

Intro:

We are going to return to our study of theology and especially that branch of theology called *Anthropology*, the Doctrine of Man.

We are following Charles Ryrie's book, *Basic Theology* for our basic outline as we go through the various topics.

Today's topic is called "The Facets of Man". It is primarily concerned with the nature of man as body and spirit and the aspects or facets of the spiritual nature of man.

I. The Nature of Man**A. Bipartite Unity (Dichotomy – 'Cut in Two Parts')**

1. Creation account describes two aspects to man's nature (Gen 2.7)
2. Death is described as the separation of body and spirit (Jas 2.26)
3. Not Platonic dualism

"Biblical dichotomy differs from Plato's teaching that the body was perishable but the soul existed in the heavenly world of pure form or idea before its incarnation in the human body and was therefore uncreated and immortal, a part of Deity. Biblical dichotomy certainly does not teach that the body is the prison house of the soul, which is released at death to return to the heavenly world or to be reincarnated in another body. Biblical dichotomy is radically different from Platonic dualism."¹

B. Not Trichotomy ('Cut in Three Parts')

1. History
 - a. First of all Aristotelian
 - 1) Body
 - 2) Animal soul ('the breathing aspect')
 - 3) Rational soul ('the intellectual aspect')
 - b. Developed into Catholic thought by Thomas Aquinas
 - c. Certain NT passages influenced some Christian writers because they seemed supportive

¹ Charles Caldwell Ryrie, *Basic Theology: A Popular Systemic Guide to Understanding Biblical Truth*, (Chicago, Ill.: Moody Press, 1999) p. 223.

2. Hierarchy
 - a. Spirit superior to soul
 - b. Soul superior to body
3. Analogy
 - a. Said to be analogous to Trinity (Father, Son, Spirit || Spirit, Soul, Body)
 - b. But persons of the Trinity are equals; tripartite parts of humanity are hierarchical – which of the Trinity is parallel to the Body, the lowest and basest part of human nature [according to the theory]
4. Alleged Scriptural support
 - a. Heb 4.12
 - 1) On the surface, this verse looks like it asserts a division between the soul and spirit
 - 2) But... what is the verse about? The power of the Word of God — it is meant as a warning to those who risked not entering the rest the Lord provides (heaven)
 - a) Note: if the Word divides *between* soul and spirit, how does it do the same *between* joints and marrow?
 - b) The two phrases are connected by a ‘both’ – the idea is that the Word is able to pierce into the very inner man
 - i) Soul and spirit: inner man
 - ii) Joints and marrow: inner man (*i.e.*, not ‘body’ or ‘flesh’ but inner parts of the body normally not seen)
 - 3) The word is also a discerner of the thoughts and intents of the heart

The trichotomist theory of this verse doesn't account for all the phrases, latching instead onto just the one.

b. 1 Th 5.23

1) On the surface, this passage could be taken as supporting trichotomy

2) Objections

a) Other passages refer to other parts of humanity as “heart, mind, conscience,” etc. – how are these accounted for?

b) Here, “he only uses a periphrasis for the whole man”²

c. 1 Cor 15.44

1) Most difficult passage of the three

a) A ‘soulish’ psychical body – “natural body”

b) A ‘spiritual’ pneumatic body – resurrection body

2) But other passages militate against the distinction

3) The emphasis here does seem to be on the nature of our current body as subject to death and our resurrection body as eternal

5. Overlapping usage of terms

a. Spirit can partake of pollution of the flesh, trichotomy would suggest the spirit isn’t affected by pollution, only the soul (2 Cor 7.1)

b. Fleshly lusts war against soul, trichotomy would have flesh war against spirit (1 Pt 2.11)

c. Great commandment divides humanity up further and commands a spiritual response of the soul, supposedly below the spirit (Mk 12.30)

d. The term ‘soul’ is used of God (Heb 10.38)

e. What shall a man give in exchange for his soul (Mt 16.26; Mk 8.37)

f. The soul can be saved (1 Pt 1.9)

² Charles Hodge, *Systematic Theology*, Originally published 1872, 2:49 (Oak Harbor, WA: Logos Research Systems, Inc., 1997).

Why does it matter?

