

CHRISTIAN PSYCHOLOGY

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CHRISTIAN PSYCHOLOGY

I. Preface

Christian Psychology is more commonly called "Biblical Psychology." While it is true that the Bible was not written as a textbook on psychology, and it nowhere sets forth any complete psychology, yet we shall see that we are correct in formulating a system of biblical psychology. The Bible no more seeks to set forth a system of psychology than it does of ethics, theology, or any other science. Every subject of the Word of God grows throughout the Book as the Holy Spirit adds details, here by a type, there by the recounting of some historical dealing of God with sinner or saint, sometimes by explicit command, at others by way of illustration, until the growing picture is complete in ethics, morality, philosophy of life, and, therefore, also in Psychology.

I go to the Bible to study true psychology and find there the pure revelation of the psychology of man unadulterated by the vague guesses and tainted imaginations of unregenerated professors. The Bible, many times in one verse, will reveal to us more true psychology than all the textbooks on psychoanalysis and psychopathology ever written, that is, the hidden reason for all of man's emotional instability, fear complexes, insecurity, evil fixations, immoral, unethical behavior, frustrations, distractions, and disintegrations. We are just as correct, therefore, in studying biblical or Christian Psychology as we are of studying Christian Ethics, Christian Theology, and Christian Dogma.

Certainly, since we believe that the Bible is the very Word of God and inspired verbally, fully and infallible as given in the original, then it speaks not with the guesses, suppositions, and errors as man-made sciences; but it speaks with the very wisdom of the God who made man, "And needs not that any should testify of man for He knew what was in man." When it speaks of sin as the underlying cause of all maladjustments, and disorganization of personality, it speaks with God's own wisdom. It gives the true cause of our behavior pattern (And it doesn't have to resort to white rats to do it). If Psychology is, both the study of man's mental and emotional makeup as well as the study of human behavior, then there is no other source with any comparable degree of authority as the Word of God to unmask the heart and mind of man and to tell him the why of his darkened mind and evil hardened heart. This is to say naught of the Bible as the source-book to explain the natural consecrated men psychologically. (See now all the uninspired minds of even consecrated men have erred in the tripartite makeup of man.)

Where else can the real permanent total cure be found, psychologically, for all the personality ills of mankind? The Psychologists say the answer is in psychiatry and psychology. God says the answer is in regeneration which brings a man back into harmony and fellowship with God.

This is a course, therefore, in Biblical Psychology, or Christian Psychology. We shall endeavor to make use of any valid findings of scientific psychology, but we shall let the Scriptures give their own particular shades of meaning to the psychological terms it uses, rather than to do, as most Biblical Psychologists have done in the past, to read into the biblical terms the modern meanings. Paul was not a psychologist but a Spirit-filled, Spirit-controlled, Spirit-engraced man.

Definition: Psychology is from the Greek, "psuche" or soul and Logos, or discourse or study. Biblical Psychology is the description and explanation of man's spiritual, psychical, and physical constitution, by creation, the fall and redemption from the Holy Scriptures. That is what he was in the original creation, what he is by reason of the fall, or the presence of sin in his members, and what God makes of him in regeneration. It should be very patent, at least to the Bible scholar, that there can be no understanding of the science of Man's spiritual and psychical makeup, no real understanding of why he thinks and acts as he does, no real understanding of the emotional and mental crackups, and enslavement to all kinds of evil and immoral habits without taking into consideration the fact of his fallen nature. To the Christian, it is clear that there can be no permanent complete cure for man's psychological ills outside of the "new creation" in Christ Jesus. All man-made cures are but panaceas, which treat symptoms and leave the original disease to carry on its dread plague.

II. Introduction

A. The Need of a Course in Christian Psychology (Primarily for Preachers)

A systematic study of psychology as revealed by the Word of God and the findings of psychology will enlarge, clarify, and classify the vast array of native psychology that most of us have in varying degrees. We say, "Native" for much of our knowledge of both our own and of other personalities comes to us without any conscious effort to be psychologists, but rather from three sources:

1. Just from daily living and contacts with others. In the daily give and take, in the daily adjustments we must make, there grows an elementary accumulation of psychological data, whether we use any scientific terminology for it or not.
2. There is the natural accentuation of psychological knowledge on the part of the preacher as he is called upon to deal with people's problems, and counseling them.
3. There is the inner wisdom given the God-called preacher by the Holy Spirit usually immediately as the need arises. The preacher is not a self-appointed counselor or minister. He is anointed of the Holy Spirit, if God called him, and he has the gifts of the Spirit as well as the Spirit's administration and guidance. This inner revelation by the Spirit is not lost after the immediate need is over, but becomes a permanent part of our mental and spiritual furnishing. How often have I noted how remarkably the Spirit will give us in the very hour we need it most the exact insight and counsel for the hour, but more, yet, my own mental and spiritual life was enriched thereby, and my future ministry enlarged!

A mentally awake preacher cannot go through 40 years of preaching, praying, counseling, dealing with human problems and their cures without gaining some insight into the mental, emotional, and spiritual makeup of folks. All kinds of human problems are brought to him. Every sermon he preaches is to stir up a psychical response of some kind in his hearers and leaves him enriched by the process of channeling it, so whether he wills or not, he becomes involuntarily a psychologist of varying degree; i.e., a student of human nature. It is amazing how often the faithful shepherd can judge the spiritual

barometer of his flock. It is also amazing how clearly the response is written on their faces as they sit in the pew listening to him.

The preacher, whether he knows it or not or wants to be or not, is required to be somewhat of a psychologist. He has to understand people if he is to be a neutral helper or shepherd of the flock. This is not to deny or deprecate the work of the Holy Spirit in the Spirit-filled preacher, to give them in the hour of need a word in season; to give them the God-given wisdom needed to meet the peculiar problem of that hour. There is a right and wrong usage of psychology. If it is substituted for the Holy Spirit's work then it is wrongly used, but an understanding of human nature is a great asset to the preacher as his primary business is that of human relations, whether mental or spiritual.

Illustration: The businessman has found the knowledge of psychology indispensable in his business dealings. Large sums of money are spent in seemingly unrelated entertainment expenses to close a big deal. Sometimes thousands of dollars are spent to entertain the visiting representative before a word of business is spoken. Why is it he doesn't approach the subject until after he has fed the man?

The preacher will find he is called upon time and again to use all kinds of diplomacy. While he is not just trying to sell a bill of goods, every sermon he preaches is to some degree or another contact of minds. He is endeavoring to sway the minds and wills of his hearers to action. If the sermon isn't clear and logical, then it won't be convincing and will fail of its purpose. I will not react to any proposition until it is clear to me, convincing my mind, and then my heart. We often say, "Certainly the God Who made the human reason in the first place knows how to appeal to it." We are not automatons in His hands as a preacher; however, else there would be no need to study. He could give me a whole lot better sermon than I could possibly prepare. He takes all my yielded native talents, sets them on fire for God, and then I use them for God, and, the more I use them, the better they become. If this study can in any measure better qualify you in this highest of callings, to better know men and the methods of God in dealing with them to bring them to Christ, we will be amply repaid.

B. The Importance of the Study of Psychology

By this we do not mean that we wish to turn out a bunch of psycho-analysts who will substitute the psycho-analyst's couch for the mourner bench, where the preacher is to deny the entire supernatural element in salvation and advise the sinner to think himself out of his dilemma, since original sin is denied of any fallen nature, but all the blame for misbehavior and vexations of life fall upon hidden complexes, fear neurosis and childhood fixations, repressions, and inhibitions.

I am afraid that the larger percent of modern preachers are just graduate psychologists salving and healing the hurt of God's people lightly, saying, "Peace, peace; when there is no peace saith my God to the wicked." I do not mean that when I speak of the importance of the knowledge of psychology for the preachers, not as the primary equipment, but only as a supplementary furnishing; it must be Biblical Psychology, not the "New" Psychology.

1. It is important because much of the actions of the members of his church can be definitely classified under certain clear-cut types. Similar cases can call upon a past fund of knowledge; but so many cases are different and the pastor will be

called upon to use all his knowledge of human nature to deal with them. Too many have one cure for every ill, like a doctor with but one pill for all ills. The preacher must know how to deal with each individual; to do this, he must know their own peculiar outlook, feelings, and problems, if he is to help them. Here is why there are usually only a few in the average preacher's church that he can help, while many find no help from him in his counsel. He is a stranger to their particular problem as he has no understanding of their natures. All too many can only help those who have similar natures to their own, since their case is known by experience to them.

2. It is important because there are many problems of a natural nature not necessarily, nor actually, spiritual, needing the preacher's advice and help. It is amazing what they can ask you! They expect the preacher to be a paragon of wisdom. Often he is asked or feels the need to counsel, about marriage problems, home problems, etc.

3. It is important because the preacher will be called upon again and again to use every bit of knowledge of human nature to make groups at variance to be reconciled or various cliques within the church to cooperate in concerted effort. There is no large group but that diverging interests divide into cliques.

4. It is important to keep down various ill feelings arising out of real or imagined wrongs on the part of touchy members. There are folks who think they can sing, for usually they make so much noise so close to their ears they can't hear their off-key rasping. The ones who can sing, won't; and the ones who can't insist on singing. It will take all the preacher's knowledge of psychology and diplomacy to keep them from singing, yet keep them happy. This is why the choir is often called "the war department of the church" There are also issues with the average board, with at least one splinter on it.

5. It is important, for you will find a great deal of sympathetic understanding as well as patience in dealing with them, if you understand their peculiarities. If you know from your understanding of psychology that the person has some innate quirk of character they cannot help, you will be able to deal with them patiently and also to help them. You will not quickly underrate them, belittle, nor ridicule them. It ill becomes us to laugh at some infirmity of personality or body. In every church you will find these folks; if you understand them enough, you can help them and fulfill the ministry God has given you in that place.

6. It is important, since as a minister, you will be called upon to listen sympathetically to a lot of confessions. Psychologically it is necessary "to talk it out" many times to find peace of mind. The urge is overpowering to tell someone who understands and in the telling, mental rest is found. It is not easy to be a good listener at times like that. No supercilious air, no levity, no self-righteousness, no spirit of criticism, nor of condemnation will do, but real heart-felt sympathy and understanding.

7. It is important to the right understanding many times of certain Scriptures. It will clarify many doctrines and portions of the Word to know the psychological aspect.

C. The Aim of the Course

We have a vast reservoir to tap in this field of inquiry; there is enough to occupy our study for years. We must, therefore, only introduce you to the study and be selective. Much will be omitted that could profitably be included. The whole field of psychophysical investigation is omitted, the anatomy of the nervous system, etc. The body itself physically plays a lot more important part on our soulish life than is at first recognized. Physical health or illness can determine our whole outlook on life. Christ said, "The spirit is willing, but the flesh is weak." Conversely, a sick mind or a sorrowful spirit can upset the chemistry of the stomach and even result in death sometimes, as the preacher of old said, "A merry heart doeth good like medicine; but a broken spirit drieth the bones." Proverbs 17:22, but we shall only be able to refer to this truth as we go on. We shall Endeavor to keep in view two chief aims:

1. To make this a study of Christian Psychology. That must take pre-eminence over all else. As in the conclusion to this introduction, we see that all secular psychology has missed the mark by leaving out the religious significance. They have erred in omitting the basic truths of man's fall, inborn sin, his soul and spirit as made for God, and the supernatural things in His redemption and destiny. We should feel our course to be a complete failure if we would fail to integrate the study of psychology with Christian experience as revealed in the Word of God.
2. Secondly, our aim is as much as possible to apply psychology; not merely to theorize and systematize all the spiritual and mental working of our personality, but to make all the practical application possible. This we shall do in two ways: In the purely mental sphere, we wish to take the psychology of study and learning to better fit us for Christian service; and, secondly, in the spiritual realm, to take up the psychology of redemption and Christian victorious living.

III. The Comparison of Christian Psychology with Secular Psychology

This is an indictment of the so-called "New Psychology," and, also, a further showing of the need of Christian Psychology. The whole method of secular psychology is to proceed from the outer to the inner and, therefore, it never arrives at a true understanding of the true real inner subject, the life itself. The scientist can trace the wavelengths of light as they fall upon the retina of the eye, and still further as it travels over the Optic Nerve and falls upon the brain. Of late, they have been able to trace the impulse further, and tell what particular lobe of the brain is used for the reception, but here it is unable to go further. It cannot tell what perception is, how the brain "sees," for it isn't the eye that sees, but only takes the picture like the lens of the camera. The picture is "developed" on the plates of the brain. How? No amount of study has thrown any light on this subject; so it is with all the other functions. There is no science that can tell us how we think, nor how we love, nor how we will. To tell me that it is all electric impulse or energy is no more to tell me the reality than to tell me electricity is AC or DC. Life itself is as mysterious today as it was 6,000 years ago. This is why Psychology has lost itself in a materialistic, mechanistic maze.

Being unable to explain the mind behind the brain, the soul behind the physical responses, it has denied the existence of the soul and the spirit, because it cannot analyze them with test-tube and electronic devices, and, because it has defied all efforts of the dissecting knife, it is denied. The Word of God starts from within, from the soul and spirit of man, and shows the currents of his life proceed not from without inwardly, but from within outwardly; "Out of the heart are the issues of life" and "As a man thinketh so is he."

A. Indictment of New Psychology

We have sub-titled this section, "an indictment of the Now Psychology" for a very good reason. We shall find a number of counts against it. Not the very least is that as psychology it is a dismal failure, for it boasts that it seeks to find out what is wrong with man in his mind and emotional life, and the cure. Let us see how the "Child Psychologist" has fared. They were emphatic a few years ago in condemning with horror the age-tested precept of the Preacher, Solomon, "Spare the rod and spoil the child." This sent them into cold chills, goose pimples, and horrified denunciations. To whip a child or punish him would induce fear psychosis, all kinds of complexes and, worse yet, definite pattern fixations, and repressions, which would crop out in later life in all kinds of neurosis, maladjustments, fears, manias, and even bodily ailments traceable to those early fixations. All inhibitions were to be carefully avoided, so that they could grow up in the full expression of their individual personalities, uninhibited, unashamed, and unafraid. They did this to the sorrow of the juvenile authorities, the parents, and society as a whole. Knowing no law save their own weak wills, and recognizing no authority but their own, spoiled brats of a misspent era, they have posed a problem the psychologists would gladly forget if possible. A number of eminent psychologists, some in the daily papers, have reversed their child psychology, to include some of the old time persuasion grandma found so effective as well as Solomon. (Even our teen-age psychology has been wrong, laying all the emphasis upon complete expression, without restraint. Parents should even sit in the kitchen and let them have the house for their fun.) They have found out the great truth that God taught 3,000 years ago. If they don't learn to respect authority other than their own in the home, by obedience to parents, they will have to learn it the hard way, from society sanctions, many times on the gallows, electric chair, or jails. My freedom of actions as far as society is concerned ends where someone else's begins. As far as God is concerned, I must learn that there is a code of morals and ethics to which I must subscribe or I must answer to a Holy God.

Now let us see if I'm too profane in touching this "Sacred Cow" of the "New Psychology." It seems as though it is the unpardonable sin of today to speak a word against "Science" whether it be the wild guesses of Evolution, the hard-rock facts of physical science, or the vague conclusions of Psychology. I find that they don't agree with each other, so why can't I disagree with them? Bread says in *Education and the New Realism*, "Psychology is not the proper word to be used. Psychologies is a more appropriate term, for the so-called science of psychology is much today like a house divided against itself." Adams, in *Psychology: Science of Superstition* says "There is no logical necessity for our accepting a single hypothesis of the even greatest of modern psychologists. For the psychological theories are based not upon accumulated evidence,

but upon personal opinion." Arata, in *Educational Administration and Supervision*, says, "There are as many brands of psychology as there are psychologists."

