

The Spiritual Man Revealed

Series 1-15

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## **Revealed - From the Natural Body to the Spiritual Body:**

### **Introduction**

There comes a point in every serious Bible study where the believer has to stop and ask himself where all of this is headed. God does not teach doctrine just to fill a man's head with information. He does not open mysteries, reveal Christ in the Scriptures, sharpen discernment, teach the fear of the Lord, expose the flesh, and form spiritual understanding in the inner man merely so the saint can become a more polished religious thinker while stumbling through the same dying world in the same dying body with no larger horizon in view. The whole Christian life is moving toward something. The Holy Ghost is not just improving your ability to think spiritually in the present tense. He is preparing you for a final condition in which everything God has begun in the inward man will one day answer perfectly in the outward man. That is why Paul says, "It is sown a natural body; it is raised a spiritual body" (1 Corinthians 15:44). The Christian life begins in contradiction. A renewed inward man lives in an unrenewed body. A heaven-born nature is housed in mortal flesh. A mind that can delight in the law of God still has to drag around weakness, weariness, temptation, pain, limitation, and the humiliating reminders of the curse. But that contradiction is not permanent. God is not done. The spiritual life now is the beginning of a work that will end in resurrection glory.

That truth gathers up the whole burden of this series and gives it its final shape. We have spent this series tracing the marks of the spiritual man through the Scriptures. We have seen that the spiritual man compares spiritual things with spiritual, judges all things, restores the fallen in meekness, minds the things of the Spirit, receives spiritual understanding, values spiritual blessings, feeds on Christ through the word, worships from a heart full of truth, discerns the counterfeit, and stands in warfare against spiritual wickedness in high places. We have seen that he is not marked by theatrical religion, fleshly noise, or mystical vanity, but by truth, humility, submission to Scripture, Christ-centered understanding, and Spirit-governed judgment. But after all that, the question still remains: why does the spiritual man still groan? Why does he still battle? Why does he still feel the drag of the flesh, the ache of the body, the sting of corruption, and the contradiction between what he now is in Christ and what he still experiences in this present world? The answer is that the inward work is real, but it is not yet complete. The spiritual man is already spiritual in the inner man, but he is still waiting for the redemption of the body. He has life from heaven in a body that came from earth. He has the firstfruits of glory in a vessel still marked by Adam. He has real transformation now, but not final transformation yet.

That is what makes 1 Corinthians 15 such a glorious conclusion to this whole subject. It does not deny the present struggle, and it does not flatter the believer with fantasy as if full perfection has already arrived. It tells the truth about the body as it now is, and then it tells the greater truth about the body as it shall be. “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual” (1 Corinthians 15:46). There is the divine order. God starts with the natural and moves toward the spiritual. He starts with corruption and moves toward incorruption. He starts with weakness and moves toward power. He starts with dishonour and moves toward glory. He starts with the body fitted for a fallen world and moves toward the body fitted for the world to come under the reign of the Lord Jesus Christ. So this final essay is not merely about resurrection as a doctrine sitting on a shelf. It is about the grand conclusion of everything God has been doing in the spiritual man all along. Every battle in holiness, every lesson in meekness, every act of discernment, every tear of repentance, every victory over the flesh, every moment of worship from a truth-filled heart, every groan for deliverance, and every longing to be more like Christ is moving toward that day when the saint will no longer carry spiritual life in a body of death, but will stand in a spiritual body perfectly suited to resurrection life. That is not wishful thinking. That is the Christian hope. And if a believer really gets hold of that, he can endure this present warfare with steadiness, because he knows exactly where grace is taking him.

## **1 of 15: The Spiritual Man Revealed - What Makes a Man Spiritual?**

### **Introduction**

There are few subjects that have been more abused in modern Christianity than the subject of spirituality. The word gets thrown around so loosely that after a while it starts sounding like church perfume—something sprayed into the room to make people feel holy without ever cleaning anything up. One fellow calls a man spiritual because he speaks softly. Another calls him spiritual because he cries during a song. Another calls him spiritual because he knows how to hold a microphone, lower his voice at the right moment, and make a crowd feel like heaven just brushed past their cheek. Another calls a man spiritual because he uses language nobody can define and keeps his listeners impressed with a cloud of mystery. But the Holy Ghost does not leave the definition of spirituality to religious fashion, emotional taste, or ministry branding. He gives you a plain, doctrinal, scriptural description of what a spiritual man is, and once you find that description in the Book, a lot of modern celebrity Christianity gets exposed for the painted plywood set that it is.

Paul writes, “But he that is spiritual judgeth all things, yet he himself is judged of no man” (1 Corinthians 2:15). There is the phrase: “he that is spiritual.” Not he that is talented. Not he that is famous. Not he that is mystical. Not he that is theatrical. Not he that is loud. Not he that is polished. Not he that is marketable. Paul is not describing a religious performer with stage presence and a fog machine. He is describing a man whose inner life is governed by the Holy Ghost through divine truth. That man can discern things because his mind is under another government. Romans says, “For to be carnally minded is death; but to be spiritually minded is life and peace” (Romans 8:6). That means spirituality is first a matter of inward rule before it is ever a matter of outward expression. It is not a costume. It is not a mood. It is not a vocabulary. It is not even a public role. It is a condition produced by the Spirit of God in a yielded believer.

The reason this matters so much is because a false definition of spirituality produces a false standard for Christian life and ministry. Once churches start measuring spirituality by charisma, platform ability, sentimental tone, or ministry image, they begin exalting the very men God may be most disgusted with while overlooking quiet saints in whom the Spirit of God actually dwells richly and rules deeply. The spiritual man, in Scripture, is not a man beyond temptation, beyond correction, or beyond weakness. He is not sinless, and he is not superhuman. But he is teachable, discerning, governed, corrected, humbled, and led by the Spirit of God through the word of God. He has learned, sometimes through pain and failure, that the flesh cannot be trusted, the world cannot be followed, and the mind of man cannot be enthroned where the mind of Christ belongs. That is the doorway into this entire series. If a man does not first know what the Bible means by a spiritual man, he will spend the rest of his life confusing glitter for gold.

### **1. The Spiritual Man Is Defined by Scripture, Not by Religious Imagination**

The first thing that has to be nailed down is that the Bible defines its own terms. That sounds simple enough, but it is one of the first rules thrown out the window when religion gets hold of a truth and starts dressing it up for public consumption. Men take a Bible word, pour their own assumptions into it, and then parade around as if God agrees with them. The word “spiritual” has suffered that fate. For many people, spiritual means vague, intense, artistic, dramatic, introspective, emotional, unusual, or impressive. For others it means detached, soft-spoken, and abstract. For others it means wild experiences and extraordinary claims. But the Holy Ghost does not ask us what spirituality feels like to us. He shows us what it is by revelation. “But he that is spiritual judgeth all things” (1 Corinthians 2:15). “For to be spiritually minded is life and peace” (Romans 8:6). “Ye which are spiritual, restore such an one in the spirit of meekness” (Galatians 6:1). “That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding”

(Colossians 1:9). Those passages do not leave the subject floating in a sentimental mist. They anchor it.

Notice what that does immediately. It takes spirituality out of the hands of religious image-makers and puts it back under the authority of God's word. If the Bible defines a spiritual man by discernment, spiritual-mindedness, meek restoration, and spiritual understanding, then the whole business has to be measured by those marks. A man may have a magnetic personality and still be carnal as a goat. He may stir crowds and still know almost nothing of the Spirit's government in the inward man. He may carry himself with great religious polish and still be ruled by vanity, self-promotion, party spirit, and unjudged flesh. On the other hand, a man may have no platform sparkle at all and still be deeply spiritual because his heart, mind, judgments, reactions, and affections are under the control of the Holy Ghost. That is why the Book has to stay in charge. The moment you let personality redefine spirituality, you will start crowning peacocks as prophets.

This is why the spiritual man can never be safely identified by externals alone. Externals may reveal something, but they can also deceive. The Pharisees had externals. The false apostles had externals. Satan's ministers can transform themselves into "ministers of righteousness" (2 Corinthians 11:15). If a man wants to know what makes a man spiritual, he has to stop staring at the wrapping paper and start asking Bible questions. Is this man governed by Scripture? Is his judgment sound? Is his mind set on the things of the Spirit? Does he handle fallen brethren with meekness? Does he have spiritual understanding rooted in the knowledge of God's will? Those are scriptural questions. They may not be as flashy as stage lights and applause, but they will keep a man from being fooled by religious cosmetics. The spiritual man is what the Bible says he is, not what modern Christianity has marketed him to be.

## **2. The Spiritual Man Is Not a Sinless Man, but a Governed Man**

One of the quickest ways to wreck this subject is to assume that a spiritual man must be a flawless man. That is the kind of error that sounds reverent until you compare it with the Bible. Scripture never presents spirituality as sinless perfection in the flesh. If it did, there would not be a spiritual man alive on the planet outside of Jesus Christ. The spiritual man is not one who has ceased to feel temptation, ceased to battle weakness, or ceased to need the blood of Christ and the advocacy of his Saviour. The spiritual man is a man in whom the Holy Ghost has gained government. He is a man whose inward life is not being handed over to the flesh without resistance. He is a man learning to walk under another rule. That is why Romans 8:6 contrasts the carnal mind with the spiritual mind. The issue is government. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). One mind is ruled by the flesh. The other is ruled by the Spirit.

That distinction is crucial because it saves the believer from despair on one side and pretension on the other. On one side, if a man thinks spirituality means sinless perfection, he will either collapse into hopelessness every time he sees his own weakness, or he will fake a holiness he does not possess. On the other side, if he understands that spirituality is inward government by the Spirit of God, he can be honest about his need while still pressing toward maturity. Paul says in Galatians 6:1, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one.” That verse alone proves that spiritual people still live in a world where faults, temptations, stumblings, and restorations are all possible realities. A spiritual man is not a marble statue with no capacity for failure. He is a Spirit-governed believer who knows what to do with sin, how to judge himself, and how to walk in humility.

That also means spirituality will show itself not in the absence of battle but in the handling of it. A carnal man gives the flesh the keys and then explains himself later. A spiritual man brings the flesh under judgment. A carnal man excuses, delays, rationalizes, and blames. A spiritual man confesses, yields, repents, and corrects course. The difference is not that one has humanity and the other does not. The difference is that one lives under the dominion of the flesh while the other increasingly lives under the rule of the Holy Ghost. That is why true spirituality always has humility built into it. The spiritual man knows what he would be without grace. He knows the old man is still capable of filth. He knows every victory he has is borrowed light from heaven. That keeps him from strutting while still allowing him to walk in real discernment and power.

### **3. The Spiritual Man Is Not Weird for the Sake of Being Weird**

There is another counterfeit floating around religious circles, and that is the idea that spirituality is proved by how strange a man can make himself appear. He speaks in fog, answers in riddles, cultivates an air of untouchable mystery, and keeps people guessing whether he is deep or simply unclear. Some Christians have been so trained by religious theater that they think if a man is plain, direct, understandable, and scriptural, he must not be very spiritual. But if he sounds like he has been wandering in the clouds for three weeks eating moonlight and drinking vapor, then they assume he must have been close to God. That is nonsense. The Holy Ghost is not the author of confusion (1 Corinthians 14:33), and spiritual understanding does not produce deliberate obscurity. Colossians 1:9 says believers are to be filled “with the knowledge of his will in all wisdom and spiritual understanding.” Spiritual understanding is understanding. It is not confusion decorated to look profound.

The Lord Jesus Christ was the most spiritual Man who ever walked this earth, and when He wanted to speak plainly, He could nail a truth to a man’s conscience with the force of a

hammer blow. Paul could go deep enough to drown an elephant and still write with enough plainness to rebuke a church full of Corinthians who were acting like babies. Spirituality is not measured by how incomprehensible a man can make himself sound. A man may be mysterious because he is deep, but he may also be mysterious because he is muddled. There is a difference. The spiritual man seeks to speak truthfully, scripturally, and profitably. He is not trying to impress men with his depth. He is trying to help them see what God said. That is why so much counterfeit spirituality thrives in vague language. Vagueness protects the preacher from being tested. Plainness makes him accountable.

There is a practical warning in that. Some believers are drawn to oddity because it feels supernatural to them. They hear bizarre claims, strange stories, mystical impressions, and highly subjective talk, and they assume they have found depth. But the Holy Ghost teaches through truth. He teaches through Scripture. He teaches in a way that exalts Christ, clarifies doctrine, and produces godly fruit. A man can be unusual and spiritual, but his unusualness is not what makes him spiritual. Some of the most spiritual saints who ever lived were remarkably plain people. They loved the Book, prayed with unfeigned sincerity, walked humbly before God, kept short accounts, and had sound judgment. They were not trying to create an image. They were trying to obey God. That is a far safer mark of spirituality than cultivated weirdness. The spiritual man may at times seem odd to the world because he does not march by the world's drum, but he is not odd as a performance. He is governed from heaven.

#### **4. The Spiritual Man Is Not Famous, Impressive, or Platform-Driven**

Modern church culture is so intoxicated with visibility that many believers instinctively equate prominence with spirituality. If a man has a large following, a polished ministry, a memorable voice, a commanding presence, and a room full of admirers, he is often assumed to be spiritual before anyone has bothered to test his doctrine, his mind, his manner, or his fruit. That is dangerous. The Bible never says the spiritual man is the man with the biggest platform. It says, "he that is spiritual judgeth all things" (1 Corinthians 2:15). It says the spiritual man restores a fallen brother "in the spirit of meekness" (Galatians 6:1). It says the spiritually minded man has "life and peace" (Romans 8:6). Those are not stage measurements. Those are inward realities. A man may be widely known and deeply spiritual, but his public visibility is no proof of it. Another man may be almost unknown on earth and carry more real spiritual weight than a dozen conference stars put together.

The danger here is not merely theoretical. Once visibility becomes the measure, churches begin rewarding the flesh. Men learn how to project, market, dramatize, and sell themselves. They learn what tone gets applause, what stories move a crowd, what phrases

travel well, what kind of certainty makes them look authoritative, and what kind of softness makes them look profound. Before long the ministry becomes a performance, and the man himself becomes the product. That whole system is poison. The spiritual man is not trying to become a religious brand. He is trying to stay right with God. He is not arranging his image. He is bringing his mind into submission. He is not feeding on applause. He is feeding on truth. If God gives him influence, he handles it as stewardship. If God leaves him obscure, he serves anyway. His aim is not to appear spiritual. His aim is to be governed by the Spirit of God.

That is why Scripture so often bypasses man's vanity and goes straight to his inner condition. Colossians 1:9 does not pray that believers be filled with visibility, platform opportunity, and public effect. It prays that they be filled "with the knowledge of his will in all wisdom and spiritual understanding." Romans 8:6 does not say that to be publicly admired is life and peace. It says to be spiritually minded is life and peace. Galatians 6:1 does not say the spiritual man dominates the fallen. It says he restores them with meekness. God's measurements are devastating to the vanity of the flesh because they keep bringing the matter back to inward government, scriptural judgment, spiritual-mindedness, and humble action. A lot of famous men will look much smaller at the judgment seat of Christ than they did on earth, and a lot of quiet saints will be found to have carried a great deal more of heaven in them than the crowd ever noticed.

## **5. The Spiritual Man Is Spiritually Minded**

Romans 8:6 gives one of the clearest descriptions in all of Scripture: "For to be carnally minded is death; but to be spiritually minded is life and peace." That verse reaches right past outward image and goes straight for the control room. The mind is where judgments are formed, values are weighed, priorities are chosen, and affections are directed. A spiritually minded man is not merely a man who occasionally thinks about God. He is a man whose thinking has been brought under the influence of the Holy Ghost. His judgments are no longer operating on the old fleshly scale. He is learning to evaluate things in light of Scripture, eternity, holiness, Christ, and the will of God. That is what makes him different. He does not just talk about spiritual things; he thinks spiritually.

This is one reason spirituality cannot be faked forever. A man can imitate religious language, posture, and emotional tone for quite a while, but eventually his mind will tell on him. If his thoughts are driven by envy, vanity, resentment, lust for recognition, worldly ambition, party spirit, and fleshly appetite, that condition will show itself. "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). A spiritually minded man is not mindless. He is not floating in religious sentiment disconnected from truth. He is a man whose inward world has been increasingly shaped by divine revelation. He thinks about

God's will, God's word, God's judgment, God's holiness, God's grace, and God's Son. He does not use the Bible as stage material. He lives under it. The mind of the flesh produces agitation, confusion, and death-working habits. The mind under the Spirit produces life and peace.

That does not mean the spiritual man never has to fight for his mind. Quite the opposite. He fights there constantly. The battlefield of spirituality is not just in public action; it is in private thought. Every bitter meditation entertained, every proud comparison nursed, every unclean image fed, every vain fantasy cherished, every fleshly resentment rehearsed is part of the war. The spiritual man is not the man who never feels the pull of those things. He is the man who increasingly drags his mind back under the government of Scripture and refuses to hand it over to the flesh without a battle. That is why the word of God is so central. The Holy Ghost does not spiritually mind a man apart from truth. He uses the truth to renew, check, expose, redirect, and strengthen the inward man. Spirituality begins to show itself where no one sees but God.

## **6. The Spiritual Man Judges All Things and Restores with Meekness**

1 Corinthians 2:15 says, "But he that is spiritual judgeth all things." There is a statement modern religion hates because it has been trained by the world to despise discernment. The age says, "Do not judge." The Holy Ghost says the spiritual man does judge. He does not do it in the flesh, with vanity, malice, or personal spite, but he does judge. He discerns truth from error, sound doctrine from heresy, genuine fruit from painted fruit, the leading of the Spirit from the impulses of the flesh, and the value of things in light of the word of God. He is not helplessly swept along by trends. He is not hypnotized by popularity. He is not seduced by sentimentality. He judges all things because the Spirit of God has taught him to do so.

But that judgment is not harsh religious swagger. The same Bible that gives you 1 Corinthians 2:15 gives you Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." There is the balance. The spiritual man is discerning enough to identify a fault and humble enough to handle it rightly. He is not sentimental toward sin, but neither is he intoxicated with the chance to crush a brother. He restores. He deals with a fallen believer as a physician, not an executioner. That takes more spirituality than most people imagine. It is one thing to identify wrong. It is another thing to deal with wrong in a way that is truthful, sober, and meek. Many people who pride themselves on discernment are simply sharp in the flesh. The spiritual man has judgment with grace on it.

The rest of Galatians 6:1 makes that even plainer: “considering thyself, lest thou also be tempted.” The spiritual man has enough light to know he is not made of different clay than the man he is trying to help. He knows that if God took His hand off him, the old nature would show itself fast enough. That keeps him from becoming arrogant under the banner of discernment. He can judge without becoming self-righteous. He can restore without becoming soft on sin. He can warn without becoming theatrical. He can rebuke without becoming cruel. That combination is rare because it requires a man to be ruled by the Holy Ghost rather than by his own temperament. Some men are naturally soft and avoid truth. Others are naturally hard and enjoy force. The spiritual man is neither merely soft nor merely hard. He is governed.

### **7. The Spiritual Man Is Filled with the Knowledge of God’s Will**

Colossians 1:9 says, “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” There is one of the richest definitions of spirituality you could ask for. The spiritual man is filled with the knowledge of God’s will. He is not merely fascinated with ideas. He is concerned with what God wants. He is not merely curious about religious things. He wants divine wisdom. He is not merely informed. He has spiritual understanding. That is a serious description. It means spirituality involves the alignment of the believer’s mind and life with the known will of God as revealed in Scripture. The spiritual man is not just floating around in devotional feelings. He is learning what God says, what God means, what God requires, and how God wants him to walk.

This is where the whole subject comes down to the Book again. The will of God is not uncovered by religious guessing games, emotional hunches, or mystical fog. It is revealed in the word of God and applied by the Spirit of God. A spiritual man is teachable because he knows he does not generate divine wisdom from within himself. He receives it. He is corrected by the Book. He is steadied by the Book. He is searched by the Book. He is fed by the Book. That is why so many unstable Christians remain unstable. They want spirituality without serious submission to Scripture. They want to feel near God without having their thinking overhauled by truth. It does not work that way. The Spirit who inspired the Book is not going to lead a man into spirituality while that man treats the Book as optional garnish.

And notice that Paul prays believers would be “filled” with this knowledge, wisdom, and spiritual understanding. That is not a dab here and there. That is not a Sunday-morning mist. That is fullness. The spiritual man is a man increasingly filled with divine perspective. His life is not perfect, but it is being directed. His understanding is not infinite, but it is being deepened. His walk is not beyond correction, but it is being governed. He is learning how to think God’s thoughts after Him in the measure granted to a redeemed sinner. That is why

the spiritual man is never just an interesting man. He is a God-governed man. He is not an ornament in church culture. He is evidence that the Holy Ghost knows how to take a sinner saved by grace and bring his mind, judgments, affections, and conduct increasingly under the authority of Jesus Christ.

## **Conclusion**

So what makes a man spiritual? Not image. Not polish. Not tears on cue. Not a strange tone of voice. Not platform size. Not mystical language. Not intensity detached from truth. Not being weird enough to impress the gullible. The Bible's answer is far more searching and far more humbling. A spiritual man is a man governed by the Holy Ghost through the word of God. He is spiritually minded rather than carnally minded (Romans 8:6). He has spiritual discernment and can judge things rightly (1 Corinthians 2:15). He handles fallen brethren with meekness instead of vanity (Galatians 6:1). He is being filled with the knowledge of God's will in all wisdom and spiritual understanding (Colossians 1:9). In short, spirituality is not outward fog. It is inward government.

That truth cuts both ways. It comforts the sincere believer who feels overlooked because he does not fit the mold of flashy religious culture. If the Spirit of God is governing him, if the word of God is shaping him, if his mind is being renewed, if his judgments are being corrected, if his heart is being humbled, then he is on the right ground even if nobody hands him a microphone. At the same time, it rebukes the religious showman and the flesh-driven Christian who has learned how to look impressive without submitting to God. A man can fool a crowd, fool a committee, fool a church board, and sometimes fool himself, but he cannot fool the Holy Ghost. God knows whether the inward man is under His rule or still under the dominion of self.

This is where the whole series must begin, because if the definition is wrong, everything after it will be crooked. The spiritual man is not an inflated religious personality. He is not a performer. He is not a public image. He is not a mystical brand. He is a yielded believer in whom the Holy Ghost is doing real government through truth. That kind of man may be bold or quiet, public or hidden, eloquent or plain, but the mark will be the same: he is under another rule. His mind, judgments, responses, and understanding increasingly answer to heaven. That is what makes a man spiritual, and once that truth gets into your bones, you will stop being impressed by religious glitter and start looking for the government of God.

## Introduction

There are plenty of people who can quote Bible verses and still do not know how to study a Bible. That may sound rough, but it is the truth. A parrot can repeat words. A lost professor can lecture on biblical vocabulary. A cult leader can memorize his favorite proof texts. A fleshly Christian can underline verses until his pages look like a rainbow exploded in his lap. None of that proves he knows how the Holy Ghost teaches. Paul said, “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Corinthians 2:13). There is your method. There is your rule. There is your line in the sand. God does not teach spiritual truth the way the world teaches philosophy, psychology, or politics. He teaches by revelation given through Scripture compared with Scripture. That means the spiritual man is not just a man who likes Bible language. He is a man who has begun to learn the Holy Ghost’s method of instruction.

That one truth destroys a mountain of modern religious foolishness. Most shallow Bible reading comes from men treating the Book like a quote warehouse instead of a divine revelation. They grab a verse, yank it out of its setting, parade it around as if it settled everything, and never stop long enough to compare it with the rest of what God said. That is how heresies are built, denominations are splintered, and confused Christians are left stumbling around in circles. One man finds a verse on works and ignores grace. Another finds a verse on grace and ignores judgment. Another finds a verse on Israel and applies it to the Church. Another finds a verse to the apostles and shoves it on the Body of Christ. Another finds a figurative phrase and builds a carnival ride out of it. Why? Because he has never learned to compare spiritual things with spiritual. He is handling a spiritual Book with natural impatience and private imagination.

The spiritual man does not read like that. He reads with a Book in both hands, so to speak. He lays passage beside passage. He traces a word through the Scriptures. He lets later revelation shine light on earlier revelation. He watches how the Holy Ghost uses terms. He notices patterns, themes, contrasts, and developments. He sees Christ in the center and truth unfolding from Genesis to Revelation. He understands that one verse may give the seed, another the root, another the branch, another the fruit. He knows that God did not write the Bible like a bag of marbles dumped on a floor. He wrote it like a living body, with every part connected. That is why the spiritual man sees unity where the shallow reader sees fragments, harmony where the critic sees contradictions, and depth where the carnal man sees only religious words. If a believer wants to know whether he is growing spiritually, one of the clearest signs is this: he is beginning to learn how the Holy Ghost teaches by comparing spiritual things with spiritual.

## **1. The Holy Ghost Is the Teacher of Spiritual Truth**

The first thing Paul settles is the identity of the Teacher. He says, “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth” (1 Corinthians 2:13). There are only two schools in that verse. One is man’s wisdom. The other is the Holy Ghost. One school is crowded, celebrated, credentialed, polished, and blind. The other is taught from heaven. The spiritual man knows that if he is going to understand the deep things of God, he cannot lean on the wisdom of this world. “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:10). That means spiritual knowledge is not the product of natural intelligence rearranging divine facts. It is the result of God revealing His truth through His Spirit.

That does not mean the Holy Ghost teaches apart from the written word. That is where the fanatics jump the track. Some religious people act as if the Spirit leads them around the Bible instead of through it. They want impressions without study, feelings without doctrine, and voices without text. But the same Holy Ghost who teaches is the One who inspired Scripture in the first place. He is not going to contradict Himself. He teaches through the revelation He gave. That is why Colossians 1:9 speaks of “wisdom and spiritual understanding,” and Colossians 3:16 says, “Let the word of Christ dwell in you richly in all wisdom.” The Spirit’s illumination and the Word’s revelation are never enemies. The Spirit opens what He wrote. The spiritual man knows that.

This is why prayer and study belong together. A man who only studies without depending on the Holy Ghost dries out into scholarship without life. A man who only talks about the Spirit without studying the Book floats off into subjectivity and confusion. The spiritual man comes to the Bible asking God to teach him what God already said. He knows that no amount of brainpower can force open a spiritual truth if the Lord does not illuminate it. At the same time, he knows no claim of spiritual leading is worth a dime if it ignores Scripture. The Holy Ghost is the Teacher, but He teaches from His own Book. That is the first pillar of comparing spiritual things with spiritual.

## **2. Comparing Spiritual Things with Spiritual Is Scripture Interpreting Scripture**

When Paul says, “comparing spiritual things with spiritual” (1 Corinthians 2:13), he is giving you a rule of Bible study straight from heaven. The Bible is not to be handled like a fortune cookie, where a man snaps open a verse and treats the first line he sees as if God wrote it in a vacuum. Scripture is meant to be compared with Scripture. Spiritual truth is meant to be illuminated by other spiritual truth. That means one passage helps explain another, one doctrine fills out another, one testament sheds light on another, and one statement is balanced by the rest of God’s counsel. The spiritual man is not content to know what one

verse says in isolation. He wants to know how the Holy Ghost uses that truth across the Book.

That is exactly what you see all through the New Testament. Paul takes the rock in the wilderness and says, “that Rock was Christ” (1 Corinthians 10:4). The writer of Hebrews takes the tabernacle, priesthood, sacrifices, and covenant patterns and shows their fulfillment in Christ. Jesus, after His resurrection, expounded “in all the scriptures the things concerning himself” (Luke 24:27). He did not treat the Old Testament as disconnected moral tales. He treated it as a unified revelation testifying of Him. “Search the scriptures,” He said, “for... they are they which testify of me” (John 5:39). That is comparing spiritual things with spiritual. The historical event remains historical, but it also bears spiritual significance in the unfolding revelation of God.

This method protects the believer from imbalance. A man with only one verse and no comparisons can become dangerous in a hurry. He may not even be malicious; he may simply be shallow. But shallow handling of Scripture can do enormous damage. The spiritual man knows that truth must be weighed in the full light of revelation. He compares law with grace, Israel with the Church, literal statements with figurative ones, doctrine with doctrine, and passage with passage. He does not flatten the Bible into sameness, and he does not tear it into contradictions. He lets the Book speak in its own harmony. That is why the spiritual man grows steadier as he studies. He is not riding isolated verses like hobbyhorses. He is learning the whole counsel of God.

### **3. The Spiritual Man Rejects Private Imagination and Proof-Text Religion**

One of the great enemies of sound Bible study is private imagination. Men read a verse and then pour their own assumptions, traditions, emotions, or theories into it. Peter warned that “no prophecy of the scripture is of any private interpretation” (2 Peter 1:20). That does not mean believers cannot interpret Scripture. It means Scripture did not originate in man’s private ideas, and it is not safely handled by private fancy disconnected from divine context. The spiritual man learns to distrust his own imagination when it runs ahead of the text. He knows how easily the flesh can turn Bible study into a mirror that reflects his own opinions back at him.

Proof-text religion thrives on that very problem. A man already has a conclusion, so he hunts for a verse that seems to support it. He does not ask what the passage means in context, where it fits dispensationally, or how it harmonizes with the rest of Scripture. He just wants ammunition. That is how false teachers work, but it is also how careless Christians work when they are in too much of a hurry to think. The Devil himself can quote Scripture when it suits him, as he did in tempting Christ (Matthew 4:6). The issue is not

whether a verse was quoted. The issue is whether it was handled rightly. A verse in the mouth of a deceiver can do the work of a lie as easily as a verse in the mouth of a saint can do the work of truth.

The spiritual man refuses to build doctrine that way. He does not jerk a phrase out of one book and ignore fifty passages that qualify it. He does not turn illustrations into commandments or promises to Israel into promises to the Body of Christ. He does not confuse tribulation passages with Church truth or kingdom language with gospel doctrine. He takes time to compare. He lets the Bible answer back to his assumptions. He allows one passage to correct another misunderstanding. He wants God's meaning, not a convenient slogan. That may sound basic, but it is one of the clearest marks of a spiritual believer. He is more interested in what God meant than in how fast he can win an argument.

#### **4. The Spiritual Man Lets the Bible Define Its Own Terms**

A major part of comparing spiritual things with spiritual is allowing the Bible to define its own vocabulary. Religion has a nasty habit of grabbing Bible words and filling them with human meaning. Then everybody walks around using the same language while meaning completely different things. The word "spiritual" itself is a perfect example. Some folks think it means emotional. Others think it means mystical. Others think it means artistic, quiet, poetic, or intense. But the spiritual man does not ask the culture or church tradition to define biblical terms for him. He traces how the Holy Ghost uses them. Scripture defines Scripture.

When you do that with the word "spiritual," a whole doctrinal field opens up. You find "spiritual gifts" (1 Corinthians 12:1), "spiritual things" (1 Corinthians 9:11), "spiritual meat" and "spiritual drink" (1 Corinthians 10:3-4), "spiritual songs" (Ephesians 5:19), "spiritual blessings" (Ephesians 1:3), "spiritual understanding" (Colossians 1:9), "spiritual wickedness" (Ephesians 6:12), and a "spiritual body" (1 Corinthians 15:44). The Holy Ghost is showing you the breadth of the term through usage. He is teaching you by comparison. One verse alone may suggest a partial meaning. The collected use across the Scriptures gives you the full doctrinal shape. That is how the spiritual man studies.

