; the physical person.
2. (*n.*) The trunk, or main part, of a person or animal, as distinguished from the limbs and head; the main, central, or principal part, as of a tree, army, country, etc.
3. (*n.*) The real, as opposed to the symbolical; the substance, as opposed to the shadow.
4. (*n.*) A person; a human being; -- frequently in composition; as, anybody, nobody.
5. (*n.*) A number of individuals spoken of collectively, usually as united by some common tie, or as organized for some purpose; a collective whole or totality; a corporation; as, a legislative body; a clerical body.
6. (*n.*) A number of things or particulars embodied in a system; a general collection; as, a great body of facts; a body of laws or of divinity.
7. (*n.*) Any mass or portion of matter; any substance distinct from others; as, a metallic body; a moving body; an aeriform body.
8. (*n.*) Amount; quantity; extent.
9. (*n.*) That part of a garment covering the body, as distinguished from the parts covering the limbs.
10. (*n.*) The bed or box of a vehicle, on or in which the load is placed; as, a wagon body; a cart body.
11. (*n.*) The shank of a type, or the depth of the shank (by which the size is indicated); as, a nonpareil face on an agate body.

12. (*n.*) A figure that has length, breadth, and thickness; any solid figure.

13. (*n.*) Consistency; thickness; substance; strength; as, this color has body; wine of a good body.

14. (*v. t.*) To furnish with, or as with, a body; to produce in definite shape; to embody.

International Standard Bible Encyclopedia

The Human Body In The Bible

bod'-i:

I. PHILOLOGICAL:

Generally speaking, the Old Testament language employs no fixed term for the human body as an entire organism in exact opposition to "soul" or "spirit." Various terms were employed, each of which denotes only one part or element of the physical nature, such as "trunk," "bones," "belly," "bowels," "reins," "flesh," these parts being used, by synecdoche, for the whole: etsem = "bone," or "skeleton," hence,

"**body**," is found in Exodus 24:10 the King James

Version; Lamentations 4:7; nephesh = "living organism" (Leviticus 21:11 Numbers 6:6, 7, 11; Numbers 19:11, 13, 16 Haggai 2:13);

nebhelah = "a flabby thing," "carcass" (Deuteronomy 21:23 Isaiah 26:19 Jeremiah 26:23; Jeremiah 36:30); beTen = "womb"

(Deuteronomy 28:4, 11, 18, 53; Deuteronomy 30:9 Job 19:17 the King James Version; Psalms 132:11 Micah 6:7); yarekh = "thigh,"

"generative parts," "**body**" (Judges 8:30); gewiyah = "a body, whether alive or dead" (1 Samuel 31:10, 12 2 Kings 8:5 the King

James Version; Daniel 10:6); me'im, "**body**" (Songs 5:14); guphah = "corpse" (1 Chronicles 10:12); gewah = "the back," i.e. (by extension)

"person" (Job 20:25); she'er = "flesh, as living or for food," "**body**" (Ezekiel 10:12); geshem = "a hard shower of rain" hence, "**a body**"

(Daniel 4:33; Daniel 5:21; Daniel 7:11); nidhneh = "a sheath," hence,

the receptacle of the soul, "body" (**Daniel 7:15**).

The Greek word which is used almost exclusively for "**body**" in the New Testament is **soma**, Latin corpus (**Matthew 5:29, 30; Matthew 6:22, 23, 25; 26:26 John 2:21; Acts 9:40 1 Corinthians 15:35, 37, 38, 44 Ephesians 1:23; Ephesians 2:16; Ephesians 4:4, 12, 16; 5:23, 30**). **chros**, signifying primarily the "**surface**" or "**skin**," occurs in **Acts 19:12**. A compound word with **soma**, as its base, **sussomos** = "**a member of the same body**," occurs in **Ephesians 3:6**. From the above, it appears that the New Testament places the body as a whole into opposition to the spirit or the invisible nature. Paul, of course, employs the term also to designate the sublimated substance with which we are to be clothed after the resurrection when he speaks of the "**spiritual body**" (**1 Corinthians 15:44**).

