

The Source of Man's Inner Life



*A Collection of sermons preached by
W. E. Best*

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Spring Assembly of Christ

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October 2014

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The Source of Man's Inner Life - Part 1

W.E. Best

During the coming years, a series of sermons is planned covering in a systematic order all the major doctrines of the Bible and showing the relevancy of each doctrine to the others. There are no contradictions in the word of God. We are all familiar with the five major doctrines of the Bible: theology, anthropology, soteriology, ecclesiology, and eschatology. The transition from theology (the science of God) to anthropology (the science of man) is a natural one. The correct order is God to man, not man to God. Soteriology is the science of salvation. It covers the whole spectrum of everything concerning salvation, our union with God. Ecclesiology is the study of the assembly, called the "church" by the world. Finally, there is eschatology. This is a debatable subject with the basic views being premillennialism, postmillennialism, and amillennialism.

A world religion is closer than most church-going people believe, but it will be human religion rather than Biblical Christianity—human rather than Divine and natural rather than supernatural. God will be its servant rather than its Sovereign. Its political economy will be a democracy rather than a theocracy. Its goal will be a human utopia rather than the Sovereign Shepherd of the elect. God exceeds His own Word. Remember the words of the Queen of Sheba concerning Solomon and all that she had been told about him: "Nevertheless I did not believe their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard" (II Chr. 9:6 NASB UPDATE). The "half" has not been told us as to what really waits for us. In this upcoming study, Greek translations will be given of various passages contained in the messages.

The title of this message is "The Source of Man's Inner Life." When this subject was covered many years ago, the series was called "The Derivation of Man's Soul." The Hebrew word for soul is nephesh. The basic meaning of the word is "my principal one"; in other words, "living being." The word for soul in the New Testament is psuche (inner life, soul, person, human being, living creature, a conscious entity that survives the death of the body).

The five major sciences of the Bible must be kept in mind because they are all so intertwined. The transition from theology, "In the beginning God" (Gen. 1:1 NASB UPDATE), to anthropology, "Then God said, Let Us make man in Our image, according to Our likeness....God created man in His own image, in the image of God He created him, male and female He created them" (Gen. 1:26, 27 NASB UPDATE), is a natural one. Scripture does not present an abstract revelation of God. It reveals God in relation to His creatures, especially man. The knowledge of man in relation to God is essential in order to understand anthropology. If a person does not begin with God, he will not conclude with God. That proves that if we are not chosen by God, we will be reprobated.

A person cannot begin reasoning from creation to try to prove God's existence. A knowledge of God's being, attributes, and nature enables one to understand God's creation—the earth and its movement. All things are held in their places by the sovereign God.

What is the character of the first chapter of Genesis? It is not history. Man was the last of God's creative acts; therefore, no one was present to observe and record the events. God first created the heavens and the earth; then, animal life; and last, but not least, man. Chapter 1 of Genesis is not science. Science is continuous and incomplete. Whereas, the word of God is the complete revelation of God's mind to men. The Bible is a book of redemption; so it is highly spiritual. This chapter is not human invention. It is not the work of man's imagination. It is the revelation of God's mind to men. When you think about God's work, Jude 3 comes to mind: "Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints" (NASB UPDATE). Note that it was "once for all handed down to the saints." The Bible was not given to atheists, and only the saints can understand the Scriptures. An unregenerate person cannot understand spiritual things (I Cor. 2:9-16).

God intended to reveal the triunity of His nature in His creation of man. Therein, He would glorify Himself as subsisting in three Persons: Father, Son, and Holy Spirit. The first revelation of the plurality of Persons in the Godhead appears in Genesis 1:26. Although the word God in Genesis 1:1 comes from the Hebrew word Elohim, one could read that verse alone and never conclude that there are three Persons in the Godhead. The great doctrine of the triune God is taught in Genesis 1:26 and 27. God spoke of Himself in the plural sense (v. 26); then, in the singular (v. 27). "Then God said, Let Us [plural] make man in Our [plural] image, according to Our [plural] likeness..." (v. 26). "God created man in His [singular] own image..." (v. 27). The change from plural to singular proves there is one God, consisting in three Persons: Father, Son, and Holy Spirit. He is not so named in this text but is thus revealed in the creation of man. I Corinthians 8:6 proves that God is one: "Yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him" (NASB UPDATE)

In the creation of all things, God intended to manifest His nature in its being, existence, and essential properties. Thus, His work of creation is suited to declare these things. "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge" (Ps. 19:1, 2 NASB UPDATE). Therefore, the visible works of God, with the exception of man, were designed for no other end than to declare in general God's nature, being, and existence (Rom. 1:19-21). Man was created to reveal God's Triunity.

Scripture records a differing, twofold account of man's creation (Gen. 1:26, 27; 2:7). Genesis 1:26 and 27 relates the creation of man after the creation of all things in preparation for him. In chronological order, man is the last and highest of God's

creation. Chronological order is not followed in Genesis 2:7. Things in relation to man are necessarily presented in chronological order.

Man is distinguished from all other creatures. God made man. He formed his body out of the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul. God did not breathe into the animals; thus, the creation of man and the creation of animals differ.

Scripture first refers to man (singular), and then includes woman: "Then God said, Let Us make man [singular] in Our image, according to Our likeness; and let them [plural] rule..." (Gen. 1:26 NASB UPDATE). These words prove that Eve, who is typical of God's assembly, was inseparably united with Adam, who is a type of Jesus Christ. Thus, a vividly portrayed, typical lesson is revealed in this truth. As Eve was inseparable from Adam, so is the Christian inseparable from Jesus Christ.

God decreed in His original plan that man should have dominion over the earth. Adam, head of the old creation, failed to exercise that authority. Nevertheless, God's plan will be fulfilled. The Lord Jesus Christ, Head of the new creation, will not fail. He shall reign and have sovereign authority over the whole creation. The elect, of whom Eve is a type, shall rule with the Lord Jesus Christ. Man related to creation cannot have the right to govern the earth, but man related to Jesus Christ shall have that privilege.

Man was made in the image and likeness of God. The Bible does not teach that from the created elements in man one may arrive at some concept of God. Conversely, man is the shadow image of God. Image and likeness are not synonymous. The Holy Spirit did not lead Moses to use two statements in one verse expressing the same thing. Image cannot be lost. Man, even in a state of depravity, retains the shadow image. The likeness to God, in which man was originally created, has been lost. Consequently, every unsaved person is ungodlike.

Image and likeness are both mentioned in verse 26. Likeness is omitted in verse 27. From Genesis 1:26 forward, Scripture reveals the execution of God's plan with men. It shows the difference between elect and non-elect until the consummation of God's purpose, when the unregenerate will be in their place of torment and the regenerate shall be in their place of eternal glory. That which is taught in the words image and likeness proves that man should never be ascribed as anything but man.

The word image comes from the Hebrew word meaning a representative figure, a shadow image, but not an exact image. Every unsaved person retains God's image because that cannot be lost. He somehow represents God. Image was pronounced very good (v. 31). The reflection of Himself in men is pleasing to God. Since man was made in the similitude of God, the Lord commanded that "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man" (Gen. 9:6 NASB UPDATE).

Man created in God's image was fitted with certain capacities for fulfilling God's purpose. The Divine image is not "in" man, but man is formed "after" the Divine image. "Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine ['god-like' is the better translation] nature, having escaped the corruption that is in the world by lust" (II Peter 1:3-4 NASB UPDATE). Man is an essence, in that he is a shadow image of God. God is an essence, and man is an essence. God is a trinity, and man is a trinity. Dichotomists believe that man consists of two parts—material (the body) and nonmaterial (the soul). However, Scripture teaches the triune nature of man (I Thess. 5:23; Heb. 4:12).

