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1921.

631ST ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,  
WESTMINSTER, S.W., ON MONDAY, MAY 2ND, 1921,

AT 4.30 P.M.

THE REV. PREBENDARY H. E. FOX, M.A., IN THE CHAIR.

The Minutes of the previous meeting were read, confirmed and signed, and the HON. SECRETARY announced the following Elections:—Miss C. Nelson-Smith as a Member, Lieut. Louis S. Lee, Dr. Ellis T. Powell, Miss Mercy Mayhead and Mrs. W. R. Houghton as Associates, and the Rev. Dr. S. M. Zwemer of Cairo as a Missionary Associate.

The CHAIRMAN then called on the Rev. James Gosset-Tanner, M.A., to read his paper on "The Tripartite Nature of Man."

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*THE TRIPARTITE NATURE OF MAN.* By the REV.  
JAMES GOSSET-TANNER, M.A.

VARIOUS philosophers have perceived a threefold nature in man. Aristotle distinguished between the *νοῦς*, the *ψυχή*, and the *σῶμα*, as the intellect, the soul, and the body. It was reserved for the Word of God, and especially for St. Paul, to point out the true division, which is spirit, soul, and body. This comes out very markedly in 1 Thess. v, 23, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I conclude that the spirit is what we receive more definitely and immediately from the Creator than the other. "So God created man in His own image, in the image of God created He him" (Gen i, 27). Again, "The Lord God breathed into his nostrils the breath of life (lives, Hebr.); and man became a living soul" (Gen. ii, 7). In Heb. xii, 9, God is expressly called "the Father of spirits." The soul is what we derive mediately from our parents. It includes the affections, passions, intellect, tastes and capacities, many of which are reproduced in children in a minute and startling way. It is probable that even genius, which is often regarded as independent and quite *per se*, had its

germ in a parent or ancestor. Not all talent is traceable to the mother. Eloquence descended to three generations through the father in the case of the Wilberforce family: first, the Philanthropist, then the Bishop, lastly the Archdeacon. In the case of the late Dr. Butler, of Cambridge, both father and mother were highly gifted, either in classics or mathematics or both. These faculties were markedly reproduced in the sons. Something similar can be traced in the Wordsworth and Asquith families.

It is evident that the soul has the closest possible connection with the body: it thinks with the brain, flashes in the eye, points with the hand, and stamps with the foot. Dr. George Moore observes that no monkey or other animal can point with the hand. That gifted Irishman, Archer Butler, remarks that "some affections are dependent on body—as anger, courage, desire, and all the forms of sense—while such operations as those of intelligence seem exclusively mental."\* Dr. Moore tells us that "however suitable the body may be for the purpose of enabling the soul to hold intercourse with the objects of this world, we have intimations that the soul possesses powers by which it would be conscious, active, rational, and capable of all that can be predicated of human intelligence, even if the body were at once dissolved. The mind, in a mesmeric state, can perceive objects directly or independently of the senses."† Again, "The will in exercising attention while acquiring knowledge, and in reflection, that is, in using memory, really produces such a change in the size and order of the nervous fibrils of the brain, as to render it better and better adapted for use as long as the laws of its formation allow. For however good the natural formation of a child's brain may be, he must grow up an idiot or a savage if his will be not called into action by moral influences, that is, by sympathy with other spirits."‡

The interdependence of the spirit and the soul is equally real, though not so easy to trace. Here we may examine Heb. iv, 12, a passage which helps to confirm my belief that St. Paul was the author of this epistle. "For the Word of God is alive, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." So it is only to the

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\* *Lectures on Ancient Philosophy*, II, p. 375.

† *Power of the Soul over the Body*, pp. 157, 158.

‡ *Ibid.*, p. 210.

Word of God that we must come for a clear distinction between soul and spirit. Heard points out that here we have a valuable comparison: "That which the marrow is to the joints, that the spirit is to the soul. As marrow is flesh within flesh, so the spirit is a soul within the soul. The comparison of Justin Martyr that the body is the house of the soul, and the soul the house of the spirit, is another illustration to the same effect; it points to the same thought that the spirit lies encased within the soul, as the soul within the body."\*

By this view of the threefold nature of man, we can reconcile the Traducian and Creationist theories, which for a long time perplexed philosophers. We can believe with the former that the soul and body are derived from our parents, and with the latter that the spirit comes immediately from God.

