

Identity #3: Body

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Searcy, Arkansas
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Scripture Reading

“The two of them, the Man and his Wife, were naked, but they felt no shame.” (Gen 2:25 MSG)

“[He] will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.” (Philippians 3:21 ESV)

NAKED, AND UNASHAMED

If you believe you are an accident, it only stands to reason you would see your bodies as nothing more than an accident. And so you look at them the way you look at the scene of an accident.

“The two of them were naked, but they felt no shame.” (Genesis 2:25 MSG)

Part 1: Seeing our bodies as good.

I want you to look at that verse for just a second. The first thing that jumps out at me is this: The Christian story says we weren’t supposed to feel shame about our own bodies. We were supposed to see them as good.

In fact, “very good.”

You remember Genesis chapter 1. God makes something and at the end of the day says, “that’s good.” Then another day and he says, “that’s good.” But it’s not until he comes to humanity, and it’s only on the day of humanity that God says it is all “very good.” God looked at your body and said, “that is good.”

Do you know what was the earliest Christian heresy? I would have thought it was some believers saying, “I really liked Jesus; but he wasn’t really from God, right?” No. It wasn’t his deity that was the first major problem in church history. It was his body. The idea—pushed by the Gnostics—was that to be holy and spiritual was to deny and

eventually escape the body. That terrible doctrine took over a large portion of the Christian churches in the second century. But it was already working in the first century. Do you recall that very short letter in your Bible known as “2nd John”? It has one major gripe—welcoming in deceiving anti-Christ. That sounds bad, doesn’t it? Well guess what deceiving anti-Christ teach. They “do not confess the coming of Jesus Christ in the flesh.”

The sentiment is still around, in our subconscious. The flesh is just some outer casing over the real me. And it seems to get in the way of my spirituality. I’m constantly fighting it. So maybe salvation is getting rid of it.

Besides, our bodies don’t deliver for us when it counts. When we are young and strong, we can use our bodies almost any way we want to—but we are foolish, and we use them all wrong. When we get older, we have the wisdom of how to use our bodies, but when we make the call to the bullpen, our bodies don’t want to take the mound!

Those who get older know precisely. Mary Maxwell, a new client for Home Instead Senior Care, was asked to give a speech at the opening of one of their fundraising dinners. At 72, she shared a few insights she had learned first-hand about getting old.¹ Things like

- Random hair growth; like that first time you go to brush that hair off your lapel, and discover it’s attached to your chin.
- Random skin growth. She said the skin on her neck developed a life of its own, so much so that, during turkey season, she was afraid to leave the house!
- Memory problems. You turn your left turn signal on in the morning and leave it on all day. One Sunday at church, she put her Dillard’s bill in the collection basket by mistake. While out and about, she would notice she was wearing mismatched earrings; she would go home to change only to discover she was now wearing the other mismatched earrings.

Oh, with aging comes a recognition that our brains wear down, our backs wear out, and our bodies are not what we’d like them to be. In fact, in a survey involving women in their 60’s, 37% of women answered “yes” to the question, “are you happy with your body.” That means 63% said no.²

This isn’t just a problem as we get older. It’s all across the board.

¹ https://www.youtube.com/watch?v=vPFCn3itBFE&ab_channel=HomeInstead

² <https://now.org/now-foundation/love-your-body/love-your-body-whats-it-all-about/get-the-facts/>

The Mental Health Foundation did an online survey in the UK involving nearly 5000 people of various ages.³ More than a third of adults said they have felt anxious or depressed because of concerns about their body image. And more than a third of teenagers felt ashamed of their bodies. Narrow that down to young women. Surveys show that most teenage girls are not happy with their body.⁴ But that starts by asking 13-year-olds to cover all the teens. Yes, that means 13-year-olds are included in those unhappy with their bodies. But as they grow in their teen years, the numbers get worse. According to the National Organization for Women, among 17-year old girls, that number is 78%.⁵ Oh we know where a major source of the problem is. 40% of teenagers said images they see on social media caused them to worry about their body image.⁶ But before we had social media, surveys said it was watching reality TV. But I would image before it was reality TV, it was soap opera’s and Cosmo. This isn’t something that is confined to a generation with phones. Remember, the body image problem is across the board, and with all ages.

Our bodies seem like something either bad, or at best an inconvenience; they aren’t the real me (at least I hope they’re not), they don’t represent the best of me, and I can’t wait to shuffle off this mortal coil and be truly alive. Then, we tell ourselves, then I can be truly spiritual.

