

### **#314 Kingdom: Consecration of the Soul and the Spirit**

Certain things seem to be confused in the “salvation message” that deals with “forgiveness of sins” but ignores the “corrupted soul” that is forgiven but left unchanged. At first it seems like heresy to speak of the “corrupted soul” to those who are “saved.” The assumption is that “forgiveness of sins” removes the sin AND the sin nature in one grand event. If that were true then all the other “events” in the preparation of the priests would be optional, just a ritual or irrelevant.

For example; If the shed blood was applied to “sins” and that covered the whole issue of the priesthood, why the change of garments, the washing in the Laver, why the new and different garments, why the bonnet upon the head, why the Anointing with Oil and why the Consecration Offering? If the shed blood was all inclusive as is taught, what was the purpose of the blood upon the right ear, the right thumb and the right big toe? What was the purpose of the two goats etc.

Without the Tabernacle of Moses as the pattern and type of the preparation of the priests for the New Covenant priesthood after the order of Melchizedek, we could easily think that everything is handled by the shed blood on Calvary. We might then completely ignore the sprinkled blood.

Without some understanding of the three Veils or Divisions in the Tabernacle we could easily think of heaven as one place and all the “saved” in the same place. If there were not three veils we might think of man as just a one part being instead of three parts. Without the revelation of Jesus Christ AND the Holy Spirit AND the Father we might think of God as one Divine Entity but miss His diversity of operations. The fact is that man is one entity that has three parts AND God is One Entity with three parts. If Man is designed to be God’s image and likeness it would be practical for man to be in three parts also.

The fact that the Bible reveals God in three parts of Father, Son and Holy Spirit has caused many to stumble. If there are three distinct Persons and there IS a division between their functions but still they are all one, then we might be able to accept that there must also be a “division of function” between the three parts of man. We may easily accept the division of the material part of man (body) from the immaterial part of man (the spirit and the soul) but then reject the next division between the soul and the spirit.

Since the soul and the spirit are invisible and immaterial they are difficult to understand by the natural part of the soul of man. Then the division of soul and spirit must be understood by those different functions in man. The soul wholly attached to the body is called flesh or carnal or natural and this combination cannot understand ethereal things. For this reason “salvation” must separate the soul from the body so that it has a separate function. This is called “sanctification” in its primary definition. The soul must be turned upward away from the body in order to relate to God. The problem is that the spirit is the processing center for God to communicate with man and not the soul. The soul is attached to the new spirit in the new creation. Since God designed each to have its own function, there must then be a “sanctification” or a setting apart of these two distinct functions. This “sanctification” is what we are referring to as the “division between soul and spirit.”

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. [24] Faithful is He who calls you, and He also will bring it to pass.

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.** [13] And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

Since the priests didn't skin, divide and cut up the sacrifices with a sword we must look for another explanation. Vines Dictionary explains; The word translated as "sword" is "machaira" or the same word used to speak of a sharp two edged knife. Our application of this scripture is that the Word of God is like this "machaira" that was used when the priests skinned, divided and cut open the sacrifices under the Old Covenant. It is this "MACHAIRA" [the Word of God] that divides between the soul and the spirit AND at the same time divides between the joints and marrow. Joints we may understand as the tendons and ligaments that fasten the bones together. These are very tough and strong and require a special knife or tool to "divide them." The marrow is something that we may not be familiar with.

**(bone marrow)** a soft fatty substance in the cavities of bones, in which blood cells are produced.  
-PHRASES **"to the marrow" means to one's innermost being.**

It requires a special knife or tool to divide between the soul and the spirit because the attachment is quite strong and the cords of attachments are very tough. This "Machaira" is the Word of God. The question then may arise of why must these be divided?

If we could see into this invisible and immaterial realm of the soul and the spirit we would see vast differences both in their structure, their substance and in their function. We would see that they were created for different purposes and MUST function within their own realms. The "combination function" of soul and spirit will not meet God's need in man or prepare man for the "coming of the Lord" or to prepare man for eternity.

For many years now we have emphasized the essential nature of the Second Veil in the Tabernacle of Moses and the fact that the reality of this Veil was not torn in heaven when Jesus was crucified. It was the Third Veil between the Holy and the Most Holy Place that was torn. Since **the Second Veil was NOT torn** it becomes an important source of understanding for us.

