

Highlights from *The Spiritual Man Volume 1, Part 1 (PDF)*

[The adjectives "soulical" and "soulsh" have been used to convey distinctly different meanings. "Soulical" as herein employed pertains to those proper, appropriate, legitimate, or natural qualities, functions, or expressions of man's soul which the Creator intended from the very beginning for the soul uniquely to possess and manifest. "Soulsh" appears in these pages to describe that man *in toto* who is so governed by the soulical part of his being that his whole life takes on the character and expression of the soul.] (PDF, p. 3)

One thing we must guard against: we should never use the knowledge we acquire from this book as an aid in analyzing ourselves. If in God's light we see light, we shall know ourselves without losing our freedom in the Lord. But if all day long we analyze ourselves, dissecting our thoughts and feelings, it will hinder us from losing ourselves in Christ. Unless a believer is deeply taught by the Lord he will not be able to know himself. Introspection and self-consciousness are harmful to spiritual life. (PDF, p. 5)

Chapter 1—Spirit, Soul, and Body

The Word of God does not divide man into the two parts of soul and body. It treats man, rather, as tripartite: spirit, soul and body. 1 Thessalonians 5.23 reads: "May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ." ...

Is it a matter of any consequence to divide spirit and soul? It is an issue of supreme importance for it affects tremendously the spiritual life of a believer. How can a believer understand spiritual life if he does not know what is the extent of the realm of the spirit? Without such understanding how can he grow spiritually? To fail to distinguish between spirit and soul is fatal to spiritual maturity. Christians often account what is soulical as spiritual, and thus they remain in a soulsh state and seek not what is really spiritual. How can we escape loss if we confuse what God has divided?

...On the one hand, the most ignorant believer, without the slightest idea of the division of spirit and soul, may yet experience such a dividing in real life. On the other hand, the most informed believer, completely conversant with the truth concerning spirit and soul, may nonetheless have no experience of it. Far better is that person who may have both the knowledge and the experience. ...

Other portions of the Scriptures make this same differentiation between spirit and soul. "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4.12). The writer in this verse divides man's non-corporal elements into two parts, "soul and spirit." (PDF, p. 10)

If man's soul wills to obey God, it will allow the spirit to rule over the man as ordered by God. The soul, if it chooses, also can suppress the spirit and take some other delight as lord of the man. (PDF, p. 11)

However, we must remember well that whereas the soul is the meeting-point of the elements of our being in this present life, the spirit will be the ruling power in our resurrection state. For the Bible tells us that "it is sown a physical body, it is raised a spiritual body" (1 Cor. 15.44). Yet here is a vital point: we who have been joined to the resurrected Lord can even now have our spirit rule over the whole being. We are not united to the first Adam who was made a living soul but to the last Adam Who is a life-giving spirit (v.45).

...It is through the corporal body that man comes into contact with the material world. Hence we may label the body as that part which gives us world-consciousness. The soul comprises the intellect which aids us in the present state of existence and the emotions which proceed from the senses. Since the soul belongs to man's own self and reveals his personality, it is termed the part of self-consciousness. The spirit is that part by which we commune with God and by which alone we are able to apprehend and worship Him. Because it tells us of our relationship with God, the spirit is called the element of God-consciousness. God dwells in the spirit, self dwells in the soul, while senses dwell in the body. (PDF, p. 12)

To repeat, the soul is the site of personality. The will, intellect and emotions of man are there. As the spirit is used to communicate with the spiritual world and the body with the natural world, so the soul stands between and exercises its power to discern and decide whether the spiritual or the natural world should reign. Sometimes too the soul itself takes control over man through its intellect, thus creating an ideational world which reigns. In order for the spirit to govern, the soul must give its consent; otherwise the spirit is helpless to regulate the soul and the body. But this decision is up to the soul, for therein resides the personality of the man. (PDF, p. 13)

Chapter 2—Spirit and Soul

It is imperative that a believer know he has a spirit, since, as we shall soon learn, every communication of God with man occurs there. If the believer does not discern his own spirit he invariably is ignorant of how to commune with God in the spirit. He easily substitutes the thoughts or emotions of the soul for the works of the spirit. Thus he confines himself to the outer realm, unable ever to reach the spiritual realm. ...