Frank E. Hirsch

II. GENERAL:

1. In the Old Testament:

soma, Latin corpus: The term "**body**" is not found in the Hebrew of the Old Testament in the sense in which it occurs in the Greek "The Hebrew word for '**body**' is **gewiyah**, which is sometimes used for the 'living' body (**Ezekiel 1:11**), 'bodies of the cherubim' (**Genesis 47:18 Nehemiah 9:37**), but usually for the dead body or carcass. Properly speaking the Hebrew has no term for '**body**.' The Hebrew term around which questions relating to the body must gather is **flesh**" (Davidson, Old Testament Theology, 188). Various terms are used in the Old Testament to indicate certain elements or component parts of the body, such as "**flesh**," "**bones**," "**bowels**," "**belly**," etc., some of which have received a new meaning in the New Testament. Thus the Old Testament "**belly**" (Hebrew **beTen**, Greek **koilia**), "Our soul is bowed down to the dust; our belly cleaveth unto the earth" (**Psalms 44:25** the King James

Version) as the seat of carnal appetite-has its counterpart in the New Testament: "They serve. their own belly" (**Romans 16:18**). So also the word translated "bowels" (meim, rachamim) in the sense of compassion, as in **Jeremiah 31:20**, King James Version: "Therefore my bowels are troubled for him," is found in more than one place in the New Testament. Thus in **Philippians 1:8** the King James Version, "I long after you all in the bowels (**splagchna**) of Christ," and again, "if there be any bowels (**splagchna**) and mercies" (**Philippians 2:1** the King James Version).

2. In the New Testament:

"**Body**" in the New Testament is largely used in a figurative sense, either as indicating the "whole man" (**Romans 6:12 Hebrews 10:5**), or as that which is morally corrupt-"the body of this death" (**Romans 6:6; Romans 7:24**). Hence, the expression, "buffet my body" (**1 Corinthians 9:27**, hupopiazō, a word adopted from the prize-ring, palaestra), the body being considered as the lurking-place and instrument of evil. (Compare **Romans 8:13** the King James Version "Mortify the deeds of the body.")

J. I. Marais

III. FIGURATIVE:

In the New Testament (**soma**, "**the body**" both of men and animals) the word has a rich figurative and spiritual use:

- (1) the temporary home of the soul (**2 Corinthians 5:6**);
- (2) "the temple of the Holy Spirit" (**1 Corinthians 6:19**);
- (3) "temple" (**John 2:21**);

(4) "the old man," the flesh as the servant of sin or the sphere in which moral evil comes to outward expression (**Romans 6:6; Romans 7:7**; compare Paul's use of sarx, "flesh");

(5) the "church" as Christ's body, the organism through which He manifests His life and in which His spirit dwells (**Ephesians 1:23 Colossians 1:24**);

(6) the spiritual "unity" of believers, one redeemed society or organism (**Ephesians 2:16**; a corpus mysticum, **Ephesians 4:4**);

(7) "substance" (spiritual reality or life in Christ) versus "shadow" (**Colossians 2:17**);

(8) the ascended and glorified body of Jesus (**Philippians 3:21**);

(9) the resurrection or "spiritual" (v. natural) body of the redeemed in heaven (**1 Corinthians 15:44**);

(10) the whole personality, e.g. the spiritual presence, power and sacrificial work of Christ, the mystical meaning of "the body and the blood" symbolized in the bread and cup of the sacrament (**1 Corinthians 11:27**).

The term body is exceptionally rich in connection with the selfgiving, sacrificial, atoning work of Christ. It was the outward sphere or manifestation of His suffering. Through the physical He revealed the extent of His redeeming and sacrificial love. He "bare our sins in his body upon the tree" (**1 Peter 2:24**), thus forever displacing all the ceaseless and costly sacrifices of the old dispensation (**Hebrews 9:24-28**). Special terms, "body of his flesh" (**Colossians 1:22**); "body of sin" (**Romans 6:6**); "body of this death" (**Romans 7:24**); "body of his glory" (**Philippians 3:21**).