There is a reason for the distinction between image and likeness. The perfection of image is one thing, and the perfection of likeness is another. Man's essence is perfection of image. Man's redemption, which will be completed in glorification, is perfection of likeness. Image does not refer to the Lord Jesus Christ because the image after which Christians will be renewed is not after that in which they were created. The first has reference to man's essence; and the second, to his redemption: "And have put on the new self who is being renewed to a true knowledge according to the image of the One who created him" (Col. 3:10 NASB UPDATE). Man's original creation and the redemption of the elect are taught in that verse.

Man created in the image of God entails the following: (1) The image is in finite form, the impress of the infinite being of God. (2) Man possesses attributes that are in finite form of the infinite attributes of God. There are communicable and incommunicable attributes. God's omnipresence, holiness, etc., cannot be transmitted to man. However, God possesses wisdom, and He imparts wisdom to man. Furthermore, God is affectionate, and He imparts affection to man. (3) Man's triunity of being and nature is in the finite form of God's Triunity.

Some who assume the dichotomous view of man say that those who have the trichotomous view make the spirit superior to the soul and the soul superior to the body. They ask, How can there be an analogy to the Triunity of God, whose three Persons are equal in substance, power, and glory? To which Person of the Triunity would the body conform? They further state that any attempt to find the image of God in the trichotomous being of man is bound to lead to absurdities, contradictions, and serious heresies. The previous statements and questions are not based on Scripture but human reasoning.

Theologians have debated for ages whether man is dichotomous or trichotomous. Dichotomists believe that the image is found not in the material body, but only in the soul. One who advocates that view said that image is not physical; it does not pertain to the physical part of man. He further stated that God is Spirit, and a spirit does not have flesh and bones. Therefore, he believes that image has reference to the nonmaterial part of man, not the material.

Anyone who advocates the dichotomous view forgets that man is a whole being and seeks to divide him. Man must always be considered a whole: body, soul, and spirit. When man fell, he fell as a whole man. The whole man, not part of man, sins. Redemption includes the whole man: spirit, soul, and eventually, his body. The dichotomous view overlooks the Biblical fact that the seat of the image of God in man is the whole man.

“...God said, Let Us make man in Our image, according to Our likeness...” (Gen. 1:26 NASB UPDATE). All three Persons of the Godhead were involved in that statement and must be considered in the word “image.” The Persons in the Godhead did not say, let us make man after the image of the Son. God’s image penetrated into the being of man.

After the fall, “...Adam became the father of a son in his own likeness, according to his image...” (Gen. 5:3 NASB UPDATE). To become the father of a child in one’s likeness and image is to give existence to a being bearing that one’s resemblance and image. The child is distinct from its father. Thus, the creation of Adam in God’s image and likeness indicates that his whole being, person, and state reflected the Divine image he carried within.

An objector may ask, Since God is Spirit, how can He have form? This is an age-old question. God is not without form. Whatever that form is, it is spiritual in the highest sense. He is not a gaseous matter floating in space (Phil. 2:5-8). Jesus Christ was in the form (morphe) of God, but He took upon Himself the form (morphe) of man. Christ’s preincarnate state was the form of God. Adam was the figure of Him (Jesus Christ) who was to come (Rom. 5:14).

The first revealed thought of man was that he would be the visible representative of God in the universe. God intended this peculiar dignity for the creature (man) of His delight. However, in this disclosure of the Divine mind, one must look beyond Adam to the One of whom he was the figure. Adam could not exercise dominion because he fell, but Jesus Christ will come again and reign over the earth. Adam was the figure of Him that was to come. Thus, in the Divine mind, Adam’s body was formed according to the idea of the body of Jesus Christ. People who disagree with that accuse those who believe it of giving strength to some heresies of the past, such as, anthropomorphism. There is no need to become frightened at words. Anthropomorphism may be divided into two words: anthropos (man) and morphe (substance). Thus, both words are employed to describe man.

The words in Genesis 3:22, “...Behold, the man has become like one of Us...” (NASB UPDATE), do not signify that God has legs, eyes, ears, etc. Man could have no conception of God if God did not reveal Himself in human terms. The phraseology, eye of God, arm of God, etc., simply relates some of God’s characteristics. The sovereign, infinite God discloses Himself to man in human, not angelic, language. This is indeed condescension, that God would reveal Himself in understandable terms. The eye of God calls attention to God’s omniscience. His arm refers to His strength.

Since man is created to be God's image on earth, he must be willing to remain image and never presume to be original. Original and image are not the same. Man created in the image of God has no higher purpose than to reflect God, exercising the idea of being not above or against but simply a reflection of God. The result of man seeking to be original rather than image is revealed in the first chapter of Romans. Man possessed the knowledge of God, but he turned his back on the knowledge God gave him. He made God into an image like corruptible things, so God turned him over to a reprobate mind (Rom. 1:23, 28). Man is totally depraved—spirit, soul, and body.

The word likeness comes from a Hebrew word meaning resemblance, model, or pattern. Man was made according to a model. The Divine Triunity was that pattern. All the members of the Godhead have the same essence, but each has a different personality. The Persons of the Godhead are one; and the spirit, soul, and body constitute one man. That is as far as the analogy should be carried.

Likeness refers to original uprightness. Men of the past referred to it as original righteousness. However, Ecclesiastes 7:29 calls it uprightness. The original uprightness in which man was created was requisite to the image, as holiness is an essential attribute of God.

Man in the likeness of God has a twofold power: (1) to know himself as an offspring of God (Acts 17:29), and (2) to determine self in view of moral ends. Adam was made in a state of conformity to a rule—the Law of God. A rule by which uprightness could be measured was absolutely necessary. Consequently, Adam was under a law, but it was not the Mosaic Law. "For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves" (Rom. 2:14 NASB UPDATE).

Two sides pertaining to man's "God-resemblance" should be observed: (1) a God-resemblance that can be lost, and (2) a God-resemblance that cannot be lost. The God-resemblance that was lost in the fall can be regained in redemption. When it is thus regained, it cannot be lost. The reason is that the redeemed person no longer stands in Adam, who was created in a state of uprightness as head of the old creation. He has been renewed after the image of God who first created him and made him an essence. That renewal is by the grace of God. Therefore, a resemblance is imparted that cannot be lost because that person then stands in the uncreated righteousness of Jesus Christ. That uncreated righteousness was provided for God's elect when Jesus Christ died on the cross.

Likeness in which man was created was lost in the fall. It is regained only through regeneration—then it cannot be lost. It will be perfected in glorification. Man's likeness to God was mutable; consequently, it was not pronounced very good. Man was not unchangeably upright. Adam was the cause of his fall, so that could never take away God's right to command obedience and punish disobedience. Adam was created in God's image and likeness, but his descendants are begotten in the image and after the likeness of man.

The Source of Man's Inner Life - Part 2

W.E. Best

Man is a mystery. The physician who spends his life studying the human anatomy will be the first to admit that he does not understand man. Man in his entirety cannot be comprehended. One must not seek to divide man into parts, saying that God is responsible for one part and parents for the other. Such division leads to serious error. Man must be considered entire. Likewise, to study the Divine Triunity and lose sight of one God is serious error. The Father is the eternal Father; the Son is the eternal Son; the Holy Spirit is the eternal Holy Spirit. The Father, Son, and Spirit work together in creation, in regeneration, in prayer, in lives of individual Christians, and in the glorious resurrection of the saints. Thus, man must be considered as a whole, not parts.