The same is true of countless other words: kingdom, salvation, judgment, faith, works, circumcision, mystery, election, seed, body, spirit, flesh, world, grace. The spiritual man learns not to assume he knows what a term means just because he has heard it in sermons all his life. He goes back to the Book. He watches how God uses it in different settings. He pays attention to context and development. He lets the Bible's own usage discipline his

thinking. That is why his doctrine gradually grows more exact, more balanced, and more powerful. He is not merely echoing language. He is learning the language of the Holy Ghost.

### **5. The Spiritual Man Sees Unity, Development, and Harmony in the Whole Book**

A shallow Bible reader sees fragments. A spiritual Bible reader sees connections. That does not mean he ignores distinctions. On the contrary, he sees distinctions more clearly because he sees where things fit. He knows the Bible is a progressive revelation. God did not dump every truth in Genesis with a table of contents and a glossary. He unfolded truth across centuries, covenants, prophets, apostles, and dispensations. “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son” (Hebrews 1:1-2). That is development. The spiritual man watches revelation unfold, but he does not confuse development with contradiction.

That helps him avoid two opposite errors. One error is flattening everything into sameness, as if there were no differences between Israel and the Church, law and grace, prophecy and mystery, earth and heaven, kingdom and body. The other error is chopping the Bible into pieces so violently that no unity remains and Christ disappears from the center. The spiritual man avoids both mistakes because he compares spiritual things with spiritual. He sees that Scripture develops in orderly fashion while maintaining divine harmony. The law is not the gospel, but it prepares the way. Israel is not the Church, but both are dealt with by the same God under His perfect wisdom. Prophecy and mystery are distinct, yet both glorify Christ. Harmony does not mean sameness, and distinction does not mean contradiction.

This is where Christ-centered revelation becomes so important. Jesus said the Scriptures testify of Him (John 5:39). Luke 24:27 says He expounded in all the Scriptures the things concerning Himself. The spiritual man learns to read the Bible with Christ at the center. He sees Christ in promise, type, sacrifice, priesthood, kingship, prophecy, gospel, resurrection, intercession, and glory. He does not force Christ into every pebble and shrub, but he does see that the Book moves toward Him and radiates from Him. That gives Scripture unity. Without Christ, the Bible becomes a collection of episodes. With Christ in view, it becomes one magnificent revelation. The spiritual man reads with that awareness, and that is one reason the Book keeps opening to him.

### **6. The Spiritual Man Receives the Deep Things of God**

Paul says, “the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:10). Then he says the natural man cannot receive the things of the Spirit of God “because they are spiritually discerned” (1 Corinthians 2:14). There is depth in Scripture that a natural

reader cannot get hold of. He may understand grammar, history, geography, and literary form, but the spiritual significance will escape him. That does not mean every doctrine is hidden in a code only elite mystics can crack. It means divine truth has a depth that requires spiritual discernment. The spiritual man receives that depth because he is being taught by the Holy Ghost through comparison of spiritual truth.

This is why the same Bible can produce such different results in different readers. One man reads and sees nothing but old stories and religious arguments. Another reads and finds his heart searched, his mind illuminated, his conscience corrected, and Christ magnified. The difference is not the ink. The difference is the Teacher and the condition of the reader. Paul says, “But he that is spiritual judgeth all things” (1 Corinthians 2:15). The spiritual man sees layers the natural or carnal man misses. He notices themes unfolding, types answering to fulfillment, doctrinal threads weaving through books, and the wisdom of God appearing in places the casual reader never suspected.

But let no one mistake depth for novelty. A lot of people go fishing for “deep things” and come back with swamp weeds. They think anything odd must be profound. The deep things of God are not private fantasies invented to impress the gullible. They are truths rooted in Scripture, clarified by Scripture, and revealed by the Spirit. The spiritual man may indeed see profound things, but they are Bible things. They are Christ things. They are truth things. They produce humility, worship, sobriety, and conviction—not theatrical fascination with one’s own cleverness. That is how you tell the difference between the Spirit’s depth and man’s imagination.

### **7. One Clear Mark of a Spiritual Believer Is That He Has Learned How God Teaches**

A great many believers talk about spiritual matters. They know the words, the topics, the slogans, and the controversies. But one of the clearest marks of a spiritual believer is not merely that he discusses spiritual things—it is that he has learned how the Holy Ghost teaches them. That is the point of 1 Corinthians 2:13. The spiritual man is not just a man with spiritual interests. He is a man whose way of handling the Book has changed. He no longer treats Scripture like scattered inspiration quotes. He sees comparison, relationship, definition, and development. He studies with patience because he knows God teaches line upon line, precept upon precept, passage with passage.

This affects everything. It affects how he reads. It affects how he listens to preaching. It affects how he evaluates books and sermons. It affects how he handles disagreement. It affects how quickly he speaks. A spiritual man is often slower to make sweeping claims because he has learned how much Scripture must be weighed before truth is stated responsibly. He is not weaker for that; he is stronger. A shallow man speaks fast because

he has not seen much. A spiritual man speaks with greater care because he has begun to see how much is connected. He knows that if God linked truths together, man has no business tearing them apart for convenience.

That also gives the spiritual man confidence without arrogance. He does not have confidence because he thinks himself brilliant. He has confidence because he trusts the Book's unity and the Spirit's teaching. He knows the Bible can withstand comparison because it came from one Author. He knows truth can be tested against truth without fear. He knows that when one verse seems hard, another passage will often throw light on it. So he keeps comparing, praying, reading, and studying. He grows in certainty because he is learning the Holy Ghost's method instead of forcing his own. That is one of the strongest evidences that a man is becoming spiritual: he is no longer merely using Bible language; he is learning the way God teaches Bible truth.

## **Conclusion**

“Comparing spiritual things with spiritual” (1 Corinthians 2:13) is not a decorative phrase for a Bible study notebook. It is one of the great keys to spiritual understanding in all of Scripture. It tells you that the Holy Ghost teaches by Scripture compared with Scripture, truth weighed against truth, and revelation interpreted through revelation. That means true spirituality is tied to divine interpretation, not private imagination. It means the spiritual man reads differently than the natural or carnal man. He does not skim for slogans. He searches for connections. He does not handle verses like loose bricks. He sees them as part of one divine structure. He lets the Bible define its own terms, unfold its own doctrines, and reveal its own center in Jesus Christ.

That is why shallow Bible reading is so dangerous. Proof-texting, isolated-verse theology, emotional interpretation, and private speculation all bypass the Holy Ghost's method. They can produce noise, novelty, and even influence, but they do not produce sound spiritual understanding. The spiritual man knows better. He compares, traces, studies, tests, and waits on God. He sees unity without denying distinctions. He sees development without inventing contradictions. He sees depth without surrendering to fantasy. Above all, he sees that the same Spirit who inspired the Book is the only safe Teacher of the Book, and that Teacher works through comparison of spiritual truth.

So if a believer wants to grow into real spirituality, he must learn more than Bible vocabulary. He must learn Bible method. He must ask the Holy Ghost to teach him how to read, how to compare, how to define, how to balance, and how to receive the deep things of God. He must stop treating Scripture like a handful of disconnected quotations and start treating it like the living revelation of one perfect Author. When that happens, the Bible

stops being a religious reference book and becomes what God intended: a unified, Christ-centered, Spirit-taught revelation that feeds the soul, steadies the mind, sharpens discernment, and opens the deep things of God to a yielded heart. That is the spiritual man revealed.

### **3 of 15: The Spiritual Man Revealed - The Natural Man Cannot Receive It**

#### **Introduction**

One of the biggest mistakes a Bible believer can make is assuming that the lost man is only a little short on information. He is not. He is not a neutral fellow who merely needs a few extra facts, a cleaner explanation, or a better argument. He is not standing in the doorway of truth with one foot in and one foot out, just waiting for somebody clever enough to push him across the line. The Bible says something far more severe than that. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). There is no ambiguity there. The natural man does not receive them, does not know them, and does not possess the faculty needed to discern them rightly. That is not a slight disadvantage. That is total inability in the spiritual realm.

That verse destroys the flattering lie that human intellect can climb its way into the deep things of God by education, refinement, or seriousness. It cannot. A man may be brilliant in mathematics and blind as a bat in doctrine. He may lecture on ethics and die in his sins. He may read Greek, Hebrew, and German commentaries and still not know Jesus Christ from a hole in the ground. He may have religion by the truckload and regeneration not at all. The natural man is not simply ignorant of spiritual truth. He is constitutionally out of joint with it because he lacks the indwelling Holy Ghost. The trouble is not merely in his books. It is in his nature. He is “dead in trespasses and sins” (Ephesians 2:1), and a dead man does not improve his condition by attending lectures on life. He needs resurrection. He needs the new birth. He needs the Spirit of God.

That truth is offensive to the pride of man because it strips him of his favorite idol: confidence in himself. Modern man can tolerate being told he needs improvement, education, therapy, reform, or inspiration. But tell him he is spiritually blind, morally bankrupt, dead in sin, and unable to discern divine truth unless God intervenes, and his pride starts spitting sparks. Yet that is exactly the line the Bible takes. Jesus said, “Except a man be born again, he cannot see the kingdom of God” (John 3:3). Not might not. Cannot. Paul says the natural man “receiveth not” and “neither can he know” (1 Corinthians 2:14).

That is the foundation for this essay. The spiritual man stands out more clearly once you understand what he is not. He is not natural. He is not merely humanly improved. He is not religiously polished. He is not intellectually elevated. He is a man indwelt and taught by the Holy Ghost, and until that happens, all the scholarship and morality in the world cannot bridge the gap.

### **1. The Natural Man Is More Than Unsaved; He Is Spiritually Incapable**

When Paul says “the natural man” in 1 Corinthians 2:14, he is speaking of man as he is by nature, apart from the regenerating work of the Spirit of God. That does not merely mean he is irreligious, crude, or openly immoral. It means he is operating on the level of fallen Adamic nature without the indwelling Spirit. A natural man may be a college professor, a polished clergyman, a moral citizen, a philosopher, a monk, a humanitarian, or a family man. He may appear calm, thoughtful, charitable, and dignified. But if he has never been born again, he is still natural. The word cuts deeper than outward conduct. It goes to the source of life. He has human life, but not spiritual life. He has breath in his lungs, but not the Spirit of God dwelling in him. He is alive biologically, religiously active perhaps, mentally sharp maybe, but spiritually dead.

That is why Paul does not merely say the natural man dislikes spiritual things. He says he “receiveth not” and “neither can he know them” (1 Corinthians 2:14). This is inability, not just unwillingness, though the two run together. The natural man does not possess the inward equipment required for right discernment. Spiritual truth is “spiritually discerned,” and he has no such discernment because he has no indwelling Spirit. That is why Jesus said, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). Flesh can produce flesh. Nature can produce nature. Religion can polish nature. Education can decorate nature. Philosophy can flatter nature. But none of those things can produce spiritual life. Only the Spirit of God can do that.

Once that truth gets hold of a believer, it changes the way he looks at the world. He stops being dazzled by the impressive qualities of the natural man. He stops assuming that eloquence, education, civility, and seriousness equal spiritual ability. He understands that a lost man may be superior to him in manners, memory, analysis, and public composure, yet be utterly blind to the plainest gospel truth. This is not because the Bible is unclear. It is because man by nature is fallen. That keeps the believer from putting too much weight on human credentials in spiritual matters. A man may know the library and miss the Lord. He may dissect the text and never taste its life. The natural man is not just unconverted. He is spiritually incapacitated until the Holy Ghost gives life.

### **2. Scholarship Without Salvation Is Still Darkness**

One of the greatest deceptions in religion is the assumption that a trained mind must be a trustworthy guide in spiritual matters. It is not. Scholarship has its place, and a man who can read carefully, think carefully, and handle words carefully has an advantage in many areas. But no amount of scholarship can substitute for salvation. Paul had all the credentials a religious intellectual could want before he met Christ. He was “brought up in this city at the feet of Gamaliel” (Acts 22:3), zealous toward God, instructed according to the perfect manner of the law of the fathers, and yet he was marching the wrong direction with religious certainty until the Lord stopped him on the Damascus road. He had training, but he did not have light. He had religion, but he did not have Jesus Christ. He had letters, but he did not have life.

This is why so many scholars can tell you everything about the Bible except what it means in the way God means it. They can discuss source theories, date ranges, manuscript families, ancient customs, literary structures, and archaeological debates, and then turn around and deny the virgin birth, the bodily resurrection, the deity of Christ, the blood atonement, and the literal second coming. That is scholarship without salvation, which means darkness with footnotes. The Lord Jesus said to the Pharisees, “Ye do err, not knowing the scriptures, nor the power of God” (Matthew 22:29). Think of that. Men who spent their lives in the Scriptures did not know the Scriptures because they did not know God. They knew the text externally and missed it internally.

A believer needs to get that settled, especially in an age that bows down before academics as though a PhD were the ninth fruit of the Spirit. A degree may indicate training, but it does not indicate life. It may show discipline, but not discernment. It may prove exposure to information, but not submission to revelation. The natural man with scholarship is still natural. He may be more dangerous because he can dress up blindness in technical language and sell it as insight. He can make unbelief sound sophisticated and skepticism sound responsible. But in the sight of God, he is still blind. The issue is not whether he can parse a sentence. The issue is whether he has been born again. Without salvation, scholarship remains a lantern with no flame.

### **3. Religion Without Regeneration Cannot See the Kingdom**

Nothing blinds a man quite like religion without regeneration. An atheist may be easier to identify because he rejects the faith openly, but a lost religious man is often harder to detect because he speaks the language of devotion while lacking the life of God. The Pharisees are the classic example. They prayed, fasted, tithed, studied, debated, and cultivated public holiness, yet when the Lord Jesus Christ stood in front of them, many of them could not see Him for who He was. Jesus said, “Ye are of your father the devil” (John

8:44). That is strong language, but it was addressed to highly religious men. Why? Because religion without regeneration does not produce light. It produces blindness with a robe on.

Jesus told Nicodemus, a ruler of the Jews, “Except a man be born again, he cannot see the kingdom of God” (John 3:3). Nicodemus was not a barroom atheist. He was not a pagan idolater. He was a religious teacher in Israel. Yet Christ told him he lacked the one thing all his religion had not provided: the new birth. That is because ceremonies, traditions, offices, and religious habits cannot regenerate the soul. A man may be baptized, confirmed, ordained, vested, titled, and admired and still go to hell if he has never been born again. He may handle holy things outwardly while remaining a natural man inwardly. That is one reason false religion is so dangerous. It gives a man the feeling of spiritual seriousness without the reality of spiritual life.

This also explains why many religious systems remain blind to the plain gospel. If salvation is by grace through faith in the finished work of Christ, then the flesh gets no credit. “For by grace are ye saved through faith... not of works, lest any man should boast” (Ephesians 2:8-9). That cuts across the pride of religious man. He wants a ladder to climb, a system to perform, a ritual to complete, a badge to wear, something to point to in himself. The natural religious man would rather spend twenty years polishing his own righteousness than five minutes kneeling like a beggar at the foot of the cross. So religion without regeneration becomes one of Satan’s finest tools. It keeps men near the truth while blinding them to it. It gives them the vocabulary of devotion without the life of God.

#### **4. Intellect Without Illumination Mocks What It Cannot Understand**

It is no mystery why so many educated men mock the plain truths of Scripture. They are doing exactly what 1 Corinthians 2:14 says they will do. “They are foolishness unto him.” Notice that Paul does not say spiritual things merely seem unfamiliar to the natural man. He says they are foolishness to him. The lost mind does not stand back in neutral confusion. It often reacts with contempt. The preaching of the cross is “to them that perish foolishness” (1 Corinthians 1:18). A virgin birth sounds absurd to him. A blood atonement sounds primitive. A bodily resurrection sounds impossible. A literal return of Jesus Christ sounds embarrassing. A new birth sounds mystical. Eternal judgment sounds offensive. Why? Because intellect without illumination is still blind.

The natural mind judges divine truth from the wrong platform. It weighs heavenly revelation on earthly scales. It asks whether the truth fits human expectation, human pride, and human categories. When it does not, it sneers. That is why “professing themselves to be wise, they became fools” (Romans 1:22). The world talks constantly about intelligence, but the Bible has a different measure of wisdom. “The fear of the LORD is the beginning of

wisdom” (Psalm 111:10). A man who knows everything except God’s truth is not wise in the biblical sense. He may be brilliant in mechanics, medicine, law, or literature, but when it comes to eternal realities, he is a fool if he rejects God’s revelation. That is not name-calling. That is Bible language.

This helps explain why unbelieving intellectuals often sound so confident while being so wrong. They are not working from light. They are working from pride. Pride is always more certain than truth. A humble man who knows God may speak carefully because he knows the holiness of the subject. A proud man who rejects God may speak boldly because he has no fear. That is why many public mockers of Christianity come across as clever. They are unrestrained by reverence. They can play with sacred things the way a child might play with a hand grenade because they do not understand what they are touching. The believer should not be intimidated by that. The natural man’s mockery is not proof of insight. It is proof of blindness. He laughs at the light because his eyes are shut.

### **5. Morality Without the New Birth Still Leaves a Man Lost**

Some people imagine that if a man is decent, upright, disciplined, and sincere, he must be closer to spiritual truth than the openly wicked. In terms of outward usefulness to society, that may be true. A moral man is easier to live next to than a drunk in a ditch. But morality is not regeneration. Niceness is not the new birth. Clean habits are not conversion. Cornelius in Acts 10 was devout, feared God, gave much alms, and prayed always, yet he still needed to hear words whereby he could be saved (Acts 11:14). Saul of Tarsus lived an outwardly disciplined religious life and still needed Christ. The rich young ruler was morally respectable in many ways and still went away sorrowful because he would not bow to the Lord.

This is one of the hardest truths for natural man to accept because morality feels so respectable. Gross sin shocks the conscience. Pride in decency does not. Yet the Bible says, “There is none righteous, no, not one” (Romans 3:10), and “all our righteousnesses are as filthy rags” (Isaiah 64:6). That means morality cannot cure the problem. It may cover ugliness from human view, but it cannot remove guilt before God. A man can be lost cleanly or lost messily, but he is still lost if he has never been washed in the blood of Christ. The natural man in a business suit is as spiritually dead as the natural man in a jail cell if neither has been born again.

This truth is important for believers in witnessing because many decent lost people are far harder to reach than openly broken ones. The openly broken sometimes know they need help. The moral man often thinks he is doing fine. He has no scandal to humble him, no obvious wreckage to alarm him, and no external proof that his inner deadness is killing him.

So he rests in himself. But Christ did not come to improve the respectable. He came to save the lost. The believer must remember that morality can restrain behavior, but it cannot impart life. The natural man may be polished, charitable, dependable, and admired. If he has not been born again, he still cannot receive the things of the Spirit of God.

## **6. Debates with Unbelievers Often Hit a Wall Because Spiritual Truth Is Spiritually Discerned**

Many sincere believers have worn themselves out wondering why some unbelievers can follow the logic of a gospel presentation and still reject it as though they heard nothing at all. The answer is in 1 Corinthians 2:14. Spiritual truth is “spiritually discerned.” That means argument alone cannot create the faculty needed to receive it. Reason has its place. Paul reasoned in the synagogues. Apologetics has its place. Peter says we should be ready always to give an answer (1 Peter 3:15). But no believer should imagine that if he can just arrange the syllogism perfectly, he can think a dead man into life. The lost man’s problem is not merely mental. It is spiritual.

That is why debates often hit a wall. One side is operating from divine revelation received by faith and illuminated by the Spirit. The other side is operating from fallen reason, natural categories, and pride. The believer says, “Christ died for our sins... was buried, and... rose again” (1 Corinthians 15:3-4), and the unbeliever hears myth, wishful thinking, or offense. The believer says, “Ye must be born again” (John 3:7), and the unbeliever hears nonsense or insult. The believer points to Scripture, and the unbeliever demands that Scripture first submit to his standards. They are not standing on the same floor. That does not mean witnessing is useless. It means witnessing must be done in dependence on the Holy Ghost, not in naive confidence that human logic can save a soul by itself.

This also keeps the believer from frustration and pride. He will not despair when an argument fails, because he knows only God can open blind eyes. And he will not boast when someone believes, because he knows flesh did not produce that miracle. Salvation is of the Lord. Lydia attended unto the things spoken by Paul because “the Lord opened” her heart (Acts 16:14). The believer plants and waters, “but God gave the increase” (1 Corinthians 3:6). That should make witnessing both urgent and prayerful. We preach plainly, reason honestly, answer objections patiently, and stand on the truth boldly, but we do so knowing that only the Spirit of God can make the truth effectual in the sinner’s heart.

## **7. The Spiritual Man Stands Out Clearly Because He Has What the Natural Man Lacks**

Once the helplessness of the natural man is understood, the spiritual man comes into sharper focus. The spiritual man is not simply the natural man who has improved himself. He is not the natural man with better morals, better training, better habits, or better

arguments. He is a new creature in Christ (2 Corinthians 5:17), indwelt by the Holy Ghost, taught by the Spirit, and able to discern spiritual truth because he possesses spiritual life. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you” (Romans 8:9). There is the great dividing line. The natural man does not have the Spirit of God dwelling in him. The spiritual man does.

This is why the believer can read the same Bible he once ignored and suddenly find it alive. It is not because the words changed. It is because he changed. He now has the Author living in him. “The Spirit itself beareth witness with our spirit, that we are the children of God” (Romans 8:16). The spiritual man can receive what once seemed dead, strange, or offensive because he has been made alive unto God. He may still have much to learn. He may still battle carnality. He may still misunderstand passages and need correction. But the faculty is there. The life is there. The Teacher is there. That is why even a simple born-again believer, with little formal education, may grasp the heart of a truth better than an unbelieving expert who has studied the Bible for thirty years.

This should humble the saint and magnify God. The difference between the natural and spiritual man is not that one deserves credit and the other does not. The difference is grace. The believer was once “foolish, disobedient, deceived” (Titus 3:3) just like the rest, until “the kindness and love of God our Saviour toward man appeared” (Titus 3:4). Therefore the spiritual man should never become arrogant toward the lost. He should become thankful, sober, bold, and compassionate. He remembers what he was. He remembers who opened his eyes. And he understands that what separates him from the natural man is not native superiority but the mercy of God through Jesus Christ and the indwelling Spirit.

## **Conclusion**

“The natural man receiveth not the things of the Spirit of God... neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). That verse is a thunderclap against human pride. It tells the scholar that education is not enough. It tells the religious man that ceremony is not enough. It tells the moral man that decency is not enough. It tells the intellectual that logic is not enough. It tells the sinner that self-improvement is not enough. The problem is deeper than ignorance. It is spiritual death. The natural man does not merely need better information. He needs life from God. He needs the new birth. He needs the Holy Ghost.

This truth also explains a great deal of the confusion, mockery, and blindness we see around us. Why do educated men laugh at the cross? Why do religious systems miss the gospel? Why do moral people remain lost? Why do debates with unbelievers sometimes

feel like hitting a stone wall? Because spiritual truth is spiritually discerned, and the natural man lacks the very thing required to receive it. That should not make the believer cynical, but it should make him biblical. He must stop expecting the lost world to process divine truth as though it were spiritually neutral. It is not. Men love darkness rather than light because their deeds are evil (John 3:19), and they remain blind until God gives sight.

That is why the spiritual man shines so clearly once the natural man is understood. The spiritual man is not merely a refined specimen of humanity. He is a miracle of grace. He has been made alive, indwelt by the Spirit, and given the capacity to receive and discern the things of God. The contrast is sharp by design. God wants the believer to understand what he was, what he is, and why the glory belongs to Christ alone. So let the church stop flattering the natural man as though he were just one seminar away from seeing the kingdom. He is not. He must be born again. And let the believer stop envying the natural man's credentials, polish, or applause. Without Christ and the Holy Ghost, all of it is still darkness dressed for the occasion.

#### **4 of 15: The Spiritual Man Revealed - The Carnal Christian and the Tragedy of Babes in Christ**

##### **Introduction**

One of the most damaging confusions in Christian circles is the idea that because a man is saved, he must therefore be spiritual. That is not Bible. A man may be saved by the grace of God, washed in the blood of Jesus Christ, sealed by the Holy Ghost, and still live so low, think so fleshly, react so proudly, and feed so poorly that Paul has to handle him like a nursery child. The apostle said to the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Corinthians 3:1). Notice every word of that verse. They were "brethren," so they were saved. They were "in Christ," so they belonged to the Lord. But they were not spiritual. They were carnal. There is the distinction many church people never get straight. Salvation is one thing. Spiritual maturity is another. Sonship is one thing. Yieldedness is another. Position is one thing. Condition is another.

That verse ought to stop a lot of cheap boasting in its tracks. There are Christians who think because they walked an aisle twenty years ago, got baptized, joined a church, learned a few phrases, and can quote some verses, they are automatically spiritual. Paul did not treat the matter that way. He looked at the fruit. He looked at the mindset. He looked at their capacity to receive truth. He looked at their envy, strife, divisions, and party spirit, and he

said in effect, “You are saved, but you are acting like babies.” That is a stinging rebuke, and it needs to sting because the modern church is full of aging infants. Some of them have gray hair, a Bible cover, and a long history of church attendance, yet spiritually they still throw fits when crossed, still live for applause, still sulk over petty offenses, still feed on milk only, and still cannot handle strong truth without choking on it.

The tragedy of babes in Christ is not merely that they are immature. The tragedy is that they stay that way. A baby is not a disgrace at two months old. He is a disgrace at forty years old. There is a stage in the Christian life when milk is right and necessary. Paul says, “I have fed you with milk, and not with meat” (1 Corinthians 3:2). Peter says, “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Peter 2:2). There is nothing wrong with milk in its proper place. The problem comes when a man refuses to grow, will not yield, clings to the flesh, and remains spiritually juvenile year after year. Then carnality becomes a tragedy. It stops being a phase and becomes a condition. It blocks discernment, cripples usefulness, and keeps a saved man wandering around the edge of truth while spiritual men are pressing into the deep things of God.

### **1. Carnality Proves That Salvation and Spirituality Are Not the Same Thing**

Paul does not address the Corinthians as lost men in 1 Corinthians 3. He addresses them as “brethren.” That one word should be enough to settle the matter. These are saved people. He goes further and calls them “babes in Christ” (1 Corinthians 3:1). They are not babes in Adam. They are babes in Christ. That means union with Christ does not automatically produce maturity without growth, yielding, and spiritual development. The believer is complete in Christ as to standing, but he is not automatically complete in condition. That is where many Christians get twisted up. They hear that salvation is by grace through faith, and rightly so, but then they quietly begin assuming that grace excuses spiritual sloth. It does not. Grace saves without works, but the same grace that saves teaches us “that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly” (Titus 2:12).

This distinction is essential because the New Testament makes room for three categories in 1 Corinthians 2 and 3: the natural man, the spiritual man, and the carnal man. The natural man is lost and cannot receive the things of the Spirit of God (1 Corinthians 2:14). The spiritual man is taught by the Holy Ghost and judges all things (1 Corinthians 2:15). The carnal man in chapter 3 is saved but flesh-governed. If you collapse those categories into one muddy puddle, you will never understand Christian experience properly. You will either tell saved but immature people that they must be lost because they are so fleshly, or you will flatter carnal Christians into thinking they are mature because they are saved. Both errors are destructive. The Bible does neither. It distinguishes.

That truth also helps explain why some Christians are a blessing to be around and others are a burden to be around even though both may be genuinely saved. One yields to the Spirit. The other yields to the flesh. One receives correction. The other pouts. One grows in discernment. The other remains touchy, thin-skinned, self-important, and earthbound. One is becoming more like Christ in thought and response. The other is still acting like the center of the universe with a Bible verse taped to his forehead. The difference is not salvation in the sense of eternal security. The difference is spiritual condition. That is why Paul does not say, “I doubt your profession.” He says, “I could not speak unto you as unto spiritual.” They were saved, but they were not spiritual. That is the opening wound this essay has to press on, because a lot of church people have confused being converted with being mature.

## **2. Babes in Christ Can Only Handle Milk**

Paul says, “I have fed you with milk, and not with meat: for hitherto ye were not able to bear it” (1 Corinthians 3:2). There is a sobering truth. Carnality affects a man’s diet. A baby cannot chew a steak, and a carnal Christian cannot digest strong truth. The issue is not intelligence. Plenty of highly intelligent people remain spiritual infants. The issue is inward condition. A man may be clever enough to understand complex arguments in business, politics, or technology and still be unable to bear strong doctrine because the flesh has clogged up his spiritual appetite. He can consume endless news, endless controversy, endless entertainment, endless opinions, but when it comes to deep scriptural truth, he wilts after ten minutes because his taste buds have been trained on shallowness.

Milk is good in its place. Nobody should sneer at the milk of the word. Peter commands newborn babes to desire it (1 Peter 2:2). The trouble is not with milk. The trouble is with perpetual milk-drinking after years of opportunity to grow. Hebrews hits this hard: “For when for the time ye ought to be teachers, ye have need that one teach you again... and are become such as have need of milk, and not of strong meat” (Hebrews 5:12). There is the tragedy. “For the time ye ought.” Time had passed. Opportunity had been given. Exposure had occurred. Yet growth had stalled. That is exactly where many believers live. They have heard preaching for years, carried Bibles for years, sat in churches for years, maybe even taught a class here and there, and yet spiritually they still need to be spoon-fed because they never got serious about yielding to the Holy Ghost.

The inability to bear meat is not always obvious on the surface. Some people can discuss doctrine as a hobby while remaining spiritually childish in actual condition. They like the feel of strong teaching but not the demands of it. They may even enjoy hearing hard preaching—as long as it is aimed at someone else. But when meat starts cutting into their pride, exposing their envy, correcting their party spirit, or threatening their little self-made

kingdom, they gag on it. They can mouth strong phrases, but they cannot bear strong truth. The spiritual man receives deeper things because he is yielding. The carnal Christian chokes because his inward life is still ruled by self. That is why some people remain on milk for decades. It is not because God forgot to provide meat. It is because they refused to grow teeth.

### **3. Envy, Strife, and Division Are Marks of a Carnal Christian**

Paul does not leave carnality undefined. He gives you the fruit of it. “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Corinthians 3:3). There is the x-ray. Carnality is not some mystical invisible condition nobody can identify. It shows itself in envy, strife, and divisions. A carnal Christian is often obsessed with comparison. He envies the attention another man gets, the gifts another man has, the opportunity another man received, or the recognition another woman enjoys. He may hide it under spiritual language, but envy is there, chewing like acid under the surface. And when envy is present, strife is not far behind. A man who cannot stand another person’s blessing will eventually start stirring trouble.

Division follows because the flesh loves camps, cliques, and party spirit. Paul says, “For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” (1 Corinthians 3:4). Notice that their division formed around preachers. Even good men can become rallying points for bad flesh. The Corinthians had turned ministers into mascots. They had reduced the work of God to team loyalty. That is about as modern as tomorrow morning. Some Christians are more loyal to a camp, tribe, conference circle, personality, or online crowd than they are to the truth itself. They do not evaluate things by Scripture first. They evaluate by who said it, which side it helps, and whether it flatters their group identity. That is carnality with a Bible in its pocket.

