

SLB-017

(10-15-06)

Soul Life and Spiritual Life

Body, Soul and Spirit

- God formed
- 2 Corinthians 5:17: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Human Life and the Soul

- Following up on our discussion last week about the phenomenon of the appearance of the “self-consciousness” in the child, I assert that no animal ever yet said, or thought, “I.”
- With this, then, Strong’s Systematic Theology makes a series of simple distinctions between man and the animal, so far as the immaterial principle in each is concerned.
- 1. The animal is conscious, but man is self-conscious. The animal does not objectify self.
- “If the pig could once say, ‘I am a pig,’ it would at once and thereby cease to be a pig.”

Human Life and the Soul

- The animal does not distinguish itself from its sensations. The brute has perception, but only the man has apperception, i. e., perception accompanied by reference of it to the self to which it belongs.
- 2. The animal has only percepts; man has also concepts. The animal knows white things, but not whiteness. It remembers things, but not thoughts. Man alone has the power of abstraction, i. e., the power of deriving abstract ideas from particular things or experiences.

Human Life and the Soul

- 3. Hence the animal has no language. “Language is the expression of general notions by symbols” (Harris). Words are the symbols of concepts. Where there are no concepts there can be no words. The parrot utters cries; but “no parrot ever yet spoke a true word.” Since language is a sign, it presupposes the existence of an intellect capable of understanding the sign,—in short, language is the effect of mind, not the cause of mind. See Mivart, in *Brit. Quar.*, Oct. 1881:154–172. “The ape’s tongue is eloquent in his own dispraise.” James, *Psychology*, 2:356—“The notion of a sign as such, and the general purpose to apply it to everything, is the distinctive characteristic of man.” Why do not animals speak? Because they have nothing to say, i. e., have no general ideas which words might express.

Human Life and the Soul

- 4. The animal forms no judgments, e. g., that this is like that, accompanied with belief. Hence there is no sense of the ridiculous, and no laughter. James, *Psychology*, 2:360 —“The brute does not associate ideas by similarity.... Genius in man is the possession of this power of association in an extreme degree.”
- 5. The animal has no reasoning—no sense that this follows from that, accompanied by a feeling that the sequence is necessary. Association of ideas without judgment is the typical process of the animal mind, though not that of the mind of man. See *Mind*, 5:402–409, 575–581.

Human Life and the Soul

- 6. The animal has no general ideas or intuitions, as of space, time, substance, cause, right. Hence there is no generalizing, and no proper experience or progress. There is no capacity for improvement in animals. The brute cannot be trained, except in certain inferior matters of association, where independent judgment is not required. No animal makes tools, uses clothes, cooks food, breeds other animals for food. No hunter's dog, however long its observation of its master, ever learned to put wood on a fire to keep itself from freezing.

Human Life and the Soul

- Even the rudest stone implements show a break in continuity and mark the introduction of man; see J. P. Cook, *Credentials of Science*, 14. “The dog can see the printed page as well as a man can, but no dog was ever taught to read a book. The animal cannot create in its own mind the thoughts of the writer. The physical in man, on the contrary, is only an aid to the soulical. Education is a trained capacity to discern the inner meaning and deeper relations of things. So the universe is but a symbol and expression of spirit, a garment in which an invisible Power has robed his majesty and glory”; see *S. S. Times*, April 7, 1900. In man, mind first became supreme.

Human Life and the Soul

- 7. The animal has determination, but not self-determination. There is no freedom of choice, no conscious forming of a purpose, and no self-movement toward a predetermined end. The donkey is determined, but not self-determined; he is the victim of heredity and environment; he acts only as he is acted upon. Harris, Philos. Basis of Theism, 537–554—“Man, though implicated in nature through his bodily organization, is in his personality supernatural; the brute is wholly submerged in nature.... Man is like a ship in the sea—in it, yet above it—guiding his course, by observing the heavens, even against wind and current.

Human Life and the Soul

- An animal has no such power; it is in nature like a balloon, wholly immersed in air, and driven about by its currents, with no power of steering.” Calderwood, Philosophy of Evolution, chapter on Right and wrong: “The grand distinction of human life is self-control in the field of action—control over all the animal impulses, so that these do not spontaneously and of themselves determine activity” [as they do in the brute]. By what Mivart calls a process of “inverse anthropomorphism,” we clothe the brute with the attributes of freedom; but it does not really possess them. Just as we do not transfer to God all our human imperfections, so we ought not to transfer all our human perfections to the brute, “reading our full selves in life of lower forms.”