The Psalmist asked, "What is man that You take thought of him..." (Ps. 8:4 NASB UPDATE). The following seven descriptions of man offer endless study on the subject. (1) As created, man is God's masterpiece (Ps. 139). God made man in His image and after His likeness with distinction between them. Although depraved man fails to honor God because of his ungodliness, he retains the image. God's creation of man was unique. His creation is distinguished from all of God's other creative acts. (2) As a sinner, man is the devil's puppet (Eph. 2:1-3). (3) As regenerated or saved, man is a trophy of God's grace. (4) As a saint, man is Christ's reproduction. As a result of growth and development, regenerated man manifests saintly characteristics (Gal.2:20). (5) As a temple, saints are God's dwelling place on earth (I Cor. 6:19, 20). Since the Spirit indwells the temple, Christians are admonished to glorify God in their bodies and to present them as a living sacrifice (Rom. 12:1). (6) As a servant, man is God's channel of blessing to others (John 7:37-39). When the Lord called Abram from Ur of the Chaldeans, He told him he would be a channel of blessing. (7) As glorified, man will be like the Lord Jesus Christ. Christians have been predestinated to be conformed to the image of God's Son (Rom. 8:29). They shall be like the Lord Jesus Christ (I John 3:2). Christians should desire to know all that is revealed in the Holy Scripture about the origin of man. They do not want to go beyond that which is written, use their imaginations, form their own ideas, and then seek to conform the Scriptures to their preconceived ideas. Christianity does not give one the authority to say that error is right. Desire for the knowledge of truth eliminates sentimentality.

The apostle Paul addressed the Athenians, acclaiming that God is the Originator of human life (Acts 17:22-28). The Athenians spent their time learning some new thing. They were too superstitious (religious). One can be religious and do as he pleases, but a Christian desires to do as God pleases.

The religious Athenians had an altar with the inscription, "TO AN UNKNOWN GOD" (Acts 17:23 NASB UPDATE). Paul began his message to them by exalting the eminence of God, showing that God is active in human affairs. He is active in providence. He enables man to draw his every breath. Paul proceeded to exalt the transcendence of God (v. 24), declaring that He gives and sustains life. No man can

lengthen his life one second. He then reverted to the eminence of God, proclaiming that on earth man lives, moves, and has his being in God. Man is God's offspring (v. 28). God's creative ability is not something in the distant past. He originates human life. He is Creator. The apostle again reminded the Athenians of the transcendence of God (v. 29). Since man is the offspring of God, he must not liken the Godhead to gold, silver, or stone. God overlooked this in the past, but He now commands all men everywhere to repent because God has appointed a day in which He will judge the world (vv. 29-31).

Man was created a whole being, and his every act is that of the whole man. Some erroneously teach that man has two parts. They say that his lower part sins, but his higher part does not. That teaching leads to antinomianism. The whole man sins. Both soul and body have been purchased by the Lord Jesus Christ, although the body has not yet been redeemed. After the first chapter of Genesis, Scripture nowhere speaks of the origin of the soul alone, but it emphasizes the origin of man.

The soul of Jesus Christ was made an offering for sin (Is. 53:10, 11), and His body was crucified. He was subjected to intense pain, and He died in the flesh. God did not die, but His human nature, which He assumed in His incarnation, did. He died in the body and had power to resurrect His own body.

The Lord Jesus died for the whole man, not his soul only. "If we have hoped in Christ in this life only, we are of all men most to be pitied" (I Cor. 15:19 NASB UPDATE). Those who have been saved by the grace of God are redeemed but not wholly. Redemption of man will not be completed until the redemption of his body. Glorification of the body awaits the coming again of the Lord Jesus Christ. The Lord told His disciples, "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near" (Luke 21:28 NASB UPDATE). Their souls were already redeemed; therefore, He referred to the redemption of their bodies. The apostle Paul told the Roman saints: "...now salvation is nearer to us than when we believed" (Rom. 13:11 NASB UPDATE). How could their salvation be nearer than when they believed? He spoke of salvation of the body, not the soul.

Christianity deals with the relation of the whole man to God. There is no localized, religious part of man. Distinctions are made between heart, flesh, and spirit; but Christianity is not specifically related to one part of man as such. The Lord Jesus said that evil proceeds from within a man and defiles the whole man (Mark 7:21-23). Thoughts which proceed from his heart become the center of his life.

As a man thinks within himself, so he is (Prov. 23:7). Ability to think is man's greatest possession. The animal kingdom does not possess that quality. Thinking is comparing, combining, and arranging the actual contents of one's mind. His heart-thought or purpose is the true man. He is not the man his mouth often declares him to be: "All the ways of a man are clean in his own sight, but the LORD weighs the motives. Commit your works to the Lord and your plans will be established" (Prov. 16:2, 3 NASB UPDATE). Depraved man does that which is right in his own eyes; thus, he becomes a law unto himself. God perfectly knows man; furthermore, He knows his thoughts from

afar (Ps. 139:2). Nothing takes the infinite God by surprise. He knows what every person thinks now and what he will think forever.

Man cannot know a person by listening to his words or observing some of his actions. A person's whole course of life, its pattern, and disposition reveal himself. Close friendship enables one to learn another's thoughts. A man's many statements and actions may be compiled and examined in the light of the word of God to determine his real self. He who unveils himself to his friend and is found wanting will become his bitter enemy. The claims of God reach beyond right action and demand right thoughts. The law searches the secret intents of the heart.

Redemption provided by Jesus Christ includes in its scheme the sanctification of redeemed man's thoughts. His thoughts are brought into obedience to the mind of the Lord (II Cor. 10:1-5). Spiritual weapons bring every thought into captivity to obey Christ. All thoughts of man outside of Jesus Christ are evil (Gen. 6:5). Regenerated man does have evil thoughts to creep in, but they come from without. The intent of redeemed man's heart is to express appreciation to God.

A dualistic concept of man, with one part closer to God than the other, leads to serious error. One must not view man's body as less valuable. Therefore, no Christian can do as he pleases with his own body. He has been purchased with a price; consequently, he must do that which pleases the Lord. His body belongs to the Lord and must be used to glorify Him. Thoughts, as well as bodies, ought to be kept clean.

Paul's thoughts expressed in Philippians 1:21-30 were far removed from gnostic dualism which teaches that the soul is imprisoned in the body and desires escape. "For to me, to live is Christ and to die is gain. But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; yet to remain on in the flesh is more necessary for your sake. Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, so that your proud confidence in me may abound in Christ Jesus through my coming to you again. Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God. For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear to be in me" (Phil. 1:21-30 NASB UPDATE). The believer's hope is deliverance "of" his body, not deliverance "from" it.

God's creative work is not merely something in the distant past; it continues. After the original creative act of God (Gen. 1), Job said, "Your hands fashioned and made me altogether..." (Job 10:8 NASB UPDATE); "The Spirit of God has made me, and the breath of the Almighty gives me life" (Job 33:4 NASB UPDATE). Isaiah acclaimed God as the Creator of Israel: "I am the Lord, your Holy One, the Creator of Israel, your King"

(Is. 43:15 NASB UPDATE). God is the Author of life: “This will be written for the generation to come, that a people yet to be created may praise the LORD” (Ps. 102:18 NASB UPDATE). Observe the words, “people yet to be created.” The eminent God is the transcendent God.

