

Body, Soul, and Spirit

*When peace like a river attendeth my way
When sorrows like sea billows roll
Whatever my lot, Thou has taught me to say
It is well, it is well with my soul.*

Were these words given as a gift from God to Horatio Spafford at a time in his life when tragedy, sorrow and tears dominated every facet of his being? Were these words given to bolster Horatio, giving him strength, not only for his well-being, but to help and support his wife in this time of trial, tribulation and extreme sorrow?

Horatio Spafford was a successful man who lost a fortune in the Chicago fire of 1871. Two years later, Mr. Spafford decided to vacation in England with his wife and four daughters. Prior to sailing, Mr. Spafford became detained by business affairs which did not deter plans for his wife and four daughters to depart on November 21, 1873. Tragically, the ocean liner, S.S. Ville de Havre, was rammed by a British vessel and sank within twelve minutes, drowning all four of their daughters. Mrs. Spafford had been knocked unconscious but had survived. Mr. Spafford received a telegram from his wife with the words, "Saved Alone."

Horatio left immediately by ship to join his wife. As the ship approached the precise spot where the S.S. Ville de Havre sank, the captain informed Mr. Spafford;. At that moment, Horatio wrote the lyrics to this great hymn, "It is Well with My Soul."

Despite this overwhelming tragedy, sadness and sorrow were not done with the Spafford family. Although they were blessed with three additional children, two daughters and one son, their only son died of scarlet fever at the age of three.

The story of the Spafford's tragedy is similar to two different accounts in Second Kings and Job:

Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, **It is well** 27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for **her soul is vexed** (bitterness, grieved) **within her**: and the LORD hath hid it from me, and hath not told me. {him...: Heb. by his feet} {vexed: Heb. bitter}

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. {power: Heb. hand} 13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: 14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: 15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee 16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them;

and I only am escaped alone to tell thee. {The fire...: or, A great fire} 17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. {fell: Heb. rushed} 18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: 19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. {from...: Heb. from aside, etc} 20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, {mantle: or, robe} 21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD 22 In all this Job sinned not, nor charged God foolishly.

Mr. Spafford wrote the words to this hymn taken from 2 Kings 4:27. Despite the Shunammite woman's soul being "vexed," she still maintained that (her soul) was well.

Common denominators, such proven attributes of faith, link Mr. Spafford, the Shunamite woman and Job as they trusted, had faith in the Lord, and did not curse Him in view of all the calamities they endured.

What do the words, "It is well with my soul," mean? Scripture talks of body, soul and spirit. Are these three components synonyms for the same spiritual essence working in concert within the body or does each word denote a distinct definition, a separate function, interacting within each of us, making us similar to each other, but allowing individual uniqueness, just as snowflakes never duplicate.

Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. (Joints and marrow = body)

1 Thes. 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

*1 Thes. 5:23 states "your whole spirit and soul and body" be preserved. Since Yah never makes mistakes or takes short cuts, as man does, we can logically conclude that man has **a spirit, a soul and a body.***

Gen. 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. {of the dust...: Heb. dust of the ground}

Isa. 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Jer. 18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels. {wheels: or, frames, or, seats}

As we are told in Gen. 2:7, Yah formed man out of the dust of the ground. Isa. 64:8 and Jer. 18:3 tells us how we are the work of Yah's hands that have formed and fashioned us just as a potter does while sitting before his pottery wheel.

There are two parts involved in creating a human person. First, comes the physical body which is lifeless until the second part, the breath of life, is breathed into our nostrils. Gen. 2:7 describes the breathing into man's nostrils when he then becomes a living soul. According to Strong's definition, the soul is a breathing creature, a body with heart and mind.

Strong's # 05315. *vpn nephesh, neh'-fesh - soul -from 5314; properly, a breathing creature, , accommodated or figurative sense (bodily or mental):-- body, breath, heart(-y), life, mind, soul,*

Prov. 5:11 And thou mourn at the last, when thy flesh and thy body are consumed,

Dan. 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Our body is described as the tent or temporary dwelling place used to house our soul and our spirit. We know that the body despite it being the amazing creation that it is, functions as a mere shell that protects us along our physical walk through life. While we are alive, the physical body remains crucially important to us as we experience the gift of seeing, hearing, touching, along with abilities to taste and to smell.

When we have lived the number of days Yah had determined for us, the breath of life leaves us; our physical bodies then return to the dust from which they had been created.

Eccl. 3:19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. 20 All go unto one place; all are of the dust, and all turn to dust again.

It is at the time of our death we will sleep until the day of our resurrection.

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Yeshua was resurrected after being in the "heart of the earth" for three days and three nights, (Matt. 12:40). Upon His resurrection, He was given a new body or a new form, one that was not recognizable to either Mary Magdalene or to the two men walking to Emmaus.

