

**MAN: THE COMPOUND BEING
BODY & SOUL
By James Mullen**

Throughout the Scriptures the Word of God presents man as a compound being – both mind and matter; soul and body; inner man and outer man, flesh and spirit. The words of Jesus, the Apostle Paul, David, Asaph, Solomon and others speak in a way that clearly reflects their understanding of man as having a rational soul and an animal body.

This is seen in statements like:

“The spirit is willing, but the flesh is weak.”

“Your body is dead because of sin, yet your spirit is alive because of righteousness.”

“In my inner being I delight in God’s law, but I find another law at work in the members of my body waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.”

SYNONYMOUS TERMS

The Word of God reveals that soul, heart, spirit, and inner man are synonymous terms, which mean the invisible part of man that has or consists of three main faculties or powers:

1. The understanding
2. The power of affections or emotions
3. The will, or the power of choice

Charles Hodge says:

As power of some kind belongs to every substance, the power, which belongs to spirit, to the substance self, is that of thought, feeling, and volition. All this is given in the simplest form of consciousness. We are not more certain that we exist, than that we think, feel, and will. We know ourselves only as thus thinking, feeling, and willing, and we therefore are sure that these powers or faculties are the essential attributes of a spirit, and must belong to every spirit (378).

If we are speaking more strictly, the will consists of both the affections and the power of choice, the affections being the more lively actions of the will that move the power of choice and incline it toward this or that. Jonathan Edwards says, “The affections are no other, than the more vigorous and sensible exercises of the inclination and will of the soul” (237). However, in order to make understandable distinctions, the powers of the soul will be broken down into the following three categories:

1. The understanding
2. The affections
3. The will or power of choice.

THE SCRIPTURAL VIEW OF THE INNER MAN

In Lamentations 3:19, we see that the soul has the power of understanding, “Surely my soul remembers and is bowed down within me.” In Proverbs 2:10, in a similar way, the heart has the power of understanding to comprehend wisdom, “For wisdom will enter your heart and knowledge will be pleasant to your soul.” Similarly, the power of understanding is revealed to

be in the spirit, "Immediately Jesus knew in His spirit that this was what they were thinking in their hearts." (Mark 2:8) Also, in 1 Corinthians 2:11 it says, "For who among men knows the thoughts of a man except the man's spirit that is within him."

THE POWER OF UNDERSTANDING

The soul can remember, that is, think on what is stored in the memory. The heart can understand wisdom. The spirit knew and can know. The Scriptures clearly portray the power of understanding as being active in the soul, heart and spirit. How about the "inner man" or the "inner most being"? Paul says in Romans 7, "In my inner being I delight in God's law, but I find another law at work in the members of my body waging war against the law of my mind." In context, you will see that he is talking about the body of death and the inner man. The inner man, he says, has within it the law of his mind.

The power of understanding is also revealed to be in the "inner man" in Eph. 3:16 and also in the Old Testament passage in PS 51:6, "Surely you desire truth in the innermost being, and in the hidden part you will make me know wisdom." In Job 38:36, "Who has put wisdom in the innermost being or given understanding to the mind?" We cannot say we believe the Scriptures and then turn around and say that the soul or the spirit or the heart or the inner man are separate entities because, clearly, they all have the power of understanding.

THE POWER OF EMOTION

The second power of the invisible part of man is the affections/emotions. Clearly, the soul, spirit, heart and inner man are said to have the power of emotions. In Luke 1:46, Mary says, "My soul glorifies the Lord and my spirit rejoices in God, my Savior." Very clearly, Mary's soul and spirit have the power of affections. When thoughtfully considered, it is clear that the understanding, affections and will are involved when the soul glorifies the Lord much less it being explicitly stated here that the spirit rejoices. Job says that my soul grieved for the poor. In Matthew 26:38, Jesus says, "My soul is overwhelmed with sorrow to the point of death." Also, in Psalms 11:5, David says, "The Lord examines the righteous, but the wicked and those who love violence His soul hates." So, we see the soul has the power to express sorrow, the soul has the power to express hate, and the soul has the power to express grief because the soul has the power of emotions.

We remember Paul very clearly, "In my inner being I delight in God's law." (Romans 7:22) In Proverbs 23:16, "My inmost being will rejoice when your lips speak what is right ." We all know delight is an affection. Last but not least, we will show that the heart has the power of emotion. Psalms 33:21 says, "In Him our hearts rejoice for we trust in His holy name." Also, in Psalms 16:9, David says, "Therefore my heart is glad and my tongue rejoices." Thus, the soul, spirit, inner man, and heart all have the power of emotion.

THE POWER OF CHOICE

Next, we will show that the power of choice, that action of the will that chooses, is equally present in the heart, soul, spirit, and inner man. Once again, we remind you of the text Matthew 26:41, "The spirit is willing, but the flesh is weak," and also Psalms 78:8, ". . . whose spirit was not faithful to God;" also, Isaiah 26:9, "My spirit within me seeks Thee." Clearly, the spirit chooses to seek God and chose to be faithful to God.

The soul also chooses this or that. In Job 6:7, he says, "My soul refuses to touch them;" in Job 7:15, "My soul would choose suffocation."

