

Born Again: Spirit, Soul, and Body and the New Creation

The Word of Faith Movement believes that only the spirit is born again, not the soul, and that no sin nature remains in the new Christian. Yet there are many other Christian groups and books that also teach that it's only the human spirit that is born again, not the soul, but a sin nature remains. Both groups say that the individual is a new person spiritually. And then they go on to teach that our mental and emotional parts are mortal and did not receive regeneration but began the process of transformation. Many of these teachers need to be honest and clearly state what they are saying—that is, that the soul is not born again! I will show that the Bible defines the soul within as the mental and emotional part of man, which these teachers do agree on.

Both groups teach the error that man is a spirit that has a soul, and they both live in a body; some even say trapped in a body. This has led to a wrong perception of what is born again. You see, whatever a minister believes about spirit, soul, and body will dramatically influence his understanding of the new birth. This will greatly impact his followers, either for better or for worse! It makes it pretty hard to live the Christian life when you think you are trapped in a body and not born again emotionally and mentally!

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There are even others, who also believe that man is three parts: spirit, soul, and body. But the soul is only viewed as all that an individual is, with or without the body (Genesis 2:7; Revelation 6:9–11). They also do not recognize soul as an entity within the person. Man is a soul with a spirit. This view typically has both the spirit and soul born again, but there still remains a latent sin nature. Consequently, they are handicapped in preaching the full biblical dynamic of spirit, soul, and body because they don't see the soul as an entity within the new creation. This plays out in many ways as I will describe, but one of them is that the Bible targets the soul within the individual over 300 times and singles out the spirit 167 times!

There is a two-part view, which is more widely held, that says the Bible basically reveals the human composition to be of material and immaterial parts. They typically water down or blur the distinctions between the parts and their meanings! For example: teaching the error that soul is sometimes used in the Bible interchangeably with spirit. Even others like the Southern Baptist who recognizes the soul as a distinct entity between the spirit yet still make the mistake of saying, “in some cases the soul might be a synonym for the spirit.” Yet no scriptural reference can be given for this because the Bible never uses soul and spirit interchangeably or as a synonym for the other one!

I believe that the spirit, soul, and body are all born again, and no sin nature remains. I am going to abbreviate the Word of Faith Movement with “WOFM.”

The correct biblical teaching on spirit, soul, and body is that the Bible teaches two things about soul: (1) We are a soul. All that an individual is, his six entities combined—spirit, soul, body, mind, heart, and conscience—constitute a soul being, with or without the body (Genesis 2:7; Acts 27:37; Revelation 6:9–11). (2) Also, we have a soul as an entity within us (1 Thessalonians 5:23, Psalms 42:6, 11). It's the seat of our emotions and the mental part of us. An analogy would be New York. It is the whole state but also a city within the state.

So man is a soul who has a spirit and a soul that both live in and through a body. Nothing is trapped. The result of this belief is that the whole person is born again—spirit, soul, and body (2 Corinthians 5:17) not just the spirit. A dynamic teaching is created for the distinctive parts of the new creation!

When preachers speak of the old Adam nature in us, they are referring to a sin nature. But biblical redemption delivers us from a sin nature. We are purged from sin, which includes the nature! I would think it would be the first thing to go in the new birth (Hebrews 1:3). We are now children of God with His nature. Christians do not have a double nature.

Some make the mistake of connecting human nature with a sinful nature. People say, “It’s my human nature to worry.” But that isn’t biblical. We can be tempted to worry, but as a new creation, our human nature itself does not worry. It was born again in the image of Jesus Christ who has no worries. Our nature is the vehicle which facilitates peace. If you worry, then you gave in to pressure. Worry is a sin; it’s unbelief. God provides a way to escape every temptation (1 Corinthians 10:13).

It does make a great deal of difference what we believe about the new birth and our condition as well as the state of the sinner. Our beliefs should begin with the correct understanding of spirit, soul, body, the image of God, how God contacts us, and also how we worship Him. The WOFM and other groups teach that the soul cannot be born again, doesn’t need to be born again, and was never dead in sins. Only the spirit was spiritually dead because it is spirit. The soul because of its definition and position cannot be born again. The soul is the mental and emotional part of man. It’s the reasoning faculties of the mind and desires.

They conclude that the brain and the five senses, man’s sensibilities, along with the body do not partake of the new birth but are dramatically impacted. They reason with human logic that the soul, which is the seat of the emotions and desires, are so closely connected to the physical and mental that it cannot be born again. They believe that the soul is merely human but not sinful in nature.

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One teacher says, “If you were stupid before you were born again, you will still be stupid after you are born again. If a person was depressed before they were born again, they will still be depressed afterwards.”

Another teacher says, “God is not going to do anything with your mind. What’s He going to do with your mind? It’s your spirit that’s born again. It’s the part of you that receives eternal life.”

I read E. W. Kenyon’s book, *New Creation Realities*. He was really the founder of the WOFM. Kenneth E. Hagin was the father of the movement, but he copied most of his main ideas from Kenyon. Basically, Kenyon spoke it, and Hagin spread it, adding some things. I read the entire book objectively. I’ve listened to many of Mr. Hagin’s teachings concerning spirit, soul, body, and the recreated or born-again spirit. I have several of his books.

In 2017, I watched over a hundred of Curry Blake’s teachings on YouTube, which included two DHT series—“Divine Healing Technician Training” and two “New Man” series. Curry is now the general overseer of John G. Lake Ministries, but early in his life, he was mentored by Kenneth Copeland who has always been the second in command of the WOFM. I’ve watched Billy Burke minister on YouTube many times.

Andrew Wommack, who is a WOFM teacher, has written a book, *Spirit, Soul & Body*, which I have read three times, cover to cover. He speaks about the revelation of “spirit, soul, and body,” which has produced much victory and healing in his life and ministry. The born-again spirit (John 3:6) is perfect in the likeness of Jesus Christ (Galatians 3:27; 1 John 4:17; Hebrews 12:23) and cannot sin (1 John 3:9).

According to the WOFM, even though you may sin with your soul and body, your spirit remains pure. God deals with you through your spirit based upon its condition. Your soul is not born again but progressively saved and transformed into the image of Jesus as you renew your mind in the Word. Your soul becomes more like your spirit. One-third of you is born again and already perfect. If you sin, you must realize that the real you is your recre-

ated spirit. This teaching produces confidence, faith, and freedom from guilt and condemnation.

This concept of soul and spirit arouses spiritual ambition, creating a whole network of preaching, being credited with much victory and healing. But is it the gospel? Are they partially right? What exactly is their error? And how serious is it? Do they have original revelation from God but deceived by the devil through ignorance of scriptures about the soul of man, the soul of God, man created in the image of God, and the redemption of the whole person?

God Has a Soul—Man Has a Soul
God Is Spirit, Soul, and Body—Man
Is Spirit, Soul, and Body
God Is Spirit and Has a Soul—Man
Is Soul and Has a Spirit

Kenneth E. Hagin taught as many do that we are spirit beings. He said we are a spirit, we have a soul, and these both live in a body. But the Bible teaches that we are a soul, we have a spirit, and they both live in a body. Scripture says two things about soul: (1) we are soul, (2) we have a soul. Soul is something that we are and something that we have. A complete “word usage study” in the Bible will reveal more about the spirit and soul to explain their relationship. It will also show that we are created in God’s image as spiritual beings that have His essence of nature but are in a fallen state until born again. We are in His image in our makeup of entities: spirit, soul, and body. We all know that God is Spirit, but very few of us acknowledge that God has a soul. He also has a spiritual body. So we have a tri-nature as God has a tri-nature.

The WOFM reasons like this: We are spirit beings because God is a Spirit, and we are created in His image. But this overlooks the soul of God, as well as His body! God is Spirit, soul, and body. We are spirit, soul, and body. That’s the correct image in which man is born as far as entities are concerned. But it’s not an

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exact image as long as we are in this world (1 Corinthians 15:45–50) because God calls Himself Spirit but calls us a soul. This passage should not be used to teach that we are a spirit because it is a contrast between our natural body and our resurrected spiritual body in the future. Neither are we in His perfect image in essence of nature because only God is all-powerful, all-knowing, and all-wise. Only God is God, the Creator, and the judge of all things. We are in His image as much as we can be. Man was created in every attribute and entity of God which could be transferred to us—the nine fruits of the Holy Spirit, a tri-nature, and so forth. Every believer’s inheritance is incredible power, knowledge, and wisdom from God to be used here on earth. Most just never learn to use it.

Ninety-nine times, the Bible says the whole person is a soul (1 Peter 3:20; Acts 2:41). Another 363 times, scripture speaks of a **part** of the person as being their soul (1 Thessalonians 5:23); “Their soul fainted in them” (Psalms 107:5). This includes when it refers to Jesus’s soul. The Bible mentions God’s soul eleven times in the Old Testament and twice in the New Testament. Not once does it say that the person is a spirit or even refer to man as a spirit being. The only exception might be in Hebrews 12:9, “Shall we not much rather be in subjection unto the Father of spirits, and live?”

But the context is showing a contrast between flesh and spirit. God is not going to say soul here. It shows that the spirit in the believer is subject to chastisement, meaning it’s in the process of being perfected. Hebrews 12:23, “[A]nd to the spirits of just men made perfect” is referring to an entity within man at the time when the saints are in heaven. Scripture says man has a spirit 167 times but never of man himself as being a spirit, as it very clearly does with soul over and over again.

Jesus speaks of His Spirit six times. We are born again in His image. He is not a spirit (Luke 24:39). He is Jesus Christ, the God-man glorified, with a spirit, soul, and body! If you have to rely on one supposed case of God calling us a “spirit being” in Hebrews 12:9 against ninety-nine times where God calls us a “soul being,”

then the odds are stacked against you. Something is wrong with your approach to the Bible and God Himself!

God refers to us as soul because we are human. God is not human. He is God. The WOFM quotes John 4:24, “God is a Spirit; and they that worship Him must worship Him in spirit and in truth.” They use this scripture to support their concept that God is a Spirit and we are spirit beings in His image. These people and many others believe we can only worship God with our spirit, not with our soul, mind, and body.

The WOFM doesn’t exclude the conscience from worship because their doctrines teach the error that the conscience is only in the spirit. Also, they don’t exclude the heart from worship because they preach falsely that the heart is the same as the spirit. But in John 4:24, the “a” is not in the Greek. The Greek says, “God is Spirit.” God is not a Spirit. He is Spirit. Only God is Spirit, pure Spirit as the source of life. He is Spirit because He is God. Psalm 104:4, “He maketh His angels spirits, His ministers a flaming fire.” See the contrast? An angel is a spirit, and a demon is a spirit. But we are not a spirit; **we have a spirit.**

God and man have a tri-nature of spirit, soul, and body. We are to worship and relate to Him through our full nature in His image. He speaks to us through His full nature to our full nature. John 4:24, “[M]ust worship Him in spirit and truth.” God does not say “must worship Him with their spirit” but “in spirit.” This is not to the exclusion of soul, mind, and body or the entities of conscience and heart. The conscience is not a figure of speech for the voice of your spirit. It is an entity that dwells within the whole of man.

The heart is not a term for the spirit. Our heart is an entity within man. Heart and spirit are never used interchangeably in the Bible. Yet, they are a close kin to one another. I will explain more on this in the sections: “What Is the Heart?”, “What Is the Conscience?”, “What Is the Spirit?”, “What Is the Soul?”, “What Is the Mind?”, and “What is the Body?”

When we raise our hands and close our eyes to sing or pray to God, we are using our body and emotions—our souls—to worship

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Him. Worshipping God in the spirit is not separate from the soul and body. Neither is “[T]hat which is born of the Spirit is spirit” (John 3:6), excluding soul and body. Both spirit and soul are spiritual in nature.

John 3:6 speaks of the spirit in man but has an indirect reference to the soul and body. We use the faculties of soul and body at the time of conversion. **Teachers need to be careful when and how they divide man.** The Bible says “YOU” are born again. To preach that it’s only your spirit that’s born again, and that’s how God communicates with you in your walk with Christ and that is the real you, is not the Gospel; it’s another gospel. David said, “Thou hast known my soul in adversities” (Psalm 31:7).

If you are in the WOFM, please be patient. I have a lot more to say about John 3:6. You are partially right. Your revelation on this verse is from God, but you are misapplying it.

The Word of Faith Movement is too spiritual. The Assemblies of God are too soulish. The WOFM and some Pentecostals are strong in their spirit at the expense of their soul. They have lost some of the soul of Christianity. This is why they can preach prosperity without conscience. The Assemblies of God, most churches, and Christian organizations are strong in their soul, but they have not connected with much of the power that resides in their born-again spirit. It was said by a leader in my Assemblies of God church, “We have the love, but we lack the power.”

The WOFM has a much higher rate of healing miracles, but these are not proof that they are always in the truth with no serious fundamental errors.

Eleven times, the Old Testament speaks of God having a soul. In fact, He speaks to us from His soul (Leviticus 26:11, 30; Judges 10:16; Psalm 11:5; Isaiah 1:14, 42:1; Jeremiah 5:9, 6:8, 9:9, 12:7, 14:19) These scriptures show that God’s soul is the seat of His emotions. “His **soul** was grieved for the misery of Israel” (Judges 10:16).

“[B]ut the wicked and him who loveth violence His **soul** hateth” (Psalm 11:5).

“[Y]our appointed feasts My **soul** hateth” (Isaiah 1:14).

“Mine elect, in whom My **soul** delighteth” (Isaiah 42:1).

“[S]hall not My **soul** be avenged on such a nation as this?” (Jeremiah 5:9).

“Be instructed, O Jerusalem, lest My **soul** depart from thee, lest I make thee desolate, a land not inhabited” (Jeremiah 6:8).

“I have forsaken Mine house, I have left Mine heritage, I have given the dearly beloved of My **soul** into the hand of her enemies” (Jeremiah 12:7).