How wonderful to turn away from the vague hypothesis, guesses and opinions of men, which all too often deny the personal God, the reality of sin, the prickings of conscience, the need of repentance and salvation, to the perfect Word of God, which gives us a picture of ourselves as we know ourselves to be, and then sets out the cure. I find no discrepancies between its picture and the inner record of my own soul. Any Psychology which truthfully depicts the soul's true state and finds a satisfactory cure for its ills must be based upon the Holy Word of God. (In our indictment we shall see that failure to do that has led all secular psychology astray.)

Let me state the content of my indictment. Psychology, like its kindred science Philosophy, found its birth in the unregenerated darkened heart of man himself, hence, it can never rise any higher than its source. Since the natural man cannot receive or know the things of God, or spiritual things, it would omit entirely any acknowledgment of them. And since man by wisdom cannot find out God, and being wise in its own deceits, it starts and finishes on a purely human level, winding up denying all that is eternally real and substituting a man-made dream of self-exaltation. This is to be accomplished by autosuggestion, re-education, the freeing of the subliminal ego of all inhibitions and complexes until you find the euphoria of life (complete happiness) in casting off all restraint.

B. New Psychology Findings on the Most Important Biblical Truths:

1. God. There are but a very few psychologists of repute who believe in God, or have any place for the supernatural. It never recognizes Him or any need for Him. Carl Jung, one of the leaders of Psychology defines God as "An archetypal projection of one's belief," "The content of the racial consciousness, the inherited modes of thought." I would like to hear him define that last ladle of vegetable soup for me in simple terms. Rudolf Aller, also M.D, stated "God is but a projection from your unconscious reservoir into the area of consciousness." Schmalhausen said, "The "ritual of fear has embodied itself in such noble and soul-destroying conceptions as God, fate, death, immortality, evil, confession and prayer." "And, man has sought to cleanse his human nature of its infinite pettiness and mean inferiority by postulating spiritual sawdust - twins such as the Holy Ghost, and the Holy Virgin of God and Jesus; (The rest is too blasphemous for me to reiterate)," p. 48 - "Why we misbehave," and p. 127, - "The most glorious of the mind's pretenses is the belief in a divinity." The denial of the existence of God but follows the mechanistic theory of the world and man's origin. He is but the product of natural forces coupled with chance.

2. Prayer. It naturally follows that prayer is naught but auto-suggestion (Praying to yourself, like Unity) "Praying to the God that is within you," "thinking better thoughts." Schmalhausen calls religion - "Self stultification," p. 77, and says of prayer - "By the crude mythology of religion impotent man sought by the hocus-pocus of prayer and pull to cajole omnipotence into sharing godliness with Him." All prayer is to them self-analysis and auto-suggestion (Lifting yourself by your boot-straps through right thinking).

3. Sin, and the best good or morality and happiness. There are but a very few psychologists that make sin non-existent as Barbour says, in *Sin and the New Theology* - practically every school of psychology present self-realization as the end motive of all life, and evil or sin is the failure to reach that end. "Like most of Sociologist - Sin is the failure to have a good time." Wilhelm Stekel in *Peculiarities of Behavior*, p. 8-9, "The imperative of the social group (The herd) is called morality, or ethical law. No action is in itself immoral; it becomes so only in relation to time, custom, country, and environment." "You see no sin only expediency and social prohibitions." This psychology spawned two world wars. "The euphoria of life is self-gratification," p.11 and "The imperative of plea sure alone stands supreme."

4. Conscience. As the psychologists deny any existence of conscience at all, they are hard put to define that which condemns us from within. The animalistic psychologist would explain it by calling it a leftover vestige of our animal ancestry, synonymous with the skulk of the dog. Others would make it but some form of repression. Out of the many college textbooks I have, not one mentions it at all. Barbour says, "Perhaps there has been no other theological concept which has been quite so universally denied by the New Psychologists as the Christian idea of conscience." "There has been a unity of effort to explain this mental activity in terms of psychology that would rid it of its awesomeness and take away its fear of power." See the serpent trail here; he would silence God's alarm-bell in the soul.

5. Repentance and Temptation. In the *Students Dictionary of Psychological Terms* neither repentance nor temptations are even recorded. Freud considered temptation as "an obsession" and religion as "world neurosis" (Nervous disorder), so a sense of sin is only an "inferiority complex." Conscience is the "fear of the herd." Religion is "Superstition."

6. Salvation. The New Psychologists refer to any idea of Christian Salvation as "An escape mechanism." Their idea of salvation is self-realization and exaltation; to reach complete happiness through complete freedom from all complexes, inhibitions, repressions, substitutions, etc.

7. The Soul, (So the mind) of any idea of Dualism, that there is in man an immaterial part.) With the rare exception of the few Christian Psychologists, every one of the Secular Psychologists denies that there is a distinct separate entity in man, separate from the bodily functions, arid called a Soul. The brain is confused with the mind, making the brain all there is to our mental makeup. "The brain secretes thought as the steam engine does steam? The soulish activities such as love, hate, reasoning, and willing are all products of glandular secretions, especially of their endocrine glands and muscular reactions; not as the Bible teaches that all of these activities are not of the body which only obeys the soulish dictates, and, can and does, consciously exist after the body is destroyed in death. The Bible teaches that every soulish function is carried out by the soul after death separates from the body (Both mental and spiritual). The New Psychology teaches that all these are only chemical and muscular reactionism, so there is no duty of man to external code but death ends it all like an animal. Thus they have followed the atheistic philosophers before them: Huxley - "We know nothing more of the mind than that it is a series of perceptions;" Hume - "When I enter into what I call myself I find

nothing but a bundle or collection of different perceptions which succeed each other."

Psychology, therefore, agrees with sociology. "The only sin is failure to have a good time." This is called "the new morality" but is as old as sin. Both have fought marriage as only a primitive tribal custom, and advocated free love, promiscuity, and perfect freedom to change mates at will. Let me quote from John Watson, high priest of the "Behaviorist School of Psychology." His books are required reading in most universities and colleges. In his book, *The New Generation* one whole chapter is entitled "After the Family, What?" By his experiments with white rats, he concluded that mothers were unfit to rear their own children as they warped them, and made them anti-social; also, that it would be far better to rear them in institutions under scientific control. Let me quote, "And will the home be missed? I know that we can plan and equip an institution today that will be better run than any home I have ever been in, because the nursery will be planned for the child. I would gamble my all, too, that after three months in our nursery no youngster will want to go home even for a weekend." (Since he denies the soul, he knows nothing of the love a child needs, and how important that is and no institute can give that).

The real reason Watson hated the home and family is the communistic reason, "religion." He hates it, like all of these evolutionary, animal psychologists, he considers religion pernicious for children. Let me show you, "It seems tragic to have to admit that the world is largely made up of shackled individuals, top-heavy because they are verbally (in word only) moral, religious and patriotic automations determined utterly in their daily conduct by family training that could function only at the level of the emergence of civilization. As a consequence of the childlike way man is brought up, think of the million of adults today who believe in a life hereafter - in an immaculate conception - in the divine nature of Jesus - in the heavenly triad, Father, Son, and Holy Ghost, and that prayer can be effective." (And this is supposed to be psychology?) He would have us to believe he would do away with the family because of his experiments with white rats, and the assured findings of the New Psychology: but it plainly stems from the same old atheism as that of Voltaire, etc. He continues, "Indeed, so strongly bent is the family in perpetuating this childish ignorance (Quoted above) in the race that one must almost take one's life in one's hands even to bring it to public attention. There is not a large magazine in the United States that would dare to print a frank thesis against the prevailing religious bondage even if that thesis were the mature sincere reflections (??) of a well-known scientist and writer."

Listen to his thesis on the "origin of the church." The most conspicuous and one of the oldest examples of this is the church. The church offers an opportunity for economic independence for a few of manual labor. The priest craft (lumping preaching and witchdoctors together) found very quickly that they could strengthen their hand by creating a myth of fiction among the illiterate people that there was an unseen God supporting their temporal power. This it was very easy to do - this unseen One was more powerful than the leader himself, thus Moses and Isaiah and the prophets had to have a God behind them - with the advent of the Christian era, there came a little different turn, the deity was materialized (The incarnation of Christ). But, even so, the Biblical chroniclers had to bolster the power of Jesus by

proclaiming Him to be the Son of God." (If that is "psychology," then I am not the son of a monkey, but a monkey's uncle). He concludes his tirade against religion and God with "Once the child and the parents get steeped in religion all of their thinking life becomes bent, enfeebled, and inhibited (Here is what really sticks in their psychological craws, inhibitions, ethics, and morality a code of right-living which keeps them from freely giving their filth). He goes into the dirty Freudian School of Psychology of the freedom of morality of the barnyard, "This oncoming generation has thrown off the shackles of sex, experimenting in this field in a way which would terrify the family and the church, if they weren't so blinded. There is coming a great sex freedom among adolescents, a return to the practice of the primitive tribes and this is in line with the behavior of other primates," (Monkeys to you). This is the New Psychology in a nutshell, the Psychology of the animal, no God, no soul, no morality, no religion, no church, no family, and no inhibitions; the only marriage that of convenience; the only wrong is unhappiness through inhibitions.

J. S. Mill "Speaks of the mind as, "Nothing but a series of sensations and internal feelings." Herbert Spencer states "It is an illusion to suppose that at each moment the ego is something more than the aggregate of feeling and ideas actual and nascent (Beginning to exist) which then exists. " This is the confusing of the mind with it a thought, the soul with its feelings, like confusing pain with the nerve that feels the pain and transmits it or the steam with the engine that generates it. The mind is not the sum-total of its thoughts or the soul the sum-total of its feelings and violations, but they are the organs, which think and feel.

In line with this, they hate the very thought of freedom of will and moral responsibility to God. They all deny the freedom of will, since that would necessitate the belief in duty, moral obligation, right conduct, and religious obligations, but all of these make only social expediency. Freud, Jung, Watson, all their little copiers have no place in their system for freedom of will. All is mechanical determinism, a fatalism of a machine. They all make broad to say, "If we could know all the factors of environment, physical stimuli, etc., we could predicate everything you do. Freud, in his *Introduction to Psycho-analysis*, states on p. 95 "The deep-rooted belief in psychic freedom and choice is quite unscientific, and must give grounds before the claims of a determinism which governs even mental life." Instead of any freedom of will, we react to glandular secretions and muscular stimuli, these all being predetermined by environment and heredity. John Watsons on p. 10 of his *Psychology from the Standpoint of a Behaviorist* says "The stimulus is always provided by environment, external to the body, or by the movements of man's own muscles and the secretions of his gland." He sees no soulful stimulus whatsoever.

8. The last indictment and greatest of all. Since the New Psychology denies what the Bible declares to be the most important reason for the human ills, that is the fallen nature in man, I declare that it is a failure. There certainly is a vast difference in Psychology's answer to the riddle of human behaviors and the Bible's. Psychology makes it wrong environment and wrong training, placing most of the blame on repressions. The Bible has the right answer. "We are fallen men and women." This alone tells the why of most of life's puzzling upsets.

Illustration: A man may live an exemplary life, prosperous, healthy, all he humanly needs to be happy. He has love, money, honor, and respect; then things suddenly go haywire; he jumps all social barriers, falls into the worst of depravity, and hits Skid row. This is not just a complex, not as the psychologists try to work from, hidden complexes, repressions, etc., substitutions, but fallen nature; certainly any Psychology which fails to take into account the greatest reason for men's fears, wrong thinking, neurosis, and emotional ills, that is, the fall and his human fallen nature, is a poor makeshift as a Psychology. Here is why God can cure a man when Psychology fails.

IV. Biblical Psychology as an Explanation of Man's Nature

A. Kinds of Psychology (Divisions of Psychology)

1. Child psychology
2. Adult psychology
3. Animal psychology
4. Social psychology

Human psychology has been divided into two fields of inquiry, normal and abnormal or pathological psychology, though some of the radicals would erase any line of demarcation, making the abnormal more or less normal. Social psychology is divided into lesser fields; Criminal, educational, pedagogic, industrial, commercial, applied or experimental.

5. Biblical Psychology, "The description and explanation of man's physical, psychical, and spiritual constitution by creation, the fall, and redemption from the Holy Scriptures."

B. Unscriptural Theories of Psychology

1. Monistic Psychology, a denial that there are two separate entities to man, a materialistic and spiritual immaterial and material.
2. Idealistic Psychology, a denial of the reality of all matter, only mental illusions; following Berkley's *Philosophy*.
3. Materialistic Psychology (Another form of monism); Man is naught but matter. When dead you bury all there is of man. Matter has no sentiency, volition, or thought.
4. Parallelism, Dualism, but no real interaction between the body and the soul; run in two parallel lines independent of each other.
5. The Double Aspect Theory. Mind and body are but two aspects of the same thing, (Like head and buffalo on the one nickel).
6. Behaviorism, materialistic and monistic, all soulsh activity as only a product of muscular and glandular activity. So denies self-consciousness,
7. Freudianism, the complete answer to all psychological processes by ascribing them to the "Sub-conscious and it's compete absorption with Freud" an idea of the "libido" or sex passion. It makes all love as lust and passion, and all evil as the

suppression of the libido. Salvation is expression; evil is suppression. He is the founder of the school of Psycho-analysis.

8. Evolutionary Theory, The foundation guess underlying all modern psychological thought, hence most psychology is naught but an animal psychology - Find what the animal does to determine what man does and why. The same "drives" are present in man. It is not a question of differences but degrees.

9. Mob Psychology, the swaying of the whole by an idea. (They would explain all salvation and revivals by this). It is true that some have confused mob psychology with the work of the Holy Spirit; but it is impossible to explain conversion on this basis.

10. Incarnationism, The soul is holy and the body is evil. This was started in philosophy by Plato. The Bible does not fix the evil in the body. Paul says, I Corinthians 6:16 - "Every sin that a man committeth (does) is without the body," Greek, - extos - outside, exterior to, "And sexual sin is sinning against the body;" further, God asks us to present our bodies unto Him, acceptable and holy, Romans 12:1.

11. Suggestion and Autosuggestion, Carl Jung's peculiar idea of a subterranean stream of life force he calls "Elan Vital" and a controlling of all our organism by this autosuggestion (As bad as the Yogi's and esoteric religions with their "Cosmic force" and vital streams."

V. Man is a Tripartite Being (Composed of Spirit, Soul and Body)

From this chapter title it is seen that we hold to the Trichotomous viewpoint. This has been the psychological riddle for 3,000 years. Here we need the light of Revelation more than anywhere else. It won't do to follow the light of natural reason or science. I am afraid the Biblical Psychologists have followed the unsanctified guesses of the scientists rather than the light of Revelation, making too many concessions to their ignorance rather than the "thus saith the Lord." Even our Theologians have done likewise. There is no doubt at all that the Bible teaches Dichotomy, or Dualism; i.e., that man is made up of the material and the spiritual. Yet, the Secular Psychologists have denied that also; why follow them in the Trichotomy? We believe that, though trichotomy is more obscure, it is still taught in the Scriptures. Only the regenerated, and especially the "Spiritual Ones," are conscious of this tripartite makeup. This answers the accusation of the dualists; we are not conscious of any division between soul and spirit." I say we are; "We are conscious of the strivings of two wills, etc." The Secular Psychologists use this same argument to prove their monism. "We are not conscious of any division between soul and body." No, not the natural man, He lives in the materialistic realm entirely, until the Holy Spirit begins His work. Certainly, then he is awakened to another part of His being worth saving, and even of a higher part which was dead before.

It has been further held by the dichotomists that no serious Bible doctrine is affected, whether one holds the dichotomous or the trichotomous view. This is not the case. I cannot conceive how anyone can arrive at a clear understanding of Paul's theology without trichotomy. The Atonement' through Christ' is `not seriously affected, but Christian victory is. Wise and sanctified men have contended for both views, nevertheless, we consider it important in both Christian Psychology and Pauline Theology as an explanation of the conflict in the believer, victory over the flesh, and the doctrine of the resurrection.