Human Life and the Soul

- The animal has no power to choose between motives; it simply obeys motive. But man's power of initiative—in short, man's free will—renders it impossible to explain his higher nature as a mere natural development from the inferior creatures. Even Huxley has said that, taking mind into the account, there is between man and the highest beasts an “enormous gulf,” a “divergence immeasurable” and “practically infinite.”

Human Life and the Soul

- 8. The animal has no conscience and no religious nature. No dog ever brought back to the butcher the meat it had stolen. “The aspen trembles without fear, and dogs skulk without guilt.” The dog mentioned by Darwin, whose behavior in presence of a newspaper moved by the wind seemed to testify to ‘a sense of the supernatural,’ was merely exhibiting the irritation due to the sense of an unknown future; see James, *Will to Believe*, 79. The bearing of flogged curs does not throw light upon the nature of conscience.

Human Life and the Soul

- If ethics is not hedonism, if moral obligation is not a refined utilitarianism, if the right is something distinct from the good we get out of it, then there must be a flaw in the theory that man's conscience is simply a development of brute instincts; and a reinforcement of brute life from the divine source of life must be postulated in order to account for the appearance of man. Upton, Hibbert Lectures, 165–167—“Is the spirit of man derived from the soul of the animal? No, for neither one of these has self-existence. Both are self-differentiations of God. The latter is simply God's preparation for the former.”

Human Life and the Soul

- John Burroughs, *Ways of Nature*: “Animal life parallels human life at many points, but it is in another plane. Something guides the lower animals, but it is not thought; something restrains them, but it is not judgment; they are provident without prudence; they are active without industry; they are skillful without practice; they are wise without knowledge; they are rational without reason; they are deceptive without guile.....”

Human Life and the Soul

- When they are joyful, they sing or they play; when they are distressed, they moan or they cry;....and yet I do not suppose they experience the emotion of joy or sorrow, or anger or love, as we do, because these feelings in them do not involve reflection, memory, and what we call the higher nature, as with us.”
- Their instinct is intelligence directed outward, never inward, as in man. They share with man the emotions of his animal nature, but not of his moral or æsthetic nature; they know no altruism, no moral code.”