A Matter of Great Importance

Is it a matter of any consequence to divide the **spirit** and **soul**? It is an issue of *supreme* importance for it affects tremendously the spiritual life of a believer. How can a believer understand spiritual life if he does not know what is the extent of the realm of the spirit? Without such understanding how can he grow spiritually? To fail to distinguish between **spirit** and **soul** is fatal to spiritual maturity. Christians often account what is soulish as spiritual, and thus they remain in a soulish state and seek not what is really spiritual. How can we escape loss if we confuse what God has divided?

The Threefold Nature of Man In Reference To **The Soul, Body & Spirit**

In **1 Corinthians 2:14-15** and in **3:1**, Paul distinguishes between three classes of people. First there is the “natural man” in **verse 14**. Here the word “natural” in the original Greek is “soulish.” So in **verse 14** we have the “soulish man.” In **verse 15** we have the “spiritual man,” and in **3:1** we have “fleshy men” or “infants in Christ.” The three verses according to the Greek read this way: **“But a soulish man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. But the spiritual man discerns all things...and I, brethren, could not speak to you as to spiritual men, but as to fleshy men, as to infants in Christ.”** Here Paul clearly distinguishes between “the soulish man,” “the spiritual man,” and “fleshy men.” two, verse 14, says clearly that “a soulish man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.” How then can one say that it doesn’t make much difference? **A person who lives in the psychological part of his being (the Greek word *psuche* [**soul**] is the origin of the English word *psyche*) does not accept and does not understand the things of God.** The reason is clear: the soul is not the part of man which receives and understands spiritual things. **In 1**

Corinthians 2:12-13 Paul says, “**that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, interpreting (or communicating) spiritual things to spiritual men**” (**Margin, NASV**). It is quite clear from this passage that spiritual things can be communicated only to men who know the spirit, and that **those who live in the soul can never accept or understand the things of the spirit. For someone to say, therefore, that it makes no difference whether we distinguish between the soul and the spirit is spiritual suicide.** It means that he himself does not know the difference between these two realms. The fact is that in the realm of the spirit men can receive, communicate, be taught, accept, understand, and discern the things of the Spirit; while in the realm of the soul spiritual things can neither be received nor understood.

There is also a third nature of men referred to by Paul in chapter three, verse 1. These are called “**fleshy men,**” “**infants in Christ.**” This class of men is regenerated, having the life of God and the Spirit of God. But **instead of paying attention to the spirit, they walk according to the flesh.** They have the Holy Spirit dwelling in their spirit, yet they do not know the spirit. **They neither submit to the Spirit nor are they ruled by the Spirit. Concerning the Bible they may pretend to be very learned, yet in depth of understanding they perceive very little. The Corinthian believers were in this class. Paul calls them “infants in Christ,” yet they considered themselves quite mature in spiritual things. According to chapter eight, verse 1, they were puffed up in knowledge, and in chapter thirteen though they could “speak with the tongues of men and of angels,” had “prophecy,” knew “all mysteries,” and “all knowledge,” had “all faith,” and could “remove mountains,” yet in verse 11 Paul referred to them as “infants” and told them that they should put away “infantile things.”** The Corinthian Christians, mighty in gifts, puffed up in knowledge, no doubt glorying in their intellectual attainments and parading their linguistic abilities, Paul nevertheless calls “infants in Christ.” They are an excellent example of Christians who make no distinction between soul

and spirit. Thinking they represented the highest in Christian attainment, they in fact could not receive the things of God nor could they understand them. Neither gifts nor knowledge qualified them as spiritual men.

The soul belongs to the realm of the natural man, and the spirit belongs to the realm of the Spirit. Anyone who cannot distinguish the difference between these two categories is in darkness. It means he cannot tell what is of God and what is not of God. He may pretend to be knowledgeable of the Bible, but in fact he cannot know the Bible because the Bible can be interpreted only by men who know the spirit.

