



**“ROARING FIRE
BURNING DESIRE”**

**PRAISE SONG MINISTRIES
EXPLORES:**

THE TRIUNE OF MAN:

Spirit

Soul

Body

AN ABRIDGED TEACHING

The “graphics” on this title page signifies a “lion” that portrays God of the Old & New Testament (Hosea 5:14 & Revelation 5:5)

The phrase “Roaring Fire / Burning Desire” represents a two-fold message:

God’s “fervent love” for all people and Believer’s “passionate desire” to know God & His Truth

INTRODUCTION ON THE TRIUNE OF MAN: SPIRIT, SOUL AND BODY OF MAN

Many of my teachings on the “Bible Studies” and “Teaching Aids” sections of this site will mention the basic concept of the *triune of man*, three in one: spirit, soul and body. Consequently, the purpose for this abridged teaching is to summarize this topic. The awareness of the “triune of man” has helped me understand many areas of my life with God. Grasping onto the concepts of spirit, soul and body helps distinguish and define my approach to God, my approach to prayer, and my approach to sanctification (inner healing).

Let us first explore the difference between man’s spirit, soul and body. The two main scriptures¹ denoting the triune of man are:

1) “Now may the God of peace Himself sanctify you completely, and may your whole spirit², soul ³and body⁴ be preserved blameless at the coming of our Lord Jesus Christ.” *1 Thessalonians 5:23*

2) “For the Word of God is living and powerful and sharper than any two edged sword, piercing even to the division of soul⁵ and spirit⁶ and of joints and marrow⁷, and is the discernor of thoughts and intents of the heart.” *Hebrews 4:12*

BRIEF SUMMARY OF THE STRONG’S DEFINITIONS OF SPIRIT, SOUL AND BODY

The Strong’s definition of spirit, soul and body are in the footnotes. Following is a summary of these definitions:

“Spirit”: Strong’s concordance states that man’s spirit has the ability to perceive and grasp divine and eternal things. Man’s spirit is the part of us upon which the Spirit of God exerts its influence. Strong quoted Luther, who stated, “It is the *highest and noblest part of man*, which qualifies him to lay hold of incomprehensible, invisible, eternal things...” In summary, the Holy Spirit abides with man’s spirit, which enables our communion with God.

¹ **PLEASE NOTE:** All scriptures in this teaching will be the **New King James version** unless otherwise noted. If a **Strong’s definition given in this teaching is underlined**, this represents the **exact definition** for that specific word in the given scripture.

² **“Spirit”** in Greek is **pneuma** (Strong’s 4151). In this passage, there is recognition of a threefold distinction. Both in this verse and in Hebrews 4:12 “spirit” means “the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; Luther, stated , **“it is the highest and noblest part of man, which qualifies him to lay hold of incomprehensible, invisible, eternal things**; in short, it is the house where Faith and God’s word are at home”.

³ **“Soul”** in Greek is **psuché** (Strong’s 5590) and generally means (a) the vital breath, breath of life, (b) the human soul, (c) the soul as the seat of affections and will, (d) the self, (e) a human person, an individual. In this verse and the other verse Hebrews 4:12, it specifies the breath of life; the soul, the vital force, which animates the body and shows itself in breathing. In addition, it states that “soul” in these verses are in **accordance with the trichotomy or threefold division of human nature by the Greeks** *psyxé* (from *psychō*, “to breathe, blow” which is the root of the English words “psyche,” “psychology”) – *soul (psyche)*; a person’s *distinct identity (unique personhood)*, i.e. *individual personality*.

⁴ **“Body”** in Greek is **sóma** (Strong’s 4983) “the living body”. Vine’s Expository stated in this verse that it is separated from the soul and spirit natures.

⁵ **“Soul”** in this passage is the same as in footnote #3.

⁶ **“Spirit”** in Greek is **pneuma** (Strong’s 4151) refer to footnote “2.”

⁷ **“Marrow”** in Greek is **muelos** (Strong’s 3452) and generally means “enclosed within, from to close, shut”

Some examples of the Spirit of God communing and uniting with our spirit are:

Roman 8:16 “The Spirit Himself bears witness with our spirit that we are children of God”

1 Corinthians 6:17 “ But he who is joined to the Lord is one spirit with Him”.

“Soul”: The word “soul” in Greek points to a person’s distinct identity, unique personhood, and individual personality, man’s affections and will. The Hebrew definition of “soul” in the Old Testament is richer than the Greek definition. Deuteronomy 6:5 states, “Love the Lord your God with all your heart and with all your soul⁸ and with all your strength”. From the Hebrew definition, you can ascertain that man’s soul consists of thoughts (intellect), emotions (affections) and decisions (will).