Definition: The root Greek words from which we get trichotomy and dichotomy are in both "temne" which is "to cut" and in dichotomy "ika" equaling "two" and in Trichotomy "trik" equaling "three." Another method of terming them is Tripartite and Dualism. While most of modern theology is Dichotomous, most of the early church and all of the Eastern Church was Trichotomous. In the time of Christ. all the Jews were Trichotomous as in Josephus 1:1-2; so was Justin Martyr, Tertullian, Origen, John of Damascus, Tatian, and Clement Alexandrinus. In fact, no writing of the earliest church Fathers contains any idea of Dichotomy. It was only as the Western church became prominent, that dichotomy was taught at all. Strong, in his *Systematic Theology* even quotes from some evolutionists to prove his dichotomy, p. 486. Leslie Olshausen well says on I Thessalonians 5:23 quoted in *Smith's Bible Dictionary*, p. 915, "It is indispensable, under a purely historical view, to acknowledge the triple division of human nature as a doctrine of the Apostolic age (and in agreement with our own belief)," in fact, it follows that many points of Christian Doctrine can be made intelligible only by assuming the distinction between spirit and soul.

A. How the Dichotomists Teach Their Dualism

There is a lot of truth in dualism, and it rightly emphasizes the truth that man is not just materialistic. There is a part of man, which outlives the tomb, which goes not back to the dust, but to the God who gave it. The Bible over 450 times differentiates between the soul and the body, so this truth needs emphasizing. Man is made up of a physical or materialistic part and a spiritual, immaterial part. A part of man is not based upon the physical laws of nature, fed on the same food from dirt. In this sense I am dual. Soul and spirit are so closely joined and related and mystical as to comprise a seeming entity. After death, the soul and spirit are still inseparably linked and acting jointly. Only the Word of God is sharp enough to divide between the two. There is but one argument worth considering of the dichotomists, i.e.; the many times where the two terms, soul and spirit are used interchangeably, so they argue, they are synonymous. Most call it the double aspect theory - the Spirit - is the looking Godward; the soul is the soul looking man ward, but they are the same entity, just two aspects of the same thing. I grant you that the two terms are used generically to indicate the spiritual or immaterial part of man. This is common to all language. The generalizations are never to interfere, however, with or to interpret the general portions which are to be interpreted by the specific, not vice versa; so with all doctrine, the doctrine of the resurrection is generalized throughout the Bible until we get to the specific teachings of the latter part of the New Testament.

B. What is Wrong with this Theory

1. It proves too much by trying to use this argument, "Interchangeable part of man shows they are the same." You can prove unichotomy or monism by that same argument; just one part of man, for the soul of man is used for the whole man, body and soul in many places, (Acts 27:37), "There were in all the ship, 273 souls," but bodies too.

This an idiom of speaking, Synecdoche, "A part for the whole," inclusive not divisive, as in man for all mankind, taking in women, also, so 100 head of cattle; many mouths to feed; the whole science of zoology, Generic terms, Feline, for the

cat family, yet takes in lynx, lion, tiger, tabby, etc. You can call a Persian kitten a feline, without losing its other distinctions. Soul and body are used interchangeably, yet no dichotomist would say, "They are synonymous." The many times they are used generically for the whole will not mitigate against the few specific times each is used to divide. This generalization, especially in the Old Testament usage of "spirit," is further seen in using the term for animals, yet no real theological dichotomist will make the animal dual as man.

2. If man is only dual, how are they different from the animal? They have a rudimentary soulish activity. The difference is not in degree, as evolutionists advocate, but in kind. "Who knoweth the spirit of the animal that goeth downward, and the spirit of man that goeth upward?" They are spheres in difference.

3. How is man made in the image of God? God is Spirit. The soul is only postulated of God anthropomorphically, even as a body is, in a theophany. The image is spiritual, not soulish.

4. The word for flesh, "sarkinos" and "sarx" is used interchangeably for the body and the old man or the old nature. Yet, there is no mistaking Paul's meaning; the two are not synonymous. Is it strange then that soul and spirit are so used?

5. Paul distinctly proves the Spirit's sphere of activity is not in the flesh (soulish realm), but in the pneuma, spirit (Philippians. 3:3, so whole "walking in the spirit, not in the flesh."

6. Note all dichotomists must perforce distinguish between the operation of soul and spirit while denying any real separate entities. (So say, "Only two sides of same thing," yet separate spheres in the New Testament). We shall see more of what is wrong with dichotomy as we study the Scriptural proofs of trichotomy.

C. Scriptural Proofs of Trichotomy

We shall see, that the many times soul and spirit are used interchangeably, does not mitigate against the few times where a definite difference is taught between the two. Paul is the great revelator of the pneuma (spirit). It wasn't until the new creation in Christ Jesus, and the believer was taken out of the realm of the flesh and put into the spirit, that there was any need of the God-given Revelation of the tripartite man.

Definition: Let me state, first of all, what I mean by trichotomy. I cannot hold to the definitions of some of the great trichotomists. I must part paths as thoroughly with them, as I do the monists who deny any soul or the dichotomists who confuse soul and spirit as one teaching dualism, so I part paths with and many other trichotomists. They hold that man consists of body or matter, animal life, or some call it "vegetable life," in common with the animal - this is soulish life, and then the spirit, is connected with God. I cannot ascribe to the belief that all of man's rational, emotional, and volitional life is seated in spirit. But I rather believe that all those personality qualities are seated in the soulish nature. The vitalizing principle of life in his body, that mysterious thing called life in every cell of his body, is not to be confused with his soulish nature. In the animal, when the principle of life leaves the body it dies. In man the body continues to die for days and weeks after the soul has departed. (I teach that the soul animates the whole body yet if an arm is amputated a part of the soul is not lost). The ascribing to the spirit all the rational functions of the soul is not Scriptural; it has a higher function connected with God, and

lies in death in the sinner, until quickened by the Holy Spirit in regeneration. The soulish life is related to life in the body and self-consciousness. The spirit of man is endowed with a different set of attributes with which man was to be related to God, in communion, worship, and "seeing God."

What are the proofs?

1. Using the very same text the dichotomists use - Genesis 2:7. Here there seems to be three parts to man's creation. First, there is the forming of the materialistic part of man - his body from the "clean dust at the ground." (Not the mud, as the evolutionists sneeringly carp). The Hebrew has the idea of molding as a potter, the vessel, (Job 10:9) and in Genesis 3:9, Dust thou art, and unto dust shalt thou return." God made this molded clay figure, a senseless physical man. It must have had vegetable life but no soul. Then we read, "He breathed into his nostrils the breath of lives." The Hebrew is not singular but plural. Many think only for the Hebrew idiom of moral excellency, but I believe it was for the plurality of lives with which he was endowed, his soulish life and his spiritual life. Man was certainly made to live on two planes, sensual life and spiritual life. Then, "Man became a living soul." Note three things: "God molded, God breathed and Man became." God made a body, God in-breathed a breath-spirit into man and the union of the Spirit with the body became a living soul. Spirit and body have naught in common; spirit could not live in the body as one, at least this kind of body, a gross earthly body. The communion, the link, the life between was the soul of man. Tertullian well says, "The flesh is the body of the soul, and the soul is the body of the spirit." Justin Martyr says, "The spirit resides in the soul-house, as the soul resides in the body-house." In Adam there was a perfect blending of the three into one harmonious unity; God pervading all, glorified in all, with none of the spiritual strivings we experience.

The body was to be ruled by the soul (Paul, "Master your own vessels.") The spirit was to rule the soul, and God, the Holy Spirit, was to rule our spirits as the "Father of Spirits." This is proven from Proverbs 20:27, where this God-inbreathed spirit or breath is called, "The candle of the Lord." "The Spirit of man is the candle of the Lord, searching all the inward parts of the belly." (Rotherham: "Searching all the chambers of the inner man." Body is used by metonymy for the soul of man the inner life of man as Christ said, "Out of his belly shall flow rivers of living water." This verse in Proverbs shows that the spirit in man was to be God's candle guiding, searching and regulating the soul of man. This, the New spirit of pneuma in man does when he walks after the spirit so as not to fulfill the lusts of the flesh. We shall see that this is the heart of Paul's doctrine of the saints' victory in Christ. The new pneuma created of the Holy Spirit, rules instead of the soulish nature, so not psukikos (soulish) but pneumatikos, (spiritual). (How is this possible in dichotomy?)

2. Continuing from this story in Genesis, I find a further proof of the trichotomist viewpoint. God told Adam, "In the day thou eatest thereof thou shalt surely die." (Genesis 2:17). This was not spiritualization by God, a figurative language, but real death. If language means ought, that very day of transgression, a part of man died. We ask, "What part?" His soul? - No, his soulish life was still there. Body? - No, it

began to die that day, but not consummated for 930 years. What part then? - God has said, "Surely die" and I know he did die - not body or soul, but that "candle of the Lord," the "spirit of man." The candle of the Lord went out in darkness. That part of man God intended for "a habitation of God through the Spirit," where God was to reside, died. Here is one of the great truths of Scripture reiterated again and again, the natural man is dead. Death and darkness reigns supreme in one department of his being. Paul calls it, "Dead in trespasses and in sins." (Ephesians 2:1 and "She that liveth in pleasure is dead while she liveth," I Timothy 5:6) Jesus said, "Let the dead bury their dead." Where in the natural man, the unconverted man, is there God-consciousness, the faculties to know God, see God, love God, and worship God? Jesus said, "They that worship God must worship Him in Spirit," not soulishly. Paul said, "The natural man (Greek, soulish man) cannot know the things of God, for they are spiritually discerned." What did he mean? The natural soulish man is dead in that realm of spirit and has no faculties with which to lay hold of spiritual things. The paralysis of death lies over all those God-given faculties within, "The spirit of man which was to be Candle of the Lord." The Bible terms them "natural man," what they are by only natural generation. Jude 10 state it thusly, "Brute beasts" or "irrational beasts." Jude 19 reveals what the natural man is, "These be those who separate themselves, sensual (Roth-mere men) (Lit. psuchikoi - soulish ones)," then he defines what he means, "Having not the spirit." (Omit the definite article "the" not in the Greek text "Having not spirit.")

Death reigns there. Be careful not to fall into the error of conditional immortality here. Death is never annihilation, but disorganizations and disintegration. The dead fallen man still has spirit, but wrecked and ruined by the fall until it ceases to function as "the candle of the Lord," so God calls it "dead." Here is the need of the new birth; Jesus demanded, "Ye must be born from above," "Or ye cannot see the kingdom of God." There can be no comprehension. Why? Because that part of man with all those spiritual faculties died in the day Adam fell, and is dead in all Adam's posterity until touched by the Spirit of God into newness of life. At natural birth a new nature is born, new faculties to lay hold of physical life, at regeneration. So many, even of the dichotomists, are ignorant of what salvation really is; not the re-education, reformation, whitewashing, of the old nature; but the impartation of a brand new nature, "New creatures in Christ and this new Creation has new faculties and can "see the kingdom of God," yea, "see God."

3. Before we go further into this argument let us consider a few other Scriptures. Note - the prayer of Mary under inspiration (Luke 1:46-47.). Here there is a clear intimation that the spirit can only act upon the body through the soul. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Here the change of tense signifies the spirit first conceived joy in God, and, communicating with the soul, roused it to magnify God. This is expressed through the song she sang, by the bodily organs of mouth and brain, (Like the candle of the Lord.) This is as good a place as any to bring in the truth, with the body man is world-conscious; with the soul, he is self-conscious; and, with the Spirit, he is God-Conscious, (First stated by C. A. Auberion). Even the dichotomists use some such formula for a distinction between soul and spirit.

4. This naturally brings up another Scripture, (Jude 19) "These be they. . . sensual (Greek, soulish) having not spirit," or Paul in I Corinthians 2:11, "The natural man (soulish man) receiveth not the things of the Spirit...neither can he know them." He doesn't have the right set of faculties in working order, for in that part of his tripartite being death reigns, so he cannot see the Kingdom of God." The very part of man's being created by God to lay hold of the things of God, to see God, worship God, is dead. Only in the resurrected saint, quickened by the Spirit of God, are these faculties back in tune with God.

5. Further deduced from those truths is the Scripture that is very embarrassing to the dichotomists, I Corinthians 15:44, etc. The two kinds of bodies of the saints, the one we have now, the image of the earthly, the same psuchikos or soulish body; then the one we shall get in the resurrection, the image of the heavenly, the same pneumatikos or spiritual body. The first has the idea that the motivating principle of life and expression is the soulish life. The second has the idea that the motivating principle of life and expression will no longer be the soul, but the new creation, the pneuma. Paul says, "No longer flesh and blood, since it cannot inherit the kingdom of God." But if there is no difference in soul and spirit, as the dichotomists maintain then what is the difference in these two bodies? Let them answer that one if they can! Paul is dealing in tautology when he calls one body soulish and the other spiritual; one with, soul principle controlling it, the other with spirit. As Scofield says, "To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between our mortal and our resurrected bodies." See his footnote on I Thessalonians 5:23, p. 1270 in the *Scofield Reference Bible*.

6. Paul is the greatest revelator of the pneuma in man. The deeper truths of the believer as taught by Paul are a riddle if man is not tripartite. His revelation of the two natures of the believer, of some believers as sarkikos, fleshy, carnal, and walking after the flesh; and others as pneumatikos, spiritual, walking after the spirit; also of the warfare in the believer depends upon trichotomy. This is a truth growing out of all we have considered, theretofore; Paul is the great revealer here. It is the truth that at salvation God did not patch up the old nature, nor straighten it out, but completely set it aside as crucified with Christ, assigning it to death in identification with Christ on the cross, so that when Christ died, I died. (Romans 6:1-11; Colossians 3:1-4; Galatians 2:20, etc.) God implanted in me a new creation, born from above, making me a partaker of the divine nature called by Paul pneuma, after the pneuma Haglon, (The Holy Spirit) Who quickens it. Those two natures, then, are at war one with the other (Galatians 5:16-17). They are diametrically opposed the one to the other, since one has a corruption and death at work in it (Romans 8:6, 13; Galatians 6:8). This is called by Paul, "sarx" or "flesh." The other, the new creation, has life as its principle, holiness as its fruit, (Romans 8:6; Galatians 6:8) and is called "pneuma" or "spirit." The pneuma is holy and delights in the Law of God (Romans 7:22, (inner man) 1:4), but the flesh mind is at enmity with God and not subject to His law (Romans 8:7).

Those two have contrary wills, affections, principles, desires, thoughts, and fruits. How then will the dichotomists explain them? He must perforce allegorize them, robbing them of Paul's meaning. Let me illustrate: Strong, following the double aspect theory of the dichotomists, states "The pneuma is man's nature

looking Godward and capable of receiving and manifesting the pneuma Hagion; the psuche is man's nature looking earthward." Paul makes this new deposit, however, "Created in the image of God in true Holiness," so impossible of corruption. The dichotomists would have their incorruptible seed of the Holy Spirit, vacillating, first Godward then the same entity earthward, and warring all the time within itself rather than with another contrary entity. How untrue to all Paul's great revelation!

