Human Spirit

Outline

I. Definition and Description
II. Vocabulary
III. Documentation
IV. Regeneration
V. New Christ-Nature
VI. Feeding the New Nature

I. Definition and Description

A. The human spirit is that immaterial part of man designed by God to store and utilize spiritual phenomena.
B. It is not the same as the soul; distinguished in the Bible (Heb. 4:12).
C. The human spirit was created at the moment of salvation by the omnipotence of God the Holy Spirit in regeneration.
D. In regeneration, God the Holy Spirit by means of His omnipotence creates a human spirit at the moment of salvation for the imputation of eternal life by God the Father, which takes place simultaneously when the human spirit is created.
E. This human spirit functions therefore, according to eternal life, which is the life of God that is uncreated and has no beginning or end.
F. This eternal life transcends time, space and matter.
G. The believer becomes a new spiritual species because he has received this human spirit which functions according to eternal life.
H. This new divine nature cannot sin because it is born of God.
I. It is created in the image of the last Adam, the Lord Jesus Christ.
J. The new Christ nature is synonymous with the human spirit according to 1 Corinthians 15:45-49.
K. The First Adam was of the earth, but the Last Adam, Christ was from heaven.
L. The believer has been created in the image of the Last Adam, Christ at the moment of the new spiritual birth, which is called regeneration.
M. This new nature or human spirit enables the believer to have fellowship with God for both time and eternity.
N. It is operational in time when the believer is in fellowship with God as a result of acknowledging any known sin (cf. 1 Jn. 1:5-9).
O. The new nature or human spirit is operational and functioning when the believer has no unacknowledged sins in his stream of consciousness and is applying the Word of God to his thought process as it is revealed to him by the Holy Spirit.
P. Thus the importance of the believer acknowledging any known sins to the Father in the name of the Lord Jesus in order to recover fellowship with God in time.
Q. The body and soul of the believer were designed by God to be subordinate to the human spirit, i.e. the new Christ nature.
R. The human spirit or new nature is strengthened when the believer learns and applies the Word of God as it is revealed to him by the Holy Spirit.
S. The human spirit or new nature is the only means by which the believer can worship and serve God.
T. God only accepts and rewards the believer for that which was accomplished in life according to the new nature, i.e. the human spirit.

II. Vocabulary

A. The noun *pneuma* has the following cognates:
   5. *Ekpneo* (ἐκπνέω) (verb), “to breathe one’s last, expire.”

B. Classical Usage
1. The Greek term *pneuma* is derived from the root *pneu-*, “breath, wind.”
2. The verbal noun *pneuma* denotes the dynamic movement of air.
3. It means the elemental natural and vital force which, matter and process in one, acts as a stream of air in the blowing of the wind and the inhaling and exhaling of breath, and hence transferred as the breath of the spirit which, in a way may be detected both outwardly and inwardly, fills with inspiration and grips with enthusiasm.
4. Whether visibly or not there resides in the word an effective and directed power which it owes not so much to the –*ma*, but rather to the basic idea of energy contained in the root *pneu-*.
5. This finds cosmologically representative expression in Plato (Phaed. 112b) when in the myth about the constitution of the earth movement of the wind and the process of breathing are compared.
6. From this there are logically developed and expanded the various occasional uses and nuances, both literally and figuratively according to the sphere or context of reality.
7. Within these the force of *pneuma* may be seen in its varied nature and strength.
8. The noun *pneuma* denotes the result of the result of the dynamic movement of air or air set in motion.
9. It was considered by the Greeks as a special substance and with an underlying stress on its inherent power.
10. When it first occurred (no proven instances before the pre-Socratic school) it therefore meant wind or breath, but it increasingly took on the functions of related concepts, so that by the Hellenistic period it was a term of some importance, though still with a somewhat materialistic connotation.
11. The air that men breathe was considered to be the bearer of life (thus to discontinue breath means to die, Aeschylus (Pers. 507).
12. From the 5th century onward Greek physicians developed a physiology based on this and soon drew a distinction between man’s inward, innate *pneuma* and the air he breathed.
13. In Aristotle this *pneuma* was the formative power, which, from the embryo onwards, gradually produced the mature individual and then, in the case of man, became the instrument whereby the soul controlled the body.
14. Already, therefore, it was approaching the meaning held by *psuche*, the distinction being that the latter was a purely functional term, while *pneuma* was regarded as a substance.
15. In Stoic philosophy, however, *pneuma* took over the function of *psuche* in relation to the senses and to thought and speech (some Stoic philosophers even came to identify it with *nous*, the specifically human power of intellect).
16. Stoicism also regarded it as an elemental principle, which gave coherence to the different entities in creation, while at the same time differentiating them one from another.
17. Thus, as an ethereal, fire-like, extremely fine-textured substance, it arranged the world in terms of a descending scale, without which the world’s very existence would have been an impossibility.
18. In its purely ethereal form it was the Logos or God; as spiritual fire it was the soul of man; as physical *pneuma* it fashioned the plants, and as “habitual” *pneuma* it gave coherence to inanimate objects.
19. Hence, it came to be regarded as the 5th element (or “quintessence”), having already been used, instead of “air”, as one of the 4 elements.
20. Probably under Stoic influence, Plutarch and several others abandoned the widely used functional term *epipnoia* (afflatus), which had formed the basis of Plato’s theory concerning the various types of ecstatic inspiration (Phdr. 244 ff.; cf. 265b).
21. In its place, and in obvious dependence upon Plato, they used *pneuma* to denote inspiration, regarding it as a material substance, which filled a man and enabled him to prophesy.
22. This prophetic *pneuma* was considered in turn to be “enthusiastic”, played in popular religion (always given to magic and soothsaying), and in the so called Mithras Liturgy (ed. A. Dieterich, *Eine Mithrasliturgie*, 1923, 4, 14, 21) it appears among the 4 elements, being described as “holy” and “immortal” and as elevating its recipient above mortal nature, probably by analogy with prophetic ecstasy.
23. Finally, it is found in the sense of “spirit”, “demon”, in Hellenistic inscriptions and papyri (also in later writers, e.g. Iamblichus, *De Mysteriis* 2, 3, 10).
24. There is certainly Near Eastern influence here, and possibly some Jewish influence.
25. Hermann Kleinknecht lists the following meanings for *pneuma* (*TDNT* volume 6, pages 335-339):
a. Wind: the breath of wind in its movement as a blowing force and also according to its distinctive invisibly rarefied materiality as an element.

