*Jessie Penn-Lewis (1861-1927)*

“Releasing Your Spirit” by Jessie Penn-Lewis, Whitaker House, 122 pages.

*spirit vs. soul (pp. 9-17)*

**The majority of Christians are unaware of the distinction between the spirit (pneuma in Greek), the soul (psuche in Greek) and the flesh (sarx in Greek). The result is that in their daily lives, they are often unable to discern between the three realms of life in their personal experience. This inability can vitally affect their spiritual peace.**

**The devil is creating in the souls of believers such perfect imitations of the pure life of the Spirit of God - who indwells their spirits - that the most earnest Christians are liable to be deceived.**

**The believer who has been taught personally "the dividing asunder of soul and spirit" (Hebrews 4:12) by the Holy Spirit, before comprehending the distinction with his mind, is better able to understand and "rightly divide the word of truth" (2 Timothy 2:15).**

**Now, regarding the difference between the words soul and spirit, it is striking that, according to Gall, the distinction is made not only in the English language, but also in every classic language beginning with Hebrew. Yet in English translations of the New Testament, only two passages bring out the distinction clearly: "Dividing asunder of soul and spirit" (Hebrews 4:12), and , "Sanctify you... spirit and soul and body" (1 Thessalonians 5:23). These two passages, however, are sufficient even for readers of English language Bibles to see that man is tripartite-made up of spirit, soul, and body--and not bipartite--made up of soul and body only.**

**Tertullian** called the flesh, or physical being, the "body of the soul," and he called the soul the "vessel of the spirit." The soul lies between the spirit and the body, he said, for "direct communication between spirit and flesh is impossible; their intercourse can be carried on only by means of a medium." That medium is the soul.

**Pember** explained the functions of body, soul, and spirit very well when he wrote, again in *Earth's Earliest Ages,* "The body we may term the *sense*-consciousness; the soul the *self*-consciousness; and the spirit the *God*-consciousness." In addition, he wrote that the body "gives us the use of the five senses" and the soul gives us the "intellect which aids us in the present state of existence, and the emotions which proceed from the senses." The spirit, however, is the highest part of man, which comes "directly from God, and by which alone we apprehend and worship Him."

**Dr. Andrew Murray** concurred with this when he wrote, in "*The Spirit of Christ,* that the gifts that the soul was endowed with when man became a "*living soul*" (Genesis 2:7) were those of consciousness, self-determination, or mind and will." These were to be only the "mold or vessel" into which the life of the Spirit was to be received. He also wrote, "The spirit is the seat of our God-consciousness; the soul, of our self-consciousness; the body, of our world-consciousness. In the spirit, God dwells; in the soul, self; in the body, sense."

**Pember** also wrote about the creation of man and how the tripartite being was formed: "God first molded the senseless frame, and then breathed into it the '*breath of lives*' (Genesis 2:7; the original is in the plural)." He stated that this "may refer to the fact that the inbreathing of God produced a twofold life--*sensual* (in the meaning of pertaining to the senses) and *spiritual*." He added in a footnote that perhaps the use of the plural in "*breath of lives*" meant that through "the inbreathing of God became the spirit, and at the same time by its action upon the body, produced the soul."

*The Fall of Man and Its Remedy (pp. 18-25)*

The fall began apparently in the intellectual component of the soul, for it is written that Eve saw that the tree was "*to be desired to make one wise" (Genesis 3:6).* The appeal of the Serpent was not made to the "*earthen vessel*," or the outer man, for the body was then perfectly dominated by the spirit. Rather, it was directed to the intellect and understanding of man, and was based on man's lawful desire to advance in knowledge and power in the unseen realm of another world. "*Ye shall be as gods*" (Genesis 3:5), lied the Serpent. He did not say, "ye shall be as the beasts" created by God! The temptation was knowledge, the very knowledge that God probably meant to give man in due time. Yet, it was sought outside of God's will and was grasped before its time.

*The Carnal Christian (pp. 29-39)*

**The soul is the seat of self-consciousness - the personality, the will, and the intellect. It lies between the spirit, the seat of the God-consciousness, and the body, the seat of the sense- or world-consciousness. ... The soul drives its life, or animating power, from either the spirit (the higher part) or the animal (the lower part).**

**There are only two classes of men: saved and unsaved, unregenerate and regenerate.**

**The Scriptures clearly refer to three types of Christians:**

**1) The spiritual Christian - dominated by the Spirit of God, who indwells and energizes his renewed human spirit.**

**2) the soulish Christian - dominated by his soul, that is, his intellect or emotions.**

**3) The Carnal Christian - dominated by his flesh or by fleshly habits: the power or "*the desires of the flesh*" (Ephesians 2:3)**

**1 Corinthians 3:1, Fausset's paraphrase states: "*And I* [as the natural man - "man of soul," Greek - cannot receive, so I, also] *could not speak unto you the deep things of God, as I would to the spiritual; but I was compelled to speak to you, as I would to men of flesh*." Although the Corinthians were truly regenerate and belonged to Christ, they were dominated by the flesh to such an extent that Paul could only describe them as still "*carnal*," or fleshly. This was proven by the fact that the works of the flesh were clearly evident among them in "*envying*" and *strife*" (1 Corinthians 3:3.**

**Those who are new in Christ are generally under the domination of the flesh at the initial stage of their spiritual lives. These babes in Christ, who are alive in Him by a living faith have not yet comprehended all that the Cross severed them from when they were baptized into His death (Romans 6:3) and made alive by His life (v. 11).**

**Babes in Christ who are still carnal need a fuller understanding of the meaning of the Cross.**

**A person may be a babe in Christ even though he may have been regret for many years. If this is the case, he must obtain deliverance so that he may walk according to the spirit and "not after the flesh" (Romans 8:4) In this way, he will become spiritual in due time, a full-grown man in Christ.**

**Only by understanding what it means to have died with Christ (Romans 6:3-8), and what it means to put to death the "*deeds of the body*" (Romans 8:13), can the believer live and walk and act through the Spirit, an in this way become a spiritual man.**

**Once a believer fully comprehends that God's own Son hung upon the tree in the likeness of sinful flesh, and once he knows that he died to sin through Christ's sacrifice, from that point on he lives in the flesh as far as his physical body is concerned, but he does not walk any longer according to the flesh. In other words, he no longer lives according to the demands and desires of his body, but he lives according to the Spirit (Romans 8:5), according to his renewed spirit that is indwelt by the Spirit of God (v. 9).**