One other verse shows the distinct cleavage between soul and spirit. It is Jude 19. “These are the ones who cause divisions, natural [soulish], not having spirit” (Gk.). Jude was referring to the degraded situation that will exist at the end of this age in regarding the church, where there will be pretenders to spiritual things. These men will be the source of divisions, because they are soulish men devoid of spirit. Here again it is clear that the realm of the soul and the realm of the spirit are two entirely different spheres. **The realm of the spirit is the realm of God’s activity, and the realm of the soul is the realm of merely human and sometimes even demonic activity. The importance of being able to distinguish between these two realms cannot be overestimated.**

The Ego is Not the Spirit

According to **Galatians 2:20** reads, “I have been crucified with Christ and I [ego] live no more, but Christ lives in me.” This verse tells us two things: First, that I (ego) have been crucified; and second, that Christ lives in me. Keeping in mind these two facts, let us now read **2 Timothy 4:22**, “The Lord Jesus Christ [is] with your spirit.” According to the bible believers the human ego equals the human spirit. But this does not true with the Bible. For the Bible says that the ego has been crucified, and that Christ lives in me. And the place in which Christ lives in me is my spirit. If my ego equals my spirit, and these have been crucified, how could Christ now be living with my spirit? The fact is, my ego, as the

expression of myself, *was* crucified with Christ, but my spirit was made alive when I was born again **John 3:6**. Anyone who cannot distinguish between the ego and the human spirit is surely one who cannot distinguish between the things which differ.

Hebrews 4:12

Hebrews 4:12, says that the soul and spirit are to be divided by the Word of God.” According to Marshall’s *Interlinear Greek-English New Testament*, **Hebrews 4:12** reads as follows, “*For the Word of God is living and operative and sharper beyond every two-edged sword and passing through as far as division of soul and of spirit, both of joints and of marrow, and [is] able to judge [the] thoughts and intentions of a heart.*” It is the living Word of God penetrating his being which makes such a division and which separates these realms from one another.

Functions of Soul and Spirit

A careful study of the Bible will show that man has a spirit **Job 32:8**, that his spirit has a definite function **Rom. 1:9**, and that the function of the spirit is different from the function of the soul **Luke 1:46-47**. Since all of God’s communications with men occur in the spirit, it is crucial that a believer know his spirit. If he does not know his own spirit, he does not know how to have fellowship with God in the spirit. Not only that, he mistakenly takes the thoughts or emotions of the soul for the activity of the spirit. Confining himself to the realm of the soul, he seldom reaches the realm of the spirit. The Bible clearly shows first that we have a human spirit, second that our human spirit is not synonymous with our soul, and third that it is not the same as the Holy Spirit **Rom. 8:16**.

The Human Spirit

According to the revelation of the Bible and the experience of believers, the human spirit can be said to have three main functions.

These three functions are *conscience* Rom. 9:1; 8:16, *intuition* Mark 2:8, and *communion* John 4:24. The conscience is the part of **the spirit** which distinguishes right from wrong and is not influenced by knowledge stored in the mind; it is rather a spontaneous direct judgment. The intuition is the “knowing” part of **the spirit**. All true knowledge originates not in the mind, but in **the spirit**. The revelations of God and the movements of **the Holy Spirit** are known to the believer through his intuition. A believer must, therefore, take care to heed these two aspects of his spirit: the speaking of his conscience and the teaching of his intuition.

Communion is the third function of **the spirit**, and is related to the worship of God. The soul is not competent to worship God. According to John 4:24, “God is a **Spirit** and they that worship Him must worship Him in **spirit** and in truth.”

The Old Testament. The Hebrew word for "**spirit**" is **ruah** [;jWr]. It appears **389 times** in the Old Testament. It is used more often of God (**136 times**) than of persons or animals (**129 times**).

Its basic meaning is wind (113 times). The trees of the forest sway before a wind **Isa 7:2**; a wind sweeps over the waters **Gen 1:2**; and the Lord walked in the garden at the breezy time of day **Gen 3:8**. It was an east wind that brought locusts **Exod 10:13** and a strong east wind that divided the Red Sea and dried it up **Exod 14:21**.