Now we come to a very important branch of the subject. According to St. Paul, there are three sorts of men, *σαρκικός*, *ψυχικός*, *πνευματικός*, carnal, natural or psychic, and spiritual. But there is a difference between the carnal man of Rom. viii and that of I Cor. iii, 1-4. In the first instance the carnally-minded man is dead, in the latter he is a babe in Christ. We must remember that the converts at Corinth had been brought out of an abyss of licentiousness. I might notice, by the way, Kingsley's observation that the view of marriage exhibited by St. Paul in writing to the Corinthians differs greatly from the matchless ideal portrayed in the fifth chapter of the Epistle to the Ephesians.

As to the *πνεῦμα*, or spirit, it is evidently dormant, and nearly dead in the unconverted. A passage in Jude xix should be carefully noticed. Those who walk after their own ungodly lusts are described as *ψυχικοί, πνεῦμα μὴ ἔχοντες*. This is translated in the Authorized Version as "sensual, not having the Spirit." It might more correctly be rendered "psychic, having no spirit." In the same way we speak of some people as heartless.

Alford's† note is very valuable here. "We have no English word for *ψυχικός*; and our Biblical psychology is, by this defect, entirely at fault. The *ψυχή* is the centre of the personal being, the I of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downwards by the other. He who gives himself up to the lower appetites is *σαρκικός*; he who by

\* Heard's *Tripartite Nature of Man*, pp. 88, 89.

† Alford's *Greek Testament*, *in loco*.

communion of his πνεῦμα with God's Spirit is employed in the higher aims of his being is πνευματικός. He who rests midway, thinking only of self and self's interests, whether animal or intellectual, is the ψυχικός, the selfish man, the man in whom the spirit is sunk and degraded into subordination to the subordinate ψυχή. These men have not indeed ceased to have πνεῦμα, as a part of their own tripartite nature: but they have ceased to possess it in any worthy sense."

The Scripture expressly declares that by the ψυχή, or soul, man cannot apprehend spiritual things. An important passage on this subject is to be found in 1 Cor. ii, 12-15. In verses 12 and 13 we read, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and in the last clause of 1 Cor. ii, 13 we read, πνευματικοῖς πνευματικὰ συγκρίνοντες. This I would undoubtedly translate, with Alford and Conybeare and Howson, "Interpreting or explaining spiritual things to spiritual men." The context demands it. For it goes on: ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ, Μωρία γὰρ αὐτῷ ἔστι, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. "But the natural (or psychic) 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. But he that is spiritual judgeth (or discerneth) all things."

St. Paul distinctly teaches that both Jews and Gentiles are by nature dead in trespasses and sins. But they are not dead in the soul, or intellect, as that is very lively, and often occupied with business, science and art, as well as all the attractions of the world. The part that is dead is the πνεῦμα, or spirit. When Ruskin had a conversation with Spurgeon, he said to him, "What do you mean when you talk of the death of the soul?" "I mean," replied Spurgeon, "the separation of the soul from God: it was originally with God, and when it is separated from Him it dies to God, that is its death, but that death is not non-existence."\* If you change the word soul into spirit, this definition is correct. The command to such as are in darkness is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v, 14).

\* Fullerton's *Life of Spurgeon*, p. 168.

So the threefold nature of man has the closest possible connection with conversion. When the great awakening takes place, the man is said to be "born of the Spirit," or "born from above," and the spirit in man is what is reached and quickened by the Holy Spirit of God. Our Lord expressly tells Nicodemus, "that which is born of the Spirit is spirit": it is not soul.