b. Breath: the breath which, again both process and matter, is either inhaled or exhaled in breathing, or medically, in distinction from aer as outside air, the “gas” or “flatulence” which circulates inside the organism.

c. Life: breath may be discerned only in movement, and it is also a sign, condition and agent of life, which seems to be especially tied up with breathing.

d. Soul: takes on the meaning of psuche, “soul” and by virtue of its related character as the breath or principle of life.

e. Spirit: metaphorically of the blowing of the wind or breathing express corresponding experiences of mental or spiritual activity and a transferred sense of any kind of breath or spirit, which blows in interpersonal relations or from the invisible world of the divine.

f. Inspiration: a breath, which inspires, stirs, enthuses and fills.

g. Speech: technical term for lofty speech in ancient rhetoric and literary aesthetics and denotes the expressive and captivating flow of the orator or poet from whom the onrushing “breath” or poetry or address comes forth neither physically, spiritually, nor technically.

h. Power: Used by the Stoics of a cosmic and universal power or substance and used linguistically for the being and manifestation of deity itself.

i. God: transcendentally spiritualized, and hypostatised and personified as an independent, personally living and active cosmological and soteriological Spirit or God, whether of supreme or lower rank.

j. Demonic spirits: supernatural spirits or intermediaries, whether good or evil which inhabit the air they do good or harm by means of the demonic magical power which emanates from them and with which the magician or prophet must fill himself or his object if he is to be able to carry out his practices, whose supreme goal is the deifying and immortality of the initiate.

26. There is no instance of the concept of a *pneuma hagion* (Holy Spirit) in secular Greek.

27. In spite of Stoicism, *pneuma* has only slight and secondary significance in Greek thought as a whole.

28. The constitutive factor of *pneuma* in the Greek world is always its subtle and powerful corporeality.

29. Because of its material character it is never spiritual in the strict sense, as in the NT.

30. It is never wholly outside the realm of sense.

31. Whether in terms of Aristotelian noeticism, modern idealism or the NT understanding, it is never set in antithesis to matter as the supernatural, wonder-working spiritual gift or manifestation of a transcendent personal God.

32. Where all have *pneuma*, it is a vital force, immanent and impersonal.

33. As a mode or action of the air, it constantly indwells the organism of the cosmos in all its parts.

34. Both essence and instrument, in its purest and most rarefied form as a substance of the soul it can be the seat and agent of the higher intellectual and spiritual functions.

35. But unlike *psuche, phronesis, logos* or *nous*, it cannot be the true subject of these.

36. The noetic concept of spirit and the epistemology of the Greeks (except in Ps. Plat. Ax. 370c) are orientated to and developed around, not the pragmatic experience of *pneuma*, but that of the light of day which rises upon the world.

37. Only Stoic monism consistently predicates as *pneuma* the essence and efficacious power of deity inasmuch as this permeates the universe, giving it life and unity.

38. If along the lines of scientific and philosophical development *pneuma* as a physical or physiological term thus remains essentially materialistic and vitalistic, in its poetic, mythico-religious development, in which again, especially in manticism, it is never wholly freed from matter, it is an exceptional phenomenon imparted only in special circumstances to the elect, and it thus bears a very definite enthusiastic and ecstatic character.

39. In the Greek world *pneuma* is always regarded as a thing, never as a person.

40. The secular Greek concept of *pneuma*, whether understood physiologico-cosmologically, mantico-enthusiastically or in the last resort spiritually, is distinguished from the NT concept by the fact that the God who stands behind it is quite different.

C. LXX Usage

1. The noun *pneuma* translates the following Hebrew terms in the LXX:
   b. *Neshamah* (נפש), “breath” (1 Kgs. 17:17; Dn. 10:17).
   c. *Qadhim* (קדים), “east wind” (Is. 27:8).
d. Ruach (רוּחַ), “Spirit” (Nm. 11:25; 1 Sm. 16:14; Is. 11:2).

2. In the LXX the Hebrew equivalent of pneuma is almost always ruach and only 3 times does pneuma render neshamah, “breath.”

3. Furthermore, as far as LXX translations of ruach are concerned, pneuma predominates, for the 377 instances of ruach in the Masoretic Text, 264 are translated by pneuma, the next most frequent rendering being anemos, “wind,” used 49 times.

4. The idea behind ruach is the extraordinary fact that something as intangible as air should move; at the same time it is not so much the movement per se which excites attention, but rather the energy manifested by such movement.

5. The basic meaning of ruach, therefore, is more or less that of “blowing.”

6. Thus, both the Greek term pneuma and the Hebrew term ruach demonstrate the same diversity in meaning.

7. Depending upon the context ruach oftentimes denotes human life which is composed of both body and soul which is generated by God through breathing (neshamah) into man’s nostrils to give him this soul life (Is. 57:16).

8. The basic idea of ruach is “air in motion,” from air, which cannot come between a crocodile’s scales (Jb. 41:16) to the blast of a storm (Is. 25:4; Hab. 1:11).

9. In living beings the ruach is their breath, whether of animals (Gn. 7:15; Ps. 104:25, 29), men (Is. 42:5; Ez. 37:5), or both (Gn. 7:22-23); whether inhaled (Jer. 2:24) or on the lips (Is. 11:4; cf. Job 9:18; contrast dead idols, Jer. 10:14; 51:17).

10. God creates it: “the ruach “Spirit” of God (from God) is in my nostrils” (Job. 27:3).

11. The connotations of breath include:

a. Power (1 Kgs. 10:5)
b. Courage (Josh. 2:11; 5:1)
c. Value (Lam. 4:20)
d. Wind (Jer. 5:13)
e. Rush of air, a snort through one’s nose
f. Emotions of aggressiveness (Is. 25:4)
g. Anger (Jud. 8:3; Prov. 29:11)
h. Activity and life (Job 17:11; Jud. 15:19; 1 Sm. 30:12)
i. Mind (Ezk. 11:5; 20:32; Dn. 5:20).