When we go into the New Testament, we see that nothing has changed concerning God’s soul toward His people. He is still grieved or pleased. Twice, these scriptures mention God’s soul. “Behold My servant, whom I have chosen; My beloved, in whom My **soul** is well pleased; I will put My Spirit upon Him, and He shall show justice to the Gentiles” (Matthew 12:18).

“Now the just shall live by faith; but if any man draw back, My **soul** shall have no pleasure in him” (Hebrews 10:38).

This means that if any man does not draw back, God’s soul will have pleasure in him!

The spirit and soul in man are not the same thing. They are different.

“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 Thessalonians 5:23).

Distinctions are also seen in Isaiah 26:9 and Luke 1:46–47. Man is a unit comprised of three parts. Human spirituality is in God’s image because our spirit is from God (John 1:4, 9). Man’s spirit has the life and light of God; the soul also partakes of this and expresses it.

Genesis 2:7 is the fundamental building block of this chapter. “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.” Spirit with body makes soul. When the breath of life, the Spirit of God, united with body, a soul was created.

There was no emotion, affection, desire, reason, knowledge, will, or personality within the body of Adam before spirit was

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breathed into him. Spirit united with the brain, the nervous system, and all systems, and thus, man became a living soul. From that point on, the spirit and soul were bonded together. That's why both depart as one at death.

The obsession of talking about the recreated spirit and referring to the Christian as a spirit is not what God wants. God refers to us as a soul or person. Other times, He speaks of our soul or spirit. The apostles and the writers of scripture do not call themselves a spirit nor do they call anyone else a spirit. They say "my spirit," "thy spirit," or "your spirit" (2 Corinthians 2:13; 2 Timothy 4:22; Galatians 6:18). It's an entity within a person. Too much focus on the spirit, which neglects teaching about the soul, causes our redemption to become impersonal.

Our soul contains much of our personality. Preachers who say it's only the spirit that's born again have a hard time reconciling that with 2 Corinthians 5:17, "All things are new." God saves people, not spirits. The New Testament says the soul is saved or lost twenty-four times, but the spirit only eleven times. Salvation and the full biblical definition of soul is the issue here. The soul is an entity within man, and man himself, the whole man. The very fact that God refers to the whole man (body, soul, and spirit) as a soul and speaks of the salvation of the soul proves that the whole man is born again.

That's why we have physical healing in the atonement and the resurrection of the body. It is a manifested full redemption of spirit, soul, and body—the person. This is legally bestowed at conversion or it could never be increasingly manifested throughout the believer's life here on earth and completely when the resurrection occurs.

The soul is saved or lost (Matthew 10:28, 16:26; Mark 8:36–37; Luke 12:19–20, 21:19; Acts 2:27, 31, 41, 3:23; Romans 2:9; Hebrews 6:19, 10:39, 13:17; James 1:21, 5:20; 1 Peter 1:9, 22, 2:25, 4:19; Revelation 6:9, 20:4).

The spirit is saved or lost (Matthew 5:3; Luke 23:46; John 3:6, 8; Acts 7:59; 1 Corinthians 5:5; Ephesians 2:2; Hebrews 12:9, 23; 1 Peter 3:19, 4:6).

What departs at death? Spirit and soul both depart as one. In the Bible, it speaks of the soul departing sixteen times, the spirit nine times. The soul (Genesis 35:18; 1 Kings 17:21–22; Job 33:28, 30; Psalms 16:10, 49:15, 86:13; Matthew 10:28, 16:26; Acts 2:27, 31; Revelation 6:9, 20:4); the spirit (Ecclesiastes 3:21, 8:8, 12:7; Luke 23:46; Acts 7:59; 1 Corinthians 5:5; James 2:26; Hebrews 12:23; 1 Peter 3:19).

When speaking of the soul, most of the time, the Bible refers to it as something within the person, the soulish part of man which is the seat of the emotions. The breath of God created soulish personality within the human; this is expressed inwardly and outwardly. Thus, man is a soul, and he has a soul. **So the proper biblical understanding of the constitution of man is that the human being is a soul who has a soul and a spirit that live in and through a body.**

Sometimes verses will show the distinctions of the tri-nature of man emphasizing a certain component for a purpose and to confirm that man is spirit, soul, and body. The power of God's Word can divide soul from spirit. Hebrews 4:12, "For the Word of God is living, 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, and is a discerner of the thoughts and intents of the heart."

The heart is a distinct entity; it's not the same as the spirit as you can see here. These two entities are also taught as separate in Psalm 78:8, "And might not be as their fathers, a stubborn generation, a generation that set not their heart aright, and whose spirit was not steadfast with God."

Joints and marrow are not to be totally spiritualized. They could have a slight reference to the physical body, which is a powerful indicator that God does something with the body at the new birth. This means the Word has power to search deeply within man to discern, convict, and enlighten the seat of the emotions and the spirit in contrast to one another. There is a dividing asunder of soul and spirit when born again. There is a unique sanctification and purifying of the spirit of which the soul partakes. But man is

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a whole unit. Once God created Adam and Eve, spirit was forever bonded with soul.

What Is the Spirit of Man?

It is the breath of life which was breathed into Adam (Genesis 2:7). This was a special impartation of God's Spirit and image. Animals don't have this. They have spirit from God, but He just spoke them into existence. They did not have the divine inbreathing of His Spirit and image. Zechariah 12:1 says, "[W]ho stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

Job 34:14–15 says, "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."

The spirit in man is the life power of God. It is the life and light of God in the nature of His image. When born again, our spirit has immense power and potential for the kingdom!

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding" (Job 32:8).

"The spirit of man is the lamp of the Lord, searching all the inward parts" (Proverbs 20:27).

This shows that the conscience originates in the spirit and is primarily in the spirit but also resides in the soul because the two are bonded. In addition, when God breathed in life, this included His soul. God's spirit and soul are also bonded together; otherwise, we would not be created in His image.

"All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world" (John 1:3–4, 9).

The spirit is the image of God, creating emotions and thinking of the soul with personality in the similitude of God. The spirit in man is the life principle, life energy, life inspiration, life power, willpower, and moral awareness.

The Spirit of God and the spirit in man are seen in scripture as expressing emotion, but the seats of the emotions are in the soul of God and man. One of the dominating features of the Spirit of God and the spirit of man is power. “[E]ndued with power from on high” (Luke 24:49).

“How God anointed Jesus of Nazareth with the Holy Spirit, and with power” (Acts 10:38).

As far as life flow is concerned, there is no division between spirit and soul in God or man. These are two different aspects, but they are one in function. Because of teaching and conscience, a minister can operate more from his spirit than his soul or vice versa.

The human spirit has a wide range of character. Phrases from the Bible: whose spirit was steadfast, my spirit faileth, a broken spirit, my spirit made diligent search, a right spirit, a contrite spirit, whose spirit there is no guile, the anguish of my spirit, erred in spirit, the life of my spirit, patient in spirit, hasty of spirit, hardened his spirit, a woman forsaken and grieved in spirit, spirit of heaviness, vexation of spirit, in the heat of my spirit, an excellent spirit, no rest in my spirit, poor in spirit, the spirit of meekness, the spirit of faith, spirit of wisdom, the spirit of man will sustain his infirmity, and a wounded spirit.

The born-again spirit can sin: “Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). “the spirit that dwelleth in us lusteth to envy” (James 4:5).

“[B]ut when thine eye is evil, thy body also is full of darkness” (Luke 11:34).

“For where your treasure is, there will your heart be also” (Luke 12:34).

The phrases above are singling out our spirit as an entity within. But some have a slight reference to the whole person, using “spirit” as a synonym expressing an attitude condition. Other scriptures clearly use the term *spirit* to describe the character of the person (Galatians 6:1; Ephesians 1:17, 4:23; Luke 1:17, 9:55).

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The New Testament does place an emphasis on the spirit of the Christian. “For God is my witness, whom I serve with my spirit in the gospel of His Son” (Romans 1:9).

“For what man knoweth the things of man, except the spirit of man which is in him” (1 Corinthians 2:11)?

The Gospels give much attention to the Spirit of Jesus in life and ministry (Luke 1:80, 2:40, 10:21; John 11:33). Many more passages show a similar importance of the born-again human spirit (Matthew 26:41; Luke 1:47; Acts 18:25, 19:21, 20:22; 1 Corinthians 4:21, 5:3–5, 14:2, 14, 32, 16:18; 2 Corinthians 2:13, 3:6, 4:13, 7:13, 11:4, 12:18; Galatians 6:18; Philippians 1:27; Colossians 2:5; 2 Thessalonians 2:2; 2 Timothy 1:7, 4:22; Hebrews 1:7, 12:9, 23).

What Is the Soul of Man?

How do we know what the soul is? Three ways: (1) by the way God speaks of His soul, (2) by the creation of Adam, and (3) by the way God speaks of our soul. Soul was created when the life of God was united with the physical of man. Soul is the expression of the life of God in and through the body. Spirit united with body created emotions, appetites, desires, affections, intellect, sensibilities, reason, thinking, and the personality.

Much of the soul is in the mental realm. The five senses—eyesight, hearing, smelling, taste, and touch—are gates and instruments by which our soul lives. The soul is on the surface, and it’s also deep within. “O God, thou art my God, early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is” (Psalm 63:1). It’s closely connected to the physical desires and needs of the flesh. The soul is born again; it must be born again. It partook of the fall into sin.

The soul of God has always been felt and expressed through His spiritual body. The same is true of His Spirit. The Bible has some figurative terms for God’s body, which are, of course, human terms. God is said to have eyes, ears, hands, feet, a mind, and a heart. Perhaps these expressions are more literal than we think.

We are in His image! We do know that Jesus has a glorified spiritual human body. He is not a spirit (Luke 24:39). The born-again Christian is created in the image of Jesus Christ!

Earlier, I gave the list of passages that mention God's soul. These show that God feels with His heart and soul the physical and spiritual plight of His people and the sins of the nations. When God speaks deeply from His heart, He will sometimes include His soul. "Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased; I will put My Spirit upon Him, and He shall show justice to the Gentiles" (Matthew 12:18).

"I have forsaken My house, I have left Mine heritage, I have given the dearly beloved of My soul into the hand of her enemies" (Jeremiah 12:7).

Deep emotions and personal affections are in the soul of God and man. **The Godhead is triune—Father, Son, and Holy Spirit. Also, God has a tri-nature—spirit, soul, and body.** The Father has spirit, soul, and body. The Son has spirit, soul, and body. The Holy Spirit has spirit, soul, and body. God is one Spirit, not three Spirits. He is one nature and essence who eternally manifests Himself as Father, Son, and Holy Spirit. The soul in the tri-nature of God is the same in definition and function as the soul within man. With God, the union of spirit with body produces soul. His soul was never created; it always was. The soul of God is in the center of His actions, it permeates His entire being. Grace and mercy as well as all of God's attributes are expressed with feelings or some action because He has a soul.

Genesis 2:7, "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.**" And so it is with man. The breath of the Spirit of God created a soulish personality, a human being. God created the body first. It was completely formed before spirit was breathed into it. It was when the spirit was united with the body that the soul was created. The spirit brought life to all systems, making a soul within Adam. Adam himself, his whole makeup, is called a soul. The brain, nerves, muscles, bones, heart, organs, blood, digestive, immune, and reproductive systems, and the five

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senses all came alive. The definition of soul is the life flow of God's spirit in and through a body. It is the seat of the emotions, affections, and desires because of its close contact with the body. All three reside in the spirit also, but the seat of them is in the soul. The conscience, will, reasoning, decision-making, and personality all reside in both soul and spirit.

The definition of the human soul as an entity within is really quite identical to the definition of the soul without, as the whole person, the human spirit flowing through the body, creating the mental realm and the emotional realm for that person. It should be understood that wherever God's Spirit goes, His soul goes also. God is one essence. The breath of life brought soul life to Adam. And when joined to the physical, a heart started beating, emotions came to life, a personality or person was created. A living breathing soul was created.

When a heartfelt expression is used in the Bible, often, it will address the soul of the person. Luke 2:35, "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed."

Psalms 107:5, 9, "Hungry and thirsty, their soul fainted in them." "For He satisfieth the longing soul, and filleth the hungry soul with goodness."

Romans 2:9, "Tribulation and anguish, upon every soul that doeth evil."

Leviticus 16:29, "[Y]e shall afflict your souls, and do no work at all."

The desires of the soul in scripture are closely connected with the sense realm, the emotions, and appetites of the five senses of the body. The soul is born again, but because it's directly tied to the senses, it can be controlled by them for unrighteousness.

"Dearly beloved, I beseech you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul" (1 Peter 2:11; Romans 6). We also see in these passages that sometimes the whole person is addressed but in a soulish way by using the term *soul*.

The Imputation of Righteousness

The whole man has sinned—spirit, soul, and body. Therefore, all components must be born again (Romans 3:21–23). Righteousness would have to be imputed to all parts. The soul is redeemed, but its faculties need to be renewed and trained. A new-born baby can easily do wrong; it needs to grow. The faith of Christ is exercised by the whole man at conversion (Romans 10:9–10). The believer’s righteousness is based upon God’s declaration and provision (Romans 4:6). The whole man is justified through faith by Jesus’s blood. The whole person has peace with God. We are justified by His blood: spirit, soul, and body (Romans 5:1–11). Christians are counted as righteous (Romans 5:19; 2 Corinthians 5:21). Grace reigns, and we reign through the imputed righteousness of Jesus Christ!

The Soul Is Born Again, and So Is the Body

Chapter 44 has teaching on the new birth and the method of salvation, but here I want to deal with this in reference to spirit, soul, and body. Romans chapter 6 is speaking of the whole man, mortal body, and all that died and rose with Christ in newness of life. This is the born-again experience. Andrew Wommack says, “The New Testament speaks very little of the soul being saved, and when it does, it never says born again.” But there is one place, and it’s found in 1 Peter 1:21–23.