Breath is also a basic meaning of this term. It is the Lord who gives breath to people **Isa 42:5** and to lifeless bodies in **Ezek 37:9-10** in ; this chapter there is a wordplay on **ruah** [;jWr], allowing it to mean **wind, breath, spirit** a similar phenomenon is found in **John 3:5 John 3:8** ; where pneuma [**pneu'ma**] means both **wind and spirit**). It is also used of **bad breath. Job's breath was repulsive to his wife (Job 19:17)**.

When applied to a person **ruah** [;jWr] comes to mean **vital powers or strength**. It is **the spirit** that sustains a person through illness **Prov 18:14**, but **the spirit** of the troubled person can be crushed **Psalm 34:18**.

This dynamic force can be impaired or diminished as well as renewed or increased. It was a drink that caused **the spirit** (strength [sunistavw]) of Samson to return and revive him **Jud 15:18-19** and the coming of the wagons from Egypt that revived Jacob's numb heart **Gen 45:26-27**.

Spirit also bespeaks limitations. When taken back, the person returns to dust **Psalm 104:29-30** .

The spirit of the Lord is the creative power of life **Psalm 33:6**. When it descends on the judges it activates and enables them to do great exploits **Judges 3:10 ; 14:6**. By contrast, there is no **spirit** in idols of wood and stone. They are inert and have no power to awake and arise **Hab 2:19** .

Ruah can also refer to feelings. The queen of Sheba was left breathless when she saw the wisdom and wealth of Solomon **1 Kings 10:5**. She was overcome by astonishment. Eliphaz accuses Job of venting his anger on God **Job 15:13**. Ahab was dispirited and sullen because of Naboth's unwillingness to sell his vineyard **1 Kings 21:4**. "Shortness" of spirit is impatience, whereas "longness" of spirit is patience **Prov 14:29**. To be proud in spirit is to be arrogant **Ecc 7:8**. The suspicious husband is said to have a (fit) spirit of jealousy **Numbers 5:14 Numbers 5:30**.

Ruah can also refer to the will. Those whose **spirits** God had stirred up went up to rebuild the temple **Ezr 1:5**. Caleb had a different **spirit** from the other spies **Num 14:24** and thus was resolute in his assessment relative to the conquest of the land. The psalmist prays for a steadfast **spirit** **Psalm 51:10**.

Given the distributed uses of **ruah** [;jWr] (**standing twice as often for the wind/power of God as it does for the breath/feelings/will of the person**), mortals cannot see themselves as independent of God. The **ruah** [;jWr] is living not simply through a surge of vitality, but because of God's initiatives and actions.

The New Testament. Pneuma [**pneu'ma**] is the New Testament counterpart to the Old Testament **ruah** [;jWr]. **While it occasionally means wind** **John 3:8** **and breath** **Matt 27:50 ; 2 Thess 2:8**, **it is most generally translates "spirit"** an incorporeal, feeling, and intelligent being.

It was Mary's spirit that rejoiced **Luke 1:47**. Jesus "grew and became strong; he was filled with wisdom" **Luke 2:40**. He was "**deeply moved in spirit**" when he saw Mary weeping over the death of Lazarus **John 11:33**. Apollos was characterized as speaking with "great fervor" **Acts 18:25** and Paul "had no peace of mind" when Titus did not meet him at Troas **2 Cor 2:13**. Jesus pronounced a blessing on the "**poor in spirit**" **Matt 5:3**.

In the New Testament spirit is also seen as that dimension of human personality whereby relationship with God is possible **Mark 2:8** ; **Acts 7:59** ; **Rom 1:9** ; **8:16** ; **1 Cor 5:3-5**. It is this human spiritual nature that enables continuing conversation with the **divine Spirit Rom 8:9-17**.

