

Doctrinal Studies

Doctrine of the Human Spirit

The human spirit is distinguished from the human soul in Hebrews 4:12 – *“For the word of God is alive, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a critic of the thoughts and intents of the heart.”*

In the original creation of mankind the human spirit was received along with the human soul. Genesis 2:7 tell us, *“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.”* In the original Hebrew of this passage the phrase, *the breath of life* is in the plural, and should be rendered *the breath of lives*, referring to both soul life and spirit life.

The unbeliever does not have a human spirit (I Cor. 2:14 – *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*; Jude 19 – *“These be they who separate themselves, sensual, having not the spirit”*). Since the unbeliever (called “the natural man” in I Cor. 2:14) is spiritually dead he is dichotomous—that is composed of body and soul—as opposed to the believer who is trichotomous, composed of body, soul and spirit. The unbeliever, having no human spirit, cannot possess the Grace System of Comprehension (GSC) for taking in and comprehending the Word of God (I Cor 2:14 – *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*)

Since the unbeliever does not possess a human spirit God the Holy Spirit must act in the place of the human spirit in the presentation of the gospel (Gen. 6:3a – *“And the Lord said, My spirit shall not always strive with man...”*; John 16:8-11 – *“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”*)

Doctrinal Studies (Continued)

Doctrine of the Human Spirit

I Thessalonians 5:23b affirms the trichotomy of the believer: *"... and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."* At the point of salvation both the Holy Spirit and the human spirit are received. Low human IQ is no handicap in learning Bible doctrine; neither is high IQ an asset to spiritual understanding. In the GSC the Holy Spirit levels the playing field, so to speak, by causing each believer to have the exact same ability—and therefore opportunity—to understand spiritual truths. The GSC sets aside human ability, replacing it with a perfect divine system of comprehension of the truth of the Word (Rom. 8:16 – *"The Spirit itself beareth witness with our spirit, that we are the children of God."*; I Cor. 2:10 – *"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."*)

The human spirit, therefore, is both the target and the storage area for the concept of *epignosis* (Greek: ἐπίγνωσις). Epignosis is the Greek word formed by the prefix *epi* meaning "over" or "above" plus *gnosis*, which means "knowledge." Doctrine that is merely heard and understood is called *gnosis*. But doctrine that is heard, understood and believed is converted by the Holy Spirit into *epignosis* and stored in the human spirit. This is the only basis by which the Word of God can be used by the believer!

The spiritual IQ of the believer is determined by the amount of Bible doctrine heard, understood and transferred by faith into the human spirit (Job 32:8; Rom. 8:16). The GSC only functions when the believer is filled with the Holy Spirit (I Cor 2:13; I John 2:27). Because doctrine residing in the human spirit is the only basis for spirituality (Eph 3:16–19) the human spirit is the place of refreshment (II Cor. 7:13).

The spiritual IQ of the believer, then, increases as he grows in the grace and knowledge of our Lord Jesus Christ (II Pet 3:18). Note that this can only be accomplished when the believer exposes himself to the teaching of Bible doctrine (hearing), sticks with it until he understands categories of doctrine, and believes the doctrine (transfer by faith). Only then can we begin to journey to that level of spiritual maturity where *"... we know that all things work together for good to them that love God, to them who are the called according to his purpose."* – Romans 8:28