In the same way the heart has the power to will/choose this or that. In 1 Corinthians 7:27 the text says, “. . . and has decided this in his own heart.” In Romans 6:17, Paul says, “You became obedient from the heart;” also, in 2 Corinthians 9:7, “He has purposed in his heart.” To consummate this point – that the power of choice is present in all of these synonymous terms – last but not least the inner man chooses or wants things. Paul says, “For what I do is not the good I want to do, no, the evil I do not want to do, this I keep on doing. Now, if I do what I do not want to do it is no longer I who do it but sin living in me that does it.” Clearly, Paul has something he wants to do, but he cannot carry it out. He is seeking to choose with his inner man that delights in God’s law to be obedient, but he cannot carry it out. Clearly, his inner man wants to choose what is good, but is bound up in that body of death.

WHAT HAVE WE SEEN?

From the Scriptures, it has been clearly displayed that the powers of understanding, affections and will are present in all of these synonymous terms. We should be careful to make distinctions the Scriptures make and not make distinctions the Scriptures do not make, and we ought to be sober and alert in understanding anthropology the way the Bible reveals its principles. Hodge says, “The soul is a simple substance endowed with certain attributes incapable of separation or division.” You or I may not try to separate or divide the powers of the soul of man and try to call them something else other than what the author of truth calls them. You may make distinctions of the soul’s powers but you may not divide them and still have a Biblical soul, heart, spirit, or inner man.

We have looked at the spiritual part of man, and we have seen, from the Scriptures, that there are certain attributes that make up the “inner man”, the understanding, the emotions, and the will or power of choice. Next we will look at the corporeal, or physical part of man.

THE POWERS OF THE FLESH

It is important to clarify an essential point of thought now. When we are talking about the physical part of man we are not just talking about the side of man that consists of matter. This is important because the animal side of man’s nature also has powers or faculties that affect the powers of the spirit. Part of the animal side of man is his brain and that brain has the power of “direct perception”. Direct perception is that power whereby thoughts come into the direct consciousness of the brain, just as thoughts come into the direct consciousness of a dog’s brain and he acts on them without any ability to logically ponder thoughts or consider the idea at all. You see we are like animals in many ways, and we are also unlike animals in a great and essential way. We have a rational soul.

The Scriptures teach that animals do not have the power of understanding. Meaning, that power of the soul that considers, ponders, or contemplates ideas and logically connects thoughts with active, willful thinking. In Ps. 32:9, David says, “Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you.” We also see in Jude 10, that animals do not have the power of understanding, “Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals- these are the very things that destroy them.” In 2 Peter 2:12, “But these (men), like unreasoning animals. . . ” We know both logically and now see clearly from the Scriptures that animals do not have the power of “understanding” but act instinctively on that thought which pops into their direct perception, through their senses, and influences the strongest animal passion. Jonathan Edwards writes, “Beasts have nothing but direct consciousness. Men are capable of viewing what is in

themselves, contemplatively . . . a very great difference between men and beasts is that beasts have no voluntary actions about their own thoughts; for it is in this only, that reasoning differs from mere perception and memory” (cclxv). You see animals have the natural powers of direct perception and memory though not the power of understanding with which to contemplate thoughts and logically ponder issues. If two thoughts pop into the doggie’s direct perception the one thought that inflames the strongest animal passion will incline the dog to choose this way or that.

MEN AND ANIMALS SHARE COMMON POWERS

In the same way that thoughts enter an animal’s brain – through the senses – so we too, (human beings) have a brain that has the power of direct perception that affects our souls and the powers therein. Logically and reasonably, we can consider some other powers that we share with animals. God has endowed animals with the power of instinct. “They (false teachers) are like brute beasts, creatures of instinct” (2 Peter 2:12). Instincts incline the brain’s direct perception to act one way or another.

Animal passions/desires are another power that we share with the beasts, and these passions are at work in our animal bodies. “For when we were controlled by the flesh, the sinful passions aroused by the law were at work in our bodies” (Romans 7:5). Just as animals have animal passions, so we too have “animal” passions at work in our bodies.

Another power we share with animals is the power of memory. Logically and experientially, we know this to be true because we know animals can be trained. The brain has the “natural” power to store thoughts that come into our direct perception. Often the brain regurgitates thoughts from our memories without our conscious effort to recall the specific ideas that have been memorized. Sometimes the memory floods the direct perception of the brain with thoughts that have been stored there without any purposeful intention at all. Things that we have maybe seen once or twice, but never tried to memorize, might be stored in that power that we share with the animal. Isaac Watts says:

“From our very infancy, our souls are imposed upon by the animal; we draw in early many false judgments, and establish them daily. We are nursed up in prejudice against a hundred truths, both in the philosophical, the moral, and the religious life; and it is the labor of an age even for a wise and good man to wear off a few of them, and to judge with any tolerable freedom, evidence, and certainty.” (59)

The Puritans call this power of the memory kicking up thoughts into the direct perception, the “animal imagination” or “fancy.” Now we see how doggies can dream. When they are asleep their memories shoot stored thoughts into their direct perception, and they relive their direct thoughts and act on them. Once again, Isaac Watts says, “Our fancy or imagination raises up false images of things, and we forsake the solid and real truth to follow the shapes and colors and appearances of it painted upon fancy” (59).