The effect of the Fall is seen in this. A natural or psychic man has no sense to understand or explain spiritual things: they are to him simply as sounding brass or a tinkling cymbal. He does not know the real nature of sin, nor its desert. And he cannot grasp the only way of salvation. Not till the Ithuriel touch of the Holy Spirit has awakened his dormant faculty, do the scales fall from his eyes. Many remain for a long time, like Wesley and Whitefield in their Oxford days, under the bondage of the law. But when they emerge into the liberty wherewith Christ sets His people free, the shackles are broken. There is a great conflict at first, such as St. Paul describes in the seventh chapter of the Epistle to the Romans, when the partially-awakened man is "brought into captivity to the law of sin which is in his members." At last he is able to say, "The law of the Spirit of life which is in Christ Jesus hath made me free from the law of sin and death" (Rom. viii, 2). Bengel makes the valuable remark that the word *πνεῦμα* is seldom used of unbelievers. He would doubtless remember that it describes wicked spirits.

"When the new or pneumatical nature begins to stir under the old or psychical nature, it asserts its rights and claims our whole being, spirit, soul, and body, as the temple of the living God."\* So the pneumatic or spiritual man means a man filled with the Spirit. How else can we understand Gal. vi, 1? "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." None but those who live in the presence of God can carry this out. Let us look a little more closely at the passage with which we began, in 1 Thess. v. 23. *Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιασάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.* "The word *ὀλοτελής*, which occurs nowhere else in the New Testament, is clearly contrasted with the following *ὀλόκληρον*, and the contrast is that between *totus* and *integer*,

\* *Tripartite Nature of Man*, p. 219.

complete and entire. In the one case the apostle prays that their salvation may be complete as a whole (*totus*), in the other entire (*integer*) in every part. The *τέλος* in the first compound suggests the end, which is our whole sanctification; the *κλήρος*, of the second, suggests the means, that we may be sanctified in every part. Sanctification thus rests on these two conditions, that the Holy Spirit shall possess each of the three parts of our nature, and possess them entirely."\* And let us notice how long this is to be continued, "unto the coming of our Lord Jesus Christ," which is the goal of all our hopes, and is eagerly expected by all believers. How encouraging is the promise that is added, "Faithful is He that calleth you, who also will do it." This is a blessed consummation which many of the Lord's people have been desiring of late, and some of them have been entering into it. Some of us have known and valued the lives of such men as Charles Fox, Francis Paynter, and Evan Hopkins; and we believe that they lived out the ideal set before us in this passage.

We may sum up this part of the subject in the words of Dr. Arnold: "Thus, then, when this threefold division of our nature is mentioned, the term body expresses those appetites which we have in common with the brutes; the term soul denotes our moral and intellectual faculties, directed only towards objects of the world, and not exalted by the hope of immortality; and the term spirit takes these same faculties when directed towards God and heavenly things, and from the purity, the greatness, and the perfect goodness of Him who is their object, transformed into the same image from glory to glory, even as by the Spirit of the Lord."† So then the ego may be in a state of sense-consciousness, when the body is strong, or world-consciousness as Evan Hopkins described it; of self-consciousness, when the soul or psyche is prominent; or of God-consciousness, when he passes through the outer court of the holy place into the holiest of all, the immediate presence of God.

In the intermediate or disembodied state, the spirit and the soul are evidently united. But what is specially emphasized in Heb. xii, 23, is "the spirits of just men made perfect." What consciousness, what happiness, what holiness is revealed to us in this expression! It is evident that the disembodied state cannot be an unconscious sleep. Indeed, St. Paul would not say in

\* *Tripartite Nature of Man*, p. 138.

† Arnold's *Sermons*.

Phil. i, 23, that to depart and be with Christ is very far better than abiding in the flesh, unless the Saviour's presence were realized and enjoyed.

Isaac Taylor had the idea that this state was a preparation for a sight of the Glory which mortals cannot bear now, and for hearing the unspeakable words, which it is not possible to utter now (2 Cor. xii, 4). But this cannot be proved.

The old dichotomy is at fault here, which would simply divide man into soul and body. The emotional and intellectual parts of man, which make up the soul, are very dependent on the health and strength of the body. As bodily strength diminishes, and death draws near, these faculties weaken. Then it is that the spiritual nature asserts itself more brightly than before. We have heard of the dying saint, who had lost all recognition of his nearest and dearest in this world. But when the name of the Lord Jesus Christ was mentioned, he at once brightened up and said, "I know Him, He is infinitely precious to me. He is coming for me."