12. In God’s hand is the breath, ruach, of all mankind (Job 12:10; Is. 42:5).

13. The unique feature of human life is not, however, the physical but the spiritual, i.e., the mental and personal.

14. The “breath” of man was bestowed by a special creative act of God (Gn. 2:7; contrast the beasts in 1:24).

15. But it is in his inner being that reflects the image of God, formed by the counsel of the Trinity (“us” 1:26) and sovereign over all other living things (2:20).

16. The noun ruach, further, depicts disposition of mind or attitude (Num. 14:24; cf. 2 Kgs. 19:7).

17. A person’s ruach may be:

a. Sad (1 Kgs. 21:5)
b. Overwhelmed (Ps. 77:3)
c. Contrite (Is. 57:15)
d. Restrained (Prov. 17:27)
e. Jealous (Num. 5:14)
f. Patient or proud (Ecc. 7:8)
g. People may be marked by a lifestyle of wisdom (Dt. 34:9), or whoredom (Hos. 4:12).

18. Also, ruach comes to denote the entire immaterial consciousness of man (Prv. 16:32; Dn. 5:20; Ps. 32:2).

19. Man is said to have a ruach as well as a nephesh, “soul.”

20. The ruach is contained with its bodily nidneh, “sheath” (metaphor for the body) (Dn. 7:15; Zech. 12:1).

21. At death the body returns to the dust of the ground, but the immaterial spirit returns to God Who gave it (Gen. 3:19; Ecc. 12:7).

22. In this regard ruach and nephesh, here meaning distinctly “soul,” tend to overlap (Jb. 7:11; Is. 26:9; cf. Ex. 6:9 with Nm. 21:4).

23. Ruach may at times designate a supernatural, angelic being (1 Sm. 16:23).

24. The distinctions between ruach and nephesh are as follows:

a. Ruach is the principle of man’s rational and immortal life, and possesses reason, will, and conscience.
b. It imparts the divine image to man, and constitutes the animating dynamic which results in man’s *nephesh* as the subject of personal life.

c. The distinctive personality of the individual inheres in his *nephesh*, the seat of his emotions and desires.

d. *Ruach* is the life-power, having the ground of its vitality in itself; the *nephesh* has a more subjective and conditioned life.

25. Finally, the word is also used to designate the Holy Spirit (Gn. 1:2; 6:3; Is. 11:12; 40:13; Ps. 51:11; cf. Is. 63:10-11; 48:16).

D. NT Usage

1. The noun *pneuma* appears 388 times in the NT.

2. Louw and Nida list the following NT meanings for the word (*Greek-English Lexicon of the New Testament Based on Semantic Domains* volume 2):
   a. A title for the 3rd Person of the Trinity (page 141).
   b. A supernatural non-material being (page 145).
   c. An evil supernatural being (page 146).
   d. An apparition, ghost (page 147).
   e. The non-material, psychological faculty, which is potentially sensitive and responsive to God as an expression of the divine in contrast with the purely human (page 323).
   f. An attitude or disposition reflecting the way in which a person thinks about or deals with some matter (page 350).
   g. Air in relatively rapid movement, but without specification as to the force of the movement (page 167).
   h. A breath of air coming from the lungs (page 274).

3. Moulton lists the following NT meanings which he gathered from his research (*The Analytical Greek Lexicon Revised*, page 331):
   a. Wind, air in motion
   b. Breath
   c. A spirit, spiritual being
   d. A bodiless spirit, spectre
   e. A foul spirit
   f. Spirit, as a vital principle
   g. The human spirit, the soul
   h. The spirit as the seat of thought and feeling, the mind
   i. Spirit, mental frame
   j. A characteristic spirit, an influential principle
   k. A pervading influence
   l. Spirit, frame of mind, as distinguished from outward circumstances and actions
   m. Spirit as distinguished from outward show and form
   n. Spirit, a divinely-bestowed spiritual frame, characteristic of true believers
   o. Spirit, latent spiritual import, spiritual significance, as distinguished from the mere letter
   p. Spirit, as a term for a process superior to a merely natural or carnal course of things, by the operation of the Divine spirit
   q. A spiritual dispensation, or, a sealing energy of the Holy Spirit
   r. The Holy Spirit
   s. A gift of the Holy Spirit
   t. An operation or influence of the Holy Spirit
   u. A spiritual influence, an inspiration
   v. A professedly divine communication, or a professed possessor of a spiritual communication

4. *The New Thayer’s Greek-English Lexicon* lists the following meanings of the word in the NT (pages 520-523):
   a. A movement of air
   b. The spirit, i.e. the vital principle by which the body is animated
   c. A spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting.
   d. God’s power and agency, -distinguishable in thought from God’s essence in itself considered, -manifest in the course of affairs, and by its influence upon soul’s productive in the theocratic body (the church) of all the higher spiritual gifts and blessings
5. Bauer, Gingrich and Danker provide the following list of meanings (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 674-676):

a. Blowing, breath

b. Breath, (life) spirit, soul, that which gives life to the body

c. The spirit as a part of the human personality

d. A spirit as an independent being, in contrast to a being that can be perceived by the physical senses

e. The spirit as that which differentiates God from everything that is not God, as the divine power that produces all divine existence, as the divine element in which all divine life is carried on, as the bearer of every application of the divine will. All those belong to God possess or receive this spirit and hence have a share in his life. This spirit also serves to distinguish the Christians from all unbelievers, where the spirit enters a man and, in accordance with God’s will, separates him from himself.

f. The Divine Spirit reveals his presence in the persons whom he fills, in various ways

g. Of persons who are possessed by a spirit that is not from God

h. The Spirit appears as an independent personality in formulas that became more and more fixed and distinct.