Imputation and Impartation

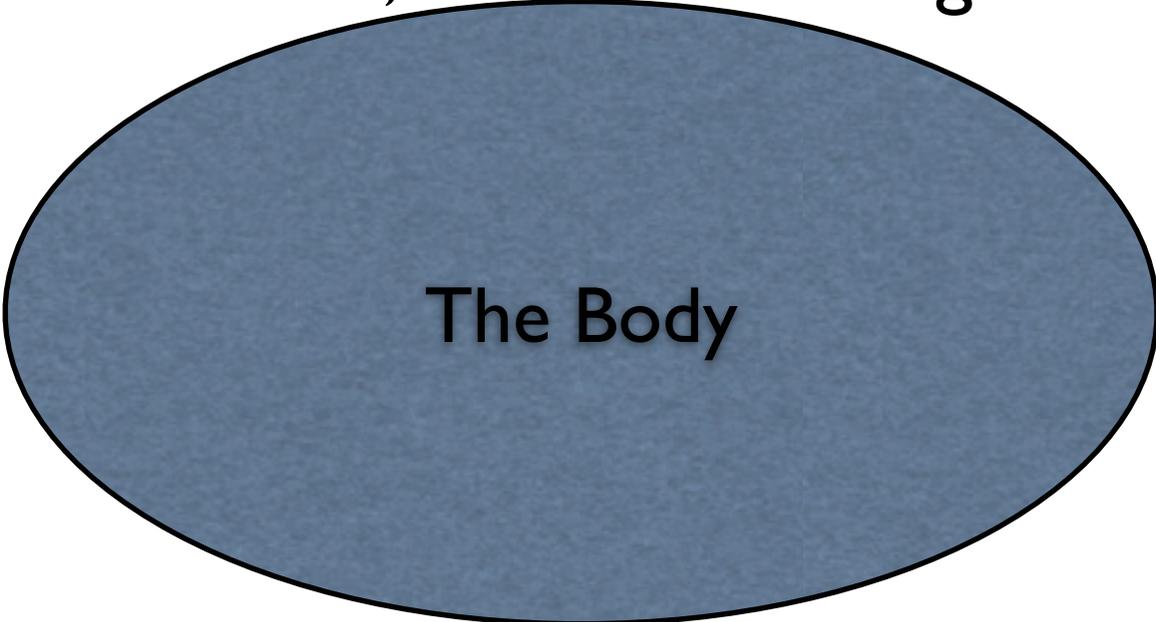


The Soul



Spirit

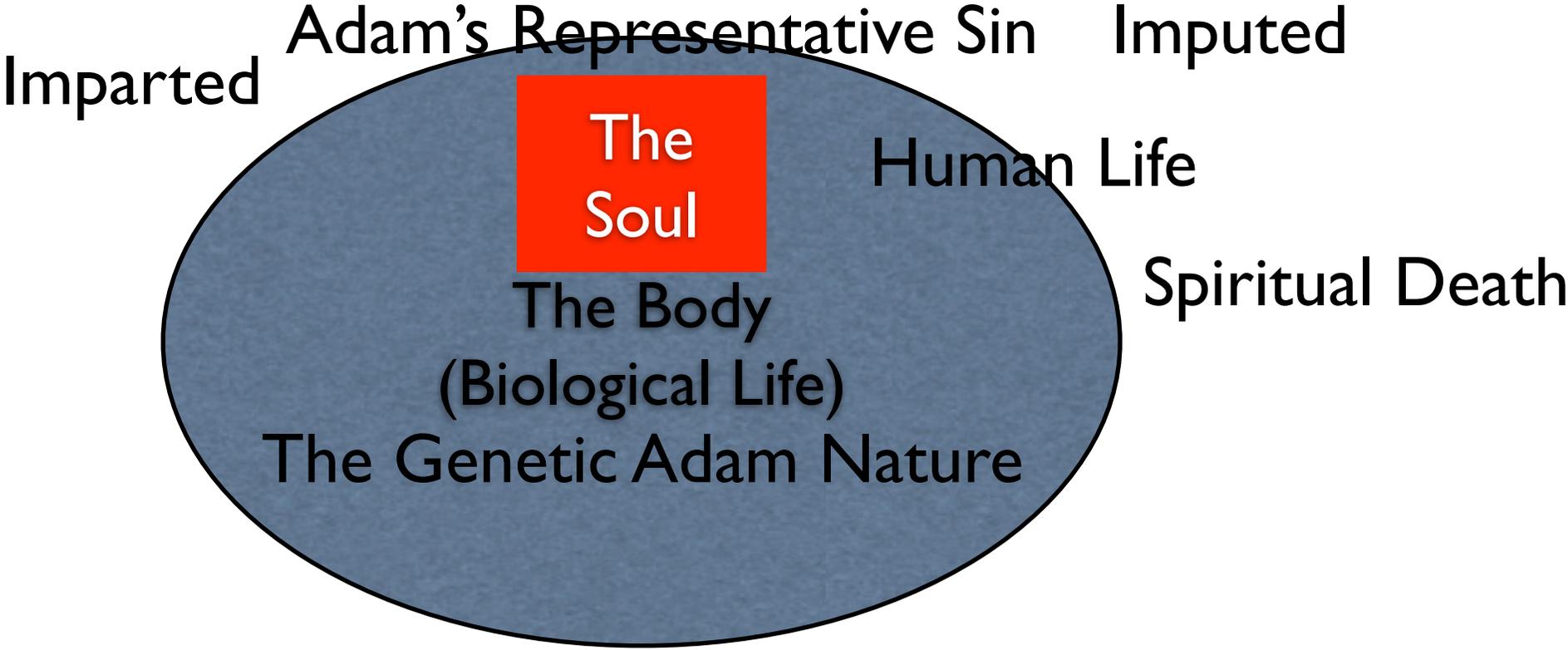
“I pray God that your whole Spirit, Soul, and Body remain blameless, until the coming of our Lord.”