7. Now to consider the two plainest portions each in itself enough to clinch the fact that the Bible teaches trichotomy instead of dichotomy. The first is Hebrews 4:12. "For the Word of God is quick (living) and powerful (energetic-actively at work-effectively at work) and more cutting than any sword with two blades, piercing (piercing, cutting through to) even to the dividing asunder (Greek division, or separation - limo of separation) of soul and spirit (where is the separating line if same entity?) and of the joints and marrow," and tells us why, "to judge the thoughts and intents of the heart" (reflections and conceptions of the heart) purposes and motives. Berkley, pondering and meditations, lit. "critic of the heart. "Joints and marrow" has given a lot of trouble to the interpreter. Conybeare makes it but figurative language, but rest of the verse isn't so; neither is this. This is a picture of the word of God doing what the priest did in the Old Testament as he dissected the sacrifice to search for flaws. We now know that the marrow is the blood builder, here the red corpuscles are manufactured, and God says, "The fear of the Lord is health to thy navel and marrow to thy bones," umbilical cord, source of all life of the fetus, and marrow the regimenting course of the life stream, "Fatness of the bones" for good life. Since it says the bones, the marrow, it would seem the soulish life not the physical body. Verse 13 says, "Neither is there any creature that is not manifest (without disguise) in His sight, for all things are naked (no covering) and open (no hiding) unto the eyes of Him with whom we must make account."

Let us ask this question, "How is this text ought but nonsense under the teaching of dichotomy?" If the test of the livingness, the ability to work or its energy, and the test of extreme sharpness of the Word of God is its ability to divide to the line of demarcation between soul and spirit, if there is no line between soul and spirit, but they are one and the same thing? Dean Alfred was the first to try to escape this dilemma and Wuest follows him by trying to make the Greek text only mean a penetration into. Yet even here there is a penetration into two things, but why name both if there is but one? The Greek text demands that they share what the Word of God lay bare (vs. 13) each soul and spirit by penetration, but it also lays bare the line of demarcation between the two to separate the spiritual from the soulish. (How necessary this latter is if our worship is to be spiritual and not carnal.)

8. The second and most conclusive is I Thessalonians 5:23, "And the very God of peace sanctify you wholly and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Note, there are two different Greek words for wholly and whole here, the first "wholly," only time in the New Testament equals "through and through," (As Luther translates it, Lit. - "The whole of each of you, or every part of each of you," - the idea is "completely" or the diaglett - "entirely," but it has the idea of "penetration,"); the second "whole" olokleron, carries the idea of "complete coverage," all of the man, no intrinsic part omitted, so rendering it "The very God of peace sanctify you through and through

and altogether, a sanctification that misses no part, and a preserving of them blameless, the whole man, nothing omitted, and to make sure he names each individual part, separated with a separate conjunction "and" between each and to doubly make sure adds the definite article in the Greek before each, "preserve the whole man, the spirit, and the soul, and the body." How could Paul say it more emphatically, or, if he wished to teach trichotomy, how could he have said it more plainly? The dichotomy folks build their doctrine of dualism on all the generalization, and then like Vincent, say Paul here is using poetical language. Note: not as we say, "body, soul and spirit" from outward inward, but "spirit, soul, and body" from inward, where God begins His work in creating a new spirit in the regenerated, then outward to purify and sanctify the whole man. First, God clears up the spirit or spring or fountain of life, then the streams.

This then is the distinction to which we shall adhere, i.e., man as a tripartite being, made up of spirit, soul and body, as harmonizing with all the Scriptures, and explaining the Pauline doctrine of the believer. These two last Scriptures are of more value in formulating a doctrine of the Biblical psychology of man's nature than all the Old Testament generalizations where spirit and soul are used interchangeably to designate the immaterial part of men's nature.

VI. Psychological Terms used for the Mind in the New Testament

In the Old Testament, the terms are not as well defined as in the New Testament; because of shortness of time we shall confine ourselves to the New Testament. There are seven terms for mind in the New Testament. We need to note them carefully as they give us a very good conception of the psychology of the New Testament (Each translated mind in the Authorized Version.)

A. Gnome - occurs eight times in the New Testament, variously translated. Acts 20:3 - "purposed to return;" I Corinthians 1:10 - "Be of the same judgment" 7:25, 40; II Corinthians 8:10 - "Herein I give my advice;" Philippians 1:4, "Without thy mind would I do nothing;" Revelation 17: 13; Revelation 17:17 - "In their hearts to fulfill His will and to agree" (Lit., "To form one judgment") This is not of the mind in itself but one of its activities, that of purposing. Revelation 17:13, "These have one mind to give them power to beast." It is the mind formulating purpose or judgment." Here the idea is of opinion formulated from mature reflection. I Corinthians 1:10, "All speak the same thing that there be no division among you, but that ye be knit together (as a broken bone) in the same mind (another word for later consideration not equaling a unity of souls) and the same judgment," (sentiment or purpose). It is cross purposing that causes a lot of disunity.

B. Dianoia - occurs thirteen times in the New Testament variously translated, 'understanding' three times, 'imagination' once Luke 1:51, and the rest of the time 'mind.' Used of the rational mind itself, the faculty of knowing or understanding as comprising all of the mind's ability or knowing faculty. Matthew 22:37-- "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." Heart equals all your emotional faculties; soul - all the volitional faculties; mind - with all your mental faculties. Luke 10:27 "Strength - equals all your physical powers. Also seen in Ephesians 2:3 - "The desires of the flesh and mind;" Colossians 1:21 - "Enemies in your minds;" Hebrews 8:10

- "I put my laws in their minds (10:16 - "in their minds will I write them."); I Peter 1:13 - "Gird up the loins of your minds;" II Peter 3:1. - "I stir up your pure minds by way of remembrance," so used three times of understanding (a full grasping of the knowledge by the mind, or lack of it); Ephesians 1:18 - "The eyes of your understanding being enlightened;" Ephesians 4:18 -"Having the understanding darkened." (Note the psychology of the sinner's downward progression in this text, Ephesians 4: 17-19)

1. "Walk in the vanity: of their mind", lit. "Minds full of folly." Conybeare, Williams - "Frivolity of mind."
2. "Having the understanding darkened." II Corinthians 4:4 "In whom the God of this age hath blinded the minds of them which believe not."
3. "Alienated from the life of God through ignorance."
4. "Because of the blindness of their hearts", lit., stupidity, callousness of their hearts, insensible.
5. "Being past feeling," "Ceased to feel," "Conscience seared with hot iron." I Timothy 4:2.
6. "Given themselves (abandoned themselves) over to all licentiousness, (lewdness, uncleanness, living only in lusts.)"
7. "With greediness," with all lusts or eagerness.
8. I John 5:20, "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and (know) that we are in Him that is true." The ability to know Him that is true is a gift of God, which agrees with Ephesians 1:18, "The soul or mind as knowing, its rational ability to understand.

C. Ennoi - -only occurs two times in the New Testament. It is not the mind itself as much as one of the faculties of the mind. It carries the idea of inner designs, motives of the heart, the part of the mind which influences decisions, and motivates choices; certainly one of the most mysterious of operations of mind, the why a person chooses as he does. What rational processes go on to determine choice? Hebrews 4:12, The Word of God - discerns (critic) of the secret intents of the heart, I Peter 4:1, "For as much as Christ hath suffered in the flesh arm yourselves with the same mind," the same mind," the same intentions, design, and set purpose of mind as Christ, "For he that hath suffered in the flesh hath ceased (been made to cease) from sin", i.e., identification with Christ in His death is to judge sin in the flesh and to pass out from under its dominion, so vs. 2, "That he should no longer live the rest of his time in the flesh to the lust of men but to the will of God."

D. Noema - only six times in the New Testament, five of them in II Corinthians and one in Philippians. Paul is the only New Testament writer who uses it. It is a very unusual word and, with the next word, explains quite a lot of Paul's Christian psychology. II Corinthians 3:14, "But their minds were blinded," so a veil. II Corinthians 4:4; "In whom the god of this age hath blinded the minds of them." It has the idea of the thinking faculty, thoughts as we think them. Note a very important truth taught here by Paul in the other two times the word occurs, Philippians 4:7,"The peace of God which passeth all understanding shall keep (guard, garrison, do sentry duty) your hearts and minds through Christ Jesus." Keep this verse in mind and read II Corinthians 10:3-5, our mighty spiritual weapons, "Casting down imaginations ('logismous' – reasoning; Williams, "demolishing arguments') and every high thing (lofty bulwark or fortress) that exalts itself against the knowledge of God," "And

bringing into captivity every thought (Diaglot, leading captive every mind;' Conybeare – "bring every rebellious thought into captivity and subjection unto Christ."

Here is the secret of the meaning of the word 'noema' for mind. Our thinking life needs guarding, a garrison set over it; our thoughts are like quicksilver. It is so easy to sin in the secret imaginations of the thought life, in unguarded moments. Here Satan has access to the mind to insinuate rebellious thoughts, unsanctified reasoning, and lofty thoughts against Christ and the "real knowledge of God." Here carnal weapons won't do. We need the mighty spiritual weapons. Every evil suggestion of Satan, every lustful act, is first insinuated into the secret recesses of the mind, in the inner thought life, and entertained, so every thought must be brought into captivity to Christ in obedience.

E. Phron - only in Romans 8 does it occur and that only four times, though the root word from which it is taken is used by Paul a number of times, as in Philippians 2:5, "Let this mind be in you which was also in Christ Jesus," so, means to take care, or thought for something, it seems our idea of minding something comes from, to take care. The four times are: Three times of the carnal mind in Romans 8:6, to be carnally minded; vs. 7, the carnal mind is at enmity with God; vs. 27, "Knoweth the mind of the Spirit," Rotherham, "He that searcheth the hearts knoweth what is preferred by the Spirit," so He can make intercession for them according to the will of God. It would seem, then, that "inclination" is as good as any definition of Phronema. It is the mind bent toward some inclination influencing all its deductions and thoughts, as in I Corinthians 13:11, "When I was a baby I spoke as a baby, I thought as a baby, I reasoned as a baby." That is the baby's inclination. See Romans 12:3, I Corinthians 4:6 and many more of phronea. Thayer says, "What one has in mind, the thoughts and purposes," p. 658.

F. Nous - the most common word for mind in the New Testament occurring 24 times, it has the idea of mind itself as a rational entity. Thayer says, "The mind, comprising alike the faculties of perceiving and understanding, and those of fooling, judging, and determining:"

1. The intellective faculty, the understanding as in Luke 24:45, Philippians 4:7 (So note I Corinthians 14:14-19 where "the spirit is aroused and completely absorbed with divine thing, but is destitute of clear ideas of them"), so "understanding is unfruitful" and, "I will pray with the spirit, and I will pray with the understanding, etc.," "the intelligent rational mind as opposed to the spiritual mind."
2. Reason as the capacity for spiritual truth, higher powers of the mind so the renewal mind of Ephesians 4:23, and transformed mind of Romans 12:2, both in the Greek, signifies a newly created mind, which is the mind of the spirit or new nature.
3. The power of considering and judging soberly, calmly and impartially, II Thessalonians 2:21. It is also used of a particular mode of thinking and judging, Romans 14:5, "Be fully persuaded in His own mind." (We have loosely paraphrased Thayer here to suit our purpose.)

G. Psyche - -really erroneously translated mind in the A.V, 105 times in the New Testament, and should be translated soul, as it is most of the time, though sometimes correctly translated life. It has in mind the soulish life. Many times, if the student will carefully note that soul is meant, more light will flood into the passage than the lame word mind. Note a few times in particular for illustration: Philippians 1:27, A.V., "striving together with one mind," lit. - That you stand firm in one spirit, with one soul vigorously

cooperating for the faith of the glad tidings; Rotherham - "with one soul joining for combat along with the faith for the glad tidings," more than a joining of minds, intellects, ideas, but of souls; Colossians 3:23 "Whatsoever ye do, do it heartily," Lit. - Soulishly; Rotherham, "Do it from the soul as unto the Lord not unto men." We would say, "Put your heart into it;" John 10:21, "How long do thou make us to (Lit; - our souls) to doubt;" Acts 14:2, "Unbelieving Jews stirred up the Gentiles and made their minds, (Souls evil affected, Rotherham, "Provoked their souls against the brethren."); Ephesians 6:6, "Doing the will of God from the heart," (Lit. Soul); Hebrews 12:3--"Lest ye be wearied and faint in your minds," (Lit. souls); It isn't the mind that faints, but the soul.

H. Other psychological terms used in the Bible

1. Kardia - heart occurs 159 times in the New Testament. It is evident as we see its usage that it is not the physical heart or organ that is meant. It is not used once of the organ the heart. I Peter 3:4 explains the psychological usage of Kardia, "Not the outward adorning, but let it be the hidden man of the heart, and explains the adorning a meek and quiet spirit." Unto the Kardia is ascribed all the attributes of personality and soulish functions, so that it must be "the hidden man," the essential ego or self, soul of man. One must "believe with the heart unto salvation" as swaying the will. It is used many times instead of nous and psyche to show the emotional character of the soul instead of the mental. Some Christian psychologists have tried to prove that the heart is the organ of the soul as the brain is the organ of the mind, but it has always seemed too literal an inference to draw. I do not accept it as a truism. Note a few of the attributes ascribed to Kardia.

To Understand with the heart - Matthew 18:15

Forgive with the heart - Matthew 18:35

Love with all the heart - Matthew 22:37

Say in the heart - Matthew 24:48

Reason in the heart - Mark 2:6

Hardened heart - Mark 6:52

Doubt in the heart - Mark 11:23

Imagine in the heart - Luke 1:51

Pondered in the heart - Luke 2:19

Treasured in the heart - Luke 1:66

Thoughts of the heart - Luke 2:35

Mused in the heart - Luke 3:15

Sorrowing hearts - John 16:6

Rejoicing hearts - John 16:22

Pricked hearts - Acts 2:37

Idea conceived in heart - Acts 5:4

Believe in the heart - Acts 8:37, Romans 10:9-10

Purpose in heart - Acts 11:23, I Corinthians 9:7

Opened heart - Acts 16:14

Foolish heart - Romans 1:21

Impenitent heart - Romans 2:5

Obeded from heart - Romans 6:17

Deceived heart - Romans 16:18, James 1:26
 Counsels of heart - I Corinthians 4:5
 Decreed in heart - I Corinthians 7:37
 Anguish of heart - II Corinthians 2:4
 Secrets of the heart - II Corinthians 14:25
 Christ dwelling in the heart - Ephesians 3:17
 Comforted heart - Ephesians 6:22
 Kept heart - Philippians 4:7
 Erring heart - Hebrews 3:10
 Covetous heart - II Peter 2:14
 Assured hearts - I John 3:19
 Condemning hearts - John 3:20
 Searched hearts - Revelation 2:23
 Lusts of the heart - Romans 1:24

2. The reins - Hebrew - Chalats, Kelayoth, and Greek - Nephros, equals kidneys, variously translated kidneys and loins and reins. Only once in the New Testament, Revelation 2:23, "All the church shall know that I am He that searcheth the reins and hearts and I will give to you according to your work." It occurs many times in the Old Testament as in Psalm 26:2, "Prove me, try my reins and my heart;" Psalm 139:13, "For Thou has possessed my reins;" Jeremiah 17:10, "I the Lord search the heart, try the reins, even to give to every man according to His ways and according to the fruit of his doings." Note in the persecutors of Jeremiah, "God is near in their mouths but far from their reins," 12:2. It seems to be the motive, the impulses, the well springs from whence issue choices and works, the will and volition, so Rotherham translates Psalm 26:2, "My impulses and my understandings." The economy of words in the Hebrew tongue shows only 7,000 in vocabulary use of organs for spiritual and soulish activity by metonymy, so hands and feet, etc., "Teach my hands cunning."

3. Belly - to this catalogue must be added a common Old Testament word used in a psychological way: belly, the Hebrew beten, translated, belly, cavity, bosom, or womb. The RV translates it, "Innermost parts," which is a very good translation, for it has the idea of the soulish parts rather than the external, or rather an inner, inner being. It occurs but once in the New Testament (Greek, koilia), John 7:38 - "Out of his innermost parts shall flow rivers of living waters." R.V. goes on to show it is not out of my own soulish being but deeper within from the indwelling Holy Spirit. Note Proverbs 26:22, "The words of a talebearer are as wounds and they go down into the innermost parts of the belly." An apology is not enough, the scar remains in the innermost soul, Proverbs 20:27, "The spirit of man is the candle of the Lord (light of God in man) searching all the inward parts of the belly." There are others - Psalm 31:9; Revelation 18:8, 20, etc.