“Body”: The body is the outward shell of a person: the physical part of man.

AN ANALOGY OF SOUL / SPIRIT VERSES JOINT/MARROW

Going back to the Hebrews 4:12 verse, there is an analogy of soul and spirit as joints and marrow. Let’s look at the definition of “joint” and “marrow”. When two parts of the skeleton connect together (man’s “joint”), there is movement. This movement is an obvious outward manifestation to others. “Marrow” defined is, “a soft fatty substance in the cavities of bones, in which blood cells are produced (often taken as typifying strength and vitality).” In Strong’s, the word “marrow” means, “enclosed within”. Physically marrow lies within the bones and its effects illustrate strength and vitality. Marrow is less obvious to others in comparison with the movement of the joint. Man’s soul, the personality of man, is outwardly apparent to others around him, like the joint movement. However, man’s spirit is more of an underlying quality less evident to others. It lies deep within man, like the marrow.

GRAPHICS OF SPIRIT, SOUL AND BODY

Part of my teachings consists of taking valuable information and presenting these concepts into a visual form, like charts and illustrations. The following three graphics that follow on the next two pages reveal information I obtained from the book titled, The Spiritual Man by Watchman Nee.⁹ You can find all of the information in the first chapter called, “Spirit, Soul and Body”.

⁸ **“Soul”** in Hebrew is **nephesh** (Strong’s 5315). The general definition means a soul, living being, life, self, person, desire, passion, appetite, and emotion. In this passage, it means intellect, feelings, mental acts, acts of the will and character.

⁹ **Watchman Nee** (b. 1903 – d. 1972) wrote The Spiritual Man in 1928. It was published in English by Christian Fellowship Publishers, Inc. in New York, copyright @ 1968

OVERVIEW OF THE TRIUNE OF MAN: SPIRIT, SOUL AND BODY

SUMMARY OF SPIRIT, SOUL AND BODY		
SPIRIT	SOUL	BODY
God-conscious	Self-conscious	World-conscious
God dwells in the spirit	Our “self” or our personality dwells in the soul	Our senses dwell in the body.
The spirit is the noblest part of man and occupies the innermost area of his being	The soul lies between the spirit and body and joins the two together (Genesis 2:7 KJV)	The body is the lowest part of man and takes the outermost or external area of his being.
Our spirit consists of 1) conscience 2) intuition 3) communion with God	The soul consists of our 1) desires or will 2) intellect or mind 3) emotions	The body consists of 1) bone, 2) muscle 3) blood
Our spirit interacts with the spiritual world and with the Spirit of God , the Holy Spirit.	The soul is the “life of man”. It is man’s essence, his personality .	The body comes into contact with the material world

COMPARISON OF THE JEWISH HOLY TEMPLE AND THE TRIUNE OF MAN

THE HOLY TEMPLE AND MAN			
Temple’s Element	Explanation of Temple’s Element	Man’s Part	Explanation of Man’s Element
Outer Court	The outer court is open to all worshippers of God. This area is seen by all and visited by all	Body	Man’s body also is external that is visible to all like the outer court of the temple.
Holy Place	The priests are the only ones allowed in the Holy Place to present oil, incense and bread to God. Here the priests are quite near to God, yet not the nearest.	Soul	The Holy Place represents the inner life of man. As with the Holy Place, the regenerated soul may act like a priest and serve God.
Holy of Holies	The Holy of Holies is where God dwells. It is behind the veil, into which no human light has ever penetrated and no naked eye has ever pierced.	Spirit	The Holy of Holies, the place where God dwells, can symbolize the innermost being of man, his spirit. It is man’s spirit, which unites and communes with God.

As you can see, the Holy Temple reflects the triune parts of man.

The last graph is on the next page...