There are many other places, like Romans 6, where the Bible doesn’t actually say “born again” in reference to the soul, but the scriptures are describing the born-again experience and the soul. I will mention these later. We will be looking at Romans, chapter 6. It’s describing the new birth of the soul and body of sin.

When Jesus said, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6), He was referring to being born of the flesh the first time. A physical birth is the first time that the body is born as well as the spirit and soul.

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The second time that the person is born, he is born again spiritually: spirit, soul, and body.

That which is born of the Spirit is spirit. The body is born again spiritually. The seed of spiritual life for the body is received in the Christian at the new birth. The seed of God for our spiritual glorified body has to be planted in us down here on earth or it could never be manifested in heaven. Salvation has always been connected with the resurrection of the body. “It is sown a natural body; it is raised a spiritual body” (1 Corinthians 15:44).

Jesus did not mean that the body has nothing to do with the new birth. Just study Romans 6 in light of what I’m saying. This truth is all over the Bible in many places. Physical healing in the atonement is not just some isolated promise. It exists because the body is born again. At salvation, the Holy Spirit gives life to the body. The way God has chosen to orchestrate the ages is for us to die physically one day, although some will be changed at the Second Coming of Christ (1 Corinthians 15:51–52). But in the meantime, God redeems the body with His life and power. It’s all related. The body is connected to the soul and spirit.

Philippians 3:3, “For we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

See, flesh and spirit are contrasted, not to the exclusion of the soul and body. The soul is spiritual; it’s bonded with the spirit and leaves the body at death. Flesh symbolizes mere humanity apart from the strength of God. Rejoicing in Jesus involves the emotions of the soul and the devotion of the body. “[P]resent your bodies a living sacrifice, holy, acceptable unto God” (Romans 12:1).

If the spirit is born again, then the soul also is included. They are bonded together. The soul comes into existence by the spirit. It has personality and a will. This is true in creation with Adam and Eve as well as procreation every time conception takes place in the womb. How can you possibly separate the soul from the spirit? The spirit is the life of God, from God, in His image. The spirit is joined to the body, when the spirit from God is formed by Him at

the moment of conception. Then a human personality is created, which God calls a soul.

Each person's spirit is custom fit for them. God forms a unique spirit in the arena of the male and female chromosomes and DNA as the seed of man joins the egg of woman. "[W]ho stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zechariah 12:1).

It's been said that every snowflake is different. We see amazing variety in God's created order. No two dogs have the exact same personality. How much more should this be true of mankind? We are the crown of His creation! The spirit in the individual sets the atmosphere for the personality. The soul in the individual sets the traits for the personality. The Bible has all this on display. For example, "She has a humble spirit." Humility is an attribute of the soul, but her spirit is strongly characterized as such, and it sets the tone for the atmosphere. It is pleasant to be in her presence.

The Spirit Is Born Again, Not Replaced with Another Spirit

Once in a while, I hear a WOFM teacher say that, "When a person is born again, their spirit dies with Christ, then is instantly removed and replaced with a brand-new spirit. They are given another spirit. This spirit is sinless and cannot sin." These preachers say this is how God accepts us and that "the recreated spirit is exactly in the image of Christ."

Scripture states that we are born again in the image and likeness of Christ. But our spirit is not replaced with a different spirit. Biblical salvation and redemption is redeeming what already exists, not replacing it. If the soul is not born again, and the spirit is replaced, then what is born again? Nothing would be. Born again means born a second time.

Ezekiel 11:19 says, "I will put a new spirit within you."

Ezekiel 36:26 says, "A new heart also will I give you, and a new spirit will I put within you."

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The phrase “I will put a new spirit in you” should not be viewed as another spirit replacing the one the person had all their life. But rather it is a new spirit, meaning that God makes all things new in the original spirit of man (2 Corinthians 5:17). Ezekiel’s usage of “new spirit” does not mean replacement.

Ezekiel 18:31, “Cast away from you all your transgressions, by which ye have transgressed, and make yourselves a new heart and a new spirit; for why will ye die, O house of Israel?” So, here, Ezekiel uses the same expression under the Old Covenant, and speaks in terms of made new, not replacement. “New heart” and “new spirit” are used in this verse in a spiritual repentance. The heart signifies both spirit and soul. The heart is the central part of man’s body. In scripture, it stands for the moral nature of man. For example, “a pure heart,” “a wicked heart,” or “love God with all your heart.” The heart is not a figure of speech. It’s an actual entity. The constitutional makeup of God and man causes there to be a heart.

The chemistry of spirit, soul, and body, creates a place or entity in the being of God and man, called heart. “He fashioneth their hearts alike; He considereth all their works” (Psalm 33:15). The new birth is described in the Bible as regeneration, redemption, and a redeeming of the person. Born again means born a second time, not in sin with a sin nature but in righteousness with a righteous nature. Why would God need or even want to take your old spirit out and give you another spirit? That sounds weird. That sounds too much like 2 Corinthians 11:4, “For if he that cometh preaches another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received.” This false doctrine distorts the power of the blood of Jesus to redeem man and also his personal salvation.

The Constitution of Man

The Bible speaks of the whole person as a soul, “All the souls that came with Jacob into Egypt” (Genesis 46:26).

“Or if a soul touch any unclean thing” (Leviticus 5:2).

“And we were in all in the ship two hundred and seventy-six souls” (Acts 27:37).

“Let every soul be subject unto the higher powers” (Romans 13:1).

It also speaks of the born-again experience happening to the person. Therefore, this would refer to the whole person as a soul and includes the soul within. The spirit in a person is the life principle. It is spirit from God containing His image and God-conscience. The spirit gives the soul conscience and moral awareness. It is wrong to say that “the conscience is only in the spirit of man” because it is now a human conscience. We shouldn’t say that “the image of God is only in the spirit of man” because it is now a human being created in the image of God. When united with body, the spirit creates a living breathing being, called a living soul. While creating the soul, the spirit imparts to the soul, the life, the image, the conscience, willpower, and the soul of God. A soul is formed in these five things. The spirit is also formed and fashioned by God in accordance with the DNA of the parents. The seat of man’s willpower is in his spirit.

Man is a living breathing soul. Man is saved. Man is born again. The Bible from Genesis to Revelation proclaims the saving of the soul; it’s everywhere. Jesus said, “What will a man give in exchange for his soul.” How could the soul possibly be saved apart from being born again? Biblical salvation is regeneration and cleansing from sin. This is true in both Testaments.

Hebrews 4:12 teaches that the Word of God will penetrate the Christian or sinner “even to the dividing asunder of soul and spirit and is a discerner of the thoughts and intents of the heart.” This means that the soulish and spiritual parts of man are bonded together. The spirit expresses itself through the soul and body; the soul expresses itself through the spirit and body. If you have either one separately, the human personality is lost. The Word of God by the Holy Spirit has the power to get in between soul and spirit to question the motives of the heart and soul as they relate to the spirit, and vice versa, the heart and spirit as they relate to the soul. You can sin with or against your spirit, soul, or body. Sin might be

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dominating in one part of you, but when you sin, it's you sinning, the whole person.

The danger of believing it's only the spirit that's born again and cannot sin and that it's perfection is really no different than the Spirit of Christ is that the person will have an attitude of infallibility on doctrine and revelation. This is true, especially if a leader emphasizes the importance of his role as a prophet or any fivefold position to bring revelation to the body of Christ. Even though they may speak humbly and give glory to Jesus, many times, they will follow their own spirit. The Bible is our test! It says the human being is created in God's image. Search the scriptures to see what that means!

The Conscience

The word *conscience* occurs in the KJV New Testament thirty-one times. An exhaustive concordance of the Bible shows how the term is used. Word usage is a great tool of study to develop sound doctrine. Scripture teaches that the conscience can be good, evil, weak, and pure, defiled, full of dead works, or even seared with a hot iron. This shows that the conscience isn't automatically right. It can be insensitive by a flawed heart. Your conscience is not your guide.

The Bible and the Holy Spirit bearing witness with your conscience is your guide. The conscience given to us by God in its basic form of God awareness is pure and good, but if it has been defiled with a wrong motive, then it needs to be trained. The conscience just says, "Do right, don't do wrong" while defining these morals based upon knowledge and experience. It bears witness to our actions, either approving them or disapproving. It needs to be guided by the Holy Spirit, the Bible, and our own enlightened spirit as a born-again believer. Even the laws of God written on our heart can become obscured or twisted by an impure decision. The core meaning of sin is twisted.

The usage of "conscience" in the Bible also shows that it resides in the entire person: spirit, soul, and body. Man is one.

Man is a single unit. He has parts, but righteousness or unrighteousness, are both performed by the person (Romans 6:13). If you look at all these thirty-one cases of conscience in the New Testament, you will find the conscience associated with actions of the spirit, soul, or body, referring either to good or bad. You will also see a wide variety of instruction in righteousness. As God speaks to the conscience or refers to it, He is appealing to the whole man: spirit, soul, and body. The conscience is in the mind. Moral awareness and practice involve thought processing. Accountability is planted in the entire being of man. Doing the right thing includes mental thinking. The mind is hooked to the body of flesh as a central nervous system which reaches every cell of the human body.

Your body even tells you what to do sometimes; “Go to bed, you are tired.” The mind or brain is physical, but it is also mental because it has the life of the spirit. Everyone would agree that the conscience is the voice of the spirit. Everything flows and functions as one unit. Fasting changes the entire person; it is all connected. Sometimes your mouth just cannot say what you feel because of conscience. Your physical mouth is a part of your conscience because it dictates conversation. The conscience can be defiled, causing wrong communication. A good conscience can be overridden by selfishness, and then the mouth will speak contrary to moral principles. This lying and sinning will sear or punish the conscience. James 3:1–18 shows all these options for the tongue.

Do you think that your conscience can operate apart from your mind? Then think again. Use your reasoning to understand your life principles. Do you consider your moral awareness to be detached from the emotions of your soul? Then consider again. The life force of our spirit stirs the feelings in the soul, working together with the Holy Spirit’s still small voice to help us live righteously. Our conscience is not a separate entity. Nothing in us is independent! No components independently process things.

The conscience is primarily the voice of the spirit, but it echoes throughout all parts as the life of the whole person speaks with affirmation because the life of the spirit and conscience

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resides within each component of man's constitution. This God awareness is planted in every part of the human being. First and foremost, it's in the spirit. But it's also within every component of man. **We have six entities.** The conscience functions properly and stays healthy when it follows the influence of the spirit, the heart, the soul, the mind, and the body of the new man.

Kenneth E. Hagin divided man incorrectly. Many well-known ministers continue to incorporate his errors into their theology. Since the death of Hagin, Kenneth Copeland has been the number one leader and proponent of Hagin's teachings. We don't need to divide man in order to preach the new birth and the power of God that resides in the new creation!

Joseph Prince says, "You have the same soul that you had before you were saved, but you have a different spirit."

This contradicts the Word of God! We will do much better by simply saying the same thing that the Scripture says. The Word explains the various entities one by one. There are specific things about each component. But when all is said and done, the Bible keeps them together as one unit, all working in unison and harmony. This extols the magnificence of God's intelligent creative design. The human being is an awesome masterpiece of His handiwork! The entire 139th Psalm expresses this, especially verse 14, "I will praise Thee; for I am fearfully and wonderfully made. Marvelous are Thy works, and that my soul knoweth right well."

Romans 6:13, "When the instruments of the body are used for righteousness, the emotions of the soul and body rejoice with the conscience." The soul and body are at peace with the conscience because it is planted within them; otherwise, how could they hear and rejoice? The source of God awareness is the spirit, but it moves and lives within every fiber of our being. Stop dividing man! Your conscience dwells in your whole being. Let it be magnified. Let your heart be in your entire constitution, every part of you. Stop separating the new creation; just put your heart into everything you are and do.

The Bible teaches the redemption of the whole man. The Word of Faith Movement and many other groups say that only

your spirit receives eternal life and can know God. There is no comparison between the two; the Bible is far superior! Your body has instincts, reflexes, and self-healing because the conscience is built into the body and all components. A guilty conscience will greatly affect a person's body posture. Your spirit, soul, heart, mind, conscience, and body train your fingers to type. Your fingers automatically know what key to hit because the knowledge of your conscience is transmitted to them.

The body develops the skill of balancing a bicycle because the body and the conscience have become one in harmony. This is true with any physical achievement from the simple task of walking to the masterful eloquence of an Olympic gymnast. To a large degree, your body will heal itself. It knows what to do and responds with the right actions. It's not just a physical law in operation. The mental, emotional, and spiritual part of man which carries the conscience is transmitted to the physical. That's how divine healing works, naturally and supernaturally.

Leviticus on Soul

The book of Leviticus contains the vast majority of the Old Covenant sacrificial substitutional system for forgiveness and cleansing from sin, including removal of sins as it atoned for sins. The sins of the Old Testament saints were not only covered but much more. It's a false teaching to conclude that their sins were only covered, just because the Hebrew word *kaphar* translated as atonement means to cover. *Kaphar* also means to cancel. This conclusion also ignores everything Leviticus says about the full result of this covering. The term *atonement* is used in the New Testament to apply to the whole sacrificial, substitutional, redemptive work of Christ. There should be no difference between the meaning of the word atonement in the Testaments because Old Testament atonement is based upon the atonement of Jesus Christ. Their sins were atoned for, and thus, they received forgiveness and cleansing of all their sins (Leviticus 4:20, 6:7, 16:30). Their sins were removed

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(Psalm 103:12). Their sins were canceled out (*kaphar*), and righteousness was imputed to them (Romans 4:6–10; Hebrews 11:4).

Old Testament regeneration will be discussed in great detail in chapter 17, but I need to teach on it some here to lay the groundwork for the new birth of the soul.