HOW THESE POWERS WORK TOGETHER

When we consider that (1) the soul is housed in the brain for the human being, and (2) the direct perception of the brain (that activity of the brain whereby it becomes immediately conscious of a thought) affects the thoughts that enter the understanding, and (3) these thoughts might overrun your more noble power of understanding and incline the emotions and

move the will to choose this or that. We see this experienced by Asaph in Psalm 73. He is grieved over his sins of acting off his direct perceptions and says in verse 21, “When my heart was grieved and my spirit embittered, I was senseless and ignorant, I was a brute beast before you.” We see another example of this type of animal instinctual experience in Jude 10, “Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals – these are the very things that destroy them.”

When we consider this we start to comprehend the importance of using the understanding to take our thoughts that come into our direct perception captive and check them with the truth we know. We see the importance of using our more noble spiritual powers to take charge and govern those powers of a lesser dignity. We can make our bodies instruments of holiness or instruments of sin depending upon which powers have the most influence and activity to incline the will to choose this or that. Isaac Watts says:

As our knowledge and our holiness are rendered very imperfect, by reason of these sensible and corrupt engines of flesh and blood, so are the joys and satisfactions of the soul perpetually impaired and diminished hereby. The heart of the saint is in pain to feel sin working in it, and the conscience complains under the anguish of guilt . . . what millions of seeds of painful disease lurk in animal nature, that render this body a most uncomfortable dwelling” (60).

We see the importance of Proverbs 15:28, “The heart of the righteous weighs its answers.” We see why the “blessed man” or the happy man is the man who meditates day and night. We will come back to this crucial point later. First, however, let’s look at some of the powers of our animal body/spirit.

THE POWERS OF THE FLESH UNPACKED

I doubt that any reflective person will deny that animals have an “animal pride” to their nature. We all know that animals are extremely territorial creatures and have a pack animal/top dog/survival of the fittest disposition. The Scriptures even clearly imply this about “animal pride.” In Job 39:20, referring to the horse, Job says, “Do you make him leap like a locust, striking terror with his proud snorting?” I would like to clarify a misconception. I am not talking about animals sinning as moral agents. Because their “animal pride” is an intuitive perverted disposition, nevertheless, they lack the power of understanding to reasonably comprehend law, grace, sin and salvation, much less, understand that they were created by a personal, Supreme Being. They are not self-conscious, culpable, moral agents as are human beings who have a rational soul.

How about “animal rage”? Have you ever walked up next to a dog penned in a car and sensed that if the window he was snarling at and barking through broke, you would be eaten? Well, this animal rage is an effect of the cursed creation, and we see that it – “animal rage” – won’t be here in the Millennial Kingdom when the lion will lie down with the lamb and so on. There are many more instincts and passions that we share with the animals, but in order not to make this a book and contain it to essay parameters – whatever those are – I will name just a few of the physical components, passions, instincts and bodily fluids that affect the brain and the entrance way of thought built into the fabric of our physical make-up, the direct perception.

Thirst, hunger, pain, sickness, and fatigue; all kinds of bodily fluids like hormones, biochemicals, etc.; and different animal instincts such as self-preservation, the instinct to

protect, to pro-create, and the maternal/paternal instinct cannot be denied. Other desires such as physical pleasure, companionship, and many other bodily powers affect the direct perception of the brain and subsequently the powers of the spirit in a man. Isaac Watts declares:

“The necessities of the body, hunger and thirst, weakness and weariness, and drowsy spirits, sit very heavy upon the soul, and hinder it in the pursuit of holy and heavenly thoughts, break off many a divine meditation, and interrupt and spoil many a delightful piece of worship. In sickness or in old age, what long and weighty troubles, what tiresome infirmities clog the soul, and what restless pains of nature overwhelm the spirit, and forbid the lively exercises of devotion!”

CATAGORIZING THE POWERS OF THE FLESH

In my own meditations, I have come up with five categories that have made distinguishing the natural powers of the animal body easier and manageable. These natural, animal powers the Puritans would call “animal spirits.” (1) “bodily powers” such as hunger or thirst, pain or fatigue; (2) “animal passions” such as animal pride, animal rage and animal fear or cowardice; (3) “animal instincts” that we share with the beasts such as the instinct of self-preservation and the maternal instinct; (4) the “animal memory” which houses innumerable thoughts is the power of the brain that can store thoughts which can later be regurgitated into the direct perception; and (5) that key and essential power which enables us to understand how the rational soul can be affected by these bodily powers is the direct consciousness, awareness or perception of the animal brain. All of these natural powers we share with the beast and all wage war against the law of our minds and make us prisoners to the law of sin at work within our members. The Puritans called these natural powers “animal spirits.”

CLARITY

I would like to clear up a misunderstanding here; I am not saying that all these bodily powers were created evil, perverted or in any way inclined toward evil in their original pre-fall constitution. However, I am saying that the Scriptures clearly teach that the whole of man was cursed over to a sinful, perverted nature both soul and body. The compound nature of man was cursed and death ensued in both soul, spiritual death, and body, physical death.