The Source of Man's Inner Life - Part 3

W.E. Best

Scripture records God's creative acts in Genesis 1. Verses 1-3 of chapter 2 summarize the preceding chapter. Man is the last and highest of God's creative acts. God created the heavens and the earth, plant life, and animal life; then, He created man and gave him dominion over His creation. Chronological order occurs in chapter 1. Chapter 2 makes no claim to order. Man precedes all things; therefore, he was given dominion over them. Chapter 1 reveals Elohim, the abstract God of nature. In chapter 2, He is entitled Jehovah Elohim (LORD God), revealing the more intimate side of the Divine Being (2:4). Chapter 1 portrays the Creator in power. Chapter 2 makes the Creator known as Preserver, Protector, and Benefactor. Consequently, chapter 2 does not contradict chapter 1; it is an expansion.

God formed man out of the dust of the earth (Gen. 2:7). God, the Potter, formed man from the clay (Jer. 18; Rom. 9:20, 21). God "... breathed into his nostrils the breath of life; and man became a living being [soul]" (Gen. 2:7 NASB UPDATE). The soul is "in" the body of man. Man's body was first formed of the dust of the earth. Then God breathed into it, and man became a living soul. The soul does not come from the body. It was not generated with the body, but it was subsequently inbreathed by God. That does not imply that man's soul is a part of God. The only correct way to describe man is that man "is" a soul and he "has" a body.

Man's soul never ceases to exist. The word immortal should not be used to describe man's soul. It refers to his body. Man's soul is not eternal. It was created by God; therefore, it had a beginning. However, the created soul has everlasting existence. The words eternal and everlasting are distinct. Eternal signifies without beginning and ending; whereas, everlasting means that it can have a beginning but has no ending.

Some foolishly deny the never-ceasing existence of the soul. Such fools should be answered according to their folly (Prov. 26:5). There is no contradiction between Proverbs 26:4 and Proverbs 26:5—"Do not answer a fool according to his folly, or you will also be like him." "Answer a fool as his folly deserves, that he not be wise in his own eyes" (NASB UPDATE). Illustrations from the word of God can be given to show that interrogators were not always answered. Jeremiah did not answer Hananiah (Jer. 28:11). During His public ministry, the Lord Jesus refused to answer many of His adversaries. A fool should not be answered in a manner agreeing unto his folly. A Biblical answer to Proverbs 26:4 is illustrated by Job. In the midst of his suffering, his wife asked why he did not curse God and die (Job 2:9). Job answered, "...You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" (Job 2:10 NASB UPDATE). Proverbs 26:5 is illustrated by Charles Spurgeon's reply to some young men who asked if he did not know that the devil is dead. Mr. Spurgeon replied, "Oh, you poor, fatherless children." He answered the fools according to their folly.

The following is an illustration of a minister answering a medical doctor according to his folly. The doctor denied that man's soul is never ceasing, and the minister affirmed that it is everlasting. The doctor used man's five senses to illustrate his point. He asked the minister if he had ever seen, tasted, heard, smelled, or felt a soul. To each of the first four, the minister replied, "No!" To the fifth he answered, "Yes! I have felt a soul." The doctor concluded by seeking to show that four out of five senses disproved the existence of the soul. The minister in turn asked the doctor if he had ever seen, tasted, heard, smelled, or felt pain. The doctor necessarily replied in the same manner that the minister had to his questions. The minister reminded him that four of his five senses deny the existence of pain. The doctor walked away disgusted.

Man's soul is the direct reflection of God. His body is the reflection of that reflection. The soul presents the Divine image immediately. The body presents the Divine image mediately. The soul is a pure, spiritual substance which will not admit division. To say the soul is propagated would seem to imply that the soul of a child separates itself in some way from the soul of its parent. That would necessitate this question: Does the soul come from father, mother, or both? According to Genesis 2:7, the soul comes directly from God.

Man's soul and body are not only distinguishable but separable. The Lord said, "...For you are dust, and to dust you shall return" (Gen. 3:19 NASB UPDATE). The distinguishability and separability of body and soul are affirmed by Ecclesiastes 12:7—"Then the dust will return to the earth as it was, and the spirit will return to God who gave it" (NASB UPDATE). Man can exist apart from his body. When a Christian dies, he goes immediately to be with the Lord; but his body returns to the dust of the earth. On the contrary, man's soul and spirit are distinguishable but not separable.

Formed of the dust, man was suitably named Adam, which means earth. Flesh is earth indeed, but that piece of earth is of greater value than mere earth. The excelling power of the Creator over His creature is seen in His creation of man. A potter may form attractive vessels with his hands, but man is more important than vessels. Thus, Creator and creature are differentiated. A sculptor may form an attractive figure from stone, wood, or wax; however, he cannot change the nature of the matter. When God made man's body of the dust of the earth, it became more valuable than it was as dust. Man's body is so wonderfully made that David bowed in humble submission to God as he considered it (Ps. 139).

Dust is emblematic of humiliation and mortality: "I have heard of You by the hearing of the ear; But now my eye sees You; Therefore I retract, And I repent in dust and ashes" (Job 42:5, 6 NASB UPDATE). Bodily, man is nothing more than a little dust and a puff of wind with no solidarity in either. When his last breath is drawn, his body will return to dust. Man's life is like a vapor that appears for a time and soon vanishes away (James 4:14). Like a flower, it soon fades away: "Man, who is born of woman, is short-lived and full of turmoil. Like a flower he comes forth and withers. He also flees like a shadow and does not remain (Job 14:1, 2 NASB UPDATE). I Peter 1:24 states that "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS

WITHERS, AND THE FLOWER FALLS OFF” (NASB UPDATE). True self-aborrence comes not from self-examination but from looking from self to behold the sovereign God. Man does not begin self-examination with himself and work up to God. He must begin with God and come down to himself. The Divine order of the five Biblical sciences—theology, anthropology, soteriology, ecclesiology, and eschatology—emphasizes that God must receive preeminence. Job, afflicted with many trials, received comfort only when he had a glimpse of the Holy One of Israel. Then, he saw himself as he really was—“For He Himself knows our frame; He is mindful that we are but dust. As for man, his days are like grass; as a flower of the field, so he flourishes. When the wind has passed over it, it is no more, and its place acknowledges it no longer” (Psalm 103:14-16 NASB UPDATE).

There are two kinds of error with regard to the body: (1) concern for bodily health to the neglect of the soul and (2) no concern for either the health of the body or the soul. Man’s physical health is more precious in the eyes of God when it is less precious in his own eyes. Bodily care is necessary, but soul care is more necessary. A believer’s body is not his possession. It is the temple of the Holy Spirit (I Cor. 6:19, 20). Bodily need, not bodily desire, should be provided. The apostle Paul refused to yield his body for things that would harm it or discredit him as a Christian (I Cor. 9:26, 27). The body must not be deliberately injured or defiled but possessed in sanctification and honor (I Thess. 4:3, 4).

The Christian’s body is a purchased possession. He is sealed with the Holy Spirit (Eph. 1:13, 14). Since his body has been sealed, it will be protected until it finishes its race in time. A believer has supernatural love, the love that has been poured out within his heart by the Holy Spirit (Rom. 5:5). That love takes precedence over his natural affections. He does have natural affection or love for his body for the service it renders to his own soul and the souls of others.