This threefold division bears closely on the nature of the resurrection-body. In 1 Cor. xv, 44-46 we read, "So also is the resurrection of the dead. It is sown a natural (or psychic, or soulish) body; it is raised a spiritual body. There is a natural (or psychic) body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul." And this explains the natural or psychic body. "The last Adam was made a quickening Spirit," and this explains the nature of the new spiritual body. So our present body is dominated by the psyche or soul; and the resurrection-body will be dominated by the Spirit. Here we may quote Rom. viii, 11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you."

St. Paul distinctly tells us in 1 Cor. xv, 37, 38, that the spiritual body will not be identical with the old. "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed His own body." We might almost gather from this, that, as the seed-corn dies, but yet produced a new plant, there will be a germ of the old body in the new spiritual one. We may be sure that there will be no blood in the spiritual body, for "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv, 50). However, in our

Lord's resurrection-body, He distinctly said, "A spirit hath not flesh and bones, as ye see Me have" (Luke xxiv, 39). The new body will be heavenly; it will be raised in incorruption, in glory, in power; it will put on immortality: death will be swallowed up in victory. "The Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. i, 21, R.V.).

At present the redemption of our nature is very imperfect. The Apostle says in Rom. viii, 23, "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The spirit of the believer is entirely emancipated. He can say, "The law of the spirit of life in Christ Jesus hath made me free." The soul of a servant of God is partially redeemed. But the body is in no sense redeemed. It is under the bondage of corruption. Hereafter the Lord's people will share His glory. "The glory which Thou gavest Me I have given them" (John xvii, 22). They will become "partakers of the divine nature" (2 Peter i, 4). In some mysterious and marvellous sense, they will be one with Christ and one with God, according to our Lord's prayer, "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us" (John xvii, 21).

The nature of the spiritual body is beautifully imagined by Bickersteth:—

Our spiritual body was the same in type,  
 In face and form and fashion, as on earth,  
 Yet not the same—transfigured: suited this  
 For the quick motions of the new-born spirit,  
 As that for all the functions of the flesh;  
 Obedient to our faintest wish, as was  
 Sometime the disembodied soul; yea more,  
 So willingly responsive, that it woke  
 Wish to exert, where exercise itself  
 Was pleasure. Would I speak, my tongue was fain;  
 And language copious, yet precise and clear,  
 Embracing all the loftiest thoughts enshrined  
 In all earth's dialects, flowed from my lips  
 Spontaneously, catching the finer tints  
 Of mingled light and shade, like photographs  
 Of Contemplation. Would I touch my harp,  
 The very touch was music, and enticed  
 Melodious words. The opening eye drank in  
 Such scenes of beauty, and the listening ear  
 Such trancing harmonies, audience and sight  
 Seem'd sweet necessity. Or would I move,  
 Volition, without wings, or nimble tread

Of footsteps, wafted my aerial form,  
 Swifter than sunbeam's glance from east to west,  
 Whitherso'er I would, as mortals move  
 Their hand or foot by motion of swift thought,  
 A body meet for heaven, as that for earth.\*

Here we may remember Bunyan's remark, after he had witnessed the way in which some of the servants of God were welcomed into the Celestial City, "The which, when I saw, I wished myself among them."

#### DISCUSSION.

The CHAIRMAN expressed his cordial thanks to the meeting for the very able and instructive paper which had been read, and especially for its exposition of the subject in close accordance with the statements of Holy Scripture on the Nature of Man.

Rev. J. J. B. COLES said :—We all wish to thank Mr. Gosset-Tanner very heartily for bringing this subject before us in such an able manner. There is doubtless still much to learn in the study of psychology and human personality. The psycho-analysis of Professors Freud and Jung, and recent investigations in connection with the subconscious mind have taught us the need of caution and of suspended judgment.