6. Vine’s Expository Dictionary of New Testament Words has the following article regarding the NT usage of the noun pneuma, stating, "pneuma primarily denotes "the wind" (akin to pneo, "to breathe, blow"); also "breath"; then, especially "the spirit," which, like the wind, is invisible, immaterial and powerful. The NT uses of the word may be analyzed approximately as follows: (a) the wind, (John 3:8) (where marg. is, perhaps, to be preferred); (Heb. 1:7); cf. (Amos 4:13); Sept.; (b) the breath, (2 Thes. 2:8; Rev. 11:11; 13:15); cf. (Job 12:10); Sept.; (c) the immaterial, invisible part of man, (Luke 8:55; Acts 7:59; 1 Cor. 5:5; Jas. 2:26); cf. (Ecc. 12:7); Sept.; (d) the disembodied (or 'unclothed,' or 'naked,' (2 Cor. 5:3); man, (Luke 24:37,39; Heb. 12:23; 1 Pet. 4:6); (e) the resurrection body, (1 Cor. 15:45; 1 Tim. 3:16; 1 Pet. 3:18); (f) the sentient element in man, that by which he perceives, reflects, feels, desires, (Matt. 5:3; 26:41; Mark 2:8; Luke 1:47,80; Acts 17:16; 20:22; 1 Cor. 2:11; 5:3:4; 14:4,15; 2 Cor. 7:1); cf. (Gen. 26:35; Isa. 26:9; Ezek. 13:3; Dan. 7:15); (g) purpose, aim, (2 Cor. 12:18); Phil. 1:27; Eph. 4:23; Rev. 19:10); cf. (Ezra 1:5; Ps. 78:8; Dan. 5:12); (h) the equivalent of the personal pronoun, used for emphasis and effect: 1st person, (1 Cor. 16:18); cf. (Gen. 6:3); 2nd person, (2 Tim. 4:22); Phil. 25); cf. (Ps. 139:7); 3rd person, (2 Cor. 7:13); cf. (Isa. 40:13); (i) character, (Luke 1:17; Rom. 1:4); cf. (Num. 14:24); (j) moral qualities and activities: bad, as of bondage, as of a slave, (Rom. 8:15); cf. (Isa. 61:3); stuper, (Rom. 11:8); cf. (Isa. 29:10); timidity, (2 Tim. 1:7); cf. (Josh. 5:1); (k) the Holy Spirit, e. g., (Matt. 4:1); (l) the inward man' (an expression used only of the believer, (Rom. 7:22; 2 Cor. 4:16; Eph. 3:16); the new life, (Rom. 8:4-6,10,16; Heb. 12:9); cf. (Ps. 51:10); (m) unclean spirits, demons, (Matt. 8:16; Luke 4:33; 1 Pet. 3:19); cf. (1 Sam. 18:10); (n) angels, (Heb. 1:14); cf. (Acts 12:15); (o) divine gift for service, (1 Cor. 14:12,32); (p) by metonymy, those who claim to be depositories of these gifts, (2 Thes. 2:2); 1 John 4:1-3); (q) the significance, as contrasted with the form, of words, or of a rite, (John 6:63; Rom. 2:29; 7:6; 2 Cor. 3:6); (r) a vision, (Rev. 1:10); 4:2; 17:3; 21:10). The use or absence of the article in the original where the "Holy Spirit" is spoken of cannot always be decided by grammatical rules, nor can the presence or absence of the article alone determine whether the reference is to the "Holy Spirit." Examples where the Person is meant when the article is absent are (Matt. 22:43) (the article is used in (Mark 12:36)); (Acts 4:25), RV (absent in some texts); (19:2,6; Rom. 14:17; 1 Cor. 2:4; Gal. 5:25) (twice); (1 Pet. 1:2). Sometimes the absence is to be accounted for by the fact that Pneuma (like Theos) is substantially a proper name, e. g., in (John 7:39). As a general rule the article is present where the subject of the teaching is the Personality of the Holy Spirit, e. g., (John 14:26), where He is spoken of in distinction from the Father and the Son. See also (15:26) and cf. (Luke 3:22). In (Gal. 3:3), in the phrase "having begun in the Spirit," it is difficult to say whether the reference is to the "Holy Spirit" or to the quickened spirit of the believer; that it possibly refers to the latter is not to be determined by the absence of the article, but by the contrast with "the flesh"; on the other hand, the contrast may be between the "Holy Spirit" who in the believer sets His seal on the perfect work of Christ, and the flesh which seeks to better itself by works of its own. There is no preposition before either noun, and if the reference is to the quickened spirit it cannot be dissociated from the operation of the "Holy Spirit." In (Gal. 4:29) the phrase "after the Spirit" signifies "by supernatural power," in contrast to "after the flesh," i. e., "by natural power," and the reference must be to the "Holy Spirit", so in (5:17). The full title with the article before both
pneuma and hagios (the "resumptive" use of the article), lit., "the Spirit the Holy," stresses the character of the Person, e.g., (Matt. 12:32; Mark 3:29; 12:36; 13:11; Luke 2:26; 10:21) (RV); (John 14:26; Acts 1:16; 5:3; 7:51; 10:44,47; 13:2; 15:28; 19:6; 20:23,28; 21:11; 28:25; Eph. 4:30; Heb. 3:7; 9:8; 10:15). The Personality of the Spirit is emphasized at the expense of strict grammatical procedure in (John 14:26; 15:26; 16:8,13,14), where the emphatic pronoun ekeinos, "He," is used of Him in the masculine, whereas the noun pneuma is neuter in Greek, while the corresponding word in Aramaic, the language in which our Lord probably spoke, is feminine (rucha, cf. Heb. ruach). The rendering "itself" in (Rom. 8:16,26), due to the Greek gender, is corrected to "Himself" in the RV. The subject of the "Holy Spirit" in the NT may be considered as to His divine attributes; His distinct Personality in the Godhead; His operation in connection with the Lord Jesus in His birth, His life, His baptism, His death; His operations in the world; in the church; His having been sent at Pentecost by the Father and by Christ; His operations in the individual believer; in local churches; His operations in the production of Holy Scripture; His work in the world, etc. (pages 1085-1086).