According to the teaching of the Bible and the experience of believers, the human spirit can be said to comprise three parts; or, to put it another way, one can say it has three main functions. These are conscience, intuition and communion.

The *conscience* is the discerning organ which distinguishes right and wrong; not, however, through the influence of knowledge stored in the mind but rather by a spontaneous direct judgment. ...*Intuition* is the sensing organ of the human spirit. It is so diametrically different from physical sense and soulical sense that it is called intuition. Intuition involves a direct sensing independent of any outside influence. That knowledge which comes to us without any help from the mind, emotion or volition comes intuitively. We really "know" through our intuition; our mind merely helps us to "understand." ...Communion is worshiping God. The organs of the soul are incompetent to worship God. God is not apprehended by our thoughts, feelings or intentions, for He can only be known directly in our spirits. Our worship of God and God's communications with us are directly in the spirit. They take place in "the inner man," not in the soul or outward man.

We can conclude then that these three elements of conscience, intuition and communion are deeply interrelated and function coordinately. (PDF, p. 15)

Our aim in studying the significance of the spirit is to enable us to realize that we as human beings possess an independent spirit. This spirit is not man's mind, his will or his emotion; on the contrary, it includes the functions of conscience, intuition and communion. It is here in the spirit that God regenerates us, teaches us, and leads us into His rest. But sad to say, due to long years of bondage to the soul many Christians know very little of their

spirit. We ought to tremble before God, asking Him to teach us through experience what is spiritual and what is soulish. (PDF, p. 17)

Aside from having a spirit which enables him to commune with God, man also possesses a soul, his self-consciousness. He is made conscious of his existence by the work of his soul. It is the seat of our personality. The elements which make us human belong to the soul. Intellect, thought, ideals, love, emotion, discernment, choice, decision, etc., are but various experiences of the soul. (PDF, p. 18)

That which constitutes man's personality are the three main faculties of volition, mind and emotion. Volition is the instrument for our decisions, revealing our power to choose. It expresses our willingness or unwillingness: "we will" or "we won't." Without it, man is reduced to an automaton. Mind, the instrument for our thoughts, manifests our intellectual power. Out of this arise wisdom, knowledge and reasoning. Lack of it makes a man foolish and dull. The instrument for our likes and dislikes is the faculty of emotion. Through it we are able to express love or hate and to feel joyful, angry, sad or happy. Any shortage of it will render man as insensitive as wood or stone. (PDF, p. 19)

As we have mentioned, "soul" is one of the three elements of man. "Soul life" is man's natural life, that which makes him exist and animates him. It is the life whereby man today lives; it is the power whereby man becomes what he is. ...Man's life is therefore simply an expression of the composite of his mental, emotional and volitional energies. "Personality" in the natural realm embraces these different parts of the soul but only that much. Soul life is man's natural life. (PDF, p. 22)

That the soul is man's life is a most important fact to recognize for it bears greatly upon the kind of Christian we become, whether spiritual or soulish. This we shall explain further on. (PDF, p. 23)

Chapter 3—The Fall of Man

The man God fashioned was notably different from all other created beings. Man possessed a spirit similar to that of the angels and at the same time had a soul resembling that of the lower animals. When God created man He gave him a perfect freedom. He did not make man an automaton, controlled automatically by His will. ...This is a most important point, for we must realize that in our spiritual life God never deprives us our freedom. Unless we actively cooperate, God will not undertake anything for us. Neither God nor the devil can do any work without first obtaining our consent, for man's will is free.

Man's spirit was originally the highest part of his entire being to which soul and body were to be subject. Under normal conditions the spirit is like a mistress, the soul like a steward, and the body like a servant. The mistress commits matters to the steward who in turn commands the servant to carry them out. The mistress gives orders privately to the steward; the steward in turn transmits them openly to the servant. The steward appears to be the lord of all, but in actuality the lord over all is the mistress. Unfortunately man has fallen; he has been defeated and has sinned; consequently, the proper order of spirit, soul and body has been confused. ...

