

YOUR BODY

Part 1

The Makeup of the Human Body

1st Co. 6:15-20

INTRODUCTION

The Encyclopedia Britannica describes the human body as: “***the physical substance of the human organism, composed of living cells and extracellular materials and organized into tissues, organs, and systems.***”

Throughout the course of history, the human body has been the object of much focus: from philosophers to academicians to various cultures. The Greeks viewed the human body as important to the worship of their gods.

“The **Greeks** were fixated with the **human body**, and to them the perfect **body** was an athletic **body**. They believed their gods took **human** form, and in order to worship their gods properly, they filled their temples with life-size, life-like images of them.”

The care for the body is revered in the American culture, both for health and aesthetic purposes. The human body is wholly viewed from these perspectives. Over the next several weeks, we would like to encourage a Scriptural view of your body. We will see that Scripture provides a totally different perspective of the human body, focusing primarily on ***use over function***. We will find that it is the use of your body that will ultimately define the believer’s time upon the earth. Paul told Timothy that:

“For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” -- 1st Tim. 4:8

- I. THE HUMAN BODY IS ONE OF THREE ASPECTS OF MAN. 1st Thess. 5:23
 - A. Man possesses a spirit.
 1. The spirit is seen in Scripture as the rational part of the mind of man. Cf. Acts 19:21 (Paul placed -- aor. Mid. ind. -- in his spirit to go to Jerusalem);
 2. The spirit is the place where thoughts occur. 1st Co. 2:11
 - B. Man possesses a soul.
 1. The word for soul is psuche which is defined as “***the breath of life***”. -- Joseph Thayer
 2. The soul is the seat of the senses and the emotions of man. Cf. Matt. 26:38

C. Man possesses a body.

1. The Greek word for “body” is soma which is focused upon the physical tent that contains the spirit and the soul.
2. The Greek word sarx is also used of the body with the focus being upon the exterior of the tent that man inhabits. Cf. 1st Co. 5:5

II. SCRIPTURE DESCRIBES TWO TYPES OF BODIES FOR MANKIND.

A. There are “celestial” (heavenly) bodies. 1st Co. 15:40

1. The word for “celestial” is epouranios is used in Scripture of pertaining to heaven.
 - a) The word epouranos is epi -- from and ouranos -- heaven
 - b) The word is used of doctrine pertaining to heaven. John 3:12
 - c) The word is used of things in the heavenly tabernacle. Heb. 9:23
2. The heavenly bodies are spiritual. 1st Co. 15:44
 - a) The word “spiritual” is pneumatikos -- ***pertaining to the spirit; to be operated by spirit.***
 - b) Gifts are given to believers that are from the Holy Spirit. Cf. Rom. 1:11
 - c) The Mosaic law appealed to the human spirit of those under it. 7:14
 - d) Those who yield to the Holy Spirit reflect His product. 1st Co. 3:1

B. There is are “terrestrial” (earthly) bodies. 1st Co. 15:40

1. The word “terrestrial” is epi -- upon and geios -- earth
2. The earthly bodies are psuchikos -- ***pertain to; or is governed by the soul.*** 1st Co. 15:44
 - a) The soulish body was always meant to be first. 1st Co. 15:45
 - b) Today, the natural man personifies the body governed by the soul. 1st Co. 2:14

III. THE COMPONENTS OF THE HUMAN BODY ARE SEEN IN SCRIPTURE AS SIGNIFICANT IN THE CONDUCTING OF DAILY LIFE.

A. Your human body is seen in Scripture as having many members.

1. The term “members” is the Greek word melos which describes a limb or body part. Cf. Rom. 6:13
2. The human body is seen as one entity that has many parts. 1st Co. 12:12

B. There are two parts of the body that are listed in Scripture as significant to the body.

1. The eye is seen as the lamp of the body. Matt. 6:22

- a) The word “lamp” is luchnos which describes that which illuminates darkness. Cf. Lk. 11:33
- b) The eye is the member which gives insight to the body. Cf. Matt. 5:15
- 2. The tongue is a significant component in the human body. Ja. 3:2, 3, 6
 - a) The tongue is able to “bridle” is chalinagogeio which is used in Scripture of “**to hold in check, restrain**”. -- Joseph Thayer
 - b) The tongue is compared to a bit in the horse’s mouths. Ja. 3:3
 - c) The tongue “defileth” (spiloo -- to stain or soil -- Strong’s lexicon) cf. Eph. 5:27 (of the church being without)

IV. THE BIBLE TEACHES SOMETHING THAT THE WORLD DOESN’T --THE HUMAN BODY IS LIMITED.

- A. The human body is one of limitation. Phil. 3:21
 - 1. The translation of the word “vile” is tapeinosis which is used in Scripture of “**depression (in rank or feeling); humiliation, be made low.**” -- Strong’s lexicon
 - a) Tapeino is a word used for humility; to be humble.
 - b) The sis ending emphasizes the act of being made low -- the body is in a state of lowliness.
 - 2. Tapeinosis is used in Scripture of that which is made low either voluntarily or because of circumstances. Cf. Lk. 1:48 (used to describe the state Mary, the mother of the Lord); Acts 8:33 (of the Lord in His suffering)
- B. The body is in a state of death as it ages. Cf. Rom. 4:19
 - 1. Abraham considered his body to be “dead” -- the per. Pass. part. Of nekros -- to be put in a state of death. Cf. Heb. 11:12
 - 2. The use of the word now is an adverb ede -- which means “already” -- noting that the time had past for the possibility of him bearing children.
- C. The body is subject to death. Ja. 2:26
 - 1. The word “without” is choris which is an adverb noting “**separate, apart**” -- Joseph Thayer cf. Rom. 3:21 (of righteousness apart from law)
 - 2. “Spirit” is referencing the human spirit which departs the body at death. Cf. Lk. 8:55 (of the maid brought to life by the Lord); Acts 7:59 (of Stephen expecting His spirit to be received into heaven)

CONCLUSION

