

The Nature of Man - Conclusion of Trichotomy

by John Murray

John Murray concludes his sermon on the nature of man by emphasizing the distinct roles of soul and spirit, the impact of sin, and the necessity of the Holy Spirit in sanctification.

Duration: 47:04

Scripture: Romans 8:3

Topics: "Nature Of Man"

Description

In this sermon, the preacher discusses the concept of sin and its impact on human nature. He emphasizes that sin is not just a conflict or disharmony within man, but a disruption of the entire personality with God. The preacher also delves into the topic of regeneration and sanctification, explaining that regeneration involves the restoration of the human spirit by God. He then addresses the tripartite view of human nature, stating that the terms soul and spirit are synonymous and refer to the same spiritual entity, viewed from different aspects. The sermon concludes with a discussion on the image of God in man and the significance of being made in His likeness.

Transcript

I was just going to ask you, since we happen to meet in this room, at this particular hour, and that room is vacant, would you prefer to meet in that other room? You would? The acoustics... Are the acoustics all right in that room? Yes. Now, dealing with... ..does not suppose... But, we need not suppose, and we must not... ..that soul and spirit may always be used interchangeably. They are always synonymous.

The thesians I have presented, they both refer to the same spiritual entity. But, this entity may be viewed from different... When one aspect is in view, the word soul is the proper term. And, when another aspect is in view, the word spirit is the proper term.

This is a very patient example. And, it concerns the event of death. Dying is represented as giving up the spirit and laying down the soul.

Giving up the spirit and laying down the soul. And, you cannot conveniently interchange these expressions, because they have reference to the distinct aspect from which death is to be viewed. Another patient example is that the disembodied entity is usually called spirit.

There may be an occasional use of soul to designate the disembodied spirit. But, if so, that is the exception rather than the rule. On the other hand, embodied persons are frequently called souls.

And, soul, as we noted, is the virtual synonym for passion. That is, for passion in the integrity of his personality. For example, Psalm 1610, Acts 227, we have the expression, Thou wilt not leave my soul in hell.

In Sheol, or in Hades, it may be. Sheol is Hebrew, Hades is English. Thou wilt not leave my soul in Hades.

It doesn't mean that his disembodied spirit went to Hades, or that it went to the grave. The expression simply means, Thou wilt not leave me in the grave. Thou wilt not leave me in the grave.

Now, in such instances, it would be thoroughly inappropriate to say thoroughly inappropriate to substitute spirit for soul. Whereas, when disembodied persons are in view, then the term to use is spirits rather than souls. Now, no doubt, a definition whereby this distinction could be, I do not believe that it is possible to have, to find, so as to be able to provide a definition of the distinction that will apply to all instances.

There is no hard and fast law or definition in certain instances. The word spirit is the appropriate term, and soul would be inappropriate. As in other instances, soul is the appropriate term, spirit would be inappropriate.

I think we can say this, that in certain notable instances of usage, spirit views the principle of life as derived from God and as returning to God. I repeat, it views the principle of life as derived from God and returning to God. Whereas the word soul views this animating entity as constituted in a body, or views this principle of life as constituted in a body.

And that usage of the word is very likely derived from Genesis 2-7. Because the word nephesh in Genesis 2-7 designates the whole person as formed from the dust of the ground and by the in-breathing from the Lord God. Man as a unit constituted as dust of the ground and the in-breathing of the ocean in respect soma consorts the physical aspect of man's being.

So in terms of man and in this context denote differing composing but these terms cannot always be used interchangeably cannot be used in for when viewed from one aspect body is the when viewed from another aspect flesh is the and you can find instances where flesh designating the physical aspect of man's constitution reflects on the weakness or frailty of man and consequently when the human body is contemplated as weak and frail flesh is the appropriate term to use.

You remember when Jesus said that flesh is weak if you are acquainted with the general pattern of spirit deliver such a be saved in the day of the Lord be saved in the day of the Lord they are clearly imbued but flesh is used rather than body because Paul has imbued a sin peculiarly associated sin peculiarly associated with and therefore there is to a certain extent ethical ethical implications and so appropriately would not serve the destruction of the sin that is so the destruction of the sin rather obvious and that is when Paul speaks of burial and resurrection he says it is so a natural body now here the accent falls upon the distinction in respect of between what is laid in the tomb and what is raised in the and you can actually body this differing aspect may be emphasis of the

differing terms soul and spirit it is in passage to use both terms in order to emphasize in 1st Thessalonians 5 the sanctifying operations of the God of Peace in the sanctifying operations and in Hebrews 4 scrutiny of the word of God in both passages they resent spirit, soul and body soul and spirit in other words requires

that all aspects from which man may be viewed on his psychical side use both terms namely spirit and soul also metaphysically is the abiding center and seat of human personality center and seat of human personality and so man as well as body the unique identity of man the unique that he is psychosomatic being psychosomatic being and that between the two elements two component elements of his being there is intimate correlation coordination and integration by these two

aspects man is a in reference to the one hand on the other hand it is his supreme glory and joy to have communion with God I say it is the duality the duality of man's being that provides the basis for the duality of relationship that belongs to him relationship to what is below him and relationship to what is transcendentally above him man is body and has that who invested him with this government it is because he is yet that he exercises dominion because he is by mechanics he is made in the image of God upon the and sin the fall and sin thus the fall as resulting in the recession of the human spirit is dead or dormant in the natural man as a result of that construction he tends to construe the sinful state as consisting in a disharmony a disharmony resulting from the absence of the

hegemony which the human spirit is intended to exercise in human personality the hegemony that is the rulership the hegemony which the spirit is intended to exercise soul becomes a life center the fall totally alien to the biblical totally alien that sin means the revolt of the all personality against God and the sinful state consists not in the loss or dormancy of some constituent element in human nature sin essentially consists in the end of the whole personality against God the seriousness of sin really nothing but this but in the harmony of man's being in its entire only as within the human personality the bible views sin as disruption with God with God against God against God is the essence of sin and we can never assess its iniquity to lower and try to within the nature of man has

to do with the basic error of I say the basic error of trichotomy in the matter of sanctification is the failure to recognize the primal place of the Holy Spirit in the sanctifying process trichotomy is so preoccupied with the function of the human spirit in that enlightenment pneumatic pneumatic car according to scripture the whole man becomes the habitation of God to such an extent that the body the body can be called the temple of the Holy Spirit as an anthropocentric bias an anthropocentric bias rather than a theocentric and in reference to sanctification according to scripture the accent falls upon the theocentric the sanctified man is the man indwelt and governed by the Holy Spirit as contrasted with man as self-governed I repeat the sanctified man is the man who is indwelt and

controlled by the Holy Spirit in contrast with the man who is self-governed and therefore the Bible is in that theocentric direction and you can see how staggeringly is that conception of sanctification proves it to such an extent as the function of the human spirit the biblical law that brings man into proper relationship and does that specific by bringing man and his entirety into proper relationship now in practical outworking this is far more serious than my opinion of the trichotomic view of sanctification of the orientation of the orientation of this far-reaching concept for a disease and the fundamental of sanctification well that's all on man these are synonyms of man the image of God in the image of God now to them in Hebrew is a cone in Greek a cone and the corresponding word

homo homo or homo the basic concept let us make man in our image now the question is the basic question is this image of God in which man was made inalienable

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