

No.

194.

*"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."* COL. 3. 1.

SOME SCRIPTURE TEACHING

ABOUT THE SOUL.

*An Address (revised) at*

ALDGATE,

19th September, 1922.

by

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An Address by Mr. P.W.Heward  
At Aldgate, 19th Sept., 1922.

OUTLINE:

1. The Holy Spirit's Use of Words.
2. The Eternal Existence of Sinners - a Solemn Message.
3. Loving the Lord with All the Soul.
4. A Few Notes on Various Verses.

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By the grace of God we recognize the full authority of the Scripture. By the grace of God we recognize God's own use of words as decisive in all our interpretations. The word "soul" is OFTEN brought before us in Scripture. The FIRST mention is remarkable. God breathed into man's nostrils the breath of life, and man became a living soul, Gen. 2:7. In other words, the term here used concerns the "individual". You will recollect how in the later Scriptures the Holy Spirit contrasts the first Adam with the Last. The first man Adam became a living soul, the Last, a Lifegiving Spirit. Consequently this expression is emphasized in both parts of Scripture. The natural man was a living soul. Again let us realize that the term "soul" is particularly used of the INDIVIDUAL. The Lord God formed man, and thus the man became a living soul. In other words, the term "man" is used at the very outset, but the term "living soul" lays a stress on the individuality, and the consciousness, - the personality with its wishes. I think we do well to recollect God's intimation. A living soul is linked with personality and with wishes, and the term "living soul" at the very outset prepares us for the fact that we CAN speak of a dead soul. Some have thought this strange, but the Holy Spirit did not say at the outset, Man became a soul, but man became a living soul. I am sure we recognize the moral teaching of this. When Adam sinned he died that very day, and, in a spiritual sense, he was a dead soul, but that is not the only aspect. But we do have the PHYSICAL brought before us, and the term "living soul" prepares us for subsequent Scriptures. Again, you will have noticed with regard to the flood that we read of God's dealing with man and with beast. Now it has often been brought forward that the word "soul" is used of the beasts as well as of man, but is this strange? Surely not. They have <sup>a</sup> an

individual, conscious life. There is no problem. If any man says that all souls are the same because the same word is used, how would he wish to apply that with respect to the term "spirit"? Is not that word used for the Holy Spirit, for evil spirits, for the spirit of a man, and for that which is born of the Spirit. There we have very definitely four usages among others, nor can we forget that God maketh His angels spirits. Every passage must be interpreted humbly, and in its context. There is nothing extraordinary in speaking of the souls of animals. Let me repeat it. They have conscious, individual existence and choice. In accord with this force we find a stress in Scripture on the soul eating, or the soul being hungry. For example, Lev. 7:25; and in Prov. 6:30 we read of one stealing to satisfy his soul when he is hungry; and in Matt. 6:25 the Lord gives a parallel use of the word. He says to His dear, trustful, dependent people, "Be not anxious ~~for~~ your soul, what ye shall eat, or what ye shall drink, nor for your body what ye shall put on. Is not the SOUL more than the NOURISHMENT, and the body than the raiment?" The raiment is put on the body, the body exists apart from the raiment, but the food becomes part of the individual. It is made part of himself, therefore fittingly the word "Soul" is used, and the SOUL'S longing for food is marked out in various Scriptures. Again we have a more difficult passage in Gen. 9:4, "But flesh, with the life thereof, which is the blood thereof, shall ye not eat", that is literally "With the soul thereof" or "in its soul", its soul, its blood. Thus the soul and the blood are brought TOGETHER. Lev. 17:11 illustrates, "For the SOUL of the flesh is in the BLOOD". Here we have the two aspects - the flesh, and the soul of the flesh. "The soul of the flesh is in the blood", even as out of the heart are the issues of life. The soul of the flesh is in the blood, and in Deut. 12:23 God speaks in a similar way, though somewhat altering the order of words - "Only be strong to withhold from eating the blood, for the blood is the soul, and ye shall not eat the soul with the flesh". The blood and the soul are here brought before us. It was on this account that while God arranged the eating of animal food, He never gave permission for the partaking of blood. It was NOT an article of food. Any attempt to alter this is contrary to all Scripture. God distinctly laid a stress upon the fact that all souls were His and in Lev. 17 (in teaching them their need of atonement) He forbade Israel killing an animal, UNLESS they