7. The following is a comprehensive list of the word’s usage in the NT:
   a. **Title** for the 3rd Person of the Trinity, God the Holy Spirit (Mt. 1:18; Mk. 1:8; Lk. 1:15; Jn. 1:32; 7:39; 14:17, 26; 15:26; 16:13; Act. 1:2; Rm. 5:5; 1 Cor. 2:13; 2 Cor. 6:6; Gal. 5:5; Eph. 1:13; Philp. 1:19; 1 Th. 1:15; 4:8; 2 Tim. 1:14; 1 Jn. 5:7; Rev. 2:7, 11, 17, 29; 3:1, 6, 13, 22).
   b. The believer’s **human spirit** (Rm. 1:9; 8:16; 1 Cor. 2:10-12; 14:15-16; 16:18; 2 Cor. 2:13; Gal. 6:18; Philp. 4:23; 1 Th. 5:23; 2 Tim. 4:22; Philm. 25; Heb. 4:12; 12:9; Ja. 2:26).
   c. **Humanity** of Christ’s human spirit (Lk. 1:80; 23:46; Jn. 11:33; 13:21; 19:30; Rv. 22:6).
   d. **Fallen Angels** (Mt. 10:1; Mk. 1:27; Lk. 4:33; Acts 5:16; 1 Tim. 4:1; 1 Pt. 3:19; Rv. 16:13).
   e. **Elect Angels** (Heb. 1:7, 14; Rev. 1:4).
   f. **Regeneration**, salvation ministry or operation of the Spirit (John 3:1-16; Titus 3:5).
   g. **Baptism** of the Spirit, salvation ministry or operation of the Spirit (Jn. 7:39; Acts 1:5, 8; 1 Cor. 12:13; Gal. 3:2, 14, Eph. 4:4; 1 Th. 4:8; 1 Pet. 1:11-12).
   h. **Indwelling** of the Spirit, salvation ministry or operation of the Spirit (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16).
   i. **Filling** of the Spirit, salvation and post-salvation ministry or operation of the Spirit and the enabling divine power to live the spiritual life (Lk. 4:1; Jn. 4:24; Acts 2:4, 38; 10:44; Eph. 5:18; 6:19; Gal. 5:16, 25; Philp. 1:19, 27; 3:3; Col. 2:5; 1 Pt. 1:22; Heb. 9:14; Jude 20; Rev. 1:10).
   j. **Sealing** of the Spirit, salvation ministry of Holy Spirit (2 Cor. 1:22; Eph. 1:13; 4:30).
   k. **Adoption**, as a ministry of the Holy Spirit (Rom. 8:15).
   l. **Spiritual Gifts** (1 Cor. 12:4-11).
   m. **Sanctification**, salvation and post-salvation ministry of the Spirit (2 Th. 2:13).
   n. **Intercessory**, post-salvation ministry of the Spirit (Rm. 8:26).
   o. **Fruit** (production of divine good) of the Spirit (Rm. 5:5; Gal. 5:22; 1 Th. 1:6).
   p. **Quenching** the Holy Spirit by the believer out of fellowship with God (1 Th. 5:19).
   q. **Grieving** the Holy Spirit by the believer out of fellowship with God (Eph. 4:30).
   r. **Blasphemy** against the Spirit (Matt. 12:31-32)
   s. **Resistance** of the Holy Spirit (Acts 7:51)
   t. **Lying** to God the Holy Spirit (Acts 5:3).
   u. **Divine viewpoint** (Rm. 8:6; Eph. 1:17; 2 Tim. 1:7; 1 Jn. 4:6).
   v. **Lifestyle** of believer in fellowship with God (Eph. 1:17).
   w. The omnipotence of the **Word of God** as a spiritual weapon (Eph. 6:17).
   x. **Satan** (Eph. 2:2).
   y. **Breathing** of the believer’s soul who is in fellowship with God (Eph. 4:23).
   z. **Discerning** ministry of God the Holy Spirit (1 Cor. 2:10; 1 Jn. 3:24; 5:6).
   bb. **Cosmic viewpoint** (Rm. 11:8; 1 Cor. 2:12; 1 Jn. 4:1).
   cc. **Wind** as a meteorological phenomenon (John 3:8)
   dd. **Breath** which sustains human life (2 Thes. 2:8; Rev. 11:11; 13:15)
   ee. **Ghost**, apparition (Lk. 24:39).
   ff. **Attribute** of the Triune God (Jn. 4:24; 1 Jn. 5:6; Rev. 5:6).
   gg. **Inspiration**, ministry or operation of the Spirit enabling the regenerate human beings to produce Scripture (1 Pet. 1:11; 2 Pet. 1:21; Rev. 22:6).
   hh. **Fellowship** with the Spirit (2 Cor. 13:14).
III. Documentation

A. John 1:12-13, "But as many as received Him (Faith alone in Christ alone), to them He (God) gave the right to become children of God, even to those who believe in His name (His Person), who were born not of blood, nor of the will of the flesh (old sin nature), nor of the will of man, but of God."

B. John 3:1-8, "Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Him by night, and said to Him (the Lord Jesus Christ), 'Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him. Jesus answered and said to him, 'Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.' Nicodemus said to Him, 'How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?' Jesus answered, 'Truly, truly, I say to you, unless one is born of water (Acceptance of the Gospel message) and the Spirit (God the Holy Spirit in Common Grace making the Gospel understandable and then making the person's faith effective for salvation in Efficacious Grace), he cannot enter into the kingdom of God. That which is born of the flesh (old sin nature) is flesh, and that which is born of the Spirit is spirit (human spirit). Do not marvel that I said to you, you must be born again. The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going, so is everyone who is born of the Spirit."

C. Rom 1:9, "For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how unceasingly I make mention of you."

D. Rom 8:16, "The Spirit Himself testifies with our spirit that we are children of God."

E. Rom 13:14, "But put on the Lord Jesus Christ, and make no provision for the flesh in regard to {its} lusts."

F. 1 Cor 2:10-12, "For to us God revealed {them} through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the {thoughts} of a man except the spirit of the man which is in him? Even so the {thoughts} of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God."

G. 1 Cor 14:15-16, "What is {the outcome} then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. Otherwise if you bless in the spirit {only} how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?"

H. 1 Cor 15:45-49, "So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam {became} a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthly, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthly, we will also bear the image of the heavenly."