THE CHRISTIAN’S FLESH: FALLEN AND PERVERTED

Scriptural evidence for the “falleness” and perversion of the body and its powers is abundant, but I will only mention a few. In Romans, Paul makes it very clear that the body is perverted, fallen, and has evil desires. In Romans 8:12, Paul says, “Therefore do not let sin reign in your mortal body so that you obey its evil desires.” Again in Romans 7:5, he says, “The sinful passions aroused by the law were at work in our bodies.” If that clear language is not satisfactory, this passage in Romans 7:22-24, clearly shows the perversion of the bodily powers and that the bondage to sin his soul is in is because of this body of death. Paul says, “In my inner being I delight in God’s Law; but I see another law at work (a power) in the members of my body, waging war (a power) against the law of my mind and making me a prisoner of the law of sin at work (a power) within my members. What a wretched man I am! Who will rescue me from this body of death?” Paul’s struggle here is with his “inner being” that delights in God’s law, and his bodily passions that are waging war against the more noble spiritual powers of his inner being. Dr. John MacArthur says, “We have been removed from the unregenerate self’s presence and control, so we should not follow the remaining memories of its old sinful ways” (1703). He also says regarding the mortal body that it is, “The only remaining repository where sin finds the believer vulnerable. The brain and its thinking

processes are part of the body and thus tempt our souls with its sinful lusts” (1703). To cap this point, I will quote John MacArthur again. “The believers’ unredeemed humanness, which has its base of operation in the body” (1706). Remember the 3 powers of the inner man? (1) the understanding, (2) the emotions, and (3) the will or power of choice. He (Paul) plainly says here that, not only is the body and its powers fallen, perverted and bent on evil, but the inner man is regenerate, good, and bent on God.

THE CHRISTIAN’S HEART: NOBLE, GOOD, UPRIGHT AND PURE

That brings us to our next thoughts. (1) The heart, spirit, soul, or inner man of the regenerate is a heart that is re-created anew, and is, (according to the Scriptures) “pure,” “upright,” “noble,” and “good,” and inclined toward good and God’s law. As a matter of fact, Ephesians 4:24 says to “put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”

In the Old Testament, David tells us that the regenerate man has an upright heart and a pure heart. Psalm 7:10 states, “My shield is God most high who saves the upright in heart.” In Psalm 24:3-4 he asks a question, “Who may ascend the hill of the LORD? Who may stand in his holy place? And his answer is “ He who has clean hands and a pure heart.” In chapter 32:11 David says, “Rejoice in the LORD and be glad you righteous; sing, all you who are upright in heart.” In 125:4 a shocking statement is seen, “Do good, O LORD, to those who are good, to those who are upright in heart.” You see from the Scriptures that God’s great re-creative act on the heart is to make the heart pure, good, and upright.

Someone might here object and say that this is an Old Testament view but is not consistent with the progressive understanding of the New Testament. To this response I would simply respond, “All Scripture is God breathed.” However, in order to encourage a fuller understanding of this truth I will quote several New Testament passages that make this revealed truth very clear. In 1 Timothy 1:5, Paul exhorts Timothy to command the false teachers not to teach false doctrine. He continues on by stating, “The goal of this command is love, which comes from a pure heart and a good conscious and a sincere faith.” In 2 Timothy 2:22, Paul commands him to, “Flee the evil desires of youth, and pursue righteousness, faith, love and peace along with those who call on the Lord out of a pure heart.”

The Incarnate God-man also teaches that those He has made partakers of the New Covenant have pure, noble, and good hearts. Matthew 5:8 “Blessed are the pure in heart, for they will see God.” In Luke 8:15, Jesus says, “But the seed on good soil stands for those with a noble and good heart, who hear the Word, retain it and by persevering produce a crop.” Don’t you see that if anyone is in Christ (positionally) he is a new creation (practically). All this is from God. This is the Triune God’s great re-creative work. The heart He gives, according to the Scriptures, is PURE, UPRIGHT, NOBLE, and GOOD!

DON’T CONFUSE CATAGORIES

Someone might argue, “This is a positional truth about our union with Christ.” To this argument I would answer, the heart in the Scripture is always a part of the constitution of man. In the Old Testament the heart of man was always part of his nature, the invisible part of man endowed with certain attributes, namely (1) the Understanding, (2) the Emotions, and (3) the Will or power of choice; which has already been shown.

We must not confuse practical truth in the Scriptures with legal and positional truth. When we look at the teaching of total depravity from a practical standpoint we see that the Scriptures

teach that man's heart in the unregenerate condition was practically wicked to the core. That is, his heart was bent or inclined toward evil in all the powers of his heart. "The LORD saw how great man's wickedness on the earth had become and that every inclination of the thoughts of his heart was only evil all the time." (Genesis 6:5). "The heart is deceitful above all things and beyond cure. Who can understand it? (Jeremiah 17:9) In describing the unregenerate in Ephesians 4:17-18, Paul writes, ". . . in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them do to the hardening of their hearts." We must not make category confusions and put one truth in the wrong category and make it an untruth.