acknowledged Him in connection with its "soul". In that passage God showed that blood could be imputed to a man for killing even an animal because of the soul therein belonging to God, and the typical lessons. So that He emphasizes the solemn fact that the soul was in the blood, the life in the blood, the individual life. The flesh is an opportunity for activity. The body is an opportunity for displaying our wishes, but the soul is in the blood. Thus the blood in the soul, and the soul is the blood. Varied expressions of "entwining" are used, and we have brought before us that which is the living power of the individual. The INDIVIDUAL is thus marked out, and the Lord Jesus Christ is particularly seen in this connection, for with a view to Him it was written that "The soul of the flesh is in THE blood, and I have given it to you upon the altar to make an atonement", for HE GAVE HIMSELF. In His wonderful love He laid down His SOUL, says John 10, that He might take it again. There is thus a stress upon the Lord's wonderful love with respect to Himself, - His soul. The two expressions are parallel in large measure. "The Son of God loved me and gave HIMSELF for me". He gave the soul. Here we have a few sidelights on the term "Soul". Yet more difficult passages are found in Lev. 21:11, and Num. 6. The High Priest was told that he was not to go in to any dead body, nor defile himself in this connection even though it concerned his father or mother. The striking expression is, as your concordance will show, "He shall not go to a dead soul"; and in Num. 6 as well as other passages, we have the same expression. There, with regard to the Nazarite's vow we are reminded that all the days of his separation to the Lord he shall not come at a dead soul. You remember how in Num. 19 any CONTACT could defile. Deeply important is the spiritual lesson. How EASY it is to be contaminated: and the laver, and John 13 have the same humbling message. Unconscious sin is not excusable sin, and so in the 11th verse we read "The one that toucheth the dead body of any soul". Here we have brought before us the uncleanness that existed. Why should the word "soul" be employed here? You will observe it is particularly linked with the word "dead", to remind us evidently of the contrast with Genesis, and this is important, a mode of speaking which Scripture particularly sanctions and emphasizes. Can we illustrate it in our own usage? Partly, but only partly. For example I say "I hurt myself", where the word "self" is something like the word "soul", "self" being originally a word that indicates an individual. The Arabic would

say "the eye" or "the soul". "Our souls or our eyes, we ourselves did this". "We, our very eyes, did this". It is common to take a certain part and speak of the whole. But does that fully illustrate it? No, it does not. Let us see what is the Holy Spirit's own explanation. You recollect how that after the blind man, ~~was~~ ~~restored~~ ~~to~~ ~~see~~ was restored, he is still called the blind man, and that in after history where you get a reference to Abram before he was Abraham, he is not usually called Abram. In the New Testament we do not read of Abram, but of Abraham. And the CONVERSE of this thought also may be illustrated, i.e., the emphasis may be on that which a man WAS. Now this principle, - with its TWOFOLD application - helps to explain such a passage as 1 Pet. 3 - "The spirits in prison". The testimony was preached to those who afterwards became spirits in prison. It was preached to them when the longsuffering of God waited in the days of Noah - they were not spirits in prison THEN, but became so, and were such when the epistle was written. Words are used with express REFERENCE to the condition of THAT WHICH IS DEALT WITH on some occasion specially emphasized by God. Now God means to lay a stress upon the awful fact of death, therefore in alluding to Gen. 2, He particularly reminds us of dead SOULS to show the contrast with "Man became a living soul". We ourselves speak of dead persons. If anyone were to say, "They are not persons ~~any~~ after they are dead", it would be at once proved hypercritical, and not at all appropriate. But God not only speaks in a simple unaffected way, He has a solemn lesson for us. A dead soul is to remind us that the body was part of the individual, but in the dead condition the first arrangement of God as to Adam becoming a LIVING soul was apparently put on one side in judgment. The trouble had come in, and God also reminds us by the expression "dead soul" of the fact that the individual shall be raised, and body and soul will appear before God. That body is not only a lump of clay. God will raise the dead. That is not simply a resurrection of the immaterial part of man. The individual is to be raised, and body and soul are to appear before God. Hence we understand the term "soul" is sometimes used for the whole, and sometimes for the individual in his inner experience. This is quite in accord with the Scripture. The lampstand is called the lampstand as a whole, and the center shaft also is called the lampstand. This is not remarkable. The whole man is described as a soul, but the sentient