While the Second Veil has other applications and speaks of divisions in heaven and divisions of priesthood, a barrier for defects in the priests, division of light sources etc. there is also this application between soul and spirit. The application makes a distinction between the Outer Court ministries and the Holy Place Life and ministry. We will be relating the Outer Court ministries to the soul and the Holy Place ministries to the spirit. Since the Holy Place Life and ministry is under and within the illumination of the 100 % light of the Seven Spirits of God, it requires 100% spirit to properly function in that dimension. 100 % spirit means NOT a combination of soul and spirit but a separation between the soul and the spirit. This then IS the reason for and the necessity of

the “division between the soul and the spirit.” The necessity of this “division” is the importance of recognizing the “Division” provided by Second Veil in the Tabernacle of Moses.

Without this “division” between the soul and the spirit we should see the “ministry” is confined to the Outer Court dimension of function. Even though we speak of the Holy Place function and the Most Holy Place function it can only be a doctrine and it may be far from our actual experience until this division is experiential. To make the next restoration experiential it should be obvious that we must “experience” a division between the soul and the spirit. The doctrine about the division of soul and spirit is NOT the same thing as the experience and God knows the difference. We will go on to the next restoration IF God permits!

As long as we are trying to live and minister by this “combination of soul and spirit” there will remain too many eternal things that are fuzzy that we only see through a cloudy glass and “in part.” There will also be too many “external things” that will occupy our thinking that are focused upon the “in part realm.” The “in part realm” has become acceptable because it is so widespread in the ministry it is considered as the “normal.”

Until we are able to discern the vast difference between the substance, the structure, the function and the diversity between the spirit and the soul, we may consider this “division” as optional and non-essential for ministry.

In the average ministry today there is no distinction between the Outer Court and the Holy Place and many think we can just walk into the Most Holy Place because the Third Veil was torn. In other words any born-again believer can burst into the Throne Room of God and shake hands with Jesus. This is so ignorant and all based upon one verse that is mis-understood and mis-applied.

To clarify the point about the necessity for the division between the soul and the spirit we could say “Since the soul and the spirit CAN be divided, they MUST be designed to function separately.” Therefore, a combined function of soul and spirit cannot fulfill the purpose of God OR prepare us for the coming of the Lord. The purpose of the “sanctification or setting apart” of the spirit, the soul and the body is because of the coming of the Lord as we see in 1 Thes, 5:23.

Since this “machaira- the Word of God” is related to the separation of the “Consecration Offering” and these various sacrifices we will look at this “sacrifice” of Consecration to understand the necessity of the division of soul and spirit. In the Consecration Offering we have related the head to the soul and its functions. We have related the opening of the carcass to the light as exposing the hidden things concealed there that will hinder us from doing the whole will of God.

In addition to the corruption that is exposed, there is also the separation of the organs that are necessary to support natural life. These were all “separated or divided” as distinct sacrifices. However, **there is one part that was separated that God claimed as His own. That was the fat.**

LEV 3:12 `Moreover, if his offering is a goat, then he shall offer it before the LORD, [13] and he shall lay his hand on its head and slay it before the tent of meeting; and the sons of Aaron shall sprinkle its blood around on the altar. [14] `And from it he shall present his offering as an offering by fire to the LORD, **the fat** that covers the entrails and all **the fat** that is on the entrails, [15] and the two kidneys with **the fat** that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys. [16] `And the priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; **all fat is the LORDS.**

**All the fat is the Lords!** We are not making a specific application of the fat to the spirit or the soul but we are emphasizing the “separation” or “division” of all the inward parts before they were offered as a sacrifice to the Lord.

As we begin in this Christian life, the soul and the spirit function within two different kinds of life / light. The soul functions under **natural light** and by **natural life**, psuche. The spirit functions under the 100 % spiritual light / Life of the Seven Spirits of God. This Life is Zoe or the uncreated Life of God. [Of course that is not where we are in the ideal “Feast of Tabernacles Life”] Because of the division between the Outer Court and the Holy Place we can make a distinction between the soul and the spirit by both life and by light and by substance and function. Our “soul” was inherited from Adam who became “a living soul” and our spirit came from Christ who is the “Life giving Spirit” (The Spirit of Christ should not be confused with the Holy Spirit.) It is “the law of the Spirit of Life “ in Christ Jesus that has set us free from the law of sin and death. We were born with (psuche) soul life but the “Spirit of Christ” gives His life to **our spirit** and the “Holy Spirit” gives life to **our mortal bodies**. Is this “division” valid?