“This doctrine of a threefold constitution of man ... soon came to be regarded as dangerous, if not heretical. Its being held by the Gnostics that the πνεῦμα in man was a part of the divine essence, and incapable of sin; and by the Apollinarians that Christ had only a human σῶμα and ψυχή, but not a human πνεῦμα, the Church rejected the doctrine that the ψυχή and πνεῦμα were distinct substances, since upon it those heresies were founded. In later times the Semi-Pelagians taught that the soul and body, but not the spirit in man were the subjects of original sin. All Protestants, Lutheran and Reformed, were, therefore, the more zealous in maintaining that the soul and spirit, ψυχή and πνεῦμα are one and the same substance and essence. And this, as before remarked, has been the common doctrine of the Church.”³

“Man is made up of two substances, material and immaterial. Each consists of a variety within. The many facets of the material and the many facets of the immaterial join together to make up the whole of each person. Man is rich diversity in unity.”⁴

To be continued...

³ Hodge, *Systematic Theology*, 2:51.

⁴ Ryrie, *Basic Theology*, p. 225.

II. The Facets of the Immaterial Aspect of Man

“Man is like a diamond with its many facets. Those facets are not separate entities, yet they reflect various aspects of the whole. They may serve similar or overlapping functions, yet they are distinguishable. They are not parts; they are aspects, facets, faces of the whole.”⁵

In this section we are going to discuss facets of the spiritual nature of man.

A. Soul

1. Basic concept: ‘life’ (*nephesh*)
 - a. Living Soul (Gen 2.7)
 - b. Other forms of life
 - 1) ‘that hath life’ (Gen 1.20)
 - 2) ‘living creature’ (Gen 1.21) [also 1.24, 30]
 - 3) ‘life of the flesh’ (Lev 17.11)
2. Life principle departs at time of death (Gen 35.18)
3. Yet dead people are called ‘*nephesh*’ (Lev 21.1-3; Num 6.6, 9.6)
4. Soul is the center of spiritual/emotional experiences
 - a. Sympathy (Job 30.25)
 - b. Despair (Ps 43.5)
 - c. Bitterness (2 Ki 4.27)
 - d. Hate (2 Sam 5.8)
 - e. Love (Song 1.7, 3.1)
 - f. Grief (Jer 13.17)
5. New Testament view (ψυχη)
 - a. Whole person (Ac 2.41; 27.37)
 - b. Immaterial part of man only (Mt 10.28)
 - c. Intermediate state between death and resurrection (Rev 6.9)

⁵ Ryrie, *Basic Theology*, p. 225.

6. Soul a principal focus of redemption
 - a. Heb 10.39; 13.17
 - b. Jas 1.21
 - c. 1 Pt 1.9, 22; 2.11, 25

“To sum up: soul can mean the whole person, alive or after death; it can designate the immaterial part of a person with its many feelings and emotions; and it is an important focus of spiritual redemption and growth.”⁶

B. Spirit (*ruach*, πνεῦμα)

1. Refers *only* to immaterial part of man — “Man is a soul, but man is not said to be a spirit—he has a spirit.”⁷
2. The spirit originates from God (Num 16.22, Heb 12.9)
3. It is not correct to speak of someone not having a spirit until he receives the Holy Spirit at salvation (Jas 2.26, 1 Jn 4.1-3)
4. The spirit of a man is the center of various internal traits
 - a. Thinking (Isa 29.24)
 - b. Remembering (Ps 77.6)
 - c. Humility (Mt 5.3)
 - d. Grief (Gen 26.35 KJV)
 - e. Vexation (Jn 13.21)
 - f. Jealousy (Num 5.14)
 - g. Haughtiness (Pr 16.18)
 - h. Contrition (Ps 34.18)
5. The spirit of man needs cleansing (Ps 51.10; 2 Cor 7.1)
6. There is an emphasis on the spirit over the soul (*psyche*) in Paul’s letters: for Paul, the soul referred to purely human activity, his focus was on the new life of the spirit brought about by the regeneration by the Holy Spirit. (1 Cor 2.14-16)

“To sum up: spirit does not indicate the whole person, but the immaterial part with its various functions and feelings. In Pauline thought it assumes prominence in relation to the spiritual life.”⁸

To be continued...

⁶ Ryrie, *Basic Theology*, p. 225.

⁷ Ryrie, *Basic Theology*, p. 226.

⁸ Ryrie, *Basic Theology*, p. 226.

An illustration to review the distinction between soul and spirit (suggested by Cam):

Analogy of a car – the car and driver represents the ‘whole man’

- Spirit is in the driver’s seat...
- Soul influences the spirit...
- Spirit controls the soul...

