

Dualism of Human Nature

Martin Luther in 1520: “Man has a twofold nature, a spiritual one and a bodily one. According to the spiritual nature, which men refer to as the soul, he is called a spiritual, inner, or new man. According to the bodily nature, which men refer to as flesh, he is called a carnal, outward, or old man, of whom the Apostle writes in 2 Cor. 4 [16], ‘Though our outer nature is wasting away, our inner nature is being renewed every day.’ Because of this diversity of nature the Scriptures assert contradictory things concerning the same man, since these two men in the same man contradict each other, ‘for the desires of the flesh are against the spirit, and the desires of the Spirit are against the flesh,’ according to Gal. 5 [17].”

Pope Innocent III’s (1160-1216) disgust at human body: “impure begetting, disgusting means of nutrition in his mother's womb, baseness of matter out of which man evolves, hideous stink, secretion of saliva, urine, and filth.”

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (I John 2:15-16).

St. Paul: “I am physical, sold into slavery to sin. I do not understand what I am doing, for I do not do what I want to do; I do the things that I hate What a wretched man I am! Who can save me from this doomed body?” (St. Paul)

Christopher Pearse Cranch, (1813-1893):

We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

Naturalism of Human Nature

Lucretius and classical naturalism: “This same reasoning shows that the nature of mind and soul is bodily. For when it is seen to push on the limbs, to pluck the body from sleep, to change the countenance, and to guide and turn the whole man—none of which things we can see can come to pass without touch, nor touch in its turn without body—must we not allow that mind and soul are formed of bodily nature? Moreover, you see that our mind suffers along with the body, and shares its feelings together in the body. If the shuddering shock of a weapon, driven within and laying bare bones and sinews, does not reach the life, yet faintness follows, and a pleasant swooning to the ground, and a turmoil of mind which comes to pass on the ground, and from time to time, as it were, a hesitating will to rise. Therefore it must needs be that the nature of mind is bodily, since it is distressed by the blow of bodily weapons.” (*De Rerum Natura*)