We know how man's soul chose the tree of the knowledge of good and evil rather than the tree of life. Yet is it not clear that God's will for Adam was to eat the fruit of the tree of life? ...

"The fruit of the knowledge of good and evil" uplifts the human soul and suppresses the spirit. God does not forbid man to eat of this fruit merely to test man. He forbids it because He knows that by eating this fruit man's soul life will be so stimulated that his spirit life will be stifled. This means man will lose the true knowledge of God and thus be dead to Him. God's forbiddance shows God's love. The knowledge of good and evil in this world is itself evil. Such knowledge springs from the intellect of man's soul. It puffs up the soul life and consequently deflates the spirit life to the point of losing any knowledge of God, to the point of becoming as much as dead.

...Man in his original state is neither sinful nor holy and righteous. He stands between the two. Either he can accept God's life, thus becoming a spiritual man and a partaker of divine nature; or he can inflate his created life into becoming soulish, consequently inflicting death on his spirit. God imparted a perfect balance to the three parts of man. Whenever one part is over-developed the others are afflicted. (PDF, pp. 25-26)

Satan always uses physical need as the first target for attack. He simply mentioned eating fruit to Eve, an entirely physical matter. Next he proceeded to entice her soul, intimating that by indulging, her eyes would be opened to know good and evil. Although such searching for knowledge was perfectly legitimate, the consequence nonetheless led her spirit into open rebellion against God because she misconstrued God's forbiddance as arising from an evil intention. Satan's temptation reaches initially to the body, then to the soul and lastly to the spirit.

After being tempted Eve gave her verdict. To begin with, "the tree was good for food." This is the "lust of the flesh." Eve's flesh was the first to be stirred up. Second, "it was a delight to the eyes." This is "the lust of the eyes." Both the body and her soul were now enticed. Third, "the tree was to be desired to make one wise." This is "the pride of life." Such desire revealed the wavering of her emotion and will. Her soul was now agitated beyond control. It no longer stood by as a spectator but had been goaded into desiring the fruit. How dangerous a master human emotion is! (PDF, p. 26)

Having carefully reviewed the account of the fall of man, we are able to see that in rebelling against God, Adam and Eve developed their souls to the extent of displacing their spirits and plunging themselves into darkness.

...Here we can see the law which governs the work of Satan. He uses the things of the flesh (eating fruit) to entice man's soul into sin; as soon as the soul sins, the spirit descends into utter darkness. The order of his working is always such: from the outside to the inside. If he does not start with the body, then he begins by working on the mind or the emotion in order to get to the will of man. The moment man's will yields to Satan he possesses man's whole being and puts the spirit to death. But not so the work of God; His is always from the inside to the outside. God begins working in man's spirit and continues by illuminating his mind, stirring his emotion, and causing him to exercise his will over his body for carrying into execution the will of God. All satanic works are performed from the outside inward; all divine works, from the inside outward. We may in this way distinguish what comes from God and what from Satan. ...

We should carefully note that the soul is where man expresses his free will and exerts his own mastery. The Bible therefore often records that it is the soul which sins. ...Since it is the soul which sins, it follows that the soul needs to be atoned. And it can only be atoned, moreover, by a soul [Jesus]....

In examining the nature of Adam's sin we discover that aside from rebellion there is also a certain kind of independence. We must not lose sight here of free will. On the one hand, the tree of life implies a sense of dependence. Man at that time did not possess God's nature, but had he partaken of the fruit of the tree of life he could have secured God's life; man could have reached his summit: possessing the very life of God. This is dependence. On the other hand, the tree of the knowledge of good and evil suggests independence because man strived by the exercise of his will for the knowledge not promised, for something not accorded him by God. His rebellion declared his independence. By rebelling he did not need to depend upon God. Furthermore, his seeking the knowledge of good and evil also showed his independence, for he was not satisfied with what God had bestowed already. The difference between the spiritual and the soulish is crystal clear. The spiritual depends utterly upon God, fully satisfied with what God has given; the soulish steers clear of God and covets what God has not conferred, especially "knowledge." Independence is a special mark of the soulish. That thing: no matter how good, even worshiping God: is unquestionably of the soul if it does not require complete trust in God and instead calls for reliance upon one's own strength. The tree of life cannot grow within us together with the tree of knowledge. Rebellion and independence explain every sin committed by both sinners and saints. (PDF, pp. 27-28)