4. There are other psychological terms which shall find a larger treatment later, but to name a few here there is "the new man," "the old man," "the outward man," "the inner men," "flesh," "carnal man," "spirit;" all of these are certainly psychological terms and form a large part of the psychology of the New Testament.

VII. The Psychology of Learning and Retention

I have in view the prospectus we gave in our introduction to the course. The first part was to be theoretical psychology; the second part was to be applied psychology. In this second division we said we wished to consider applied psychology in study or learning that is our mental life, and applied psychology in Christian experience, or in our spiritual life.

We hope as we traverse this planned course that many extracurricular elements of psychology shall have room for development. What we could not do systematically, maybe we can do by way of illustration as we proceed. Where a subject of real interest entices us from the subject in hand we shall consider it also, also feel perfectly free to question our findings or seek further knowledge on the subject.

By way of introduction to this section we wish to warn you at the outset that we have never found any "easy" method of learning, any complete psychology of memorizing or reasoning, pro-digested, fool-proof, and acquired overnight by putting it under your pillow, like a love letter. Everything we shall consider in this shall only help you as you put them into practice by ardent work. This leads us to our first division in generalization:

A. The Formation of Habits and Study

First a word about habits in general - Psychology has worked out certain principles to determine the why of habits. They are based upon two qualities in the nervous system:

1. Modifiability - subject to change.
2. Retentivity - character of holding that change.

A coiled spring is capable of changes every second for years, but doesn't retain it - retention without modifiability. The bent wire has modifiability with retention. Clay has modifiability without retention. Illustration: The bent, creased paper will bend every time after in the same place. It is known that the impulse traversing the nerve leaves its impression, and afterward has a tendency to follow the precious impression. When we take up the study of memory and learning, we shall see certain laws to make the impression indelible. We all know in our own experience how easy it is to form adverse habits and how hard they are to break.

William James, the great psychologist, enumerated four laws of habit formation still copied today by every psychologist.

1. Begin a new habit with as strong and decided a start as possible. Use a firm resolution of will. This is particularly necessary in studying. One man's proscription was, to the young preacher, "Glue the seat of your trousers to the seat of the chair."
2. Never allow an exception to occur until the habit is well-formed, like fixed periods of study. After graduation this will be imperative. You'll have no other boss than your will. Paul said, "Redeeming the time." What you do with time will determine what time will do with you."
3. Seize the first possible chance to put the now resolution into action. To this many add frequency or repetition of the act.

4. Keep yourself young by a little free practice (outside of habit) every day. There is no minimizing the effects of good habits of study and learning. They become vehicles conveying the mind to higher conceptions, and to the minister greater usefulness. Let me name a few advantages:

a. Study habits make the acquisition of knowledge a perennial fountain, rather than a stagnant pond. Education is not a storing up of enough knowledge to last the rest of your lives. Much of the material you learn actually is dissipated, but modes of study remain, methods of grasping facts; reasoning about them, evaluating, discriminating, and concentration are left, as well as the accumulative wisdom, the development of the mind, its enlargement. With our forgetters in good working order, we need to continually drink at the fount of learning. How many preachers do you know who dried up on the stalk long ago? Why? They never study.

b. The mind is never as richly furnished as it might be. You can look back and see how much larger your conception is this year than last. Good study habits keep this progression steady.

c. Good study habits will finally lead to a study, which is not necessity, nor duty, but a joy. The reason is simple. It ceases to be work, but an easy habit of mind, like learning to do anything. First, it is hard work, painful repetition, slow, and awkward, but later it becomes second nature to you and a joyful release, like swimming, golf, skiing, etc.

d. The richest reward of all, outside of God's approbation when He said, Study to show yourselves approved unto God, a workman that needeth not to be ashamed," is the rich scholarship, especially in this field of biblical research. Your spiritual experience will ripen with your knowledge. Note in the text quoted, it is study to show yourselves approved unto God, a Workman. This is not the passive reception of knowledge, like a sponge soaking up water. It is like trying to build a physique. One doesn't sit down beside the muscle-building machine of weights and springs, waiting and hoping it will build muscles. Study, especially until it becomes such a habit as to be second nature with you, will be work. We shall see that a great deal of will power will be needed.

B. Learning in General

The child enters the world with but very few instincts and traits. John Locke was probably the first to describe the brain of the child as a "tabula rasa" or clean slate. Others have used the idea of blank paper and a new receiving record for phonograph. All through life there is gathered the impressions learned and the resulting character building and motivations from which life is made. The child starts with inherited mental as well as physical traits or tendencies, as the physical, facial, and other physical traits that are inherited, color of the eyes, hair, and certain shape designs. It is the same in the soulish realm: talents, such as musical, artistic, and educational, are traceable in the child. Those seem to be inherited impressions both on the cellular life of the child (for the physical) and upon the mind and soul of the child (in the soulish life). As the child grows and learns and reaches adulthood, definite habits formulate; the sum total of learning takes definite

patterns. In some it is confusion, discord, a mere jumble of everyday memories gathered haphazardly, while on the part of some it takes the form of a well-ordered desk or filing cabinet. Memory is stored with learning in a systematized manner. Education properly received tends to put the mind in order. (Here again is the necessity of good habits of studying.)

Our studying should be looked upon as a capital investment. God has called us out into His service; our equipment shall be two-fold: Mental and Spiritual. We see the failure of those who emphasize either one to the exclusion of the other. The development of the mind by systematic study and learning is as important to our future ministry as the spiritual development under the means of grace. In fact, spirituality will follow learning if the wills assent unto the things learned. We grow by the sincere milk of the Word. The whole of our treatment of learning and retention or the psychology of learning is wrapped up in three operations of the same mental act. Learning is memory being stored or memory in acquisition, retention, or memory proper, as we call it, memory in retention; forgetting is memory slipping or losing its store (at least conscious memory). This acquiring of knowledge can be more careless, accidental, or effort toward some specific goal. This latter is, of course, our goal as "Workmen approved of God."

1. In the acquiring of knowledge there are three elements: Perception, Conception, and Apperception. Perception is awareness with interpretation. All learning is perception, the mind evaluating as it is aware of the reports of the senses. Apperception has to do with my own particular and peculiar mental interpretation of what I have perceived in relation to myself. Conception is the reasoning upon it. All those byways must be overlooked for our immediate subject, attention. Attention is awareness or consciousness focused upon one specific detail. It is the gateway to learning. Husband calls it, "The process which clarifies sensations." Illustration: Hear a light scratching at the door; we focus our attention upon it and identify it as our door, so "Attention is a mental flashlight; whatever it is focused upon is made more distinct." This throws a lot of light upon attention as the doorway to learning. That thing which is learned with a diffused attention, distracted attention, or passive attention is soon forgotten because it wasn't clarified by focused attention. There are three forms of attention:

a. Passive attention. There are stimulations, which come to us as compulsions forcing themselves on our attention, such as a loud noise, brilliant lights, and swiftly moving objects, etc. We cannot refrain from attending to it. It momentarily blinds us to all other stimuli.

b. Active attention. This is true selective attention, the holding of the mind forcibly to attend to certain things. This involves effort and is the first fruits of study.

c. Secondary passive attention. This is when active attention passes over into passive, the becoming so absorbed in the thing you have given voluntary attention to until buried or sunk into the study or work. Many other stimuli go unnoticed: conversation, noises, and interruptions. This we call concentration. Most all learning from studying is at first active attention, and only becomes secondary passive attention after there is mastery of the mind's focusing ability

and an absorbing interest develops in the subject. Until study becomes secondary passive, learning is slow, painful, and, of course, incomplete, since forceful attention is work. Illustration: It is just like the learning of a trade. The pathway to the effortless attention, when the work is gone and it is a pleasure to concentrate, is by way of the voluntary. It is because the pathway leads through the effort-filled way that few pursue to the end. There are a few other things to consider about attention before we consider a few ways to stimulate attention until it becomes concentration (certain laws of attention):

- 1.) We are always conscious of something at every waking moment. This is spontaneous attention, shifting whether voluntarily or passively. Even the woolgathering teenager is giving attention to his daydreams. Every waking moment is attentive.
- 2.) Attention is constantly shifting. This we shall see is important to know, as we shall learn to use this phase rather than try in vain to stay it. The longest concentration of attention on record is 24 seconds, though most of the time it is but three to five seconds. The attention waves rise and fall. We cannot hold it for but a few seconds on any one thing.
- 3.) Put a dot on a piece of paper; hold it as far away as possible. Both his eyes and his mind will continually wander off. Illustration: Like trying not to think; try it. This shows how active the mind really is. You find yourself thinking about not thinking. This does not mean that the attention cannot recur almost instantaneously to the same subject in rapidly recurring attention. While attending to the various details, we are learning the general subject. Far from being disadvantageous, this fluctuation of attention is an advantage. We are not forced to fix and voluntarily change attention on minor things; stagnation would result. Fluctuations are an essential element in every wakeful moment, as we are conscious of all about us and continually make adjustments to them. It is the same in learning. Rather than futilely trying to stop those fluctuations, we should learn rather to direct them.
- 4.) One more general thought: This fluctuation principle of attention carries with it two degrees of consciousness. If the immediate focal point were all we could take in, there would be danger to us all about and narrowness of life itself. Besides the focus of attention, there is a nebulous, hazy border of attention. We say, "I saw it out of the corner of my eye," it wasn't in the focus of the eye. Now this seems to be true of all the senses and the mind itself. They are receiving and sending into the brain secondary reports besides the focal one. You may be writing while someone is talking to you. You are vaguely conscious of them, of noises, sights, and even thoughts. We are conscious of but one thing at a time, but vast areas are pushing it. The real ability of attrition and concentration seems to be the ability at last to anesthetize (put to sleep) these secondary borderline distractions and focus the attention voluntarily upon the one chosen subject. (That that is studied or learned

thusly is permanent. There is a greater impression made. A book read can be reconstructed not by rote, but by content of material.)

2. The problem of attention (or cultivating the attention). Since the first problem of learning is proper attention, without which real systematic learning is impossible, we must consider how attention may be improved. Again we warn you, there is no easy way, no "three easy lessons to attention." You will find this your own personal problem, and a lot depends upon whether you have the right stamina and respect for your calling in Christ Jesus to pay the price of hard work, to learn how to learn. All we can do is suggest methods of focusing attention; the acquiring of the art of concentration is up to you. The rewards are great. (By the way, some suggest a goal or reward as one of the stimulations toward attention.)

You may think that we are parting paths with Biblical Psychology in our present treatise, but you will find several words for attention in the Scriptures which have a definite bearing upon our present study. The most common Old Testament word means to "prick up the ears, to carefully hearken, give heed, to mark well," such as Solomon to his son, "Attend to know understanding," Proverbs 4:1. In the Old Testament the common word or a derivative of it means "to hold the mind, to apply oneself to something diligently, to be given wholly to something." Note how Paul applies it, I Timothy 4:13, "Until I come, give attendance (wholly apply yourself) to reading, to exhortation, to doctrine, so "neglect not the gift that is in thee." Then he further explains, "Meditate on them and give thyself wholly to them," (then the result) "thy profiting will appear to all, and thou shalt save thyself and those that hear you." Here is attention, mental self-stimulation, meditation, a singleness of goal, "give thyself wholly to them," and the profit of it. Here is the answer to so much slipshoddiness in doctrine, life, and service of so many, and the overall ignorance, pervading the whole.

Let us look at the problem of attention. We have seen how important attention is to learning. Now we raise the question, "How can I cultivate that kind of attention which will guarantee retention of learning?" What are the laws governing attention? Interest! Too many times you have been conscious of the futility of forcefully attending to that, which has no interest for you, but, contrariwise, you cannot help attending to that which does interest you. Your mind is continually drawn to it when separated from it, and is reluctant to leave it when interrupted, even by such a compelling stimulus as the dinner bell. If you have never had an interest that strong, you are abnormal. Children even do.

The problem of attention is primarily the problem of interest. That which is interesting to us will absorb our attention, and working together will cause us to progress, (as Paul says) we will become proficient in it. (Here is the importance of entering the life's work that interests you.) Illustration: Many of you make better grades here than you used to in high school; you have a different interest in life. The question arises, how to increase interest, not by force or will power alone, but by incentive primarily. Illustration: Boy daydreaming in class watches the clock; but give him a reward for finished work, and the clock loses its interest and grades pick up.

Some laws of interest:

a. Take the line of native (natural) interest to you. We are different. Some have the scientific mind (innate curiosity of the why of things), some the poetical, some the historical, and some the speculative or philosophical mind. Note the difference in the Bible characters, all different, yet all used of God. It is useless to try to force the emotionally minded to a scientific mind. Lean toward the things which have a native interest to you. Use the books, which appeal to you, etc.

b. Meaning will add interest. You cannot maintain interest in study with the mind passive, in a state of peaceful acquiescence, drinking in with all the vigor of a sponge. The mind must be actively engaged in weighing, evaluating, and reasoning, even disputing with the author. Illustration: Note when you lost this connection with the author you read on for a paragraph or a page or two, and suddenly "awaken" to find that you lost the connection; it didn't register. You should study or read not to memorize but to understand. Better one paragraph read to understand, "digested," than whole volume swallowed whole. Find out if you agree with the author. I keep pencil in hand; sometimes I say 'Amen' on the margin. Sometimes I put "false" or "lie" and give chapter and verse for it. Other times I leave the author entirely for hours on end, while I chase down an argument or train of thought introduced by the author. (How can you help but be interested and attentive with whole concentration when you study or reason with that kind of interest?) This follows the Law of Fluctuations in Attention. If the stimulus is unvaried, or if some new attribute is not discovered, attention must waver. The mind cannot remain concentrated in the same identical course for long. (Here is the reason why if the author gets tediously repetitious, we lost interest). If attention is continuously centered upon one thing without evaluating, reasoning, or changing points of interest, it tends to produce an hypnotic state or comatose state (drowsy, lethargic state).

Last of all, as to studying with meaning to create interest, here is the need of mastering the material as you progress in any book or study since the meaning or understanding of the argument will be lost and interest wanes. Illustration: If it is a book based upon some basic tenant of the author, he will state his argument in the very beginning. If that isn't mastered, the rest of the book will be unintelligible, and therefore uninteresting; and the attention will wander.

c. Uncertainty and expectancy will increase interest. That thing which we know too well becomes trite to us and cannot hold our interest without finding some new attribute in it, like the traveling on new highways, with the interest of what is to be seen around the corner, or in fishing. How can a man fish for hours without catching anything? It is the not knowing at what instant he will get a bite and what it is he might catch. This is also illustrated by killing the interest in a book by reading the last chapter first, or to have someone tell you how it turns out. Get the habit of expectancy in Bible study. You will never be disappointed.

d. A lot like the last division is this: Curiosity will increase interest. This answers to the natural attribute of the human mind to inquire into the why and

what of things. Launch out into new fields of inquiry. Do not be satisfied with the beaten paths of knowledge or second-hand learning. There is little imagination in the average student's study. He never rises higher than what is told him. No wonder it soon leaves him uninterested and mediocre. The path-blazers are few. Real originality among thinkers is scarce. You will never know the real joy of Bible study or of learning in any field until you have found out new truth for yourselves. It may be old truly, yet you found it independently by following your curiosity to its conclusion. Men have held their interest with singleness of attention upon the most obscure and seemingly dry of subjects and research by curiosity. Do not only seek to learn facts singularly or only the immediate meanings involved, but ask yourself the "Why."

e. Let the emotions have sway to increase interest. We are always interested in things we like. In theology, Bible study, and spiritual things how necessary it is to become emotionally involved in order to hold attention. How anyone can coldly investigate slide truth as he would a germ on a microscope slide is beyond me! These things are about me and for me. I am involved in them. Pray over your studies now and throughout life. Get the Holy Spirit to illuminate for you the sacred page and apply it. Apply all that you study to your own life. Bengel's motto of Bible study was, "Apply thyself wholly to the Scriptures and apply the Scriptures wholly unto thyself." In the front of an old lady's Bible were those words, "Now, dear Lord Jesus, let us read this book together." In the front of my Bible I have written my own prayer concerning Bible study:

May God the Father speak His Word to me, as its source, for instruction that I might know His will. May God the Son freshen His Word to me, as its life, for enjoyment, that I might love His will. May God the Holy Spirit quicken His Word to me, as its power, for illumination, that I might do His will.