Rom 8: 9] However, you are not in the flesh but in the Spirit, if indeed **the Spirit of God** dwells in you. But if anyone does not have **the Spirit of Christ**, he does not belong to Him. [10] And **if Christ is in you, though the body is dead because of sin, yet the spirit is alive** because of righteousness. [11] But if **the Spirit of Him** who raised Jesus from the dead dwells in you, He who **raised Christ Jesus from the dead will also give life to your mortal bodies** through **His Spirit** who indwells you.

**Jesus was raised from the dead by the “Glory of the Father” or the “Spirit of God”** as we see in Rom 8. Rom 6: 4] Therefore we have been buried with Him through baptism into death, in order that **as Christ was raised from the dead through the glory of the Father**, so we too might walk in newness of life.

My point is this; We cannot treat the spirit and the soul as being the same thing with the same purpose and with the same function because God has created them to be different and God requires this division. We cannot ignore the Veil between the Holy Place and the Outer Court. God’s purpose is “separation” or “the division” between the soul and the spirit. That is between the natural light of the Outer Court and the spiritual Light of the Lampstand. That is between the natural life, psuche and the spiritual Life, Zoe. Also between the ministry to men and the ministry to God. Between eating the sacrifices and eating the showbread. From keeping the fire on the Altar always burning to keeping the fire on the Lampstand always burning. From burning incense in the brass censor to burning Incense upon the Gold Altar. From cooperating with man in his

earthly purpose to cooperating with God for His eternal purpose. A distinction between the Garments for Glory and the Garments for Beauty. There is also the distinction between “soulish knowledge” (gnosis) and “spiritual knowledge” (Epignosis). All these are essential for us to become the “Tabernacle of God.”

We should not ignore the difference between the Spirit of God, the Holy Spirit and the Spirit of Christ and their function within the body of Christ. Is it possible to “divide these?” Yes! In their function but not in their purpose or “oneness”! They are different in their function and purpose but inseparable in their unity and oneness with God. The purpose of God is NOT to remove the soul and the spirit from the body but to divide their function within the body. That means to “sanctify, set apart or divide” one person into three parts to emphasize the three distinct functions, as we see in man being in the image of God. God is definitely ONE with three functions even as MAN is one MAN but having three functions within these three “divisions.”.

The weakest part of the Consecration Offering, as I have been sharing it over that last 30 years, is in our presenting our body to God to do His will but neglecting the Consecration of the soul and the spirit. Consecration of one or even two parts of our person to God is not the full Consecration Offering. As we have seen in scripture, it is the body, the soul and the spirit that must be separated to God. In the Kingdom “part of something” is too little to be accepted by God as the Consecration Offering.

The error was that we did the four sacrifices [(1) the sacrifice (2) the offering, (3) the whole burnt offering (4) and the sacrifice for sin] as a type of presenting our body to do the whole will of God. Of course, since there are six sacrifices in the Consecration Offering, there are two other main sacrifices that I neglected but now am relating to the soul and the spirit that also must be consecrated.

Even though we didn’t relate these to the spirit and the soul we did identify the “head”

with the soul, mind, will, thoughts, emotions, intellectual ability and seeing, hearing and speaking. We related the things in the cavity of the stomach area as the hidden things without relating them directly to the soul and the spirit of man. Of course ALL the hidden things had to be burnt in total consecration. The reason is “Without Him we can do nothing” and the soul and the spirit will seldom quit trying in human effort to serve God and so they become the driving force of the body. In that condition Jesus Christ may be an influence but not the source of all activity. The result is busy work with little rest that accomplishes nothing. The Consecration Offering reveals the total extent that the soul and the spirit must be surrendered to God for His purpose.

Sanctification of the soul and the spirit means to set apart for His use, in His purpose, to do His will. **This IS their function in the Holy Place Life and ministry.** It is not the elimination of the soul and spirit but bringing them into alignment with the Kingdom Government of God. Consecration is the burning away of everything that is not usable in the Kingdom and transforming the soul and the spirit to function together in harmony in this next dimension but still with individual and specific functions.

When we use the Tabernacle to explain the three parts of man and their function we are relating this to 1Thessalonians 5:23 when the spirit, soul and body are functioning in the divine order. When this occurs the spirit will relate to the Most Holy Place where God dwells. The soul will relate to the Holy Place which relates both to the Most Holy Place AND to the Outer Court. The Holy Place stands between with second and third Veils which separate both directions. The body relates to the Outer Court which relates to the earth but has the First Veil as a separation from the world. In this study we are relating the “unsanctified soul” to the Outer Court and the new spirit to the Holy Place. We place the “unsanctified soul” in the Outer Court because of its union with the body. This union is carnal, fleshly or natural. Through the process of the 7 Outer Court experiences the soul is loosed from its union with the body but then tries to function in the Holy Place Life and ministry while being attached to the spirit. This union of soul and spirit trying to function in combination causes confusion in the ministry of the Holy Place. God’s design is for the spirit to function in the Most Holy Place and the soul to function in the Holy Place. Therefore, there must be a division between the soul and the spirit.