Occasionally **pneuma** will be treated in a parallel structure with psyche [**yuchv**]. The terms seem to be one and the same **Luke 1:46-47** and seem to be interchangeable. On the other hand, there are passages that distinguish between the two. Paul speaks of Adam as a "**living soul**" but of Christ as a "**life-giving spirit**." **The one is oriented to human life and the other to heavenly life.**

Flesh and **spirit** are often juxtaposed (compared side by side). **Both can be defiled 2 Cor 7:1** and **both can be holy 1 Cor 7:34**. The flesh (works) and the spirit (fruit) are unalterably opposed to each other **Gal 5:16-26**. Spirit is also contrasted with letter. While the letter kills, **the Spirit gives life 2 Cor 3:6**. **Spirit is also contrasted with human wisdom 1 Cor 2:5**. Weakness of flesh can prove stronger than the spirit's will to pray **Mark 14:38**.

Worship of God in the spirit is acceptable, contrasting with unacceptable worship in the flesh **Philip 3:3**. "*God is spirit, and his worshipers must worship in spirit and in truth*" **John 4:24**.

While God's Spirit is holy, reference is made to **unclean, evil, and demonic spirits** that are injurious to relationships with God and other humans.

There are a few scriptures that see the spirit as disembodied **2 Cor 5:1-5** ; **Heb 12:23** ; **1 Peter 3:19**. Paul speaks of being absent in body, but

present in spirit **Col 2:5**, and James notes that the body without the spirit is dead **James 2:26**.

The Human Soul

Not only does man possess a spirit which enables him to function in the spiritual realm; he also possesses a soul which is the organ of his self-consciousness. **The soul is the seat of the human personality. The ingredients which make us human beings belong to the soul. The intellect, thought, ideals, love, emotion, understanding, decision, choice, and other like qualities are all associated with the soul. The three main functions of the soul are **the will Job 7:15, the mind Lam. 3:20, RSV, and the emotion 2 Sam. 5:8; Deut. 6:5**. The will is the instrument for making decisions and choices. The second function of the soul is the mind, the instrument for thinking. It is in this part of the soul that man reasons and has knowledge **Prov. 2:10**. The third function of the soul is the emotion. This is the instrument of likes and dislikes. Through the emotions we are able to express love or hatred, joyfulness, anger, sadness, or happiness. A shortage in this area will render us insensitive. By a careful study of the Bible we cannot help but be impressed that these three primary functions of the personality belong to the soul.**

The spirit receives impressions of outward and material things through the Soul. The spirit of the natural man is not only darkened, his will stand as a guard at the door that prevent the entrance of the Holy Spirit, and his will does not surrender until the power of the word of God has humble him to submit to God which will allow the Holy Spirit to enter him.

When a person dies his/her soul and spirit separate from the body as the body is laid in the grave, but the spirit is not bodiless. It has what apostle Paul calls Soulsh Body. As this soulsh body is capable of hearing and speaking as well as thinking, it can also feel and is an

example of it having some tangible form. This does not mean that it is a ghostlike structure. It does have some limitations in its use, otherwise there would be no need for it to recover its physical body at the Resurrection.

That there is a such thing as a soulish body is shown as an illustration in the story of the Rich Man and Lazarus in **Luke 16:19-31**. There are some who are under the persuasion that this is a parable in the bible, but this is not the case. This is a description by Yeshua (Christ) himself that this really did happened in the other world from his own testimony.

Yeshua (Jesus) said both Lazarus and the Rich Man died and were buried. **Meaning their bodies were left on the earth in the grave, but what happened in the underworld is very descriptive while they were in their disembodied state! In that state they were both conscious and the Rich Man recognized Lazarus, which he could not have done if Lazarus had not a body, not his physical body that he left on earth to rot and decay but his soulish body. This is proof that the soulish body is not a body but that in its outward form and appearance conforms to the earthly body of the person who died, otherwise he/she would not be recognized in the other world.**

Remember the scripture says the Rich Man could see, feel, talk, remember, and was thirsty! This proves that he possessed his senses and had not lost his identity. This example has shown that there is no sleep or rest process for the soul, it has a continual existence or is conscious in passing from the Earth to the spiritual realm. When the bible talks about the dead being asleep, it is referring to the body, not the soul!