NEW INCLINATIONS, SWAYS, BENTS AND PROPENSITIES

Since it has been proven from the Scriptures that the regenerate man's heart is called "good," "noble," "pure" and "upright" I will now show just what that means.

The Scriptures portray the heart of the wicked as inclined, bent, and disposed toward evil in all three powers of the heart: (1) thought, (2) emotion, and (3) choice. In Genesis 6:5, we see their thoughts, "Every inclination of the thoughts of his heart was only evil all the time." John 3:19 shows the emotions of the unregenerate, ". . . but men loved darkness instead of light." Romans 8:7 sheds light on the choices of the wicked, "The sinful mind is hostile to God. It does not submit to God's law, nor can it do so."

Therefore if the heart of those who are born again is pure, upright, noble, and good, then this heart's powers should be inclined, disposed toward, and desiring God and His Truth in its (1) Understanding, (2) Emotions, and (3) Will, or power of choice.

GOOD PROPENSITIES

We once again look at Paul in Romans 7 for a glimpse of the new heart's inclinations, "For I have the desire to do what is good . . . For what I want to do I do not do . . . in my inner being I delight in God's law . . . So then, I myself in my mind am a slave to God's law." In the Psalms, the good, pure, upright, and noble bent of the regenerate heart is clear. "One thing I ask of the LORD, this is what I seek: That I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple"(Psalms 27:4). In verse 8 of the same Psalm we read, "My heart says of you 'seek his face!'" In 42:1-2 the Psalmist says, "As the deer pants for the water brook, so my soul pants for you, O God. My soul thirsts for God, for the living God, when can I go and meet with God?" Do you hear this language? The soul is desiring good, wanting good, and delighting in God's law. His mind is a slave to God's law. The one desire of his soul is to meditate on God in His presence. The heart seeks his face; the soul pants and thirsts for God.

CREATURE OR CREATOR

At this point someone might argue that the only reason the regenerate soul is inclined toward God is because the Holy Spirit is energizing it and compelling it to do so. I answer although that is true in one sense, nevertheless, it is still the heart of the creature – a part of his being, a created entity – that has a disposition toward something as a created being just as the spirit was at work in the sons of disobedience, yet they were and are still responsible, so, also, is the regenerate man. We are responsible moral agents with hearts that have been changed to be disposed or inclined toward Him. Therefore, we cannot make category confusions and confuse the Holy Spirit with a person's human spirit. One is Creator; one is creature. Though the creature needs the Creator to sustain life, existence and being, nevertheless, it is still truly

a creature and created entity. The created entity of the regenerate heart, as I have shown, is disposed, inclined and bent toward God.

SINCERITY OF HEART: DECLARED, COMMANDED AND EXPERIENCED

These texts only make sense and fit the rest of the Scriptures if the soul, heart, spirit, or inner man is transformed and inclined and bent on the good God of the Scriptures. I will now show that the practical integrity and sincerity of the good heart is (1) declared, (2) commanded, and (3) experienced. If I can show this from the Scriptures, if this is true then the false teaching that the Christian's heart is still wicked is absolute folly because the Christian could never have sincerity of heart if the intuitive inclinations and principles of it were evil. There has to be, if there is any true integrity or sincerity of heart, a good and noble inclination so that he would not have a contradiction of spirit.

DECLARED

Let us first look at where it (the sincerity of the heart) is (1) declared!

In 1 Kings 9:4 the LORD said to Solomon, "As for you if you walk before me in integrity of heart and up-rightness, as David your Father did. . ." In Psalms 78:72, God's Word says, "David shepherded them with integrity of heart." We all know it would be a great contradiction to say that David's heart was "deceitful above all things and desperately wicked" and then say, "David shepherded them with integrity of heart." If the practical condition of the heart is wicked to the core it certainly could not experience and have integrity and up-rightness. Clearly from the Word and logic we see the sincerity of the heart declared.

COMMANDED

Are we (2) commanded to have sincerity of heart in our obedience?

In Colossians 3:22, we see sincerity of heart commanded, "Slaves, obey your earthly masters in everything; and do it not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord." The Christian is commanded again to perform obedience with sincerity of heart in Ephesians 6:5, "Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ." Now if we are to interpret the Scriptures literally then we must say that the regenerate heart that is called pure, upright, noble, and good, must have the capacity to manifest true integrity.

EXPERIENCED

Do we see this true practical integrity and pragmatic righteousness (3) lived out and experienced in the Scriptures?

In 1 Peter 1:22, Peter says to the persecuted Christians that he is writing to, "Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart." Peter believes that sincere heart motives have been experienced in the past and exhorts them to continue in this faithful, sincere love from the heart. This is shown to be (3) experienced! Once again, "And David shepherded them with integrity of heart, with skillful hands he led them" (Ps 78:72). We see this experienced in the early church. In Acts 2:46, "They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people." Therefore we see clearly, from the Word, that the regenerate heart is (1) declared to have integrity; (2) commanded to think, feel, and act with integrity. And is seen (3) experiencing the living out of this in the Scriptures.

RE-CAP

Let us now look at these truths and ask a very important question.