This is why some church splits are not acts of conscience at all. They are explosions of flesh wearing doctrinal camouflage. Now do not misunderstand that. There are times when separation is biblical and necessary. But much division in Christian circles comes from envy, hurt pride, personality collisions, and party spirit rather than holy conviction. A carnal believer may talk a good line about truth while being fueled mainly by offense. He wants followers. He wants vindication. He wants his hurt acknowledged. He wants his camp strengthened. The spiritual man can discern these things because he knows the flesh is capable of building an empire out of a bruised ego. Envy, strife, and divisions are not small sins. They are evidence that a saved man is still walking like a natural man in his practical life.

### **4. Carnality Is Not Just a Moral Problem but a Discernment Problem**

Many Christians treat carnality as if it only referred to obvious sins of behavior. They think of drinking, lust, temper, worldliness, and maybe a little bad language, and those things certainly belong in the fleshly realm. But carnality goes deeper than outward misconduct. It clouds the mind. It blocks discernment. It makes a saved man unable to receive, process, and appreciate spiritual truth at the level he should. That is why Paul connects carnality with his inability to speak to them “as unto spiritual” (1 Corinthians 3:1). The problem was not merely that they were misbehaving. The problem was that they were unable to handle what spiritual men could handle. Carnality was affecting their capacity to receive revelation.

This is critical. A man can be outwardly respectable and still be profoundly carnal in his mind. He may not be running off to commit scandalous sins, yet he may be so cluttered with self, appetite, applause, resentment, and earthly thinking that he cannot see what the spiritual man sees. Romans 8:6 says, “For to be carnally minded is death; but to be spiritually minded is life and peace.” There is the battleground: the mind. A saved man with a carnal mind reads the Bible through the fog of his own preferences. He hears preaching through the static of his own feelings. He judges doctrine by how it affects his ego. He handles spiritual matters with the instincts of the flesh. That is why carnality is so dangerous. It does not merely stain the conduct. It blinds the perception.

This also explains why some Christians seem perpetually confused on things they ought to have settled years ago. It is not always because the doctrine is too difficult. Sometimes it is because the flesh has made them dull. Hebrews 5:11 speaks of those who are “dull of hearing.” That dullness is not a lack of auditory ability. It is spiritual sluggishness. Carnality gums up the gears. A believer living for earthly recognition, creature comfort, personal vindication, and constant emotional self-protection will not easily discern the deep things of God. His inner life is too crowded. The spiritual man sees more not because he is naturally brighter, but because he is under better government. Carnality is therefore a discernment problem every bit as much as it is a moral problem.

## **5. The Carnal Christian Lives Cluttered with Self**

If you want one word that sits in the center of carnality, it is self. Self wants to be noticed, defended, fed, praised, preferred, obeyed, understood, and left undisturbed. Self is the tyrant on the throne of the fleshly Christian’s life. The reason he cannot receive strong truth is that strong truth usually threatens self. It exposes self-righteousness. It humiliates pride. It corrects cherished illusions. It demands surrender. A carnal Christian may say he wants the truth, but often what he really wants is truth that leaves self in control. The moment the word of God comes with enough force to challenge his vanity or tear down his little idols, he

starts bristling. That is why some believers remain babes in Christ for decades. They never got past themselves.

Paul's language to the Corinthians is loaded with this issue. Their divisions, loyalties, comparisons, and boastings all revolved around human personalities. "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" (1 Corinthians 3:5). Paul is hacking at the roots of self-centered religion. Carnal Christians love attaching themselves to personalities because personality-centered religion allows self to hide in the crowd while feeling important. It gives a man the thrill of belonging to a side without the pain of dying to himself. He can feel spiritually engaged while remaining utterly flesh-governed. He may even boast in "sound doctrine," but often what he is really boasting in is his identity as one of the enlightened ones. Self can turn orthodoxy into a mirror.

This self-cluttered condition affects everything. The man reads Scripture thinking about himself, serves thinking about himself, worships thinking about himself, gets offended thinking about himself, and even repents while trying to preserve an image of himself. He is a revolving door with "me" painted on every panel. No wonder he cannot receive meat. Strong truth requires a certain death to self. The Holy Ghost teaches the yielded, not the self-absorbed. When a man is full of self-importance, self-protection, and self-excuse, he becomes spiritually congested. The word cannot run freely in him because every truth has to fight its way through a jungle of ego. The carnal Christian may talk much about Christ, but in practical operation, self is still running most of the traffic.

## **6. Some Christians Stay Babes Because They Never Yield Seriously to the Holy Ghost**

This is where the essay ought to sting. Some Christians have been in church long enough to know better, but they have never made a serious business of yielding to the Spirit of God. They want enough religion to feel safe, enough doctrine to win arguments, enough church life to maintain an identity, but not enough surrender to be changed deeply. So they remain spiritual toddlers with adult responsibilities. Paul told the Corinthians, "neither yet now are ye able" (1 Corinthians 3:2). That is a heartbreaking statement. Time had passed, but capacity had not increased. Why? Because yielding had not taken place. The flesh had not been judged. The inward government had not shifted decisively under the Holy Ghost.

Yielding is not a one-time emotional flutter at an altar. It is an ongoing posture of submission to God's word and Spirit. Romans 6:13 says, "yield yourselves unto God, as those that are alive from the dead." Galatians 5:16 says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Those are not decorative lines for a plaque. They are commands for daily life. A believer who never seriously deals with his pride, appetite, bitterness, vanity, envy, and worldly attachments will not drift into spirituality by accident. He will drift into

deeper carnality. Flesh grows wild if left unjudged. The Holy Ghost is not going to drag a man into maturity kicking and screaming while that man clings to every favorite idol of self-life.

This is why some old saints are spiritual giants and some are old babies. Time alone does not sanctify. Years do not automatically produce maturity. Exposure does not guarantee transformation. A man can sit under great preaching and remain mostly unchanged if he keeps dodging the blade. He can hear message after message and file them away mentally while refusing their claim on his heart. He can learn phrases like “yieldedness” and “walking in the Spirit” and never actually do either one. Then, after twenty years, he wonders why the Bible still seems thin, why joy is weak, why discernment is spotty, why offenses loom large, and why spiritual meat still feels heavy. The answer is plain: he never seriously yielded to the Holy Ghost. That is why he stayed a babe.

### **7. The Tragedy of Carnality Is Missed Usefulness and Missed Vision**

Carnality is tragic not only because it is ugly, but because it wastes a life. A saved man who remains fleshly does not lose his salvation, but he can lose an enormous amount of usefulness, reward, clarity, joy, and spiritual power. Paul goes on in 1 Corinthians 3 to talk about building on the foundation and having a man’s work tested by fire (1 Corinthians 3:12-15). That is not a discussion of whether Christ is the foundation. He is. That is a discussion of what a believer builds on Him. The carnal Christian may be on the right foundation and still build a lot of wood, hay, and stubble. He may make it to heaven, “yet so as by fire” (1 Corinthians 3:15), with a life that could have counted for much more if he had ever let the Spirit of God truly govern him.

Carnality also robs a believer of vision. He misses what the spiritual man sees. He reads past riches without perceiving them. He hears warnings without trembling and promises without soaring. He sees the Bible as duty rather than delight, doctrine as information rather than illumination, ministry as activity rather than stewardship, and other believers as competitors rather than fellow members of Christ’s body. He is earthbound. He is too cluttered with personal concerns to rise far in spiritual sight. It is not that God withheld the view. It is that the man chose the low ground of the flesh. So he lives beneath his privileges, beneath his calling, beneath his opportunities, and often beneath what even he knows deep down the Lord wanted from him.

That is why carnality should never be treated as a cute little stage of “just being human.” It is serious business. It grieves the Spirit, stunts the saint, damages the church, confuses weaker believers, and wastes years that cannot be recalled. A man who is carnal may still be used by God in some limited sense because the Lord is merciful, but he is nowhere near

what he could be if yielded. The tragedy of babes in Christ is not merely that they need help. The tragedy is that they could have become pillars and remained pacifiers. They could have been teachers and remained learners of first principles. They could have been strong in discernment and remained touchy in the flesh. They could have helped carry others and instead had to be carried all their lives.

## **Conclusion**

The move from the natural man in 1 Corinthians 2:14 to the carnal Christian in 1 Corinthians 3:1 is one of the most important distinctions in the New Testament. It shows plainly that a man can be saved and still fail to live as a spiritual man. The Corinthians were “brethren.” They were “in Christ.” But they were “carnal.” That ought to cure a lot of loose talk in the church. Salvation is not the same as maturity. Eternal security is not the same as yieldedness. A babe in Christ belongs to Christ, but he does not yet live as a spiritual man. And if that condition continues, the result is tragic. He remains on milk when he should be on meat. He stumbles over truth he should have been teaching years ago.

Paul gives the marks of carnality without varnish: envy, strife, divisions, party spirit, fleshly-mindedness, and the inability to bear stronger truth. That means carnality is not just a moral problem. It is a discernment problem. The carnal Christian does not see what the spiritual Christian sees because his inward world is clogged with self, pride, appetite, applause, offense, and earthbound thinking. He may sit in church every Sunday and still miss half of what passes over his head because the flesh has muffled his hearing. He may know many words while remaining weak in understanding. He may have years behind him without much growth within him. That is why this subject should sting. Some Christians have stayed babies far too long.

The cure is not despair but surrender. The cure is not pretending the problem is small. The cure is judging the flesh, yielding seriously to the Holy Ghost, and letting the word of God have full claim on the inner life. The Lord did not save men to leave them in perpetual infancy. He saved them to conform them to the image of His Son. So let every believer ask himself honestly: am I spiritual, or merely saved and flesh-governed? Am I growing, or just aging? Am I receiving meat, or still living on milk because self remains too big and Christ too distant in my practical life? Those are not comfortable questions, but they are necessary ones. Better to be cut now and grow than to remain a babe in Christ so long that a whole lifetime goes by with hardly anything built that will survive the fire.

## **Introduction**

One of the great errors in modern Christianity is the notion that spirituality is something vague, foggy, theatrical, and hard to pin down. To hear some people talk, a spiritual man is just someone who uses the right tone of voice, stares off into the middle distance, sprinkles in enough pious phrases, and gives the impression that he has been breathing incense for three days. But the Holy Ghost does not leave spirituality hanging in the air like perfume in a church hallway. He nails it down where it hurts and where it matters most. “For to be carnally minded is death; but to be spiritually minded is life and peace” (Romans 8:6). There it is. Spirituality starts in the mind. It starts in the unseen realm where a man thinks, values, judges, desires, interprets, remembers, rehearses, and meditates. Before a man acts in the flesh, he thinks in the flesh. Before he walks in the Spirit, he learns to mind the things of the Spirit.

That is why so much religion remains powerless. It works on externals while the inner life runs wild. It polishes conduct without confronting thought. It manages appearance without addressing imagination. It trains speech without challenging desire. It wants a cleaned-up life without a renewed mind. But the Bible will not let you separate those matters. The man who is carnally minded does not become spiritual by changing his wardrobe, joining a ministry team, or carrying a bigger Bible. The trouble is deeper than that. His inward government is wrong. His thoughts run earthward. His affections cling downward. His interpretations are bent by the flesh. He may look respectable for a season, but the old current keeps pulling him back because the mind is still under the wrong management. The spiritual man, on the other hand, is not simply a man with improved behavior. He is a man whose inner life is increasingly being brought under the government of the Holy Ghost through the word of God.

That is why this subject is so searching. It reaches where nobody sees but God. A man may fool a church, a family, a congregation, or even himself for a while, but he cannot fool the Lord about what fills his mind. “As he thinketh in his heart, so is he” (Proverbs 23:7). The spiritual battle is fought in the realm of thought long before it appears in conduct. Pride is entertained there. Lust is fed there. Bitterness is rehearsed there. Vanity is decorated there. Envy is nursed there. Fear is magnified there. Worldliness is negotiated there. But by the same token, faith is strengthened there, truth is treasured there, Christ is exalted there, heaven is valued there, and the peace of God settles there when the mind is brought under the rule of Scripture and the Spirit. So if a believer wants to know whether he is becoming a spiritual man, one of the first places he must look is not his public image but his private thought life. Romans 8:6 does not flatter us. It reveals us.

### **1. The Mind Is the Battlefield of Spirituality**

Romans 8:6 does not say merely that spiritual actions lead to life and peace. It says, “to be spiritually minded is life and peace.” That takes the whole matter inward. Spirituality is not first about movement in the hands, feet, or mouth. It is about government in the mind. The mind is where things are weighed, loved, feared, resented, desired, and interpreted. It is where a man decides what matters, what offends him most, what he will dwell on, what he will excuse, and what he will pursue. Long before sin erupts publicly, it usually settled in privately. Long before a saint walks in peace outwardly, he has generally been thinking in line with God inwardly. That is why the Devil works so hard on the mind. He knows if he can steer the thoughts, he can often drag the life behind them.

This is not some mystical idea. It is plain Bible. Paul tells believers to be “renewed in the spirit of your mind” (Ephesians 4:23). He tells them in Philippians 4:8 to think on things that are true, honest, just, pure, lovely, and of good report. He tells the Colossians, “Set your affection on things above, not on things on the earth” (Colossians 3:2). In 2 Corinthians 10:5 he speaks of “bringing into captivity every thought to the obedience of Christ.” Those are not side issues. They are front-line matters in the Christian life. A man who never learns to deal with his mind will spend his days patching leaks in the roof while the foundation cracks beneath him. The spiritual man is not merely active in religious duties. He is learning to bring his inner world into obedience to Christ.

That is why spiritual warfare is so often exhausting. The mind is a crowded place. Memories rise there, temptations flash there, fears whisper there, wounds reopen there, ambitions strut there, and the old man tries to reclaim territory there. If a believer is careless with his mind, he will find himself carried downstream by whatever current is strongest that day. But the spiritually minded man is not passive. He knows the battlefield. He knows that what he minds will shape what he becomes. He knows that if his meditations stay fleshly, his life will soon follow. So he does not treat thought life like harmless background noise. He recognizes it as the control center of practical spirituality.

## **2. The Carnal Mind Produces Death in Daily Experience**

Romans 8:6 says, “to be carnally minded is death.” Paul is writing to believers in Romans 8, so this is not talking about losing eternal life every time a Christian thinks in the flesh. It is talking about the death-working results of fleshly-mindedness in practical experience. Carnal thinking produces a deadening influence in the believer’s walk. It suffocates joy, chokes peace, clouds discernment, weakens prayer, cools affection for Christ, and opens the door to habits and reactions that stink of the grave. A saved man with a carnal mind may still possess eternal life in Christ, but his daily walk can feel like a spiritual cemetery.

You can see that plainly enough in life. Let a believer begin dwelling on envy, and watch how quickly the life goes out of his fellowship. Let him start rehearsing offenses, and notice how dead his joy becomes. Let him indulge lustful imaginations, worldly fantasies, resentments, proud comparisons, or anxious meditations, and see how the death-smell begins to spread through his thoughts, words, and outlook. The flesh does not produce life. It drains it. The mind of the flesh is like opening the windows of the soul to a graveyard and then wondering why the room smells like death. That is what carnality does. It may not kill the believer judicially, but it brings death-producing effects into his experience.

This is one reason some Christians walk around so unstable, sour, reactive, and joyless. They are not necessarily doctrinal heretics. They may even say many right things. But inwardly they are minding the flesh. Their thoughts are full of earthly fear, self-protection, wounded pride, sensual appetite, worldly comparison, and natural reasoning. So they live with a deadened spirit. They can still attend church, still say Amen, still carry on the routines, but the freshness is gone. The life and peace of Romans 8:6 are not enjoyed because the mind is being given over to the wrong master. Carnal-mindedness is not harmless. It is a death current running through daily life.

### **3. Being Spiritually Minded Means Minding the Things of the Spirit**

The verses around Romans 8:6 explain the meaning further. Paul says, “They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit” (Romans 8:5). That word “mind” is a revealing word. It means to set the attention, affection, and inward concern on something. What occupies a man? What draws him? What does he return to when his mind is left alone? What does he savor? What governs his interpretations? The flesh-minded man minds the things of the flesh. The spiritually minded man minds the things of the Spirit. That does not mean he floats around detached from earthly responsibilities. It means the Spirit’s concerns increasingly become his concerns.

This includes values. A spiritually minded man begins to value what the Holy Ghost values. He cares more about holiness than appearance, more about truth than popularity, more about Christ than self-display, more about eternal fruit than momentary applause, more about obedience than convenience. His desires start getting reordered. He does not merely ask, “What do I want?” He starts asking, “What does God want?” He does not merely interpret events by how they affect his comfort. He begins to interpret them in light of God’s dealings, God’s purposes, and God’s will. That is a major change. The flesh interprets life through self. The spiritual mind interprets life through God.

This also includes meditation. The spiritually minded man does not accidentally stumble into life and peace while feeding his thoughts on the same garbage as the world. He minds

the things of the Spirit. He gives place to Scripture, prayer, worship, truth, Christ, eternal realities, and the will of God. Psalm 1 says the blessed man's "delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2). That is spiritually minded living in seed form. What fills a man's meditation shapes the tone of his whole life. The spiritual man therefore learns to direct his thoughts, not merely react to them. He is not perfect at it, but he knows the road to life and peace runs through a Spirit-governed mind.

#### **4. The Fleshly Mind Distorts Judgments, Desires, and Interpretations**

One reason carnality is so dangerous is that it does not merely make a man do wrong things. It makes him think wrong about everything. When the flesh gets hold of the mind, it distorts values, judgments, and interpretations. A fleshly Christian can look at a rebuke and call it cruelty, look at compromise and call it balance, look at worldliness and call it wisdom, look at conviction and call it extremism, and look at self-denial and call it unnecessary. The flesh is not just corrupt in behavior. It is crooked in perception. That is why a carnal believer often misunderstands what is happening around him. He is reading the whole world through a bent lens.

This helps explain why some Christians are so unstable in their reactions. One day they are lifted up by praise, the next day flattened by criticism, then inflated by attention, then crushed by neglect. Why? Because their mind is interpreting everything through self. If a man's chief concern is his own standing, comfort, recognition, and emotional ease, then his mind will distort events according to how they affect those idols. The Holy Ghost may be trying to humble him, correct him, prune him, or teach him patience, and all he sees is inconvenience or insult. Carnal-mindedness makes a man a bad interpreter of providence. He cannot see clearly because the flesh is smearing the glass.

A spiritually minded man is not immune to feelings, but his mind is increasingly trained to submit those feelings to truth. He learns not to trust every first reaction. He learns to ask, "Is this my flesh talking? Is this pride? Is this fear? Is this envy? Is this just wounded vanity?" That is an important part of spiritual maturity. The fleshly mind takes itself as the standard. The spiritual mind learns to test itself by Scripture. That is why the renewal of the mind is so essential. Without it, even sincere Christians can live under a whole chain of distorted interpretations and call it discernment when it is really just flesh.

#### **5. The Holy Ghost Reshapes the Inner Life Through Scripture**

The mind does not become spiritual by willpower alone. The Holy Ghost reshapes it through the word of God. Paul says believers are transformed "by the renewing of your mind" (Romans 12:2). That renewal does not happen in a vacuum. Jesus said, "Sanctify them through thy truth: thy word is truth" (John 17:17). The Spirit of God uses the truth of

God to correct the mind of man. He brings Scripture to bear on false values, false fears, false desires, false assumptions, and false judgments. He shines light into the inner rooms and shows a man what has been governing him. Then He begins the slow, holy work of replacing fleshly patterns with spiritual ones.

This is why Bible intake is not optional for a believer who wants to be spiritually minded. A starving mind will not stay clean. If a Christian feeds on endless noise from the world and gives the word of God the leftover crumbs of his attention, he should not be shocked when his thinking becomes worldly, agitated, and shallow. The Holy Ghost does not ordinarily renew the mind through neglect of Scripture. Colossians 3:16 says, "Let the word of Christ dwell in you richly in all wisdom." Richly, not thinly. Dwell, not visit. The word must take up residence, not merely stop by once a week in sermon form. A mind full of the word becomes increasingly available to the Spirit's government.

And notice that the Spirit's reshaping work is not merely informational. It is moral and spiritual. He does not just make a man smarter about doctrine. He makes him think differently. He teaches him to hate what once felt natural and love what once felt burdensome. He teaches him to value eternity over vanity, truth over comfort, holiness over indulgence, Christ over self. That is why merely collecting theological facts does not guarantee spirituality. A man may know a great deal and still have a flesh-governed mind if the truth never gets inside far enough to begin renewing his desires and judgments. The Holy Ghost wants more than a well-stocked filing cabinet. He wants inward transformation.

## **6. Prayer, Obedience, and Heavenly Focus Keep the Mind Turned Godward**

Scripture is central, but the renewing of the mind is also strengthened through prayer, obedience, and heavenly focus. Prayer draws the mind upward. It interrupts the flesh's chatter and brings the soul consciously before God. In prayer a man's fears are exposed, his motives are searched, his desires are reordered, and his dependence is deepened. Philippians 4 connects prayer directly with the guarding of the inner life: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God... shall keep your hearts and minds through Christ Jesus" (Philippians 4:6-7). There is mind-keeping peace tied to prayerful dependence.

Obedience matters just as much because light resisted becomes light dimmed. A believer who hears truth but refuses to obey it hardens himself against the Spirit's work. Carnal-mindedness is often not due to lack of knowledge but refusal of knowledge already given. A man knows he should forgive, but he clings to the grudge. He knows he should cut off a worldly influence, but he keeps feeding on it. He knows he should humble himself, but he

keeps defending his pride. Then he wonders why life and peace are absent. The reason is simple. The Spirit does not reshape a man's mind while that man knowingly digs in against the truth. "If any man will do his will, he shall know of the doctrine" (John 7:17). Obedience clears the channel.

Heavenly focus is also necessary. Colossians 3:1-2 says, "Seek those things which are above... Set your affection on things above, not on things on the earth." That does not mean a saint becomes useless in earthly life. It means his inward center of gravity changes. He stops living as though this world were the final stage, the final reward, and the final reference point. A heavenly focus steadies the mind. It keeps temporary losses from feeling ultimate and temporary gains from becoming idols. The spiritually minded man still works, eats, labors, suffers, and serves here below, but he does not let earth sit on the throne of his imagination. His mind is learning the atmosphere of another country.

## **7. Life and Peace Are the Fruit of a Mind Under God's Government**

Romans 8:6 says the result of being spiritually minded is "life and peace." Those are not ornamental words. They describe the practical fruit of a mind under God's government. Life is freshness, vitality, inward animation, and spiritual health. Peace is steadiness, settledness, and inward rest under God. These are things many believers claim verbally while missing experientially. Why? Because they want life and peace without spiritual-mindedness. They want the fruit without the root. But God tied them together. The road to life and peace runs through a mind yielded to the Spirit.

This does not mean a spiritually minded man never fights. He fights often. He still battles temptation, heaviness, attacks of the enemy, sorrows, pressures, and the weakness of the flesh. But there is a different tone to his inner life. He is not constantly jerked around by every impulse of the flesh because his mind is learning to come back under truth. Peace does not mean passivity. It means settled confidence under God's rule. Life does not mean excitement every minute. It means the inward spring has not dried up because the soul is feeding where life actually comes from. The spiritually minded man may walk through trials, but he does not have to live in the death-smell of the flesh.

And this is practical to the bone. A believer who wants more peace should not merely ask for a calmer set of circumstances. He should ask what has been governing his mind. A believer who feels spiritually dead should not only look at his schedule. He should examine what he has been minding. Has he been feeding fear, replaying offenses, nursing lust, entertaining vanity, exalting self, chasing applause, drowning in earthly concerns? Or has he been bringing his mind under Scripture, prayer, obedience, and heavenly focus? The

answer to those questions usually tells you why life and peace are either flourishing or fading. Romans 8:6 is not abstract theology. It is daily reality.

## **Conclusion**

“To be spiritually minded is life and peace” (Romans 8:6). That verse takes spirituality out of the clouds and plants it squarely in the battlefield of the mind. It shows that the issue is not merely what a man does outwardly, but what governs him inwardly. The carnal mind produces death-working effects in daily experience. It fills the life with confusion, instability, self-centered interpretations, and the stale smell of the flesh. The spiritually minded life, by contrast, is marked by life and peace because the Holy Ghost is governing the inner man through truth. That is where values are reordered, judgments are corrected, desires are sanctified, and meditations are brought under Christ.

This means a believer cannot afford to be careless with his thought life. What he minds will shape him. What he dwells on will govern him. What he lets sit in the center of his inward world will eventually show up in his attitudes, words, reactions, and choices. The battle is therefore not merely against outward sins but against inward patterns of fleshly thinking. Pride, lust, fear, envy, resentment, vanity, and worldliness all begin by lodging themselves in the mind. But so do faith, worship, hope, love, conviction, and peace when the word of God is allowed to dwell richly and the Spirit of God is allowed to rule.

So the question is not whether a Christian can talk about spiritual things. The question is whether he is spiritually minded. Is his mind being renewed by Scripture? Is he taking thoughts captive to Christ? Is he praying instead of spiraling? Is he obeying the truth already shown to him? Is he setting his affection on things above? That is where spirituality becomes real. Not in stagecraft, not in religious fog, not in pious performance, but in the hidden realm where the Holy Ghost teaches a man to think after God. That is the road to life and peace, and the saint who learns that lesson has found one of the great secret hinges on which the whole practical Christian life turns.

## **6 of 15: The Spiritual Man Revealed - He That Is Spiritual Judgeth All Things**

### **Introduction**

One of the quickest ways to expose the spirit of this age is to mention the word judgment in a positive sense and then watch people react like you threw a live snake into the room. Modern religion has been trained to think that the holiest Christian is the one who never takes a stand, never identifies error, never names compromise, never questions a

movement, never tests a spirit, and never says anything stronger than, “Well, let’s just all be nice.” But the Holy Ghost did not write 1 Corinthians 2:15 by accident. “But he that is spiritual judgeth all things, yet he himself is judged of no man” (1 Corinthians 2:15). There is no stutter in that verse. The spiritual man does not suspend judgment. He exercises it. He is not gullible. He is not sentimental to the point of stupidity. He is not so “loving” that he becomes blind. He judges all things.

That verse is badly needed in a generation that has confused softness with spirituality and confusion with humility. Christians are told that any strong evaluation of doctrine, motives, fruit, trends, teachers, or movements is “un-Christlike,” as if the Lord Jesus Christ never exposed hypocrisy, named false teachers, rebuked error, overturned tables, and called wolves by their right names. This syrupy counterfeit version of love has produced churches full of people who can be moved by a soundtrack, manipulated by a personality, seduced by a trend, and captured by a slogan because they have never learned that true spirituality sharpens judgment instead of dulling it. The spiritual man is not an unthinking sponge. He is a discerner. He weighs. He tests. He compares. He examines. He is not carried away by every wind because the Spirit of God has taught him through the word of God.

At the same time, this subject must be handled carefully because there is a counterfeit on the other side too. Some people hear “judgeth all things” and think that means the spiritual man is a proud, suspicious, self-appointed sniper who sits in the grandstand taking shots at everybody else. That is not Bible spirituality either. Spiritual judgment is not fleshly criticism with a verse attached to it. It must be rooted in truth, governed by Scripture, tempered by humility, and exercised under the fear of God. The same Bible that says “he that is spiritual judgeth all things” (1 Corinthians 2:15) also says, “ye which are spiritual, restore such an one in the spirit of meekness; considering thyself” (Galatians 6:1). So the spiritual man is both discerning and humble, both clear-eyed and self-aware, both firm and meek. That balance is rare, but it is biblical, and it is desperately needed.

### **1. Spiritual Judgment Is a Bible Command, Not a Personal Defect**

The first thing that needs to be settled is that judgment in the biblical sense is not a flaw in the spiritual life. It is one of its marks. Paul says, “he that is spiritual judgeth all things” (1 Corinthians 2:15). He does not say he avoids judging all things. He does not say he is too loving to judge. He says he judges. That word means he discerns, evaluates, tests, and distinguishes. The spiritual man is able to weigh matters under the light of God’s revelation. That is not arrogance. That is obedience. In fact, a believer who refuses to judge biblically is not being more spiritual than Scripture. He is resisting Scripture while pretending to honor it.

This lines up with the rest of the Bible. Jesus said, “Judge not according to the appearance, but judge righteous judgment” (John 7:24). Notice that carefully. Christ did not forbid all judgment. He forbade shallow, appearance-based judgment and commanded righteous judgment. Paul told the Thessalonians, “Prove all things; hold fast that which is good” (1 Thessalonians 5:21). You cannot prove all things without judging them. John said, “Beloved, believe not every spirit, but try the spirits whether they are of God” (1 John 4:1). You cannot try the spirits without judgment. Hebrews says strong meat belongs to those “who by reason of use have their senses exercised to discern both good and evil” (Hebrews 5:14). That is judgment. So this whole modern campaign against discernment is not a move of the Spirit. It is a rebellion against Scripture dressed up as compassion.

The problem is that many people only know one verse on the subject, and they usually misuse it. They quote, “Judge not, that ye be not judged” (Matthew 7:1), as if that wipes out every other passage in the Bible and turns Christians into moral jellyfish. But in the same chapter Jesus says, “Beware of false prophets” and says you shall know them “by their fruits” (Matthew 7:15-16). How are you going to beware of a false prophet without judging him by his fruit? The Lord is condemning hypocritical, self-righteous judgment that ignores one’s own beam while focusing on another man’s mote. He is not condemning righteous discernment. The spiritual man reads the whole Bible, not just the verse modern softness likes to weaponize.

## **2. The Spiritual Man Is Not Gullible, Sentimental, or Easily Manipulated**

A sure mark of carnality is gullibility. A carnal Christian is easily moved by tone, appearance, branding, and emotional atmosphere. He can be swept away by a preacher’s charisma, a movement’s popularity, a worship set’s mood, a book’s marketing, or a trend’s excitement. Why? Because he has not developed the scriptural habits of discernment. He mistakes sincerity for soundness, intensity for truth, tears for holiness, and crowds for blessing. The spiritual man does not make those mistakes so easily. He knows that false apostles can transform themselves into “the apostles of Christ” and that Satan himself is transformed “into an angel of light” (2 Corinthians 11:13-14). So he does not surrender his judgment the moment something feels impressive.

This is where modern church culture has done a great deal of damage. It has trained people to experience religion rather than examine it. It has conditioned them to ask, “Did I feel moved?” rather than, “Was it true?” It has taught them to trust vibe, atmosphere, relatability, aesthetic, authenticity, and emotional surge, while neglecting doctrinal clarity and biblical testing. That is a recipe for manipulation. A man can be sentimental and still be spiritually blind. In fact, sentimentality often helps blindness along because it makes truth

feel harsh and error feel warm. The spiritual man refuses to be ruled by emotional weather. He appreciates what is good, but he tests everything by the Book.

