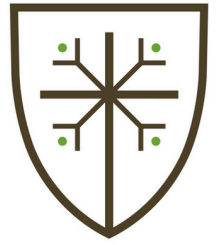


Lacking Nothing

A Sermon Series on 1 Corinthians

SERMON NOTES



June 22, 2025

SERMON INFO

TITLE

"My Body, His Body"

PREACHER

Rev. Brent Baker

TEXTS

Genesis 25:29-34

1 Corinthians 5:1-2; 6:12-18

Matthew 22:34-40

DISCUSSION QUESTIONS

1. Where do you specifically see our culture's beliefs about the body and sex following those of the Corinthians?
2. Why is the bodily resurrection and ascension of Christ so crucial to a Christian understanding of the body?

SERMON IN SUMMARY

This week, Brent led us in looking at the Apostle Paul's answer to the questions, "What is my body actually for? What is sex actually for?" Our culture's answer, much like the Corinthians, is that your body and sex are for you. But Paul disagrees and gives us a new way, a Christian way, of viewing the body and sex, one that lies within God's original design and intent for creation.

Paul's Rebuttals

Paul addresses some commonly held Corinthian beliefs about the body. The first was that "all things are lawful for me." This is a statement about liberty. Corinth was home to the temple of the Greek goddess Aphrodite, the goddess of sexual love and beauty. They were proud that they were a city where "anything goes" so to speak, and anything threatening that was seen as oppressive. Paul says, "yes, all things are lawful. But are all things helpful?" To translate it literally, "is it together advantageous?" As Christians, we are called to ask bigger questions than permissibility. Every decision for the Christian is made with God and others in mind. In Jesus, God's divine rights were bound by love. He gave up his body for us. In our culture, as in Corinth, almost all things really are lawful, but we must ask the question, "is it helpful?"

The second commonly held belief addressed by Paul is that the body and sex is just like the stomach – if it's hungry, feed it. This is a purely biological view of the body and it is seen as temporary, having no lasting value and thus, able to be used as we wish. It was just a house for the soul. This is an idea that still infiltrates the church in the form of the view that I can come and take care of my spiritual state and then go do what I want and indulge my physical appetites. But Paul tells us that God is not indifferent towards the body. He treats it with the same high value that he treats the soul.

Finally, Paul reminds the Christians at Corinth of the Resurrection. The body was designed to last forever but sin entered in and brought mortality, introducing death and decay. Jesus redignified the body in his resurrection. He did not come back as a disembodied spirit. He was recognizable, touchable. He ascended into heaven in his body, sits at the Father's right hand in his body, and will return in his body. Those who trust in him are guaranteed the exact same thing. Bodies are eternally valuable and must be treated as such.

Paul's Response

The motivation for Paul's sexual ethic and high view of the body is union with Christ. When someone becomes a Christian, it isn't a transaction; it is a transmutation, forming a being. Brent used the analogy of Salt, NaCl, in which two elements – sodium and chloride – become an entirely new life-giving substance when bonded together. Christians are not just saved from something but saved to someone, to Christ. God's salvation isn't just about taking away our sins but about taking away our sins that we might be united to Christ and therefore, come close to him. God wants us, all of us, heart, soul, mind, and body, united to him. Sexual love is the most tangible reminder of that blessed union with God.