The Scriptures declare that the regenerate man's heart is (1) pure, upright, noble, and good! That means that the (2) propensity, bent, or inclination of it is good and swayed toward God! This good heart has the capacity and capability to experience (3) true integrity and sincerity!

THE BIG QUESTION

Now we ask the big question: Why doesn't the regenerate man always think, feel, and choose to speak and act in a way that is pleasing to GOD? The answer to this question is clearly revealed in the Scriptures. However, we will not stop at just answering that question. We will also look at what the Scriptures say about how we can (By His grace) think, feel, and choose what is pleasing to Christ.

The key to understanding why we don't think, feel, and choose in a way that is consistent with our heart's new intuitive, good bent is to understand that the doorway of thought, by which thoughts come into our soul's power of understanding, is the direct perception or direct consciousness of our animal brain. Once again, the direct consciousness is that "natural" power of the brain that can receive an immediate thought. Just as a dog can receive an immediate thought to speak, lie down, and so on, so, we too, as "compound beings" both animal body and rational soul, have the same or similar natural powers that are "at work in the members of my [our] body". The animal side of man, that is his body and all its powers, is still cursed and perverted. It is still fallen and waging war against the law of our minds and making us a prisoner to the law of sin at work within our members.

OUR NEW HEARTS GROAN! WE NEED HELP!

You see, Romans 8:23 says that our new souls which are inclined toward good groan inwardly as we await the redemption of our bodies. These fallen bodies have brains that have powers, which can and do always wage war against our soul's powers and make us slaves to sin, in and of ourselves. One on one – our spirits against our bodies with all its powers – we will lose. We need help. We need outside assistance to come inside of our spirits so that we might live out the intuitive inclination that lies therein. Two on one – our spirits with the Holy Spirit – we will win. One on one – our spirits against the flesh and all its powers – we will lose. Thus, "walk by the Spirit and you will not carry out the desires of the flesh." Be careful here not to misunderstand me. I'm talking about one on one. Our soul's powers of understanding, emotions, and choice are in bondage to the more dominant powers of our cursed, perverted animal side of our nature. Paul says "In my inner being I delight in God's Law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members."

UNPACKING "WALKING BY THE FLESH"

Man, in the animal side of his nature, has instincts, passions and bodily functions that shoot thoughts into the direct consciousness of the animal brain, which is the doorway of thought to the soul's power of understanding, and thus bombard the soul with thoughts that come from the side of his nature that is still fallen and perverted; thus influencing the soul's powers by the flesh and inclining them to think, feel, and choose sinfully. Peter commands in 2 Peter 2:11, "Dear friends, I urge you, as aliens and strangers in the world, to abstain from fleshy lusts which wage war against your soul." Also the direct consciousness of the brain is bombarded through the thoughts that come through the sight as well as the other senses. Then, thoughts that are stored in the animal memory might be compounded a thousand times over to overwhelm the soul with fleshy ideas that influence it and leave it exasperated and desperate. Who will rescue me from this body of death?

Once again, bodily functions such as hunger or thirst, instincts such as maternal or paternal instincts and instincts such as self preservation or “fight or flight”, and bodily passions such as pack animal pride and animal rage, animal fear or cowardice bombard the brain’s natural power of direct awareness and influence the soul to “walk by the flesh.” God in His great wisdom has planned it this way and governed it thus so that we might be utterly dependant on Him in leaning on His Holy Spirit by meditating on His Word day and night.

GOD GETS THE GLORY; WE GET THE JOY

You see, that is the issue. God shares His Glory with no other. Therefore, we need the Holy Spirit to come and illuminate our understanding, stir up our affections and incline us to chose to speak and act in a way that is consistent with His Holy Word so that He gets the glory yet we get the rewards because we think, feel, and choose in a way that has sincerity of heart. Though not perfect thoughts, emotions and choices, nevertheless, the dominant superior subjective motive is righteous and consistent with His Word. Praise the Lord for the intercession and priestly ministry of the Lord Jesus Christ to present all of these flawed, though sincere, duties unto the throne.

UTTER DEPENDENCE

Looking at this experience of walking by the Spirit from God’s side. (That is knowing that God is utterly Sovereign over the third person of the God-Head, The Holy Spirit), we know that if the Father, through the Son does not send the Spirit to incline us to will and act for His good pleasure, in a way that is consistent with His Word, we won’t, and that will be our fault. Therefore, we are utterly poor in spirit and totally dependant on the grace of God for any and all obedience. He gets the glory. But if we look at this truth from a human responsibility perspective we are commanded to walk by the Spirit so that we do not carry out the desires of the flesh.

WALK BY THE SPIRIT?

This “walking by the Spirit” is our only hope to not carry out the desires of the flesh. Well, how do we do this? The Spirit only and always works together with the Word. The Word is called in Ephesians, “The Sword of the Spirit.” We are told all throughout the Scriptures that the “Blessed or Happy man meditates day and night.” God commands His servant to not let this book of the law depart from his mouth; to meditate on it day and night. We are commanded to actively think on what is true. We are commanded to set our minds on things above. We are commanded to consider Jesus. In so many different ways God commands us to do the same thing – actively think on me by choosing to actively think on my Word.