The spiritual man is not cold because he judges, and he is not hard because he tests. He is sober. That is a biblical virtue. Peter said, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about” (1 Peter 5:8). A vigilant believer does not assume every smiling teacher is safe, every popular movement is wholesome, every “revival” is of God, or every ministry trend is healthy. He watches. He weighs. He asks questions. He compares what he hears with Scripture. He knows that smooth words and fair speeches can deceive “the hearts of the simple” (Romans 16:18). He does not want to be simple in that sense. So the spiritual man is not naïve. He is alert under the government of the Holy Ghost.

### **3. The Spiritual Man Judges Doctrine by the Word of God**

One of the first areas in which spiritual judgment shows itself is doctrine. The spiritual man understands that truth matters because God said it matters. He does not handle doctrine as an optional hobby for difficult people. He knows that doctrine shapes worship, practice, conscience, assurance, and eternal destiny. Paul told Timothy, “Take heed unto thyself, and unto the doctrine” (1 Timothy 4:16). He warned that “the time will come when they will not endure sound doctrine” (2 Timothy 4:3). If doctrine did not matter, those warnings would be nonsense. The spiritual man judges teaching by the written word. He does not accept a thing because it sounds compassionate, popular, or innovative. He asks whether it is true.

That judgment requires comparison. The spiritual man does not build doctrine on one isolated phrase pulled out of context. He compares Scripture with Scripture. He tests statements by the whole counsel of God. He asks whether a teacher is rightly dividing the word of truth (2 Timothy 2:15), whether the message glorifies Christ, whether it aligns with plain passages, whether it fits the doctrinal pattern of Scripture, and whether it produces godliness rather than confusion. He knows that false doctrine rarely arrives wearing a name tag that says “counterfeit.” It usually arrives sounding warm, balanced, scholarly, fresh, or practical. That is why the spiritual man must judge it, not merely admire its presentation.

This is also why so many Christians remain vulnerable. They were taught that doctrinal concern is divisive, so they never learned how to test what they hear. Then when error comes dressed in a nice suit or wrapped in therapeutic language, they have no filter. They absorb poison through a smiling face. The Bereans were “more noble” because they “searched the scriptures daily, whether those things were so” (Acts 17:11). They did not even take Paul’s preaching on blind trust. They tested it by the Book. That is nobility in

God's sight. The spiritual man does the same. He does not judge doctrine by preference, tradition, or mood. He judges it by Scripture.

#### **4. The Spiritual Man Judges Fruit, Trends, Teachers, and Movements**

Biblical discernment is not limited to abstract doctrine in a notebook. It also looks at fruit. Jesus said, "Ye shall know them by their fruits" (Matthew 7:16). A spiritual man knows that ideas produce results, and teachers reveal themselves over time by the fruit their doctrine bears. That does not mean he becomes shallow and only judges by outward statistics. Big numbers prove very little. Small numbers prove very little. Fruit in Scripture involves character, message, effect, direction, and conformity to truth. A movement may be energetic and still be rotten. A teacher may be polished and still be dangerous. A trend may be fashionable and still be destructive. The spiritual man judges beyond packaging.

This is where many believers get confused. They think it is unfair to judge a movement because "God might be using it." Well, God may use a crooked stick to draw a straight line, but that does not turn the crooked stick into a ruler. A spiritual man watches what a movement produces. Does it make people more scriptural or more sensation-driven? More Christ-centered or more man-centered? More humble or more self-intoxicated? More grounded or more unstable? More holy or more worldly? More teachable or more tribal? Those questions matter. "Wisdom is justified of all her children" (Luke 7:35). Fruit reveals roots.

The same goes for teachers. The spiritual man is not impressed just because a man can communicate. He watches the direction of the teaching, the tone of the ministry, the handling of the word, the treatment of truth, the spirit behind the message, and the effects on the hearers. Paul could say to the Philippians, "Beware of dogs, beware of evil workers" (Philippians 3:2). That is not timid language. The church desperately needs that kind of clear warning again. A teacher should not be judged by his haircut, his accent, or whether he smiles enough. He should be judged by truth and fruit. The spiritual man knows that. He does not surrender his discernment because somebody has a platform.

#### **5. The Spiritual Man Judges His Own Condition First**

Here is where the subject gets uncomfortable in the right way. The spiritual man does not merely judge others. He judges himself. In fact, that is one of the things that keeps his discernment from becoming arrogant. The man who is quick to evaluate everything outside himself while refusing to examine his own heart is not spiritual. He is dangerous. Paul says, "if we would judge ourselves, we should not be judged" (1 Corinthians 11:31). The spiritual man takes that seriously. He brings his own motives, reactions, desires, and attitudes

under the searchlight of Scripture. He knows that the flesh in him can be every bit as deceptive as the flesh in someone else.

Galatians 6:1 gives the right spirit: “ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” That phrase “considering thyself” is a lifesaver. It keeps the spiritual man sober. It reminds him that he is made of the same dust and still carries the same old nature. He may be walking in the Spirit today, but apart from grace he could make a wreck of himself tomorrow. That awareness does not make him weak in discernment. It makes him humble in discernment. He does not strut around as though he were above temptation. He watches himself while judging other things.

This self-judgment is what separates godly discernment from fleshly criticism. Fleshly criticism delights in spotting flaws outside. Spiritual discernment starts by asking, “Lord, is it me? Is my heart right? Is my motive clean? Am I reacting in pride, fear, envy, or vanity?” David prayed, “Search me, O God, and know my heart: try me, and know my thoughts” (Psalm 139:23). That is a spiritual man’s prayer. A lot of loud critics in Christian circles would be far quieter if they spent half as much time letting God search them as they spend searching everyone else. The spiritual man judges all things, and that includes his own condition.

## **6. Biblical Discernment Is Not Fleshly Criticism, Suspicion, or Ego**

This is where balance is essential. Because many believers have been starved for discernment, when they finally wake up to the need for judgment they sometimes swing too far and become hyper-suspicious, harsh, and ego-driven. They start taking a strange pleasure in being negative. They treat criticism like a spiritual gift. They feel important because they can spot error, and before long their “discernment ministry” is mostly flesh wearing combat boots. That is not what 1 Corinthians 2:15 is talking about. The spiritual man judges all things, but he does so under the control of the Spirit, not the impulse of his ego.

James gives a needed word here: “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated” (James 3:17). That does not mean spineless. It means clean and governed. The spiritual man can speak plainly, but he does not have to sound like a bully every five minutes to prove he has convictions. He is not trying to dominate by force of personality. He is trying to tell the truth under the fear of God. There is a difference between a man who is clear because he loves truth and a man who is sharp because he loves feeling superior. One is useful. The other is a menace with a Bible verse.

You can usually tell the difference by the spirit and fruit. Fleshly criticism tends to be eager, impulsive, personal, and self-exalting. It often goes beyond Scripture because it is being fueled by irritation or pride. Spiritual discernment is steadier. It is more careful. It is rooted in text, not temperament. It is willing to say “I was wrong” when corrected. It is willing to be patient where patience is needed and sharp where sharpness is needed. Above all, it is concerned with God’s honor, not merely winning a point. The spiritual man is not censorious by instinct. He is discerning by conviction. That is a world of difference.

## **7. In an Age That Hates Discernment, the Church Must Recover Righteous Judgment**

We are living in a time when confusion is called kindness and clarity is called cruelty. The church is under constant pressure to lower its guard, soften its warnings, blur its distinctions, and celebrate its own inability to judge anything. That is not a move toward Christlikeness. It is a move toward disaster. A church that will not judge doctrine will swallow heresy. A church that will not judge teachers will platform wolves. A church that will not judge trends will be dragged along by every current in the culture. A church that will not judge itself will rot from the inside. The answer to that is not more niceness. The answer is more spiritual men.

That means believers must recover the courage to practice righteous judgment without apology. We need saints who can say with Scripture, “this is true, that is false; this is clean, that is corrupt; this is of God, that is not.” Not because they enjoy conflict, but because they fear God more than the mood of the age. Paul told the Corinthians, “Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Corinthians 6:3). If believers are destined to judge in the kingdom, they ought not to act like discernment is a foreign concept now. The Holy Ghost does not produce mental fog. He produces judgment shaped by truth.

And let it be said plainly: the world’s hatred of discernment is not a standard the church should adopt. The world hates exposure because darkness hates light. “Every one that doeth evil hateth the light” (John 3:20). So when the church starts apologizing for biblical judgment, it is usually trying to make peace with a world that despises the very light that would save it. The spiritual man refuses that bargain. He will judge all things because God said so, and he will do it with humility because God said that too. That combination is what the church needs if it is going to survive the flood of lies in this generation.

## **Conclusion**

“He that is spiritual judgeth all things” (1 Corinthians 2:15). That is not an embarrassing verse to be explained away. It is a banner truth to be recovered. The spiritual man is not a sentimental fool drifting through life with no categories, no standards, and no tests. He is a

discerner. He judges doctrine by the word of God, fruit by biblical principles, teachers by truth, movements by their direction, trends by their conformity to Christ, and his own condition under the searchlight of Scripture. He is not easily manipulated because the Holy Ghost has sharpened his judgment through the Book.

That is why modern softness is so dangerous. It tells believers that the safest Christian is the one who never evaluates anything strongly. But Scripture teaches the opposite. Biblical spirituality increases sound judgment instead of decreasing it. It makes a man more alert, not less. More discerning, not less. More careful, not less. Yet the same Bible that commands judgment also commands meekness, self-awareness, and humility. So the spiritual man is not a proud critic or a self-important sniper. His discernment is rooted in truth, not ego. He judges because he fears God, not because he enjoys feeling superior.

The church desperately needs to learn the difference between godly discernment and fleshly criticism. One protects the flock. The other wounds it. One is rooted in Scripture. The other is rooted in temperament. One serves truth. The other serves self. But let no one, in reaction against pride, throw away righteous judgment altogether. In an age drowning in deception, the saint who can judge all things biblically is not the problem. He is part of the answer. The spiritual man sees, tests, weighs, and discerns because the Spirit of God has taught him to do what this generation despises and the Bible commands: judge righteous judgment.

## **7 of 15: The Spiritual Man Revealed - Restoring the Fallen in the Spirit of Meekness**

### **Introduction**

There is a kind of religion that knows how to point a finger but does not know how to extend a hand. It can sniff out a problem, expose a fault, identify a compromise, and deliver a rebuke with all the warmth of a meat locker, but when it comes to restoring a fallen brother, it does not have enough grace in its bones to do the job. That kind of religion is often mistaken for strength because it speaks sharply and carries a big doctrinal stick. But the Holy Ghost is not impressed with a man who can denounce error if that same man cannot deal with a wounded saint without puffing up in pride or slipping into cruelty. Paul gives the balance in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." That verse is one of the clearest proofs in all the New Testament that spirituality is not measured only by discernment in exposure, but also by grace in restoration.

Notice how the verse starts. “Brethren.” We are not dealing first with wolves here. We are not dealing with a false prophet, a devilish deceiver, or an enemy of the gospel. We are dealing with a brother. Then notice the next phrase: “if a man be overtaken in a fault.” That is not the language of polished rebellion so much as it is the language of a man caught, trapped, stumbled, and overtaken. The spiritual man knows how to distinguish between the stubborn rebel who needs to be sharply rebuked and the fallen brother who needs to be restored. Both may need correction, but they are not handled in exactly the same way. Modern Christianity often fails at both ends. The soft crowd refuses to confront anyone, and the hard crowd acts as if every struggling believer is a public enemy. The Bible does neither. It tells the spiritual to restore in meekness.

That means this subject is dangerous and holy ground. Restoring a fallen brother is not sentimental therapy. It is not weakness. It is not compromise. It is not sweeping sin under the rug with a smile and a casserole. It is spiritual surgery. And only a spiritual man should attempt it because the work requires truth without cruelty, tenderness without softness, wisdom without cowardice, and humility without compromise. A fleshly man will almost always botch the job. He will either come in too hard and crush what should have been healed, or he will come in too soft and leave the infection untouched. But the spiritual man, walking in the Spirit, knows how to hold firmness and gentleness together. He knows meekness is not weakness; it is strength under rule. And he knows that when he goes after a fallen brother, he is not entering as a superior judge from a higher race. He is entering as a sinner saved by grace who had better watch his own feet while helping another man stand.

### **1. Spirituality Is Proven Not Only in Discernment but in Restoration**

It is one thing to identify error. It is another thing to restore a man who has fallen into it. A lot of believers can do the first part with energy and enthusiasm. They can quote the right verses, identify the fault, explain the issue, and perhaps even expose the danger in strong terms. But Galatians 6:1 goes farther. It says, “ye which are spiritual, restore such an one.” That means the truly spiritual man does not stop at naming the problem. He moves toward the fallen man with the aim of restoration. He wants healing where healing is possible. He wants the brother recovered, not simply exposed. He wants the saint brought back into rightness, not merely put on display as an example of failure.

This balances 1 Corinthians 2:15 beautifully. The spiritual man judges all things, yes, but Galatians 6:1 shows that biblical judgment is not the end of the process. Discernment without restoration can become a sharp but barren thing. A man may be right in diagnosis and still be deeply wrong in spirit. A doctor who can identify a broken bone but enjoys leaving the patient on the floor is not much of a healer. Likewise, a Christian who can identify sin but has no burden to see the fallen restored is not yet showing the full shape of

biblical spirituality. The Lord is not glorified merely when sin is exposed. He is glorified when truth is brought to bear in such a way that a fallen saint is humbled, corrected, and recovered.

This does not mean every case results in restoration. Some men harden themselves. Some refuse correction. Some love their sin more than fellowship with God. The spiritual man cannot force repentance into another man's heart. But his aim matters. His spirit matters. His burden matters. He does not enter the situation hungry for spectacle, eager for gossip, or excited to prove that he was right all along. He enters as a restorer. That alone reveals a great deal about his spirituality. The flesh enjoys exposure. The Spirit seeks restoration. The flesh says, "I knew he would fall." The Spirit says, "Can he be recovered?" The flesh wants to stand taller by another man's collapse. The Spirit wants to see the brother stand again under the grace of God.

## **2. A Brother Overtaken in a Fault Must Be Handled Carefully**

Paul's wording is important. He says, "if a man be overtaken in a fault" (Galatians 6:1). That phrase "overtaken" suggests being caught, surprised, trapped, or brought down by something. It does not excuse the fault, but it does give light on the condition. The verse is not painting a picture of a man standing on a platform boasting in rebellion while waving his fist at God. It is painting the picture of a brother who has been overcome in some area and now needs to be dealt with wisely. The spiritual man reads that carefully. He understands that all sin is serious, but he also understands that every fallen man is not in exactly the same condition. A brother overtaken in a fault is not approached the same way a false teacher peddling damnable heresy is approached.

This is one reason why spiritual judgment must be more than reflex and heat. It must be discerning enough to recognize what kind of case is in front of it. Some men need public rebuke. Some need private confrontation. Some need sternness. Some need patient untangling. Some need immediate removal from influence but not abandonment as a brother. Some need to be broken down with plain truth because they have been living too loosely. Others are already broken and need to be guided back to stability. A spiritual man does not use one blunt instrument for every soul. He is not operating from irritation. He is operating from truth with wisdom.

That requires care because fallen believers are often vulnerable, ashamed, defensive, confused, and tangled in a web of consequences. A carnal restorer may come blundering in with all the grace of a chainsaw, doing more damage than the original fault. He may speak too fast, assume too much, publicize what should have been handled quietly, or push so hard in the flesh that he drives the man deeper into hiding or despair. The spiritual

man handles the case with fear and sobriety. He knows there is a soul in front of him, a brother for whom Christ died, and a situation in which the Devil would love either to destroy the fallen man completely or to corrupt the restorer in the process. So he moves carefully, scripturally, and prayerfully.

### **3. Meekness Is Not Weakness but Strength Under Rule**

Paul says restoration is to be done “in the spirit of meekness” (Galatians 6:1). That word meekness is badly misunderstood because the flesh confuses gentleness with softness and controlled strength with passivity. But biblical meekness is not weakness. Moses was called “very meek, above all the men which were upon the face of the earth” (Numbers 12:3), and yet that man faced Pharaoh, confronted rebellion, broke the tables, judged sin in the camp, and led a nation through the wilderness. The Lord Jesus Christ said, “I am meek and lowly in heart” (Matthew 11:29), and that same Lord made a scourge, drove men from the temple, and pronounced woes on hypocrites. So meekness cannot mean cowardice or the inability to act firmly. It means strength under the government of God.

That is exactly what restoration requires. The restorer must be strong enough to tell the truth plainly, but governed enough not to turn that truth into a weapon of personal irritation. He must be firm enough not to compromise with sin, but gentle enough not to crush a bruised soul unnecessarily. He must be honest enough to confront, but humble enough not to enjoy it. That kind of balance does not come naturally to the flesh. The flesh tends either toward harshness or indulgence. It either lashes out or backs down. Meekness, however, stays under holy control. It can be tender without lying and strong without raging.

This is one of the clearest marks that only a spiritual man should do this work. The flesh cannot imitate meekness for long. It may imitate politeness. It may imitate quietness. It may imitate an agreeable tone. But biblical meekness is something deeper. It is a Spirit-governed disposition that has enough strength to deal with sin and enough humility not to glorify itself while doing so. The meek restorer is not there to win. He is there to serve truth and recover a brother. He is not trying to showcase his own poise or moral superiority. He is under orders from heaven, and he moves with strength that has been bridled by grace.

### **4. Restoration Done in the Flesh Becomes Harsh, Reckless, or Compromised**

Whenever fallen brothers are handled in the flesh, the results are ugly. Fleshly restoration usually bends in one of three directions. It becomes harsh, reckless, or compromised. Harsh restoration storms in with superiority, talks down to the fallen man, humiliates him needlessly, and often seems almost pleased to have found a failure to deal with. Reckless restoration moves too quickly, without enough facts, prayer, or care, and often exposes things publicly that should have been handled with more wisdom. Compromised

restoration goes the other way and becomes so eager not to offend that it leaves the sin largely unaddressed, wraps rebellion in soothing language, and calls sentimental leniency “grace.” None of those are spiritual.

The flesh is especially dangerous here because it can disguise itself as zeal. A man may think he is being bold for truth when he is really venting pride. He may think he is being compassionate when he is really afraid of conflict. He may think he is being decisive when he is really being reckless. That is why Galatians 6:1 puts the work into the hands of “ye which are spiritual.” It is not because spiritual men are flawless. It is because only a Spirit-governed man has any real hope of avoiding these fleshly distortions. He knows that sin must be dealt with honestly, but he also knows that a brother’s life can be damaged further by how the correction is administered.

Consider what happens when a church learns neither truth nor meekness. If truth is present without meekness, the church may become a cold place where sinners hide, wounded believers despair, and everyone learns to perform instead of repent. If meekness is claimed without truth, the church becomes a swamp where sin is tolerated, holiness fades, and serious faults are never truly addressed. The spiritual man refuses both errors. He will not lie about sin, and he will not handle it like a butcher. He knows that restoration is holy work, and he knows the flesh makes a mess of holy work whenever it gets its hands on it. So he dares not trust himself outside the Spirit’s government.

### **5. The Restorer Must Consider Himself, Lest He Also Be Tempted**

Galatians 6:1 does not stop with meekness. It adds, “considering thyself, lest thou also be tempted.” That clause is a sword through the pride of every self-important critic in the church. The spiritual man is not only looking at the fallen brother. He is watching his own feet while helping the other man stand. He is aware that the same flesh still lives in him. He knows that under different circumstances, with different pressures, with less grace, or with one door left unguarded, he too could make a wreck of himself. That awareness does not make him soft on sin. It makes him sober in how he approaches it.

This is vital because nothing feeds pride faster than being the man who comes to correct another. The flesh loves that position. It enjoys standing on the strong side of the conversation. It enjoys the sense of superiority. It enjoys comparing itself favorably with another man’s failure. So the Holy Ghost cuts right across that danger and says, “considering thyself.” In other words, “Watch yourself. Remember what you are. Do not march into this like an untouchable saint from a higher order of creation. You are made of the same dust. You have the same old nature. You had better fear God while you deal with your brother.”

This self-consideration includes more than the same outward sin. A restorer may be tempted differently than the fallen man. The fallen man may have stumbled into lust, but the restorer may be tempted into pride. The fallen man may have been overtaken by greed, but the restorer may be tempted into spiritual vanity. The fallen man may have gotten entangled in weakness, while the restorer may get entangled in harshness, gossip, self-righteousness, or unguarded familiarity with the very matter he is trying to correct. This is dangerous work. If a man thinks he can do it with no fear of himself, he is already too fleshly for the assignment.

## **6. Restoration Requires Wisdom, Patience, and Fear of God**

Because restoration is dangerous work, it requires more than a good heart and a few memorized verses. It requires wisdom. Proverbs says, “he that winneth souls is wise” (Proverbs 11:30), and that wisdom is needed not only in evangelizing the lost but in helping recover the fallen. The restorer must know when to speak, how much to say, how firmly to press, when to wait, when to involve others, when a matter should remain private, and when it must become more public for the safety of the church. These are not light decisions. A clumsy move can deepen the damage. A cowardly move can leave the damage untouched. The spiritual man depends on God for wisdom because he knows no formula can replace discernment.

Patience is also essential. Not every restoration happens in one conversation, one prayer, or one emotional moment. Some brothers untangle slowly. Some need repeated admonition. Some take one step forward and then wobble. The flesh hates that because the flesh likes immediate closure. It wants the whole matter wrapped up neatly so it can move on with a feeling of success. But real restoration may take time, tears, repeated counsel, and ongoing watchfulness. The spiritual man does not confuse patience with compromise. He knows there are boundaries, consequences, and times when fellowship or ministry roles must be restricted. But he also knows that healing often requires patient, persistent truth applied over time.

Above all, restoration requires the fear of God. This is not social management. It is not optics. It is not brand protection. It is not merely keeping everybody comfortable. It is dealing with a soul before God. The restorer fears mishandling what belongs to God. He fears speaking beyond Scripture. He fears acting out of temper. He fears going soft where God is hard or going hard where God is tender. That fear keeps him dependent. It keeps him in prayer. It keeps him from swaggering into the situation like a religious hero. A spiritual man restoring a fallen brother ought to feel his need for God every step of the way.

## **7. Grace in Application Completes Sharpness in Doctrine**

One reason this essay is so necessary after the previous one is because some people assume that if a man is sharp in doctrine, that alone proves spirituality. It does not. A man may be able to slice error cleanly and still be rough, proud, and unskillful in how he handles souls. That does not make doctrine unimportant. Sound doctrine is absolutely necessary. But grace in application completes sharpness in doctrine. The spiritual man can not only state truth; he can apply it in a way that reflects the character of Christ. He does not turn doctrine into a club for showing off his superiority. He uses truth medicinally where restoration is the goal.

This is one reason the Lord's servants are told in 2 Timothy 2:24-25, "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves." There again you have meekness tied to the handling of people in error. Not because truth is weak, but because the servant must remain under the Lord's control while administering it. A lot of doctrinally sound men have lost usefulness because they had no grace in application. They were right on paper and wrong in spirit. They could win an argument and lose a soul. They could defend truth and damage the flock. The spiritual man is not content with being technically correct; he wants to be governed by the Spirit while applying that correctness.

This does not mean he becomes mushy, imprecise, or afraid to speak plainly. It means he has enough grace to know that a brother in a fault is not merely a doctrinal problem to be solved but a soul to be handled under God. That is what makes restoration such a searching test of spirituality. It reveals whether a man's sharpness is truly Spirit-governed or merely flesh armed with accurate information. Grace in application is not a lesser virtue than doctrinal clarity. It is one of the great proofs that the doctrinal clarity has actually gotten into the man deeply enough to shape his spirit. The truly spiritual man is both clear in truth and careful with souls.

## **Conclusion**

Galatians 6:1 shows that the spiritual man is not merely a discerner; he is a restorer. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." That verse brings holy balance to the entire subject of spirituality. The spiritual man can judge all things, yes, but he does not stop at exposure. He knows how to approach a fallen brother with humility, wisdom, and fear of God. He knows that meekness is not weakness but strength under rule. He knows that restoration is not compromise but grace applied carefully to a soul that needs recovery.

It also shows how dangerous this work is if done in the flesh. A fleshly man may become harsh, reckless, proud, or compromised. He may enjoy exposing what he should be helping

heal. He may rush in too fast, talk too much, and watch too little over his own soul. That is why the verse says, “considering thyself, lest thou also be tempted.” The restorer must keep one eye on the fallen brother and one eye on his own heart. He must remember that he is not made of some better substance. He is a sinner saved by grace, handling another sinner saved by grace under the authority of a holy God.

So spirituality is not measured only by sharpness in doctrine. It is also measured by grace in application. The truly spiritual man can confront sin without compromise, apply truth without cruelty, restore with meekness without going soft, and fear God enough to distrust his own flesh while helping another man stand. That is rare, and that is why it is precious. The church does not need more loud critics who know how to detect faults but not how to recover saints. It needs spiritual men who can tell the truth and still carry the spirit of Christ into the room. That kind of man is not weak. He is under control from heaven, and that is exactly what makes him strong.

## **8 of 15: The Spiritual Man Revealed - Spiritual Understanding and the Mind of Christ**

### **Introduction**

One of the greatest proofs that a man is becoming spiritual is not how loud he shouts, how many religious phrases he knows, how intense he sounds, or how mystical he can make himself appear. The real proof lies deeper than that. It lies in how he thinks. The Holy Ghost is not in the business of producing religious actors who know how to perform spirituality on a stage. He is in the business of forming the inner man according to Jesus Christ. That is why Paul prays in Colossians 1:9 “that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding,” and then says in 1 Corinthians 2:16, “But we have the mind of Christ.” Those are staggering words. They do not mean a believer becomes omniscient. They mean that by the Spirit of God through the word of God, the saint is brought into participation with divine perspective. He begins to think after God instead of merely after men.

That is the difference between information and spiritual understanding. Information can fill a notebook and leave a life unchanged. Information can puff up a man while his heart stays hard and his judgment stays crooked. Information can make a fellow dangerous because he knows enough vocabulary to sound impressive but not enough truth in his inward parts to be governed by it. Spiritual understanding is different. It is not just knowing facts about God. It is having the truth so opened and applied by the Holy Ghost that it reshapes the way a man sees sin, holiness, suffering, service, time, eternity, and the whole course of his life.

It is divine wisdom entering the inner man and beginning to reorder everything. That is why a truly spiritual man often sounds different, responds different, weighs things different, and values things different than the average religious person. He is not merely better informed. He is being taught from above.

That subject is badly needed because many Christians still measure spirituality by outward noise. If a man talks fast, cries on cue, tells dramatic stories, uses a hushed tone, and keeps enough mystery in the room, people assume he must be spiritual. But the Holy Ghost does not measure spirituality like that. He measures it by whether the inner man is being filled “with the knowledge of his will in all wisdom and spiritual understanding” (Colossians 1:9), and whether the believer is increasingly walking in the line of “the mind of Christ” (1 Corinthians 2:16). That means spirituality is measured by inward conformity to the thinking of the Lord Jesus Christ. Does the man think about sin the way Christ thinks? Does he think about holiness the way Christ thinks? Does he think about ministry, humility, suffering, obedience, and eternity the way Christ thinks? That is the battlefield and that is the test.

### **1. Spiritual Understanding Is More Than Information**

Colossians 1:9 is one of the richest prayers in Paul’s epistles. He says, “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” Notice the terms. Not just knowledge, but knowledge of His will. Not just wisdom, but spiritual understanding. This goes beyond raw information. A man may accumulate religious data the way a warehouse accumulates boxes, but that does not mean he understands the will of God. He may quote definitions, repeat outlines, and discuss Greek verbs while still making fleshly decisions, cherishing worldly values, and thinking in thoroughly unspiritual ways. Spiritual understanding is knowledge illuminated, digested, and applied by the Holy Ghost.

That distinction matters because a lot of modern Christianity is information-heavy and spiritually thin. People binge sermons, collect podcasts, buy books, screenshot quotes, and pile up content like misers stack coins. Yet when trial comes, they think like pagans. When offense comes, they react like children. When doctrine cuts across their ego, they resist it like politicians protecting a voting bloc. Why? Because information by itself does not sanctify. It can inform the mind without reforming the heart. It can make a man technically aware while leaving him spiritually shallow. Paul is asking for something fuller. He wants believers filled with the knowledge of God’s will in spiritual understanding. That is a request for inward formation, not mere intellectual storage.

This is why the spiritual man cannot be identified simply by how much he knows. Some men know a great deal and still stink of the flesh. They know all the right terminology, can trace doctrinal positions, and may even win arguments, but their judgments, values, and reactions betray that the truth has not yet sunk down where it ought to rule. Spiritual understanding changes that. It makes the truth a governor, not just a topic. It teaches a man to think under God's authority. It gives him more than a head full of material. It gives him an inward acquaintance with divine perspective. That is the difference between a theological filing cabinet and a spiritually enlightened man.

## **2. The Mind of Christ Is Given Through the Spirit and the Word**

Paul says in 1 Corinthians 2:16, "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." That is one of the most astounding statements in the New Testament. It does not mean that the believer becomes equal with Christ in knowledge or insight. It means that through the revelation given by the Spirit of God, believers have access to the thinking of Christ as it is made known in Scripture. The very context makes that plain. Paul has been talking about how "God hath revealed them unto us by his Spirit" (1 Corinthians 2:10), and how the Holy Ghost teaches "comparing spiritual things with spiritual" (1 Corinthians 2:13). Then he climaxes the thought by saying, "we have the mind of Christ" (1 Corinthians 2:16). The Lord's mind is made available through divine revelation.

That is why the spiritual man is a Bible man. He does not seek the mind of Christ in vague impressions detached from Scripture. He does not expect divine perspective while neglecting the word God breathed out. The Spirit and the word work together. The Spirit inspired the Scriptures, illuminates the Scriptures, and forms the believer through the Scriptures. "Let the word of Christ dwell in you richly in all wisdom" (Colossians 3:16). There is no path to the mind of Christ that walks around the word of Christ. A man who ignores the Book while talking constantly about spirituality is headed into subjectivism, not holiness. The spiritual man knows that Christ's mind is not guessed at. It is received through revelation.

This also keeps the believer humble. The phrase "we have the mind of Christ" is not permission for arrogance. It is a miracle of grace. It means that sinners saved by grace are not left to interpret everything by fallen human reason. They are taught from above. They are not abandoned to the wisdom of this world. They are given access to the wisdom of God in a mystery (1 Corinthians 2:7). The spiritual man therefore approaches the Bible not merely as a student gathering facts, but as a disciple being taught to think differently by heaven itself. Every time the Spirit opens the word and brings divine perspective into the soul, the mind of Christ is operating in the believer's life in measure. That is sacred ground.

### **3. The Spiritual Man Begins to See Sin the Way Christ Sees It**

One of the clearest marks of spiritual understanding is that a man starts seeing sin differently. The natural man may see sin mainly in terms of consequences, embarrassment, public scandal, or personal inconvenience. Even a carnal Christian may hate sin more for what it costs him than for what it is in the sight of God. But the spiritual man, taught by the Holy Ghost, begins to see sin through the mind of Christ. He sees it as rebellion against a holy God, as pollution in the soul, as an insult to grace, as something that nailed his Saviour to the cross, and as a corrosive power that distorts everything it touches. He no longer regards sin lightly because he is learning to think after God.