The underworld is made up of two compartments, Paradise (Abraham Bosom) and Hell, which is not the final destination for the wicked, but instead is a place called the Lake of Fire (See the article

What's the difference between Sheol, Hades, Hell, The Lake of Fire, Paradise and Abraham's bosom). There is an impassable gulf between **Paradise** and **Hell**. At the bottom of the gulf is the bottomless **pit** or **Abyss**. **The bottomless pit or Abyss is a temporary confinement for evil spirits and unclean spirits (fallen angels & demons). It has a king name Apollyon but is kept locked up by God who commissions an angel to open it when he so desire. Rev 9:1-16, 17:8, 20:1-3.**

Before the resurrection of **Yeshua (Christ)** the soul and spirit of the Righteous Dead went to the compartment of **Paradise** of the Underworld. There Christ met the Thief after his death on the Cross. On the day of his Resurrection Christ's Soul and Spirit returned from the Underworld, but he did not return alone. He brought back with him all the righteous occupants of the **Paradise** compartment and locked it up and he now has the keys of **death** and **hades (HELL)** **Rev 1:18**. Here death is referring to the grave and hades meaning the underworld. Some of those who came back from the underworld with **Yeshua (Christ)** got their bodies and ascended with him as the "**first fruits**" of the resurrection from among the dead **Matt 27:52-53**. The rest were taken up to the Third Heaven where Paul was caught up. **2 COR12:1-4**. Paul called it "**Paradise**". This is where all the Righteous Dead that have died since Christ's resurrection go that they may be with **The Most High**. **Phil 1:23, 2 COR5:8**. Read also the gospel of Nicodemus who give a graphic account of **Christ (Yeshua)** decent to hell and brought back with him Adam, Abraham, David and all the captives saints to **Paradise**. **Nicodemus 16:1-19, 17:1-13, 18:1-14, 19:1-18**

Those souls of the righteous dead shall remain there in **Paradise** until the time comes for the resurrection of their bodies when **Yeshua (Christ)** shall return to gather his **true believers, saints, true church** and the

remnant of Yisrael whom he made a perpetual covenant. We are told that he will bring back the souls of the righteous dead from **Paradise** of the third heaven, meaning he will bring back those whose bodies sleep in Christ on the earth in the grave with him. **1Thess 4:14**

As for the wicked dead, scripture inform us that the souls of the wicked are still to this day in the Hell Compartment of the underworld and shall remain there until the second resurrection when they will return to earth and face the Great White Throne Judgement! (See the article I have **The Judgement and Courtroom of God.**) After judgement they will be sentenced to the “**second death**” which mean that they shall die again, losing their bodies the second time, as disembodied spirits to be cast into the Lake of Fire also called **Gehenna**, which is the final destination to suffer eternal fire forever. According to scripture the Second Death can exist forever in literal fire. **Mark 9:43-48**

The word Soul in The Old Testament. The Hebrew word used is **nepes** [v,p,n]. It appears **755 times in the Old Testament.** **The King James Version uses 42 different English terms to translate it. The two most common renderings are "soul" (428 times) and "life" (117 times).** Hebrew is inclined to use one and the same word for a variety of functions that are labeled with distinct words in English.

Nepes [v,p,n] in the Old Testament is never the "immortal soul" **but simply the life principle or living being.** Such is observable in **Genesis 1:20, 21, 24**, where the qualified (living) **nepes** [v,p,n] refers to **animals and is rendered "living creatures."** The same Hebrew term is then applied to the creation of humankind in **Genesis 2:7**, where dust is vitalized by the breath of God and becomes a "living being." Thus, human being shares soul with the animals. **It is the breath of God that makes the lifeless dust a "living being" person.**

Frequently in the Old Testament **nepes** [v,p,n] designates the individual **Lev 17:10 ; 23:30**. In its plural form it indicates a number of individuals

such as Abraham's party **Gen 12:5**, the remnant left behind in Judah **Jer 43:6**, and the offspring of Leah **Gen 46:15**.

Nepes [v,p,n] qualified by "dead" means a dead individual, a corpse **Num 6:6**. More significant here is that nepes [v,p,n] can mean the corpse of an individual even without the qualification "dead" **Num 5:2 ; 6:11**. Here **nepes** [v,p,n] is detached from the concept of life and refers to the corpse. Hebrew thought could not conceive of a disembodied nepes [v,p,n].