THE TRIUNE OF MAN: SPIRIT, SOUL AND BODY



DISCUSSION OF WHERE MAN'S SOUL AND SPIRIT RESIDES IN HIS BODY

Because I am a visual person, I felt compelled to investigate two scriptures that speak of a physical part of man, the “belly”, being associated with the spiritual part of man. When focusing on a new concept, an image connected to this concept may help envision it better and provide a visual reminder for me. Let's look closely at these scriptures.

1) John 7:38 “He who believes in Me, as the Scripture has said, out of his heart (belly)¹⁰ will flow rivers of living water.”

Belly here represents “abdomen”, which Strong's defines as “belly, abdomen, heart, a general term covering any organ in the abdomen, e.g. stomach, womb; met: the inner man.” The abdomen contains all the digestive organs, including the stomach, small and large intestines, pancreas, liver, gallbladder, kidney and spleen. In this passage, “belly” metaphorically means the inner man; in summary, a visual part of man, “belly”, metaphorically connects to the spiritual part of man, his innermost being.

¹⁰ **“Heart”** or **“Belly”** in Greek is **koilia** (Strong's 2836). The general definition means belly, abdomen, heart, a general term covering any organ in the abdomen, e.g. stomach, womb; **met: the inner man**. In this specific passage, “belly” means the **innermost part of a man, the soul, heart, as the seat of thought, feeling, and choice**. This Greek word is an imitation of the Hebrew word “beten” (Strong's #990) or belly, which in this passage means innermost part of man = inmost soul

2) Proverbs 20:27 (KJV) “The spirit¹¹ of man is the candle of the Lord, searching all the inner parts (inward depths)¹² of the belly¹³

The spirit of man lights up the inner parts, which are deep within, of the body of the innermost part of man. Again, there is a connection of a physical part of man, the “belly”, with the innermost part of man, his spiritual being.

3) John 3:5-8 Jesus said, “⁵ Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh¹⁴, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, ‘You must be born again.’ ⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

Man’s belly or abdomen is a metaphor to represent man’s inner being: Obviously, the first two scriptures give a strong metaphorical image comparing the innermost part of man to the “belly” or abdomen, which is deep within. Man can only use metaphors to compare the spiritual realm because it is impossible to pinpoint an exact location where the Holy Spirit and our spirit reside. As in John 3:6, “Spirit is of the spirit” and the “flesh is of the flesh”. My research to find a specific part of the body that contains the spiritual part of man or the Holy Spirit is too limiting. One cannot know where the Spirit of God comes from and where it goes. This is the same with being born of the Spirit, as born-again Christians are.

The Breath of God connects to our spiritual man: In John 3:5-8 “wind” gives an example of the spirit. In Strong’s, the word “spirit”¹⁵ signifies “spirit (Spirit), wind, or breath”. “Soul”¹⁶ in the Strong’s Concordance denotes “to breathe”. The Spirit of God breathes His life into us just as God’s breath of life breathed into Adam’s nostril¹⁷ or as Jesus breathed on the disciples for them to receive the Holy Spirit.¹⁸ These two examples show how the Spirit of God, by His breath, can connect to the physical man in order to bring spiritual life into them. Another example of the Spirit

¹¹ **“Spirit”** in Hebrew is **neshamah** (Strong’s 5397). “spirit of man or breath”.

¹² **“a chamber” or “inner depths”** in Hebrew is **cheder** (Strong’s 2315) which means generally bedroom, chamber, inner chamber, inner room, innermost, innermost parts, inside, room, or south. In this passage, it means inner parts of body.

¹³ **“Belly”** in Hebrew is **beten** (Strong’s 990). In general, it means belly, body, womb. In this passage it means innermost part of man

¹⁴ **“Flesh”** in Greek **sarx** (Strong’s 4561) means “that which has been born of the natural man is a natural man (opposed to one who has been born again by the power of the Holy Spirit)”

¹⁵ **“Spirit”** in Greek *pneúma* (Strong’s 4151) means properly, spirit (Spirit), wind, or breath.

¹⁶ **“Soul”** in Greek is *psuché* (Strong’s 5590) means “breath, the soul” / This Greek word corresponds exactly to the Old Testament Hebrew word “soul” *phágō* (Strong’s 5315) in Genesis 2:7: The *soul* is the direct aftermath of God breathing (blowing) His gift of life into a *person*, making them an *ensouled being*.

¹⁷ **Genesis 2:7 (KJV)** “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.