The blood of bulls and goats could never take away sins, but God says they were taken away. He was looking ahead to the “once for all sacrifice” of Jesus. The difference in Old Testament sacrifice and Jesus’s sacrifice in regard to its present effect upon the believer is a doctrine which mandates a precise teaching! In the Old Testament, the sacrifices had to continually be offered because Christ’s sacrifice had not yet been offered. “The Holy Spirit signifying that the way into the Holy of Holies was not yet manifest” (Hebrews 9:8). These offerings revealed to the conscience of the Israelite that although God said He would cleanse, forgive, and atone for sins, it lacked the perfection of continual cleansing. Real atonement was not yet manifest and thus was given based upon the power of the blood of Christ, the foreknowledge of God, the power of His Word, His promise to forgive, and the greatness of His mercy and longsuffering!

You see, the Blood of Jesus Christ has infinite power to transcend time. God’s foreknowledge of Christ’s sacrifice had unlimited power to affect Old Covenant sacrifices. “[O]ne day is with the Lord as a thousand years, and a thousand years as one day” (2 Peter 3:8).

“[T]he Lamb slain from the foundation of the world” (Revelation 13:8).

“[S]acrifices that could not make him that did the service perfect, as pertaining to the conscience” (Hebrews 9:9).

So unlike us, they lacked the perfection of a “once for all” cleansing. Their continual cleansing was based upon the forbearance of God and their obedience to do sacrifices (Romans 3:25). The Israelites had actual remission of sins through God’s mercy. Our salvation is based upon the manifestation of God’s atonement with His blood (Acts 20:28). Love bears all things (1 Corinthians 13:7). God’s patience provided forgiveness of sins in the life of

the Old Covenant saint (Leviticus 16:30, 34; Romans 3:25; John 1:47).

You may ask the question, then why couldn't the foreknowledge of God give these believers the same perfection as we have in a continual remission of sins? It's simply because they could not receive this from the once for all sacrifice until Christ's atoning work was manifested. God needed to show this to the Israelite. Until the law was given, sin was not imputed (Romans 5:13). If the Israelite obeyed with sacrifice and exercised faith in God's promise of forgiveness, then He would grant it. It wasn't an experience of saved one day but lost the next day until another sacrifice could be given. That would be a "works" salvation. The Old Covenant provided real salvation based upon grace.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple" (Psalm 19:7). If they sought the law of righteousness by faith, they would obtain true salvation, which is redemption and regeneration (Romans 9:30–33). Those who sought the law through the righteousness of faith were justified (Romans 4:5–7, 9:31–32). **Their relationship with God was beyond technical legality.** The Son of God was right there in the tabernacle above the Mercy Seat. Where sin did abound, grace did much more abound (Romans 4:6–8, 5:19–21).

The Israelite had a perfection, 1 Corinthians 10:3–4, "And did all eat the same spiritual food; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." They drank from the perfection of Christ. Jesus teaches daily confession of sin and repentance if needed (Luke 11:4; 2 Corinthians 7:1; Ephesians 4:22–29; 1 John 1:5–10).

The Old Testament saints continually offered sacrifices, confessing their sins. Our experience is deeper because of Christ's manifestation, and we can clearly look back at His atoning work on the cross. They were looking ahead with a veil over their eyes. That's why they only had the Holy Spirit with them, but we have the Holy Spirit in us (John 14:17).

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Our redemptive regeneration is deeper. That's why John's baptism was for the saints before the cross. But there is another water baptism for Christians after the cross (Acts 19:3–5). In both Covenants, salvation is not lost every time a believer sins. They are covered by the grace and mercy of God through our Lord Jesus Christ! “I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations” (Psalm 89:1). The Psalms were written a thousand years before the cross.

The book of Leviticus contains the word *soul* or *souls* thirty-nine times. Ezekiel says that the soul that sins shall die. It's the death of the soul. The spiritual and physical aspects of the soul toward God die. The soul, as the whole man, died. Also, the soul as an entity within man died. Adam and Eve sinned with their soul. Sin was in the soul as well as in the spirit and body.

Leviticus makes statements similar to Ezekiel's. Thirty-three times, Leviticus speaks of the soul as the whole person, five times as an entity within the person or of the person (Leviticus 16:31, 20:25, 23:27, 32, 26:15). The remaining case is in Leviticus 17:11 where it explains the soul as both an entity within the person as well as the person himself and then links them to the atonement. “For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.”

Pastors, prophets, teachers, evangelists, and apostles who don't know the Old Testament are not on solid ground theologically when they go into the book of Hebrews and start quoting scriptures, comparing the two covenants! Because they almost always make the mistake of saying, “The blood of animals can't take away sin.” This is true, but they fail to teach everything else the Old Covenant says about redemption. It gets lost in their exaltation of New Covenant salvation. They ignore God's promises to the Jewish people of atonement, cleansing, forgiveness, and removal of sins.

Some ignore God's power to do these things based upon the future sacrifice of His Son. God is not bound by time. One day

with Him is as a thousand years, and a thousand years as one day. The law was given to Moses 1,500 years before the cross. What is that to God? Nothing. Time doesn't affect Him. God's foreknowledge at the time of the law has the final say. Jesus's blood at the time of the cross has infinite power to transcend time and reach even to Adam and his son Abel. God accepted Abel's sacrifice based upon the cross; he was born again!

The Difference Between the Spirit and the Soul in the New Birth

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). The Word of Faith Movement and many other groups interpret this to mean that only the spirit is born again. I have never viewed John 3:6 as referring exclusively to the entity of the spirit in man but rather the spiritual aspect of man, which includes the soul. This passage is a contrast of the first birth in the flesh with the second birth in the spirit. It's not singling out the spirit with no connection to the soul because the soul is spiritual and it departs at death.

The Bible teaches the saving of the soul and its purifying by the new birth.

Who by Him do believe in God, who raised Him up from the dead and gave Him glory, that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, Being born again, not of corruptible seed, but of incorruptible, by the Word of God, Which liveth and abideth forever. (1 Peter 1:21–23)

John 3 is a contrast between being born of the flesh and born of the spirit. **To assume that spirit excludes soul would be like**

presuming flesh to exclude spirit and soul in the first birth. Flesh and spirit are contrasted throughout the New Testament. John 3:6 is not going to say soul. Soul is included with the spirit as the spiritual aspect of man.

In verse 7, Jesus says, “**Ye** must be born again.” He doesn’t say, “Your spirit must be born again.” Spirit and soul are bonded together. This chapter states that the Bible speaks of the soul departing at death sixteen times and the spirit nine times. I list all twenty-five scriptures. Not once do any of these passages mention both spirit and soul. The verses only speak of one, but these cannot be excluding the other one because we know they both depart at death. And so it is with John 3:6. We know from scripture the soul is also born again.

John 3:6, 4:24, Hebrews 12:9, 23, and many other passages put an emphasis upon the spirit in man. First and foremost, it is the part of man that is born again and perfected in the righteousness of Christ. The inner core of the life and light of man is his spirit. The spirit is the life principle, the life and light of God in man, the will, the conscience, and the image of God’s nature. These are predominately in the spirit. All this was separated from God, dead in sins. The spirit and soul were not spiritually alive toward God.

The new birth begins with the spirit but instantly gives spiritual birth to the soul. Just as the spirit gives life to the soul in creation and procreation, so it does in the new creation of the born-again experience! The Bible teaches that **you** are born again, not just your spirit as some teach. The real you is not just your spirit. Jesus saves people. The real you is you: spirit, soul, and body. All three were dead in sins and separated from God because these are bonded. John 1:11–13 speaks of the person being born again. Notice the new birth is becoming a child of God. Not only a third of you is a child of God!

The Holy Spirit comes to indwell the new believer’s spirit, soul, and body, with the Spirit of Christ. The body is His temple. We receive Jesus. The spirit of the person is 100 percent born again in the image of Christ. The spirit is not removed and discarded as unredeemable, then replaced with a perfect spirit. If it

were replaced, it would not be born again. It was already born once in sin, but now it is born in righteousness, complete in Jesus. We have the righteousness of the Lord crucified and resurrected (Colossians 2:10). **That's very important!** It's not just the righteousness of Jesus, the Son of God, but also the righteousness of His faith, His blood, His death, and His resurrection. The spirit in man is the most inner man that is legally and experientially natured in the character of Jesus. There is a parallel. The soul is a part of man and the whole of man. Redemption is a part of man (the spirit) and the whole of man.

What Exactly Are the New Man, Inner Man,
and What Does 1 John 3:9 Mean?

“Whosoever is born of God doeth not commit sin; for His seed remaineth in him, and he cannot sin because he is born of God” (1 John 3:9). There are four interpretations: (1) It's referring to the born again spirit of man, which was recreated in the sinless perfection of Christ in righteousness and true holiness. This is called “the new man,” and it cannot sin. (2) This one is similar to the first, except that the new man resides in both the spirit and the soul. The spirit of man is not an entity which cannot sin. The nature of Jesus within the Christian's spirit, heart and soul, is the part of him that cannot sin. (3) It's referring to habitual sin. The Greek verb for sin in 1 John 3:6, 9 and 5:18 has the force of a continuous present tense, a habitual attitude toward sin. (4) This refers to abiding in Christ. You cannot sin while abiding in Him.

Interpretations **number 2, 3, and 4** are true. They can be blended together without contradiction. **Number 1** has to be rejected because the Bible says that the spirit of the Christian can sin and does not teach that type of sinless perfection (2 Corinthians 7:1). **Number 4** is the best choice. John is saying that when a Christian abides in Christ and His Word, he will not sin because the seed of the Word is in him. First Peter 1:23 says we are born again by the incorruptible seed of the Word of God. The Christian cannot sin when God's Word (the seed) which liveth and abideth

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forever is abiding in his heart. “Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him” (1 John 3:6). This means they have not seen God nor known Him in the present temptation. This verse was written to the saints.

First John 1:9 is not written to a lost person confessing his sins. The New Testament shows that we can sin with our born-again spirit. The book of 1 John is about fellowship with God, the brethren, and abiding in Jesus so that we don’t sin. Look at the usage of the term *abiding* in John 15:7, 10; 1 John 2:6, 10, 14, 17, 24, 27–29, 3:6.

The book of 1 John is about walking in the light and abiding in Christ. First John is not teaching that the spirit of the Christian cannot sin any more than it is saying that if you sin, you are a child of the devil, and lost. First John 3:8 says, “He that committeth sin is of the devil.” This means that the Christian is tempted and influenced by the devil, then gives in to it.

When Peter tried to turn Jesus away from the cross, Jesus turned to him and said, “Get thee behind me, Satan.” Peter was saved, but his advice was of the devil. The book of 1 John isn’t focused on the believer’s legal standing, although it addresses it, but mostly on his experiential state. The meaning of “seed” in 1 John 3:9 is twofold. The seed abides legally and experientially. God’s Word is a seed planted deep in the Christian by the born-again experience sanctifying and setting him apart. “Sanctify them through Thy truth; Thy Word is truth” (John 17:17).

The New Man

Interpretation **number 2**—the new man that is created in righteousness and renewed in the image of Jesus has a will. The Bible says we have the mind of Christ (1 Corinthians 2:16). It’s referring to the new man. A righteous nature has embedded into our mind the right choices. We never sin with the righteous nature of Christ. We partake of the divine nature (2 Peter 1:3–4). The Holy Spirit, as the Spirit of Christ, indwells us, working with us to do right, “For it is God who worketh in you both to will and to

do of His good pleasure” (Philippians 2:13). The Spirit of Christ in us is connected to the imputation of righteousness into our very constitution. This work of redemption gives birth to a righteous nature, the nature of Jesus Christ. That’s the new man.

Our righteous nature doesn’t exist apart from actions and decisions of the will. The will of the new man is pure and cannot sin. The new man resides within the spirit, the conscience, the heart, the mind, and the soul of the Christian, even in the body. A believer can still sin with any component except the new man. The new nature permeates the entire person! You only have two spirits in you, your human spirit, and the Holy Spirit. A born-again believer has a righteous nature, but it’s a combination of human and divine.

The New Testament never speaks of the new man sinning but only exhorts us to put on the new man. The “new man” expression is found in only two places: Ephesians 4:24 and Colossians 3:10:

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:24).

“And have put on the new man, that is renewed in knowledge after the image of Him that created him” (Colossians 3:10).

The new man is in the righteousness and the holiness of Jesus Christ. Righteousness is inherited in holiness, so it carries with it a will to do only right. Right standing with God is a choice, not just a nature. The new man has nothing but righteous choices. The same is true of God’s Spirit which indwells us at the new birth and fills us in the baptism with the Holy Spirit.

The book of 1 John is teaching practical manifest righteousness which involves the will and choice. Right actions have application to our legal standing in Christ but mostly is referring to the believer’s actions in everyday life. It’s really pretty simple. What do new Christians say? They say, “Jesus is in my heart.” Well, there you go. **The Jesus in me could never sin.** I sin, but His presence within me is pure and holy. The new man in my heart could never sin. I sin with my heart only when I let the flesh have its way or reverts to the old heart, but they were crucified and died.

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I consider them gone. I now listen to the new man in my new heart and spirit.

The expression “inward man” is found in three places: Romans 7:22, 2 Corinthians 4:16–18, and Ephesians 3:16. The inward man and the new man are almost one and the same. The inward man sometimes refers to the unseen man, although we see this through the body. “Inward man” in scripture is never in connection with sin, but only with the image of good. “For I delight in the law of God after the inward man” (Romans 7:22). The inward man has the righteousness of Christ. “For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day” (2 Corinthians 4:16).

There is a comparison here between inward and outward. This may refer to everything inward—spirit, soul, mind, conscience, and heart as well as specific recognition of the new man. The new man permeates these five entities within as well as the body. Most of the body is unseen. We only see the surface. I know its two different dimensions, physical and spiritual, but the Bible says outward and inward. The mental thoughts of the mind and the emotional feelings of the soul are in the spiritual realm. Unlike the inward man, the phrase “new man” also applies to the outward man, the entire new creation. I will speak more on this at the end of the chapter.