"Tripartite" is a helpful word, but it is not exhaustive. In Heard's *Tripartite Nature of Man*, and in the writings of Evan Hopkins, Andrew Murray and others, the psychology from the New Testament standpoint is defective, and to a certain extent misleading. To state that the spirit is "dormant" only has led and must lead to imperfect and misleading conclusions as to man's true condition.

Christian psychology as in the New Testament is a very profound subject.

Dr. SCHOFIELD said that he heartily thanked the venerable lecturer who had given them such an admirable paper at the age of ninety; but he thought the subject of spirit, soul and body would be incomplete if no references were made to St. Paul's wonderful sermon

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\* *Yesterday, To-day and For Ever*, Book IX.

on Mars' Hill in speaking of the Unknown God, where he gives us in a few words the most compact summary of spirit, soul and body he had met with, in the following words, "For in Him we live, and move, and have our being." Here we get spirit, soul and body, and as the late great psychologist, Dr. Hughlings Jackson pointed out to him long ago, the divisions of the brain roughly correspond with the spheres of these three: In the upper brain or cortex, the mid-brain and cerebellum, and the lower brain or medulla.

The first is the region of consciousness and is dominated by and is the instrument of the spirit. Here alone do we *live* in the fullest sense both toward God and man.

The mid-brain is the seat of soul in animal life; and its essential character is the control of all movements, subject of course to higher impulses whose orders it is its business to carry out. It is in the soul-life we *move*. The third or mere physical existence is continued when all soul-movement is absent, and consists in the action of the life-centres only—the beating of the heart, and the breathing of the lungs. It is in this region we physically *exist*.

Here then is clearly distinguished the tripartite nature of man.

The three can be clearly distinguished by the phenomena—alas! too familiar to us still—of drunkenness.

Alcohol is a paralyser of the nervous system in proportion to the size of the dose.

When a man drinks a few glasses of wine or spirits, the first effect is to paralyse the spirit's life. He becomes noisily drunk. The mid-brain, released from the rational control of the spirit, gives full play to his animal or soul-life. He sings, shouts, and moves about all more or less irrationally. One-third of the brain is paralysed.

If now he drinks more, he suddenly—as the soul-life in the mid-brain ceases to act in the large and smaller brain—can no longer stand, but falls down; movements necessarily cease, and all speech and song, and he is now dead-drunk.

The paralysis is seldom carried so far as to cause death, from the simple fact that the arm that has conveyed the poison to his lips is now itself paralysed, and can no longer act.

It is to this humiliating reason in the man, that thousands do not die of drink every night, and not because the depraved appetite is satisfied. One-third of the brain, the lower, is still acting, the heart still beats, and the man still breathes. If someone else now pours

more alcohol down his throat the man will soon not be dead-drunk, but dead.

It was to him a subject for reverent wonder that so long ago we should have, Eastward, in a religious address to philosophers, so accurate a summary of the functions of spirit, soul and body.

Lieut.-Colonel M. A. ALVES said :—I wish to express my thanks to the Reader of the Paper, firstly, for those things in it, with which I am in hearty agreement, and secondly, for giving an opportunity of discussing a subject which I believe to be of great importance.

When the Apostle Paul wrote the words, “the spirit, and the soul, and the body,” he was referring solely to regenerated men. These, as such, are individual creations, being Divinely begotten.

To find out what man is by nature, we must go to the earlier chapters of Genesis, correctly translated. There I find (see Gen. i, 26-27), that man was a special creation distinct from that of the brutes, and in the image of God, and in this latter respect, distinct not only from them, but the male in a measure distinct from the female (see also Gen. v, 1, 2).

In 1 Cor. xi, 3-10, the Apostle Paul emphasizes this sex distinction. Spiritually, and in Christ Jesus, there is no sex distinction (see Gal. iii, 28).

In Gen. ii, 7, we find that into an earthen model God breathed “a breath of lives” (no definite article), and man became—What? That which the whole of the lower animate creation named in Gen. i already were, or possessed, viz., a “living soul” (see Gen. i, 20, 21, 24, 30, and other passages in Genesis and Leviticus, rightly translated). This “breath of lives” is called “breath of spirit of lives” in Gen. vii, 21-23; and it is there mentioned as the common property of fowl, cattle, beast and creeping thing, as well as of man.