The Body

Imputation and Impartation: Human Life

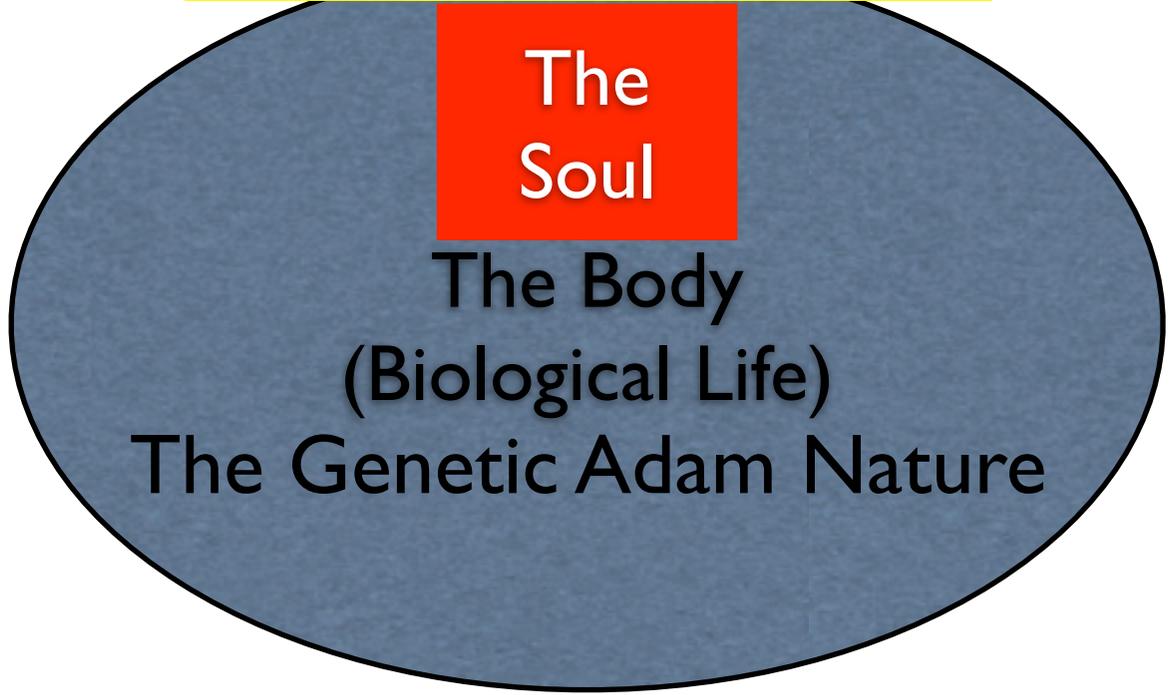
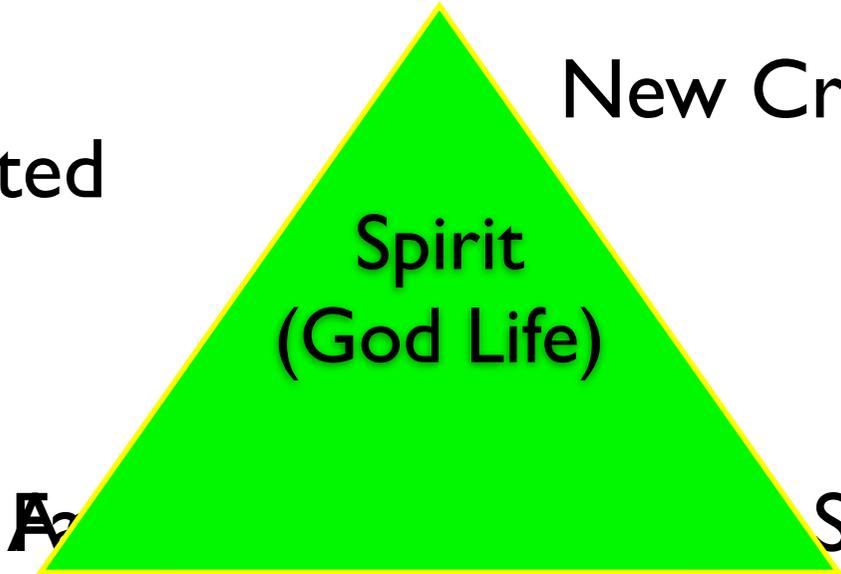
The Soul



Imputation and Impartation: Human Life

Imparted

New Creation!