The term *renew* would apply to both the inward man and the new man because it means that something was already made new. Now we are being renewed in freshness and vigor each and every day. Also, we are renewed spiritually. Not to make new but to renew experientially what’s already been established or made new legally. This renewing would affect the entire inward man who was born again. Second Corinthians 4:16, “But though our outward man perish, yet the inward man is renewed day by day.” The body will die, but it is included in the new birth. “Therefore if any man be in Christ; old things are passed away; behold all things are become new” (2 Corinthians 5:17). All things include the whole person. **Everything now takes on new light, a new perspective.**

“All things are become new” means the whole person, his whole makeup, and his entire life.

Second Corinthians 5:17 is simply another promise of God that we need to confess and take by faith, regardless of how we feel or what we see. We should not divide man into components, trying to explain our lack. The biblical phrases, the “new creation” and the “new man,” apply to our entire being.

The legal transactions of redemption contain the power for the manifested experience! It’s impossible for a new creation to be merely legal; there is visible evidence of this transformation. In our court system, if you win a legal battle, there are automatic changes. Ephesians speaks of the “inner man.”

“That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man” (Ephesians 3:16).

Interpretation **Number 3** would certainly be true because a Christian abiding in Christ would not be sinning habitually nor can the new man sin at all. He is born again, and Jesus’s seed remains in him as a deterrent to sin.

We Are New Creations in Christ, Bought
and Cleansed by His Blood!
Not Sinless Perfection But Christian Perfection

Our whole man, spirit, soul, and body is a new creation in righteousness and true holiness in the image of Jesus Christ. Holiness means to be set apart to be transformed into His likeness. Perfection means to grow up into maturity (Ephesians 4:12–13). We are complete in the Lord. We no longer have a sin nature. The righteousness of Christ has been imputed to us; it is our new nature. We are the righteousness of God in Christ Jesus. That’s your self-image. Believe it, confess it, and you will start to experience it. Everyone needs to understand that the blood of Jesus comes with “Christ in you, the hope of glory” (Colossians 1:27). We can still sin with our spirit, soul, or body, but instantly, His blood will cleanse us. Also, the authority of God’s promises (His

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powerful Word) speaks into existence this washing by Jesus's sacrificial substitutional blood, making this an absolute reality.

The Word of Faith Movement is wrong when teaching that the spirit of the Christian cannot sin and that we are equal to Christ. I say to them, "Since the Atonement applies to the past, present, and future sins of the soul and body, then it most assuredly includes the sins of the spirit."

This is not an issue of the Christian being incapable of sinning so that God will accept and have fellowship with us. The point is that we have no guilt, punishment, or indwelling sin because Jesus cleansed us of sin by bearing it all away. He gave the Holy Spirit to us as a seal of His work of redemption. It's not an issue of sin penetrating or contaminating the spirit or the new man. The spirit can sin (2 Corinthians 7:1). When we were born again, **we received into our entire being the crucified and risen Savior**. His blood speaks. The Resurrection speaks. Our identification with Jesus's crucifixion, death, burial, and Resurrection speaks!

Romans 6 and other passages, which I will show later, makes it clear that our soul and body enter that identification. The crucified and resurrected believer is the definition of born again!

God doesn't impute to us the righteousness of the Son of God that Jesus had before He took on human flesh. No, we are not sinless. We are not identical to Jesus Christ as some teach. That's dangerous. The Lord warns us about many Christs. God imputes to us the righteousness of the crucified Lord and Savior.

The Bible teaches two perfections: sinless perfection and Christian perfection. God has sinless perfection. The believer has Christian perfection. A believer continually perfects his life in the fruit and character of Christ (Hebrews 6:1, 13:21). Man is not innocent in action or thought, but as a new creation, he has a righteous nature. So his constitution is righteous because it's washed clean and recreated in the image of Jesus who is pure and holy. A Christian may still sin because we are human and in the process of experientially being transformed into the image of Christ.

Every time a man sins, the blood of Jesus instantly cleanses and gives the same perfect standing as his constitutional nature.

The nature and the believer's current walk in life have the imputation of the righteousness of our crucified and risen Lord. That's why Romans 6 and the entire New Testament make a big deal of our identification with Christ and our crucified life.

Jesus Christ as the God-man has sinless perfection. His redemptive work on the cross and resurrection from the dead are perfect for us! It's all imputed to us. It's imparted into our very being. This is not just an issue of faith but facts. The Lord's righteousness forever perfects us (Hebrews 10:14). Embedded into our very nature and being is the pure and holy righteousness of the sinless, crucified, and risen Savior! **Therefore, believers do have sinless perfection, but it is conditioned with the cleansing, purifying blood of Jesus!** We are cleansed and purified yet not sinless in experience. When we sin, it's not charged to our account but to Christ's account because our sin was imputed to Him to bear on the cross.

The Bible teaches Christian perfection of character, not sinless perfection, but exhorts us to pursue sinless perfection (Philippians 2:15; Titus 2:12; 2 Peter 2:9), and in doing so, we attain Christian excellence of character in the grace of God. Our present sin is washed by the blood and not imputed to us (1 Peter 1:14–16, 21–23, 2:1–2, 11).

**The soul must receive full atonement and cleansing
at the new birth because it departs at death!**

If the soul is not born again and complete with the imputed righteousness of Christ's perfection, then what happens to it upon death? Christians who believe that the soul is born again are secure in the truth. Those who don't believe need to be concerned!

The Heart

James 1:21, 26 says, "[D]eceiveth his own heart." Some teach that the heart is the spirit, but this is wrong. The heart is the heart, and the spirit is the spirit. The Bible speaks of the heart

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in the believer in different positions. The deep down hidden man of the heart can sin or manifest righteousness in many ways. The heart seems to be everywhere. It's involved in sin. It's involved in purity. This includes the spiritual, mental, emotional, physical actions and thoughts of the person. The entire human being, spirit, soul, and body involve the heart. That's the way God wants you to think. This helps you put your heart into things. Jesus says, "For where your treasure is, there will your heart be also" (Matthew 6:21).

Is our physical heart a figure of speech? No, it's a physical reality, the most important organ in the body. And so it is with the spiritual heart of man's being: it's an entity and very valuable. Our emotions have to be traced to an origin!

If you believe your heart is only in your spirit as some teach, then what are you going to do with your emotions and soul since they have no heart? Do you align them with your spirit which has heart? The soul already has heart! Put your heart and soul into things with the life power of your spirit. The inner man, the hidden man of the heart, resides in both the spirit and the soul. Jesus describes the components of man as heart, soul, and mind (Matthew 22:37). In Mark 12:30 and Luke 10:27, Jesus includes strength. Why doesn't He ever say spirit? The heart, soul, and mind were created by the presence of the spirit. The life of the spirit is in every part of man. That's why Jesus doesn't mention the spirit here. He chooses to express these various aspects to emphasize the capacity of man to love. In addition to this, heart can represent the spirit; the two are closely associated in scripture. "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit" (1 Peter 3:4).

In John 4:24, in regard to man worshipping God, John speaks of the spirit as representing the whole person. The spirit is throughout us because we are spiritual beings.

The physical heart is the central life flow of the body. It pumps the blood. The life is in the blood (Leviticus 17:11, 14). The spiritual heart in scripture is in the center of man's being. It's in the life of the spirit and soul. The heart is positioned as central in the life

flow through the spirit and soul, although the heart mainly resides in the spirit. They are seen as almost interchangeable, but they are not the same. You could say, “He has a kind spirit” or “He has a kind heart.” You would not really say “He has a kind soul.”

Heart and spirit are not exactly the same in Scripture. Each one has its own defining position and character. Both terms are used hundreds of times. Take, for example, Psalm 21:2 “Thou hast given him his heart’s desire, and hast not withheld the request of his lips.” If you took “hearts” out of this verse and inserted “spirits,” it would not fit, and so it is in many cases. Scripture makes a distinction between spirit and heart. “Therefore is my spirit overwhelmed within me; my heart within me is desolate” (Psalm 143:4).

Spirit is life; it flows. Soul is a product of life. Soul flows with the life of the spirit. The heart is at the center of the life flow of the spirit. But the spirit gives the soul heart as it gives life to the soul. The physical heart pumps physical life: blood. The spiritual heart pumps spiritual life: spirit. The spiritual heart of man is directly in his spirit but indirectly in his soul. Jesus said, “Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind” (Matthew 22:37).

The mind is a part of the soul. The Lord wasn’t repeating Himself, but He wants us to focus on the mental aspect of the soul. The soul is larger than that. It includes the emotions, appetites, desires, and affections. Jesus says “heart” because it symbolizes the central life power and life flow of the spirit in man. The term *heart* represents the spirit but places our attention on the personality of the spirit. When you think of putting your heart into something, you think also of putting your spirit into it.

When you give your heart to Jesus and get born again, you are giving both your spirit and soul to Him. You are giving your whole life: spirit, soul, and body. All three components are born again. The soul of God has always existed, but it is a product of His life. He is Spirit and has a Soul. The emotions of God’s soul are stirred by the life of His Holy Spirit. God’s full personality and nature are seen by the actions and expressions of His Spirit,

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Soul, and Body. God's Spirit and Soul are in complete harmony and perfection; therefore, His heart fills both. When a person is born again, the nature of God is given to them. He becomes a child of God. Legally, the heart of the born-again spirit fills the soul and body, and so from that point on, it should increasingly be manifested.

Where Does the Holy Spirit Dwell in the Christian?

The Word of Faith Movement, the Southern Baptist, and other groups teach that the Holy Spirit is only in the spirit of the born-again person. The logic is that they are both spirit. They teach we are spirit-led by following the Holy Spirit and our own enlightened spirit. The Word divides the spirit from the soul and separates our spirit from our emotions. If the desires of the soul rule the spirit, then the body will be in control, and we will be carnal Christians.

Is the New Testament saying that the indwelling of the Holy Spirit is only in the spirit of the believer and not the soul? Does a Spirit-filled Christian only have the Holy Spirit in his spirit? The Bible says, “**They** were filled with the Holy Spirit” (Acts 2:4). The body is the temple of the Holy Spirit. It is an extreme spin of scripture to say that the real you is only your spirit. It is presumption to preach that the personal pronoun *I* and *spirit* are used interchangeably in 1 Corinthians 14:14 when it says “I will pray in an unknown tongue” and “It is my spirit praying.” The Word clearly teaches that it's the whole person speaking in tongues (Acts 2:4; Mark 16:17; 1 Corinthians, chapters 12–14).

They spoke as the Spirit gave them utterance. Speaking in tongues involves the cooperation of the entire person, his physical voice and all. Our spirit prays as the Holy Spirit gives utterance, but we are the one speaking.

Romans 8:10 says, “And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness.” Later on in this chapter, I will quote scriptures that show the washing water of regeneration reaches the soul and body. The Bible

even speaks of our bodies washed clean, not in a physical way but in a spiritual way. Yet, this also has a redemptive physical impact upon our bodies (Proverbs 4:20–22; Isaiah 53:4–5; Hebrews 10:22; 3 John 2). Water baptism also indicates physical salvation.

The Holy Spirit heals. The doctrine of the laying on of hands and the use of a prayer cloth to heal both show that God's Spirit attaches Himself to the physical. "And God wrought special miracles by the hands of Paul, So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out from them" (Acts 19:11–12). Jesus said to His disciples concerning the Holy Spirit, "He dwelleth with you, and shall be in you" (John 14:17). The phrases "with you" and "in you" refer to the entire person.

The WOFM says, "Where is He going to dwell? He is a spirit, so He is going to dwell in your spirit." But here we see that before the cross, the disciples only had the Holy Spirit dwelling with them. He wasn't in them yet, so He could not have been in their spirits. The Holy Spirit is not restricted.

When you listen to teachers, watch for human logic superseding the rightly divided Word of God. Some ministers are entertaining speakers, have been to Bible college, married for fifty years, and speak with the command of a lawyer. Yet, do they know the Word? The Holy Spirit dwelling in you means in your spirit, soul, and body. God cares about every part of us.

There are multiple Scriptures that speak of the Holy Spirit in us, not just in our spirit (1 Thessalonians 4:8). And some specify the heart. "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Galatians 4:6), "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Corinthians 1:22). The heart is not the spirit. The Holy Spirit is the comforter and teacher of the soul—the entire person (John 14:26). First John 3:23–24 and 4:12–13 speak of the Holy Spirit dwelling in the entire person in relation to living our life.

The mental and emotional parts of man are not realms in bubbles that exist outside of the spiritual realm! Pop the imaginary bubbles! They are distinct aspects of the spiritual realm! When

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people die, their souls travel in the spiritual realm. They are in it! God has a soul. People that die for a short time who tell their story say, “It was me thinking like normal looking down at my body.” They still had their mind. God has a mind. The human soul on earth lives in the spiritual realm. The spiritual realm even surrounds and penetrates the physical realm.

Many ministers of the Gospel need to stop speaking in certain absolutes about the roles of the human spirit and soul. The following are excerpts from a baptist minister and well-known writer who has written on a lot of topics and has very good material, but in this article, he is off on some points. The reason for the quote and my critique of it is that it illustrates perfectly a common teaching while pointing out its weaknesses. Much of what he says in this article is excellent teaching, but some of his statements and ideas are not scriptural, and they dramatically alter the Christian’s perspective of themselves as a new creation! The strategy sounds very appealing, and a lot of people like it; but it has serious flaws.

The article is “The Difference Between Soul and Spirit,” Oct 21, 2015 by David Cloud, Way of Life Literature (wayoflife.org).