This to my mind shows that man and brute have one originating life source, and that this source is a creation of God and not a part of His own Personality. Indeed Adam’s easy fall in the presence of temptation is evidence to me that it was not Divine in its essence (see 1 John iii, 9).

I consider that, as water is a compound of oxygen and hydrogen, so “the soul,” in its first Bible sense, the property of sentient beings alone, is the result of the union of spirit of life and matter; so that the natural man is, Bi- not Tri-partite.

The Christian receives in regeneration the earnest—not the fulness—of a new and Divine uncreated Spirit.

Professor LANGHORNE ORCHARD was one of those who has joined in a very hearty vote of thanks to the able Author for a most interesting Paper. We trust that our indebtedness to him will, through God's good Providence, increase and grow.

The subject of the Paper is one of the most difficult problems in philosophy, and the way in which it had been treated gave evidence of much patient investigation and careful thought. Our attention had been drawn to the remarkable similarities which existed between spirit and soul; and also, though not so successfully, to the dissimilarities.

The problem remains still unsolved; but it will be our own fault if the Author do not succeed in conducting us far on the road to a solution. In the second paragraph of page 6 is a valuable idea as to connection of the *ego* with three states of consciousness pertaining respectively to body, soul, and spirit.

The true view of the tripartite man appears to be that the tripartite arrangement represents the self in relation or communion with his environment. This is threefold:—(1) the material and corporeal; (2) the sentient, appetitive, impulsive, desiring, emotional, intelligent, possessing life and force; (3) the source of life and force. To each of these three kinds of environment corresponds a self-affinity, faculty or means of communion, which we name body, soul and spirit, respectively.

A question more easily asked than answered is:—How may the soul be definitely distinguished from the spirit? Holy Scripture and science tell us that life and force have their source and origin in spirit. "It is the spirit that quickeneth" ("maketh to live"). The soul lives, but does not give life; it is the passive, rather than the active, *ego*. Active thought and energy, which seek communion and knowledge of things spiritual, have their dwelling-place in spirit.

Mr. THEODORE ROBERTS thought that difficulties were raised in connection with the subject by taking metaphorical expressions as if they described actualities, and he considered the Author of the

Paper had not been free of this in the way he had interpreted Heb. iv, 12, which hardly meant more than the penetrating power of the Word of God. He thought Dr. Schofield's quotation of Acts xvii, 28, was interesting, but he differed with his assignment of the three verbs, and thought that "live" referred to the soul, "move" to the body, and "have our being" to the spirit, which last he regarded as the *ego*. He did not think that in the unregenerate the spirit was either dormant or dead, and instanced the spirit of Napoleon which controlled multitudes of men for mischief. He thought the expression "Dead in trespasses and sins," meant that man had forfeited his life and was, therefore, morally dead to God. He endeavoured to reply to Prebendary Fox's question with regard to the new birth in John iii, by distinguishing between person and personality. He held that the person never changed, but that the effect of the new birth was to produce an entire change of personality, and that this ultimately affected the whole man, body, soul and spirit, the body being the last to be changed on the Resurrection morning.

Dr. ANDERSON-BERRY said: There are two theories as to the nature of man—first, *Dichotomy* as set forth by a friend of my youth, Professor Laidlaw, in his valuable work, *The Biblical Doctrine of Man*; secondly, *Trichotomy*, set forth so eloquently this afternoon by the Lecturer. These, although apparently antagonistic and often treated as such, seem to me to be both true. For *structurally* man's nature is twofold, whilst *functionally* it is threefold. The philosophy of the Bible is dualistic. There *are* two substances—*matter* and *spirit*—and of these two man is made. Of the former is his body formed; of the latter are his soul and spirit constituted. "God is spirit," and beings without a material frame are known from their sole substance as "spirits," thus referring to their mode of existence. So is man when he becomes disincarnate, for "a spirit (or ghost) has not flesh and bones."