John 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. **16** Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Luke 24:13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. **14** And they talked together of all these things which had happened **15** And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. **16** But their eyes were holden that they should not know him. **30** And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. **31** And their eyes were opened, and they knew him; and he vanished out of their sight. { vanished...: or, ceased to be seen of them }

From what had been recorded in Luke 24:13 through 24:16 and in verse 31, along with John 20:15 and 16, it is obvious the resurrected physical body differs from the one that had walked this earth. Thus the physical body Yeshua had for the 33 ½ years He walked on this earth was different from His resurrected body, in appearance. If the physical body is different, what then did Mary Magdalene see and what did the two men on the road to Emmaus see when they finally did recognize our risen Savior? With no recognizable physical attributes apparent as previously stated above, what they likely saw was His essence: His mind, heart—His very Soul.

We have characteristics, traits that others who know us can easily discern and recognize. Our soul covers our mind, our emotions, affections and thoughts; it is what connects us with our fellow human beings. Even though we are made the same physically, we are unique in our minds, our thoughts, in how we choose to express ourselves. As we see in Luke 24:30 and 31, Yeshua took bread, broke it, and gave it to them. From that action, they then recognized His uniqueness, the way He gave the blessing, the breaking of bread, and His manner of speaking. This was the open door to His mind and heart. Mary Magdalene recognized and acknowledged Him when He spoke her name as only He could do, unique to His mind, His soul.

It is your soul, the heart that combines learning, understanding, and wisdom, all blending into making choices.

Zech. 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and **formeth the spirit of man within him.**

Eccl. 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who **gave** it.

Strong's # 03335. *ruy yatsar, yaw-tsar' – formeth - probably identical with 3334 (through the squeezing into shape); ((compare 3331)); to mould into a form; especially as a potter;*

*figuratively, to determine (i.e. form a resolution):--X earthen, fashion, form, frame, **make(-r)**, potter, purpose.*

As Yah had formed man, his body, He also formed the spirit of man as Zechariah 12:1 states. One of the definitions for the word “gave” in Eccl. 12:7 is to make, which is one of the definitions used for the word formeth. We know for a fact that man has a body, a soul and a spirit. What is the spirit of man and how does it differ from his soul?

1 Cor. 2: 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. **10** But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. **12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. **13** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; **comparing spiritual things with spiritual.** **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. (To “discern” is to scrutinize, question, examine, search.)

Isa. 64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. {seen...: or, seen a God beside thee, which doeth so for him, etc} **5** Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

Cor. 2:9 is a paraphrasing from Isa. 64:4-5

1 Cor. 2:9 through 14, tells us all that Yah has prepared for those who love Him, the called out ones, the first fruits. All He tells us is via His Spirit to our spirit. In verse 13, Scripture is very specific by saying the Holy Spirit teaches by comparing spiritual with spiritual. It can only be through Yah's Spirit speaking with man's spirit. Not universally to all mankind, but specifically, exclusively, directly to those who love Him, those called out to Him, those that follow Him. Please understand, there are many who have been baptized, saying they believe in Yeshua, yet chose not to follow His word, His commandments. As Matt. 13:20 tells us, they receive the word, then the secular world closes around them as they choose to follow the dictates of their heart.

Matt. 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; **21** Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. {offended: he relapseth, or, falleth into sin} **22** He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Verse 14 states, the natural man doesn't receive Yah's words, since His words remain foolishness to them. The natural man is one who has never accepted Christ.

Yah's words can only be understood because they are spiritually discerned, that is Spirit speaking to Spirit. In contrast, the soul, the immortal part of us, lies within the physical body that houses our mind, our thoughts and understanding, providing the dwelling place for free choice. If we have elected to choose Yah and have received His Holy Spirit, then the light has been turned on; our spirit energized, excited. What is our spirit? It is the vehicle Yah uses to communicate with us; spirit to spirit.

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, **into thy hands I commend my spirit:** and having said thus, he gave up the ghost. (He died)

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, **receive my spirit.**

*Both Yeshua and Stephen called upon the Father to receive their spirit. It was the spirit that had been formed by the Lord and was now being returned to Him. We also know the spirit of man returns to Yah as Eccl. 12:7 states. It is through man's spirit that man and Yah commune, spirit to spirit. **Yah is Spirit.** We can only speak with Him in spirit and in truth.*

John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

The relationships of Body to Soul and to Spirit remains a subject that has confounded mankind for centuries. Though I will not profess having all answers, I pray that this study will hopefully help clarify the confusion that arises by conflicting egos. Scholars each come to "own" a theory from one statement in scripture and each holds onto it for dear life. We find one scripture that appears to verify our thoughts and we run with it, often ignoring other words that could offer a different perspective.

In summary, the physical body is what houses our soul and spirit and gives us the 5 senses of life, seeing, hearing, touching, tasting and smelling.

The soul is the immortal part of a person that houses their emotional intellect, ultimately making free choices.

Man's spirit is the active component within us allowing communication with our Lord. We learn what He wants and expects from us as He reveals Himself; allowing us to not only fully know Him, but to depend, need, want and love Him with all our heart, soul and spirit.

Scripture to ponder:

Prov. 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Action of Belief Ministry
ActionofBeliefMinistry@gmail.com
Our Website:
www.ActionofBeliefMinistry.org