This has been my motto of Bible study. You cannot love Bible study, and therefore, really get interested in it, from a cold orthodox viewpoint. His Word is living and powerful, and is God's love letter to us.

f. A goal or reward stimulates interest. The difference is seen in a traveler who is going somewhere and one who has no destination or aim in view. We use this always in child psychology. This and curiosity are the prime incentives to children. In Bible study we are going somewhere, more so than the one working for a Ph.D. or Master's Degree. Can you think of a greater goal in life than to know this wonderful Book and the depths of the mysteries of God's revelations? Paul's prayer was "to know the length and breadth and depth and height, and to know the love of Christ which passeth knowledge." In comparison, what is the average aim in life and the things man calls success? It is just to get wealth or fame, to live and die for self and self-gratification; to live unto one's self and to die unto one's self.

g. There is one more, corresponding to one of the three kinds of attention: Perseverance will augment interest to hold attention. Study is work. Real mental effort is involved. Most folks are intellectually lazy. They would rather do

physical work than to think. They want their thinking done for them, predigested. Every opinion comes to them shaped, formulated, and perfected, needing only their signature to make it theirs. They can tell you what they believe, but not why. Their knowledge of the Word is contained in a few familiar Bible stories finally learned from twenty years of Sunday School attendance, plus a very few verses either memorized or as a basis for argument. This perseverance is not a sudden burst of speed, then lethargy, but a settled constant system of study kept up. It isn't the sudden burst of speed at the starting gun that wins the race, but the set pace. Paul calls it "patient endurance." Choose a goal, set your course, and hold to it. Soon the interest will take over and concentration of attention, until it will fill your life.

The primary chest of tools God has given you for the ministry is this wonderful Book. Shame on you if you never learn to use it or know it! Paul said, "All Scripture is given by inspiration of God, and is profitable, that the man of God may be perfect, thoroughly furnished (completely outfitted) unto every good work, (II Timothy 3:16-17.)

Conclusion: We have taken so much time with attention because we believe it to be the secret, or key, to all learning, memory, and reasoning. May God give you wisdom in putting into practice what we have considered.

C. Memory

We come to the important consideration of memory or mental reproduction or representation. This is a study, which could occupy our thinking for several months, but must be hurriedly covered in a few lessons. We shall pass by the physiological considerations and only discuss the laws of memory or the practical aspects of the subject. A good memory is not merely a gift or native ability, though it would be amazing indeed if some were not blessed with better natural memories than others, even as it is true of physical powers and even various mental endowments and talents. As more than one psychologist has intimated, "There are no poor memories, only poor learners." We all have good memories in some things, those things which impress us forcefully or emotionally. I believe that, like all the other mental faculties, memory is improved with culture and use. Do not think that any of the royal shortcuts advertized will automatically and easily furnish you with a photographic, infallible memory overnight. There are certain ascertained laws of the mind, which, if known, followed, practiced, and mastered, will develop a good memory. There are four parts to memory, and every act of memory involves all four. They are: Impression, Retention, Recall or Recollection, and Recognition. (As we consider these four in outline form, we shall develop the means of cultivating a good memory.)

1. Impression. This has occupied our minds in the discussion of attention and interest, but a different approach is imperative here and a further consideration. Impression, or perception, is memory in acquisition (storing of memory for later use). Usually, when a person says, "I can't remember," the truth is that he never learned it in the first place. The impression was too vague. You cannot remember what you never learned. Illustration: Introduce a friend by name to someone who is interested

in other things, or my wife's instructions for what I am to buy at town while I am completely absorbed in study, is to not have them recorded at all. I'm only vaguely conscious that some requests were made, but the impression was so vague that I am at a loss to recall them later. The depth of the impression will determine the extent of recollection; hence, at the very threshold of memory, we need to grasp the means of deepening the impressions made. The ability to retain, recollect, and recognize will depend upon the ability to impress. We could consider the physical aspect of the cellular change that impression makes so that in all probability the brain itself is physically changed never to return to its former condition, and metaphysically consider the memory of the soul which bridges the gulf of death to remember perfectly from the subconscious at the judgment; but some of these we will have to pass over (Just to mention here the thought which may be only a theory). Maybe all forgetting is to be found in the physical brain, while the soulish memory is subconscious and a permanent record. We will discuss a little of this at the close of this division in retention.

a. First, all impressions are through the sense organs. We must see, hear, smell, or taste to receive impressions. Guard the impression gates. The first law of impressions is: Go slowly, especially at first. Don't use undue haste and carelessness of impression. Grasp fully what you wish to learn; get it clearly, definitely; be sure you have it exactly, it, and not something like it or about it. Know what it is you wish to learn; understand it fully. A hasty careless impression cannot leave an indelible impression; consequently, the mind will not retain it, and fail to recall it.

In this division, use both the sense of sight and hearing to help engrave the impression. You will find it will help to use the same posture and means of impression as you will later use when you wish to recall. In an examination, by all means write out in full your answers, not once, but several times. If you are to recite or preach, preach or recite aloud. I know of no better means of imprinting a sermon on the mind than to preach it aloud beforehand. So law number one: Go slowly, deliberately, and emphatically.

b. Close to this law is the law of careful observation. Haziness of perception lies at the root of most bad memories. We look at a lot of things we don't perceive. This follows our study in attention. We read so much and hear so much and see so much but it leaves no impression upon us because of a lack of intention or purpose while we do it. You note the difference some time when you have read a chapter; put the book down and try to write a clear outline and synopsis of what you have just read with clearer perception. If the mind unconsciously knows it will be called upon to reproduce what it reads, it will retain more and put forth more energy.

c. The third law I would mention is in reality only an aid to impression: Be selective in the amount and kind of impressions you wish to retain. Do not forget this fact: there are two opposing laws of mental life, learning and forgetting. We cannot retain everything in the realm of recollection. We daily forget a multitude of impressions. I have known many people who knew the craziest kinds of irrelevant ideas. One tells of a young man who set out to learn

the census of every town and city in the United States in the 1900 census; and he did, but failed in the teacher's elementary examination. If he had spent the time and mental effort on the things for the examination, he would have passed and been brighter for the effort. Some folks will memorize the craziest kinds of useless knowledge and pass over the really important things of life.

d. The fourth law of impression is repetition. This follows a physiological law: the tendency of a nervous current to pass over the cut groove or connection in the same place. To repeat two times strengthens the impression; eight times will do it better. Psychologists have worked out a fairly accurate table of forgetting. They have found that immediately after committing to memory, the rate is the highest and then tapers off. That which is retained for a couple of months is pretty apt to be permanent. This gives us an important cue to how to memorize by repetition. If you have to recite a poem a month from today, and thirty repetitions are needed to learn it, is it best to do them all today or spread them out? Remember the largest portion is forgotten the first day. So, repeat the poem five times the first day; do the same the next day, then two times a day for a few more days. Then do it once a day for the rest of the time, and it is yours, and probably for life, in many portions of it. It is best in memorizing to rest for periods and let the brain "set." With this warning, however, do not introduce other material which is closely akin to it. This is called by psychologists, "retroactive inhibitions." This and the fading of time are the two primary causes of forgetting. Husband gives five reasons why:

- 1.) If the immediate, interpolated material is similar to the original.
- 2.) If the psychological activity is intense during the interim.
- 3.) If the interpolated material is introduced immediately after the original.
- 4.) If the original material is ill-learned.
- 5.) If the original material is nonsense or unfamiliar. Cf. p. 445.

So, frequently revert to what you have learned as a memory refresher. (Here is the benefit of Bible reading over familiar portions. You will find after a while you can quote, in the language of the text itself, portions you really never set out to memorize. How often have you heard a man read from the Word and you read in your mind right along with him, though you couldn't start out many times to quote the same portion?)

e. Along with this is the law of "over-learning." This enables one to recall much later than the immediate future. Cramming for examinations shows the results of just learning by fast methods and fast forgetting. This over learning should be distributed over a long period. Ebbinghaus found that 38 repetitions distributed over three days were equal to 68 done the same day.

f. The sixth law of impression is association. This is the common law that whatever has been perceived or conceived in connection with some other object of perception or thought is afterward suggestive of that other. Practically all devices for memorizing are upon this principle, but most of them are arbitrary non-connecting symbols. Here is the difference in memorizing by rote and by

meaning. Here is the reason why they say, "A liar must have a good memory." He learns the particulars by rote. He who tells the truth of events learned them by association. Here is the reason why writing out a sermon will aid to memorizing it. Its logical relations will also be committed. Utilize all the mental faculties to associate the newly-acquired knowledge with that which you already possess. Notice how this law, coupled with the last, helps in theme writing and sermon composition using time passage and repetition and association. This is like my sermon vat for soaking sermons. Reading up on a subject as much as possible, filling the mind with the subject, writing down all the thoughts possible, letting time elapse, and going over again, new ideas will, spring forth. The law of association is like that of attention and interest, studying and learning with mental activity, rationalizing, discriminating, and thinking. Here is the reason why a poem should be learned as a whole, not by stanza; get the connection, so Bible memorizing should be not by verse but by paragraph (complete thought).

2. Retention

We cannot add anything here to our study as to how we retain. That recollection which now floods the mind with familiar scenes, thoughts, reminiscences,- where was it five seconds ago, before we recalled it to awareness or consciousness? How does the mind retain its vast store of impressions? When one thinks of the multiplied thousands of memory tracts needed for the simplest daily tasks and work, the accumulated impressions of a lifetime, plus the acquired learned material of school and reading, a little insight is gained in how rich this treasure house is, but it seems that the actual mechanism of retention, as in all the thought processes, eludes and maybe always will elude the searcher.

It is well to keep in mind in this consideration of retention, that material learned need not be within the range of recall to still be retained in the mind as lasting material. Much that we learn is forgotten as far as recollection is concerned, but its value is not lost. It remains as mental enrichment, cumulative knowledge, which makes for greater understanding. How much of the actual schooling of a doctor or engineer is forgotten; yet that same forgotten material leaves its residue in the mind! They are what we call "trained" and so better able to tackle the problem than others. The only problem attached to retention which can engage our attention is that of forgetting, and how to keep from forgetting. Why do we forget? Once written, why does the record fade? There are three causes of forgetting:

- a. Poor learning or weak impressions (which we have been studying)
- b. Decay through the passage of time
- c. Interference caused by retroactive inhibition, concussion, or repression

The first we can to a great degree control by better degree of impression. The second, the passage of time causing a natural decay, is open to some question. Would time itself erase an impression if new impressions did not intervene to partially obliterate the old? If time itself does wear away with the years an impression, we can

partially control this by rehearsal and review at various times to bring the impression to original clarity. Here is the need of reading and rereading the Word of God, old familiar passages we think we know by rote, so with so much of our learning A little care here would richly repay in retained knowledge, like the learning of a language. If it isn't used, it will gradually leave retention, but a little review easily brings it back. This is how it is with all your Bible School training. Use it; restudy it. Don't expect it to be like a bank deposit, inactive until checked on.

Number three needs some discussion briefly: Lapse of memory because of interference. We cannot control so-called amnesia caused by concussion. We find that much of forgetfulness caused by repression is incapable of control. This is the unconscious forgetting of that which we unconsciously want to forget. We may not know it at the time, but some unpleasant association even may make us forgot a name, a date, a place, and event. (This is a basic tenet of psycho-analysis). There seems to be a lot of truth in it when divorced from the extremes advocated by the behaviorists' school or the Freudian school. If you trace the innermost reason for forgetting something you really should know, repression interference is usually at fault. The only remedy here is to take pains to over-learn that particular thing.

This leaves retroactive inhibition to discuss. When an impression is being made upon the memory, it seems it takes time for the impression to set or jell. If some other things are immediately taken up which are similar to it, the first will be either forgotten or confused with the second. Learning is faster and more permanent if the mind is inactive or passive through complete diversion or inactivity after intense effort at learning.

The four most important antidotes to forgetting are:

- a. Be sure you have concentrated attention, by aroused interest.
- b. Be sure the impression is cut deeply enough to be lasting.
- c. Make actual frequent use of what you wish to remember.
- d. Try to understand, rather than learn by rote. (Here is the reason why "A liar must have a good memory;" a made-up story lacks logical connections with the rest of experience.)

In class we shall discuss briefly an interesting sidelight: Is anything ever forgotten?

3. Recall (Or recollection a re-collecting of scattered store memories)

Recall involves everything we do or say or think. Every word I use involves recall. As I act or talk or think, the mind is using past recollections, many times involuntarily. We say that recall is a voluntary action of the mind, to call up into the conscious mind the thing that is not now there. We might consider only one practical, experimental relationship here in recall. When the mind sets up a mental blank against remembering some very familiar name or event or fact and we say, "I know it as well as I know my own name," (yet some have even forgotten that in times of great emotional stress; I have heard them on quiz shows do that), this causes embarrassment. There seems to be but one method of overcoming it, the

most unlikely until thought about: i.e., relax and give up all attempts to recall. Then it usually "pops" into our minds. The truth is that the harder we try, the more the emotional or nerve tension builds up and blocks.

When facing an examination, there must be real hard concentrated study, a real learning of the material, then a complete trusting of the memory and a period of relaxing before taking the test. Fear of forgetting will cause a mental block. This is illustrated by the mind going blank because of fear at the first time you are called upon to speak or give a memory verse. The following three are the greatest help:

- a. Learn it well (practicing recall as you memorize.)
- b. Trust the memory (learn to lean upon it; it is better than you think).
- c. Relax, ease the tensions (why many times in a state of day dream, memory is so much more vivid).

4. Recognition

We do not need to spend much time on this last phase of memory. It is the feeling of warmth, satisfaction, or what-you-will-call-it, which recognizes the memory as the one you want when it comes, such as, when walking down the street of a strange town, you pass thousands of unfamiliar faces. Then suddenly you see one you know. How different the attending feeling of recognition. This faculty of the memory aids in relearning old material once learned.

In conclusion, it is well to remember again that God shall hold us accountable for all we have stored in our never-fading, subconscious memories, both of the bad and the good, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." There must be an infallible record of them. I am storing up both for life and for eternity, a wealth of records, that shall be unfurled at the judgment seat of Christ that every man may receive the things done in the body according to that he hath done, whether it be good or bad.

In conclusion for Experimental Psychology in the realm of mind or intellectual life, time has run out. We must omit some further studies which would have been beneficial to us: of imagination, emotion, motives, intuitions, and the great realms of thought, where the mind takes all the old mental material and makes new combinations of them, from conception, judgment, reflection, reasoning, using the various systems of logic, reasoning in a chain, by induction, (from particulars to generalities; Illustration: Adorn was a sinner, Abel was a sinner, etc.; so all men are sinners). Deduction, which follows the syllogism (all men are sinners, I am a man; conclusion, therefore I am a sinner), is from generalities to particulars. Then we must omit reasoning a prior and a posteriori; from cause to effect, effect to cause, all the other systems of logic. It would be good mental training.

Then I would have liked to have given a chapter on meditation and the subconscious. The conclusion of the matter, however, is that no one uses all their God-given powers of mental life, and the greater amount used but a tithe. The most are willing to let others think for them.