It appears from Hebrews 4:12 that the spirit can be conceived of as “inside” the soul as the marrow is inside the joints or bones. The soul is the “outer part” of the inner, immaterial man. As we have seen, the soul is the part of man that relates to the world. It lusts, hungers, loves, joys, fears, sorrows. It is emotional and affected by the environment and therefore unstable. The spirit of man is also affected by emotions (2 Co. 2:13). But the spirit of man is the deepest part of man; it is that which communes with God. The spirit is where the Lord dwells in the believer and where He communes with us (Ro. 8:16; 1 Co. 6:17; 2 Ti. 4:22).

It is with the spirit that we seek God (Isaiah 26:9). It is by the spirit we search the

heart (Ps. 77:6). The spirit is the candle of the Lord that searches all the inward parts, which would include the heart and soul (Pr. 20:27). The spirit is the wellspring of man's being. Our soul is our inner part containing our mind, emotion and will with which we contact all the things of the Psychological realm. Our spirit is our inner most part with which we contact God and substantiate all the things of the spiritual realm.

There are two important applications to this teaching. First, God intends for man to walk in the spirit so that man's spirit, surrendered to God's Spirit, controls his soul and body. The heart and the soul affect the spirit (Pr. 15:13), but the spirit should control the heart and soul. See Ps. 42:5; Pr 23:19. Consider the example of Mary's praise (Lk. 1:46–47). It could be said that Mary's rejoicing spirit moved her soul to praise God. "Mary lived and acted in her spirit, which directed her soul" ("What is the Difference between the Soul and Spirit?" Bibles for America, Feb. 2, 2014). Second, the Word of God can cut through man's being, through the turmoil of the soul, to bring peace by His presence in the spirit (2 Ti. 4:22).

It also appears that soul and spirit point to a major difference between the natural body and the resurrection body. The natural body is largely soulish, whereas the resurrection body is spiritual (1 Co. 15:45). This means that the resurrection body is totally oriented to the spirit. The natural body has a spirit within the soul, but the spirit is often overwhelmed by and controlled by the soul. The resurrection body will be oriented in an entirely different manner

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so as to be completely dominated by the spiritual realm.

In reply, first, I agree with the Hebrews 4:12 comments and that the human spirit is the deepest part of man. But I disagree that the human spirit is the only part of man that communes with God and where the Lord dwells and communes with us. The life and energy of the human spirit is in the brain. It gives the brain life to produce thoughts. The life of the human spirit is in the thoughts. Thought is life. God is Spirit, but He has a mind and a soul. Regeneration hits the spirit and automatically surges into the thought realm. This same idea happens to the emotions of the soul, which includes its affections, desires, appetites, sex drive, and any will and personality or anything else that is in the soul. It is all born again. One of the healthiest things that a Christian can say is “my emotions are born again! My sex drive is born again! It’s pure, through and through!” That’s what we have in Christ legally. The process of transformation is possible because regeneration has already occurred to both the spirit and the soul!

Second, we don’t seek God strictly with our spirit. We seek God with our whole person. “My soul, wait thou only upon God; for my expectation is from him” (Psalms 62:5). “My soul follows close behind thee; thy right hand upholds me” (Psalms 63:8). There are multiple Scriptures for this.

Third, the article says “the will is in the soul.” But the will is not restricted to the soul. It’s also in the spirit. The seat of the will is in the spirit. How could the spirit lead if it has no will? A person can have a stubborn spirit, a strong spirit, or a willing spirit because of will. As the human spirit gives life to the soul, it transmits will to it. The spirit grants will to the soul. They both have will. The heart has will, but the person has only one will, which is distributed throughout his system.

Fourth, the human spirit also contacts all the things of the psychological realm. Wherever the heart and soul go, the human spirit goes with them.

Fifth, we don't contact God strictly with our spirit without our emotions and mind to substantiate all the things of the spiritual realm.

Sixth, he said, "God intends for man to walk in the spirit [small s] so that man's spirit, surrendered to God's Spirit, controls his soul and body." This is completely unscriptural. The Bible never instructs us to walk in our human spirit. It only commands us to walk in the Holy Spirit. Romans 8:1–13 speaks of the Holy Spirit twelve times but not once our spirit! In fact, the warfare in the Bible is between flesh and Spirit; it's not between soul and spirit or between soul and human spirit (Galatians 5:16–18). See, one error leads to another. When you tell one lie, then you have to tell another lie to cover it up and then other. Those who believe that (1) man is a spirit with a soul, (2) typically have only the spirit born again, (3) and this produces the rational that the Holy Spirit only abides in the spirit, (4) which creates the idea that it's only a spirit-to-spirit contact relationship. So we have a chain reaction of four errors.

Seventh, he said, "The spirit [small s] should control the heart and soul." Again, this is extreme and rigid. Because the born-again heart and soul do not have to be controlled by the human spirit but by the Holy Spirit! The sanctified soul can take the lead in righteous. Any combination can happen. The new heart often leads the way, and the spirit follows. The born-again emotions often can and should take the lead with the energy of the spirit.

Eighth, Mary is obviously contacting God with both her spirit and soul. The passage talks about her soul first. So her soul is somehow not contacting God here?

I agree with the articles teaching on 1 Corinthians 15:45, which is the last paragraph of the quote.

Many well-known preachers on TV, Christian organizations, and movements have adopted the same concepts as this article lays out concerning spirit, soul, body; the heart and mind; their roles; and how they relate in spiritual warfare. But this is segregating too much the roles of spirit and soul, as well as the heart and the mind.

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It is creating bondage and suppressing the personality. All parts of the new creation are regenerated and have the life of God in them!

The Soul is Born Again

In scripture, ninety-nine times, the soul stands for the whole person. The Bible also speaks of the “saving of the soul” in present tense. If the soul is not saved and born again, then nothing is! “Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls” (Acts 2:41).

What’s at stake here? Correct theology, plus abiding in the truth in your thinking, teaching, and life actions. Accurate understanding of God’s Word provides redemption and the maximum transformation into the image of Jesus. The entire chapter of 1 Peter 1 ties together the born-again experience with the soul, mentioning both twice! Peter not only speaks of the new birth resulting in salvation in the present tense but also in the ultimate manifestation at the appearing of Jesus Christ.

Some teachers say that James 1:21 and Hebrews 10:39 state that the soul has not been saved. These ministers believe that the soul is in the process of being saved every time a Christian overcomes sin. These two verses don’t have a definite tense, either present or future. Even if these are mainly future in meaning, they are only speaking in terms of the complete fulfillment of salvation in heaven because other scriptures show that the soul is born again and enjoys current redemption. It’s not something progressive (James 5:20; Matthew 11:29; Psalm 19:7).

Jesus prophesies of the end-times, the tribulation, and His return. In Luke 21:19, He says, “In your patience possess ye your souls.” He is not saying “Your spirit is already born again, don’t worry about it, but make sure your soul also gets saved.” Jesus doesn’t divide man like that. He says in Matthew 24:13, “But he that endures unto the end shall be saved.”

The Lord is talking about the person, not just the soul. This is confirmed in Luke 21:28, “And when these things begin to come

to pass, then look up, and lift up your heads; for your redemption draweth near.” This means your full redemption with your glorified resurrected body.

The soul is associated with the body and tied more closely to the physical than the spirit is. Occasionally, though, the Bible refers to the soul’s salvation in future tense. But by no means should it be interpreted to rule out current redemption. The soul is redeemed. Scripture says the spirit obtains its salvation in the future also. No one in their right mind would rule out its born-again experience based upon these verses (1 Corinthians 5:5; 1 Peter 4:6). Even 1 Thessalonians 5:23, which is quoted by the WOFM to show the parts of man, is speaking of all three entities in the present and future tense in regard to the exact same things—being sanctified, preserved, and blameless.

“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.” A deceiving spirit can blind a minister where he will actually use a favorite verse to support his teaching a thousand times and yet not see that it actually disproves his beliefs.

The Body

The sins of the flesh are atoned for; therefore, the body is atoned for. God doesn’t wash away the sins of the flesh without cleansing it. “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Hebrews 10:22). Hebrews is referring to the pure water of the Word. “[Y]our body is the temple of the Holy Spirit” (1 Corinthians 6:19). The Old Testament temple or tabernacle was sprinkled with blood and purified, atoned for, “And he shall make atonement for the holy sanctuary, and he shall make atonement for the tabernacle” (Leviticus 16:33).

“Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry” (Hebrews 9:21).

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Jesus bore our sins in His body on the cross (1 Peter 2:24). Concerning the Church, which is the Lord's body, "That He might sanctify and cleanse it with the washing of water by the Word" (Ephesians 5:26).

"[B]ut according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

Notice how Colossians 2:10–13 speaks of atonement for the body of the sins of the flesh, that we were dead, past tense, in the sins and the uncircumcision of our flesh. But now we have been made alive by the circumcision of Christ through the faith of being born again.

And ye are complete in Him, who is the head of all principality and power. In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with Him in baptism, in which also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He made alive together with Him, having forgiven you all trespasses.

The Word of Faith Movement and others claim that the soul is not dead in sins and doesn't need to be born again. But this passage of Colossians, as well as Ephesians 2:1–6, makes a clear connection between being dead in sins and the sins of the mind and flesh, which are functioning parts of the soul! "Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus's sake that the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:10–11; Philippians 3:10–12, 21).

Hebrews 2:14–18 is saying the body is involved in the new birth. It is in the atonement. Take a close look at verse 17. Jesus's high priestly atonement made reconciliation between God and man for the sins of the flesh. Romans 6:1–12 shows that the whole person is crucified and risen with Christ in the new birth. Romans 8:11–13 illustrates that the Holy Spirit gives life to our mortal bodies here in this life. It's not until verse 17 that Paul begins to tie it with the resurrection.

The Mind

The mind of the human being has extraordinary potential. Its intellectual capacity and reasoning faculties together with a vast storehouse for knowledge confirms that man is created in the image of God. God is all-knowing and all-wise. Our mind gives us a glimpse of God's infinite knowledge and wisdom. Godly wisdom is the perfect understanding and application of knowledge. God most certainly wants to be glorified by our minds. We have fellowship with our heavenly Father through thoughts.

Paul says in Romans 7:25, "I thank God through Jesus Christ, our Lord. So, then, with the mind I myself serve the law of God; but with the flesh, the law of sin."

Paul is saying that the mind has an advantage over the flesh in serving God. Our body is more subject to temptation. Many of the sinful decisions of the mind start with the desires of the flesh. Romans 7:23 views the mind as an entity to do good. "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." The brain can be a battleground, "For to be carnally minded is death, but to be spiritually minded is life and peace" (Romans 8:6).

A concordance run on the term *mind* in just the Epistles alone mandates that it be born again! I will mention a few scriptures about the mind, but there are many more. Just the position of the brain in the anatomy of the born-again Christian in relation to

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spirit, soul, and body declares regeneration! I will save the best passages for last. They prove that the mind is born again.

“[B]e ye transformed by the renewing of your **mind**” (Romans 12:2). The word *renewing* means the **mind** has previously been made new but needs to be continually renewed in consecration. “Finally, brethren, farewell. Be perfect, be of good comfort, be of one **mind**, live in peace; and the God of love and peace shall be with you” (2 Corinthians 13:11).

“That ye put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts, And be renewed in the spirit of your **mind**; And that ye put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:22–24).

Look what Paul says between putting off the old man and putting on the new man! He exhorts us to be renewed in the spirit of our **minds** because it is born again! “Fulfill ye my joy, that ye be **like-minded**, having the same love, being of one accord, of one **mind**. Let nothing be done through strife of vainglory, but in lowliness of **mind** let each esteem others better than themselves. Let this **mind** be in you which was also in Christ Jesus” (Philippians 2:2–3, 5).

Hebrews 8:10–12 articulates the new covenant new birth. Notice what it says about the mind:

For this is the Covenant that I will make with the house of Israel after those days, saith the Lord: **I will put My laws into their mind**, and write them in their hearts; and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbor, and every man his brother, saying, **Know the Lord**; for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

God says He puts His laws into the mind of everyone who is born again. Even without teaching, new covenant believers have knowledge of the Lord. They know God personally in their mind. The nature of their mind has been changed! The mind is a huge part of the soul. God is showing us here that He redeems both by His blood in the new birth. This speaks of redemption of the mind and heart. It makes no sense to have only one third of a person born again.

Kenneth E. Hagin teaches that “the soul is the intellect, man’s sensibilities, reason, thinking, and the mental realm.” He’s right about that; that’s all true. But he goes on to say: “God isn’t going to do anything with our body or mind in the new birth. God contacted our spirit. We contacted God with our spirit. Your spirit is the part of you that receives eternal life; it’s the part of you that knows God.”

This is totally unscriptural and non-experiential. It was not something that he taught occasionally, but it was a repeated cornerstone of his beliefs. Our soul and body were involved in our born-again experience. Romans 10:10, “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Before conversion, we read the Bible with our eyes. We, with our ears, heard preaching. Jesus said, “The lamp of the body is the eye; therefore, when thine eye is sound, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness” (Luke 11:34). With our minds and on our knees, we prayed. We prayed with the emotions of our soul and the fervor of our spirit. Man is a living soul.

Your mind plays a big role in decision making. It has intellectual thoughts and is influenced by the desires of the body. But the body should follow the leading of the mind as it is renewed in the Word and empowered by the indwelling Holy Spirit.

Colossians 1:20–22 reads:

And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself—by Him, I say, whether they be

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things in earth, or things in heaven. And you, that were once estranged and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight.

Ephesians 2:1–5 reads:

And you hath He made alive, who were dead in trespasses and sins; In which in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience; Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love with which He loved us, Even when we were dead in sins, hath made us alive together with Christ (by grace ye are saved).

The book of Ephesians dismantles the concept that it's only your spirit that is born again. Ephesians 2:1–3 clearly teaches that the desires of the flesh and mind are born again.