... The Bible refers to the flesh as the composite of the unregenerated soul and the physical life, though more often than not it points to sin which is in the body. Once man is completely under the dominion of the flesh he has no possibility of liberating himself. Soul has replaced the spirit's authority. Everything is done independently and according to the dictates of his mind. Even in religious matters, in the hottest pursuit of God, all is carried on by the strength and will of man's soul, void of the Holy Spirit's revelation. The soul is not merely independent of the spirit; it is additionally under the body's control. It is now asked to obey, to execute and to fulfill the lusts, passions and demands of the body. Every son of Adam is therefore not only dead in his spirit but he is also "from the earth, a man of dust" (1 Cor. 15.47). Fallen men are governed completely by the flesh, walking in response to the desires of their soulish life and physical passions. Such ones are unable to commune with God. Sometimes they display their intellect, at others times their passion, but more often both their intellect and passion. Unimpeded, the flesh is in firm control over the total man. (PDF, p. 29)

While man is fleshly he may be controlled by more than just the soul; he may be under the direction of the body as well; for soul and body are closely entwined. Because the body of sin is abounding in desires and passions, man may commit the most hideous of sins. As the body is formed of the dust, so its natural tendency is towards the earth. The introduction of the serpent's poison into man's body turns all its legitimate desires into lusts. Having once yielded to the body in disobeying God, the soul finds itself bound to yield every time. The base desires of the body may therefore often be expressed through the soul. ...

...Man has then descended from "spirit-control" to "soul-control," and from "soul-control" to "body-control." Deeper and deeper he sinks. How pitiful it must be when the flesh gains dominion. (PDF, p.30)

Chapter 4—Salvation

Sin affects most deeply the spirit; consequently, holy as the Son of God was, still He had to be wrenched away from the Father because He bore the sin of others. It is true that in the countless days of eternity past "I and the Father are one" (John 10.30). Even during His days of earthly sojourn this remained true, for His humanity could

not be a cause of separation from God. Sin alone could separate: even though that sin be the sin of others. Jesus suffered this spiritual separation for us in order that our spirit could return to God. (PDF, p. 33)

Still another matter should be carefully noticed with respect to regeneration; namely, that far more became ours than simply what we had in Adam before the fall. On that day Adam possessed spirit; yet it was created by God. It was not God's uncreated life typified by the tree of life. No life relationship existed at all between Adam and God. His being called "the son of God" is similar to the angels being so called, for he was created directly by God. We who believe in the Lord Jesus, however, are "born of God" (John 1.12-13). Accordingly, there is a life relationship. A child born inherits his father's life; we are born of God; therefore, we have His life (2 Peter 1.4). Had Adam received the life which God offered in the tree of life, he immediately would have obtained the eternal uncreated life of God. His spirit came from God, and so it is everlasting. How this everlasting spirit shall live depends upon how one regards God's order and upon what choice he makes. The life we Christians obtain in regeneration is the same which Adam could have had but never had: God's life. Regeneration not only retrieves out of chaotic darkness the order of man's spirit and soul; it additionally affords man the supernatural life of God. (PDF, p. 36)

Hence a carnal Christian is one who has been born anew and has God's life, but instead of overcoming his flesh he is overcome by the flesh. We know the spirit of a fallen man is dead and he is dominated by his soul and body. A carnal Christian, therefore, is one whose spirit has been quickened, but who still follows his soul and body unto sin. If a Christian remains in a carnal condition long after experiencing new birth, he hinders God's salvation from realizing its full potential and manifestation. Only when he is growing in grace, constantly governed by the spirit, can salvation be wholly wrought in him. God has provided full salvation in Calvary for the regeneration of sinners and complete victory over the believer's old creation. (PDF, p. 37)