¹⁸ **John 20:22** “And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit.”

connecting to man is 2 Timothy 3:16 which states, “All Scripture is God-breathed¹⁹ and is useful for teaching, rebuking, correcting and training in righteousness.” The Spirit of God, the Holy Spirit, is like the wind, and a breath. It is a way that God can connect to man.

AREAS RELATED TO THE TRIUNE OF MAN

1) SALVATION: When we choose to have a relationship with Jesus and acknowledge our need for Him as our Redeemer, the Holy Spirit comes to reside with our spirit. The Holy Spirit teaches us about God, convicts us of our sin, comforts us, counsels us, anoints us, speaks to us and sanctifies us through our spirit. Without salvation, we do not have the Holy Spirit present within us to guide, teach and direct us through life.

It is at this time I ask you, the reader, this: “Do you question whether the Holy Spirit resides within yourself?” If you are unsure, please reach out to a mature and well-respected believer to receive answers and direction. One option is to e-mail me on my site, where I can communicate to you. I place this e-mail address on the site mainly to encourage any one’s input and/or ask any questions on specific matters.

2) INTIMACY: As man’s spirit communes with the Holy Spirit, we, in turn, grow spiritually. When our spirits are as one with God, it elevates our whole being: spirit, soul and body. It is at this time that our spirits are in the forefront, with the soul and body submitting to God. Spending time with God expands our spirits and opens up opportunities to hear from Him. Our love for Him and others increases when we focus on God and on spiritual matters. The more time we spend seeking God, the stronger our relationship with God becomes. As a result, our spiritual life develops as our spirit grows. This is intimacy: *getting to know God as we spend time with Him.* When we continually connect with God, His light exposes any sin within us that keeps us from being close to Him. This becomes an opportunity for spiritual growth if we choose to change through the Holy Spirit’s help, healing power, and guidance.

THE TWO KEYS FOR INTIMACY WHICH BRINGS SPIRITUAL GROW

God desires to have communion with you. He desires intimacy (spiritual closeness) with you at all times. God wants you to welcome Him into every part of your being (thoughts, emotions, and will). Most times, we ask God for things (healings, answers, etc.), which is a part of our relationship with Him. However, have you heard about ministering to God and practicing His presence, where

¹⁹ **“God-breathed”** in Greek is **theopneustos** (Strong’s 2315) “God-breathed, referring to the *divine inspiration(inbreathing)* of Scripture; *inbreathing* relates directly to God’s *Spirit* which can also be translated “breath.”; expresses the sacred nature of the Scriptures (their divine origin) and their power to sanctify believers”; ‘breathed out by God’ as the emphasis is upon the divine origin of the inscripturated revelation itself.

we seek to know Him in a very deep way - where we want to know the desires of His heart? Many of us are not aware that God wants to “confide” in us, share Himself to us moment to moment. God wants a close friend in us. When we insert Him into our lives and spend quality times with Him, we become closer to Him. When we do this regularly, sin has a harder time taking over areas in our lives. God changes us from the inside out. First, our spirit grows and then our thoughts, choices and emotions begin to change. “Ministering to God” and “Practicing His Presence” are ways to develop a deep relationship with God. These two keys become a new lifestyle for you and God, which only increases your love for Him and for others.

MINISTERING TO THE LORD

Ministering to God is praising God for what He has done, worshipping Him for who He is, sitting quietly with Him, and waiting for Him to speak His heart to you. It is “quality time” with God. However, there are blocks within us that might prevent us communing with God. They are unforgiveness, lack of trust, pride, anger at Him, and refusing to face areas in your life that have affected you negatively throughout time. These blocks hinder your ability to experience God in a deeper way. However, during your alone time with the Lord, God may reveal areas that you have not “dealt” with. Through these times He will begin to take you gently on an “inner healing” journey with Him. If you learn to “tune-in” to Him with an open heart to change, you will experience a freedom and joy that is beyond comprehension.

Mary of Bethany is the perfect example that demonstrated her ability to connect to Jesus. She ministered to him. In summary, ministering to the Lord is setting apart time for praise, worship and communion²⁰. Two visual aids on the names of God are available to help you center on what He has done for you and who His is²¹. Some names will personally touch your heart. If so, practice using the name(s) throughout your day. “Adonai”, which is Hebrew for “My Lord,” is one that I love to use.