ACTIVELY THINKING ON THE WORD IS ABUNDANTLY BIBLICAL

God has been telling His saints the same thing from the beginning of the Scriptures to the end. “And these Words, which I command you today, shall be in your heart. Do not let this book of the law depart from your mouth; meditate on it day and night. Look to the LORD and His strength, seek His face always. Blessed are all who take refuge in Him.” He says the same thing in a thousand different ways, which is trust Me by leaning on My Word with the powers of your soul. Choose to actively think on my Word and in doing that you will be experientially leaning on my understanding and not your own.

WALKING BY FAITH: WHAT DOES IT LOOK LIKE?

You see faith is an activity of the soul. It is a work (or duty) of the soul that leans on God by leaning on God’s Word. True saving faith has three components: (1) the knowledge of the

person and work of Jesus Christ; (2) believing that it is true; and (3) trusting and delighting in Him and His work for your salvation. This third component distinguishes true saving faith from a mere natural faith.

This is true saving faith experienced. The soul's powers of understanding, emotions, and will choosing to actively think on Christ, through the power of understanding considering Jesus' words; it's emotions being stirred up and affected by the Spirit's illuminating work, and your power of choice being inclined toward this or that word or action all done in faith and energized by the Holy Spirit. The soul's powers would not lean on His Word if it did not believe and as it actively thinks on God's Word it leans not on its own understanding but on God's, thus, trusting in God

LET'S GO TO THE SCRIPTURES

This is what walking by faith is: choosing to think on God's Word with the powers of your soul. In Proverbs 3:5-6, God says "Trust in the LORD with all your heart and lean not on your own understanding, in all your ways acknowledge Him (actively think on Him) and He will make your paths straight." You see leaning on His understanding (His Word) is trusting Him. In Isaiah 26:3, God says, "You will keep him in perfect peace whose mind is stayed on you; because he trusts in you." Again, actively thinking on God is trusting in Him. In Proverbs 22:17-19 and 16:20 God says the same thing. He says that not paying attention to His spoken Word is pride lived out in arrogance: "Hear and pay attention, do not be arrogant for the LORD has spoken" (Jeremiah 13:15).

SUMMARY

To re-cap we have seen that the Biblical terms, "heart," "soul," "spirit" and "inner man/inner being" are synonymous terms in the Scriptures. The proof of that we saw was that they are revealed in the Scriptures to have the same three powers. Those, as seen, were, (1) the power of understanding, (2) the power of emotions, and (3) the power of choice.

We have viewed from Scripture that upon regeneration God makes the heart (1) upright, (2) pure, (3) good and (4) noble. We have pondered what this means for the heart's new disposition or inclination to be bent and intuitively disposed toward God and His Word.

We have seen true sincere religion, from the heart, (1) Declared, (2) Commanded and (3) Experienced.

We have looked at where the sin principle resides as in that "body of death", and how that body has powers intuitive to it that are at work in its members waging war against the law of the mind and making it (the regenerate mind) a slave to the law of sin.

We peered into the great truth that God has bound all men over to disobedience so that He gets the Glory, for any good thought, emotion, or choice of word or deed that is glorifying to Him.

We thought through our responsibility to actively think on God's Word and lean not on our own understanding but on His; thus trusting in Him experientially and by His mercy "walking by the Spirit" through wielding the Sword of the Spirit.

SLOW TO LEARN

How clear it should appear to us why God commands us, from the beginning to the end of the revealed Word, to actively think on Him with terms so varied and slightly different yet all similar, if not exact in meaning, such as: “and these Words which I command you today shall be in your heart. You shall teach them diligently to your children. And you shall talk of them when you sit in your house;” “Do not let this book of the law depart from your mouth, meditate on it day and night;” “But his delight is in the law of the LORD and on his law he meditates day and night;” “Blessed are all who take refuge in him;” “Look to the LORD and his strength, seek his face always;” “Blessed are those who hunger and thirst for righteousness;” “Man shall not live on bread alone;” “I have food that you know nothing about;” “Be transformed by the renewing of your mind;” “Set your hearts;” “Set your minds;” “Think on such things;” “Be filled with the Spirit;” “Pray in the Spirit on all occasions;” “Let the Word of Christ dwell in you richly;” “Pray continually;” “Hold on to the good;” “We must pay more careful attention, therefore, to what we have heard;” “But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil;” “Everybody should be quick to listen;” “Walk by the Spirit and you will not carry out the desire of the flesh;” Are these verses not clear enough even though they’re often from different perspectives and different angles of thought. God blesses the heart of man as they use their soul’s powers to lean on Him by actively thinking on His Word.

MEANS OF GRACE

Some of those biblical means of grace are listening to the preaching of the Word; reading the Word; deep studies of the Word; praying in accordance with the Word; deep meditation on the Word; Bible memorization; singing psalms, hymns, and spiritual songs; reading godly books; writing about the Word; and corporate meditation. Notice these means are all in accordance with the revealed Word of God, thus walking by faith is actively thinking on the revealed truth of God.

THE HEART OF THE ISSUE!