I. 1 Cor 16:18, "For they have refreshed my spirit and yours. Therefore acknowledge such men."

J. 2 Cor 2:13, "I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia."

K. 2 Cor 5:17, "Therefore if anyone is in Christ, {he is} a new creature; the old things passed away; behold, new things have come."

L. Gal 3:27, "For all of you who were baptized into Christ have clothed yourselves with Christ."

M. Gal 6:15, "For neither is circumcision anything, nor uncircumcision, but a new creation."

N. Gal 6:18, "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

O. Eph 4:24, "and put on the new self, which in {the likeness of} God has been created in righteousness and holiness of the truth."

P. Philippians 3:3, "because we are the circumcision, those who are serving (God the Father) by means of the Spirit of God, who are priding themselves in Christ Jesus, who have no confidence in the flesh."

Q. Phil 4:23, "The grace of the Lord Jesus Christ be with your spirit."

R. Col 3:10, "and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him."

S. 1Thes 5:23, "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ."

T. 2 Tim 4:22, "The Lord be with your spirit. Grace be with you."

U. Phile 1:25, "The grace of the Lord Jesus Christ be with your spirit."
V. Titus 3:5, "He (God the Holy Spirit) saved us, not on the basis of deeds (human works) which we have done in (human power) righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit."

W. Heb 4:12, "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart."

X. Heb 12:9, "Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?"

Y. 1 Peter 1:3, "Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, Who according to His great mercy (grace in action) has caused us to be born again to a living confidence through the resurrection of Jesus Christ from the dead."

Z. 1 Peter 1:23, "For you have been born again not of seed which is perishable (the old sin nature passed down from your human father) but imperishable, that is, through the living and abiding word of God."

AA. 1 John 5:1, "Whoever believes that Jesus (emphasizing His humanity) is the Christ (the Messiah, the Savior of the world) is born of God."

BB. James 2:26, "For just as the body without {the} spirit is dead, so also faith without works is dead."

CC. 2 Pet 1:4, "For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of {the} divine nature, having escaped the corruption that is in the world by lust."

IV. Regeneration

A. The believer received a human spirit at the moment of salvation through regeneration.

B. Regeneration takes place at the moment of salvation when the omnipotence of God the Holy Spirit creates a human spirit in the believer in order that they may receive the imputation of eternal life thus giving the believer a new divine nature that is created in the image of the Lord Jesus Christ.

C. Regeneration is our spiritual birth.

D. Regeneration is a theological word for being born-again.

E. Dichotomy vs. Trichotomy

1. Original man was dichotomous (Gen. 2:7).
2. Adam and the woman’s relationship with God was based upon their perfection since they were created perfect.
3. As long as they maintained their perfection, they could maintain their relationship with God.
4. The moment they failed though they lost their fellowship with God.
5. Thus, the means of Adam and the woman’s spirituality was based upon their perfection.
6. They spiritual relationship with the Lord ended with Him the moment they disobeyed the command not to eat from the knowledge of good and evil.
7. Spiritual death is loss of fellowship with the Lord.
8. At the time of the Fall (Gen. 3:6) both Adam and the woman suffered immediate spiritual death (Rm. 5:12).
9. They did not have a human spirit since they did not need one because their relationship with God was based upon their perfection.
10. They did not have a human spirit because they did not have eternal life.
11. Everlasting life is what the soul of every human being has prior to salvation.
12. From the time of the Fall, the unbeliever is dichotomous (1 Cor. 2:14; Jude 19).
13. The believer is trichotomous, possessing body, soul and human spirit (1 Th. 5:23).
14. Hence, the believer receives the human spirit at the point of salvation simultaneously with the indwelling of the Holy Spirit.
15. At the moment of salvation, God the Holy Spirit created a human spirit for Adam and the woman so that the Father could impute eternal life to it.
16. Thus their relationship with God was restored by the Holy Spirit and the imputation of eternal life.
17. Every person born into this world that has human life is born spiritually dead.
18. Every person that is born into this world receives the imputation of Adam’s original sin in the garden making them spiritually dead.
19. When Adam sinned, the entire human race sinned (Rom. 5:12).
20. God imputed Adam’s sin to every person born into the world in order that He might show grace and mercy to everyone (Rom. 11:32).
21. So that when a person believes on the Lord Jesus Christ when they hear the Gospel communicated to them, God creates a human spirit in them in order that they may become spiritually alive.
22. When a person becomes born-again or regenerated, they have passed from spiritual death to spiritual life.
23. The human spirit enables the believer to understand the things of God (1 Cor. 2:10-14).
24. Unbelievers can’t understand the things of God because they don’t have this human spirit.
25. Only the believer in fellowship with God can understand the things of God.
26. When we are born-again we also receive the imputation of eternal life.
27. Eternal life enables the believer to live with God forever.
28. Eternal life has no beginning and no end and is the life of God.
29. So when we become born-again, we have the life of God, which enables us to live with Him forever and ever.
30. The human spirit functions according to eternal life.

F. Documentation
1. John 1:12-13, “But as many as received Him (Faith alone in Christ alone), to them He (God) gave the right to become children of God, even to those who believe in His name (His Person), who were born not of blood, nor of the will of the flesh (old sin nature), nor of the will of man, but of God.”
2. John 3:1-8, “Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Him by night, and said to Him (the Lord Jesus Christ), ‘Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him. Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’ Jesus answered, ‘Truly, truly, I say to you, unless one is born of water (Acceptance of the Gospel message) and the Spirit (God the Holy Spirit in Common Grace making the Gospel understandable and then making the person’s faith effective for salvation in Efficacious Grace), he cannot enter into the kingdom of God. That which is born of the flesh (old sin nature) is flesh, and that which is born of the Spirit is spirit (human spirit). Do not marvel that I said to you, you must be born again. The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going, so is everyone who is born of the Spirit.”
3. Titus 3:5, “He (God the Holy Spirit) saved us, not on the basis of deeds (human works) which we have done in (human power) righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”
4. 1 Peter 1:3, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, Who according to His great mercy (grace in action) has caused us to be born again to a living confidence through the resurrection of Jesus Christ from the dead.”
5. 1 Peter 1:23, “For you have been born again not of seed which is perishable (the old sin nature passed down from your human father) but imperishable, that is, through the living and abiding word of God.”
6. 1 John 5:1, “Whoever believes that Jesus (emphasizing His humanity) is the Christ (the Messiah, the Savior of the world) is born of God.”