PRACTICING HIS PRESENCE²²

“Practicing God’s Presence”, welcoming Him into your daily activities, is learning to have an “open connection” to God at all times. As we increasingly focus on God during our day, our spirit grows. A person needs to ask God into all areas of their life and consciously “insert” Him into as much of their lives as possible, into your thoughts, feelings, and actions. Inserting God into your

²⁰ **Ministering To The Lord** by Roxanne Brant (b.1943 – d. 1986) Copyright © 2000 by Whitaker House is a great book that goes into details of praise, worship and communion.

²¹ **Names of God:** Please go to “**Praise Song Ministries**” and click onto the Teaching Aid section. You will find two visual aids on the different names of God.

²² **The Practice of the Presence of God** by Brother Lawrence (b. 1614 – d. 1691) Revised Edition © 1985 by The Community of Jesus, Inc. This book goes into depth of being in His Presence as a way of life.

life is a “way of life”. We can do this by continually giving thanks and acknowledgement to God as you go throughout your day, recognizing His presence and blessings in all areas of your life.

As these times of welcoming God into your everyday life increases, you will develop a closer relationship with Him. You will gain a very special personal friendship with the Lord of lords and King of kings. If you practice this “way of life”, you will truly know and “experience” His desire to be with you, and guide you, throughout all areas of your life.

3) SANCTIFICATION: 2 Corinthians 5:17 speaks of our new creation: “Therefore, if anyone is in Christ, he is a new²³ creation²⁴; old things have passed away; behold, all things have become new.” When we let God into our lives, what was non-existent comes to life²⁵ in us. We become far different from what we were. Our spirit contains this new creation. This new creation is exactly what God has created us to be. Sanctification is the process of our soul and body coming into agreement with our new creation.

The Father God only sees the new perfect creation²⁶, which is who we are in Christ. As the sanctification process continues, the Holy Spirit gradually unveils this new creation to others and us. This process happens when we chose to seek God, hear His voice and obey Him. Sanctification is a cleansing progression of our soul and body. In other words, once we are “saved”, the main desire of our spirit is to be with God and become close to Him; it is at this point, we choose, whether or not, we will respond to this inward desire. If we ignore this spiritual desire within us, our soul and body continue to sin, so sanctification in this area does not occur.

Sanctification is the process of becoming closer to God, removing sin from our being, which is a life-long journey. We all sin, and in this world, we will never be completely free of it²⁷. As one can see, it is essential for us to seek God and allow our spirits, coupled with the Holy Spirit, to lead our soul and body. Impure and negative thoughts and emotions, and decisions made without God can all lead to sin and self-destruction, which is the opposite of sanctification. God desires us to cleanse ourselves (soul and body) through our communion with the Holy Spirit, through the intimacy with God. The more time we spend with God through the Word of God, worship and praise, etc. the sooner the layers of sin start peeling off. If a person resists God, then the sanctification process becomes stunted; consequently, the bondage of sin persists.

²³ **“New”** in Greek is **kainos** (Strong’s 2537) means “as respects substance; of a new kind; unprecedented, novel, uncommon, unheard of. In this passage it specifically means “all things are new, previously non-existent, begin to be far different from what they were before,

²⁴ **“Creation”** in Greek is **ktisis** (Strong’s 2937) which means “of a man regenerated through Christ”,

²⁵ **1 Peter 1:23** “having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever.”

²⁶ **1 John 3:9** “Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God”

²⁷ **Romans 3:23** “for all have sinned and fall short of the glory of God”.

Some of us have deep-rooted sins that can go as far back as childhood, so the sanctification of a particular sin, like anger, may take years for its bondage to be completely broken. God knows if our hearts are open to change within and, if we sincerely seek to change, He understands the cleansing of a particular area may take time to uproot within ourselves. Because of Jesus' redemption, the Father sees us complete, perfect, and mature. God "sees" the full potential He made within us, our new creation. I pray that all of us will be able to "see" ourselves as God does, so we can seek to become that which God has created us to be.