Frequently **nepes** [v,p,n] takes the place of a personal or reflexive pronoun **Psalms 54:4 ; Prov 18:7**. Admittedly this movement from the nominal to the pronominal is without an exact borderline. The Revised Standard Version reflects the above understanding of nepes [v,p,n] by replacing the King James Version "soul" with such translations as "being, " "one, " "self, " "I/me."

Nepes [v,p,n] is also used to designate parts of the body, primarily to stress their characteristics and functions. It can refer to the throat **Isa 5:14 ; Hab 2:5**, noting that it can be parched and dry **Num 11:6 ; Jeremiah 31:12; 31:25**, discerning **Prov 16:23**, hungry **Num 21:5**, and breathing **Jer 2:24**. **Nepes** [v,p,n] also can mean the neck, and the vital function that takes place there, noting that it can be ensnared **1 Sam 28:9 ; Psalm 105:18**, humbled and endangered **Prov 18:7**, and bowed to the ground **Psalm 44:25**.

Nepes [v,p,n] is often used to express physical needs such as hunger **Deut 12:20 ; 1 Sam 2:16** and thirst **Prov 25:25**. It can be used of excessive desires (gluttony **Prov 23:2** and of unfulfilled desires barrenness **1 Sam 1:15**. spiritual yearning is also assigned to **nepes** [v,p,n], such as the desire for God **Psalm 42:1-2**, justice **Isa 26:8-9**, evil **Prov 21:10**, and political power **2 Sam 3:21**. Emotions are expressed by **nepes** [v,p,n] so that it feels hate (so used of The Most High **Isa 1:14**, grief **Jer 13:17**, joy and exultation, disquietude **Psalm 42:5**, and unhappiness **1 Sam 1:15**.

Clearly, then, in the Old Testament a mortal is a living soul rather than having a soul. Instead of splitting a person into two or three

parts, Hebrew thought sees a unified being, but one that is profoundly complex, a psychophysical being.

The New Testament. **The counterpart to nepes [v,p,n] in the New Testament is psyche [yuchv] (nepes [v,p,n] is translated as psyche[yuchv] six hundred times in the Septaugint).**

Compared to nepes [v,p,n] in the Old Testament, psyche [yuchv] appears relatively infrequently in the New Testament. This may be due to the fact that nepes [v,p,n] is used extensively in poetic literature, which is more prevalent in the Old Testament than the New Testament. The Pauline Epistles concentrate more on soma [sw'ma] (body) and pneuma [pneu'ma] (spirit) than psyche [yuchv].

This word has a range of meanings similar to nepes [v,p,n]. It frequently designates life: one can risk his life **John 13:37 ; Acts 15:26 ; Rom 16:4 ; Php 2:30**, give his life **Matt 20:28**, lay down his life **John 10:15 John 10:17-18**, forfeit his life **Matt 16:26**, hate his life **Luke 14:26**, and have his life demanded of him **Luke 12:20**.

Psyche, as its Old Testament counterpart, can indicate the person **Acts 2:41 ; 27:37**. It also serves as the reflexive pronoun designating the self "I'll say to myself" **Luke 12:19** ; "as my witness" **2 Cor 1:23** ; "share our lives" **1 Thess 2:8**.

Psyche can express emotions such as grief **Matt 26:38, ; Mark 14:34**, anguish **John 12:27**, exultation **Luke 1:46** , and pleasure **Matt 12:18**.

The adjectival form "soulish" indicates a person governed by the sensuous nature with subjection to appetite and passion. Such a person is "natural/unspiritual" and cannot receive the gifts of God's Spirit because they make no sense to him **1 Cor 2:14-15**. As in the Old Testament, the soul relates humans to the animal world **1 Cor 15:42-50** while it is the spirit of people that allows a dynamic relationship with God.

There are passages where psyche [yuchv] stands in contrast to the body, and there it seems to refer to an immortal part of man. *"Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell"* **Matt 10:28**.