Christianity is the only “holy heart” religion. It declares, “an evil thought is wicked.” Oh, may the words of our mouths and the meditations of our hearts be saturated with the words of Christ dwelling in us richly. May we go to Him every minute for cleansing from our failures and strength to be more efficient at this essential duty of joyfully meditating on Holy Writ.

FATHER

SON *Prophet
Priest
King* **God-Man**

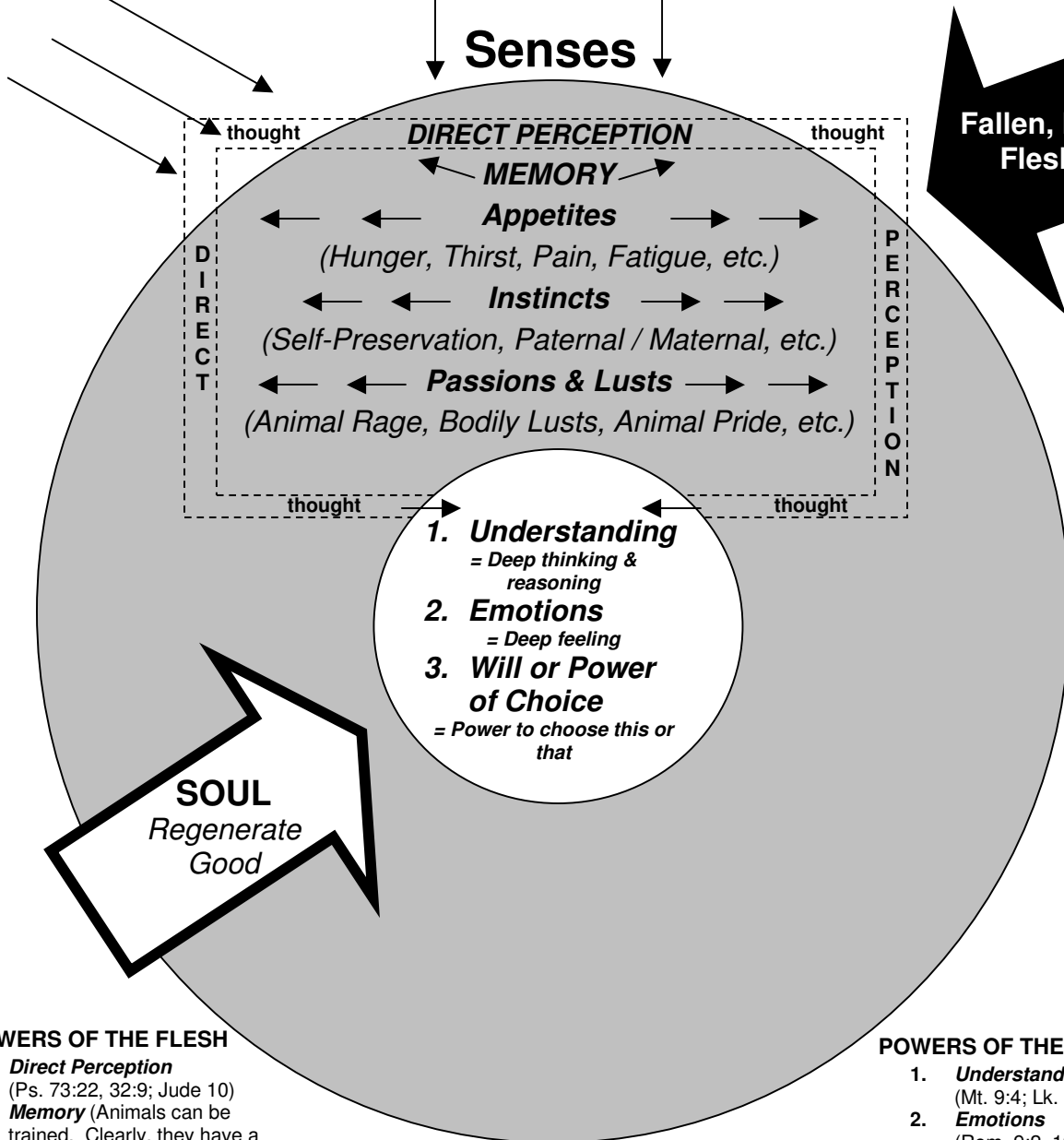
HOLY SPIRIT

WORD

Senses

**Satan
Demons
World
Unbelievers**

**Fallen, Perverted
Flesh/Body**



SOUL
*Regenerate
Good*

POWERS OF THE FLESH

1. **Direct Perception** (Ps. 73:22, 32:9; Jude 10)
2. **Memory** (Animals can be trained. Clearly, they have a memory.)
3. **Passions & Lusts** (Rom. 7:5, 6:12, 13:14; 1Pet. 2:11)
4. **Instincts** (Jude 10; 2 Pet.2:12-13)
5. **Appetites** (Pr. 16:26; Ecc. 6:7, 9)

POWERS OF THE SOUL/HEART

1. **Understanding** (Mt. 9:4; Lk. 2:19; Pr. 2:10)
2. **Emotions** (Rom. 9:2, 10:1; 1 Kings 8:66; Jer. 15:16)
3. **Will or Power of Choice** (Deut. 5:29; Ps. 119:58, 70; 2 Cor. 9:7)

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