VIII. The Psychology of our Spiritual Life

The Psychology of Christian Experience has to do with our spiritual life. We shall deal with conclusions drawn from the Word of God, explaining some of the enigmas of Christian experience. Behind the outward facts and experiences of the Christian there are hidden wellsprings. We wish to go, as Christ did, behind the common experiences to find the motives. Christ went behind murder to the hatred, which caused it. He went behind the uttered word to the "out of the heart, proceedeth all those things." In a Christian, temper, fear, worry, failure, unbelief, sorrows, defeat, and frustration in spiritual life have a basis in the hidden wellsprings of our natural life.

A. The Psychology of Sin and Corruption in our Natures

We must start here if we are to understand anything at all of the Psychology of Christian Experience. Man is not as he came from the hands of God; a corroding, disrupting, corrupting, disintegrating thing has entered his being, destroying the image of God and completely upsetting and destroying the harmony of his being. The Bible everywhere calls it sin. Isn't it amazing that sin should be denied by those who would explain why man acts as he does - the psychologists?

The psychologist's plan of salvation for the individual is self-integration, which, stripped of all the verbiage of psychology, has for its aim the combining of all the complexes and complexities of the nature in one harmonious whole, bringing all the cross-currents into one stream. This they would do by either psychiatry or psychoanalysis. They are continually talking about the goal of life (which is the complete happiness of the individual). This they would attain by losing all inhibitions, the gratification of all the human self-desires, and complete realization. True Biblical Psychology is absolutely the opposite; it teaches true integration and harmony of the being is to be found in the renunciation of self and Christ realization. The Bible everywhere consistently pronounces sin as the cause of all man's disintegration and troubles, psychologically speaking.

Here is the place where the Bible and all secular psychology part paths fundamentally and irrevocably in diverging lines upon all subjects, if a person does not take cognizance in all of his thinking of the clear Bible teaching that something has happened in man since he came from the creative hands of God, i.e., that he is not now what he once was, then how can any real true psychology of life be devised? Note well: All men agree that something is wrong within man. You would have to be the blindest of the blind to deny it. Frustrated, unhappy, worried, sinful people are all around us, every one fighting, and, most of them, a losing battle, with forces of evil within them, leading to all manner of juvenile delinquency, crime, sadistic acts of debauchery, broken homes, suicides, etc. All men see the clear truth: something is wrong with man, needing rectifying. From the most heathen of peoples who sacrifice offerings to appease the wrath of an angry God, to the refined psychologists sweetly talking of the need of re-integration, bringing of the whole personality into one harmonious whole, all testify to the fact: Something is wrong with mankind, all of it. Only the Bible tells us what it is. It plainly tells us-man is not now what he once was as he came from the hand of God. Something has intervened, disrupting, and bringing death into his members. (And remember death is disintegration, separation, not annihilation.) "Death

reigned in his being." We shall not take up the theology of the fall; that is the domain of theology. All we want to consider for now in this short period is the psychology of the fall as explaining the enigma of man's disintegration, frustration, and the basis of his need of salvation in Christ.

Again, note the truth psychology has found from honest observation: Man is disintegrated; his life is full of cross currents. Hidden motives, of which he himself is often ignorant, sway and pull his life even contrary to his obvious will. Men have called it the fight between the higher and the lower natures in man. This is not the truth. Fallen man has no higher nature. He has one nature only, and all of it is fallen. Paul gives it in Romans 5:14, as "death reigning over them," not only in its consummate form of physical dissolution, but in the dissolution of all man's faculties and personality during his life. Death reigns in Man's life. Here is the central theme found by psychology: Man is disintegrated.

There is no harmony in his being. Spirit, soul, and body are at odds, cross-purposes. It is in the cause and cure that the Bible and psychology are at variance. It is hard for us to possibly conceive the harmony in Adam's tripartite being before his fall: the light that filled his whole being, the perfect spiritual and physical health; the perfect flow of interchanging life from each part of his personality, intellect, sensibility, and volition; his whole being governed by the Spirit as it came from God's inbreathing, and that spirit perfectly governed by God. There could be no definite line of demarcation where God left off and the spirit began; the spirit left and the soul began; the soul left off and the body began. He was one harmonious whole with self and with God. When he fell, the "candle of the Lord," the spirit, died and disintegration came into the whole being. Not only was he separated from God, but within himself he became a ruined temple, from which the glory of God had departed. All intercommunication became cross-wired, all interchanging of harmony disrupted. Man, made for God, became nature's frustrated being, out of step and tune with God and self.

We shall see as we proceed that even in redemption we still cannot realize, yet, the harmony that existed in Adam, that is, fully. We say yet for when we receive our new spiritual bodies, it is the new nature, the spirit born within us of the Holy Spirit, that will be the life of the new body and not the soulish principle; then we will have that harmony - the whole being perfectly reflecting the glory of God.

The nearest we can now know of the kind of harmony Adam had is when we are crucified with Christ and walk after the Spirit; and it is not I that lives, but Christ that liveth in me (a later consideration). Even then we fool ourselves and recognize the adverse principle within; although it is crucified with Christ, it still strives for mastery and gives its voice at times. We shall have to say with Paul: "I am persuaded that in me, that is in my flesh, there dwelleth no good thing."

We wish to note briefly how this fact of harmony throughout Adam's nature is indicated. His whole being was full of light; there were no hidden recesses of darkness, no undercurrents of disobedience and frustration. He lived for God and perfectly displayed in all his tri-partite being the glory of God. We read in Genesis 2:25, as a consummating statement, "And they were both naked, the man and his wife, and they were not ashamed." Note well that expression, "not ashamed." In 3:7 we read immediately after the fall, "And the eyes of them both were opened, and they knew that they were naked, and they sowed fig leaves together and made themselves aprons." Then verse 10, "I heard thy voice in the

garden and I was afraid (it used to make him hurry to keep the tryst with God) because I was naked (fig loaves didn't cover), and I hid myself." God said, "Who told thee that thou wast naked?"

Every garment worn is a testimony to the fall. Man is the only creature who needs artificial covering. Birds have feathers; fish, scales; animals, fur. Man uses the covering of the sheep for his back, the skin of the kid for his hands, the skin of the calf for his feet. What was the difference before the fall and afterwards? Before, they were naked and not ashamed; afterwards, naked and ashamed, afraid, hid themselves, and tried to artificially cover. They were covered before with the radiant effulgent light of God, the glory of God; the light of God was their covering. Made in the image of God; they had His covering. I read in Psalm 104:2, "who coverest thyself with light as a garment." This distinguished them from all the rest of material creation. I think this explains the transfiguration of Christ on the Mount. His inner Deity, as the glory of God, shone through His tabernacle of flesh and made His garments to become radiant. When man fell, the luster faded; his body became dull, lusterless, opaque, and naked, and he became self-conscious, and tried to make a substitute of fig leaves (poor substitute). All man-made religions, by the way, are fig leaves. Every tailor and dressmaker is a testimony to the fall.

This explains the garments we shall wear in eternity; Isaiah 61:10 says, "He hath clothed me with garments of salvation; He hath covered me with the robe of His righteousness." Where did Christ get His resurrection garments? He left the grave clothes; the soldiers took His robe. His resurrection robes were His glorified body covered with the glory of God. Our resurrection robes will be our new bodies, glorified bodies, spiritual bodies. "As we have borne the image of the earthly, we shall bear the image of the heavenly." Revelation 3:4 says to the church at Sardis, "Overcomers shall walk with Him in white," so the Laodicean church in Revelation 3:17-18, "Thou art wretched, and miserable, and poor and blind and naked; I counsel thee to buy of my gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear;" Revelation 16:15, "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

Note the clinching argument in Revelation 19:7-8: the Lamb's wife hath made herself ready, "And to her was granted that she would be arrayed in fine linen, clean and white." (Greek, 'lampron,' bright; Thayer says, 'lampros' equals shining, brilliant, clear, transparent, bright, glistening bright;); the same word is seen in Revelation 22:16 - Christ as the bright and morning star, coming from word "lampas," torch or lamp burning. This is seen in the conversion of Paul; Christ was a light above the noonday sun. It is also seen in the river of life, Revelation 22:1--"And He showed me a pure river of water of life, clear ('lampron' - bright) as crystal." Now what are these garments, fine linen, clean (pure) and crystal bright, glistening, brilliant like the noonday: "The fine linen is the righteousness of the saints."

To recapitulate: As God created man a holy creature, with God's life animating every sinew and muscle, filling the dome of his mind and firing his spirit until every movement of his body, every thought and mental action, every spiritual movement was an act of worship, God manifested Himself in all of Adam, and harmony and light reigned supreme. Then see what sin did. It wrecked, ruined, and disintegrated the whole. Man became not only a sinful being opposed to God, but opposed to himself, -- out of harmony with God

and self. Sin is not a theory, but a fact. Take Genesis 3 out of the Bible and the next 1,186 chapters have no rhyme or reason. The Bible alone explains the psychology of man's ruin and frustration. We shall see it alone gives the cure.

B. The Psychology of Redemption (Gods Cure for Sin's Wreckage in Man)

Wherever man undertakes a cure for the manifest disintegration, His harmony, and longing within his wrecked, ruined, soulish being made for God, he always treats the symptoms, never the disease itself. That is like taking an aspirin for the plague. He always prunes a few leaves or branches in ethical culture, but doesn't touch the real root cause, the parent stock from which all the works of the flesh emanate. This is to be expected since he either refuses to believe or is naturally ignorant of the Biblical teaching of the cause of his wreckage. I care not whether one makes a crude heathen religion or an ethical cultured civilized one. I care not whether he uses common means of reformation or uses all the complicated, high-sounding machinations of psychoanalysis; he is merely treating symptoms, never the deep-rooted cause. Hence, they all fail and leave man with the same frustration the same disintegration. Augustine said, "The heart was made for Thee, O God, and must forever remain at unrest until it rests in Thee." Only God could make a cure, at infinite cost, by His own "manifold wisdom," which could perfectly meet the need, cure the cause, and reinstate man into perfect harmony with Himself.

As we have previously pointed out, psychology's cure is entirely from within, of man's own resources (like all human religions). It is through self-realization, self-integration, self-culture, and self-development. This is to bring a complete realization of all the natural appetites of the body and soul, free from all inhibitions (how they hate those God-given roadblocks which thwart man from sinning with impunity), complexes, suppressions, subliminal transferences, etc. But it starts, is motivated and consummates within man himself; hence, he can rise no higher than self and fails to lift man to God. It leaves untouched the real underlying cause, "death reigning in our members." It is only planting roses amid the ruin or whitewashing the sepulcher.

In direct contrast to this, God never treats symptoms, that is, the lopping off of a sin here or there, the patching up of the bad spots in man's character, the straightening up of a few kinks, crooks, and bends. Life strikes in redemption at the very root cause and gives a revolutionary cure by setting aside as incurable the whole old creation within man, and breeding within a brand new creation of His own nature. Here is the reason why He succeeds where all others fail, as any rescue mission worker can abundantly testify. Self is set aside entirely for crucifixion, not a self-realization, but Christ realization. See this in the revolutionary statement Christ made to one who had tried all man could improvise to make a bad man good, an unhappy man happy, etc., to Nicodemus: "Ye must be born again." This verse shows that man is all wrong, backwards, heading in the wrong direction, and every faster step only lands him further in the red and further from God.

You see that all mankind, unless convinced and convicted of the Holy Spirit, refuses to believe that there is any intrinsic difference between himself and God needing reconciling, and any disparagement of nature making communion impossible between himself and God. This is the reason why he denies the holiness of God and goes about to establish his own holiness and refuses to submit himself to God's holiness. He thinks he is a little short, but with effort can measure up; he is a little weak, but growing stronger; a little ignorant, but

getting wiser by the hour; a little bad, but every day in every way getting better and better; a little frustrated, but ironing that out; a little devilish, but also a little god-like. He refuses to take the judgment of God's Holy Word and his own conscience that there is an impassable chasm as wide as heaven and hell between his sinful, wrecked, ruined soul and the Holy God. God calls it "Sin." Against the law of God, it is transgression; against the holiness of God, it is pollution; against the will of God, it is disobedience; against the mind of God, it is enmity; but, against the whole of God, it is death, ruin, and disintegration.

We are ready now to consider the problem of redemption, the real psychology of redemption. The problem God set out to solve (humanly speaking) is redemption. This was not merely to forgive sinners their trespasses, to remove the necessity for punishment, or the removal of guilt, though this is of eternal worth. This would take care of the penalty of sin but not its cause, nor the power of dominion of sin in our lives. This is Catholic theology. Nor was it the problem of keeping sinners out of hell and getting them into heaven. This is modernism and most cultism and seemingly the most that a lot of Christians think of salvation. They seem to think that this, the complete problem, was all that was involved. The real problem was how to take hell-bound, wrecked, ruined sinners, with natures the very antithesis of God, and re-instate them into harmony with God's own nature, so that they could love God, see God, enjoy God, and live with God in His image forever, with His very nature.

The forgiveness of sins, getting into Heaven, saved from Hell, etc., is but the by-products of salvation and would fail to bring man back into harmony with God. The real purpose is in Romans 8:29, "Whom He foreknew He also predestinated to be conformed to the image of His Son," and II Peter 1:4, "Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lusts. What good would it be to get into God's Heaven, and still be at odds with Him, The natural characteristics we need to expect in ourselves and in others?"

While considering the behavior of the Christian, there are some natural characteristics of our mental and emotional make-up, which are natural and not necessarily changed by the Holy Spirit in salvation or sanctification. They are not to be fought against. The essential make-up of our personality is not changed by God in redemption. Salvation will not make us into the opposite kind of personality. By illustration, note how opposite the Bible characters are. Peter could never have been a John. Peter was an extrovert, John an introvert. God used both and didn't change them into any one overall pattern; God needs both. Here we only want to give a broad diagram capable of great amplification and even some corrections, no doubt, but will serve our present purpose, that is to show you why you need to know yourself as well as others if you are to help them and let God use all your consecrated powers. Your personality make-up is not against you, but, you will go a long way to conquer many complexes and tendencies, if you recognize your own limitations, and not try to be what God never intended you to be.

We shall see that 99% of all mankind can be divided into two broad classifications: Introverts and Extroverts - 'Introvert' equals to bend or turn within, introspection; 'Extrovert' equals to bend or turn outward. A very few are ambiverts.

Introverts:

Subjective
Schizo Id
Ego-Centric

Many times out of relation with life, draws into shell, but spiritual idealistic; In religion become mystics; in education scholars; cultural artists; thinkers, writers; contemplative, imaginative, interceptive, inventive, meditative; dealing in ideals and the whys of life.

Inclinations:

Given more to melancholy; moody; very often unstable; hard for the extrovert to understand. Extremes lead to egocentricity, persecution complex, morbid contraction upon self, and one subject.

Reasons:

Their attention is centripetal from the outward inwardly, so they do not have as usual a safety valve to let off steam. They compress life's complexities and vexations, store up emotions, intensifying pressure; so make mole hills into mountains; pent up, so their emotions and impressions last longer than extroverts, so they live more intensely.

Extroverts or Extraverts:

Objective
Cycloid
Hetro-Centric

Most of the time physical, mechanistic, pragmatic, investigative, experimental, dealing in the concrete, explicit, realists, perceptive, practical, athletic, adventurers, explorers, mechanics; dealing more in actions than ideals; doers, not dreamers; practical knowledge.

Inclinations:

Cheerful disposition; more normal; even-keel existence, not given to much moodiness since they live mostly in relation to the momentary circumstances of life around them rather than with what they ought to be or are not.

Reasons:

Centrifugal attention or focus from the inward outwardly. This dissipates emotions, relieves the strain, giving them more of an even-keel of life. They usually go off the deep end emotionally but get over it hurriedly; so not too deeply. They are more cheerful and placid, like sea after storm but more effervescent; experiences are not so deep.