Human Life and the Soul, and the Spirit

- Without controversy, among Bible believers, Man has a soul, characterized by self-consciousness:
- 1 Cor. 15:45—“The first man Adam became a living soul. The last man Adam became a life-giving spirit.”
- And, also without controversy, the Believer is more than fallen Adam, more than a Soul with Self-consciousness, he is a new spiritual being, with God-consciousness, now his *raison d'être*, his reason to be.

Spiritual Life - Regeneration

- In 2 Corinthians 5:17 it is written: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”
- God the Holy Spirit: His Regeneration
- As the Christians life of faith begins with being born again, regeneration is one of the fundamental doctrines in relation to salvation.
- Accurate definition of this work of the Spirit and an understanding of its relation to the whole Christian life are important to effective evangelism as well as to spiritual maturity.

Spiritual Life - Regeneration

- In the Bible the word regeneration is found only twice.
- In Matthew 19:28 it is used for the renewal of the Earth in the millennial kingdom and does not apply to the Christian salvation.
- In Titus 3:5, however, the statement is made, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."
- On the basis of this text, the word regeneration has been chosen by theologians to express the concept of new life, new birth, spiritual resurrection, the new creation, and, in general, a reference to the new supernatural life that believers receive as sons of God.

Spiritual Life - Regeneration

- In the stupendous task of preparing and qualifying fallen, earthly beings for the family of the Father, the Son, and the Holy Spirit—even to be a suitable Bride for the Lamb—in the highest heaven and glory, the partaking of the divine nature by the impartation of the very life of God is one of the most important features of the whole transforming undertaking.

Spiritual Life - Regeneration

- The receiving of the divine nature means that the individual has been born of God.
- God has become his legitimate Father and he is the Father's legitimate son.
- This is a change so radical and so complete that there is thus achieved a passing from one order of being into another.
- Eventually in this great change the Adamic nature will be dismissed and the ego as a separate entity will represent little else than the stupendous fact of being a son of God and a rightful member in the family and household of God.

Spiritual Life - Regeneration

- The saved one will have become precisely what his new position in glory requires him to be.
- The basic metamorphosis which is achieved by a birth from above—a generating wrought by the Holy Spirit—though actually now entered by all who are saved, is too often and for want of due consideration almost wholly misapprehended.
- The conception that regeneration by the Holy Spirit is an indefinite influence for good in the individual's present life is far below the conception set forth in the New Testament.

Spiritual Life - Regeneration

- Instead it teaches that Believers are a new and eternal order of being created with an indestructible family relationship to the Creator of all things.
- The fact of the new birth, whether comprehended or not, is the basic and distinguishing feature of the Christian.
- The life of God which is eternal, and which therefore Christ is, has been imparted as definitely as the breath of natural life was breathed by God into Adam at the first creation.

Spiritual Life - Regeneration

- At least eighty-five New Testament passages aver that a Christian is a changed person by virtue of the fact that he has received the very life of God.
- Through infinite love, the Son of God was given by the Father that sinful men should not perish but have everlasting life (John 3:16). Christ said, “I am the way, the truth, and the life” (John 14:6) and “I am come that they might have life” (John 10:10).
- So, also, “the gift of God is eternal life” (Rom. 6:23).
- That imparted life is said to be “Christ in you, the hope of glory” (Col. 1:27).

Spiritual Life - Regeneration

- In the history of the church, the term has not always had accurate usage, but properly understood, it means the origination of the eternal life of God which comes in to the believer in Christ at the moment of faith, the instantaneous change from a state of spiritual death to a state of spiritual life.
- False Southern Baptist Regeneration:
- "Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus.
- It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ."

Spiritual Life - Regeneration

- Regeneration by the Holy Spirit
- By its nature, regeneration is a work of God and aspects of its truth are stated in many passages.
- According to John 1:13, the regenerated one is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."
- It is compared to spiritual resurrection in several passages, John 5:21; Romans 6:13; Ephesians 2:5.
- It is also compared to creation in that it is a creative act of God (2 Corinthians 5:17; Ephesians 2:10; 4:24).