Willingness to die does not indicate that one’s concern for his body is extinguished, but his love for the Lord Jesus Christ overpowers his concern for his body. Every Christian has a twofold love: supernatural love for the Lord Jesus Christ and natural love for his body. The martyrs for the cause of Christ were willing to become martyrs because their supernatural love for Christ overpowered their natural concern for their physical welfare. The three Hebrew children willingly submitted to the fiery furnace (Dan. 3:16-18). The apostle Paul said, “But I do not consider my life of any account as dear to myself...” (Acts 20:24 NASB UPDATE). He was “...hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; yet to remain on in the flesh is more necessary for your sake” (Phil. 1:23, 24 NASB UPDATE).

Saved and unsaved persons vastly differ in their appreciation for their bodies. The unregenerate love their bodies for natural causes. They desire pleasure. Their philosophy is to eat, drink, and be merry because they might die tomorrow. They prefer their bodies before their souls. Regenerated persons prefer their souls before their bodies, desiring to please the Lord.

God has put the “everlasting duration of time” in the heart of every man: “He has made everything appropriate [beautiful] in its time. He has also set eternity [everlasting duration of time] in their heart, yet so that man will not find out the work which God has done from the beginning even to the end” (Eccl. 3:11 NASB UPDATE). In this verse, the NASB translation “eternity” is not correct, and to carry that to its logical conclusion would lead to the unscriptural belief of the preexistent theory of the soul. The KJB has translated the Hebrew word as “world.” The more correct translation would be “everlasting duration of time.” The simple interpretation is that God places an everlasting soul in the heart of every man.

Natural man, man apart from Jesus Christ, cannot be satisfied. The book of Ecclesiastes, written from the standpoint of man under the sun, proves that he cannot be satisfied even if he could possess the whole world. Since the world (the everlasting duration of time) has been set in his heart, nothing in the world can satisfy him because his heart is too big for the object. The book of the Song of Solomon, written from the standpoint of man in the Son, proves that the Christian can be satisfied because his heart is too small for the Object. The Lord Jesus Christ satisfies believers. Man with one foot in the temporal and the other in the eternal is torn between two worlds—the world that now is and the world, or age, that is to come. Life with unsatisfied cravings will sink unregenerate man to the level of beasts (Rom. 1:18-32).

Man’s soul is not so linked to his body that it cannot separately act or exist. The eternal Son of God existed before a body was prepared for Him. He assumed human nature. That human nature died and was placed in the tomb. He had power to raise that body, and many other bodies of saints were raised by Him (Matt. 27:52). That illustrates how the soul can exist and act separately from the body.

The Bible does not teach soul sleep. When a Christian dies, he goes immediately to be with the Lord. That is the reason that absence from the body is presence with the Lord for the child of God (II Cor. 5:1-8). To see dust and spirit clasp each other is a mystery. That union comes in with the breath of life; and as soon as that breath departs, the union also departs. The depraved nature comes in at the time of the uniting of soul with body and departs at the time of death. The elect of God groan under a threefold burden of sin: (1) guilt, (2) filth, and (3) inheritance of a sinful nature. Guilt is remedied by justification. Filth is healed by sanctification. Inheritance of the sinful nature is eradicated in glorification. Although the soul leaves all the means of grace behind at death, it carries the habits of grace that were implanted and improved while here. “And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord from now on! Yes, says the Spirit, so that they may rest from their labors, for their deeds follow with them” (Rev. 14:13 NASB UPDATE).

The Source of Man's Inner Life - Part 4

W.E. Best

NOTE ON THE GREEK LANGUAGE: Before beginning this morning's message, I will begin to show you, to some degree, the advantage of looking up Greek words in your study of the Scriptures. You cannot handle the Scriptures properly if this is not done. Read Romans 9:1-3 with emphasis on verse 3—"For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh" (NASB UPDATE). The following question must be answered: Would you be willing to go to Hell if God would save some of your relatives and close friends? The average person thinks that this is what verse 3 teaches. Paul was not expressing this extreme measure. No Christian would be willing to go to Hell for relatives or friends. God does not ask us to do that. The truth of this portion of Scripture necessitates the use of the Greek language to find out tense, usage, and meaning of certain words. The Greek verb for "I could wish" is the first person singular imperfect middle indicative of *euchomai*, meaning to pray, to wish, or to desire. The imperfect verb signifies continuous action in past time. The Holy Spirit led Paul to use the imperfect middle indicative of the verb. The imperfect verb may be used in the progressive, customary, or iterative sense, but it also has special uses. In this verse, the imperfect verb is used voluntatively, indicating desire of attainment; but due to its impossibility, it never materialized. Hence, the desire died for lack of realization. The imperfect tense shows continuous action all in the past time. It helps you to see the flowing stream of history and dwells on the course of the event from its start to its conclusion in the past. Paul was not talking about the present—"I was wishing." He was stating its occurrence.

Now for Part 4 of the 5-Part series on "The Source Of Man's Inner Life." Ecclesiastes 12:1-7—"Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, I have no delight in them; before the sun and the light, the moon and the stars are darkened, and clouds return after the rain; in the day that the watchmen of the house tremble, and mighty men stoop, the grinding ones stand idle because they are few, and those who look through windows grow dim; and the doors on the street are shut as the sound of the grinding mill is low, and one will arise at the sound of the bird, and all the daughters of song will sing softly. Furthermore, men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street. Remember Him before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; then the dust will return to the earth as it was, and the spirit will return to God who gave it" (NASB UPDATE).

Solomon allegorically described the various stages of human life. The growing, declining, and dissolving stages of man are represented in Ecclesiastes 12:1-7. Man is indebted to God for his life, health, and the powers of his mind; therefore, he should remember his Creator: "Know that the LORD Himself is God; It is He who has made us, and not we ourselves; We are his people and the sheep of His pasture" (Ps. 100:3

NASB UPDATE). Christians remember Him not only as Creator but Redeemer. His superintending care of providence, the riches of His grace, His absolute sovereignty, and His authority shall call men into account for the privileges that God has bestowed.

Men are admonished to remember that their bodies are frail and will return to dust, but souls come directly from God and are everlasting. Death of the body is one thing, and spiritual death of the soul is another. Death is not cessation but separation of existence. Physical death results in separation of the soul from the body; whereas, spiritual death is the separation of an individual from God.

The statement "...in the days of your youth..." in Ecclesiastes 12:1 refers to the growing stage of man. As in the spring of the year, he is full of germinating force and promise. Also in verse 1, the words "...the evil days..." refer to the declining stage of life with its many problems. Degeneration of the members of a person's body was described by Solomon (Eccl. 12:3-6). The dissolving stage of life was referred to in verse 7. The grave is the long home of the body, but not the soul. At death, man's body, which came from dust, returns as it was. However, his soul pursues a different course.

Traducianists claim that after God's original creation of man's soul, He works mediately, not immediately. They affirm that the soul is produced by the law of generation, being as truly derived from parents as the body. Thus, their teaching is that body and soul are conveyed from parents to children.

Traducianism is the teaching that the human soul is propagated along with the body. Creationism is the doctrine that God immediately creates out of nothing a new human soul for each individual born. Traducianists emphasize a horizontal relationship, showing that man in his entirety comes from his parents. Creationists emphasize a vertical relationship, proving that God is active in man's origin. Theologians have debated the origin of man's soul through the ages. The Holy Spirit alone can direct a person to the correct understanding of this truth.

Man's soul is a pure, spiritual substance. According to Scripture, only the nonmaterial substance can survive the death of the material. Consequently, the soul cannot admit a division. The traducianistic view implies that the soul of a child separates itself in some way from the soul of its parents. That assertion can lead to serious error.