In our advancement into God’s design and His ideal, our spirit must be flooded with the Light / Life of the Most Holy Place and our soul must be illuminated by the seven Spirits of God when it finds its rightful place and function in the Holy Place. Our body then can relate properly to the earth without being corrupted by the world because of the sanctification of the body as shown in the First Veil or Gate.

Since our new spirit is created in the image of God it has a function before God but in its infantile state it has a very limited function. It is “born again” but not yet developed. Even after a person has their sins forgiven and their spirit is born again, the soul is still attached to many “sub-Christian things.” These things have attached themselves to our soul and corrupt the communication between the soul and the spirit. At this stage of our “restoration,” the soul and the new spirit are organically attached to each other and function together. Somewhere during our development there MUST be a division between the soul and the spirit so they can have their individual functions.

It is the “renewed soul / mind” [cleansed of the garbage that has attached itself to the soul] that was designed to function in the Holy Place. Once the soul is cleansed of these carnal attachments and the spirit has been separated from the soul to function exclusively in the Most Holy Place Light / Life, they can each take their God designed places. Then we can say “ We are the “Tabernacle of God” that is functioning on earth. The “ideal function” with by a mature spirit AND through a mature soul!

Now we have to correct our definition of the “mature soul.” The “mature soul” is NOT one that is “intellectually proficient” or skilled in knowledge (gnosis) but one that has cleansed its self of the defilement of the flesh and spirit.

1 Cor 6:16] For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. [17] “Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,” says the Lord. “AND DO NOT TOUCH WHAT IS UNCLEAR; And I will

welcome you. [18] “And I will be a father to you, **And you shall be sons and daughters to Me,**” Says the Lord Almighty.

2Cor 7:1 Therefore, having these promises, beloved, **let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.**

A mature soul is one that can contact and communicate with the spirit and then can communicate [by spiritual ministry] these spiritual thoughts with spiritual words that have been given by the Spirit. The “mature soul” then does not add its own thoughts, opinions, traditions etc. but permits the “spiritual ministry” to pass through it without corrupting it. However, all this is all foolishness to those whom we consider “intellectually mature” in the worldly sense.

A “mature soul” is one that can function in the Holy Place Life and ministry by “spiritual knowledge” (epignosis). Even though there is a Veil dividing the Spirit and the soul the Third Veil is now torn so there can be a free exchange of spiritual thoughts given by the Spirit. In addition to this picture we see the “next level” in Hebrews 9:1-5. Here we see that the Altar of Incense is behind the Third Veil and is directly related to the Ark of the Covenant and functions under the Glorious Light / Life of God and in the circle of His sovereignty. The “mature soul” will function in that degree of revelation, wisdom and authority and under God’s Sovereign Government. The wisdom of God that is in Christ in this dimension, surpasses “intellectual development and understanding” and proves its total ignorance of the realms of the Divine. In fact it cannot know them because these things are “spiritually discerned.” This revelation is given in the spirit and transferred to the soul.

Since the Government of God begins in the spirit of man, an undeveloped spirit and an immature soul will experience or understand very little of God’s Kingdom. This then is an uphill battle in “preaching the Kingdom” because it begins with the development of the spirit to a maturity that knows the difference between “salvation” and the Government of God. The message of the Kingdom of God is **NOT** “intellectually satisfying” so it is not popular today. The carnal mind approaches the Kingdom with no ability to understand or with no desire to know. It, of course, has no faculty by which it can know because it is understood in a spiritual dimension.

Therefore, we conclude that the current church system that we are using to instruct the church about Christian things will be no more successful in the next 10 years than it was in the last 10 years. Each Sunday we instruct the soul about various doctrines and read certain verses so the soul is properly inform about various facts but the spirit receives **NOTHING** and goes away hungry, emaciated, juvenile, defeated, discouraged and ready to quit the struggle. Many are in a famine for something to feed their spirit and are traveling from church to church. They find that nothing “spiritual has been prepared” and decide to drop out. Who is to blame? The ministries!