

The Nature of Man - Dichotomy

by John Murray

The sermon emphasizes the dichotomy of human nature, highlighting the importance of the body as a temple of salvation and the metaphysical distinction between spirit and body.

Duration: 48:47

Scripture: Matthew 12:18, Acts 2:27, Romans 2:9, James 1:21, 1 Peter 1:9, 1 Peter 2:25, 2 Peter 1:12-15

Topics: "Nature Of Man"

Description

In this sermon, the speaker discusses the importance of the Bible as a source of revelatory detail for understanding various topics. They emphasize that systematic theology aims to systematize the data provided by scripture on each subject. The sermon then focuses on the aspect of teaching that man is soul or spirit, and how our probation continues even in the disembodied state. The speaker references Hebrews 9:27 to highlight that judgment and eternal destiny are determined by the actions done through the body. They also mention 2 Corinthians 5:10 and 2 Peter 1:12-15 as passages that support the idea that the body plays a crucial role in the final judgment.

Transcript

O Lord, I am God, how great and marvellous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints. And although we are so wretched and miserable in ourselves, we praise and bless Thy name for the riches of grace which Thou hast manifested and bestowed in the sum of Thy known love. I pray that we may abound more and more in gratitude, in thanksgiving, in praise of all that Thou wast, of all that Thou hast done and grant, that by the illumination of Thy Spirit we may be able more and more to explore the riches of Thy provision and the riches of that revelation Thou hast given us.

In Jesus' name, Amen. Though I have been living with vacations, theological implications, God's body and I have come, and He will be seen. Now this emphasis upon His being seen points to the fact that all the demands of the physical be fully realized in His exalted glory and also to the significance of physical sight.

And the part of those who glorify God, anything could underlie more than consideration, consummation of salvation. Now for salvation in all of its aspects concerns the body. In regeneration lies at the inception of subjective renewal.

The body becomes the temple of salvation. And likewise in vacation and in the will to be consummated is all that is necessary. Now that detracts from the body as well as has its seat.

And of course this fact that the body is an integral part of personality bears very intimately upon the means that are to be used for the sanctification of the body in bringing it into subjectivity. And one of the saddest features of deviation from Biblical doctrine is the way in which the sanctification of the body has been construed as the mortification of the soul by devitalizing the spirit that it may become the well-equipped, its inherent powers are not those of God.

Well, if you were to use the doctrine of the judgment and statement of what would have to be inferred from namely that we are to be judged according to the things done we are to be judged according to the things done through the body so that it is embodied life that will be the criterion in the final judgment This truth is the clearest refutation of any and every knowing that our probation is continued in the disembodied state that our probation continued period respecting eternal destiny can occur in the disembodied be judged according to the things done through the body and he brings an eye into it eloquently and it says that the two decisive events of death in one's duties are the pivotal decisive events before death and in death in accordance therefore All this again points up to the

mythical aspect of the body Now, I'm not saying now that may always be that these are not necessary on what to be No, in the emphasis, the unity of persons I am quite certain there is an aspect in and that distinctness of soul or spirit in man's metaphysical constitution differentiation particular to the an inclusive an inclusive view of revelatory data in good fact whereby methods used are numerous that use of for these instances numerous methods used to designate the person as the synonym of the person or person or the fact Romans 2 Romans 13 1 1 Peter 1 9 25 Romans 13 1 Let every soul be subject of God and receive There is however synonym of the person See, there is reflection continuance the permanence the preciousness of personality In your mind you are looking James 1 21 And thus we

shall notice later on the permanence and preciousness derived from the fact that stuccae often used to definite that aspect does not undergo dissolution at death of these terms stuccae and soul and spirit become distinction in respect of method that is conscious between body and spirit does draw a distinction in respect of its metaphysical or body No In the old testament in the Greek or body in the Egyptian We do not have any one term in the Greek a variety of terms to express this concept one of the stress that are really established I don't need to burden you with this sir In the New Testament the distinction is drawn in terms of the difference between soul and body or spirit and body or flesh and I'll give you obvious where Jesus himself is here not able to kill the soul here he was

