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ON THE

INTERNAL AND EXTERNAL

MAN.

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ALTHOUGH the doctrine of the existence in man of an internal and external man is clearly set forth in the Scriptures, it has been too little regarded by Christian teachers, and too frequently lost sight of altogether. Hence it has come to pass, that very few persons know anything at all upon the subject, or what they think they know, is quite erroneous. Who ever heard a clear explanation of this important subject from any pulpit but from that of the New Jerusalem Church? or, rather, who ever heard it at all adverted to? Yet it is so truly important, that a right understanding of it is absolutely necessary to a just idea of regeneration. For what is regeneration, but the opening and formation of the internal man, and the subjugation and purification of the external; whereby they are brought into correspondence with each other, and are united in one?

Every one knows that the thought and intention of the mind is something internal, and that words and actions are something external; but this is not what is meant by the internal and external man. Some persons who mark what is going on in their own minds know, that man can form at the same time inward thoughts, and also outward thoughts; the former containing his real sentiments, while the latter serve to veil over the former with such sentiments as are very different: thus a selfish man has selfish thoughts; but he can cover these over with pretences of charity, which he brings into words, when it suits his purpose, in professions of generosity. But neither is this division of the thoughts into inward and outward what is meant by the internal and external man.

Other persons may suppose, that the internal man consists of thoughts about spiritual things, and the external, of thoughts about external things; but this, also, is a mistaken view of the subject.

The Apostle Paul thus speaks of the internal and external man, or, what has the same meaning, the *inward* man, and the *outward* man: "*I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*" (Rom. vii. 22, 23.) Adverting also to the progress of regeneration, and the consequent increasing power of the spiritual affections of the internal man, and the diminishing influence of the external man and its earthly desires, he takes consolation by saying, "*though our outward man perish, yet our inward man is renewed day by day.*" (2 Cor. iv. 16.) He elsewhere calls the same constituents of man's nature, "*the carnal mind and the spiritual mind.*" (Rom. viii. 6, 7.) Sometimes, also, he calls them "*the flesh and the spirit;*" (Rom. viii. 1, 4, 5, 9.) and he intimates that the external man is to be brought into obedience to the internal by regeneration, when he makes the following impressive declaration: "*If ye live after the flesh [or the external man] ye shall die; but if ye through the spirit, [or internal man] do mortify the deeds of the body, [or external man] ye shall live.*" (Rom. viii. 13.) Again: "*Walk in the spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the spirit, and the spirit [striveth] against the flesh, and these are contrary the one to the other. Now the works of the flesh [that is, of the external man] are these,—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, contentions, rivalries, wrath, disputes, divisions, heresies, envyings, murders, drunkenness, revellings, and such like: but the fruits of the spirit [that is, of the internal man] are these,—love, joy, peace, long-suffering, gentleness, goodness, faith-*