This is why spiritual growth deepens conviction. The flesh imagines maturity means becoming less troubled by sin, more relaxed with compromise, and more “balanced” in ways that usually just mean less holy. But spiritual understanding has the opposite effect. It does not make a man sin-conscious in a morbid, self-salvation sense; it makes him Christ-conscious in a way that causes him to hate what grieves the Spirit. He sees that “the wages of sin is death” (Romans 6:23). He sees that sin deceives, hardens, defiles, and blinds. He sees why God judges it so severely. He sees why the cross had to happen. He sees that what the world calls liberty often turns out to be bondage in expensive clothing.

This new sight affects private life first. A spiritual man begins to judge inward sins more seriously: pride, envy, vanity, bitterness, hypocrisy, and self-exaltation. The flesh usually majors on sins that make other people look bad while ignoring the ones that preserve its own image. But the mind of Christ works the other way. It exposes the heart. It makes a man hate what he once excused. It causes him to cry with David, “Search me, O God, and know my heart” (Psalm 139:23). He is not content merely to avoid public disgrace. He wants inward purity because he is seeing sin more in the light of Christ’s holiness than in the light of man’s opinion.

### **4. The Spiritual Man Begins to See Holiness the Way Christ Sees It**

As the mind of Christ forms the believer, holiness also takes on a new shape. To the natural man, holiness looks restrictive, strange, and burdensome. To the religious formalist, holiness may look like outward rules, cultural performance, and polished appearance. But to the spiritual man, holiness begins to appear beautiful because it reflects the character of God. “Be ye holy; for I am holy” (1 Peter 1:16). That command is no longer heard merely as a demand pressing down from heaven. It begins to be seen as a revelation of what is lovely in the sight of God. The spiritual man sees holiness not merely as separation from evil, but as likeness to Christ.

This changes his values. He no longer admires what the world admires simply because it shines. He becomes suspicious of glamour without godliness, charm without truth, influence without purity, and success without holiness. The mind of Christ makes him evaluate differently. He sees that meekness is beautiful, purity is strength, obedience is wisdom, humility is greatness, and a clean conscience is worth more than a thousand public compliments. This runs right against the grain of modern culture, religious and secular alike. But the spiritual man is learning to admire what Christ admires. He begins to find beauty in things the flesh overlooks and to lose interest in things the flesh once found irresistible.

That also means holiness becomes more inward and less theatrical. The flesh loves visible holiness because it can perform it. The spiritual man understands that God starts inside. “Keep thy heart with all diligence; for out of it are the issues of life” (Proverbs 4:23). He knows holiness touches the mind, motives, meditations, and desires before it ever shows up in externals. This does not mean externals do not matter. They do. But the spiritual man sees them as the fruit of an inward government, not as substitutes for it. He wants holiness that is true, not holiness that is merely staged. That is another mark of the mind of Christ taking hold.

### **5. The Spiritual Man Begins to See Suffering and Ministry Differently**

The mind of Christ also changes how a believer interprets suffering. The flesh sees suffering mainly as interruption, unfairness, inconvenience, or personal loss. The spiritual man begins to see it differently. He does not become a stoic machine who never feels pain. But he learns that suffering under God’s hand may be used for purging, humbling, deepening, correcting, and conforming. Peter says, “Christ also suffered for us, leaving us an example” (1 Peter 2:21). Paul says, “that I may know him... and the fellowship of his sufferings” (Philippians 3:10). That is not the language of a man who thinks trial is meaningless. It is the language of a man whose perspective has been reshaped by Christ.

This does not make suffering pleasant in itself, but it keeps it from becoming meaningless. The spiritual man begins to ask not only, “How can I escape this?” but also, “What is God doing through this?” He sees that God may use affliction to strip away false supports, expose hidden pride, deepen dependence, and loosen earthly attachments. He begins to understand why James says, “count it all joy when ye fall into divers temptations” (James 1:2). That does not mean the temptation is enjoyable. It means the spiritual man can see beyond the immediate sting to the divine purpose. He is learning to think after God rather than after fleshly instinct.

The same shift happens in ministry. A carnal mind often sees ministry as position, visibility, influence, or personal significance. The mind of Christ sees ministry as service, stewardship, sacrifice, and faithfulness. The Lord Jesus said, “I am among you as he that serveth” (Luke 22:27). That one statement destroys a lot of modern ministry vanity. The spiritual man begins to understand that greatness in the kingdom is not platform prominence but lowly obedience. He begins to value hidden faithfulness, truth spoken at cost, labor done without applause, and service rendered for Christ’s sake rather than his own reputation. Ministry becomes less about being seen and more about being found faithful.

## **6. The Spiritual Man Begins to See Time and Eternity Differently**

Spiritual understanding also changes a man’s scale of importance. The natural and carnal mind live pressed tightly against the present world. The urgent, the visible, the immediate, and the temporal dominate their field of vision. But when the Spirit teaches a man through the word, eternity starts moving to the front of the picture. “While we look not at the things which are seen, but at the things which are not seen” (2 Corinthians 4:18). That is not escapism. That is sanity. The spiritual man realizes this present world is not the final frame of reference. That realization changes the weight he gives to everything else.

He begins to value people differently because souls are eternal. He begins to handle suffering differently because glory lies ahead. He begins to endure reproach differently because man’s verdict is not final. He begins to think about reward, judgment seat accountability, resurrection, and the coming of Christ in a way that affects daily choices. “Our conversation is in heaven” (Philippians 3:20). That is not just a doctrinal statement in a ledger. It is a relocation of the heart’s citizenship. The spiritual man is still on earth, but his deepest loyalties and expectations are being drawn toward the world to come.

This eternal perspective is one reason the spiritual man often seems out of step with the age. He is. He cannot give ultimate importance to what the world treats as ultimate because he sees too far ahead. He cannot build his whole life around comfort, image, money, status, or applause because the mind of Christ has taught him that these things are vapor. He does not become irresponsible about present duties. On the contrary, he often becomes more faithful in them because he now does them “as to the Lord” (Colossians 3:23). But eternity reshapes the proportions. The temporary shrinks. The eternal grows. That is spiritual understanding in practice.

## **7. The Holy Ghost Forms the Inner Man Through Divine Wisdom**

At the center of all this is the work of the Holy Ghost in forming the inner man. Spiritual understanding is not self-generated brilliance. It is not man climbing upward into divine

perspective by the ladder of education or natural refinement. It is God teaching the believer from within and through the word. Paul prays for “wisdom and spiritual understanding” (Colossians 1:9) because he knows that the inner man must be formed by God if it is to reflect God. Elsewhere he prays that believers might be “strengthened with might by his Spirit in the inner man” (Ephesians 3:16). There is the workshop. The Spirit strengthens and shapes the inward man.

This formation is gradual but real. The believer does not wake up one morning fully matured into the mind of Christ in all its practical outworking. He is taught line upon line. He is corrected, humbled, illumined, and tested. The Holy Ghost uses Scripture, prayer, obedience, suffering, fellowship, rebuke, providence, and meditation to shape the inner life. The process can be painful because every step toward the mind of Christ requires some death to the mind of the flesh. Pride has to be exposed. self-importance has to be deflated. worldly loves have to be challenged. fleshly interpretations have to be overthrown. But through that holy warfare, divine wisdom gradually begins to sit where human vanity once ruled.

This is why spirituality is not measured by outward noise or visible performance. A man may be loud and empty. He may be active and shallow. He may be impressive and still think like the world in all the places that matter most. The real question is whether the Holy Ghost is forming the inner man according to divine wisdom. Is the believer thinking more in line with Christ than he did a year ago? Is he seeing sin, holiness, suffering, ministry, and eternity more like the Lord sees them? Is the word of God changing not only what he knows but how he interprets life? That is where the mind of Christ becomes visible in a man’s walk.

## **Conclusion**

Spiritual understanding and the mind of Christ bring the whole subject of spirituality down to its true center. The issue is not how dramatic a man sounds, how religious he appears, or how many spiritual phrases he has collected. The issue is whether the Holy Ghost through the word is giving him participation in divine perspective. Paul prayed that believers would be filled “with the knowledge of his will in all wisdom and spiritual understanding” (Colossians 1:9), and then declared, “we have the mind of Christ” (1 Corinthians 2:16). Those two truths belong together. Spiritual understanding is the Spirit-given participation in the revealed mind of Christ.

That means the spiritual man begins to see everything differently. He sees sin with deeper hatred because he sees more of its offense against God. He sees holiness with greater beauty because he sees more of Christ in it. He sees suffering with more patience because

he sees more of God's purpose beyond it. He sees ministry with more humility because he sees service rather than self-display. He sees time with more sobriety and eternity with more weight because the visible world no longer holds the only scale by which he measures life. All of that is evidence that he is learning to think after God rather than after men.

So let no believer be satisfied with information alone. Let him ask God for spiritual understanding. Let him seek not merely to know about truth, but to be inwardly formed by it. Let him stay in the word until the word stays in him. Let him walk with the Lord until his reactions, judgments, and values begin to echo something of Jesus Christ. That is the mind of Christ at work. And that is the real measure of spirituality: not outward noise, not performance, not appearance, but whether a man increasingly thinks in line with the Lord Jesus Christ because the Holy Ghost is teaching him from the inside out.

## **9 of 15: The Spiritual Man Revealed - Spiritual Blessings in Heavenly Places**

### **Introduction**

One of the great tragedies in modern Christianity is that multitudes of saved people are walking around like paupers while carrying the title deed to riches they have barely even looked at. They know how to measure success the way the world measures it. They can tell you who has the nicest house, the biggest ministry, the strongest platform, the most influence, the best numbers, and the most applause. But ask them about their standing in Christ, their acceptance in the Beloved, their heavenly inheritance, their sealing by the Holy Ghost, their access to the Father, or their union with the risen Son of God, and many of them stare at you like you just asked them to explain trigonometry in Syriac. That is exactly why Ephesians 1:3 is such a thunderclap. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." That verse is not future tense. It does not say He might bless us if we perform well enough. It says He "hath blessed us." The issue is not whether the blessings exist. The issue is whether the believer knows enough to value them.

That verse also puts a dagger into the whole rotten system of carnal Christianity that treats material prosperity, public visibility, and earthly ease as the chief evidences of divine favor. The Holy Ghost did not say you were blessed with all financial blessings in earthly places. He said "all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). That does not mean God cannot provide materially. He certainly can, and He often does. But when the church starts evaluating wealth primarily by what can be counted, deposited, displayed,

and envied, it has already left the high ground of Ephesians and wandered back into the pigpen of carnal religion. The spiritual man is taught to value what heaven values. He knows there are riches this world cannot see, cannot price, cannot tax, and cannot steal. He knows a saint in a poor room with a clean conscience and rich fellowship in Christ may be wealthier in the sight of God than a polished celebrity preacher with a million-dollar smile and an empty soul.

This subject matters because when a believer loses sight of spiritual blessings, he becomes easy prey. He becomes prey for discouragement because he judges his condition by his circumstances. He becomes prey for envy because he starts comparing visible possessions. He becomes prey for fleshly ambition because he wants a form of success the world can admire. He becomes prey for prosperity doctrine because he has forgotten where his treasure actually lies. The spiritual man is protected from much of that nonsense because he lives conscious of blessings the world cannot see. He knows he is rich in Christ even when the world calls him poor. He knows he has acceptance, adoption, inheritance, forgiveness, access, sealing, and heavenly standing whether or not the market is up, whether or not his name is known, whether or not his life looks impressive to carnal eyes. That kind of consciousness makes a man strong in ways this world cannot calculate.

### **1. The Spiritual Man Lives by a Heavenly Ledger, Not an Earthly One**

Ephesians 1:3 immediately lifts the believer's eyes above the visible order. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Notice how many times the verse cuts against natural instinct. The blessings are spiritual, not merely material. Their sphere is heavenly places, not earthly prestige. Their source is God the Father, not human achievement. Their location is "in Christ," not in self. That means the spiritual man learns to keep his books on a heavenly ledger. He is not blind to earthly realities, but he refuses to let them become the final measure of his wealth. He knows the world's accounting system is badly distorted. It values what rusts, fades, inflates, and burns while ignoring what is eternal.

This is one reason the spiritual man can seem strange to worldly Christians. He is not dazzled by the same things. He is not automatically impressed because a man is successful by visible standards. He does not assume that abundance means approval or that hardship means abandonment. He knows better. The Laodiceans said, "I am rich, and increased with goods, and have need of nothing," and the Lord said they were "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). There you have heaven's ledger contradicting earth's ledger. A church can have material plenty and spiritual poverty at the same time. A saint can have earthly scarcity and spiritual riches at the same time. The spiritual man learns to believe God's balance sheet over man's.

That shift in accounting is not an optional luxury for advanced saints. It is basic protection against deception. If a believer thinks blessing is measured chiefly by comfort, increase, influence, and public success, he will be manipulated by every false teacher who waves a shiny promise in front of him. He will become vulnerable to discontent whenever life is hard. He will become vulnerable to envy whenever others appear to prosper. But if he understands that God hath blessed him with all spiritual blessings in heavenly places in Christ, then he is anchored somewhere deeper than circumstances. He begins to ask, "What has God already given me in Christ?" instead of endlessly whining, "Why do I not have what somebody else has?" That is a major step toward spiritual sanity.

## **2. Adoption Makes the Spiritual Man a Son, Not a Religious Orphan**

One of the great spiritual blessings given to the believer is adoption. Ephesians 1:5 says God has predestinated us "unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." That is not a sentimental phrase for a greeting card. It is a legal and relational reality in Christ. The believer is not merely tolerated in God's household. He is brought in as a son. He is not left standing outside the family door hoping someone notices him. He is placed by divine action into the family of God. Romans 8:15 says, "ye have received the Spirit of adoption, whereby we cry, Abba, Father." That means the spiritual man knows he is no religious orphan scraping for scraps under the table. He is a son in the house.

This blessing alone ought to put a lot of fleshly striving to death. Much of what passes for Christian ambition is really orphan thinking in a church suit. Men are trying to prove their worth, secure their identity, and build a name because inwardly they have not rested in what God has already made them in Christ. But the spiritual man begins to think from adoption, not toward it. He serves from sonship, not for sonship. He prays to a Father, not to a distant employer. He does not have to hustle for acceptance through religious performance because he has been placed in the family by grace. That gives him a very different spirit. He is not trying to climb into God's favor. He is learning to live from it.

This also changes how he handles hardship. An orphan mentality interprets trouble as abandonment. A son taught by the Spirit understands chastening. Hebrews 12 says, "whom the Lord loveth he chasteneth" (Hebrews 12:6). The spiritual man can be corrected without collapsing into despair because he knows correction from the Father is not rejection. It is son-training. Adoption gives dignity, security, and intimacy that the world cannot counterfeit. A believer conscious of adoption is harder to manipulate with fear and harder to seduce with flattery because his identity is not hanging on human approval. He has already been brought near as a son through Jesus Christ.

### **3. Acceptance in the Beloved Frees the Spiritual Man from Religious Performance**

Ephesians 1:6 says that God “hath made us accepted in the beloved.” Mark that carefully. It does not say we have made ourselves accepted by our sincerity, our effort, our usefulness, or our consistency. It says God “hath made us accepted.” And He did it “in the beloved,” which is the Lord Jesus Christ. That means the believer’s acceptance before God is not grounded in personal charm, spiritual track record, ministry fruit, or emotional intensity. It is grounded in union with Christ. That is a spiritual blessing the world knows nothing about. The world teaches a man to build acceptance by image, success, networking, likability, and performance. God gives acceptance in His Son.

This truth is a battering ram against both pride and despair. It kills pride because no man can boast that he earned acceptance before God. It kills despair because a weak saint who has failed does not have to claw his way back into divine favor by self-atonement. He returns on the basis of Christ. The spiritual man begins to live out of that reality. He is not careless about holiness because he is accepted. Quite the opposite. Acceptance in Christ frees him to pursue holiness without the poison of self-salvation. He wants to please the Lord, but he is not trying to bribe God into loving him. That makes service cleaner, worship freer, and repentance more honest.

A great many Christians are still trying to feel accepted by accumulating religious proof that they matter. They want enough ministry activity, enough visible faithfulness, enough compliments from spiritual people, and enough internal emotional warmth to convince themselves that they belong. But the spiritual man learns to rest where God placed him. He is “accepted in the beloved” (Ephesians 1:6). That steadies him. It keeps him from being inflated by praise or destroyed by criticism. It keeps him from turning the Christian life into a treadmill of insecurity. He knows his acceptance is in a Person, not in a performance. That is wealth the world cannot measure because the world has no category for being accepted in the Son of God.

### **4. Forgiveness and Redemption Make the Spiritual Man Richer Than He Feels**

Ephesians 1:7 says, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” There are not many verses in the Bible more loaded than that. Redemption through His blood. Forgiveness of sins. Riches of grace. The spiritual man reads that and realizes he is standing on treasure so deep that all the gold in Fort Knox could not buy one ounce of it. He has been redeemed. That means purchased out of bondage at a price he could never have paid. He has been forgiven. That means his guilt before God has been dealt with, not ignored, not postponed, not cosmetically

covered, but actually addressed through the blood of Jesus Christ. Those are riches no economist can chart.

This is exactly where prosperity thinking reveals how blind it is. It trains people to celebrate cars, houses, promotions, and comfort as if those were the crown jewels of the Christian life while treating redemption and forgiveness like entry-level facts to be rushed past on the way to “bigger things.” But there are no bigger things than having your sins forgiven before a holy God. There is no richer condition than standing redeemed through the blood of Christ. The man who has that is rich indeed, even if his wallet is thin and his life looks unimpressive to carnal eyes. The man who does not have that is bankrupt, even if he owns half the county and appears on magazine covers.

The spiritual man keeps coming back to the riches of grace because he knows his heart is always tempted to drift toward visible things. He remembers what he was without Christ. He remembers what his guilt deserved. He remembers that forgiveness was not free in the sense of being cheap. It cost blood. When that truth grips a man, it makes him less likely to whine like a spoiled child every time earthly conditions are not ideal. A saint who knows he has redemption and forgiveness ought to be harder to seduce with cheap substitutes. He may still battle discouragement, but he has a place to return where wealth is measured in blood-bought pardon rather than in outward prosperity.

## **5. Access, Union with Christ, and Heavenly Standing Lift the Believer Above Earthly Religion**

The spiritual blessings in Ephesians are not only legal but positional. The believer has access. He has union with Christ. He has heavenly standing. Ephesians 2:18 says, “through him we both have access by one Spirit unto the Father.” That is astonishing. The believer is not kept at ceremonial distance like an outsider waiting for a clerk to stamp the right paperwork. He has access to the Father by one Spirit through Christ. Earthly religion specializes in distance, layers, intermediaries, rituals, and systems that keep men forever working their way inward. The gospel does the opposite. It brings a man near. It gives access.

Then there is union with Christ. Ephesians rings with that phrase “in Christ,” “in whom,” “in the beloved.” The believer is not merely helped by Christ from a distance. He is placed in Christ. That union changes everything. What Christ has accomplished becomes the ground of the believer’s standing. What Christ is before the Father shapes the believer’s acceptance. What Christ has inherited becomes the believer’s future portion. This is not mystical nonsense detached from reality. It is covenant, legal, and spiritual truth. The world cannot understand it because it only knows external association. The believer has

something deeper. He is joined to the risen Christ in a way that affects his entire standing before God.

Ephesians 2:6 goes even farther and says God “hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” That is not your future body position yet, obviously, because you are still down here wearing shoes and fighting the flesh. But it is your standing. God sees the believer in His Son. The spiritual man learns to think from that height. He is not living only from ground level. He knows that in Christ he has a heavenly standing the world cannot touch. That humbles him and strengthens him at the same time. It humbles him because he did not achieve it. It strengthens him because it keeps him from being swallowed by the temporary conditions of earthbound religion.

## **6. Sealing and Inheritance Make the Spiritual Man Secure and Hopeful**

Ephesians 1:13 says that after believing, “ye were sealed with that holy Spirit of promise.” Verse 14 says that Spirit is “the earnest of our inheritance until the redemption of the purchased possession.” There you have two more massive spiritual blessings: sealing and inheritance. The seal speaks of God’s ownership, security, and guarantee. The inheritance speaks of what is yet to be fully entered, but already belongs to the saint in Christ. The spiritual man lives conscious of both. He knows he is not hanging by his fingernails over hell, hoping his latest spiritual mood is strong enough to keep him in favor. He is sealed with the Holy Spirit of promise. He belongs to God.

This does not make him careless. It makes him stable. A man unsure of his standing can become frantic, manipulative, or despairing. But a man who knows he is sealed can serve out of confidence rather than panic. He knows his security is in God’s promise, not in his own perfection. And because the Spirit is the earnest of the inheritance, he knows there is more ahead than what he currently experiences. The Christian life is not just about surviving this age. It is about moving toward a promised inheritance that is grounded in the faithfulness of God. The world cannot understand that kind of hope because the world’s hopes are tied to visible outcomes and temporary gains.

This blessing also helps the spiritual man endure suffering without being swallowed by it. First Peter 1:4 speaks of “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” That means your future cannot be looted by inflation, burglary, corruption, market collapse, political upheaval, or death. It is reserved in heaven. The sealing Spirit in you is the earnest of that coming inheritance. When a believer loses sight of that, he gets too attached to present comforts and too devastated by present losses. But when he remembers sealing and inheritance, he can suffer like a man who

knows he has title to something greater than the world in front of him. That is why the spiritual man is richer than he looks.

## **7. Losing Sight of Spiritual Blessings Makes a Believer Carnal, Envious, and Ambitious**

When Christians lose sight of spiritual blessings, they become easy prey for every carnal disease in the book. They become discouraged because they judge their worth by visible conditions. They become envious because they compare earthly blessings without remembering heavenly ones. They become ambitious in the flesh because they want a life that shines before men more than one that is rich before God. They begin chasing what the world admires and then wonder why peace departs. The reason is simple. They have stopped minding their true wealth. They have forgotten the riches already given them in Christ. A man who forgets his heavenly account starts begging in earthly alleys.

This is why prosperity preachers are so destructive. They train Christians to obsess over what can be seen while neglecting what God emphasized in Ephesians. They make outward increase look like the center of blessing and treat the blood, the cross, adoption, acceptance, sealing, and heavenly standing as little more than doctrinal wallpaper behind the main show. That is a criminal reversal of values. The spiritual man resists it because he has learned to value what heaven values. He may thank God for temporal mercies, but he refuses to mistake them for the core of his riches. He knows better. He knows that if he has Christ and all spiritual blessings in heavenly places, he is not poor even when life is lean.

This also exposes earthly religion in a broader sense. Earthly religion always wants something visible to boast in—numbers, buildings, budgets, influence, social status, or visible success. The spiritual man may use some of those things if God provides them, but he does not worship them. He knows how quickly they can disappear and how little they prove in themselves. He wants what cannot be shaken. He wants what came through the blood, is guaranteed by the Spirit, and is rooted in Christ at the Father's right hand. When a believer keeps those blessings in view, he becomes harder to manipulate, harder to flatter, harder to discourage, and much less interested in the little plastic trophies of this present world.

## **Conclusion**

Ephesians 1:3 is one of the great corrective verses for a church drunk on carnal measurements. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." That verse tells the believer where his true riches lie. They are spiritual. They are heavenly. They are in Christ. That means the spiritual man lives conscious of blessings the world cannot see and therefore cannot measure. He values adoption, acceptance, redemption, forgiveness, access, union

with Christ, sealing, inheritance, and heavenly standing because he has learned that heaven's ledger is the only one that finally matters.

That consciousness protects him from a thousand traps. It protects him from discouragement because he knows he is rich even when circumstances are lean. It protects him from envy because he is not comparing empty earthly glitter with his blood-bought inheritance. It protects him from fleshly ambition because he no longer needs the world's applause to feel blessed. It protects him from prosperity thinking because he knows the greatest blessings were never cars, cash, and comfort. They were and are Christ Himself and all that God has given in Him. The spiritual man therefore becomes a rebuke to earthly religion simply by living like what God said is true is actually true.

So let every believer ask himself what he has been counting lately. Has he been counting what rusts, or what remains? Has he been tallying visible comforts while forgetting invisible riches? Has he allowed earthly lack or earthly comparison to blind him to the wealth already given him in Christ? If so, the cure is not more striving after the world's definition of blessing. The cure is to get back into Ephesians until heaven's arithmetic starts correcting earth's. The spiritual man is rich in ways this world cannot calculate. And once he starts living conscious of that fact, he becomes much harder to discourage and much less interested in the cheap trinkets this present age calls treasure.

## **10 of 15: The Spiritual Man Revealed - Spiritual Meat, Spiritual Drink, and the Rock That Was Christ**

### **Introduction**

One of the clearest differences between a carnal Bible reader and a spiritual Bible reader is this: the carnal man reads the Scriptures like a warehouse of facts, while the spiritual man reads them like a living revelation centered in Jesus Christ. The carnal reader may know the story line, the geography, the names, the numbers, and the chronology, and still walk away hungry. The spiritual man sees the same history and begins to discern the glory hidden in it by the Holy Ghost. Paul says of Israel in the wilderness, "And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:3-4). Those are not careless words. The Holy Ghost is teaching you how to read the Book. He is showing you that wilderness history was not dead material filed away in a dusty corner of the Old Testament. It was living revelation pointing to Christ.

That truth immediately exposes how shallow much Bible reading has become. A man can read Exodus and Numbers and see nothing but travel details, complaints, miracles, and judgments. He may even admire the stories and teach them as moral examples, but still miss the center of the thing. Paul did not. The Holy Ghost did not. They looked at manna and saw spiritual meat. They looked at water from the rock and saw spiritual drink. They looked at the rock itself and said, “that Rock was Christ” (1 Corinthians 10:4). That does not mean the rock ceased to be a real rock. It means God built spiritual testimony into historical fact. The events happened exactly as written, but they were also arranged by divine wisdom to testify of the Son of God. The spiritual man learns to read like that. He does not merely analyze the text. He feeds on its revelation of Christ.

This matters because believers who do not learn to feed on Christ through Scripture remain spiritually undernourished even while sitting in front of a full table. They read the Bible and miss the Bread. They study the history and miss the Lord of history. They collect outlines and miss the life of the Book. The wilderness narratives are especially rich in this regard because God was not merely preserving Israel physically. He was preaching Christ ahead of time in manna, water, smitten rock, daily provision, and sustaining grace. Spiritual people are nourished by realities that carnal people overlook. The carnal man wants novelty, noise, speculation, and visible excitement. The spiritual man finds food in Christ revealed through the word. That is the burden of this essay. The spiritual man does not just know the Book. He learns to eat from it.

### **1. The Wilderness History Was Real History and Living Revelation**

The first thing that must be settled is that typology never cancels history. When Paul says, “that Rock was Christ” (1 Corinthians 10:4), he is not turning the wilderness account into a fairy tale or an allegory floating free from reality. Israel really was in the wilderness. They really did need food and water. God really did provide manna from heaven and water from the rock. The miracles happened in space and time just as written. But because the Author of history is also the Author of Scripture, He arranged those real events to bear witness to deeper spiritual truth. That is one of the glories of the Bible. It does not need myth to become profound. It takes real history and fills it with revelation.

This is where careless readers go wrong in two opposite ways. One crowd treats the Old Testament as little more than moral stories and historical records, useful perhaps for lessons in obedience and faith, but largely disconnected from Christ except where the New Testament shouts His name in capital letters. The other crowd gets so excited about symbolism that they invent types everywhere, unconcerned with scriptural control. The spiritual man avoids both mistakes. He believes the history because God wrote it. He reads for Christ where the Holy Ghost places Him. He does not flatten the text into bare fact, and

he does not float off into fantasy. He learns to see history and testimony working together under one divine hand.

Paul helps you do that by using the word “spiritual” repeatedly. “Spiritual meat.” “Spiritual drink.” “Spiritual Rock” (1 Corinthians 10:3-4). He is telling you that there was more going on in the wilderness than bodily survival. God was teaching by provision. He was testifying through material supply to spiritual reality. That is exactly how the spiritual man learns to read. He notices where the Holy Ghost invests earthly things with heavenly significance. He understands that the Bible is not merely reporting events but revealing Christ through them. The wilderness becomes more than a stretch of desert. It becomes a classroom in which God is preparing hearts to understand His Son.

## **2. Spiritual Meat Points Beyond Manna to Christ the True Bread**

Paul says Israel “did all eat the same spiritual meat” (1 Corinthians 10:3). That obviously refers to manna, the bread from heaven given in the wilderness. Exodus 16 records that provision in detail, but the full meaning opens more clearly when Christ Himself speaks in John 6. He says, “Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven” (John 6:32), and then, “I am the bread of life” (John 6:35). There you have the Holy Ghost’s own line of comparison. Manna was real food for a real people in a real wilderness, but it also pointed beyond itself to the Lord Jesus Christ, the true Bread from heaven.

That is rich ground for the spiritual man. Manna came from above, not from the earth below. It had to be received as a gift, not manufactured by human labor. It had to be gathered daily, showing constant dependence. It was enough for each day’s need, but could not be turned into a proud monument of self-sufficiency. All of that points toward Christ and the believer’s dependence on Him. The Lord is not a one-time religious snack tucked away in memory. He is living bread for daily faith. The spiritual man does not merely affirm that Christ is the Bread of life in doctrinal language. He learns to feed on Him through the word, drawing nourishment from who He is and what He has done.

Carnal believers often overlook this because they want the Bible to entertain their curiosity rather than sustain their souls. They ask clever questions while neglecting daily feeding. They read for controversy, novelty, or ammunition, but do not come hungry for Christ. So they remain thin. The spiritual man reads John 6 and Exodus 16 together and begins to understand something precious: God never intended the manna merely to keep stomachs full. He intended it to preach His Son. And once a believer sees that, the Old Testament stops feeling like a separate country. It becomes part of one Christ-centered revelation in which God was already feeding faith long before Bethlehem.

### **3. Spiritual Drink Reveals Christ as the Life-Giving Supply**

Paul says Israel “did all drink the same spiritual drink” (1 Corinthians 10:4). Again, there is an actual historical event behind that statement, and more than one. In Exodus 17 and Numbers 20, water comes from the rock for a thirsty people in a dry place. No amount of sentimental preaching can improve on the practical force of that. They were in a wilderness. They needed water or they would die. God provided miraculously. But Paul looks back and calls it “spiritual drink,” meaning the provision carried divine testimony beyond physical thirst. The water was more than water. It preached of Christ.

The Lord Jesus makes this clearer in John 4 and John 7. To the woman at the well He says, “whosoever drinketh of the water that I shall give him shall never thirst” (John 4:14). In John 7:37-38 He cries, “If any man thirst, let him come unto me, and drink.” There you have it again. The wilderness provision points forward to the living sufficiency found in Christ. He is not only Bread for hunger but Water for thirst. He does not merely instruct the believer; He satisfies the deepest need of the soul. The spiritual man reads those passages together and begins to understand that the Holy Ghost is teaching by correspondence. The outward water in the wilderness bore witness to the inward and eternal satisfaction found in the Son of God.

