

# The Nature of Man - (With Theological Implications)

by John Murray

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*The resurrection of Christ provides the pattern for the resurrection of believers, and it confirms that glory belongs to the resurrection of believers at the last day.*

**Duration:** 25:40

**Scripture:** 1 John 1:1

**Topics:** "Nature Of Man"

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## Description

In this sermon, the speaker emphasizes the importance of the resurrection of Jesus Christ and its significance for believers. The speaker highlights that Jesus' resurrection provides a pattern for the resurrection of believers. The physical, sensuous contact with Jesus after his resurrection allowed the disciples to have fellowship with the Father and the Son. The speaker also mentions the importance of recognizing the historical and physical aspects of Jesus' resurrection, as it is a fundamental part of Christian faith and experience.

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## Transcript

He hath seen and heard declare we unto you, that ye also may have knowledge perfectly, that not all who would be brought into this fellowship, except ye also may have knowledge. And the import is that although after Christ's exaltation, after Christ's ascension, after Christ's ascension there would not be any physical, sensuous contact with Him in His fleshly manifestation. Nevertheless, the faith of all believers rested upon, would rest upon, and the Christian experience of all believers would be derived from it again.

That the faith of all believers would rest upon, and the Christian experience of all believers would be derived from the witness and the accredited messengers bore to them a physical phenomenon. Illumination on the part of the Father, that is the ultimate notion, which is before His mind, is this illumination, this revelation which creates is illumination to the understanding as being the realm of the physical, the sensuous, the phenomenal, which has come within human apprehension by sense experience. Sense experience.

So don't you see how interval to the faith of Jesus and to the experience of fellowship which emanates there is a fact, a fact which could never occur and have no meaning. Physical identity, physical identity in the realm of this world. Therefore in the realm of this world Christ, because He occupies a certain space,

has placed Himself in a certain hotel.

Well, often a man has what he determines, and then he has his knowledge and knowledge. In the realm of soteriology, believers are concerned with interested in the resurrection of Christ. I'm thinking, of course, of the resurrection.

Now, there is no resurrection apart from the reanimating of that physical body that was laid in atonement. There is no resurrection. Don't take anyone by lying, but simply watch this.

Call it forth, that that should be perfectly well disposed for the protection. It is only that the simple believer has been protected by what he never would have heard of these hundred years ago. Not at all.

However, there was an understanding of Paul's teaching, for example, and I think that's an obvious state and therefore entirely different from what we believe in. It's particularly with reference to Paul himself, that this measure of apprehension enters there. It's all important.

Therefore, for us, to emphasize this, we must know that the reanimation of that entity is resurrection. And if we do not have in our doctrine of the resurrection the reanimation so that the tomb was emptied, the contents of the tomb, we don't have the biblical doctrine of the resurrection. You remember what Jesus himself said, certified, that physical, sensual, character of his resurrection body can, will, mean, and see that it has not flesh and bone, that it will be in time.

The same terms that John uses later on, you see, but here, bearing not upon Jesus pre-resurrection, but upon his post-resurrection, can, will, mean, and see. Now remember this, that the empty tomb is not of itself the doctrine of the resurrection, but identified the doctrine of the resurrection with the empty tomb. The tomb has been emptied of this content by reanimation that body that has been laid in the tomb under reunion with the human spirit of our Lord from which it has been saturated.

Now here again, this doctrine of Christ's resurrection provides the pattern for the resurrection of believers. The pattern for the resurrection of believers. This is Romans 8-11 Significant text in that particular testament, which is one of them anyway, and it represents very clearly this great truth that Jesus was born into this world.

So, there is the great truth that this doctrine of physical resurrection, physical resurrection, physical reanimation, physical emergence from the tomb confirms that glory belongs to the resurrection of believers, the glory that characterizes the resurrection of believers at the last day. Christ will enter in the body of Israel, the body of Israel, the body of His resurrection and His ascension. And He will be seen, the same as Hebrews 9-28.

Now that emphasis upon being seen points to the fact that after resurrection believers will also be physically conscious. They will also be physically reconciled and that all the demands of the physical is fully realized. That is the meaning of the meaning of the Presbyterian in the transformation of all the doctrines.

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Permission for the further reproduction of these messages for the purpose of distribution should be requested from Westminster Theological Seminary, Post Office Box 27009, Philadelphia, Pennsylvania, 1-9-1-1-8. It's so significant. And so you remember.

After having identified this Christ as the eternal life who was with the Father, the eternal life which was with the Father, proceeds that which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled conserving the word of life, and the life was manifested, and we have seen it, and do bear witness and declare to you the eternal life which was with the Father and was manifested unto us, that which we have seen and heard, and declare we unto you, in order that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son, Jesus Christ. You cannot escape the emphasis which John places there at the very outset upon physical, sensuous contact with this eternal life as manifested in the flesh. I repeat this emphasis upon physical, sensuous contact through seeing, hearing, and handling.

And the purpose of this contact, of seeing, hearing, and handling, is that thereby there might be ministered unto us men, fellowship with the Father and with the Son. It was only through the manifestation in the flesh that the eternal life came into contact with these disciples and provided them with the data through which they were able to enter into the glory of this heaven and sing of the eternal God. You can see there how any life that has even the semblance of indifference to what occurred in the realm of the physical, the sensuous, the phenomenal, the historical, accord is basic.

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