G. 1 of 7 Salvation Ministries of God the Holy Spirit
1. Efficacious Grace: Makes faith in Jesus Christ effective for salvation (2 Cor. 6:1-2; Eph. 2:8-9).
2. Regeneration: Creates a human spirit for the purpose of the imputation of eternal life (John 3:1-16; Titus 3:5).
4. Indwelling of God the Holy Spirit: Creates a temple for the indwelling of Jesus Christ (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16).
5. Filling of the Spirit: God the Holy Spirit controls the soul of the believer and is the means of executing the Protocol Plan of God (Eph. 5:18).
6. Sealing of the Spirit: God the Holy Spirit puts His stamp on the believer to guarantee their salvation (2 Cor. 1:22; Eph. 1:13; 4:30).
7. Distribution of Spiritual Gifts: Gives every believer a spiritual gift (1 Cor. 12:4-11).

H. God the Holy Spirit
1. The omnipotence of God the Holy Spirit creates our human spirit in regeneration.
2. We cannot be born again without the omnipotence of God the Holy Spirit.
3. God the Holy Spirit’s role in man’s salvation:
   a. Common Grace: God the Holy Spirit makes the Gospel message understandable in order that the spiritually dead unbeliever can make a decision to believe in Christ for salvation or reject Him for eternal condemnation (John 16:7-11; 1 Cor. 2:14).
   b. Call of God: God invites the spiritually dead unbeliever to believe in His Son Jesus Christ for salvation (Matt. 11:28; John 6:37, 44; 7:37).
   c. Efficacious Grace: The omnipotence of God the Holy Spirit makes the person’s faith in Christ effective for salvation (2 Cor. 6:2; Eph. 2:8-9).

4. We would never be born again and saved without the work of God the Holy Spirit.
5. He is involved in every step of our salvation.
6. Regeneration or being born again is entirely the work of God the Holy Spirit.

I. Imputation
1. Eternal life is the life of God, and has no beginning and no end.
2. The imputation of eternal life is a real imputation and all imputations of life are real imputations.
3. A real imputation has a home or target.
4. The human spirit that God the Holy Spirit created at the moment of faith in Christ is the home or target for the imputation of eternal life.
5. God the Holy Spirit creates a human spirit at the moment of salvation.
6. Just as God prepared the soul as the target or home for human life, so also He prepares the human spirit as the target or home for eternal life.
7. Both, the soul and the human spirit were created by an act of God.
8. Both, the soul and the human spirit cannot be destroyed.
9. The imputation of human life to the soul is unchangeable and forever.
10. The imputation of eternal life to the human spirit is also unchangeable and forever.
11. Both of these imputations are permanent.
12. God cannot undo what He Himself has done.
13. No life, whether human or eternal, can ever be separated from the home or target to which it is imputed.
14. There are 2 requirements must be met if we are to have an eternal relationship with God, and both are imputed at the moment of salvation:
   a. We must have His righteousness.
   b. We must have His life.
15. Ever since we believed in Christ, we possess 2 kinds of life.
16. We will live forever with God because we have His life, eternal life.
17. Without eternal life we would not have the capacity for blessing in eternity.
18. Eternal life is God's life and is an attribute of His Divine Essence.
19. Eternal life guarantees:
   a. We will live with God forever.
   b. We will receive a resurrection body.

J. Eternal Life
1. At the moment of salvation, God the Holy Spirit creates a human spirit in the believer for the imputation of eternal life, which we call regeneration or being born-again.
2. Eternal life is imputed to the human spirit at salvation.
3. At the moment of personal faith in Jesus Christ, the omnipotence of God the Holy Spirit creates a human spirit in order that the justice of God the Father can impute eternal life to the human spirit.
4. The human spirit is where the believer stores metabolized doctrine or doctrine which they have believed.
5. Eternal life is like a treasure chest because it stores riches for you.
6. Bible doctrine in your human spirit is worth more than a billion dollars.
7. The doctrine that you have in your human spirit is doctrine that is ready for application or ready to be used in your life.
8. Only believers receive a human spirit.
9. The believer now has a body, soul and human spirit, whereas the unbeliever only has a body and a soul.
10. The only way to receive a human spirit is to believe on the Lord Jesus Christ.
11. The only way to receive eternal life is to believe on the Lord Jesus Christ.
12. It enables the believer to live with God forever and ever.
V. New Divine Nature

A. At the moment of salvation, God the Holy Spirit creates a human spirit in the believer for the imputation of eternal life from God the Father (John 3:36b; 1 Cor. 2:10, 12).
B. This makes the believer trichotomous, body, soul and spirit.
C. The human spirit is created for the imputation of eternal life by God the Father.
D. Eternal life is the life of God, which has no beginning and no end.
E. The human spirit and the eternal life that resides in it, gives the believer a new nature.
F. It is the new Christ nature.
G. 1 Cor 15:45-49, “So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam \{became\} a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthly, we will also bear the image of the heavenly.”
H. 1 Corinthians 15:45 states that the Lord Jesus Christ as the Last Adam was a life-giving spirit.
I. 1 Corinthians 14:45-49 states that the believer receives a human spirit with eternal life residing in it.
J. This passage also states that this human spirit with eternal life residing in is created in the image of last Adam, the Lord Jesus Christ who is from heaven and not of the earth like the 1st Adam.
K. This human spirit functions according to eternal life and is synonymous with new nature, the new man, the new self that Paul talks about in his writings.
L. Regeneration is the New Birth and makes us spiritual beings.
M. The New Birth makes us a New Man or New Spiritual Species.
N. Regeneration makes us partakers of the divine nature, the life of Christ Himself (2 Pet. 1:4).
O. The divine nature is synonymous with the New Man, New Creation, New Spiritual Species, and the human spirit.
P. The body and soul of the believer were designed to be subordinate to the human spirit.
Q. The believer must worship and serve God from his human spirit or new nature.
R. In order for the believer to experience deliverance from the old sin nature, self and the cosmic system of Satan the believer’s body and soul must be subordinate to the human spirit or new nature.
S. The human spirit grows stronger by means of the Word of God as revealed by the Holy Spirit to the believer.
T. The human spirit is receptacle for eternal life.
U. It is also gives the believer the ability and the capacity to understands the Word of God as it is revealed by the Holy Spirit.
V. The human spirit and the eternal life residing in it, is the nature of Christ.