This has practical force for the Christian life. Carnal people are constantly trying to quench spiritual thirst with earthly substitutes. They run to entertainment, recognition, pleasure, distraction, human approval, and activity. Then they wonder why the thirst keeps coming back stronger. The reason is simple. Mud will not quench what only living water can satisfy. The spiritual man learns to come to Christ as his drink. He knows that fellowship with the Lord through the word and Spirit is not an optional devotional extra. It is life-sustaining supply. He sees the wilderness water and says, “That was God showing ahead of time that only Christ can keep a pilgrim alive in a dry land.”

### **4. The Rock Was Christ in Typology and Provision**

Paul’s statement, “that Rock was Christ” (1 Corinthians 10:4), is one of the clearest New Testament examples of typology explicitly explained by inspiration. He does not say the rock symbolized random spiritual ideas. He names the Person. “That Rock was Christ.” That means the believer does not have to guess whether Christ is being set forth there. The Holy Ghost already told him. The rock in the wilderness served as a type of Christ in His strength, constancy, and life-giving provision. The thirsty people could not make water appear. God brought it from the rock. In like manner, life for the sinner and nourishment for the saint come from Christ, not from the resources of fallen man.

There is even more when you compare Scripture carefully. In Exodus 17, God tells Moses to smite the rock, and water flows out. That is not an accidental detail. Christ was smitten. Isaiah says, “we did esteem him stricken, smitten of God, and afflicted” (Isaiah 53:4). The first striking of the rock points toward the Lord’s suffering, through which life-giving provision flows to His people. Then in Numbers 20, Moses is told to speak to the rock, not smite it again. He disobeys and strikes it twice, and that act brings judgment on him. The spiritual man does not build wild doctrine on every pebble, but he does notice that Christ was smitten once. Hebrews says, “Christ was once offered to bear the sins of many” (Hebrews 9:28). There is richness in these connections when handled under scriptural control.

This helps the believer understand typology carefully. Types are not a license for imagination. They are a way God embeds testimony in history, later clarified by revelation. The spiritual man therefore reads with restraint and expectancy. He expects Christ to appear where the Holy Ghost places Him, but he refuses to invent nonsense just to sound deep. In the case of the rock, he has apostolic warrant. So he feeds on it. He sees Christ as the solid ground of life in a barren wilderness. He sees Christ as the One from whom living provision flows. He sees Christ as the One who must be approached according to God’s word, not human irritation or religious theatrics. The rock becomes a feast when Christ is seen there.

### **5. Wilderness Provision Shows Daily Dependence on the Lord**

One of the strongest lessons in the wilderness narratives is dependence. Israel could not stockpile self-sufficiency into the future. They needed God’s provision again and again. Manna had to be gathered. Water had to be given. The wilderness itself made dependence unavoidable. That is a hard lesson for the flesh, because the flesh loves independence, control, and visible reserves. But the spiritual man begins to see that God arranged the wilderness in such a way that His people would have to live by supply from above. Deuteronomy 8:3 says God fed them with manna “that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD.” There is the principle. Provision was tied to divine speech.

That is still true for the believer now. The spiritual man does not feed yesterday on tomorrow’s grace. He lives by continual dependence on Christ through the word. “Give us this day our daily bread” (Matthew 6:11) has more in it than groceries. It reflects the pattern of dependence God delights to teach. Carnal believers resist this because they want spiritual life to run on stored momentum. They want one emotional high, one conference moment, one sermon series, one burst of enthusiasm to carry them indefinitely. But manna rotted when hoarded outside God’s order. The Lord teaches His people to come again and

again, to gather, to receive, to trust, to depend. That is not a defect in the system. That is the system.

This daily dependence is actually a blessing, though the flesh hates it. It keeps the saint close to the source. It reminds him he is not self-sustaining. It keeps Christ central rather than peripheral. The spiritual man therefore learns not to despise his wildernesses. He may not enjoy them, but he begins to see that barren places often become the very places where the sufficiency of Christ is known most clearly. When earthly props are removed, the Bread becomes sweeter and the Water more precious. The carnal man complains about the wilderness because he wants Egypt's menu. The spiritual man learns that wilderness dependence can reveal Christ more deeply than abundance ever did.

## **6. Spiritual People Are Nourished by Realities Carnal People Overlook**

The phrase "spiritual meat" and "spiritual drink" tells you something important about perception. Not everyone sees what is there. The same history was available to all readers, but the Holy Ghost had to teach Paul how to speak about it this way. That means spiritual nourishment depends on spiritual discernment. The carnal mind skims over Christ-centered riches hidden in plain sight. It sees an old story and moves on. The spiritual man lingers, compares Scripture with Scripture, and finds food. He is nourished by realities others overlook because he is reading under the light of the Spirit rather than under the impatience of the flesh.

This is why some believers seem constantly fed while others are constantly restless, though both read the same Bible. One reads merely to get through the passage. The other reads to meet the Lord in it. One asks, "What happened?" The other also asks, "How is Christ revealed here?" One is content with bare narrative. The other hungers for spiritual understanding. That does not mean every passage has to be turned into a complicated symbolic scheme. It means the believer learns to read with Christ in view because Jesus said the Scriptures testify of Him (John 5:39). When that becomes the instinct of the soul, the Book opens in fresh ways. The saint begins to feed where he once merely observed.

This also rebukes the modern obsession with novelty. Carnal people are easily bored with the plain revelation of Christ. They want something sensational, controversial, obscure, or speculative. They want hidden codes, shocking theories, strange insights, and religious adrenaline. But the spiritual man finds nourishment in Christ Himself. He does not need a circus if he has Bread. He does not need an endless parade of novelties if he has living Water. He can go back to the same old Book and find fresh food because the glory is in the Lord revealed there, not in his own cleverness. That is one reason spiritual saints often seem steadier than flashy religious people. They are eating real food.

## **7. Christ-Centered Reading Deepens Worship, Humility, and Assurance**

When a believer learns to see Christ in the Book where the Holy Ghost places Him, the effect is not merely intellectual. It deepens worship, humility, and assurance. Worship deepens because the Bible stops being a collection of disconnected religious materials and becomes one unfolding revelation of the Son of God. The saint sees that from wilderness bread to wilderness water to wilderness rock, the Lord was preaching Christ all along. That makes the heart burn. It brings reverence. It turns reading into adoration. Luke 24 shows that when Christ opened the Scriptures concerning Himself, the disciples' hearts burned within them (Luke 24:32). That is not academic stimulation. That is worship awakened by revelation.

Humility deepens because Christ-centered reading keeps man from becoming the hero of the story. Carnal reading loves to make the Bible mainly about moral self-improvement and personal triumph. The spiritual man sees something better. He sees his need met in Christ. He sees that the people in the wilderness were needy, thirsty, dependent, and often foolish, and yet God provided for them. That sounds uncomfortably familiar, and it should. The saint realizes he is not self-sufficient. He is not feeding himself by natural strength. He is being sustained by the same Lord who fed pilgrims in the waste howling wilderness. That humbles him while it comforts him.

Assurance deepens too. The believer who reads Christ in the wilderness sees that God's provision for His people was not an afterthought. It was built into the journey. In the same way, Christ is not an emergency backup plan for when things get desperate. He is the appointed Bread, Water, and Rock for the whole pilgrimage. A saint who learns to feed on that will become steadier. He will understand that his life in God is rooted in a provision outside himself. He will become less fascinated with his own fluctuating feelings and more anchored in the sufficiency of the Lord. That is one reason Christ-centered reading is so strengthening. It teaches the soul to rest where God placed the supply.

### **Conclusion**

Paul's words in 1 Corinthians 10:3-4 open a rich door into the spiritual life. Israel "did all eat the same spiritual meat" and "did all drink the same spiritual drink," and "that Rock was Christ." Those statements teach us that the wilderness narratives are not dead history but living revelation. They happened exactly as written, yet they also bear witness to Christ. Manna points beyond itself to the true Bread from heaven. Water from the rock points beyond itself to the living supply found in Christ. The rock itself stands as a divinely appointed testimony to the Son of God. The spiritual man learns to read the Book that way because the Holy Ghost teaches him to compare spiritual things with spiritual.

That kind of reading nourishes the soul in ways carnal people often miss. The carnal man analyzes, catalogs, and perhaps even admires, but the spiritual man feeds. He sees Christ where the Spirit places Him and draws nourishment from that revelation. He learns dependence through the daily pattern of wilderness provision. He learns satisfaction through Christ as Bread and Water. He learns stability through Christ as the Rock. He becomes less restless for novelty because he has found food in the Lord Himself. And that changes the way he approaches Scripture. He is no longer merely gathering facts. He is coming hungry.

So let the believer go back to the Old Testament with fresh eyes and a governed imagination. Let him believe the history fully and look for Christ where the Holy Ghost reveals Him. Let him read not as a dry collector of details but as a pilgrim needing food for the road. If he does, he will discover that spiritual people are nourished by realities carnal people overlook. He will find that the wilderness is full of Christ. And once a man learns to feed on Christ through the Scriptures, the Bible ceases to be a religious textbook and becomes what God intended it to be for the pilgrim saint: bread in the desert, water in a dry land, and a Rock that cannot fail.

## **11 of 15: The Spiritual Man Revealed - Spiritual Songs, Spiritual Worship, and a Heart Full of the Word**

### **Introduction**

One of the clearest places modern Christianity has gone soft in the head and shallow in the heart is in the matter of worship. The word itself has been dragged so far out of shape that many believers now think worship is mainly a mood, a music set, a lighting scheme, a vocal style, and a certain kind of emotional atmosphere created by people who know how to pull strings in a dark room. In many churches, if the music swells at the right time, the room grows hazy enough, the chorus repeats long enough, and enough hands go up in the air, folks assume the Holy Ghost must have shown up whether or not anybody learned a thing, repented of a thing, or left with one ounce more truth in his soul than he had when he walked in. But the Holy Ghost did not leave us guessing about what spiritual worship looks like. He tied it directly to the filling of the Spirit and the indwelling word of Christ. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19). “Let the word of Christ dwell in you richly in all wisdom... singing with grace in your hearts to the Lord” (Colossians 3:16). That is not stagecraft. That is inward reality overflowing toward God.

Those two passages are a devastating rebuke to performance-driven worship culture. They show that true worship is not first something happening on a platform. It is something happening in a heart filled with the Spirit and ruled by the word. The songs are spiritual because the source is spiritual. The melody is in the heart before it ever gets to the mouth. The grace is in the heart before it ever appears in the tone. The truth is dwelling richly before it ever overflows in praise. In other words, spiritual worship is not generated by manipulating an audience into a religious feeling. It comes from truth alive in the soul, producing gratitude, reverence, gladness, and song toward the Lord. A church can have excellent musicians and be starving for worship. A saint can be in a simple room, singing with no accompaniment at all, and be worshiping in spirit and in truth because the word of Christ is living richly in him.

That matters because the spiritual man must learn to recognize the difference between emotional stimulation and genuine worship. The flesh loves feelings because feelings can be produced with enough technique. Truth cannot be faked so easily. The world can borrow religious language, religious aesthetics, and even religious emotion. But it cannot produce a heart filled with the Spirit and governed by the word of Christ. That is why true worship always has doctrinal roots. It is not dry because it is doctrinal. It is alive because it is doctrinal. It is not cold because it is grounded in truth. It is warm in the right way because truth has gripped the inner man. The spiritual man sings because truth lives in him, not because someone manufactured a mood around him. And once a believer sees that, worship stops being a show he attends and becomes a whole-life response to the worthiness of God.

### **1. Spiritual Worship Begins with the Filling of the Spirit**

Ephesians 5:18-19 gives the connection plainly: “be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs.” That means spiritual song is not detached from spiritual fullness. The command is not, “Create an atmosphere and maybe the Spirit will drop by.” The command is, “Be filled with the Spirit,” and one of the results is song that is spiritual in character. The source matters. A thing is not spiritual merely because it sounds tender, emotional, or religious. It is spiritual when it proceeds from the Holy Ghost’s government in the inward man. The spiritual man understands that worship begins before the music starts. It begins in whether the heart is yielded to the Spirit of God.

This is where much of modern worship collapses. It tries to use outward tools to substitute for inward reality. It attempts to produce by technique what God said must come by filling. Volume cannot replace filling. Mood cannot replace filling. Repetition cannot replace filling. Professional polish cannot replace filling. A room can be packed with sentiment and utterly empty of the Spirit. On the other hand, a simple gathering of believers may have very

little by way of visible impressiveness and yet be rich in spiritual worship because the saints are yielded and the Spirit is free to work through the word. The flesh would rather decorate the stage than die to self. The Spirit works the other way. He fills the inner man and causes true praise to rise from there.

This also means the believer cannot reduce worship to a weekly event. If worship is tied to being filled with the Spirit, then worship is tied to the whole walk. A man who spends six days grieving the Holy Ghost and then expects to flip a switch during a song set on Sunday morning is living in fantasy. The spiritual man learns that true praise grows best out of a Spirit-governed life. It is not that every moment is equally intense in feeling, but the whole life is being brought under the Spirit's rule, and song arises from that government. Worship is not an escape hatch from carnality. It is one of the fruits of not being governed by carnality in the first place.

## **2. The Word of Christ Dwelling Richly Produces Spiritual Song**

Colossians 3:16 is a twin passage to Ephesians 5:19, and it adds a crucial element. "Let the word of Christ dwell in you richly in all wisdom... singing with grace in your hearts to the Lord." There is the engine room. The word of Christ must dwell in the believer richly. Not thinly. Not occasionally. Not as an honored guest who visits now and then. Richly. That means deeply, abundantly, and governingly. When the word dwells richly, it produces wisdom, gratitude, teaching, admonition, and song. That means spiritual worship is tied not only to the filling of the Spirit but to the indwelling richness of Christ's word. The Spirit fills through the word He inspired. The word dwells richly, and praise rises.

This completely overturns the modern divorce between doctrine and worship. Many people act as if doctrine belongs in the classroom and worship belongs in the music set. The Holy Ghost does not recognize that divorce. In Colossians 3:16, doctrine and praise live in the same house. The word of Christ dwelling richly produces song. That means a church weak in doctrine will usually be weak in worship, even if it is strong in musical effect. It may have emotional crescendos, but it will lack depth, substance, and holy gravity because the truth that ought to feed worship is thin on the ground. Genuine praise is strengthened by truth because the heart cannot adore what it does not know. The more richly the word dwells, the richer the worship becomes.

This is why the spiritual man values good hymns, psalms, and songs saturated with Bible truth. He is not worshipping the style. He is recognizing that truth gives worship content. A song that says little, teaches little, and magnifies little more than human feeling may still be catchy, but it is not necessarily spiritually nourishing. The spiritual man wants songs that help the truth dwell more richly, not songs that merely help the room feel more charged. He

knows that praise detached from truth becomes sentimental fog. But praise rising from truth becomes strong, sane, reverent, and lasting. The heart full of the word has something worth singing about.

### **3. Spiritual Songs Are Not Defined by Style but by Source and Substance**

Ephesians 5:19 speaks of “psalms and hymns and spiritual songs.” Colossians 3:16 uses the same grouping. The modern church often reads that and immediately starts arguing style, genre, instrumentation, and tone, as if the whole point of the verse were to hand us a never-ending cultural food fight. But the central adjective there is “spiritual.” The question is not first whether the style matches somebody’s preference. The question is whether the source and substance of the song are spiritual. Does it proceed from the Spirit’s filling? Is it shaped by the word of Christ? Does it direct the heart toward the Lord in truth and grace? Does it carry scriptural weight, holy reverence, and genuine praise? Those are the real issues.

Now that does not mean style is irrelevant. Style can help or hinder meaning, and different forms carry different associations and effects. The spiritual man is not naïve about that. But he refuses to let the conversation stop at externals because the Bible does not stop there. The flesh loves to reduce everything to appearance. One crowd thinks if it sounds old it must be spiritual. Another crowd thinks if it sounds fresh it must be effective. Both can miss the point entirely. A song can be old and dead or new and empty. It can be loud and hollow or quiet and shallow. Spirituality is not guaranteed by tempo, instrumentation, or atmosphere. It is tied to truth, source, and direction.

This helps the believer avoid two traps. One trap is worshiping aesthetics and confusing refined taste with spiritual life. The other trap is worshiping emotional force and confusing intensity with divine anointing. The spiritual man does not want either counterfeit. He wants songs that are genuinely spiritual because they rise from hearts full of truth and aim at the glory of God. He wants words that teach, admonish, exalt Christ, and stir right affections. He is not impressed merely because a song sounds beautiful, nor is he automatically dismissive because a song is simple. He asks what kind of life and truth the song carries. Spiritual songs are marked by more than sound. They are marked by their source and substance.

### **4. Performance-Driven Worship Culture Manufactures Mood but Not Worship**

We are living in an age that knows how to stage a religious experience. It knows how to dim the lights, build the emotional arc, cue the pad under the prayer, set the tempo, repeat the bridge until the room starts floating, and create a sense that something profound has happened even if almost nothing true was said. That whole system has trained many

believers to mistake emotional surge for worship. But emotion, by itself, proves very little. Crowds can weep at a concert, sway at a political rally, and get goosebumps during a movie score. The question is not whether emotion exists. The question is whether truth is dwelling richly and the Spirit is filling the heart. If not, then what you may have is a carefully manufactured mood, not necessarily worship.

This matters because performance-driven culture subtly shifts the center from God to man. Instead of asking whether the Lord is pleased, it asks whether the audience felt engaged. Instead of asking whether truth was conveyed, it asks whether the set built properly. Instead of asking whether Christ was magnified, it asks whether the moment landed. Before long, worship becomes a product to be delivered rather than a holy response to the worthiness of God. The congregation becomes a consumer base, the platform becomes a production team, and the whole thing starts smelling more like the entertainment industry than the sanctuary of God. The spiritual man ought to be deeply suspicious of that drift because it flatters the flesh while pretending to serve the Lord.

The answer is not deadness, stiffness, or icy formalism. The answer is reality. The answer is to recover the biblical connection between Spirit-filling, word-indwelling, and genuine song. A church can sing joyfully, strongly, and beautifully without turning worship into performance. But that only happens when the aim is not to manipulate emotion but to express truth-fed affection toward God. The spiritual man knows that worship can involve emotion without being driven by emotional engineering. He wants hearts moved because truth has seized them, not because technique has cornered them. That distinction is crucial if the church is ever going to recover sanity in this matter.

## **5. The Spiritual Man Sings Because Truth Lives in Him**

The spiritual man is not waiting for the right atmosphere to give him permission to sing. He sings because truth lives in him. Colossians 3:16 says the word of Christ dwells richly, and then song rises “with grace in your hearts to the Lord.” That means the song is the overflow of an inward condition. The grace is in the heart. The word is in the heart. The melody is in the heart. A man may sing softly or strongly, with great emotion or with quiet steadiness, but the essential thing is that truth has taken up residence within him and is now finding voice. That kind of singing is not dependent on professional conditions. It can happen in a prison cell, in a kitchen, in a congregation, in a lonely room, or walking down a road.

This is why the most genuinely spiritual singing is often found where there is the least machinery. Paul and Silas sang praises to God at midnight in prison (Acts 16:25), not because the acoustics were remarkable and the lighting was warm, but because Christ was real to them in their suffering. They were bruised, bound, and shut in, and still the song

came. That is spiritual worship. It arises from something deeper than convenience. The spiritual man can sing in dark places because his song is rooted in truth, not circumstances. The world cannot understand that kind of praise because the world sings when things go well and sulks when they do not. The spiritual man may groan, weep, and wrestle, but there is still a song hidden in him because Christ remains worthy.

This also means silence in worship is not always spirituality, and noise in worship is not always carnality. The real issue is the heart. Does the man sing because he is full of grace toward the Lord, or because he is performing? Does he refrain because he is reverent, or because he is empty? The spiritual man is not trying to imitate a style of response. He is responding to truth. Sometimes that may be quiet and broken. Sometimes it may be strong and exultant. But it is real. The song belongs to the truth living in him, not to a pressure system around him. He sings because the Lord is worthy and the word of Christ is alive within.

## **6. Worship Is a Whole-Life Response, Not Merely a Platform Moment**

One of the worst mistakes Christians make is confining worship to music and then confining music to a church service. The Bible does not do that. Romans 12:1 says, “present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” That is worship language, and it reaches far beyond a song set. Worship is a whole-life response to the mercies of God. It includes obedience, surrender, gratitude, praise, reverence, and service offered to the Lord. Singing is one beautiful expression of that, but it is not the whole of it. A man may sing loudly for twenty minutes and live for himself the rest of the week, and that is not worship in the biblical sense. It is performance punctuated by hypocrisy.

The spiritual man learns this gradually. He begins to see that worship touches work, speech, conduct, giving, prayer, thought life, relationships, and hidden integrity. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). That is worship extended into ordinary life. The same heart that sings to the Lord in the assembly is meant to serve the Lord in daily living. The same truth that produces a song is meant to govern decisions, reactions, and priorities. This broadens worship beyond the stage and rescues it from being treated like a weekly emotional product.

This broader view also helps expose false worship. A man may love the emotional lift of singing while resenting the daily obedience that real worship requires. He may enjoy the atmosphere of church music while ignoring the claims of holiness in private life. He may get misty-eyed in a chorus and then be sharp-tongued, worldly, vain, and prayerless all week. The spiritual man understands that such a split is a lie. He knows God is not

impressed with songs that rise from lips while the life resists His rule. Real worship is not perfect, but it is sincere. It aims at whole-life surrender. The song becomes one stream flowing out of a life being laid before God.

## **7. Sound Doctrine and Genuine Praise Belong Together**

Colossians 3:16 is especially powerful because it ties teaching and singing together. “Teaching and admonishing one another in psalms and hymns and spiritual songs.” That means worship is not anti-doctrinal; it is one of the vehicles through which truth is reinforced in the body. Songs can teach. Songs can admonish. Songs can remind the saints of what is true, what is glorious, what is to be feared, and what is to be loved. The church historically knew this. That is why the richest hymns are so enduring. They are not merely emotionally suggestive. They are doctrinally nourishing. They put truth on the lips of the saints in memorable form.

This is why churches with weak doctrine usually wind up with weak songs. When truth thins out in the pulpit, it often thins out in the singing as well. The lyrics become generic, vague, repetitive, and man-centered because the doctrinal backbone has been removed. Then worship becomes increasingly dependent on atmosphere to generate impact because content alone no longer carries much weight. That is a dangerous cycle. The spiritual man pushes against it. He wants songs that say something worth saying because he knows genuine praise is strengthened by substance. He is not against joy, repetition in its place, or emotional intensity when it is real. But he wants truth in the bloodstream of worship.

And this brings us full circle. The spiritual man is not measured by whether he likes one worship style over another as a matter of taste. He is measured by whether he loves truth enough to want worship governed by it. He knows that the Lord Jesus said the Father seeks those who worship Him “in spirit and in truth” (John 4:24). Not spirit without truth. Not truth without spirit. Both. That means sound doctrine and genuine praise belong together because both are rooted in the God who is true and the Spirit who gives life. The church will never sing its strongest songs until it recovers its strongest truths. And once that happens, worship stops being a performance-driven mood and becomes a holy answer to divine reality.

## **Conclusion**

Ephesians 5:19 and Colossians 3:16 show us plainly that true worship is tied to the filling of the Spirit and the indwelling word of Christ. Spiritual songs are not defined by stage lighting, emotional engineering, musical polish, or atmosphere. They are defined by source and substance. They rise from hearts filled with the Spirit, with grace in them, and with the word of Christ dwelling richly in all wisdom. That means the real center of worship is not

the platform but the inner man. The spiritual man sings because truth lives in him. He worships because Christ is real to him. He is not dependent on manufactured mood to do what a heart full of the word already wants to do.

That also means performance-driven worship culture must be judged for what it is. It may create powerful feelings, but feelings alone do not prove worship. The church must recover the biblical connection between doctrine and praise, between truth and song, between Spirit-filling and heart-melody. The answer is not lifeless formalism, but neither is it religious entertainment. The answer is reality. Let the word of Christ dwell richly. Let the Spirit fill. Let the heart make melody. Then the song will have weight because it came from somewhere real. It came from truth laid hold of by grace.

And let every believer remember that worship is bigger than music. It is a whole-life response to the worthiness of God. Singing matters greatly, but it is one stream flowing out of a life surrendered to the Lord. The spiritual man therefore does not merely ask whether the music moved him. He asks whether Christ is ruling him, whether the word is dwelling in him, whether grace is alive in his heart, and whether his whole life is becoming an answer to the mercy of God. When that happens, worship is no longer a product to consume. It becomes what the Bible says it is: truth-filled, Spirit-governed praise rising from a heart that has learned to value the Lord above the show.

## **12 of 15: The Spiritual Man Revealed - Wrestling Against Spiritual Wickedness in High Places**

### **Introduction**

One of the great marks of a spiritual man is that he knows the world is not merely what it appears to be on the surface. He understands that not every battle is psychological, political, social, economic, or visible. He knows there is an unseen realm operating behind much of what men call ordinary life, and he is not embarrassed to say so because the Bible says so first. Paul writes, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12). That verse is not poetic exaggeration. It is battlefield intelligence from the Holy Ghost. It tells the believer what kind of war he is in, what kind of enemy he faces, and why so many Christians stay confused. They keep trying to interpret a spiritual war by natural explanations alone.

This does not mean the spiritual man becomes a superstitious crank who sees a devil behind every flat tire and a demon under every cough. Some people, once they wake up to spiritual warfare, lose all sobriety and drift into nonsense. They cannot distinguish between biblical alertness and theatrical paranoia. They become fascinated with darkness instead of grounded in Christ. The Bible does not teach that. The spiritual man is not a nervous mystic jumping at shadows. He is a clear-minded soldier. He knows what the Scripture says about the unseen realm, and he takes it seriously without decorating it into a circus. He understands that Satan is real, demons are real, deception is real, false doctrine is real, temptation is real, and spiritual pressure is real. But he also knows that Christ is exalted, the word of God is sufficient, the armor of God is provided, and the believer is not left helpless in the conflict.

This subject matters because many believers are trying to live the Christian life as if the only enemies they have are bad habits, poor decisions, and difficult people. Those things matter, but they are not the whole story. If a saint forgets the spiritual battlefield, he will misread his temptations, underestimate false doctrine, handle conflict carnally, and leave himself exposed where he ought to be armed. He will fight flesh and blood as though people were the main enemy, when Scripture says otherwise. He will treat the Christian life like self-improvement instead of warfare. The spiritual man does not make that mistake. He knows spirituality includes meditation and study, yes, but it also includes armor, vigilance, resistance, sobriety, and a war footing in a hostile world. That is not fear. That is realism taught by the Holy Ghost.

### **1. The Real Battlefield Is Not Flesh and Blood**

Paul says plainly, “we wrestle not against flesh and blood” (Ephesians 6:12). That statement does not mean people are never involved in the battle. Obviously they are. Men and women speak, tempt, persecute, deceive, flatter, betray, seduce, manipulate, and oppose. But they are not the deepest level of the conflict. Flesh and blood are not the ultimate enemy. If a believer misses that, he will spend his life fighting visible people as though they were the final source of all trouble. He will grow bitter against men when he ought to be discerning the darker powers behind the confusion, lies, temptations, and systems at work in the world.

This changes how the spiritual man reads conflict. When he sees false doctrine spread, he does not merely say, “Well, those are some bad ideas.” He understands there is spiritual wickedness involved. When he sees the world system glorifying filth, inversion, rebellion, pride, and blasphemy, he does not merely call it bad culture. He recognizes rulers of the darkness of this world operating behind it. When he sees a believer under heavy temptation, unusual oppression, or strange confusion, he does not reduce everything to

psychology alone. He understands there may be spiritual conflict pressing in on that person's mind and life. That does not cancel personal responsibility, but it deepens understanding of the battlefield.

This also keeps the spiritual man from making war the wrong way. Since the true conflict is not against flesh and blood, the believer's weapons must not be carnal. "For the weapons of our warfare are not carnal, but mighty through God" (2 Corinthians 10:4). The church does not win spiritual battles by fleshly force, political swagger, manipulative pressure, or worldly methods. It fights with truth, righteousness, faith, the gospel, prayer, and the sword of the Spirit. The saint who understands that stops swinging at the smoke and starts fighting according to the Book. He knows there are faces in the conflict, but the war goes deeper than faces.

## **2. The Unseen Realm Is Real, Ordered, and Active**

Ephesians 6:12 names the enemy in layers: "principalities," "powers," "the rulers of the darkness of this world," and "spiritual wickedness in high places." Whatever all the exact distinctions may involve, one thing is plain: the unseen evil realm is not chaotic nonsense. It has structure, order, rank, and operation. There is an organized kingdom of darkness set against God's truth and God's people. This lines up with what the Lord said about Satan's kingdom in passages like Matthew 12:26. The Devil is not merely a vague symbol of evil. He has a kingdom, and that kingdom includes real spiritual opposition.

The spiritual man therefore understands that Scripture is revealing more than the material surface of reality. Daniel 10 gives glimpses of conflict involving angelic beings, delay, and spiritual resistance behind earthly matters. The Gospels show devils recognizing Christ, speaking, oppressing, and being cast out. The Epistles speak of doctrines of devils (1 Timothy 4:1), Satan transforming himself into an angel of light (2 Corinthians 11:14), and the Devil seeking to devour (1 Peter 5:8). All of that adds up to one unavoidable conclusion: the unseen realm is not mythology. It is part of the actual battlefield of the Christian life.

This should sober the believer, not sensationalize him. The world either laughs at this truth or obsesses over it in occult forms. The spiritual man does neither. He does not deny it because modern people feel uncomfortable with invisible realities, and he does not build an entertainment ministry out of darkness either. He receives what the Bible says. He understands that evil is more than bad sociology, more than broken systems, and more than fallen psychology. There is a personal, active, organized wickedness at work in the unseen realm. That realization makes him more serious, not more weird.

## **3. Spiritual Warfare Includes Deception and False Doctrine**

One of the primary ways spiritual wickedness operates is through lies. Satan is “a liar, and the father of it” (John 8:44). Paul says in 1 Timothy 4:1 that “the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” There you have the connection: false doctrine is not merely intellectual error floating harmlessly in the air. It can be energized by seducing spirits. That means the spiritual man treats doctrinal corruption as a warfare issue, not just an academic problem. Lies are weapons in the enemy’s hand.

This explains why so many destructive teachings keep reappearing in different forms. Men imagine they are just stumbling over the same mistakes by accident, but there is often more going on than human clumsiness. Error flatters the flesh, hides Christ, weakens truth, confuses saints, and blinds sinners. That is exactly what the enemy wants. Whether it is works-based religion, Christ-denying heresy, sensual compromise, prosperity nonsense, mystical subjectivism, or soft unbelief dressed up as scholarship, false doctrine works strategically. The spiritual man therefore judges teaching soberly because he knows lies are one of the battlegrounds of spiritual wickedness.

This is why sound doctrine is part of spiritual warfare. A church weak in doctrine is not merely undereducated. It is exposed. A believer careless with truth is not merely uninformed. He is vulnerable. The sword of the Spirit is “the word of God” (Ephesians 6:17), and that is no accident. Truth is not a decorative feature in the Christian life. It is combat equipment. The spiritual man knows that. He reads, studies, compares, tests, and guards doctrine not because he is fussy, but because he is at war and knows lies kill.