part, the conscious self-choosing individual is called the soul; yet it is not inappropriate to apply the same term to the other <sup>part</sup> part. Any of the individual may thus be regarded, and the name of the whole used. A living soul of a dead soul, or a soul under the altar, but wherever God uses the term He seems to refer to the individual, and to that which belongs to the man as an individual at some <sup>i</sup>time in his history.

We pass on next to notice the Eternal Existence of Sinners. I do not use the term "The Immortality of the Soul". If I were to say I do not believe in the immortality of the soul, some would be very surprised, but probably most here would know what I mean. The term "immortality" in Scripture is used of GLORY and associated with BLESSING, and therefore though many are unconscious of it, to assert the immortality of the soul is to assume that every man will be blessed, which I do not and cannot believe. On this account many dear children of God I know have been led to error. They have asserted the immortality of the soul. One who holds error has come up and proved that all souls are not immortal (which can easily be shown from the Scripture), and then the dear child of God who was right in his BELIEF but wrong in his EXPRESSION, has been convinced by the man who was right in his expression but wrong in his belief. Do you see the point? It is vastly important. The one in error trips up the one who uses the wrong expression, and leads him to think that his doctrine is wrong, whereas it is only his expression that is wrong. The eternal conscious existence of every soul is definitely set forth in Scripture, but IMMORTALITY is a blessing associated with God and His completeness, and with the completeness of His people. I would not go quite as far as to say that immortality necessitates the body, a glorified body, though I think that is the usual meaning of the term when referring to men. Some will say that God has immortality, and we have therefore the simpler definition that immortality is a term used for the glory of anyone in its completeness. Hence for the believer it involves the body as well as its inner life, whereas God is a Spirit, and therefore immortality would simply set forth His eternal glory in the fulness of His unchanged perfections. To apply, therefore, immortality to any part of the believer, to a naked disembodied spirit, for example, is to miss the teaching. Immortality is associated with the COMPLETION of the work of Christ, and the glory of the

reunited man. BUT unsaved souls will exist for ever. This is a subject for the heart as well as for the head, to lead us to a deep concern. Probably most present have seen the leaflets upon this subject, in answer to certain points of annihilation theorists, and of those who believe in the universal restoration of men. But perhaps that which impressed me as much as anything was a little leaflet embodying thoughts on God's use of terms. There are those who bring forward the references to the destruction of the wicked, and the driving away of the wicked, and they say, "These imply annihilation". I was impressed because the Holy Spirit shows us that those very terms are used for the PRESENT condition of man. For instance, the word "destroyed" is used by the Holy Spirit of a man walking the streets today. The Lord Jesus said He was not sent except to the DESTROYED sheep of the house of Israel, and such terms are a death-blow to the theories of annihilation. They prove that God uses words from HIS standpoint. In other words severance from God is Destruction. The removal of well-being, not the denial of being, but the removal of the being that is centered round the Lord, is DESTRUCTION; and this must be earnestly emphasized THROUGHOUT Scripture. I suppose the strongest passages are those which speak of destruction AWAY FROM the presence of the Lord, or from the earth; and of leaving neither root nor branch. But observe, "destruction FROM the presence of the Lord" implies a changed place. Again "Destroy from the earth", or "Cut off that soul from among his people" does not say "Make nonexistent", but "Cut off FROM": - this implies a severance, and the word "from" is continually used. "Destroy from under the heavens" may thus be used to imply there is ANOTHER place of punishment as all Scripture shows. It is a change of place, not a change of existence. We have sometimes noticed the striking words that Christ emptied Himself, and have realized that He remained Himself, Emptier as well as Emptied One, His Deity untouched. In like manner in the book of Malachi, where God speaks about the removal of the wicked, are we not told that God will leave THEM neither root nor branch. I have felt much the force of those words "Not leave TO THEM root nor branch". THEY will remain rootless and branchless. It is not merely "Will not leave" or "Will not leave them", but "Will not leave TO them root and branch". They still exist, but as another Scripture puts it, whereas Israel shall blossom and bud, and fill the face of the earth