VI. Process of Feeding the New Nature

A. The objective that God has for the believer after salvation is that their new nature, i.e., their human spirit would grow to maturity.
B. There is a process that God has designed to feed the new nature or human spirit.
C. The Word of God is the spiritual food of the new nature, i.e. human spirit.
D. The perceptive apparatus in the unregenerate is different from the regenerate.
E. A regenerate person possesses a body, soul and human spirit thus making them trichotomous whereas the unregenerate person possesses only a body and a soul making them dichotomous.
F. The body is called soma, the soul is called psyche and the spirit is called pneuma in the original language of the Greek New Testament.
G. The mentality of the soul is divided into 2 parts:
   1. Nous (νοûς), “left lobe of the soul.”
   2. Kardia (καρδία), “right lobe of the soul”
H. Essence of the soul:
   1. Self-consciousness
   2. Conscience
   3. Mentality
   4. Emotion
   5. Volition
I. The Essence of the Heart
   1. The frame of reference: the entrance antechamber for doctrine (Prov. 4:4).
   2. The memory center: the “pump” that circulates doctrine into various areas of the right lobe (Phlp. 1:3).
   3. The vocabulary storage: the supply house for the information of thought.
   4. The categorical storage: the supply house for the classification of thoughts.
   5. The conscience: storage for all norms and standards (Rm. 2:15; 9:1; 13:5; 1 Co. 8:7; 2 Co. 4:2; 5:11; Tit. 1:15; Heb. 9:14; 1 Pet. 2:19).
   6. The launching pad: source of all mental attitude in life.
   7. Department of growth.

J. Process of Feeding the New Nature
   1. The **kardia** in the Bible is the mental activity or function of the **psuche**, “soul.”
   2. In the **psuche**, it “circulates” thought, mental activity just as the physiological heart does the same with blood.
   3. It is the thinking part, analytical, reasoning part of the soul.
   4. The **kardia** is the dominant thinking part of the soul.
   5. It is the target of Bible teaching, the Word of God.
   6. The **nous** is the perceptive lobe of the brain.
   7. It is the left lobe or perceptive lobe and is designed for receptive comprehension.
   8. The left lobe is designed to understand various types of data and to digest objective information.
   9. The volition determines whether or not the objective information in the **nous** or perceptive lobe is transferred to the **kardia**, i.e., the right lobe.
   10. The perceptive process is different in the believer who is in fellowship with God from the unregenerate and the believer who is out of fellowship with God.
   11. So the perceptive process is the same in the believer who is **out of** fellowship with God and the unregenerate.
   12. The human spirit in the believer was designed by God to give the believer the ability to understand the Word of God and the capacity to store it as well.
   13. The Holy Spirit reveals or makes understandable the Word of God to the human spirit, i.e. new nature of the believer who is in fellowship with God.
   14. He reveals or makes understandable the will of God for the believer through the communication of the Word of God.
   15. The human spirit is **not** operational unless the believer is in fellowship with God.
   16. The believer who is in fellowship with God has no unacknowledged sin circulating in his stream of consciousness and is permitting the Holy Spirit to control or influence his soul by means of the human spirit.
   17. The **psuche** or human soul was designed originally by God to be subordinate to the human spirit.
   18. The believer who is in fellowship with God permits this to take place whereas the believer who is out of fellowship does not permit this to take place.
   19. The unregenerate and the believer who is out of fellowship are said to be **psychikos**, “soulish,” whereas the believer who is in fellowship with God is said to be **pneumatikos**, “spiritual.”
   20. The believer in fellowship is said to be spiritual because he is permitting the Holy Spirit to reveal the will of God through the communication of the Word of God to the believer’s human spirit.
   21. When an unregenerate person hears information from the cosmic system it enters his **nous** where it is **gnosis** information.
   22. If he makes a decision to accept this cosmic information, it is transferred from then **nous** to the **kardia** where it becomes **epignosis** information.
   23. **Epignosis** information is knowledge that is applied to the **kardia**, the dominant lobe.
   24. It then becomes a part of the person’s frame of reference, their memory center, their vocabulary, and classification of their thoughts.
   25. It forms their conscience where it becomes a part of their norms and standards.
   26. Lastly, **epignosis** is the mental attitude of the person.
   27. Now the believer who is **out of** fellowship with God goes through the same process since he is **not** permitting the Holy Spirit to reveal the will of God through the Word of God and he is not enabling his human spirit to function.

©2002 William E. Wenstrom, Jr. Bible Ministries
28. When a believer in fellowship hears the communication of the Word of God it enters his nous where it is gnosis information.

29. It is transferred to the kardia through the human spirit where it becomes epignosis information.

30. The epignosis information though is spiritual phenomena, i.e. divine viewpoint whereas the unregenerate and the psychikos believer possess only cosmic information, i.e. Satanic viewpoint.

31. When the epignosis information in the believer is spiritual phenomena, i.e. the Word of God becomes a part of the believer’s frame of reference, their memory center, their vocabulary and the classification of thoughts.

32. The Word of God now forms their norms and standards since it becomes a part of their conscience.

33. It is also cleans out the subconscious of the believer where the everything shocking, experiences in adversities, failure and disappointment are stored.

34. The believer’s mental attitude is now based upon the Word of God as result of being in fellowship.

35. So gnosis information is either cosmic or divine viewpoint and likewise epignosis information is either divine viewpoint or cosmic viewpoint.

36. The believer must make a decision to get in fellowship and then to either accept or reject the Word of God as it is revealed to the believer’s human spirit by the Holy Spirit.

37. The new nature, i.e. the human spirit of the believer can only grow when the believer remains consistently in fellowship with God.