#### **4. Temptation, Pressure, and Opposition Are Not Always Merely Natural**

The spiritual man also understands that not every pressure in life is merely natural in origin. James 1 makes plain that lust can conceive and bring forth sin, so personal responsibility remains fully in place. The old nature is no small enemy. But Scripture also shows the Devil tempting, sifting, resisting, and seeking advantage. Satan desired to have Peter, that he might sift him as wheat (Luke 22:31). Paul warned the Corinthians lest Satan should “get an advantage of us” (2 Corinthians 2:11). The believer therefore understands that temptations, discouragements, confusions, and assaults may have more than one layer to them.

This does not excuse sin by blaming demons for everything. The flesh is bad enough to ruin a man thoroughly if left unjudged. But a wise believer refuses to reduce all temptation to chemistry, stress, or personality patterns alone. Sometimes there is real spiritual pressure bearing down. Sometimes a strange heaviness, unusual confusion, or coordinated attack on a believer’s mind, family, or ministry has more behind it than random bad luck. That is why prayer, Scripture, vigilance, and resistance matter so much. A believer facing only

natural pressures might survive on common sense alone for a while. A believer in spiritual conflict needs armor.

This truth also helps the saint avoid unnecessary surprise. Peter says, “Think it not strange concerning the fiery trial” (1 Peter 4:12). If a man forgets the warfare, every hard season feels like a shocking interruption. But the spiritual man knows he lives in enemy territory as an ambassador of another kingdom. He does not panic every time pressure comes. He takes it seriously, searches his own heart, submits to God, resists the Devil, and leans into the truth. He may still feel the battle, but he is not naïve about its existence.

### **5. The Spiritual Man Is Sober, Not Superstitious**

There is a vital balance here. The believer who ignores spiritual warfare is vulnerable, but the believer who becomes superstitious is unstable. The Bible does not call us to hysteria. It calls us to sobriety. “Be sober, be vigilant” (1 Peter 5:8). That means clear-headed, watchful, and governed. A sober man is not always talking about demons, always seeing secret plots in every inconvenience, or always hunting hidden meanings in ordinary events. He is not fascinated with the darkness. He is alert to it. That is a major difference.

Superstition makes a man easy to manipulate because it disconnects him from scriptural proportion. He begins chasing impressions, exaggerating minor things, and losing the straightforward simplicity of the Bible. He may spend more time trying to decode unusual experiences than putting on the armor of God. He may become more interested in sensational stories than in steady obedience. That is not spirituality. That is imbalance. The spiritual man does not need drama to prove the war is real. He has Ephesians 6, 1 Peter 5, James 4, and the rest of Scripture. That is enough to keep him alert without making him ridiculous.

This sober-mindedness is itself part of warfare. A soldier who panics is easier to defeat than one who stays clear-headed under pressure. The spiritual man knows his enemy is real, but he also knows the Lord has not left him without instruction. He therefore avoids both extremes. He does not laugh off the unseen realm like a worldly skeptic, and he does not turn it into a theatrical obsession like a religious sensationalist. He stays with the Book. That keeps him sane in a realm where many either deny too much or imagine too much.

### **6. The Armor of God Shows That Spirituality Includes Readiness for Battle**

Ephesians 6 does not stop at naming the enemy. It commands the believer to “put on the whole armour of God” (Ephesians 6:11). That means spirituality is not merely contemplative. It is combative in the right sense. The spiritual man is not just a thinker and worshiper. He is also a soldier. Truth is a belt. Righteousness is a breastplate. The gospel gives footing. Faith becomes a shield. Salvation is a helmet. The word of God is a sword.

Prayer saturates the whole conflict. None of that sounds like passive religious drifting. It sounds like readiness.

Each piece of armor tells you something about the battlefield. Truth must gird the loins because lies are everywhere. Righteousness must guard the chest because a compromised life leaves a man exposed. Gospel readiness must steady the feet because the saint must stand and move under the claims of Christ. Faith must quench the fiery darts because the enemy throws direct assaults against trust in God. Salvation must guard the mind because assurance and identity are constantly attacked. The sword of the Spirit must be in hand because the believer fights by revealed truth, not by instinct or emotion. The spiritual man understands that all of this is practical, not ornamental.

This should kill the idea that a spiritual man can be careless. He cannot. A soldier who leaves his armor in the corner and says, "I'm sure it will all work out," is a fool, not a man of faith. The same is true spiritually. A believer who neglects Scripture, prayer, holiness, truth, and vigilance is not walking in deep spirituality. He is walking exposed. The spiritual man knows the war is real enough that he cannot afford laziness. He may be peaceful in Christ, but he is not sleepy in the battle.

## **7. Christ Remains Central in the Warfare**

The Christian life is warfare, but the center of it is still Christ. That must be said plainly because some people, once they discover spiritual warfare, become darkness-centered instead of Christ-centered. They talk more about the Devil than about the Lord. They become experts on oppression while remaining thin in worship, weak in doctrine, and shallow in Christ. That is a mistake. The purpose of spiritual warfare teaching is not to magnify Satan's kingdom. It is to help the saint stand in Christ's victory with Christ's armor by Christ's word. The enemy is real, but the Lord is greater.

Scripture never leaves the believer staring at principalities without showing him Christ above them. Christ is seated "far above all principality, and power, and might, and dominion" (Ephesians 1:21). Colossians 2:15 says He spoiled principalities and powers and made a shew of them openly, triumphing over them in the cross. The believer therefore fights from victory secured by Christ, not toward some uncertain outcome that depends on his own brilliance. This keeps him steady. He is not entering the battlefield alone. He is standing in the Lord and in the power of His might (Ephesians 6:10).

That Christ-centeredness also guards against fear. The spiritual man takes the enemy seriously, but he does not fear him as if Christ were weak. He does not become morbid or gloomy because he knows the risen Lord has conquered death, hell, and the powers of darkness. He watches, resists, and stands, but he does so as a man under a victorious

Captain. That gives warfare its proper tone. The Christian is sober, but not despairing. He is alert, but not obsessed. He is militant, but not fleshly. He is at war, but Christ is still the center of the whole thing.

## **Conclusion**

Ephesians 6:12 teaches the believer where the real battle lies. “We wrestle not against flesh and blood... but against... spiritual wickedness in high places.” That means the spiritual man understands that not everything is merely visible, political, social, or psychological. There is an unseen realm, and believers are engaged in conflict beyond flesh and blood. That truth does not make him a superstitious crank. It makes him a sober soldier. He recognizes demonic opposition, deception, false doctrine, temptation, and invisible pressure, but he handles those realities with biblical clarity rather than religious theatrics.

That is why spirituality must include warfare, vigilance, armor, and sober realism. A man may study deeply and still be careless. He may meditate and still be exposed. He may talk about spiritual things and still walk through life as if no unseen enemy existed. But the spiritual man knows better. He understands the battlefield. He puts on the whole armor of God. He treats truth as a weapon, righteousness as protection, faith as defense, and prayer as essential. He does not blame every problem on a demon, but he does not reduce the Christian life to merely natural causes either. He fights as a man taught by the Book.

Above all, he keeps Christ central. He knows the warfare is real, but he also knows his Lord is higher than every principality and power. He stands in the Lord, not in himself. He resists in the strength of Christ, not in the heat of his own will. He fights with spiritual weapons under divine authority. And because of that, he can be both sober and stable in a dark world. That is the spiritual man revealed here: not dreamy, not reckless, not superstitious, but clear-minded, armed, vigilant, and unashamed to say that the Christian life is a real war in an unseen realm, and the Lord Jesus Christ is still enough for it.

## **13 of 15: The Spiritual Man Revealed - The Law Is Spiritual, but I Am Carnal**

### **Introduction**

There are some verses in the Bible that do not pat a man on the head. They do not flatter his ego, excuse his weakness, or hand him a religious bandage for a cancer problem. They cut straight through the bone and marrow and leave him standing there with nowhere to hide. Romans 7:14 is one of those verses. Paul says, “For we know that the law is spiritual: but I

am carnal, sold under sin” (Romans 7:14). That is not the confession of an atheist, a drunkard in a ditch, or a pagan priest. That is the apostle Paul laying his hand on one of the deepest tensions in the Christian life. The law is spiritual. The problem is not with God’s law. The problem is with me. The commandment is holy, just, and good, but the flesh that tries to answer it is rotten. That verse alone destroys a mountain of religious nonsense.

Modern Christianity often talks about spirituality as though it were mostly a matter of gifts, discernment, worship atmosphere, or spiritual vocabulary. Those things all have their place when understood biblically. But Romans 7 drags the subject into the furnace where a man discovers that spirituality is also about being confronted by the holy demands of God and learning that the flesh cannot satisfy them. The law is spiritual because it reflects the holy character of God. It does not merely regulate outward behavior. It searches the inward man. It says, “Thou shalt not covet” (Romans 7:7), and suddenly the issue is not just what the hands did, but what the heart wanted. The law is spiritual because it reaches below conduct and into the springs of desire. And when it does, it exposes fallen flesh for what it really is. A man may be clever, religious, disciplined, admired, and sincere, and the law will still uncover that he is carnal.

That is why Romans 7 is so important for this series. It keeps the whole subject of the spiritual man from being turned into religious cosmetics. It reminds us that the deepest obstacle to spirituality is not a lack of information alone. It is the utter inability of the flesh to answer the holiness of God. That is why self-righteousness is such a lie and legalism such a trap. The flesh cannot become spiritual by trying harder. It can become more polished, more religious, more disciplined, and more proud, but it cannot become spiritual. It needs deliverance through Jesus Christ and power through the indwelling Holy Ghost. Until a believer learns that lesson, he will keep trying to fix with effort what can only be overcome by divine life. Romans 7 will not let him live in that illusion.

### **1. The Law Is Spiritual Because It Reflects the Character of God**

Paul begins with a statement that many religious people claim to believe but have never really absorbed: “the law is spiritual” (Romans 7:14). That means the law is not merely a list of external regulations to keep society tidy. It is not just divine legislation given to manage outward behavior. It is spiritual because it comes from God and bears the stamp of His holy nature. The law reflects what God is like in His purity, righteousness, truth, and moral perfection. When the law speaks, it is not merely forbidding bad behavior in a practical sense. It is declaring what is consistent with the character of the living God. That makes the law far deeper than human religion usually handles it.

This is one reason lost men and carnal religious men hate the law when it is preached right. They can tolerate it as long as it stays external and manageable. They like commandments when they can reduce them to visible behavior and then congratulate themselves for not being as bad as someone else. But when the spiritual nature of the law begins to appear, the room gets uncomfortable. The law does not merely say, “Do not kill.” It says, in effect, that hatred is murder in seed form. It does not merely say, “Do not commit adultery.” It exposes lust in the heart. It does not merely say, “Do not steal.” It uncovers covetous desire. That is why Paul says later that he had not known lust “except the law had said, Thou shalt not covet” (Romans 7:7). The law is spiritual because it enters the invisible realm of motives and desires.

This also means the law is not the villain in Romans 7. Many people read the chapter and act as though the law is the source of the trouble. Paul denies that outright. He says, “the law is holy, and the commandment holy, and just, and good” (Romans 7:12). The law does not create sin. It exposes sin. It does not corrupt the flesh. It reveals the flesh. It does not make man carnal. It proves that man is carnal. That is why the spiritual man does not despise the law’s holiness even though he knows he is not justified by the works of the law. He reveres the law as a revelation of God’s righteousness while also learning that fallen flesh has no strength to answer it rightly.

## **2. The Real Problem Is Not the Law but the Flesh**

Paul says, “but I am carnal, sold under sin” (Romans 7:14). There is the diagnosis. The trouble is not with the light. It is with the eye. The trouble is not with the standard. It is with the sinner. Men always want to move the blame somewhere safer. They blame the rule, the commandment, the preacher, the expectations, the environment, or the tone. But the law is spiritual. The problem is “I am carnal.” That confession is one of the most necessary moments in a believer’s life. Until a man stops blaming the law for exposing him and starts admitting the flesh is the problem, he will remain confused about the Christian life.

This cuts against self-righteousness at the root. The self-righteous man believes the real issue is that he has not yet arranged himself properly enough to become acceptable before God. He imagines he can tame the flesh, educate the flesh, polish the flesh, and present the flesh in better condition. Romans 7 tears that lie to shreds. The flesh is not a rough draft that can be revised into spirituality. It is carnal. It is sold under sin. It may be religious, respectable, and controlled in some settings, but it is still flesh. It does not love God’s law naturally. It does not submit to God gladly. Romans 8:7 says, “the carnal mind is enmity against God.” That is not a weak little defect. That is deep hostility rooted in fallen nature.

This is why reform alone never solves the inward problem. A man may improve habits, clean up language, become more disciplined, and gain a reputation for moral seriousness while still being profoundly carnal inside. The Pharisees were masters of that kind of religion. They cleaned the outside of the cup and platter while inwardly being full of extortion and excess (Matthew 23:25). Paul's confession in Romans 7 is more honest than all of that put together. He does not flatter himself because he has knowledge of the law. He does not act as if the law will be satisfied if he just tries with more intensity. He says the law is spiritual, but he is carnal. That is the kind of truth-telling that opens the door to real deliverance.

### **3. The Inward Conflict Is Real Even for Sincere Believers**

Romans 7 is precious because it helps sincere believers understand a conflict that often troubles them deeply. Paul says, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I" (Romans 7:15). Then again, "to will is present with me; but how to perform that which is good I find not" (Romans 7:18). Every honest Christian knows something about that struggle. The inward desire to please God is real. The hatred of sin is real. Yet the believer also feels the drag of the flesh, the contradiction of indwelling sin, and the painful gap between holy desire and perfect performance. That conflict does not prove he is lost. It proves he is in a war.

The natural man does not experience Romans 7 the same way because he does not delight in the law of God after the inward man. Paul says, "I delight in the law of God after the inward man" (Romans 7:22). There is the new life speaking. The believer has an inward man made alive to God, and that inward man agrees with God's holiness. But he still lives in a body where sin is present and active. That creates the tension. The Christian who feels this conflict should not assume he is uniquely broken. He is experiencing what happens when new life meets old flesh on the battlefield of daily obedience. The war hurts because both realities are present.

This is where pastoral honesty matters. Some religious systems either deny the conflict or mislabel it. One crowd pretends mature Christians no longer battle anything serious inwardly, which drives honest saints into discouragement when they still feel the war. Another crowd treats the war as proof that grace changes nothing, which drives believers toward defeatism. Romans 7 avoids both errors. It acknowledges the conflict in unsparing detail, but it does not leave the believer there as if the war were the final word. It explains why the war exists and prepares the way for the triumph of Romans 8. The spiritual man is not someone who never feels the conflict. He is someone who learns where victory actually lies in the middle of it.

#### **4. Self-Effort Cannot Make the Flesh Spiritual**

One of the great lessons of Romans 7 is that the flesh cannot be sanctified by law, pressure, guilt, or intensified effort. Paul says, “in me (that is, in my flesh,) dwelleth no good thing” (Romans 7:18). Stop there and let that sink in. He does not say little good dwells there, waiting to be improved. He says no good thing dwells there. The flesh is not raw material for spiritual greatness. It is the wrong material altogether. That means self-effort, while useful in certain external disciplines, can never produce true spirituality if the flesh remains on the throne. A man cannot brute-force his way into holiness by sheer self-power.

This is where legalism always crashes, even when it appears to work for a while. Legalism assumes that if the rules are strict enough, the consequences serious enough, the standards visible enough, and the pressure relentless enough, then the flesh will finally become spiritual. But flesh under pressure is still flesh. It may become more controlled, but often it just becomes more proud, more secretive, or more despairing. It may look cleaner in public while remaining just as rotten inwardly. The law can expose sin, but it cannot impart power to conquer it. It can tell a man what righteousness looks like, but it cannot make the flesh capable of producing that righteousness.

This is why so many sincere believers get trapped in exhausting cycles. They fail, feel miserable, renew their resolutions, tighten their grip, and then fail again. They think the answer is always more personal strain, more vows, more self-reproach, more strictness, as though the flesh were just one level of effort away from becoming holy. Romans 7 says otherwise. “How to perform that which is good I find not” (Romans 7:18). That is not laziness talking. That is a man discovering the bankruptcy of self-effort where true spirituality is concerned. Until that lesson is learned, the believer may stay busy, but he will not yet be free.

#### **5. Self-Righteousness and Legalism Both Ignore the Depth of Carnality**

Self-righteousness and legalism look different on the surface, but both share the same fatal blindness. They underestimate the depth of human carnality. Self-righteousness says, “I am doing pretty well.” Legalism says, “I can get there if I just tighten the system.” Both assume the flesh is more salvageable than God says it is. Both assume the problem is shallow enough to be solved with better performance. Both refuse the full verdict of Romans 7:14 and Romans 7:18. The law is spiritual. I am carnal. In my flesh dwelleth no good thing. Those truths ruin every religion that flatters man’s capacity to make himself righteous or spiritual.

This is why legalism so often produces pride in the strong and despair in the weak. The strong think they are succeeding because they compare themselves outwardly and ignore

the inward corruption the law exposes. The weak know they are failing, but instead of fleeing to Christ they often try harder in the same fleshly system that already condemned them. So one man becomes a Pharisee and the other becomes hopeless, and both miss the point. The issue is not who can perform the system better. The issue is that the flesh cannot satisfy the holiness of God at all. The system may rearrange appearances, but it cannot create spiritual life or inward victory.

Paul's language should destroy both illusions. "The good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). That is not an excuse for sin. It is an exposure of inability in the flesh. The spiritual man learns from this not to trust his own native resources. He does not become careless. He becomes suspicious of self-righteousness. He understands that legal pressure can reveal his weakness, but only Christ can save and only the Spirit can empower. This makes him less boastful about his victories and less judgmental toward struggling saints. He knows too much now about what the flesh really is.

## **6. Deliverance Is Found in Jesus Christ, Not in the Flesh Becoming Better**

Romans 7 reaches its crisis point in verse 24: "O wretched man that I am! who shall deliver me from the body of this death?" That is not the cry of a man looking for another method. It is the cry of a man who has come to the end of confidence in self. Notice the question carefully. Not what shall deliver me, but who. Deliverance is not a technique, a formula, or a stricter regimen. It is a Person. Paul answers immediately, "I thank God through Jesus Christ our Lord" (Romans 7:25). There is the turning point. Victory does not come because the flesh finally learns how to behave. It comes through Jesus Christ our Lord.

That is why Romans 8 follows Romans 7. The solution to the problem of carnality is not found in more admiration for the law, though the law is holy. It is found in life in the Spirit through union with Christ. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). That freedom is not lawlessness. It is power from another source. What the law could not do, "in that it was weak through the flesh," God did by sending His own Son (Romans 8:3). There is the answer to legalism and despair alike. God did what the flesh could not do and the law could not produce.

This is why the spiritual man keeps coming back to Christ. He does not graduate from Christ into self-sufficiency. He does not treat Jesus as the entry point and then the flesh as the operating system for the rest of the Christian life. He learns the opposite. Christ is his righteousness, Christ is his deliverer, Christ is his life, and the Spirit of Christ is his power for holy walking. The more he sees the bankruptcy of the flesh, the more precious Christ

becomes. He does not merely admire Jesus doctrinally. He depends on Him practically. That is how Romans 7 turns from despair to thanksgiving.

## **7. The Indwelling Spirit, Not the Flesh, Produces the Spiritual Life**

The final lesson this chapter drives home is that the spiritual life must be lived in dependence on the indwelling Holy Ghost. Romans 7 exposes the flesh so that Romans 8 can direct the believer to the Spirit. “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you” (Romans 8:9). That does not mean a Christian never acts fleshly. It means his new realm, life, and power source are no longer the flesh. The indwelling Spirit is the One who enables what the flesh cannot produce. He does not help the flesh become spiritual. He empowers the believer to walk in a way the flesh never could.

This changes the whole tone of the Christian life. Instead of striving to turn flesh into holiness by self-effort, the saint learns to walk in yielded dependence. “Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:16). That is not passive. It is deeply active, but in another way. It is faith-filled, Scripture-governed, prayer-soaked, Christ-dependent living. The believer still must say no to sin, still must mortify the deeds of the body, still must put on the new man. But all of that is done in the strength of the Spirit, not in confidence that the flesh can repair itself. The spiritual man lives from a new power source.

This also gives hope to the struggling saint. The inward conflict is real, but it is not hopeless. The flesh is rotten, but it is not sovereign. The law is spiritual, but the believer is not left trying to satisfy it through carnal effort alone. God has given His Son for deliverance and His Spirit for power. That means the war can be fought with expectation instead of despair. The believer may have to learn painful lessons about his own weakness, but those lessons are meant to drive him out of self-trust and into dependence on divine life. That is not defeat. That is the beginning of true spirituality.

## **Conclusion**

Romans 7:14 stands as one of the most searching verses in the New Testament: “For we know that the law is spiritual: but I am carnal, sold under sin.” That verse strips away religious cosmetics and exposes the real problem. The law is not the issue. God’s standard is holy, just, and good. The issue is the flesh. Fallen man cannot answer the spirituality of God’s law by self-effort, discipline, religion, or moral pressure. The law reaches into the inner man, and when it does, it proves how deep the trouble runs. That is why this chapter matters so much. It reminds us that spirituality is not just about gifts, songs, or discernment. It is about being brought face to face with the holiness of God and the inability of the flesh to satisfy it.

This also explains why even sincere believers feel the inward conflict Paul describes. The new inward delight in God's law is real, but so is the drag of indwelling sin in the flesh. That conflict does not mean grace has failed. It means the war is real. But victory does not come by trying harder in the flesh. The flesh cannot become spiritual by increased effort, and legalism only proves that more painfully. Self-righteousness ignores the depth of carnality. Legalism imagines the flesh can be forced into holiness. Romans 7 destroys both lies. Deliverance is not found in self-improvement. It is found in Jesus Christ our Lord.

So the spiritual man must learn the lesson well. He must stop trusting the flesh, stop flattering the flesh, stop managing the flesh as though it were fixable, and start depending on the Lord Jesus Christ and the indwelling Holy Ghost. The law is spiritual, but the flesh is not. Therefore the answer is not to polish the flesh. The answer is to walk in the Spirit. That is the road out of the bondage of Romans 7 and into the liberty of Romans 8. And until a believer learns that, he will keep trying to make the old man holy by force. But once he learns it, he begins to understand what true spirituality really is: not the triumph of self-effort, but the victory of divine life over carnal weakness through Jesus Christ our Lord.

## **14 of 15: The Spiritual Man Revealed - False Spirituality, Religious Showmanship, and the Counterfeit**

### **Introduction**

Every truth God gives draws a counterfeit. If God gives a real gospel, the Devil provides another gospel. If God gives real faith, the Devil provides dead profession. If God gives true holiness, the flesh paints up a fake version of it and struts it across the stage for applause. So it should not surprise any Bible believer that if there is such a thing as a true spiritual man, there will also be a counterfeit spiritual man. There will be religious actors who know how to look deep without being deep, mystical frauds who know how to sound profound without saying anything, platform preachers who can move a crowd without ever moving a soul toward God, manipulative leaders who wield religious authority like a magician's wand, emotional exhibitionists who confuse public intensity with private holiness, and self-anointed experts who talk in circles, speak in a fog, and leave weak saints thinking they just heard heaven when all they really heard was vanity in church clothes. The Bible warns about this over and over because the Holy Ghost knows that what is false often looks impressive to people who have never learned how to judge righteous judgment.

That is exactly why this subject has to be handled sharply. Counterfeit spirituality is especially dangerous because it mimics the look, tone, and rhythm of the real thing. It borrows passion, mystery, intensity, urgency, tears, authority, even Bible words, and then uses those borrowed garments to cover pride, flesh, deception, and self-exaltation. Satan is not stupid enough to come into church wearing a red suit with a pitchfork. Paul says, “Satan himself is transformed into an angel of light” and his ministers “as the ministers of righteousness” (2 Corinthians 11:14-15). That means the counterfeit often arrives smiling, quoting verses, talking about anointing, using the name of Jesus, and speaking in a tone that makes simple people feel like they are in the presence of something holy. But being impressive is not the same thing as being spiritual. In fact, some of the most dangerous frauds in Christian history have been impressive to the undiscerning.

The spiritual man therefore has to learn how to identify what is false without becoming cynical about what is real. That is the challenge. Some believers get fooled because they are too gullible. Others get hardened because they have seen so much fraud that they start distrusting everything. Neither reaction is right. The answer is not to turn off discernment, and it is not to become sour, suspicious, and impossible to help. The answer is to let the Scriptures define the marks of true spirituality. The real spiritual man is measured by truth, humility, submission to Scripture, Christ-centeredness, and fruit. He is not measured by theatrics, hype, charisma, volume, branding, platform reach, or mystical vocabulary. The burden of this essay is to expose the counterfeit clearly enough that God’s people stop confusing smoke for fire and painted religion for the work of the Holy Ghost.

### **1. Every True Work of God Draws a Counterfeit**

The first thing that has to be settled is that counterfeits are normal wherever God does something real. The Devil is an imitator, not a creator. He perverts, twists, copies, and corrupts. Cain brought an offering, but not the one God wanted. Pharaoh had magicians who could mimic certain signs. There were false prophets in Israel, false apostles in the early church, and there are false teachers now. Jesus said, “Beware of false prophets, which come to you in sheep’s clothing” (Matthew 7:15). Notice that. Sheep’s clothing. Not wolf’s clothing. The danger lies in the disguise. The counterfeit spiritual man does not walk into the room advertising himself as fleshly, proud, and deceptive. He comes wearing the look of spirituality because imitation is part of the strategy.

That should cure naïveté in a hurry. A lot of believers still assume that if a man is religious, intense, emotional, or publicly serious, then he must be close to God. But the Bible never taught that. It taught the opposite. It warned that evil workers can wear a righteous appearance, that lying wonders can accompany deception, and that a man can say “Lord, Lord” while remaining a stranger to Christ (Matthew 7:21-23). So the existence of

counterfeit spirituality is not a weird side issue in the Christian life. It is one of the main battlefields. Believers are expected to recognize that false spirituality exists because Scripture says it does.

This is why the spiritual man is not shocked when imitation shows up. He is saddened by it, angered by it where appropriate, and alert to it, but not surprised by it. He knows the flesh loves religious disguise because religion gives sin a mask. A drunk in a ditch at least looks like a drunk. A false spiritual man can look like a revivalist, teacher, shepherd, or prophet while being moved more by pride, greed, vanity, or demonic influence than by the Holy Ghost. The wise believer therefore never assumes reality merely because he sees religious form. He asks whether the thing before him lines up with the marks of true spirituality given in the word of God.

## **2. Counterfeit Spirituality Often Looks Powerful to the Undiscerning**

One reason false spirituality keeps fooling people is because it often carries a certain kind of visible force. It can feel powerful. It can sound powerful. It can look intense enough to convince the shallow observer that something supernatural must be going on. Crowds may react strongly. Stories may circulate. Tears may flow. The speaker may seem fearless, certain, penetrating, and beyond ordinary men. That is exactly why simple souls get captured by it. They mistake force for truth, intensity for holiness, and reaction for reality. But the Bible never taught that public impact proves divine approval. Pharaoh's magicians produced reactions too. False apostles can work deceitfully. Satan can transform himself into an angel of light.

This is especially dangerous in a generation trained to trust appearance more than substance. People have short attention spans and weak doctrinal roots, so they are highly vulnerable to impression. If a man looks serious enough, sounds urgent enough, and carries enough emotional voltage, many assume he must be a spiritual authority. They do not ask whether his words are biblically sound, whether his spirit is humble, whether Christ is central, whether his methods are manipulative, or whether his fruit stands the test of time. They ask whether he moved them. That is a catastrophic standard. Plenty of false men move people. The Devil knows how to move a room.

The spiritual man refuses that shallow standard. He understands that counterfeit spirituality often shines brightest where discernment is weakest. He knows the undiscerning are especially attracted to mystery, intensity, unusual claims, and dramatic public effect. That is why he slows down when others are swept up. He watches. He listens carefully. He compares the thing with Scripture. He remembers that truth is not proved by how many people shout, cry, repost, or admire. If visible force were enough, every cult

leader, false prophet, manipulative revivalist, and religious fraud in history would deserve a halo. The spiritual man knows better. He is not anti-power. He simply knows power is not self-authenticating.

### **3. Religious Showmanship Is Not the Same as Spiritual Authority**

Religious showmanship is one of the cheapest substitutes for spiritual authority, and yet it fools multitudes every year. Showmanship knows how to control a room. It knows timing, tone, pacing, image, tension, release, and effect. It knows when to whisper, when to roar, when to pause, when to cry, when to glare, when to lean in, and when to let the crowd fill in the gap with their own imagination. Showmanship can make a man appear deeper, more burdened, more prophetic, or more powerful than he really is. But spiritual authority does not come from stagecraft. It comes from truth under the power of the Holy Ghost. Jesus taught “as one having authority” (Matthew 7:29), not because He knew how to perform, but because He was truth incarnate.

The problem is that modern church culture often rewards showmanship because showmanship is easier to measure than holiness. It is easy to count followers, views, conference invites, book sales, and emotional response. It is much harder to discern humility, submission to Scripture, and God-produced fruit. So flashy men rise fast. They are camera-ready, quote-ready, controversy-ready, and crowd-ready. They understand how to project burden without necessarily carrying much of one. They may even preach some truth, which makes them more dangerous, because a little truth mixed with a lot of flesh can intoxicate an audience before anybody notices the poison in it.

The spiritual man is not anti-skill. There is nothing wrong with clear speaking, strong communication, or even forceful delivery when governed by truth and humility. The issue is not whether a man is gifted. The issue is whether the gift is serving Christ or serving self. Showmanship turns the ministry into a mirror. It uses truth as a tool for creating effect and then feeds on the reaction. Spiritual authority, by contrast, makes the truth central and lets the man disappear beneath it. The counterfeit spiritual man wants the crowd conscious of him. The real spiritual man wants the listener conscious of God. That is a difference as wide as heaven and hell.

### **4. Mystical Fog and Vague Talk Often Hide Biblical Emptiness**

Another mark of counterfeit spirituality is fog. The false spiritual man often speaks in a way that sounds deep while remaining strangely undefined. He uses mysterious language, floating impressions, layered phrases, and emotional abstractions that can mean almost anything. People leave saying, “That was powerful,” but if you ask them what he actually taught, they cannot tell you. He traffics in atmosphere rather than clarity. He mistakes

obscurity for depth and ambiguity for anointing. But the Holy Ghost is not the author of confusion (1 Corinthians 14:33), and spiritual understanding in the Bible is still understanding. Colossians 1:9 speaks of “wisdom and spiritual understanding,” not mystical vapor.

This fog works because it protects the false man from examination. If his statements stay loose enough, nobody can pin him down. He can sound prophetic without ever being responsible. He can imply great depth while never actually defining terms. He can keep people impressed by mystery while remaining immune to testing because there is so little clear substance to test. That kind of speech is beloved by the flesh because the flesh enjoys the feeling of depth more than the labor of truth. It lets people feel spiritual without requiring them to become doctrinally anchored. It produces followers who are constantly stirred and rarely established.