with fruit, they shall not be planted, they shall not be sown, their stock shall not take root in the earth. Let it be repeated: - Neither root nor branch! Eternal punishing, as the word implies, and restraint. That is, an eternal prison. These have no root nor branch, they cannot grow, they cannot spread, they cannot hold to anything. It is not the denial of existence, but God does not leave to them any power of growth or spreading; nevertheless the "THEM" remains. This is the strongest passage, I think, that can be brought forward, and yet we see it contains the thought of eternal existence of the "them"; and so it can be found that the passages which can be brought forward against the truth often contain the strongest arguments for the truth. Thus we have in view the FUTURE of the ungodly, but what is the position of the ungodly WHEN they die? Scripture speaks of soul and body. Now when the two are mentioned together the soul is one and the body is the other; the soul invisible, the body visible. You say, How can that be? Very easily. When I read of the lampstand as a whole, i.e. as a lampstand, I can understand; but when I read of the center-shaft as the lampstand, the other parts are called the branches. If, therefore, I read of the whole man as the soul, Scripture is clear; but if I read of a certain part as the soul, physically there is the body distinctly. In any other context men are willing to acknowledge such a suitable interpretation, because plain and manifest to the reader, but in this subject where there is a real reason why God emphasizes the body's association with the soul, and sometimes its position as part of the individual and sometimes as a separate thing, men object! Where God has a reason for His word, men misunderstand and bring His perfect language as an argument against His perfect teaching. Such is man! You may be sure of this that if God uses the term "soul" for the whole man, or for the UNSEEN part of man with regard to his individuality, or in any other way, there is a reason why God uses the term. In EACH context where God speaks of the two together He says, "Soul and body". This leads to another thought. The statement is made "The unsaved have not SPIRIT". Jude 19 (literally) declares this is true. Probably, beloved friends, many of us are of one mind as to this now. 1 Thess. 5 speaks of believers "<sup>3</sup>body, <sup>2</sup>soul and spirit", and where God speaks of the unsaved, He says "<sup>2</sup>Body and <sup>1</sup>soul" and not spirit. The TRIPartite

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nature of man is a theory which may become linked with a thought that tends to deny man's fall. It is supposed to contain a reference to the Triunity of God, and supposed to contain certain allusions to something which man possesses apart from the soul, which, shall I say, is viewed by many as improvable and "developable", but the Holy Spirit says, in this connection, that man has not spirit, and also declares "That which is born of the Spirit is spirit". Now some will come along and say, Do we not read of Pharaoh's spirit, and do we not read of flesh and spirit? UNDOUBTEDLY, man is called flesh and spirit. Yea, and the animals are, in some contexts, described remarkably as having flesh and spirit, i.e. life and breath and individuality, (though one other word does not appear to be employed for them). You can have term "flesh and spirit", OR "body and soul", but where the term "SOUL" is used you do not seem to have the ADDED term "spirit" (for the natural man) for IN THAT CONTEXT the word "spirit" has a special meaning for that which is born of the Spirit. In other words, if the man is emphasized as tripartite, you seem to have a renewed man, - the one who is quickened from above. - "That which is born of the Spirit is spirit." The dual nature of man "body and soul" OR "flesh and spirit" can be found in various Scriptures. Now that is important, for it illustrates the great principle that the term "spirit" must be spiritually interpreted in ITS CONTEXT, and the term "soul" in ITS context. The natural man has body and soul, and God will destroy body and soul in Hell. What aspect of Hell? The word is "Gehenna". Where HADES is mentioned you do not read of the soul and body together, but of the soul; and the body is then apart, in dust, - in the ground. I suppose the worse rendered word in the English Bible is the word "Sheol". It is so often rendered "grave", and dear children of God are confused as to the soul in the grave. But the INDIVIDUAL is spoken of as going to SHEOL in the earlier Scriptures, the unseen world. The place of the body is rightly called the grave, quite a different term, or it is called death. "In death there is no remembrance of Thee, (the body, the frame); in Sheol, who shall give Thee thanks?" (the soul). The "parts" are thus viewed as distinct. You will observe the psalmist does not say "In Sheol there is no remembrance of Thee", because that would have seemed to deny the consciousness of the saints who then went down to Sheol; but, on the other hand, He did not know about Sheol because life and in-