[Some of us are Lincolns, some Caddies, some Smart Cars, some Corvettes... and most of us are just Chevies.]

C. Heart

“Heart is a very comprehensive concept in both Old and New Testaments. Used about 955 times it stands for the center and seat of life, both physical and psychical. Only a relatively few occurrences refer to the physical organ (2 Sam. 18:14; 2 Kings 9:24). The greater number use heart to denote the inner man, the essence of the many facets of his personality.”⁹

1. Seat of intellectual life
 - a. Considers (Dt 8.5)
 - b. Knows the Word (Ps 119.11)
 - c. Source of evil thoughts and actions (Mt 15.19-20)
 - d. Has thoughts and intentions (Heb 4.12)
 - e. Can deceive (Jer 17.9)
2. Seat of emotional life
 - a. Loves (Dt 6.5)
 - b. Reproves self (Job 27.6)
 - c. Rejoices and is glad (Isa 30.29)
 - d. Sorrows (Neh 2.2, Rm 9.2)
 - e. Desires (Ps 37.4)
 - f. Can be bitter (Ps 73.21)
3. Seat of volitional life
 - a. Seeks (Dt 4.29)
 - b. Can be turned aside (Ex 14.5)

⁹ Ryrie, *Basic Theology*, p. 226.

- c. Can be hardened (Ex 8.15, Heb 4.7)
- d. Capable of choice (Ex 7.22-23)
- e. Can be 'uncircumcised' or worldly (Jer 9.26; Ac 7.51)

4. Seat of spiritual life

- a. With heart man believes (Rm 10.9-10)
- b. Dwelling place of the Father (Eph 2.22); of Christ (Eph 3.17) of Holy Spirit (2 Cor 1.22)
- c. Should be pure (1 Tim 1.5, Heb 10.22)
- d. Should be circumcised [worldliness cut off] (Rm 2.29)

D. Conscience

“The conscience is a witness within man that tells him he ought to do what he believes to be right and not to do what he believes to be wrong. Conscience does not teach us what is right or wrong but prods us to do what we have been taught to be right.”¹⁰

- 1. Can do wrong in good conscience (Ac 23.1)
- 2. Unsaved person can be guided to good by conscience (Jn 8.9; Rm 2.15)
- 3. However, conscience can be defiled (1 Tim 4.2; Titus 1.15)
- 4. Conscience prods a believer to do right (Rm 13.5; 1 Pt 2.18-29)
- 5. Conscience confirms a good testimony (2 Cor 1.12, 4.2)
- 6. A believer's sensitive conscience should be respected by believers with less sensitive consciences (1 Cor 8.7, 10, 12)

E. Mind

“Mind includes both the faculties of perceiving and understanding as well as those of feeling, judging, and determining.”¹¹

- 1. Unsaved mind
 - a. Reprobate (Rm 1.28 KJV)
 - b. Vain (Eph 4.17 KJV)
 - c. Defiled (Titus 1.15)

¹⁰ Ryrie, *Basic Theology*, p. 227.

¹¹ Ryrie, *Basic Theology*, p. 228.

- d. Blinded (2 Cor 4.4)
- e. Darkened (Eph 4.18)
- f. Lacks understanding (Rm 3.11)

2. Believer's mind

- a. God uses it to help us understand truth (Lk 24.45; 1 Cor 14:14-15)
- b. Renewed (Rm 12.2)
- c. Decides doubtful things (Rm 14.5)
- d. Pursues holiness (1 Pt 1.13)
- e. Can know God's will (Eph 5.17)
- f. Should love the Lord (Mt 22.37)

F. Flesh

- 1. Can refer to physical body
- 2. References to immaterial aspect of man include:
 - a. Disposition to sin (Rm 7.18; 1 Cor 3.3)
 - b. Disposition to oppose God (Gal 5.17)
 - c. Is involved in the love of the world (1 Jn 2.16)

Conclusion:

Ryrie concludes with a brief discussion of will, suggesting that it may be “more of an expression of oneself through the other facets of his personality, rather than a distinct faculty in and of itself.”¹² I would suggest that it is a facet of the heart as discussed above under “volitional life”.

Last consideration: all these facets of man have the potential for man to either “glorify himself or glorify and serve his Lord.”¹³

¹² Ryrie, *Basic Theology*, p. 228.

¹³ Ryrie, *Basic Theology*, p. 228.