Our new creation is waiting to come forth. In order to do this, I pray often for the Holy Spirit to enlarge my spirit. Why do I pray that? When I allow the Holy Spirit to nurture my spirit, my spirit expands, becomes stronger. When this happens, my soul and body start becoming more obedient to the Spirit of God, more sanctified. I desire to embrace God's Spirit within me so I will be open to hearing God and following His ways. My main goal in life is for my spirit to grow and become filled up to capacity with the Holy Spirit. In Acts 9-10²⁸ Paul, who filled²⁹ with the Holy Spirit, receives discernment and rebukes a spirit. The word "filled" in this scripture means "filled to one's (individual) capacity". In Acts 13:52³⁰ the disciples "were filled"³¹ with joy and the Holy Spirit. The Amplified version uses the word "continually filled throughout their hearts and souls". The word "filled" in this passage means, "to diffuse throughout one's soul". As you can see, there are times when we need to be refreshed and become fuller with the Holy Spirit, not only our spirit but also our soul. The two keys for intimacy, "Ministering to God" and "Practicing His Presence" are essential for refreshment and refilling. In addition, there are two simple reminders one can do throughout the day to focus on God's presence and/or on His cleansing power.

Focus #1 / DEEP BREATHING: Taking deep breaths helps use focus on God, especially when life becomes hectic. Previously, we reached the conclusion that "wind" or "breath" represents the Spirit of God and the belly or abdomen is symbolic of the deep inner man. As I visualize the renewal of my spirit and soul, I focus on my abdomen. Deep breathing consists of expanding and contracting the

²⁸ **Acts 13:9-10** "Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, ¹⁰ "You are a child of the devil and an enemy of everything that is right!..."

²⁹ **"filled"** is the Greek word **pléthō** (Strong's 4130) "properly, *fill* to the maximum (*full extent*), "the limit"; implies "filled to one's (individual) capacity."

³⁰ **Acts 13:52** "And the disciples were filled with joy and with the Holy Spirit." (NKJ)

"And the disciples were continually filled [throughout their hearts and souls] with joy and with the Holy Spirit. (Amplified Version)

³¹ **"Filled"** in Greek **pléroō** (Strong's 4137) "equivalent to" to fill, diffuse throughout one's soul"

abdomen. In contrast, shallow breathing is expanding and contracting the lungs. As I take in a deep breath using my abdominal muscles, I can visualize God breathing life into me as He did with Adam. I breathe in His wonderful renewal and restoration. I focus on my spirit expanding and becoming stronger.

By breathing deeply, I spiritually center my whole being on God residing within me instead of focusing on my circumstances. God desires us to be “in the moment” with Him all the time so we can continually receive from Him direction, encouragement, strength, the list goes on. Deep abdominal breathing is an easy and great reminder of God being with you throughout the day. Besides being a spiritual benefit for us, deep breathing is also beneficial for a person’s physical and mental health, since it fills the body with clean air, alleviates stress and improves circulation.

Focus #2 / DRINK WATER: How can you remind yourself to pray for cleansing of your body and soul? Symbolic of purification or sanctification is water.³² One reminder of the Holy Spirit’s presence in you and His ability to cleanse you is to literally, drink water. As you drink fresh cold water and feel the coolness of it entering into your body, imagine that you are being cleanse and restored - body, soul and spirit. Think of the specific area that you are cleansing with the Holy Spirit power, washing you clean. Drinking water is a great way to rid the body of toxins, so as you do this, focus on God cleansing you soul and body from sin.

4) PRAYER: The last area related to the triune of man is prayer. Understanding the triune of man influences the way I pray because I desire with all my heart for my spirit to become enlarged and full of the Spirit of God. I also pray for my soul and body to come under the influence of my spirit and the Holy Spirit, for continual sanctification. I hope this teaching will encourage you to pray the same for yourself.

I would like to end this abridged teaching on spirit, soul and body by writing about a remarkable event regarding prayer. This event illustrates the concept of spirit, soul and body. Let us remember the basics: man’s spirit is where the Holy Spirit resides for us to commune with God; man’s soul is his personality (emotions, will and intellect); the body is the outer part of man. Man’s body and soul are subject to sin. In addition, the soul and body are vulnerable to disease and psychological, emotional and/or mental imbalances. Distinguishing the spirit from the soul is usually not physically “seen” with the human eyes. However, God gave me a beautiful opportunity to “see” and experience a distinction between a man’s spirit and his soul during a prayer time with my brother-in-law, Skip.

