

**Sanctification: Transformed into
The Image of Christ
Lesson 15**

I. The Immaterial Man: Soul

- a. A third word that is used in Biblical anthropology is the word **Psuche**. The "soul" (psuche) is man's individual possession, his personality that which distinguishes one man from another and from inanimate nature and by extension includes his physical life.
- b. The soul is described as the seat of the human **appetites**, the desires, the will; hunger, thirst, sorrow, joy; love, hope, fear, etc.; and is subject to the operation of psychological processes.
- c. This term is curiously absent in the **majority** of Paul's letters (used only 5 times) and is especially noticeable by its absence in Romans chapters 6-8 where Paul is most focused on the immaterial man. The rest of the NT writers use it 34 times.
- d. Due to this paucity of usage in Paul's epistles we must draw our understanding of the term from its occurrence in the Gospels. Jesus sheds light on the **functionality** of psuche as compared and contrasted to that of pneuma.
 1. Jesus gave up His psuche (**soul**) for the sheep," John 10:15 *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. KJV*
 2. Jesus gave up His pneuma (**spirit**) to the Father Luke 23:46 *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. KJV*
 3. He gave His psuche (**not** His pneuma) as a ransom. Matt 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. KJV*
- e. From our vantage point after the cross, we tend to focus on the fact that Jesus gave His physical life for us. What gets lost in this view is the fact that He also gave up His **self life**. John 4:34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. KJV*
- f. From this we can see that the surrendering of the soul for the benefit of the sheep is tantamount to the yielding up of the selfhood. Jesus so loved us that He gave up the one thing that the natural man prizes most highly: **SELF**. John 15:12-13 *This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. KJV*
- g. It should be noted that the surrender of the self must **precede** the surrender of the physical life. Christ's death is a result of the surrender of His Self to the will of the Father. This is the hidden aspect of the life that Christ gave up for His sheep. John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep. KJV*
- h. Furthermore, this is **precisely** what believers are called to do with regard to their own yielding of their psuche to Christ. Matt 16:25 *For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. KJV*
- i. The surrender of our "self" to Christ is likewise **preparatory** to any deep experiential sanctification that we may hope to attain during the course of our lives.
- j. While the surrender of the self to Christ will manifest itself in our surrender to one another, this surrender of the self is not a **one time** event, it is an on-going and daily experience. Luke 9:23 *23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. KJV*

II. The Immaterial Man: Spirit

- a. A fourth important word bearing on Biblical anthropology is Pneuma, the **spirit** of man. This word also appears to represent a vital principal by which the body is animated, regenerate man's true self. 1 Cor 15:45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. KJV*
- b. The spirit is **distinguished** from the soul-so that in death this spirit is yielded to the Lord. Hence, the Lord is called the "Father of spirits Heb 12:9 *Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? KJV*
- c. Careful examination of Paul's usage of spirit and soul will reveal a **pattern** to his methodology in which he draws a distinction between psuche and pneuma by aligning Adam with a living soul and Jesus with a living spirit. 1 Cor 15:45-48 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. KJV*
- d. From this we may infer that the true life of the believer, the one we now live in our mortal body is in reality defined by the life of Christ in us and not by the "soulish" **counterfeit** we call the self. Gal 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. KJV*
- e. This reinforces the concept seen above (item I. h.) regarding the yielding of the soul to Christ but still leaves us with the vexing problem of **how to perform it** moment by moment and day by day.
- f. The spiritual part in man is capable of perceiving, **receiving** and discerning spiritual things. 1 Cor 2:14-16 *14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
- g. It is capable of reasoning, **judging** and expressing itself. 1 Cor 2:15 *But he that is spiritual judgeth all things, yet he himself is judged of no man.*
- h. It is capable of **knowing** the will of God 1 Cor 2: 16 *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. KJV*

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- i. Paul uses this word often in his writings (130 times), and it dominates his thinking in Romans 8 where he focuses on the spiritual man. Rom 8:8-9 *So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. KJV*
- j. The word spirit in both Old and New Testaments usage also broadens out into characterizations of the emotional states of man.
 - 1. Man may be described as poor in spirit Matt 5:3
 - 2. Man may approach others in a "spirit of gentleness" Gal 6:1
 - 3. Man may experience a spirit of bondage" Rom 8:15
 - 4. Man may exude a spirit "of jealousy" Num 5:14
 - 5. Man may be overcome by a spirit "of fear" 2 Tim 1:7
 - 6. Some in this class are under the influence of a spirit "of slumber" Rom 11:8
- k. So the word "spirit" may refer to the true inner being of regenerate man or to an emotional state of man.

III. The Immaterial Man: Mind

- a. A fifth word used by Paul 39 times in his epistles is the word nous (mind). The mind is thought to comprise the faculties of perception and understanding as well as those of feeling, judging, determining. It may be transformed.
- b. Paul associates mind in two distinct ways. First, mind is associated with the sinful nature and with mortal flesh. Eph 2:3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. KJV*
- c. Paul identifies the fact that it is the mind of the unregenerate man that leads him into all manner of debauchery Rom 1:27-28 *And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind , to do those things which are not convenient; KJV*
- d. In accordance with this line of thought Paul associates the mind of sinful man to the idea of a defiled conscience. Titus 1:15-16 *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. KJV*
- e. He also recognizes that it is the natural mind of unregenerate man in his pride that induces him to deny Christ. Col 2:18-19 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind , 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. KJV*
- f. From this state of "reprobation" and "corruption" man must be saved. Hence, the necessity of complete transformation and renewal of the mind of man Rom 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind , that ye may prove what is that good, and acceptable, and perfect, will of God. KJV*
- g. In contrast to the mind of sinful man, Paul also associates the concept of mind to man's regenerated state as well. Rom 7:25, *'with my mind I serve the law of God; with the flesh the law of sin.'*
- h. In associating the concept of mind to the regenerate state it becomes clear that the mind of believers must play an integral role in producing experiential sanctification on a day by day basis.
- i. In addition on this positive side, regenerate man may have a mind which possesses genuine and tested understanding of spiritual truth. 2 Peter 3:1-2 *This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: KJV*
- j. Regenerated men may also love God with all their minds, which is to say that we must think deeply in the pursuit of understanding of God. Matt 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. KJV*
- k. This deep thinking and understanding will have the effect of implanting God's laws in our minds. Heb 8:10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: KJV*

IV. Application

- a. Consider the difference between the concepts of giving up your physical life (a one time event) as opposed to giving up your self (a daily undertaking) during the course of your life.
- b. If yielding your psuche (soul) to Christ was your constant meditation what effect might that produce in your inner man?
- c. What would interfere with this meditation?