able to be stuccae and soul are the terms used for differentiation now this is a very interesting because soul is used in the metaphysical sense in the metaphysical sense and Jesus is pointing to the differentiating properties with which this entity is endowed in consequence with which it is not subject to the disintegrating forces which can be brought to bear upon it he was able to kill the body kill the soul in the same position two man's being that cannot be touched cannot be assailed in the way of wisdom now you have something very similar not entirely but somewhat similar in another word of Jesus Luke 24 39 Luke 24 39 where he says that spirit has not flesh and bones as we see me having but purely finances to the fact that the body is endowed with certain properties which cannot be

eradicated of the spirit there you have a very patent metaphysical differentiation now take another Matthew 36 41 41 where Jesus said to his disciples in the assembly that spirit truly is willing but the flesh is weak spirit truly is willing but the flesh is weak now there again not perhaps to the same extent to some extent you have reflection upon different metaphysical constitution in this case the word flesh is not used in the ethical when it is used in the ethical sense it means sinful human nature it starts in the ethical sense

sinful human nature and includes the spirit as well as the body the characterization of the person in his but here in this passage a contrast is drawn between the spirit and the flesh and Jesus is reflecting on the willingness that characterizes the one in

distinction from the infirmity which characterizes the other so on the basis of that differentiation he says the spirit is willing but the flesh is weak now I'll take another 1 Corinthians 2.11 1 Corinthians 2.11 here you have again the word spirit who of man knows the things of a man say the spirit of man which is in him there is a man which is in him now the word body is not mentioned there as members of that then see that having a spirit in him and the implication is that he is more than this being therefore speaks of the holy truth and therefore bearing witness to this thing that is in us that is characteristic of us for persons she is careful for the things of the lord in order that she may be holy both in body and spirit both in body and therefore in that word of the apostle what is

in you is the entirety of you the entire personality the entire personality that can be expressed in two metaphysical aspects from which human personality is related you namely body and spirit again then parallel to that is 2 Corinthians 7 1 2 Corinthians 7 1 where you have flesh cleanse yourself from all filthiness of flesh now flesh is not used there in the ethical sense it is used in the metaphysical sense because if it were used in the ethical sense there could not be any differentiation between flesh and spirit and since there is differentiation here we must regard this passage again as reflecting upon the two aspects from which human personality in its entirety may be viewed namely flesh and spirit related to that is 1 Thessalonians 5 23 the last I shall mention is James 2 22

without a spirit is dead figure it is interpretation James is talking about his institution of comparison as the body without its spirit is dead so he is drawing an analogy from this phenomenon well something that is true is certainly foolish to place upon it in the literal interpretation namely that a human body without the spirit is dead something that is perfectly apparent to everyone so you see there abundant usage drawn from various parts of the New Testament reflecting the view point of our Lord and his apostles with respect to human personality the physical distinction of spirit and the one and the body there is a tendency today because of the emphasis upon the unity of human personality in terms of psychology an emphasis which is to be appreciated and which must not be denied

there is nevertheless the tendency to depreciate metaphysics and that I say means a deviation from the witness of Scripture Scripture is interested in metaphysics it provides us with revelatory data which demands the application to the nature of man of metaphysical distinction well in unity now another substitution that may come later here we do not have very many passages second Peter 1 12 through 15 in square the scripture that pertains to the rest of human personality as tabernacling in a body and the body is less respected as a garment to be laid aside or of a house that is to be dissolved garment to be laid dissolved now you must not place these passages in such a perspective that a preponderant emphasis upon the body as an integral part of human personality in these passages there

is no suggestion that the body is a mere incident in these passages it falls upon the temporary man the body we know in conflict with the abiding and incorruptible body but nevertheless my interest in inciting these passages is simply to show that these scriptures these scriptures fuel human personality as more abiding more abiding than that which belongs to the corruptible body corruptible body upon that observation and placed in the context of the other evidence of what I have just said seeking respecting these metaphysical distinctions then I find that the scripture calls disembodied persons spirits disembodied persons are called spirits numerator and scripture represents the disembodied states as one

of consciousness one of consciousness continuous with consciousness that belongs to

us in this life I repeat that as represents the disembodied states as one of consciousness as one of consciousness that is continuous with consciousness in a person's life and as one of awareness in which there is happiness

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