The hope of the gospel is an anchor of the soul that enters within the veil.

Hebrews 6:19, 1 Peter 1:3, Romans 8:24

The Seal of the Holy Spirit

Our seal of redemption is the Holy Spirit who indwells us (2 Corinthians 1:22; Ephesians 1:13–14, 4:30). “In Whom ye also

trusted, after ye heard the Word of truth, the gospel of your salvation; in Whom also after ye believed, ye were **sealed** with that Holy Spirit of promise, Who is the earnest of our inheritance until the purchased possession, unto the praise of His glory” (Ephesians 1:13–14).

“And grieve not the Holy Spirit of God, by Whom ye are **sealed** unto the day of redemption” (Ephesians 4:30).

“Who hath also **sealed** us, and given the earnest of the Spirit in our hearts” (2 Corinthians 1:22).

The phrase “Holy Spirit of promise” in Ephesians 1:13 is referring to the promise of Jesus in John 14:17, the indwelling of the Holy Spirit in every Christian. Ephesians 1:13 is not referring to the promise of Jesus in Luke 24:49, the baptism with the Holy Spirit, which some Christians have received. The purpose of the seal is eternal security, not empowerment.

The WOFM and others teach that the seal of the Holy Spirit is only around the spirit but not the soul. They say, “The spirit of the person is sealed tight by the Holy Spirit, and nothing can penetrate that seal, so no sin can contaminate the spirit.” Sometimes they will say, “Inside your spirit is wall to wall Holy Ghost.” But both passages in Ephesians speak of being sealed until the future redemption which would refer to the complete person, spirit, soul, and body. The seal is on the whole Christian! Why would God just protect your spirit, leaving your soul and body unprotected? Ultimate redemption is about all three, so why wouldn’t the seal apply to these? Of course it does! What is the seal? It’s the Holy Spirit who indwells you. Jesus said “indwells YOU!” Not just your spirit!

The doctrine of the preservation of the believer, which is seen throughout the New Testament, embraces the seal of the Christian and reveals its extent. “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 Thessalonians 5:23).

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“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand” (John 10:28). Also see Romans 8:28–39, 1 Corinthians 10:13, and 2 Peter 2:9.

More on the Constitutional Dynamic of the Born-Again Christian

The inward man is everything within the believer which cannot be seen, but it reflects outwardly through the body. It includes the spirit, soul, heart, conscience, and mind. The mind is a part of the soul. The heart is in the center of man’s being, but it is a part of both the spirit and soul. Even the mind and spirit have direct influence on each other. Man is one. Everything is bonded together and interrelated. The Bible speaks about “in the spirit of your mind” (Ephesians 4:23).

“Having our hearts cleansed from an evil conscience” (Hebrews 10:22).

“I will speak in the anguish of my spirit; I will complain in the bitterness of my soul” (Job 7:11).

In scripture, God addresses individual components of man to emphasize the position and function of each. “Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind” (Matthew 22:37). When speaking of these, God is showing the magnitude of the believer’s love for Him. Some ministers claim that it’s only our spirit that’s born again and communicates with God. But Jesus said to love God with all of your heart and with all of your soul and with all of your mind! “With all” would require these to be born again, for the natural mind and the soul can’t even understand the things of God (1 Corinthians 2:14).

These ministers say, “The spirit was the part of you that was dead spiritually, not the soul.” No, the whole person was dead in sins, separated from fellowship with God. The spirit and soul weren’t literally dead. The spirit wasn’t spiritually dead. They both had life in them or they couldn’t exist. Unsaved people are very emotional, affectionate, and spiritual. But sinners are dead in their sins and trespasses (Ephesians 2:1, 5; Colossians 2:13). The

spirit and soul will live forever, either in heaven or hell. That's the way the Bible defines these concepts.

Sin has blinded people and disconnected them from God. Eternal life is knowing God personally, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John 17:3).

Just look at the body and its corruption. The death of the spirit traveled through the soul to the body. That's why the body dies. Teachers say these components were greatly impacted by the new birth of the spirit and need to be renewed in the Word to release the life that's in the spirit. But they can't define that impact. The Bible explains it as "born again." The soul isn't just influenced by the regeneration of the spirit, but it must be redeemed also to have the spiritual capacity to love God and neighbor with all of the soul, the mind, and the heart! Adam and Eve sinned with their spirit, soul, and body. Sin penetrated all components, and death set in. Before being born again, the emotions of the soul are dead toward God. In Christians, these are alive. Paul was persuaded that the brethren were full of goodness and all knowledge (Romans 15:14).

There are scriptures that reveal that the soul is born again. First Peter 4:17–19 shows that the righteous who are saved in the Day of Judgment are equated with their souls:

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.

"Keeping" means kept and saved. It means you already have something, then you keep it. This is the initial salvation of the soul, giving eternal security. The WOFM teaches that the soul is

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not saved at the new birth but begins the process. This is a doctrine of works salvation of the soul! These ministers believe that it is only the spirit of man which receives eternal life when born again. But these passages show differently. “But God said unto him, Thou fool, this night thy soul shall be required of thee” (Luke 12:20).

In the book of Revelation, God describes believers after death as “the souls of them” (Revelation 6:9; 20:4). “I saw under the altar **the souls of them** that were slain for the Word of God”

“[A]nd I saw **the souls of them** that were beheaded for the witness of Jesus...**and they lived and reigned with Christ a thousand years.**”

The term *soul* is used interchangeably with the individual who has eternal life! First Corinthians 6:9–11 is another passage that makes it clear that the washing of regeneration comes to both soul and body. Starting in verse 10, “Nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” The extensive list of sins given in verses 9 and 10 were committed by the entire person, spirit, soul, and body. But once saved, we are washed clean.

That Part of Man that Knows God

Some theologians, well-known preachers, and the WOFM believe that man’s spirit is the part of him that knows God. But this is absolutely false because David said:

Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction, Who crowneth thee with

loving-kindness and tender mercies” (Psalm 103:1–4).

It is clear that the soul knows and communicates with God in all things! First Peter 1:22 says that we purify our souls by obeying the truth through the Spirit unto unfeigned love of the brethren, being born again. That is knowing God in your soul! Jesus asks the question what will a man give in exchange for his soul. Jesus says to love the Lord thy God with all thy soul (Matthew 22:37; Mark 12:30; Luke 10:27–28). The soul gets healed in Psalm 41:1. The soul receives redemption in Psalm 49:8. It is redeemed (Psalm 34:22; 69:18; 71:23).

We worship God with our soul and our spirit. Luke 1:46, “And Mary said, My soul doeth magnify the Lord, And my spirit hath rejoiced in God my Savior.” The Prophet Isaiah said, “With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early; for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isaiah 26:9). Isaiah’s words have full relevant application to us because this verse is included in a prophecy of the end-time restoration of Israel. Isaiah 26, verses 3 and 4, are regularly quoted by the Church today.

Christians know God in their soul and through their soul! Paul expressed his special fellowship with the Thessalonians like this, “So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only but also our own souls because ye were dear unto us” (1 Thessalonians 2:9).

As far as fellowship with God is concerned, the WOFM is correct to focus on the spirit in man. But it is extreme because it excludes the soul. Our spirit is the main communicator, but it is facilitated by our soul and body. Our soul is also fully connecting with God. When the Lord healed my eye, my prayer was mostly from my soul. When a Christian dies, both their spirit and soul depart straight to God. They both ascend together as one. These are bonded with a complex personality. My spirit cried out to God, and my soul made supplication.

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Despite all of this powerful truth that God sets forth in His Word, preachers will come along and distort what He is saying. They have destroyed what God said by carving out their own ideas with clouds of uncertainty. Some teach that the Bible uses the terms *spirit* and *soul* interchangeably. But they are wrong, and this leads to people equating them. **Scripture never uses *spirit* and *soul* interchangeability!** They are always contrasted as seen in previous verses. When only one of these words is used in scripture, the assumed meaning can be inclusive of the other word, but primarily, it singles out the one mentioned. This doesn't rule out the separate existence of the other word. All this is understood if you understand God's Word.

If the Bible speaks of two different elements in a set of verses, how do you know if it is equating the two or distinguishing them? Always assume that the passage is distinguishing things! Why use two different terms if they are identical? The terms *spirit* and *soul* are not used synonymously in Job 7:11, Isaiah 26:9, and Luke 1:46. We know this because spirit and soul are real entities within man. Even the conscience and heart, as well as the mind, are not figures of speech; they are also real. The heart and spirit are not the same in Romans 2:29. The liberal spirit in the Church today wants to place things in the abstract, thus destroying truth and alleviating responsibility. Both the Hebrew and the Greek have different terms for spirit and soul. They are never equated or confused.

First Corinthians 14:14 isn't equating *I* with *spirit* any more than verse 15 is saying that *I* and *understanding* are the same. The passage is referring to separate entities within *I*, the spirit and the understanding. Jesus rebukes Kenneth E. Hagin's teaching that the Bible uses the personal pronoun *I* and the person's *spirit* interchangeably so we are to think of ourselves as a spirit being. Jesus says the opposite in Luke 24:39, "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

The Lord says in John 3:6, "[T]hat which is born of the Spirit is spirit" **because the spirit is on the forefront as the main connector with God. God is singling out the spirit here by showing**

its prominence in the new birth. But if you know your Bible, then it's obvious that it's not ruling out the soul in making this statement. As you study scripture, you will realize that the heart is not the same as the spirit. First Peter 3:4 is not using the heart and spirit synonymously, thus granting us permission to teach that they are one and the same. The verse shows the heart and spirit manifesting similar traits in harmony. Romans 2:29 is simply addressing both components. Hebrews 4:12 clearly distinguishes spirit and heart.

Heart and soul are used together in scripture and everyday conversation, but no one would think they are identical because it's just understood that they are two different aspects of man. Forcing unscriptural notions upon the Bible is a very bad idea.

The Romans 6 Factor and the Connection of the New Birth with the Crucified Life

Romans chapter 6 is connecting the crucified life with the new birth, which definitely involves the entire person. The body of flesh is mentioned extensively. Our identification with Jesus's crucifixion, death, burial, and resurrection is in regard to our spirit, soul, and body. In this life, we partake of His Resurrection power in all three components of our being. None of these are fully manifested in glory until the Resurrection. God redeems the whole man in the new birth. Much of salvation in the Old Testament was physical. He saved people from their enemies and brought them out of the bondage of Egypt. He preserved them in the wilderness, provided for them, and brought them into the promised land flowing with milk and honey. We have physical healing in the atonement with promises of healing in both Testaments. Jesus healed countless times! We have a better Covenant based upon better promises.

What do you mean the body is not saved? Of course it is! It houses the spirit and soul. It's the temple of the Holy Spirit. The body will die because flesh and blood cannot inherit the kingdom of God (1 Corinthians 15:50). But there is redemption for our

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body in this life because it was purchased for us in Christ's atonement. The argument that we still die to debunk healing and health for the Christian is silly and superficial. We take what we can get. Receive by faith any inheritance that Jesus died for.

This is a consistent belief across the board because even our spirit and soul won't attain full redemption in this life (Romans 8:17–23; 1 Corinthians 13:8–13). Notice that Romans 8:17–25 connects our ultimate spiritual inheritance with our ultimate bodily inheritance. Philippians 3:10–14 relates our spiritual prosperity in this life with bodily resurrection power in this life. But nevertheless, our purchased and saved bodies will be sown in corruption at the grave to be raised in incorruption at the Resurrection (1 Corinthians 15:42). The redeemed dead are sown as natural bodies but raised in spiritual bodies (1 Corinthians 15:44).

One of the noticeable teachings of Romans chapter 6 is that the body of sin is dead, legally, by the redemptive work of Christ. It means that all sins that are done in the body of flesh are dead. This would especially apply to the sinful lusts of the flesh but also to all sin in general. And this legal transaction carries with it actual manifested changes in our nature. We are dead to sin (vv. 2, 3, and 7). We are free from sin (v. 7). There is an open door for experiential change, "even so we also should walk in newness of life" (Romans 6:4). But the Word of God goes further and declares that our lives should be in the likeness of His Resurrection. In other words, our body in the present can walk dramatically in the power of Jesus Christ (Romans 6:1–13).

"The commandment of the Lord is pure, enlightening the eyes" (Psalm 19:8). Not just the spiritual eyes but also the physical eyes. The body partakes of the revelation of the new birth. Look at the parts of the body mentioned in Proverbs 4:20–22 and the resulting effect of God's Word. "My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh."

Our positive confessions with our mouths have resurrection power (Mark 11:22–24). Jesus said, “Let your loins be girded about, and your lamps burning” (Luke 12:35).

The Lord also said, “If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of the lamp doeth give thee light” (Luke 11:36).

John G. Lake has many great points in his teaching about the new man, his identification with the full redemptive work of Jesus Christ, and its life-giving effect upon the physical body of the Christian.

The spirit of the believer is the most inner man. It is more protected from the environment. **The human spirit because of its composition and position can be a powerful force for the kingdom!** We see our spirit in manifestation through us in many different ways; but most of the Resurrection power of Jesus residing in the Christian, especially in his spirit, which should manifest by the Holy Spirit, has been stifled by bad teaching, a lack of teaching or sin.

The soul is closely connected to the physical body and is more subject to temptation than the spirit. The spirit is completely transformed by the new birth. Second Corinthians 5:17 applies to the whole man. “Therefore, if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new.”

But because of the characteristics of the soul and body, they are not changed instantly. The spirit has protection; it’s deeper inside the Christian. The new heart is also deep and a close kin to the spirit. The spirit and soul are two diverse entities within man. But at the same time, the spirit is in the soul. When God created Adam and Eve and also every procreation since, the spirit and soul have been so bonded together that not even death can separate them. These both depart from the body simultaneously.