Considered *functionally*, man's nature is tripartite. His body functions as the organ of object or sense consciousness. His soul is the organ of self-consciousness and so denotes "life in the distinctness of individual existence" (Cremer). Whilst he is conscious of the realm of spirits, of spiritual things, of God Himself, by means of his spirit.

Now, on p. 190, the Lecturer says the spirit is dormant in the unconverted ; and makes Jude say that it is non-existent. Whereas on p. 191, it is dead. Being dormant, being non-existent and being dead, are states as far apart as entity from nonentity, life from death. Perversion is not suppression, and it is the former sin accomplishes. In a literal sense it is no more dead than the *psuche* which individualizes it, just as in itself it is no more holy than the *psuche* (2 Cor. vii, 1). We have still a spirit which can be disturbed (2 Cor. ii, 3), refreshed (2 Cor. vii, 13), cleansed (2 Cor. vii, 1), kept pure (1 Cor. vii, 34), rescued from destruction (1 Cor. v, 5), and requires sanctification as well as the body and the soul (1 Thess. v, 23).

How is it, then, that Jude can say that the soulish or unconverted man has not a spirit or *pneuma*? The key is in Paul's list of the Christian possessions in 2 Cor. vi, 6, where we find " *a holy spirit* " mentioned. This is the new nature imparted by the Holy Spirit and is emphatically holy, for we are told that what is born of God " *cannot sin.* "

Nor can I agree with the Lecturer in connecting the passions, etc., solely with the soul, for in John we find our Lord's spirit troubled, and in Matthew His soul troubled, whilst in the *Magnificat* Mary said, " *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.* "

Referring to p. 194, it appears to me that by *psuche* Paul emphasizes Adam as material, earthly, created perishable, the first link in a chain of living souls with bodies doomed to perish. By *pneuma zoopoion* he emphasizes what Christ had become, partly in consequence of His heavenly origin (verse 47), partly in consequence of what this supra-natural had rendered possible—the creative act of God by which the last Adam rose superior to death and was constituted with a heavenly and imperishable body, thus acquiring power to be the first link in a chain of a new humanity endowed by Him with immortal life in bodies heavenly and imperishable as His own. The spiritual body is but the organ of the regenerated *psuche*, that individualization of the regenerated *pneuma*—a living soul in the New Creation all-conquering and eternal.

MR. SYDNEY T. KLEIN, F.L.S., writes :—" This paper will, I am sure, be welcomed by those subscribers to our *Transactions* who are not

able to be present at its reading. It deals with a subject which is probably the most important for us in our earthly life, because a clear comprehension of all that it signifies will materially help us to gain a truer perspective of this world of appearances in which so many imagine that they live and move and have their being.

“As a humble but earnest student of nature and the physical sciences for over half a century, I may perhaps be allowed to state the conclusions I have come to on that which constitutes a human being.

“From our finite outlook it may be said that the human being comprises body, soul and spirit, as follows :—

“The *body*, with its life, is purely physical, it is built up of the same protoplasmic cell (the foundation of all living matter) as we find in the bodies of all animals and plants. It has no free-will of its own, its wish must always be in one direction, namely, in the form ‘Let my will be done.’ It has instincts which are not wrong in themselves, in a purely animal nature, but certain of them are made manifest as conscious wrong when they come in contact and, therefore, in competition with the spiritual.

“The *spirit* is an emanation from and an integral part of the Great Spirit. Being purely spiritual, and in the image of the Great Spirit, it is not limited by space and must therefore be what we should call Omnipresent, and being independent of time limitation it must be omniscient. It cannot be said to have freewill of its own; its desires must always be in the form, ‘Let Thy Will be done,’ and all its ways are perfection. It is the Son of God growing up within us and is our Real Personality.

“The *soul* is the shadow or aspect of our real personality on the physical plane of consciousness under the limiting conditions of time and space. It can therefore only think in finite words; requires succession of ideas to accumulate knowledge; is dependent on perception of vibrations in æther, air or matter for forming concepts of its surroundings and without those concepts on its plane of consciousness it would have no knowledge of existence. It constitutes the ‘I am’ of our consciousness, or what may be called the physical *ego*.