So a Christian should more or less examine oneself to see his or her temperament - in marriage, in service, in making allowances, and in determining the best method of overcoming those temperaments when they become a liability. People shouldn't marry opposite as a rule.

C. The Spirit Personality in the Believer - The Fact and the Cause

So many saints have never realized the biblical teaching of the two natures in the believer; the one holy and submitted to the will of God, since it is the new creation and God's own nature; the other unholy and at enmity with God, the old Adamic nature. They are, therefore, unable to account for the conflicting emotions, thoughts, and volitions within their beings. So many times to know the truth is to be set free, for it will drive them to God's cure, God's solution for the believer's victory over themselves, as well as the world and the devil. The latter two enemies they freely admit, the world and the devil, but are either hazy about it or deny the presence of the third enemy which betrays them to the other two, the flesh. Victory over the world and the devil is not the first problem, but over the flesh, self, my old nature. Here it is that the soul finds the crux and the difficulty.

Note the fact and the cause of the split personality, the Dr. Jekyll and Mr. Hyde complex. The child of God is a true schizophrenic, or split personality. Each is complete, and further they are diametrically opposed the one to the other, causing frustration and all the havoc to his peace, joy, and victory. We shall not consider all of Romans 8 and Galatians 4, etc. We do that in Pauline theology. Paul calls it "a warring in my members," Romans 7:23 and Galatians 5:17, "The spirit (new nature created by the Holy Spirit) lusteth (warreth) against the flesh (old nature) and the flesh against the spirit."

There are two expressions of Paul's which sum up the two provisions of God for our complete integration, or harmony of being with Him:

1. The peace with God, for our guilt, delivering us from the penalty of sin and fear of judgment. It is the cessation of hostilities and our surrender to God. It is ours through justification.
2. The peace of God, for our conflict within, delivering us from the power or dominion of sin in members, the law of sin in our members. It is ours through sanctification. It brings an end to the hostilities within the believer. Many have peace with God who are strangers to the peace of God. Is it to be wondered at that the average Christian is a stranger to real peace? He lives in constant turmoil and strife within himself. The new man, created in the image of God in righteousness and true holiness, delights in the law of God after the inner man is filled with the very disposition of Christ to love God supremely. Within this same Christian, however, is the old man, the Adamic nature, the carnal mind (fleshly mind), which is at enmity with God and not subject to the law of God, neither indeed can be; its cravings are after the sinful lusts. At one time the believer is victorious, joyful, and serene in victory; the next little period he is lashing himself with self-condemnation for sinful thoughts, cravings, and even acts. Paul tersely sums it up, "Oh, wretched man that I am, who shall deliver me from this body of death?" He answers immediately, "I thank God through Jesus Christ our Lord," and in chapter eight of Romans immediately gives the Holy Spirit's activity in the believer.

D. The Cure

This immediately leads us into the cure. "I thank God through Jesus Christ our Lord." How many times have you tried within your own resolutions and strivings, sought the victory, only to find ignominious defeat? The New Testament has several ways of presenting the same identical truth of victory, according to which standpoint it is viewed, but its sum total is found in two sees to the truth. There is a cessation, a crucifixion, a death of self, and a positive enthronement, a sharing of the life of Christ. This is all because of our identification with Him. I wish we had time to enter into all the various ways this truth is presented. It starts way back with a statement by Christ, "If any man come after me (be my disciple), let him deny himself and take up his cross daily, and follow me." There is much more He could have said here, but He said, "Ye cannot bear them now," and left them to Paul. He gives it in John 15 as "Abiding in me" as the branch in the vine. This Paul gives in Romans 5:10, as "Much more shall we be saved by sharing His life." The whole of it is given in Galatians 2:20. I won't emphasize here the Holy Spirit as the agent. He does for me what I am powerless to accomplish. We enlarge on His part in Pauline Theology. Here we want the psychology, not the theology of God's cure. Let us note Galatians 2:20 in the R.V., "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me." This wonderful verse has all the Christian life in epitome in it. It is my life's verse, and I confess it is still as unfathomable now as when I started taking it for my life's pattern 45 years ago. It changes the focal point of one's life from self to Christ. Here is the denying of self that Christ demanded, and further the taking up of his cross, not Christ's cross, but our own, for death. Here is not only self-denial but self-crucifixion. The utter cessation of self is here, "I live, yet not I." A different personality now lives in me and realizes Himself out through me. Sanctification is not the transformation of my personality, but the complete abnegation of my personality and the complete expression through me of another personality, that of the Lord Jesus Christ. Paul illustrates this in Romans 6:5, "For if we have been planted together in the likeness of His death (Lit. 'if we have become partakers of a vital union with Christ.' like the graft of a plant's union with the tree, 'in the presentation of His death, so that when He died I died'), then we shall also share His resurrection," His resurrection life as we share His death because I have a vital union with Him, so I live, yet it isn't I that live, but Christ liveth in me. What an important truth to realize here. Real Christian victory is not I, or I doing the very best that I can, or negatively refraining from sins (While many times still wanting to do them). It is not I at all, refraining from doing something, or doing something, but it is Christ which liveth in me. The Holy Spirit, who indwells the believer, makes real the crucifixion and then the filling with the life of Christ. Now, psychologically, "The life which I now live in the flesh (since it is not my own life, but His wonderful life), I live in faith, the faith which is in the Son of God." This is not the elementary faith for salvation as many try to affirm. He isn't speaking of that, but the new life which is not his life, but Christ's own life; that Christ's life brings with it His faith within. It means all of the disposition which was and is in Him is ours, His faith, His service, His love, His obedience, His daily life, His worship of the Father, and His sweetness of mind and soul. This is Christian victory: not self, but Christ.

For those who think Christian victory is impossible, try telling it to God sometime. Get alone with God, and tell Him His provisions for victory are inadequate. Tell Him His Son's life within is insufficient to insure victory. You will find the blasphemy on the very face of it when you try that. If you don't have victory in your life, it is because self is still master, not Christ. You are living the life of self-realization, not that of Christ-realization. Remember: Justification is Christ's righteousness imputed to me, reckoned to me, but sanctification of the Spirit is Christ's righteousness imparted to me. All that He is for me is lived out through and in me. God is not only interested in the legal standing of the believer before God in the holiness of His Son, freely justified from all things and standing holy in His Son; but He wants the impartation of His Son's image, not just in eternity but now, II Corinthians 3:18, R.V., "But we all, with unveiled face, reflecting as a mirror the glory of the Lord (His perfections, not imitators but reflectors) are transformed (Greek 'metaznophasized') into the same image from glory to glory, even as from the Lord the Spirit."

Answering the primary question that comes to mind from the preceding, "What about that soulish life of mine now that I have handed it over in yieldedness (Romans 6:13, 19; 12:1), and God has filled it with the Holy Spirit?" "What does God do with it?" We have seen that "the life which I now live is not I but Christ's own life," "The faith of the Son of God." God has judged the old nature and counted it as dead; Romans 6:10-11 gives it as "died unto sin once (once for all) but alive toward God," and "Liveth unto the Lord." We are asked to so reckon it. We know from the Word and experience that it is not gone, eradicated, destroyed, or annihilated, but can arise again and again to tempt and trip the believer. What is the provision of God to take care of this "body of death?" One cannot read very deeply in Paul's Theology without becoming conversant with the truth that this Old Man is all that I am by natural birth, my ego, me. If it is not eradicated, what does God do with it to bring it into alignment with the life of Christ within? We shall see it is the transforming power of the resurrection life of Christ living within me.

First the characteristics of this new life within, psychologically; It is life on the highest plane, lifted above the soulish realm into the spiritual. Paul calls them "spiritual ones," (pnouinaikois) instead of "soulish ones," (psukikos), "The candle of the Lord" which Proverbs calls the spirit within men put there by God to control and direct the whole man, is anew the center and focal point of all of life's activities. It is no longer what I will, want, or think, but what is God's will, God's revelation.

Now, for the answer to our original question concerning the old soulish nature, what does the infilling Holy Spirit, bringing the fullness of the energy of the resurrection life of Christ within, do to sanctify this bringing all my soulish faculties into alignment with this life? If He fills, nothing can be omitted, or the word 'fills' is misleading; to fill leaves no empty places or omitted crevices. Our natural thinking, loves, tastes, etc., must also be filled and rectified. Here is the great need of the saints. There is one term of the Apostle Paul's, which clarified this activity of the Holy Spirit. It is "the renewing of your minds," (Romans 12:1-2, Read it carefully, "I entreat that ye present (yield or hand over completely) your bodies a living sacrifice (Reminding us of the "I live yet not I" of Galatians 2:20) Holy, well pleasing unto God which is your intelligent service (worship service). Stop (or be ye not being) conforming yourselves (fashioning yourselves, the Greek literally is, "Schemed-.together-with") to this age: but (contrariwise) be ye being transformed, metamorphisized, the same word used of Christ "transfigured," Matthew 17:6,

and Luke 9:29, "the fashion of His countenance was altered", i.e., from the lowly Nazarene without form or comeliness to the beauty and glory of His second advent, II Peter 1:16-18 and Psalm 45, "fairer than the children of men." The part we wish to consider is the question how is this transfiguration, which is not after the fashion of this world or age to take place? That is the answer to our original question, "By the renewing of your minds" that you might prove (that is experimentally in your lives) what is that good and well-pleasing and perfect will of God." (Greek has the idea of unerringly test).

This verse teaches that the renewed mind brings an altered, yea, a transformed or transfigured life, and the proving out in experience the whole will of God. II Corinthians 3:18 and Romans 8:29 prove that is the will of God. Paul makes this renewing of the mind a command in Ephesians 4:23, "And be renewed in the spirit of your mind," then, as you put on the new man, and put off the old man. The Greek word here, *anakainoo*, equals "to make new again," Young said "to grow up now, and afresh," Thayer said, like foliage in the spring; Newell, "Man's spirit having been created anew, and being joined to the Lord; and witnessed to and cared for by the Holy Spirit; man's soul-faculties are now taken over by the same Holy Spirit; so that the whole mind and disposition and tastes of the man will become conformed to the fact that he is a new creature," (Newell, p. 453, *Romans*). This is the work of the Holy Spirit as He fills the yielded, conformed believer so Paul calls it, "the renewing of the Holy Spirit" in Titus 3:5. Colossians 3:10 shows that this is not at salvation but this renewing is a subsequent work of the Spirit and makes all we have said up to here plain, "put off the Old Man with his deeds, and have put on the new man which is renewed (Is continually being renewed is the Greek present participle) in knowledge (Greek is continually being renewed by knowledge) after the image of Him that created him." This confirms our deduction that it is the soulish part being renewed. It cannot be the spirit; that was already renewed at salvation, since it is to saints that all those admonitions to renewal are addressed, and John 3 speaks of "that born of the Spirit is spirit." It cannot be the body, since there is no promise of that kind of renewal of the body in this life until "this mortal puts on immortality," only the promise of quickening in body, Romans 8:11. What then is the subject of this renewing, making new? The only part left is the soul, including mind and all functions of logic, reasoning, imagination, thinking abilities as well as its outlook and up look and inward look and insight into the deep things of God; it includes all its sensibilities of emotions, such as love and hate, strong desires and responses; it includes all the will and choices; it includes all the aesthetic tastes. Here is what Paul is praying for in I Thessalonians 5:23, "The sanctification of the whole man; spirit, soul, and body." All these, since the fall, are by nature under the power of sinful flesh and very susceptible to the devil's temptations and machinations, and need rectification and making over again, renewing by the Holy Spirit to serve the new nature. The self-life and Satan are in unconscious affinity and agreement. James speaks of the earthly wisdom as "earthly, devilish, and soulish."

The last stronghold of the flesh life - the old man - is in the soulish citadel of the mind (Read carefully II Corinthians 10:3-5). The natural soulish mind brings its lofty imaginations, proud human reasoning and sets itself up as the judge of all spiritual things making all conform to them, testing all, interpreting all by the soulish mind which is enmity with God, and cannot know the things of God. It, therefore, misses the "mind of the Spirit." It cannot know "the peace that passeth understanding," the "untraceable wealth of Christ," the love that passeth knowledge and "the joy unspeakable." Prating of its orthodoxy,

fundamentalism, lack of fanaticism, cool handedness, it laughs at the "emotional saint" and denies that there is any infilling of the Holy Spirit, second blessing, sanctification, holiness, or victorious life.

Note how the Holy Spirit renews the mind; only as we present our bodies, become a living sacrifice, and stop being conformed to the world, can He then transform the whole spirit of our minds (disposition of it) by knowledge, into the image of Him that created the new man. Daily and continually we can then prove, experience, and put to the test and find the perfect well-pleasing good will of God.

See how the fullness of the Holy Spirit (Being filled with the Spirit) coincides with this truth: The Holy Spirit within the believer, both in his everyday growth (which isn't a foot a minute but unseen, continuous, progressive and for the most part unconscious) and in our service, work unseen, and, for the most part, not external and volcanic, or in such a way as to make us conscious of His activity. He mingles His personality, power, faculties, and gifts, completely into ours, quickening, enabling, and adding wisdom to the mind. Jesus promised, "Bringing all things to your remembrance" and James, "The appointing teacheth you all things." Paul calls Him "the Spirit of revealed wisdom," in the Greek of Ephesians 1:17, and prays Him to "illuminate your hearts in the knowledge of Him," and I Corinthians 2: "He searcheth the abysmal things of God and reveals them to us when the eye cannot see, nor the ear, hear, nor the natural heart conceive." He brings love to the emotions, for God, for the lost, for the brethren, for the truth, but, most of all, for Christ. "He sheds it abroad (Greek is being poured out like a torrent) in our hearts by the Holy Spirit." In the realm of the spiritual, He directs our praying, "Praying in the Holy Spirit, and comingling His intercession, according to the will of God with groaning that cannot be uttered, He helpeth our infirmities for we know not how pray as we ought," Romans 8:26-27, and all this unseen, mostly unfelt, until it seems to arise, spontaneously from the deeps of our beings and is many times confused with native ability, original feelings and thoughts. Make up your minds to it, it is life, not you, and if you let Him have His way He will not only fill, but renew your whole soulish life after His image. Because the spirit's work is unseen, unconscious, like the coming in of the tide, He is not recognized, and the saint yearns for the visible demonstration, the physical blessing, the shaking building, something to see and feel, but that is not His prime work. Illustration: Where the mighty fresh water Amazon meets the ocean, it pours forth its fresh water for nearly a hundred miles out to sea. You can't see where one begins and the other leaves off, but they mingle together. So it is with you, if you yield over to Him, let Him fill; it won't just be glory and shouting and tingling and shaking and ecstasy, but comingling, the submerging of our personality and the manifestation of Christ's personality in all ours, until "Not I but Christ liveth in me and the life which I now live in the flesh will be the disposition of the Son of God." He will so intermingle and permeate every soulish faculty, until literally it will not be I that lives, though, it is the I that He manifests Himself through.

This is the pinnacle of Christian victory and God's complete will for you, "conformity to his Son," merging and transcending His personality into mine. God's purpose is not to change me into another individual. I will be the same person, same traits, and the same kind of personality, with even some of its own individual peculiarities; but now handed over to Him, purged, filled, renewed, and permeated by the Holy Spirit, so that all my own psychological faculties can now glorify God and reveal Christ. Illustration: Paul the fanatical zealot, who persecuted the saints, and hounded them from city to city, isn't made

into a milk toast and hermit, or into a sissy or recluse; he is still the zealot but now under control of the Holy Spirit and evangelizing the whole known world in 30 years, burning out for Christ, and suffering the loss of all things for Christ. He is still the same personality yet not the same, now Christ shines out of every nook and cranny. This is the psychology of the Spirit-filled life!