At the new birth, God purchased the body (1 Corinthians 6:19–20). If He purchased the body, then He also purchased the soul. “For ye are bought with a price.” This would include the soul because the person is a soul. To say the soul is not saved and

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born again according to God's mercy by the washing of regeneration and renewing of the Holy Spirit is to deny Jesus as Savior! **Be careful with your doctrines!** Search the New Testament and see what scripture has to say about the redemption of our bodies. They are washed. They are cleansed by Jesus's blood. Everything has to be in the atonement! And if it's in the atonement, then it's provided for at the new birth in infancy and purity. Then we grow up into the full stature of Jesus awaiting the adoption of our bodies (Romans 8:1–25).

Based upon the blood of Christ's sacrifice, He forgave us, cleansed us, and purified us of all the sins of the spirit, soul, and body. And since we have all this, then all three automatically experience the new birth! Second Corinthians 7:1 is saying that the human born again spirit can still sin. The New Testament speaks of the sins of the spirit. Redemption doesn't mean that part of man cannot sin again. It means it has a new nature which is created in righteousness and true holiness in the image of Jesus. We have the Spirit of Christ in us from the new birth, the indwelling Holy Spirit. But we still have a human nature (not sinful nature) which can be tempted to sin and does sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

Our recreated spirit which is complete in Jesus Christ is still a part of our human nature. But because Jesus is in us (the Spirit of Christ), then His forever cleansing, redeeming, and forgiving blood is there also. "[A]nd drinketh My blood, hath eternal life;" "My blood is drink indeed;" and "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (John 6:54–56). Every time we sin, either in our spirit, soul, or body, we are instantly cleansed, redeemed, and forgiven. How do you sin with your soul without your spirit involved? Your spirit is your life power. The soul has no power apart from the spirit.

The Power of the Human Spirit in the Born-Again Christian

God has a heart and soul. We relate to Him with our heart and soul. It's not just a Spirit-to-spirit connection. Why doesn't Jesus mention the human spirit in Matthew 22:37? "Jesus said unto him, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind." It is because the spirit has perfection in the new birth. Our spirit originally came from God in His image. It's the life principle of God with the power of God's life. It was fashioned as a unique human spirit at conception. But remember it is a spirit, 100 percent spiritual. The life of God came at salvation to quicken it from spiritual death toward God. And because of its composition of spirit, it received a complete transformation of perfection. Our spirit is wholly recreated in righteousness. We are the righteousness of God in Christ Jesus (Romans 3:21; 1 Corinthians 1:30; 2 Corinthians 5:21; Ephesians 4:24; 2 Peter 1:1). The whole person has this imputation of righteousness, but the spirit has this in greater manifestation. The soul and body have the same legal right standing in Christ and actual regeneration being washed clean and renewed in the water of the Word by the Holy Spirit. And thus, they can be matured into godly character as they yield to the indwelling Holy Spirit and the inner witness of their own born-again spirit. Our souls and bodies receive both legally and experientially at salvation and throughout our lives.

The position and function of the soul and body, being more influenced by temptation and the sense realm, have a tendency to stay programmed to old habits and thinking. The Christian has a new righteous nature but must make a conscious effort to renew themselves in prayer and the Word. This is why Jesus appeals to the heart, soul, and mind (Matthew 22:37). The heart is in the center and a close kin to the spirit. Its life comes from the spirit, and when the heart goes into motion, the spirit follows. The same is true with the soul and the mind. Wherever they go, the spirit goes. The life principle flows with the personality. But this is much truer with the heart because the heart and spirit are almost like partners.

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Their composition is similar. Jesus mentions the heart but not the spirit. Since the spirit follows the heart, the heart can represent it.

All six components of man are interrelated but distinct. They are bonded together. Five parts are enmeshed with the spirit because it is the life force, the willpower, and the image of God. This image is what makes you a person. It's almost impossible to divide the spiritual from the mental and emotional. Only the Word of God has that power.

God's perfect righteousness has been imputed to the whole man, not just his spirit. The blood of Jesus washes away any sin. Because of the power of the blood, the crucifixion of Christ, and the resurrection of His body from the dead, righteousness can be imputed to the soul and body, both legally and experientially. The soul has now the nature of Jesus. The atoning and sanctifying power of Christ comes with righteousness.

The Word of God in the power of the Holy Spirit, divides the spirit from the soul in the new birth, for the purpose of completely transforming the spirit in regeneration of a new creation (Hebrews 4:12; John 3:6). The soul and body are legally the same as the spirit in redemption. This produces a change of nature within both. The life of God comes to the whole person. Righteousness must be imparted to the soul and body also. But because of their location, makeup, and function directly tied to the senses, they don't have the extent of manifest redemption that the spirit does. Our spirit is simply the life principle. It is solely and purely spiritual. It is God awareness and conscience. The spirit is from God, bearing His image and personality. When spirit is added to the body, a human personality is created, which is called a soul. Our personality is in our spirit, soul, and body. **Man is one.** John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," Jesus was speaking primarily of man's spirit.

The human spirit can initiate a motion; the born-again heart and soul should follow. If the Christian loves God with all of their heart, soul, and mind, then these will be equipped with the life power of the human spirit. The believer's life is a yielding to the Holy Spirit. That submission will prompt a specific entity (any of

the six) and put it in motion, and then all parts should align. The soul can be inspired to take action. The conscience or the mind can also be the part of man to initiate behavior. Even the body can lead the charge!

In ministry and everyday living, the human spirit should be taking the lead most of the time. Be flexible. Keep in mind the life power of the human spirit and the Holy Spirit resides in our every component. In difficult situations, we can work from our soul with all the power we need.

The same relationship that a believer has with his spirit he also has with the Holy Spirit. Yielding to the Holy Spirit doesn't mean He always wants to take the lead. Many times, He wants us to step out, and He will help us. We have a new heart. God likes a variety of action in His relationship with us.

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More Important Facts about the Soul

The soul is very spiritual in nature. I never have believed that Jesus was excluding the soul in John 3:6. If we only communicate with God through our spirit as the WOFM, the Southern Baptist, and others claim, then why should we do anything with our bodies and souls? Jesus took on human flesh with a soul so that He could be touched with the feelings of our weaknesses (Hebrews 2:17–18, 4:15–16). A sinner falls on his knees and cries out, “I receive you Jesus as my Lord and Savior!” God is not looking down at the person and thinking, “Get up off your knees, you don’t need to be doing that. You can’t contact Me through your body. And stop using your voice to talk to Me, that’s physical. I want you to only use your spirit.” Isn’t that ridiculous? Yes, it is. Is that impersonal? I think so. Does it distort the basic relationship between man and God? Of course it does!

In Hebrews 12:11–13, God tells Christians who have undergone chastisement from Him to do what? Lift up the hands which hang down and the feeble knees and make straight paths for your feet. Christians absolutely touch God through the emotions of their soul. In fact, it’s not normal to exclude your soul when communicating with God. Speaking in tongues would be an exception, but that is for a special reason and function. But even in speaking with an unknown language, there is a connection with the soul as it receives rest and refreshing (Isaiah 28:11–12; Matthew 11:28–29). When God relates to us through His Word, He divides the spirit from the soul and thereby sends a message to each. If God doesn’t interact with your soul when you pray, then something is wrong. God doesn’t want you to ignore your soul when conversing with Him. That would be inhumane. We are human.

Jesus took on flesh and became a man. He now has a glorified human body. He is our High Priest. When the Lord prayed in the garden, the night before the cross, He used His soul to pray. Even God has a soul, and He expresses Himself through it when relating to man’s soul or to man as a soul. We are to follow Jesus’s example.

How Does the Crucified Life Enter This Dynamic?

The WOFM teaches that the Christian doesn't need to die out and be crucified to the old man. They say, "The old self is gone, and we have a new self in its place. What we need to do is die out to the flesh. The flesh isn't the old self. It's the body." But the Epistles give us the same instruction for both to put off the old man (Ephesians 4:22) and to put off the lusts of the flesh (Colossians 3:8). The Bible speaks of the old man as in the past. "Lie not one to another, seeing that ye have put off the old man with his deeds" (Colossians 3:9). But scripture also uses the term "old man" in the present. "That ye put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts" (Ephesians 4:22).

The New Testament also tells us to crucify both. There's not one verse that actually tells us to crucify the old man. The phrase "old man" is found only in three places (Romans 6:6, Ephesians 4:22, and Colossians 3:9). But the works of the flesh and the body of sin are equated with the old man in all three passages! These verses, with their context, along with many others in the New Testament, teach that both were crucified with Christ, legally and actually, and that we are to consciously consider it done and crucify them experientially. The new birth is directly tied to regeneration of the flesh (Romans chapters 6, 7, and 8; Galatians 5:24; Ephesians 2:1–10; Colossians 2:10–13; James 1:18–21; 1 Peter 2:21–25).

"Old man" is a figure of speech to stand for the past life that still wants to hang around or resurface. This is not our nature but sins which relate to the old man or old nature. Since the Bible declares the old man or old nature to be a thing of the past, therefore, when it mentions the old man in the present tense, it must be a figure of speech only to represent lingering thoughts and actions of the old life.

The crucified life teaching in this book will list the scriptures that prove all the works of the flesh were crucified with Christ, past tense, not just the old nature or old man. This is more evidence that

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the soul is born again! Also, your present sins were crucified with Christ. They are dead by the power of His blood. Crucify yourself unto these sins. Crucify the sins. **Romans 6:1–13 lumps together the old man with the works of the flesh. Both were crucified with Christ.** In both cases, we are exhorted to make this good in our experience. It is saying that it's not just our spirit that was born again but also that the old man who died and rose again as a new man included the soul and body. The passage speaks over and over again of the person, the whole being! Salvation includes the whole man, his mortal body, and all that died and rose with Christ in newness of life.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer in it? Know ye not that, as many of us that were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection; Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him, Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord. Let not

sin, therefore, reign in your mortal body, that ye should obey it in its lusts. 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 6:1–13)

The Born Again, New Creation

The new creation of 2 Corinthians 5:17 and the New Covenant are for the whole person. The new creation and the new man are the same thing. The old man was the whole man. The new man is the whole man. Jesus saves people; He cares about the entire person. Your new man contains both the legal and the manifested nature of Jesus Christ. It's impossible to sin with this nature of God. Only when you revert to your old ways do you sin. The new creation which encompasses every aspect of you cannot sin. He only produces what is right.

Legally, there is nothing of the old man left. The old man is who sins, but he was crucified and born again in the image of Jesus (Romans 6:1–13; 2 Corinthians 4:10–11; Galatians 2:20, 5:24; Ephesians 2:1–10, 4:22–24; Philippians 2:5–11, 3:10–14; Colossians 2:10–15, 3:1–4; James 1:18; 1 Peter 1:22–23; 1 John 3:9, 5:1–5). It's only when you resurrect him again in your mind and heart with the help of your flesh that he regains control and you sin. We sin with the old man and the works of the flesh only. We never sin with the new man.

Believe that the new man is in every part of you. Believe that every single aspect of your entire make-up: spirit, soul, body, conscience, heart, and mind is a new creation. Then you will begin to receive it manifested. If we confess what we are in Christ, we will have it! Say, "I am the righteousness of God in Christ Jesus! I am His righteousness!" You are what you believe you are if it lines up with the Word of God. You have to get it in your body. See your body as a new creation and a new man. Everything is new! You are

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a new creation filled with the life of God! “[A]ll things are become new” (2 Corinthians 5:17).

Stop viewing the new man as something within you. It is not a part of you. It is you! When I said, “You can sin with any component except the new man,” I was not saying that he is just another part of us, which would make seven total. No, I was not dividing man. All have been redeemed by Jesus. It’s only when you return to old ways that you sin. Realize and confess that the nature of the Lord is in your soul. That’s where the seat of your emotions resides; it is tied to your body. We are a new creation with the life of God flowing in our soul. The WOFM and many other Christian organizations don’t give us these rights! Their doctrine doesn’t include imputation of righteousness for the soul! They rob us!

This concept of yourself ushers in a greater dominion of God in your life. You cannot say that the Spirit of Christ is the new man because we are a new creation. Jesus’s Spirit is not a new creation. But His Spirit indwells the entire person, giving the Christian regeneration of life in every fiber of his being. The Spirit of Christ sets the atmosphere for life.

Even though the new man and new creation are the same, these are two different expressions to give more complete meaning. “Therefore, if any man be in Christ, he is a new creation” (2 Corinthians 5:17). The man is new, a new man and a new creation. “New man” sounds more human and personal, whereas “new creation” gives attention to this miracle of God. When a person is born again, it is a supernatural act of creation. In both cases, when “new man” is used in the Bible, we are told to “put on” the new man. God doesn’t say, “Put on the new creation.” It sounds better to “put on the new man” because it gives responsibility to human personality. “New creation” describes the divine act of God. “New man” is already declaring that it is the whole person. If the “new man” did not include the body, then the Bible would not tell us to put on the new man. We should be clothed with the righteousness of Christ, the new man.

The human being functions in four realms: the spiritual, mental, emotional, and physical. Jesus redeems all four! At death, the

brain travels with the spirit and soul as a spiritual brain. In fact in some sense, the body travels. Otherwise, how is anyone going to recognize you when you get there? And how are you going to recognize them?

“Complexity” and “Simplicity”

The blessing of the kingdom of God is that you can teach complexities of theology and still come back to simplicity. We can look at redemption and everything that it entails. But this can all be summed up in a simple statement. Jesus saved me!

The true biblical dynamic of beliefs is what’s at stake! The crucified life chapters of this book thoroughly explain the idea of the old man and what Scripture says. These also deal with the past and present realities of us crucified with Christ. Other chapters that tie into this are:

Chapter 6, “Sin Nature, Does a Christian Still Have a Sin Nature?”

Chapter 8, “Did Jesus Die Spiritually?”

Chapter 9, “Chastisement, Confession of Sin, and Forgiveness”

Chapter 38; “The Lusts of the Flesh.”