“As already pointed out, neither the spiritual nor the physical, the natures by which the soul is surrounded, can be said to possess

freewill ; they must work in opposite directions ; but their competition for influence over our desires and actions provides the basis for the exercise of man's freewill—namely, the choice between that which is real and that which is only shadow, between progression and stagnation. The spiritual influence must conquer in the long run, as every step in that direction is a step towards the *real* which can never be lost. When the body dies, the mind or plane of consciousness, upon which the soul or 'form shadow' of the spiritual is cast, disappears, and with it necessarily ceases the existence of the soul as a manifestation, but it then finds its true being in its spiritual originator. The self-conscious 'I am' of the soul thus loses the *self*, the source of all imperfections, and becomes God-conscious when it at last realizes its one-ness with the All-loving.

"Let me make my meaning clearer when I call the soul the *shadow* of the real spiritual self.

"St. Paul says that the unrighteous, that is those who have no knowledge and therefore no love of God, shall be without excuse, because 'the invisible things of Him since the creation of the world, are clearly seen, being perceived through the things that are made, even His everlasting power and divinity.' Namely, the spiritual world may actually be discerned by us provided we look in the right direction, that is, inwardly at our surroundings. The invisible is the real, the visible or phenomenal is only our finite imperfect aspect or shadow of the infinite perfect noumenal.

"The spiritual is the wonderful power which underlies all physical activity, it is the cause of all causation, immanent in every phenomenon, but also transcending that phenomenon as much as the Infinite Spiritual outlook transcends the finite physical aspect of our perception."

#### AUTHOR'S REPLY.

I quite agree with Prebendary Fox and other speakers that the nature of man is a deep and inexhaustible subject, and that I have only touched the fringe of it. Dr. Schofield has clearly pointed out what a close connection there is between spirit and soul on the one side, and body on the other.

I agree with Colonel Alves that the Apostle Paul had regenerated men specially in view when he used the expression "spirit, soul and body," in 1 Thess. v, 23. But we need not conclude from this that there is not a sense in which the threefold division does apply to all men. In fact, this brings us up to the point doubted by some speakers, whether the spirit in the unconverted can be considered dead, or dormant. I still think that both expressions are true; I have quoted Scripture in proof of both. The spirit is never non-existent, therefore the word dormant best expresses its condition in the unregenerate. The command to all such is "Awake, thou that sleepest."

With regard to Mr. Theodore Robert's remark that "the spirit of Napoleon controlled multitudes of men for mischief," I certainly think that it was the soul which was so vigorous. It is a mighty power in the case of thousands of unconverted men, by whose example, influence, or eloquence, large numbers of men are continually moved to action good or bad.

Dr. Anderson-Berry has called attention to an important point, when he reminds us that our Lord was "troubled in spirit," and St. Paul was "refreshed in spirit," with similar instances. With respect to this, we must remember that in spite of every attempt to classify our nature, its several parts are so interfused and blended that they act together, at any rate in the regenerate. Our Lord evidently had a human spirit in addition to the Divine Spirit by which He was filled. So the definition in the Athanasian creed, "of a reasonable soul and human flesh subsisting," is evidently inadequate.

Some of Mr. Klein's remarks with regard to "the body with its life," appear to refer to the  $\psi\upsilon\chi\eta$  which is constantly translated life in the New Testament. Apart from this, the body can have neither wish nor instinct.

I certainly cannot understand how the spirit of man can ever be omnipresent or omniscient. In a glorified condition it may be independent of time or space; but it cannot claim attributes which only belong to God. Should we not say that the spirit *ought not* to have freewill of its own, and that its desires *ought to be*, "Let Thy will be done"? So too, when Mr. Klein says, "the spiritual

influence must conquer in the long run," we quite believe that this will be the case with every true follower of Christ.

With regard to another observation of Mr. Klein's, I have already intimated my agreement with Alford, that the soul is the ego, or the personality. But when dominated by the spirit, it ceases its wilfulness.

I desire to return cordial thanks to those who have treated my observations with so much kindness and leniency.