corruption were not yet brought to light by the Gospel. So, inspired by God, he said about the grave of the body (i.e. about death) what was quite true, but put a QUESTION as to Sheol, waiting the time when God would answer the question by bringing life and incorruptibility to light in the Gospel; "In Sheol who will give Thee thanks?" A human writer would have made a mistake. He would have put "In Sheol, there is no remembrance of Thee", or some sentence of that kind. But no, the Lord kept His servants definitely to the question mark where He referred to that which would be brought to light by the Gospel afterwards. When God meant a temporary uncertainty in the mind of His people He wrote Psalms to read in the form of a "question", as if <sup>to say(?)</sup> (today), beloved friends, that He knew best, that men did not know, and that revelation would be granted later, and so it did come afterwards. Thus perfect are the questions. They are not merely rhetorical questions, or, as some will say, only Hebrew "poetry". It is true these lines balance one another, but they are contrasted as well as compared. A negative is not a question. ~~WW~~ The Holy Spirit uses perfect language and inspired a man who did NOT know to state the very uncertainty in a perfect way. I think nothing is more wonderful in Scripture than the inspiration of a man who did not know to make him write of uncertainty where God did not mean him to be certain until the appointed time. Here then we have the Divine teaching as to the soul and body separated, afterwards to be brought together to stand before God, and both destroyed in Gehenna for ever and ever; - destroyed in the SCRIPTURAL sense, not in the annihilation sense of the word.

We pass next to "Loving the Lord with all the soul". What does this mean? The natural man is called the soulish man. We read, "The natural man receiveth not the things of the Spirit of God", i.e. the "soulish" man. The ungodly have a soul as much as the believer, and the soulish man does not receive the things of God. The man is characterized by his own individuality. The spiritual man is the contrast. He is characterized by the Lord. "That which is born of the Spirit is spirit". "Christ in you"! Hence the work of the word of truth is to separate, dividing asunder the soul and spirit (Heb 4;12). You and I HAVE a soul which has been redeemed. We had souls, We had souls as soulish men. When we were born again, we

received a new nature. We are now tripartite. There is that which was not redeemed, but given, - i.e. the new life. There is that which was REDEEMED, - the soul. "My soul, which thou hast redeemed". There is that which is to be redeemed - waiting for the adoption, the redemption of the body. The individual enjoyment of blessing today is as the ~~the~~ believer IN HIS SOUL seeks to be ~~the~~ subject to the MIND OF THE LORD. The soulish man is an individual that chooses for himself, - the natural man. The spiritual man is the one who says, "Not my will", and he denies himself. We are told of those who laid down their souls, and of those who did not count their souls dear unto themselves. Why not? Redeemed, they did not emphasize their own individual choice. Hence we can understand now the love of the Lord with all the soul; it means that the redeemed one is to love God with his whole personality. "Bless the Lord, O my soul, and ALL that is within me, bless His holy Name". Hence "Who healeth all thy diseases", though it may refer to all the INDIVIDUAL diseases, has a special stress on the soul-diseases in their inner character. "Thy youth is renewed ~~day by day~~. ~~It~~ ~~is~~ like the eagle's " concerns the soul, for our inward man is renewed day by day. Do not misunderstand me. I have not a word to say against the Lord's blessing, and as our days so shall our strength be physically, but I do not think it is true for every child of God that his youth is renewed like the eagle's in a bodily manner. Some can glorify God in a bed of sickness, and the time will come when some of us may have to lay down our lives amid persecution, or, it may be, that others will fall asleep, - the body wearing out. The youth is renewed like the eagle's in a soul-experience, that is the INDIVIDUAL in his consciousness as an individual person rejoices in the Lord's invigorating (Isa. 40:31). The child of God is never to become stale, but always remain fresh, never to become decrepit, but always to be vigorous. There is to be a holy enthusiasm. "Thy youth is renewed like the eagle's". The child of God has no room for melancholy, no room for a walking mournfully before the Lord of hosts. Thy youth is renewed like the eagle's. The whole individual is to praise. This is not simply a question of the new nature, the new nature does not sin. The Lord has given that a perpetual youth. But I have something in me which needs to be renewed. My soul has been redeemed, yet I can with my soul individually choose things which grieve the Lord. Hence we see what holiness means, in the power of the Holy Spirit - a victorious choosing