The following five points present the erroneous traducianistic theory of man's soul. Each point will be followed by an answer to their theory—

FIRST POINT: The traducianist's view of man's soul states that man was created as a species in two individuals—Adam and Eve (I Cor. 11:8). Since woman is of man, Eve's body and soul were made from Adam. This teaching states that the Bible does not say Eve's body was made from Adam's rib, and then her soul was breathed into it. The fact that the total female was produced from the male favors traducianism. Man is propagated by generation, not by the immediate act of God. This view further states that everything done from Adam's day to ours is mediately performed, that God's method is

not one of endless miracle. They believe that God works in nature through second causes; He does not create a new, vital principle at the beginning of each separate existence of each separate apple, dog, etc.

ANSWER: Contrary to the traducianary teaching that God works only mediately, Scripture proclaims that He works immediately. Man's creation cannot be compared with an apple, dog, or any other creature. Regeneration is the immediate work of God without the means of the gospel. Physical life itself is not the product of mere physical causes. God is the Author of life: "For in Him we live and move and exist...For we also are His children..." (Acts 17:28 NASB UPDATE). No matter how intense the desire of a man and his wife to have children, they will never have them unless God grants them that ability. Life is due to the immediate power of God. God's creative ability is not merely something in the distant past; it continues. Job said, "The Spirit of God has made me, and the breath of the Almighty gives me life" (Job 33:4 NASB UPDATE). Men are admonished to remember their Creator: "Remember also your Creator in the days of your youth..." (Eccl. 12:1 NASB UPDATE). The Holy Spirit through Isaiah said, "I am the LORD, your Holy One, the Creator of Israel, your King" (Is. 43:15 NASB UPDATE). Israel came into existence "after" Adam was created. Conclusively, God continues to create men.

SECOND POINT: The traducianistic view of man's soul is that the derivation of the whole man is by means of natural law under Divine providence and supervision. This view states that those who hold the creation view of man's soul attribute nobler power and qualities to the beast than to man, because a beast propagates the whole of a beast; but man does not produce the whole of man. This view teaches that Adam's becoming the father of a son in his own likeness and after his image (Gen. 5:3), proves that man is not created by supernatural power. They say that the word flesh designates man in his entirety, body and soul.

ANSWER: A brief answer to the preceding assertion is that Adam became the father of a son in his likeness and after his image, signifying that Seth was like his father. The fact that Scripture does not state that God breathed into Seth's nostrils and he became a living soul does not disprove that his soul came directly from God. God alone can produce man's everlasting soul (being).

THIRD POINT: This point of the traducianistic view of the origin of man's soul is that original sin is conveyed from our first parents to their posterity by natural generation. Furthermore, original sin could not be transmittable to children if parents are not the vehicle for its transmission.

ANSWER: To say that man becomes depraved by natural generation is inaccurate. Parents are not the sole vehicle for the transmission of original sin. In the act of generation, men do become distinct persons. However, natural generation is not the cause of conception in sin. Each person of Adam's race was involved with him in the fall. Men are naturally generated in sin. When they "begin to be," they "begin to be" as sinful creatures because of their solidarity with Adam in the fall. Adam's sin was imputed

to the whole human race: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned" (Rom. 5:12 NASB UPDATE). The members of the human race cannot be contemplated as existing when Adam did. Nevertheless, they were conceived by God as destined to exist. Anyone who believes in the absolute sovereignty of God will acknowledge that none comes into this world that God did not destine to come. Each person's existence was guaranteed by the foreordination of the sovereign God. All the members of Adam's posterity come into existence actually by the process of generation. That is the Divinely constituted means whereby God's foreordained design becomes effective in human history. It is a capital mistake to interpose the question, When does each member of the human family become actually sinful? The truth is that each person never exists other than sinfully. God eternally contemplated each person as sinful, by reason of his solidarity with Adam in the fall in the Garden of Eden.

FOURTH POINT: The traducianists maintain that Jesus Christ was in Adam as to the substance of His human nature, as all men. He could not have been man if both body and soul were not derived from Mary. They believe that the human nature of Jesus Christ required sanctification before it could be received into union with a trinitarian person. Thus, a complete Christology must have included justification as well as sanctification, because sin is guilt as well as pollution. They say that the Logos could not unite with a nature that had not previously been delivered from both condemnation and corruption of sin. The idea of redemption includes justification and sanctification, and it is conceded that the portion of human nature which the Logos received into union with Himself was redeemed. They say that the justification was proleptical (anticipative) in view of the future, atoning death of Christ. If Christ's soul was a direct creation of God, the foundation of His service as kinsman Redeemer is diminished to near the vanishing point. They conclude that when Jesus Christ came into the world, His human nature was peccable until it was redeemed; then it became impeccable. By the uniting of redeemed human nature with Divine nature, Jesus Christ as a Person was impeccable.

ANSWER: To believe the preceding traducian declarations would discredit the Lord Jesus Christ. He could not be the impeccable Savior if original sin is transmitted from parent to child. Christ did have a human nature, but His soul was not derived from Adam. The human nature of the Lord Jesus Christ did not require redemption. It was brought about by the instrumentality of the Holy Spirit; hence, it was completely immune (apart) from original or Adamic sin. The Savior was not involved in the guilt of apostasy as are other men. To say that men are guilty of Adam's sin because they are partakers of Adam's essence but Christ is not guilty, although He partook of his essence, would be a contradiction. Participation of essence involves community of guilt and depravity in the one case as much as in the other. The Lord Jesus Christ did not share, like all other men, in the guilt and pollution of Adam's transgression. That was possible because He did not share the same numerical essence which sinned in Adam.

FIFTH POINT: Those who embrace the traducian view of man's soul believe they would be liable of the charge of materialism if they maintained either of the two following

propositions: (1) Man's soul is originated by propagation (the first origination of the soul). (2) The soul is propagated by natural reproduction. They do strenuously contend, as do those who embrace the creation view of the soul, that the soul is the product of creative power. Nevertheless, they say that power was exerted once, on the sixth day of creation, not millions of times subsequently. They believe God created Adam's soul; so the soul was by the creative power of God; but the exercise of that power ceased with Adam. They assert that man's soul is transmitted by a psychical act, not a physical act. Thus, they seek to avoid the accusation of having a materialistic concept of man's soul.

ANSWER: Souls are not material. If they were derived from the bodies of parents, they would be material. Bodies can be killed but souls cannot. Bodies are subject to physical death, but souls are not subject to death in that sense. Souls do not generate souls any more than angels generate angels. If souls could be generated by parents, they would be divisible. Nevertheless, man's soul is indivisible. Man's body does not subsist alone, but his soul does. Man does not generate the whole of his species. Those who accept the traducian view of man's soul believe that those who hold the creation view make God indirectly the Author of evil. They say that according to the creation view, God takes a pure soul, places it in an impure body, and it becomes impure, making God the Author of evil. This is one of their strong arguments. Contrary to that opinion (1) contamination does not occur upon the soul separately, but upon uniting the soul to the body. Therefore, the uniting of soul with body constitutes man a child of Adam. Adam was not body alone. Uniting of soul and body formed Adam. (2) Adam's nature became corrupt without God infusing any evil thing into it. Likewise, Adam's posterity becomes corrupt when soul and body are joined without God infusing any evil thing into it.

Advocates of peccability believe that the Holy Spirit produced an unholy nature. In this day of "scientific humanism," men are trying to put God in their little box; but God is larger than nature. Job said, "Who can make the clean out of the unclean? No one!" (Job 14:4 NASB UPDATE). On pages 9 and 10 of his book *Sin, Salvation, and Service*, J. B. Moody said, "The child of Bethlehem was begotten of the Holy Spirit, but being born of a regenerated woman, with the remains of depravity still in the flesh, there may have been a taint of the same depravity imparted to her Child, which made it possible for Him to sin and to suffer for sin.... He can sympathize with us in the depravity which He could have gotten only by heredity."