The spiritual man values clarity because God gave revelation, not smoke. He knows that real spiritual truth can be profound without being foggy. Paul could write some of the deepest truth in the New Testament and still expect believers to understand it. The Lord Jesus could say hard things, but He said them plainly enough to expose hearts and save souls. The counterfeit spiritual man usually lacks that kind of honest clarity because clarity would reveal the thinness of his content. He therefore hides behind mystery. The spiritual believer should beware of teachers whose language always leaves them looking deep and their hearers remaining vague. When a man consistently sounds profound but says very little that can be weighed by Scripture, the fog itself may be the warning sign.

## **5. Emotional Exhibitionism Is Not the Same as the Filling of the Spirit**

The flesh is highly emotional, and religion gives it a thousand ways to display itself in public while calling the display spiritual. Some people confuse loudness, tears, trembling, intensity, public ecstasy, or visible abandon with the work of the Holy Ghost. Now the Spirit of God can certainly move the affections. He is not dry, lifeless, or cold. But emotion in itself proves nothing. Men can cry in movies, shout at football games, tremble under pressure, and work themselves into a state at political rallies. Emotion can be sincere and still be fleshly. It can be strong and still be false. It can be public and still have no depth.

This is why performance-based religion often leans so heavily on emotional exhibition. Visible reaction creates the appearance of spiritual authenticity. If enough people cry, collapse, shake, shout, or respond dramatically, the event acquires a reputation for power. But that reputation may be built on nervous energy, peer pressure, manipulation, repeated stimulation, or plain flesh. The real question is not whether emotion exists, but whether truth is governing it. Is the word of Christ dwelling richly? Is there repentance? Is Christ

central? Is holiness strengthened? Is doctrine clarified? Is humility deepened? Those are the questions the spiritual man asks when others are busy measuring goosebumps.

The Holy Ghost fills men, but when He does, He does not usually turn them into exhibitionists hungry for public notice. He produces self-control, not spiritual vanity. He exalts Christ, not the emotional performance of the vessel. Counterfeit spirituality often majors on visible manifestations because visible manifestations are easier to market than quiet holiness. A man who walks humbly with God does not always make headlines. A man who throws a room into emotional chaos can build a following overnight. The spiritual believer therefore refuses to take public intensity as proof of spiritual life. He knows that the flesh can shout “hallelujah” louder than a saint while remaining flesh all the while.

## **6. The Counterfeit Spiritual Man Is Rooted in Pride, Self, and Often Deception**

At the heart of counterfeit spirituality lies the old poison of pride. The false spiritual man may sound humble, appear broken, and speak constantly about surrender, but beneath the surface there is often a hard craving to be seen, revered, needed, followed, or feared. He may not even admit it to himself, but the whole operation is feeding self. He wants the room, the influence, the mystique, the reputation, the status of being the man who sees more, feels more, hears more, and carries more than ordinary saints. That is why false spirituality so often grows around personality cults. It is rooted in self-love disguised as spiritual burden.

This pride may express itself in different ways. Sometimes it appears as domination. The leader becomes untouchable, above correction, beyond ordinary accountability, and surrounded by people trained to equate disagreement with rebellion against God. Sometimes it appears as manufactured humility, where the man constantly performs brokenness in ways that keep attention fixed on him. Sometimes it appears as elitism, where only the initiated are thought to understand the deeper things. In every case, self is still sitting on the throne. The real spiritual man decreases so Christ may increase. The counterfeit spiritual man talks that language while quietly arranging circumstances so that his own significance keeps growing.

The worst form of this counterfeit goes beyond pride into deception energized by darkness. The Bible speaks of seducing spirits and doctrines of devils (1 Timothy 4:1). It warns that false apostles can transform themselves as the apostles of Christ (2 Corinthians 11:13). That means not every counterfeit spiritual man is merely misguided or fleshly. Some are knowingly deceitful. Others are deeply self-deceived while still serving darker purposes than they realize. The spiritual believer must therefore stop assuming that every religious worker with influence is simply a sincere brother in need of slight correction. Some are

dangerous. Some are frauds. Some are agents of confusion in the visible church. And sentimentality toward that reality only helps the Devil.

## **7. True Spirituality Is Measured by Truth, Humility, Christ-Centeredness, and Fruit**

Because the counterfeit is so flashy, the believer must come back to the Bible's marks of reality. What does true spirituality actually look like? It looks like truth. The real spiritual man is governed by Scripture, not by private fog, mystical impressions detached from the word, or manipulative charisma. It looks like humility. He is not building a cult around himself. He is not above correction. He is not intoxicated with his own significance. It looks like Christ-centeredness. He does not constantly direct attention back to his own experiences, authority, burden, or brand. Christ is central. It looks like fruit. Not just reaction, but enduring fruit in holiness, doctrine, meekness, and godly living. "Ye shall know them by their fruits" (Matthew 7:16).

This is why the spiritual man tests ministries, movements, teachers, and leaders by biblical standards rather than by public effect. Does this thing strengthen submission to Scripture or weaken it? Does it produce reverence for Christ or fascination with men? Does it deepen humility or create celebrity? Does it establish people in truth or keep them dependent on atmosphere and personality? Does it lead to holiness or merely to heightened religious sensation? Those questions expose much of what passes for spirituality in our day. The counterfeit may survive on image for quite a while, but fruit eventually tells the truth.

The believer must therefore stop being impressed by hype, theatrics, branding, and public reaction. Those things can attend the truth, but they do not define it. True spirituality has a texture the flesh cannot imitate forever. It loves the Book. It bows to Christ. It walks humbly. It welcomes light. It bears real fruit. It can be strong without being theatrical, clear without being harsh, fervent without being manipulative, and holy without advertising itself. That is the standard. Not whatever trend is currently selling. Not whatever platform voice is currently rising. Not whatever emotional machine is currently drawing crowds. The spiritual man is measured by heaven's marks, not by the applause of undiscerning people.

## **Conclusion**

False spirituality, religious showmanship, and the counterfeit are real dangers because every true doctrine draws an imitation. If there is a real spiritual man, there will be a fake one standing nearby trying to borrow the language, the look, the heat, and the reputation of the real thing. That counterfeit often appears impressive to the undiscerning because it mimics passion, authority, mystery, burden, and even power. But behind the costume there is usually pride, flesh, self-love, manipulation, or even spiritual deception. The Bible

warned us this would happen, and only a fool thinks the modern church is somehow exempt from the warning.

That is why believers must learn to identify what is false without becoming cynical about what is true. The answer is not to distrust all intensity, all gifted speaking, or all unusual burden. The answer is to test everything by Scripture. The counterfeit spiritual man is not measured by the room's reaction, the platform's polish, the emotional voltage, or the brand he builds. He is exposed by the lack of biblical substance, humility, submission to Scripture, Christ-centeredness, and durable fruit. The real spiritual man may not always be flashy, but he will be governed by the truth. The false one may look powerful, but eventually the fruit and the spirit behind the thing will betray it.

So let God's people stop bowing before religious packaging. Let them stop calling fog depth, calling theatrics anointing, and calling hype power. Let them open the Bible and judge righteous judgment. Let them look past the image and ask what is actually there. Is Christ central? Is Scripture ruling? Is humility present? Is holiness growing? Is truth being taught clearly? Is the fruit godly and lasting? Those are the questions that separate the real from the fake. And in an age drowning in religious branding and spiritual theater, the believer who learns to tell the difference will save himself from a great deal of deception and a great deal of wasted admiration.

## **15 of 15: The Spiritual Man Revealed - From the Natural Body to the Spiritual Body**

### **Introduction**

Every true doctrine of the Christian life eventually points forward. God never teaches His people spiritual truth merely to make them more informed pilgrims wandering through a cursed world with a fuller notebook. He teaches them because He is taking them somewhere. He is not only illuminating the mind, correcting the judgment, purifying the affections, and training the inner man. He is preparing the saint for a final transformation so complete that the whole present struggle will one day look like the painful scaffolding around a glory now under construction. That is why Paul says, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Corinthians 15:44). Then he adds, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Corinthians 15:46). There is the direction of the whole Christian life. God starts with the natural and moves toward the spiritual. He begins in weakness and ends in glory. He begins with a body fitted for a fallen world and ends with a body fitted for a redeemed order under the lordship of Jesus Christ.

That truth gathers up everything in this series and sets it in its proper light. We have seen that the spiritual man compares spiritual things with spiritual, discerns truth, judges all things, restores the fallen in meekness, minds the things of the Spirit, understands spiritual blessings, feeds on Christ in the Scriptures, sings with grace in his heart, wrestles against spiritual wickedness, learns the bankruptcy of the flesh, and rejects counterfeit spirituality. All of that is glorious, necessary, and practical. But none of it is the final stop. The spiritual man, even at his most mature in this life, still lives in a body marked by weakness, conflict, temptation, pain, decay, and death. He may be spiritually minded, but he still groans. He may know the mind of Christ in measure, but he still feels the drag of Romans 7 in his members. He may walk in victory at times, but he still carries around a natural body in a fallen world. That means the spiritual life now is real, but it is not yet complete.

This final essay matters because it keeps the believer from despair on one side and triumphalist fantasy on the other. It keeps him from expecting in this life what God has reserved for resurrection glory, and it keeps him from forgetting that resurrection glory really is coming. Some Christians live as if the present body were all there is, so every weakness feels ultimate and every sorrow feels final. Others talk as if full victory means all conflict should be gone now, all weakness should be conquered now, and all glory should be visible now. The Bible teaches neither error. It teaches progress now and perfection later. It teaches spiritual life now and a spiritual body later. It teaches present warfare and future rest. It teaches present transformation in the inner man and future transformation of the whole man. And when you see that, the Christian life stops looking like a cruel contradiction and starts looking like what it really is: the road from the natural body to the spiritual body, from Adam's dust to Christ's likeness, from groaning pilgrimage to resurrection glory.

### **1. The Present Body Is Natural, Weak, and Still Touched by the Fall**

Paul says, "It is sown a natural body" (1 Corinthians 15:44). That is the starting point. The believer, though born again, still lives in a natural body. That body is real, useful, fearfully and wonderfully made in God's original design, but now deeply affected by the curse. It gets tired, sick, tempted, distracted, wounded, aged, and buried. It does not yet match the full spirituality of the new life within. That is why even the most mature saint still feels contradiction in this present world. He may delight in the law of God after the inward man, and yet carry around members that can still be enticed, weakened, and burdened. The body is not evil in the Gnostic sense, but it is fallen in the biblical sense. It belongs to the order of this present creation still groaning under corruption.

That helps explain much of the believer's experience. There are times when a saint sees clearly in the Spirit and yet feels crushing weakness in the flesh. He may love Christ deeply

and yet feel pain in his nerves, fatigue in his bones, mental strain in his mind, and the humiliation of physical limitation pressing on him from every side. The modern world often interprets weakness as failure, but the Bible does not. The Lord Jesus Himself took on true humanity and knew weariness, hunger, tears, and bodily suffering without sin. The apostle Paul carried a thorn in the flesh. Timothy had bodily infirmities. Epaphroditus came nigh unto death. None of those facts cancel spirituality. They simply remind us that the spiritual man still lives, for now, in a natural body.

This should humble believers and make them patient with one another. We are not disembodied spirits floating above the curse. We are saints in jars of clay. "We have this treasure in earthen vessels" (2 Corinthians 4:7). The treasure is glorious, but the vessel is still fragile. That is why spiritual maturity never turns a man into a machine. It deepens him, steadies him, and sanctifies him, but it does not remove every human limit in this present life. God does not ask the saint to pretend the natural body is already the spiritual body. He asks him to glorify God in the body he has now while looking forward to the body he shall have then. That distinction preserves both realism and hope.

## **2. The Inward Spiritual Life Is Real Now, Even Though the Body Is Not Yet Changed**

Though the body is still natural, the spiritual life already begun in the believer is entirely real. The new birth is not imaginary. The indwelling Spirit is not symbolic. The mind of Christ is not poetic exaggeration. The spiritual man is truly spiritual in the inward sense because the Holy Ghost has quickened him, united him to Christ, and begun transforming his inner life. That is why Paul can speak both of a present spiritual-mindedness and a future spiritual body. The present inner work is the seed of the future total transformation. God has already begun in the saint what He will later complete. He has not yet glorified the body, but He has already regenerated the soul.

This gives immense dignity to the Christian life now. The believer is not merely a natural man trying to act religious. He is a new creature in Christ. He has spiritual blessings in heavenly places. He has access to the Father, the indwelling Spirit, the word of Christ dwelling richly within, and the mind of Christ in revealed measure. He can judge all things spiritually, walk in the Spirit, worship in spirit and truth, restore the fallen in meekness, and discern falsehood by the Book. All of that is real now. It is not pretend spirituality waiting to become reality later. It is real spiritual life living within a still-unredeemed physical frame.

This balance matters because some believers talk as though nothing counts until resurrection, while others speak as though resurrection has already erased the present struggle. The truth is more beautiful and more precise than either error. The Christian already has life from above, but he has not yet shed all the consequences of life below. He

already belongs to heaven, but he still walks through earth. He already has the firstfruits of the Spirit, but he still waits for the redemption of the body. So the inner life is not fake because the body is weak, and the body is not final because the inner life is real. The spiritual man lives at that tension point, and understanding it protects him from confusion.

### **3. All Present Spiritual Growth Is Preparation for Final Transformation**

Nothing God teaches the saint in this present life is wasted. Every lesson in discernment, worship, meekness, spiritual understanding, warfare, and dependence is part of a larger preparation. God is schooling the inner man for the day when the outer man will fully answer to what grace has already begun inside. In other words, the present Christian life is not random. It is apprenticeship for glory. The Lord is teaching His people now to think spiritually because they are headed toward a spiritual body. He is teaching them to value heavenly blessings because they are destined for a heavenly inheritance. He is teaching them to feed on Christ because they are being conformed to Christ. The whole process is moving somewhere.

This is why present sanctification matters so much even though perfection is future. The spiritual man does not say, "Since I'll be glorified later, present growth is optional." He understands the opposite. Present growth is God's appointed road toward that future glory. Romans 8:29 says those whom God foreknew He also predestinated "to be conformed to the image of his Son." That conformity begins now in the inner man and will culminate later in resurrection likeness. First John 3:2 says, "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The future is certain, and the present is the shaping ground that points toward it.

That means the trials, corrections, lessons, exposures, and victories of the spiritual life are not isolated episodes. They are part of divine formation. When God teaches a saint to reject false spirituality, He is training him for the world of unclouded truth. When God teaches him to worship from a heart full of the word, He is preparing him for endless praise. When God teaches him to judge righteously, walk meekly, and stand in warfare, He is not simply making him more functional in the present age. He is fitting him for the coming age under Christ's reign. Spiritual maturity now is not the final state, but it is certainly not incidental. It is preparatory glory in seed form.

### **4. The Resurrection Body Will End the Present Tension Between Desire and Weakness**

One of the sweetest promises in 1 Corinthians 15 is that the contradiction now felt between holy desire and bodily weakness will not last forever. Paul says, "It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power" (1 Corinthians 15:42-43). That is not merely

improvement. That is transformation. The body that now decays will be raised beyond corruption. The body that now feels weakness will be raised in power. The body that now knows dishonor, fatigue, humiliation, and mortality will be raised in glory. Everything about that points to the end of the present groaning.

This is what the flesh can never produce and what self-effort can never touch. No amount of discipline, medicine, exercise, sleep, positive thinking, or religious striving can turn the natural body into the spiritual body. There is much that can be done wisely to steward the body in this life, and that matters. But resurrection glory lies beyond human management. It is the work of God through Jesus Christ. Philippians 3:21 says the Lord Jesus “shall change our vile body, that it may be fashioned like unto his glorious body.” There is no room for boasting there. The saint does not engineer that change. He awaits it in hope.

That hope is precious because it means the war described in Romans 7 will not continue forever. The believer will not always groan under the drag of corruption, temptation, and bodily frailty. He will not always have to fight distraction in prayer, weariness in obedience, pain in service, and mortality in every human relationship. The resurrection body will not merely be more durable. It will be perfectly fitted to a redeemed man in a redeemed order under a glorified Christ. That future does not make the present conflict unreal. It makes it temporary. And that changes how the spiritual man bears his burdens now. He knows the tension has an expiration date.

## **5. The Spiritual Body Means Fitness for a Redeemed Order Under Christ**

When Paul says there is a “spiritual body” (1 Corinthians 15:44), he does not mean a ghostly vapor or a disembodied mist. He means a real body perfectly suited to the spiritual order of the resurrection life. The natural body is fitted to this present earthly life. The spiritual body will be fitted to resurrection life under the lordship of Christ. That means no more contradiction between inner desire and outward weakness, no more bodily incapacity to answer the holiness of the new nature, no more corruption pulling downward on what grace has lifted upward. The whole person will be in harmony under God.

That makes the resurrection body more than a solution to death. It is the full fitting of the saint to the world to come. First Corinthians 15:49 says, “as we have borne the image of the earthy, we shall also bear the image of the heavenly.” There is Adam on one side and Christ on the other. We have worn the image of the earthy man in this fallen order. We shall wear the image of the heavenly Man in the coming order. That is staggering. God is not merely rescuing souls from judgment. He is conforming redeemed men and women wholly to the likeness of His Son in a bodily, visible, glorious state.

This is why the Christian hope is so much bigger than “going to heaven when you die” in the thin, popular sense. The believer’s hope is resurrection, glorification, and full conformity to Christ in a redeemed creation where righteousness dwells. The spiritual man therefore thinks eschatologically. He understands that the Christian life is headed not toward vague continuation, but toward embodied glory in a world put right under Jesus Christ. That gives weight to every doctrine in this series. Discernment, worship, meekness, warfare, Scripture, spiritual-mindedness, and heavenly values are all training the saint for the order in which he will one day live perfectly under the reign of his Lord.

## **6. Resurrection Hope Strengthens Present Holiness, Worship, and Endurance**

The future is not given merely to satisfy curiosity. It is given to strengthen obedience now. Paul says after the great resurrection chapter, “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord” (1 Corinthians 15:58). In other words, because resurrection is true, steadfastness is reasonable. Because the body will be raised, the present labor is not wasted. Because corruption will put on incorruption, holiness matters now. Because death is not final, endurance is not pointless. Resurrection hope is not a sedative. It is a stabilizer and a motivator.

This touches worship deeply. The saint who knows he is headed toward resurrection glory has more reason to sing than the world can understand. He is not trying to squeeze ultimate meaning out of a dying world. He is praising a living Christ who has promised bodily transformation and eternal glory. His songs may still pass through tears, but they are not built on denial. They are built on hope. The grave does not get the last word over him. The curse does not get the last word. Weakness does not get the last word. Christ does. That makes worship weightier, steadier, and brighter than mere emotional uplift. It turns praise into anticipation.

It also strengthens holiness. First John 3:3 says, “every man that hath this hope in him purifieth himself, even as he is pure.” Real resurrection hope does not make a man careless. It makes him want to match, in present conduct, the future toward which he is headed. He knows he will be like Christ in glory, and that knowledge presses him toward purity now. He knows the body will one day be spiritual, so he does not hand the present body over to uncleanness without a fight. Hope, properly understood, is not laziness about sanctification. It is fuel for it. The spiritual man lives in the light of what he shall be.

## **7. The Whole Series Finds Its Completion in Christ’s Triumph Over Death**

The final triumph in 1 Corinthians 15 is not merely the believer’s improvement. It is Christ’s victory. “Death is swallowed up in victory” (1 Corinthians 15:54). “Thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:57). That is the final

note on which this whole series must end. Everything we have considered—spiritual discernment, spiritual understanding, spiritual worship, spiritual warfare, spiritual blessings, meekness, maturity, Christ-centered reading, and the rejection of false spirituality—finds its completion not in the saint becoming impressive, but in Christ finishing what He began. The spiritual man is real now because Christ gave him life. He will be perfected then because Christ will raise and change him.

This keeps the ending from becoming man-centered. The point of the spiritual life is not that the believer becomes a fascinating specimen of religious achievement. The point is that the Lord Jesus Christ saves, sanctifies, sustains, teaches, and finally glorifies a people for His own name. He takes men from Adam and conforms them to Himself. He takes saints who now fight the flesh, battle temptation, wrestle in prayer, groan in weakness, and stumble through pilgrim life, and He will one day raise them in incorruption, glory, and power. That is His triumph. That is His workmanship. That is the end toward which all true spirituality points.

And because the end is Christ-centered, the believer's confidence is Christ-centered too. He does not look at the unfinished condition of the present body and despair as though the project might fail. He looks at the risen Christ and says with Paul, "who shall change our vile body" (Philippians 3:21). He does not stare at death as though it had the final vote. He looks at the empty tomb. He does not measure the future by his present weakness. He measures it by the power of the Lord Jesus Christ. That is why the last essay in this series cannot end in mere exhortation. It must end in triumph. The spiritual man is headed toward a spiritual body because Christ rose, Christ reigns, and Christ will finish what He started.

## **Conclusion**

The whole road of the spiritual life leads here. "It is sown a natural body; it is raised a spiritual body" (1 Corinthians 15:44). God does not merely teach the believer spiritual truth so he can survive this age with a little more light and a little more balance. He teaches him because He is preparing him for final transformation. The saint now lives in a natural body marked by weakness, conflict, pain, temptation, and corruption. Yet within him there is already spiritual life, spiritual understanding, spiritual warfare, spiritual worship, spiritual blessing, and spiritual growth. All of that points toward the day when the body itself will answer fully to the new life already given in Christ.

That means nothing in this series has been disconnected or incidental. Discernment matters because the believer is headed for a world of unclouded truth. Meekness matters because he is being conformed to Christ. Worship matters because praise will fill eternity. Spiritual blessings matter because they teach him to value heaven over earth. Warfare

matters because he lives in enemy territory while marching toward the kingdom. Christ-centered reading matters because all revelation finds its center in the One to whom he will one day be fully conformed. Every part of the spiritual life now is preparatory glory. It is the training ground for resurrection likeness.

So the final word is hope. Not shallow optimism. Not denial of present weakness. Not fantasy about having no conflict now. Real hope. The spiritual man may still groan, still fight, still limp, still weep, still wrestle, and still feel the humiliations of a body under the curse. But he is not headed toward decay. He is headed toward glory. He is not moving from light to darkness, but from partial conformity to full conformity, from inward renewal to total redemption, from the natural body to the spiritual body. And when that day comes, every lesson learned in the wilderness, every battle fought in faith, every act of meek obedience, every truth treasured in the heart, and every song sung through tears will be swallowed up in the triumph of Jesus Christ, who shall change our vile body and make it like unto His glorious body. That is where the spiritual man is headed, and that is how the series ought to end—with Christ exalted, death defeated, and the saint looking up.

### **Revealed - From the Natural Body to the Spiritual Body:**

#### **Conclusion**

When Paul says, “It is sown a natural body; it is raised a spiritual body” (1 Corinthians 15:44), he is not giving the believer a poetic thought to admire from a distance. He is giving him the final answer to the whole burden of the Christian life in this present world. He is explaining why a man can be truly born of God, genuinely taught by the Holy Ghost, sincerely desirous of holiness, and yet still feel the crushing contradiction of weakness, temptation, decay, limitation, pain, and inward groaning. The answer is not that grace has failed. The answer is not that the believer is pretending. The answer is not that spiritual life is unreal. The answer is that God has begun a work in the inward man that has not yet reached its final expression in the outward man. The spirit has been made alive in Christ, the mind is being renewed, the affections are being sanctified, the judgment is being sharpened, and the inner man is being conformed to the image of the Son of God. But the body still bears the marks of Adam. It still gets tired, still breaks down, still feels the battle, still suffers the humiliations of mortality, and still waits for its own redemption. That waiting is not the denial of the Christian life. It is the setting in which the Christian life presently unfolds. The saint is not yet all he shall be, but he is no longer what he once was, and that tension will not last forever.

That is why the end of this series must leave the believer not merely instructed, but lifted. The spiritual man revealed in Scripture is not some mystical curiosity, not some unreachable religious specimen, and not some self-made champion of holiness. He is a man in whom God has already begun the life of the world to come. He discerns because heaven has given him light. He worships because heaven has put song in his soul. He fights because heaven has made him an enemy to darkness. He feeds on Christ because heaven has taught him where true nourishment lies. He values spiritual blessings because heaven has corrected his measures. He walks in meekness because heaven has broken the pride of the flesh. He learns the bankruptcy of self-effort because heaven has shown him that the flesh cannot inherit what only grace can give. Every piece of the spiritual life now is real, but every piece of it also points beyond itself. Discernment points toward the day when truth will never again be clouded. Worship points toward the day when praise will never again be hindered by wandering thoughts or a weary body. Holiness points toward the day when no inward corruption will rise up to resist it. Warfare points toward the day when the last enemy shall be destroyed. Spiritual understanding points toward the day when we shall know even as also we are known. The whole Christian life is leaning forward toward resurrection.

So the final word is not frustration. It is not incompleteness. It is not “try harder and perhaps one day you will get there in this body.” The final word is triumph through Jesus Christ. The spiritual man is headed somewhere certain. He is not circling endlessly in a religious wilderness with no completion in sight. He is moving toward a spiritual body in a redeemed order under the lordship of the risen Christ. The One who saved him is the One who will finish him. The One who put life in the inward man is the One who will one day clothe that life in incorruption, glory, and power. The One who now teaches him to mind the things of the Spirit is the same Lord who will one day remove forever the last remnants of Adam’s weakness from his bodily existence. So let the saint take courage. Let him keep reading, keep fighting, keep worshiping, keep judging righteously, keep restoring in meekness, keep feeding on Christ, keep valuing heavenly riches, keep rejecting counterfeit religion, and keep walking in the Spirit. None of it is wasted. Every step is moving toward that moment when faith becomes sight, when corruption puts on incorruption, when mortality is swallowed up of life, and when the spiritual man, fully and finally conformed to Jesus Christ, stands complete in a spiritual body for the glory of God forever.

# THE SPIRITUAL MAN REVEALED

A VerseQuest Bible Study Chart

The spiritual man is governed by the Holy Ghost through the word of God.

**1 FOUNDATIONAL CONTRASTS**

<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">1</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">THE NATURAL MAN</div> <p>1 Corinthians 2:14 "receiveth not the things of the Spirit of God"</p>  <ul style="list-style-type: none"> <li>• Lost</li> <li>• No spiritual discernment</li> <li>• Truth seems foolish</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">2</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">THE CARNAL CHRISTIAN</div> <p>1 Corinthians 3:1-3 "babes in Christ" "ye are yet carnal"</p>  <ul style="list-style-type: none"> <li>• Saved, but flesh-governed</li> <li>• Envy, strife, divisions</li> <li>• Weak in strong meat</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">3</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">THE SPIRITUAL MAN</div> <p>1 Corinthians 2:15; Romans 8:6 "judgeth all things" "life and peace"</p>  <ul style="list-style-type: none"> <li>• Governed by the Spirit</li> <li>• Discerning in all things</li> <li>• Scripture-shaped mind</li> <li>• Fruitful, steady walk</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">4</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">COUNTERFEIT SPIRITUALITY</div> <p>2 Corinthians 11:14-15; Matthew 7:16 "an angel of light" "ye shall know them by their fruits"</p>  <ul style="list-style-type: none"> <li>• Showmanship, self-promotion</li> <li>• Pride, deception, fog</li> <li>• Outward power without biblical substance</li> </ul>
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**2 MARKS OF THE SPIRITUAL MAN**

<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">A</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">TAUGHT BY SCRIPTURE</div> <p>1 Corinthians 2:13 "comparing spiritual things with spiritual"</p>  <ul style="list-style-type: none"> <li>• Scripture compares Scripture</li> <li>• Divine interpretation, not private imagination</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">B</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">SPIRITUALLY MINDED</div> <p>Romans 8:6 "to be spiritually minded is life and peace"</p>  <ul style="list-style-type: none"> <li>• Mind, values, meditations, desires under God</li> <li>• Peace that surpasses circumstances</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">C</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">THE MIND OF CHRIST</div> <p>1 Corinthians 2:16; Colossians 1:9 "we have the mind of Christ" "spiritual understanding"</p>  <ul style="list-style-type: none"> <li>• Sees life from a divine perspective</li> <li>• Aligned with His will and purposes</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">D</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">MEEK RESTORATION</div> <p>Galatians 6:1 "restore such an one in the spirit of meekness"</p>  <ul style="list-style-type: none"> <li>• Truth with humility</li> <li>• Grace in application</li> <li>• Bear one another's burdens</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">E</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">SPIRITUAL WORSHIP</div> <p>Ephesians 5:19; Colossians 3:16 "spiritual songs" "word of Christ dwell in their richly"</p>  <ul style="list-style-type: none"> <li>• Truth-fed praise</li> <li>• Word-saturated hearts</li> <li>• Not performance culture</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">F</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">FEEDING ON CHRIST</div> <p>1 Corinthians 10:3-4 "spiritual meat" "spiritual drink" "that Rock was Christ"</p>  <ul style="list-style-type: none"> <li>• Christ-centered Bible reading</li> <li>• Wilderness types reveal Christ</li> </ul>
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**3 WARNINGS, WARFARE, AND RICHES**

<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">1</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">THE FLESH CANNOT PRODUCE SPIRITUALITY</div> <p>Romans 7:14,18 "the law is spiritual: but I am carnal" "in my flesh, dwelleth no good thing"</p>  <ul style="list-style-type: none"> <li>• Legalism fails</li> <li>• Self-effort cannot sanctify the flesh</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">2</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">RIGHTEOUS DISCERNMENT</div> <p>1 Corinthians 2:15; John 7:24 "judgeth all things" "judge righteous judgment"</p>  <ul style="list-style-type: none"> <li>• Not gullible</li> <li>• Tests doctrine, fruit, teachers, trends</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">3</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">SPIRITUAL WARFARE</div> <p>Ephesians 6:12 "we wrestle not against flesh and blood"</p>  <ul style="list-style-type: none"> <li>• Unseen conflict</li> <li>• Armor, vigilance, deception and false doctrine</li> </ul>	<div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">4</div> <div style="background-color: #1a3d4d; color: white; padding: 2px; text-align: center; font-weight: bold;">HEAVENLY RICHES</div> <p>Ephesians 1:3 "all spiritual blessings in heavenly places in Christ"</p>  <ul style="list-style-type: none"> <li>• Adoption, acceptance, forgiveness, sealing, inheritance</li> <li>• Rebuke to prosperity thinking</li> </ul>
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**4 15-PART SERIES FLOW**

1-4

Definition & Contrast



5-8

Inner Life & Discernment



9-11

Blessings, Feeding, Worship



12-14

Warfare, Flesh, Counterfeit



15

Resurrection Glory



5 FROM THE NATURAL BODY TO THE SPIRITUAL BODY

1 Corinthians 15:44-46  
"It is sown a natural body; it is raised a spiritual body"



  
Corruption  
→  
Incorruption

  
Dishonour  
→  
Glory

  
Weakness  
→  
Power

  
Adam  
→  
Christ

God is not only teaching the believer spiritual truth — He is preparing him for resurrection glory.




1

Compare Scripture with Scripture



2

Walk in the Spirit, not the flesh



3

Judge righteously, not proudly



4

Restore the fallen in meekness



5

Value heavenly riches over earthly hype



6

Feed on Christ in the Book



7

Worship from truth-filled hearts



8

Put on the whole armour of God



9

Reject counterfeit spirituality



10

Look for resurrection glory