³² **John 4:14** “but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

John 7:38 “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

Skip is severely impaired in his soul (mainly his mind) and body, but his spirit is not diseased for it abides with the Holy Spirit. Skip battles with Lewy body dementia along with Parkinson disease. The prognosis for him is not good – he probably has only a few years left to live, depending on the speed of the brain’s deterioration. He lives far from me, so I do not see him often; however, this summer God allowed me an opportunity to pray with him. It is important for you to understand his condition. He does not recognize his wife or others, he rarely gives eye contact, and he can swallow but cannot hold a spoon to feed himself. His body stiffens up and shakes at times, he does not speak, and he does not understand language. When I started praying over him, I heard God tell me to pray directly to his spirit, since that was the part of him not affected by the disease. When I started to pray, I let Skip know I wanted to speak to his spirit; and, as a result, he immediately gave me eye contact and looked intently at me.

Straightaway I knew his spirit was in the forefront, which continued throughout the prayer time. Skip and I kept eye contact with each other as I spoke confirmation that he, his spirit, was with the Holy Spirit and would never be away from God and never be alone. I prayed for peace and for God’s Presence to saturate his whole being: spirit, soul and body. As I prayed, tears came down from his eyes; these were beautiful, happy tears. I knew God came and enveloped him with His love and peace. Skip’s emotions came to life.

Linear time did not exist for me; I was lost in the moment, so I have no idea how long this prayer time lasted and I honestly do not remember all that I said to him, but I know it was the Holy Spirit comforting Skip through the words spoken. A few more times during prayer, Skip expressed happiness and peace through tears again. These responses confirmed to me that his spirit continued to receive the prayer. At one time, Skip looked around and there appeared to be a “window” of understanding of his surroundings. He visually tracked a person who walked in front of us. He connected to his environment, which meant that his spirit was in the forefront. I told Skip that I did not understand why he is not in Heaven but knew God would use him here on earth to teach and minister to others. I also told Skip that I regularly prayed for his complete healing here on earth, but only God knows what is in his future. He continued to stay focused on me.

My daughter and Skip’s wife were with me as I prayed. Skip likewise responded to them with good eye contact, which revealed that his spirit was aware of them and listening to them. When my daughter spoke to him, she made a joke about her being his “favorite” niece and he laughed, which was a very appropriate response, indicating he understood what she implied. His wife started talking and he again looked directly at her. His eye contact never faltered.

At the end of prayer time, Skip unexpectedly said three words “Let’s pray now!” I think he wanted to keep going. Let me remind you that he was not speaking before the prayer time. Speaking these words revealed an understanding of our time together. God again gave another confirmation that Skip’s spirit was in the forefront to communicate to us. I left the prayer time feeling honored and wished I could regularly speak with Skip’s spirit. The spirit-to-spirit communion with him was precious. Skip ministered to me that day. At the time, I was on vacation in Florida visiting my husband’s family. Praying with Skip was the highlight of my vacation.

I give this example to encourage you when you pray with an individual who appears completely disconnected with others and their environment, you can always have contact with his/her spirit through prayer. I do believe that if a person in this condition does not know God, you can still ask to speak to his/her spirit to communicate about God’s love, peace and assurance of

Heaven. God wants none to perish³³ so He may use you to help illuminate for this person the precious gift of salvation.

One last thought... I did not realize that this prayer time with Skip would be a striking example of witnessing the spirit's ability to come forth and communicate to us. Skip is definitely here on earth for a purpose. He still touches many. I do know that he, through his responses during the prayer time, gave us a precious example of his sweet spirit communicating with us.

***May the grace of the Lord Jesus Christ,
The amazing love of God, and
The presence and fellowship of the Holy Spirit be with you
(2 Corinthians 13:14)
Blessings, Judy Zadak***

TRIBUTE TO SKIP: SKIP, ON MARCH 25, 2019 WENT HOME TO BE IN THE ARMS OF JESUS.

When I saw Skip in July of 2018, he said, "Let's pray now". Skip loved the Lord very much and his humble approach to prayer touched many. It is so appropriate that these were the only words Skip said during our time with him. He revealed to us that communion with God was his spirit's focus. This was a blessing to us. He went home to be with Jesus, so we are excited for him. We also are in wonderment when we think of what Skip is seeing, doing and learning. How awesome it must be! We will continue to think of Skip and will miss him.

We love you, Skip! Goodbye for now...

³³ **2 Peter 3:9** "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance."