

Anthropology - the doctrine of Man - full lecture

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[0:00] Tonight's topic is anthropology, that's the technical name, basically it's the doctrine of man, biblical anthropology, the doctrine of man, what it means to be human. So we'll go through firstly creation, think of the creation of man, of course the original condition of man was that he is the noblest, the crown of his creation, and Hebrews 2 it tells us there from verse 6 through 7, what is man that thou art mindful of him? or the son of man that thou visitest him? thou madest him a little lower than the angels, thou crownest him with glory and honour, and did set him over the works of thy hands. The Hebrews writer is quoting here Psalm 8 verses 4 onwards, so what is man? That's the subject matter tonight.

And we think of how man was created, and really man is totally dependent on and accountable to God. And man is a purposeful creation, which is the opposite of what those who put the view of evolution would teach you. We're created deliberately, purposefully by God. And we know it tells us of God's creation. It says, and God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God was there, he saw creation, he oversaw it, and he created man in his own image. In the image of God created he him, male and female created he them. So man was made in God's image and likeness. That's a really fundamental point. And when we think how we are like God, you could think mental, moral, social aspects. There's a whole lot of ways that we could be considered to be a light to God. Of course in our original state, before we were tested, and Adam fell into sin, we were much more in his likeness.

But of course we lost some of that at the fall. So man did not evolve from lower forms of life, but man was made by a direct act of God. And you think, really man has a moral nature. We're quite different from animals. We're especially of that higher level. And the Bible teaches that death came by sin. So Romans 5 verse 12 tells us, Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. So when man fell, the fall damaged the image, as it were, the image of God, but it did not destroy it. Now tonight we're not going to talk about the fall so much. We might just touch on it briefly, but that's really a topic for another night, the doctrine of sin. So we won't really go into that in any detail. But we think about man, who was made with intellect and authority to have dominion over all things, as we see here, Genesis 1 26, let them have dominion. All animals were made by God for man's service, food, or clothing, and man was made to have dominion or rulership over all animal life, and also to subdue the earth.

And when God made man, he said that it was very good. Man was made very good. Of course, now we know today, there is none that doeth good. No, not one. Romans 3 12. But that was not the way man was made.

He was created very good. Every man is a created marvel and miracle. When you think about it, the miracle of your human body. God's creation was perfect at the beginning. In Genesis 2 verse 7, it tells us that the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life. And it's interesting that the components of the human body are the same of those found in dirt. Ecclesiastes 3 20 says, all go unto one place, all are of the dust, and all turn to dust again. Because they often say at funerals, ashes to ashes, dust to dust. We're made out of the dust.

[4:23] And think how God breathed the breath of life into Adam. Our breath, our life comes from God. And then Daniel 5 23 it says, and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Acts 17 25 says, seeing he giveth life to all life, sorry,

seeing he giveth to all life and breath and all things. So the creation of man is the first section there. Next section tells us about the creation of woman. Now of course the creation of woman was similar to the creation of man, but there's some notable differences. Of course we know woman was made with childbearing capability. We see here Genesis 1, it reads from verse 27, so God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them and God said unto them, be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth.

Now, nowadays they're telling us that men can have children, but of course there's this perverted idea that a woman can become a man and then have children, but really there's still a woman. Of course only women can bear children and God made them male and female. There's no other option. Women were made to help the man. You see that in Genesis 2, that God didn't want the man to be alone, he said it was not good for the man to be alone. And woman was fashioned out of Adam's rib in Genesis 2, it tells us that there in verse 21. So this is unlike Adam, of course man, who was made out of the dust of the earth. And because of this, that woman came out of the man, out of the man's rib, she was given the name woman, which means of the man. So the woman is the glory of man. And of course women and men are made to be mutually dependent on each other. So next section is the purpose of man. Think about why are we? What's our purpose? What is God wanting for us? What's his purpose? What is man's purpose in life? And some would say to be self-actualised or some other thing, to do it my way. No, there is a divine purpose why he made us. And for the life of man,

God's got a purpose for you to reflect his glory in the world. And now there's lots of scriptures here in your notes. We obviously can't touch on everything tonight. Really, we're just going to be scratching the surface. But you see some fundamental points here on the screen. The purpose of man, why is man made for the pleasure of God? It says, for thy pleasure they are and were created. We're made also for the purpose of, for the glory of God. Isaiah 43, 7 says, I have created him for my glory. And we're also created for fellowship with God. 1 John 1, 3, it says, truly our fellowship is with the Father and with his Son, Jesus Christ. So there's very much a divine purpose, a God-given purpose for your life, for your existence. Next section, the fall of man. Again, we're just going to touch on it because it's not really the purpose tonight to talk about that in detail. But Genesis 3, verse 6, we read there, the woman saw the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise. She took of the fruit thereof and did eat and gave also unto her husband with her and he did eat. The fall of man is the truth that man has sinned. Adam was created a free will moral agent. He had the power to reason, to make his own choices and decisions, but he broke God's commands when he followed his wife in disobedience to God and thus sinned. So Eve was deceived, she was beguiled by the devil. Adam was not. He sinned willingly. So man really, Adam really is the cause of it and really the one accountable for it. And of course now ever since man is subject to depravity in the sense that he's got an inability to do anything pleasing to God. Of course we don't teach the tulip depravity which overplays that. But man is deprived in the sense that man is sinful.

[8:57] Adam has sinned. And then we see following on that there is this curse now as we read there, Romans 5.12, wherefore as by one man sin entered into the world and death by sin. And so death passed upon all men for that all have sinned. So ever since Adam fell, the whole human race is under that same curse, that same penalty. I was reading lately how the first pair sinned and so all the rest of us follow on. It's like we're all born in the plantation, if you like, the picture of that Adam and Eve were enslaved and now we're all in the plantation as it were, that we're all born into that sin, into that same state. And so most say that Adam caused the downfall of man because he sinned willingly.

He wasn't deceived like Eve, she was deceived. Adam willfully did it, willingly did it. And so we see as a result the curse for sin, all the things in your notes there, the sorrow, the subjection of woman to man, the cursing of the ground, the thorns and thistles, the labour by the sweat of thy brow, death. And of course with death we see death is physical, spiritual and eternal. All those

dimensions of death. And then we see that this has all been imputed to us, that Adam's sin has been passed on. It's imputed to us so that man today is a sinner by nature. It's in us, it's intrinsic, it's by nature and also a sinner by choice as well. The only problem, the only solution to this problem of our sin is salvation. Moving on we see people have portrayed the trichotomy, the three elements that form the man of body, soul and spirit in different ways. And of course it's based on 1 Thessalonians 5.23, this idea of the trichotomy. In other words there's three elements, this trifold nature that we have. And it tells us that 1 Thessalonians 5.23, And the very God of peace sanctify you wholly and I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Interesting, God puts it spirit, soul, body. So often we say body, soul, spirit, but we're getting it around the wrong way.

God puts the emphasis on the spirit, the soul, the body. So we think of the body, it enables us to relate to creation, the soul enables you to relate to people, and the spirit enables you to relate to God. So through your notes we've got various ways that people have portrayed these elements. And some put the soul in the middle or the spirit in the middle. There's different configurations that people use. It's just a way of kind of picturing it or portraying it. And so you can see in your notes there on the screen here, the heart, the core of the being, you've got the soul, the innermost man, you've got the spirit, the inner man, you've got the body, the outer man. Of course we only see the body, but there's those other elements, the conscience, the mind, all of those factors there. So we're going to look through unfolding each of those. So firstly, the body. Man is a body, obviously, it's the material part of man. And of course that's the part we can see. And the Bible talks about the body and says to believers about the body, 1 Corinthians 3, 16, know you not that ye are the temple of

God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. The material part of man, the body. And the body is variously described as a garment that can be laid aside as a tabernacle, also as earthen vessels. And of course we know our body's made up of all those physical elements, the flesh, the bones, the muscles, the organ, the hair, the eyes, the feet, the mouth, the arms, the legs, the hands. We're a walking miracle, really, aren't we, when you think? The wonder of complexity of one human life. And it reflects how we have a supreme creator of superior intelligence to, when you think about the body, it's sacred to God. It's called a temple here. It's the residence of the Holy Spirit for the saved.

[13:29] And it's the possession of God as well. It tells us here further, 1 Corinthians 6, 19 through 20, what? Know you not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and you are not your own, for you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's. So your body belongs to God. It's his possession. And we know that one day there'll be a resurrection of the just and the unjust, Christ. Both will be given new bodies that will be able to endure extreme bliss in heaven for the saved, or torment in the lake of fire. And for the meantime, the body should be cared for by the believer. This next slide, someone's pictured how, as a believer, we should look after our body. Of course, sometimes we take it for granted, but it's not going to live forever. But we can help it go the distance by looking after it. And there's some examples there, as someone has portrayed it in this picture here, how we should be a living sacrifice.

We should glorify God with our body. The body should be kept in subjection, so we should be having some self-discipline, perhaps what we eat or what we consume. Our body should magnify God. We should keep it clean, be keeping busy and keeping fit. So lots of ways we should look after that body that we have and make it last. Don't let it go to waste. So next page, page three. But the body is not the main thing in life, isn't it? Of course, it talks about that bodily exercise, profits a little, but there's obviously more important things than the body.

And the body's also referred to sometimes as the flesh. We can think of that negatively as the appetites or lusts of the flesh. Of course, there's some appetites, there's some desires that are not necessarily sinful, but there's some that could, when unrestrained, could control us.

And that is when we are in the flesh. And of course, there's any time the members of our body are not yielded to the Holy Spirit, we are in the flesh. So there's that battle between the flesh and the spirit as well, the old nature and the new. Of course, the old nature is variously called the flesh, the natural man, the old man, the outward man, the heart, the carnal man, and sin. Here's another way someone's represented it, a representation of the born-again believer. And we see pictured here, this is how the saved believer would look. And you could see how the Holy Spirit would speak to us through the word.

And the spirit is the residence of the Holy Spirit, the new nature. And we've got all the various senses there. Of course, the natural senses of hearing, touch, sight, tasting, smelling. And you've got the old sin nature that we still battle with, the flesh. We've still got that as a believer. So we've still got that struggle, the flesh and the spirit, as it talks about Romans 7 and 8, the fight that goes on within us. So next up, we're going to just travel to looking at the spirit. Man is a spirit. So the spirit now looked at the body. Now let's look at the spirit. And the spirit, you could consider, is the spiritual part of man. The spirit in man is God conscious. So Job 32, 8, it says, but there is a spirit in man, and the inspiration of the Almighty giveth them understanding. The human spirit is given to man by God. Ecclesiastes 12, 7 says, then the dust shall return to the earth as it was, and the spirit shall return unto God who gave it. So a human spirit is given by God. It will return to him at our passing from this life. And having a spirit is principled to all animal and human life.

[17:18] Ecclesiastes 3, 21 talks about, who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth. So there's a distinction between the spirit of an animal and a human. The Lord God is God over all spirits. It talks about the God of the spirits of all flesh.

No human has power to retain their spirit when the day of death comes. Ecclesiastes 8, it says that no man have power over the spirit to retain the spirit. Hebrews 9, 27, it says, as it is appointed unto men once to die, but after this the judgment. Death will come to the body, and then the spirit will depart. It goes to the maker. Ecclesiastes 12, 7, shall return unto God.

And it tells us, James 2, verse 26, for as the body without the spirit is dead, so faith without works is dead also. So when the spirit leaves the body, the body is dead. When Stephen died, his spirit left him.

It tells us there in Acts 7, 59, and they stone Stephen calling upon God and saying, Lord Jesus, receive my spirit. And there's other references there. The little maid who died when she was revived, it says her spirit came back into her. In Luke 8, it tells when our Lord brought her back to life again, it says her spirit came again. The spirit is also called the ghost, of course, in the King James, it's also translated that way. When it tells us there, when Jesus died, he yielded up the ghost.

Luke 23, 46. When he cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost. So it's just another word to translate the same word there, the spirit. And it tells us how different ones they gave up the ghost. Ananias, Sapphira, Herod. So it's that the point is that when we die, we give up the spirit, we give up the ghost, and it goes to God. And the spirit is distinctly different from the soul. It tells us that there in Hebrews 4, 12, it says, for the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. So there's a difference there between the soul and spirit. They're distinct. And of course, the spirit is a person, but without flesh and bones. It tells us, Luke 24, when our Lord was risen in his resurrected body, he says, Behold my hands and my feet. It is I myself. Handle me and see, for a spirit hath not flesh and bones as you see me have. So again, the body is different from the spirit. And next page four says, The spirit of man is the seat of the mind, emotions, and will. It tells us, and be renewed in the spirit of your mind. And we think about the spirit, the conscience pertains to the mind. The processes of the mind and conscience, they affect a person's emotion and will. We may never really fully be able to completely understand the human spirit in this life. There's a lot of mysteries to it. It tells us we are to take heed of our spirit in Malachi 2.16. Proverbs 16.32 says that, He that ruleth his spirit, it talks about a person ruling their spirit. And Proverbs 25.28, it says, He that hath no rule over his own spirit is like a city that is broken down and without walls. So there's a sense where we should have our spirit ruled, like in a godly way. And it tells us that the spirit of a believer can be assured of heaven. We see that there in 1 Corinthians 5.5, to deliver such a one unto

[20:56] Satan for the destruction of the flesh, so like a church discipline situation, that the spirit may be saved in the day of the Lord Jesus. It tells us Hebrews 12.23, God is the judge of all. And he writes to the spirits of just men made perfect. In 2 Corinthians 7.1, it talks about, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Just to illustrate again, here's another picture of how someone's put it, of the body, the soul and the spirit. And how the soul and the spirit, the heart is kind of connected somewhat with both the soul and the spirit. So these are all just different ways people have portrayed it. I'm not saying it's necessarily gospel. It's just a way of picturing it and trying to get a better understanding of the different interrelationships of those three elements. Back to the notes, it says, the Lord Jesus can be with your spirit. In 2 Timothy 4.22, it says that the human spirit can be made new. In Ezekiel 18.31, it talks about a new heart and a new spirit. Of course, in Psalm 51, David cried, create in me a clean heart,

O God, and renew a right spirit within me. So he was very mindful of his spirit there too, David, when he prayed. So let's look at a few more ways that the spirit of God can be talked about. And there's three general statements here. It says, the first one is, the mind and conscience affects the spirit of man. So just to, again, just to interrupt with another picture of how someone's portrayed it. This is based on Clarence Larkin, who's done a lot of charts of various things. And he's pictured it like this. So you've got the carnal man, the natural man, and the spiritual, or those elements, carnal, natural, and spiritual. And you've got the soma, which is the body. Of course, you get the word psychosomatic, which is your mind and your body.

The soma is the body. The psych is the soul. And then the pneuma is the spirit. So again, just one way of picturing it. The mind and the conscience affect the spirit of man. You can see some other quotes there. End of page four, into page five, talks about a man of understanding is of an excellent spirit. It tells of Daniel that he had an excellent spirit. And Ephesians 4.23 talks about the spirit of your mind. So the mind and the conscience affect the spirit. The next point is that the human spirit affects the will. So there's a connection between the spirit associated with the will. So our willpower, it talks about in that section there, everyone whom his spirit made willing. It tells of Caleb, he had another spirit with him and followed me fully. Those who are against God hardened. They had a hardening of their spirit. It tells of some that proud in spirit. The Lord Jesus, when he was praying, he said when they were sleeping, when they should have been praying, he said the spirit indeed is willing. So there's a willfulness about the spirit. There's an association of the will and making your mind up. It says Paul purposed in the spirit. Paul exhorted the Philippians stand fast in one spirit. So the human spirit affects the emotions too or feelings. So you've got a whole lot of scriptures there. Again, we can't really do it justice, but we're just giving you those references. You can go into more detail to study them further if you want to. But how the human spirit affects the emotions or feelings. So it talks there, for example, the anguish of spirit, sorrowful of spirit, a stirred up spirit, a dried up spirit, contrite spirit, a broken spirit.

Then you've got people with a haughty spirit or a humble spirit. I'm just picking a few amongst the number there. Some have got a perverse spirit or a grieved spirit, a heavy spirit, poor in spirit, a rejoicing spirit and a worshipping spirit. In page six, you've got groaning in the spirit, pressed in the spirit, fervent in spirit. Paul talks about a refreshing of the spirit and a meek and quiet spirit, says Peter. There's a lot of scriptures there about the spirit. There's a lot that we could probably dig deep into all of these notes. And the point is we should take heed to our spirit.

[25:20] It's that spiritual side of man. We should make sure that our spirit is right. We can look at all the good things about the references to the spirit and think, how can I be, how can my spirit be like that rather than the negative ones? I should probably put them in into two columns there of the the spirit that's good and the spirit that's not so good. So may the Lord help us to keep our mind and consciences pure and have that right spirit within us. So we've looked at the body, looked at the spirit. Now we move on to the third one. Man is a soul. And that's just a recap there of the spirit, the spiritual part of man. Take heed to

your spirit. The spirit affects the will and the spirit affects the emotions. Moving on to man is a soul. And the soul is the innermost part of man, the innermost being.

The soul, there's different ways, there's different schools of thought here. I've got to confess, there's some that think it's the other way around. But in the notes that I am basing this on, it says the soul appears to be even deeper than the spirit of man. So, and he's put some points to that effect here. He says the Hebrew word for spirit or ruach is sometimes translated into the English word mind, but never into the English word heart. The Greek word for soul or psyche is translated into both English words mind and heart. The Hebrew word for soul, nefesh, is translated into both English words mind and heart. So the mind and the heart seem to be related there. So the mind pertains to the body, the instincts and reflexes, the spirit, to the emotions and will and the soul, emotions and will. But the heart pertains more closely to the soul. So we see that there, for example, Psalm 33, verse 20 to 21, it says, our soul waited for the Lord. He is our help and our shield, for our heart shall rejoice in him because we've trusted in his holy name. So you see there the heart and the soul. The heart comes from the Greek word cardia. Of course, we've got the word cardiac and the Latin derivative is core, from which we get the English core. So that's an interesting thought, isn't it, too, that the heart is the core of our being and it seems to rest in and relate to the things of the soul. Think of the core, the core of us is the heart of us, isn't it? The heart is the core of our being and so it relates closer to the human soul than the human spirit. We can see that the soul appears to be the innermost part of man and the spirit is the inner man. So when you think about how people live their lives these days, man's greatest concern is usually his body, what he's going to eat and drink or clothe himself with, shelter, his various desires or his wish for safety or provision. People spend a lot of their time concerned about their body and then secondly, they might have a second consideration of their spirit. So their feelings, their emotions, their will, dealing with anger, depression, loneliness.

They seem to casually leave the cares of their soul. They don't seem to care so much for their soul as they should. And yet God starts with the heart. In Romans 10, it talks about, with the heart man believed unto righteousness. It tells us that the redemption of their soul is precious in Psalm 49 verse 8. And when the heart and the soul are right with God, it affects the spirit.

When the spirit is right, it helps the body too. It says the spirit of a man will sustain his infirmity. God heals from the inside out. Man tries to heal from the outside in. That's an interesting thought, isn't it? We spend a lot of time maybe getting medication for the body, but it's getting the inside right. That will help the outside. And so the soul is the part of man that can have and maintain a relationship with God. So we're commanded to love God with our entire being. Of course, love the Lord thy God with all the heart, soul, mind, strength. But scripture is given over to the soul as the part of man that most relates to God. See, there's a whole heap of scriptures there through the next section about the soul. There's many scriptures, many references to the soul.

[29:43] And I'm just going to touch on some through the various lists there. But we can seek God with all the soul, love God with all the soul, serve God with all the soul, obey God with all the soul.

It talks about people turning to God with all their heart and soul. I've one poured out my soul before the Lord. The Lord redeems the soul. The backslider should return to the Lord with all his soul. God can deliver the soul. The soul can be converted, restored by God, lifted up, kept by God. Our soul can wait on God, boast in God. The Lord redeems the soul. He saves the soul. The soul can be joyful in the Lord. The soul can be healed by God. The soul can thirst, hope, trust in God, wait upon God. The Lord can satisfy the soul. The soul can follow God. The psalmist says, I will declare what he hath done for my soul. So again, lots of scriptures there. This next column talks about the soul is preserved by God, can be lifted up to God. God can delight our soul. The soul can bless the Lord. Of course, numbers of times it says, bless the Lord. Oh my soul. And the Lord can satisfy the longing soul. Deliver the soul can praise God. God can strengthen our soul. Talks about that he'll bring our soul out of prison. The soul can be won or saved. Of course, we go soul winning. We want to see souls won. God loves the soul. My soul shall be joyful in God. I'm just really jumping through a few here. The soul can seek the Lord. The soul can be eternally lost.

The soul can magnify the Lord as Mary. The soul shall be required of by God. Of course, the rich fool, he thought he had another day and God says, today, tonight, our soul is required of thee. Jesus is the anchor of the soul. Believing saves the soul. God's engrafted word is able to save our

souls. Of course, conversion saves the soul from death. In James 5, the soul is purified in obeying the truth.

And of course, our Lord Jesus, he's called the bishop and shepherd of our souls. Lots of references to souls. It's a very oft-repeated truth. And so we do well to, if we want to do some more research, to have a look at some of those scriptures and dig deeper into that. We've talked about the body. [32:08] We've talked about the spirit. We've talked about the soul. The mind, moving on to the mind. And the mind is where the understanding is centered. And the mind was affected by the fall, but is able to be renewed in Christ. So it talks about the renewing of the mind. Think about the mind. It's about our thoughts, our imaginations, concepts, opinions, discipline, self-control, recollection, remembrance. When we think of the mind, it talks about meaning of intellect, of will, of sentiments, of interests, of inclinations, our purpose, predispositions.

Our mind, we can think about the humility factor, modesty, our resolve, our judgment, our intent, our understanding. Only God can understand the potential of the human mind.

It's a masterpiece that he's created. And even worldly observers have said that the average human only uses a fraction of their mind's potential in their lifetime. Interesting thought, isn't it? That mind has got so much potential. And really, we only use a little bit of what it can do. And we see, we're going to look at a couple of things here about the mind. The first one is about the unsaved mind. And you could consider how the mind of the unsaved is called reprobate or depraved. It's called empty. In other words, devoid of truth. It's called defiled or polluted. The mind of the unsaved is called blinded and darkened. And it tells us that the mind of the unsaved cannot discern spiritual things. It doesn't have the ability to discern spiritual things. But in contrast to that, we see the mind of the saved. The saved, what we're meant to do, to make use of our mind, is to use it to understand the Word of God. In loving Him. Love the Lord thy God with all thy mind. It's one way to love Him. And also, in understanding His will. We use our minds. As a Christian, we don't switch off our mind. As some in the more emotional, sensory, feeling-centered churches would say, switch off your mind. No. The Bible says we should engage our mind.

Our mind should be applied. The Bible is a reasonable thing. Bible Christianity is a rational, reasonable thing. We should use our mind in a godly way. And we see, again, just a whole host of references there on page 8 of different types of mind. Different types of minds. Of course, we can have a mind that sometimes is one of the good ones or one of the bad ones. So, for example, we can have a steadfast mind or we can have a carnal mind. We can have a sober mind. It talks about people being double-minded, a blinded mind, a corrupted mind, or a mind that's kept, a mind that's kept by the peace of God. We can keep our hearts and minds through Christ Jesus.

We see that some, it talks about of a pure mind, another good one to have. Or on the other side, we could be high-minded. We can have a willing mind or we can have a hardened mind. We can have a right mind or a doubtful mind, a humble mind, a serving mind, a fleshly mind, a renewed mind.

[35:29] And it's good for a church to have the same mind. So have that right kind of mind as a corporate body. As the church gathered, we should have the same mind. It talks about having a fervent mind, a Christ-like mind, or we can have an earthly mind, a shaken mind, a sound mind, or a defiled mind, or a wise mind. So you can see, again, a whole host there. You could go through and search out what are the things, what are the positive mindsets that we can adopt. We can have a look through that list and maybe do some research further. So the most important types of minds to have would include the whole mind. Again, as we said, Mark 12, 30, as one reference of the Gospels' references, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first commandment. We should love God with our mind. It talks about having a spiritual mind. Romans 8, 6, for to be carnally minded is death, but to be spiritually minded is life and peace. So God's calling us to have a spiritual mind. We should have a mind that is stayed. It says, Isaiah 26, verse 3, they will keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.

So it's having that, your mind fixed on Christ, on God's truth. We see a law-filled mind. Hebrews 8, 10, it tells how I will put my laws into their mind. So having God's word in your mind, hiding it in your heart, having the word of God in your mind. He writes it on the tablets of our heart, doesn't he? And it talks about the pure mind. It says, stir up your pure minds. Having a Christ-like mind, let this mind be in you, which was also in Christ Jesus. And then we see another kind of mind as the lowly mind. So let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves. So again, lots of some minds that we should have and minds that we should not have. So food for thought. Next section, talking about the human conscience. So the human conscience, we've all got a conscience. Now, conscience is a witness within that has been affected by the fall. So it can guide, but it can be a safe guide at times. But we know that it's not always a reliable guide. We need to have a conscience towards God. So you see there, as it's portrayed there, about the unsaved man's conscience, it can be a guide, but it can be sincerely wrong as well.

We'll unpack that a little in a minute. And then we see the saved man's conscience that can lead him into right relationships. So the human conscience, think about it, it's about what the mind allows or disallows. So the problem with that is obvious. So for some, especially obviously for an unsaved person, they might have a conscience that guides them about certain things. But we know for the saved, our conscience is guided by the Lord and his word, his written word. And our conscience can be an aid or an enemy to obedience. So for example, our conscience may allow what God does not allow, or disallow what God expects of us. So when our mind allows things that God condemns, there is something wrong with our conscience.

So it's not always a reliable guide. So conscience should never replace Christ on the throne of our hearts. So we think how some might allow something that's blatantly sinful, because their conscience is accepting that. It's not always a reliable guide, is the point. But when, as a saved person, when God controls your mind, when your mind is under his control, your conscience changes, and it will help you with your Christian walk. It talks about, in Romans 12 verse 2, So be not conformed to this world, but be you transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. So transformed, metamorphosis is the underlying word, is the transformation that happens, and that includes our mind and our conscience. So here's what the Bible tells us about the conscience, and again, various references to it. It tells us here that the conscience can be convicted.

It talks about how people are pricked in their conscience. Our conscience should be void of offence. They're having a good testimony. It tells us some they've got a weak conscience, so easily offended. It tells us some have got a defiled conscience, so they're letting the actions of others, rather than the word of God, dictate their convictions. Some have got a good conscience, so that's where our aim is to live in a way that no one can honestly accuse us of wrong. And then we see some have got a pure conscience there as well. And over the page, a seared conscience, a purged conscience, and an evil conscience. So lots of ways that our conscience can be affected, either in a good way or not so good. Next one, talking about the human heart. So again, this is really a very important part of our being, is the heart. And when you think about the heart, it's the seat of intellectual, emotional, volitional, and spiritual life. So the seat of intellectual, emotional, volitional, and spiritual life. So volitional talks about you making decisions, about your choices.

[41:15] And in Proverbs 4.23, it says, keep thy heart with all diligence, for out of it are the issues of life. When the scriptures refer to the heart, it's mostly referring to the core of our being. So there's that familiar saying, people will say, with all of my heart. I mean with all of their being. Next we see that the heart is what you are. It says, Proverbs 23.7, for as he thinketh in his heart, so is he.

So it's very much a reflection of who you are, the heart. The heart is what you say. The Lord says, for out of the abundance of the heart, the mouth speaketh. The heart is what you will do.

2 Corinthians 9, it says, every man according as he purposeth in his heart, so let him give. So we decide in our heart, we purpose in our heart, and then we put it into action by giving.

The heart is what you will not do as well. So Daniel purposed in his heart that he would not defile himself of the king's fear. And then the heart is where evil originates from within us as well.

In Mark 7, it tells how from within, out of the heart of man, proceed evil thoughts and adulteries, fornications and murders, etc. So the heart is the origin of a God-implanted faith that can believe

unto righteousness. It says, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. It tells us then you've obeyed from the heart that form of doctrine which was delivered to you. The heart is what we are and who we are. So we're made in God's image, and God himself has a heart. It tells us that in Genesis 6, that it repented the Lord that he had made man on the earth, and it grieved him at his heart. Now here's a really good prayer that we see.

[43:02] Paul prayed for the Ephesians, and it kind of captures a lot of what we've been talking about tonight. And it'd be a good note to come to almost to a close on, that Paul says this in Ephesians 3, from verse 16. He prays that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that you being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that you may be filled with all the fullness of God. See the wonderful reality that Christ can dwell in hearts by faith. That's a very precious truth. And just as we come to the last couple of things here, you could represent humanity as divided into three groups, as represented here. So the unsaved, the natural man, and then we see the saved, the spiritual man, and the carnal man. So people have pictured it in this kind of representation. So the circle meaning the life, and then you've got the throne there, and other interests inside the circle. So it's just how someone's pictured this. And I think it's a reasonable way of portraying it, of how there's three different kinds of lives that we can live. And so of course, the first one, the one up the top there, number one, is the natural man. And you could say that that is the self-directed life. You see there on the throne, it's got the S on the throne, which represents the self or the ego. So the self is there on the throne.

It's a self-directed life. And you see the cross representing Christ is outside the life. So they don't know Christ. Christ is not in their life. They're unsaved. It's a self-directed life. And so all of their interests are all revolving around the self. And then the second picture is the spiritual man. So this represents the Christ-directed life. So you see the difference there, that Christ is on the throne, represented by the cross. And the S is not on the throne anymore. So the ego is not on the throne. It's not a self-directed life now. It's a Christ-directed life. And then the third picture, we see the carnal man, where there's still a saved person. Christ is in the life. You see there that Christ is there in the circle. It's in the life. But the self is still on the throne. There's a way that really Christ is in the life, but he's off the throne. So of course, that's a picture of a believer who's really a backslider, who's really not living to the level that God wants him to. He's not fully surrendered their life to Christ. And so it's a picture there how you could represent that ideally we want to be that one in the middle there, the spiritual man, where Christ is on the throne.

That Christ is reigning and ruling and all of our interests and activities are directed by him and subject to him. And not to be a carnal Christian where Christ is in the life, but there's so much carnality that there's not really a victory there. And there's a lack of surrender. There's a lack of God's will in that life. So that's just one way of portraying.

And as we've talked about the body, the soul, the spirit, the mind, the conscience, the heart, think about the life, the spiritual life of each one of us. We could think, how can we be more like our Lord wants us to be? Amen. Let's pray. Lord, we thank you that you have made us. And Lord, we know that we're made with a purpose, not as the world would portray it, that man is just some evolved life form. And there's not really any purpose. Lord, we know that we have been made according to your will, Lord. And pray that each one might know what it is to live a life, to please you, to glorify you, to be saved. Lord, we see man is unsaved, largely and lost and blind.

[47:26] Even their conscience is perverted. Lord, we pray that each one might know that trust, to know Christ dwelling in our hearts by faith. Lord, for that wonderful salvation that you give to those who put their trust in you, that by faith we can be saved. And that you do change us,

Lord, in our spirit, our soul, and even our body would be more yielded to you and to your will, to your purposes for our lives. Lord, that we would not be a carnal Christian, but rather we would be a surrendered Christian, walking according to your will. We pray in Jesus' precious name. Amen.