There is no such thing as a fallen nature. The word "fallen" must be applied to a person—not to a nature. The angel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God" (Luke 1:35 NASB UPDATE). Therefore, the Son of God overshadowed by the Most High is the manner of God's manifestation (I Tim. 3:16), the residence of the Godhead (Col. 2:9), and the method of redemption (I Pet. 3:18). If Christ in the flesh was capable of sinning, the following would be true: Mary was stained with unchastity; and Christ was the seed of man rather than the woman, was like all other men, was not the Mediator, was not free from original sin, would have had to pray "Father forgive Me," and would have had to have a new birth.

The Source of Man's Inner Life - Part 5

W.E. Best

Today's message concerns the question, Is man dichotomous or trichotomous? Man is a tripartite being. A casual reading of the Scriptures might lead one to believe man is dichotomous; however, when a technical study of the Scriptures is made on the subject of anthropology, one must conclude that man is trichotomous—a threefold being. I Thessalonians 5:23 distinguishes man's body, soul, and spirit: "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" (NASB UPDATE). The writer to the Hebrews also distinguished them: "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 is able to judge the thoughts and intentions of the heart" (Heb. 4:12 NASB UPDATE).

God created man as a tripartite being. The body is the center of world-consciousness. The soul is the center of self-consciousness. The spirit is the center of God-consciousness. There is one part of every person, Christian or non-Christian, that is conscious of God (Rom. 1:18-32). Those who make no distinction between soul and spirit say that God created man trichotomous, but Adam fell and became a soulish person, not having a spirit. They believe that apart from grace he was dichotomous and did not become trichotomous until God performed a work of grace in his heart.

At his creation Adam was implanted with two kinds of principles. He had the inferior principle of human nature. He possessed self-love with its appetites and passions. He had the superior principle of uprightness (Eccl. 7:29), called original righteousness by some, which was inseparably connected with human nature until his fall in the Garden of Eden. By the power of the superior principle, he held moral virtue in check; but at his fall, he lost original uprightness. Only the inferior principle remained. He was then filled with self-love and desired to satisfy only his own appetites and passions.

Man is dragged down by the natural factor within him. Original uprightness was mutable. This superior principle, which God gave Adam, was the golden bridle that controlled the inferior principle. Adam could not have been pronounced very good without original uprightness.

Adam could not have been unchangeably upright. Unchangeable uprightness is attributable to God alone and cannot be ascribed to any of His creatures. Adam's uprightness was created. Therefore, it was finite, and finite uprightness is capable of sinning. It did sin in Adam's case, and we all sinned in him (Rom. 5:12). He was necessarily finite because the infinite God cannot create infinity. God cannot create God. Whatever He creates must be inferior to Himself.

Adam did not lose the image of God in the fall. To avoid any misunderstanding at this point, one must determine whether to be created in the image of God refers only to

original uprightness or if it included man's nature which was clothed with original uprightness. Adam lost original uprightness, but he did not cease to be man. In the study of the Divine image, one must carefully distinguish between the wonderful organism called human nature and the direction in which human nature moves. When Adam lost original uprightness, he began going in a different direction. He no longer loved God. He possessed only self-love. That is the condition of every person separate from the grace of God.

Adam's posterity come into this world under a natural, inferior principle. They do not possess a superior principle by which they can be guided and guarded from natural desires and passions. Every person comes into the world depraved, with no righteousness and no desire to please God. Not until God performs a work of grace in his heart, giving him a superior rectitude, can man conquer his passions and desires. The four soils described in the parable of the sower (Luke 8) describe this. Some seed fell by the wayside, but birds plucked the seed. Some seed fell on stony ground and sprang up, but the plants soon withered and died. Some fell on thorny ground, but the cares of this world soon choked the plants. In each of these three soils there was only an inferior principle; therefore, no fruit was produced. Some seed fell into good ground and brought forth fruit because God had implanted the superior principle.

Adam defiled the whole frame of his nature in the fall. All his posterity likewise defiled themselves because of their complicity with him. Is it reasonable that God should depart from His original law respecting man's generation because man departed from obedience to the law of God? Nature itself does not do that. Stolen seed will produce harvest. Is God unjust to give fruit from stolen seed? Is God unjust to give souls, even if generation may be unlawfully begotten in adultery or fornication? Illegal conception does not deter God from placing a soul in that person.

God's immediate agency to bring the soul of a child into being is as much according to an established order as His immediate agency in the works of nature. In the established order of nature, good qualities of a tree may be wanting in its branches and fruit. Adam may be considered the root with many branches. He was deprived of original uprightness; consequently, the branches come forth without it.

God creates souls impotent of good without any impeachment of His holy character. Souls become defiled the moment they are united with bodies in wombs. That union constitutes one a child of Adam. Bodies of men differ, but souls are equal in their original nature and value. There is no dissolution of the soul. Man cannot destroy it, and God will not. In His creation of the soul, God inspires no purity or impurity. He infuses only its naked essence. The Holy God cannot inspire any impurity; however, He remains just and righteous in creating souls destitute of holiness and righteousness. God in His incomparable glory and majesty creates souls. No science or theology can unveil to anyone the mystery of man.

God is Author of soul and body. Therefore, He values human life, and man should value it. The penalty for shedding man's blood is capital punishment (Gen. 9:6). Scripture

condemns not only premeditated murder but manslaughter (destruction of human life through negligence). The very possibility of killing must be avoided. Therefore, the possibility that abortion is destruction of a human being is enough to determine the course of a Christian's action. Judaism and Christianity have condemned abortion and infanticide, both of which were permitted in ancient, pagan societies.

The Mosaic Law has three parts: the commandments to curb moral life, the judgments to influence social life, and the ordinances to direct spiritual life. The judgments prohibit abortion: "If men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no further injury, he shall surely be fined as the woman's husband may demand of him, and he shall pay as the judges decide. But if there is any further injury, then you shall appoint as a penalty life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise" (Ex. 21:22-25 NASB UPDATE). If death occurs to the woman or the child, the person causing it shall give life for life. The offender must be punished, even if the injury does not result in death.

A medical doctor said that we were from the beginning what we essentially are in every cell. Another said that the fetus is a new and separate human being, even though it has direct dependence on the mother. A newborn infant is as dependent as a fetus on its mother for survival. The fetus is not less than human. Medical science states that a fetal cry has been heard from within the uterus.

There is no proof that the unborn child is anything less than a human being from the point of conception. There is no principle of Scripture, science, or philosophy authorizing or allowing us to pinpoint a time between conception and birth when a human being emerges from something less than a human being. The word of God teaches that an unborn child is not merely a part of his mother's body. He has a special, independent significance. David saw his sinful nature as something originating at the time of his conception: "Behold, I was brought forth in iniquity; and in sin my mother conceived me" (Ps. 51:5 NASB UPDATE). The Lord's concern for human life is asserted in Psalm 139:13-16—"For You formed my inward parts; You wove me in my mother's womb. I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth" (NASB UPDATE).