Spiritual Life - Regeneration

- All three persons of the Trinity are involved in the regeneration of the believer.
- The father is related to regeneration in James 1:17-18.
- Jesus Christ is frequently revealed to be involved in regeneration (John 5:21; 2 Corinthians 5:18; 1 John 5:12).
- It seems, however, that as in other works of God where all three persons are involved, the Holy Spirit is specifically the regenerator as stated in John 3:3-7 and Titus 3:5.
- A parallel may be observed in the birth of Christ in which God became his father, the life of son was in Christ and yet he was conceived of the Holy Spirit.

Spiritual Life - Regeneration

- Eternal Life is Imparted by Regeneration
- The central concept of regeneration is that a believer who formerly was spiritually dead now has received eternal life. Three descriptions are used to describe this.
- One is the idea of being born a second time - a new way, or the figure of rebirth. In Christ's conversation with Nicodemus he said, "you must be born again," or as better translated, "you must be born from above."
- It is thus in contrast with human birth in John 1:13.

Spiritual Life - Regeneration

- In a second figure, that of spiritual resurrection, a believer in Christ is declared to be "alive from the dead" in Romans 6:13.
- In Ephesians 2:5 it is stated that God, "even when we were dead in sins, has quickened us together with Christ," literally, "made us all live together with Christ."

Spiritual Life - Regeneration

- In the third figure, that of the new creation, the believer is exhorted to "put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24).
- And 2 Corinthians 5:17 the thought is made clear: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."
- All three figures speak of the different aspects of the new life which is received by faith in Christ.

Spiritual Life - Regeneration

- When a believer receives Christ by faith, he is born again and in the act of the new birth receives a new nature.
- This is what the Bible refers to as "the new man" in Ephesians 4:24, which we are exhorted to "put on" in the sense that we should avail ourselves of its contribution to our new personality.
- Because of the new nature, a believer in Christ may often experience a drastic change in his life, in his attitude toward God, and in his capacity to have victory over sin.
- The new nature is the nature of God himself and is totally different from the human nature of Adam before he sinned, which was entirely human even though sinless.

Spiritual Life - Regeneration

- From the nature of the act of new birth, spiritual resurrection, and creation, it is clear that regeneration is not accomplished by any good work of man.
- It is not an active the human will in itself, and it is not produced by any ordinance of the church such as water baptism.
- It is entirely a supernatural act of God in response to the faith of man.

Spiritual Life - Regeneration

- The Results of Regeneration
- In many respects, regeneration is the foundation upon which our total salvation is built.
- Without new life in Christ, there is no possibility of receiving the other aspects of salvation such as the indwelling of the Spirit, justification, or all the other subsequent results.
- There are some features, however, that are immediately evident in the fact of regeneration.

Spiritual Life - Regeneration

- The new nature has divine qualities and longs after the things of God.
- Although in itself it does not have the power to fulfill its desires apart from the Holy Spirit, it gives a new direction to the life and a new aspiration to attain the will of God.

Spiritual Life - Regeneration

- While regeneration in itself is not an experience, the new life received in regeneration gives the believer new capacity for experience.
- Once he was blind to God, now he can see.
- Once he was dead, now he is alive to spiritual things.
- Once he was estranged from God and out of fellowship; now he has a basis for fellowship with God and can receive the Ministry of the Holy Spirit.
- In proportion as the Christian yields himself to God and avails himself of God's provision, his experience will be a wonderful, supernatural demonstration of what God can do with a life that is yielded to him.
- “that the life also of Jesus might be manifested in our mortal flesh” (2 Cor. 4:11).

Spiritual Life - Regeneration

- Phil. 1:19 - the believer united to his Risen Lord 'grows continually to a more perfect knowledge and likeness of his Creator,' and grows up 'after the image of Him that created him, in the sphere where 'Christ is all, and in all.'
- "The child naturally grows up in the likeness of his father, and the new life communicated to the redeemed grows up in the likeness of Him who is the Creator of the new creation if so be that the death with Christ is unflinchingly recognized, and 'old things' are truly allowed to pass away to make room for the growth of the new man 'which is after God . . . created in righteousness, and holiness of truth' (Eph. 4:24)."