for the Lord's honor. Till we realize this, we fail to realize holiness. If we think simply of the new nature and the old nature, failure will seem to be blamed on to the new nature, and we shall blame the work of God. This will be grievous. No, if there is failure it is because the soul, the individual person, is not identifying himself with the new life which God has given. THAT is where holiness comes in as a matter of the soul presenting the body to the Lord. "Present your bodies a living sacrifice". This is as the soul, the individual person presents everything to the Lord. For what purpose is our body? You cannot express what you are, except by your body. I do not know if you are happy or sad except by your body. You can show me nothing, except by your body. I do not know whether you are grumbling or whether you are thankful, I do not know whether you are holy, or unholy, except by the body. "Present your bodies a living sacrifice". Holiness is largely a matter of the body; that is why even the details of posture in prayer are not unimportant. Kneeling down, lifting up holy hands, etc. are not unimportant. They all have a meaning because holiness is linked with the use of the body for the Lord, and the very strain on the body in love's devotedness, is a precious part of holiness. If there is a child of God who has never been tired out in the Lord's service, I am very sorry for that child of God. Holiness is not apart from the body. "Be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God". There is an inner renewing. Our inner man is renewed day by day. We need SOMETHING "renewed" day by day. So we can understand loving the Lord with all the soul. It is more than simply the devotedness of all the affection, though it includes this, it implies the whole personality, and that individual life unto our God.

I have already spoken of some of the other points. "As thy soul prospereth", for example, alludes to the apostle's desire for the body to receive strength, since the soul could use it for the Lord (3 John 2). Nor would we forget the hope as an anchor of the soul, for oft-times the soul lays stress upon the whole individual, and the personal enjoyment of what the Lord is. The contrast is equally clear, - "The SOUL that sinneth, it shall die". In other words the man as an individual is blamed for sin, and there we have not simply bodily death, but surely the fuller reference to twofold death, - body and soul. Hence the Lord Jesus on <sup>Golgotha</sup> Calvary not

only bare our sins in His own body, but poured out His soul, made naked His soul for death, that He might take away from His people the twofold death; and Isaiah says , "He was with the rich in His deathS", for He, in grace, made naked His soul for the death. O the loveliness of the language there, - not only the death but the deathS, the beauty of that twofoldness. To Adam the first time God said, Dying thou shalt die, and in Revelation we read "Death cast into the lake of fire, which is the second death". But He Whom we love came that He might in His deathS deal with our soul and body, and remove every part of the judgment that there might be the glory of life in all its force, life for the soul in its inner aspect, life for the soul that we might become truly living souls because of Him Who is a life-giving Spirit Who has more than undone for us the work of the First Adam. Thus the Holy Spirit links Scripture with Scripture, and leads us, I trust, to a measure of enjoyment of these things, but O that our enjoyment may not be only as we sit at this table for five minutes, but rather in continual love to the Lord with a whole heart, with a full heart - so that our lives may be characterized by the words "Bless the Lord, O my soul, and all that is within me, bless His holy Name". That is not barely a hymn-singing expression, but a "life-living" expression. It goes far more into daily experience than we are apt to realize. "Bless the Lord, O my soul" is not only a talkativeness, but it is in the power of the Holy Spirit, an experience in individual devotedness, which conquers other feelings, and lays low other objects, and simply desires more likeness to Him Who said, "I delight to do Thy will, O my God, yea Thy law is within the midst of Me!

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