John the Baptist was a human being while he was in Elizabeth's womb: "When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit" (Luke 1:41 NASB UPDATE). What caused the baby's movement? Some say it was caused by the mother's reaction. However, she unquestionably intended that she felt something supernatural and Divine. Scripture proves that Jeremiah was a human being while in his mother's womb: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations" (Jer. 1:5 NASB UPDATE). There is not a time during pregnancy, while the fetus is in the womb, that the child becomes something other than what it was. Every fetus in a womb is a human being. To take that life is to kill a human being.

There are three views concerning the image of God represented in man: (1) Roman Catholics teach that original uprightness does not belong to the Divine image; it belongs to the human nature as something superadded. (2) Lutherans teach that the Divine image is original uprightness; therefore, when Adam fell, he lost the image because he lost original uprightness. (3) The reformed theory harmonizes with all the Scriptures. This theory confesses that man's whole being, not merely original uprightness, is the impress of God's image.

Original uprightness was lost in the fall, and Adam's nature was reversed. Therefore, the image of God was not lost but marred. Man remained man; he did not escape his responsibility to God. If man had become dichotomous, how could he be responsible? He is responsible to God; consequently, he is trichotomous.

Man's inexcusability rests in his responsibility (Rom. 1). The condition of every person who comes into the world is described in Psalm 14:3 and 4—"They have all turned aside, together they have become corrupt; There is no one who does good, not even one. Do all the workers of wickedness not know, Who eat up my people as they eat bread, And do not call upon the LORD?" (NASB UPDATE). Sin disturbs the whole man. In the midst of this corruption, sinful man escapes the isolation that threatens him and lives in the midst of common humanity. Although he is corrupt, he lives among human society. Cain illustrates this. He killed his brother; then he fled from the presence of God. In his flight from God, he was preserved in his social life (Gen. 4:17). We have all gone our own way (Is. 53:6). Cain followed his way in the humanity he retained.

Corruption is evident throughout all of life and comes from the depths of the depraved, human heart. Man is alienated from the life of God (Eph. 4:18; Col. 1:21). The life of every person outside of Christ is one of sin and guilt while living in sin. It is a life lived in the lust of the flesh, under the wrath of God, and in disobedience to God. It is a life of hardness, impenitence, ungodliness, unrighteousness, vanity, darkness, foolishness, and uncleanness (Rom. 1 and 2). Lost man's spiritual concept is soulish. It rises from his natural part: "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised" (1 Cor. 2:14 NASB UPDATE). He is held down in his depraved condition by his soulish desire. Sin disturbs the whole of man's life. The grace of God alone can remedy it.

Man was a tripartite being before, during, and after the fall. Man may be likened to a three story building: his spirit, the third story; his soul, the second; and his body, the first. When he fell, the top story fell into the second; and they both fell into the basement. (1) The body was affected in the fall: "Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them" (Rom. 1:24 NASB UPDATE). (2) The soul was affected by the fall: "For this reason God gave them over to degrading passions..." (Rom. 1:26 NASB UPDATE). Degrading passions proceed from the soul which is the seat of self-consciousness. (3) The spirit was affected by the fall: "And just as they did not see fit to acknowledge God any

longer, God gave them over to a depraved [reprobate] mind, to do those things which are not proper” (Rom. 1:28 NASB UPDATE). A reprobate mind includes the spirit because the spirit of man is that part of man that is able to comprehend truth.

Someone may raise the question, If man has been given over to a reprobate mind and he does not have a spirit of God-consciousness, how can he really possess a spirit? The first chapter of Romans proves that man does retain, even in his depraved condition, some recognition of God. He does not love God, but he does have a natural knowledge of Him which cannot save his soul. Man retains some knowledge of God; therefore, the spirit of man must not be eliminated from him in a state of depravity. Depraved man knows God; consequently, he knows that God exists (Rom. 1:19-25). The natural knowledge that men have of God’s existence is not used advantageously. It can never save a soul. That natural knowledge acquaints men with the judgment of God (Rom. 1:32). That is the reason he fears God.

The word total (total depravity) is often used in theological circles. Total does not indicate that each sinner is as completely corrupt as he could be. The word is used to indicate that man’s whole being—body, soul, and spirit—has been affected in the fall. Self-love is the root of depravity. Self-admiration, self-will, and self-righteousness are variations of self-love.

The testimony of Holy Scripture evidences that man is completely affected by the fall (Ps. 14:2, 3; Rom. 1; Eph. 2:1-3). History proves that man is depraved (I John 5:19). Although circumstances, manners, customs, and religions of the world have undergone changes, the world system continues to lie in the lap of the devil. Mere observation causes one to acknowledge that man is totally affected by the fall. Man loves to think, but not about God. He delights in activity, but he has no heart to act for God. He takes pleasure in conversation, but he does not want to converse about the Holy God. He delights to tell news, but not the good news of the gospel of God. Man is totally depraved—body, soul, and spirit.

The devil, knowing that man is a tripartite being, arranged all his attacks against his threefold being: “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate” (Gen. 3:6 NASB UPDATE). Eve saw the fruit, desired it, and took it. She saw with her physical eyes. The activity of her heart (soul) was involved in her desire for the fruit. Thus, the seat of her affection was at work. Her will was affected by her desire, and she took the fruit. Her whole person—body, soul, and spirit—was involved in her sin. The Lord Jesus Christ was tested by Satan in the same manner in the wilderness (Matt. 4:1-11). Nevertheless, thank God, testing coming from without had no effect on the blessed Person of Christ.

Satan continues to follow the same method of procedure. Therefore, Christians are exhorted: “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and

the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world” (I John 2:15, 16 NASB UPDATE). Satan’s assaults appeal to each phase of man’s being. They may be overcome by the Christian. He must overcome the lust of the flesh by fleeing (II Tim. 2:22). He overcomes the lust of the eye by faith (Eph. 6:13-18). He overcomes the devil by fighting (I Tim. 6:12). Flee, have faith, and fight are the watchwords by which believers overcome Satan’s assaults.

Man’s tripartition may be compared with the tabernacle (Ex. 25-40). Man is a temple. When Jesus Christ came into the world, He tabernacled (dwelt) among men (John 1:14). Jesus Christ assumed a human body. He also had a human soul and a human spirit. The tabernacle consisted of two rooms, the holy place and the holiest of all; and there was an inner court with a fence around it. The outside appearance only was visible to man. The court represents man’s body; the first room symbolizes his soul; the second room typifies his spirit.

Scripture distinguishes soul and spirit. The Hebrew word nephesh in the Old Testament is translated “soul” in the majority of times that it is used. The word also refers to animals in some cases. An animal has a soul, but it does not have a spirit. The spirit is that which distinguishes man from the beast. In the Old Testament, the Hebrew word ruach is translated “spirit” in most cases. The word signifies breath or wind. The New Testament word for “soul” is psuche. The New Testament word for “spirit” is pneuma. Soul and spirit are not used synonymously; and they do not mean the same thing.

When death occurs, the soul goes to be with the Lord, and the body goes back to the dust of the earth. A departed soul can communicate, hear, and feel; therefore, it has form. The apostle John saw souls under the altar: “When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice, saying, How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth? And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also” (Rev. 6:9-11 NASB UPDATE). When a man’s flesh goes back to the dust of the earth, his soul continues to exist. The soul has form, and the spirit is encased within. A certain rich man died; and in hell (hades), he lifted up his eyes in torment. According to his request, he could look into the past, present, and future. He had form because he could see and feel (Luke 16:19-31).

Adam was created a trichotomous person; he remained thus after the fall; and his posterity is likewise trichotomous. All men are without hope until the Lord intervenes in grace and gives His elect a new spirit. Then, by the Spirit of God, that man has a new principle and lives above old, natural desires.