The truth is that the cultural narrative we’ve imbibed teaches us that bodies are commodities, and for so many of us, they just seem to get in the way. But the Christian origin story says that bodies are sacred and integral to our souls.

Have you ever noticed that everything we do in the spiritual life involves our bodies? Try it. Try doing spiritual things without using your body. We bury the body in baptism; we take and eat the communion. Throughout the Bible, people prayed while kneeling, standing, with hands held high, while lying down....(in fact, do you know the only posture NOT given in scripture done while praying? You guessed it—sitting down!). We use our hands to feed the poor. We use our lips to share the good news. We use our feet to visit the sick. Spirituality is deeply connected to the body.

³ [https://www.mentalhealth.org.uk/explore-mental-health/articles/body-image-report-executive-summary#:~:text=New%20body%20image%20statistics&text=One%20in%20five%20adults%20\(20,ashamed%20about%20their%20body%20image.](https://www.mentalhealth.org.uk/explore-mental-health/articles/body-image-report-executive-summary#:~:text=New%20body%20image%20statistics&text=One%20in%20five%20adults%20(20,ashamed%20about%20their%20body%20image.)

⁴ The survey numbers range from 53-57% of teenage girls. <https://now.org/now-foundation/love-your-body/love-your-body-whats-it-all-about/get-the-facts/>

⁵ <https://now.org/now-foundation/love-your-body/love-your-body-whats-it-all-about/get-the-facts/>

⁶ [https://www.mentalhealth.org.uk/explore-mental-health/articles/body-image-report-executive-summary#:~:text=New%20body%20image%20statistics&text=One%20in%20five%20adults%20\(20,ashamed%20about%20their%20body%20image.](https://www.mentalhealth.org.uk/explore-mental-health/articles/body-image-report-executive-summary#:~:text=New%20body%20image%20statistics&text=One%20in%20five%20adults%20(20,ashamed%20about%20their%20body%20image.)

And didn't we learn this in 2020? The Corona Virus forced us all to shelter in our homes. Thank God we had phones and the internet, right? We could zoom, we could text, we could talk. What more could you ask for? You know what. We longed for bodies! Bodies that could hug me. Bodies that could my hand in prayer.

This is part of what God meant when he made bodies and said “this is very good.”

Tish Warren wisely says:

“When we denigrate our bodies — whether through neglect or staring at our faces and counting up our flaws — we are belittling a sacred site, a worship space more wondrous than the most glorious, ancient cathedral. We are standing before the Grand Canyon or the Sistine Chapel and rolling our eyes.

But when we use our bodies for their intended purpose — in gathered worship, raising our hands or singing or kneeling, or, in our average day, sleeping or savoring a meal or jumping or hiking or running or having sex with our spouse or kneeling in prayer or nursing a baby or digging a garden — it is glorious, as glorious as a great cathedral being used just as its architect had dreamt it would be.”⁷

Part 2: Seeing other bodies as good

The second thing that jumps out at me is this: The Christian story says we weren't supposed to feel shame when it involves other people's bodies. We were supposed to see them as good.

Talk about bodies inevitably leads to talking about sex. That's especially true in a culture where we use sex to sell toothpaste, along with everything else. But I want to use this powerful origin story that we Christians tell and set it against the backdrop of what we are witnessing in our culture.

When we hear the word “Naked,” we think of something inappropriate, and that's because of how far we have fallen from this story.

I don't have to tell you that pornography is a problem. You know it. Some of you know it all too well. I heard Jonathan Stortment give this statistic in a powerful sermon on this

⁷ Tish Warren, *Liturgy of the Ordinary*.

subject. The average starting age of viewing porn is between the ages of 10 & 11. In fact, the University of Montreal in 2009 tried to do a survey about the effects of pornography on men; they had to cancel the study because they could not find a control group of men who do not view pornography. They said those men don't exist.⁸

If women get the distinct impression that every man they know is looking at images of the perfect body (or, if its not the perfect body, they'll search until they find the perfect body), how do you think women are supposed to feel about their bodies?

And I want you to think about that word “shame.” One of the most interesting books I've read this year is *The Case Against the Sexual Revolution* by Louise Perry. This is not a Christian book. It's not written by a Christian. The author is self-described liberal feminist atheist. And it's not a call for people to become Christians. But that is what makes the book so powerful and useful. It's why my friend Kraig who teaches at Harding says this book has helped open the eyes of his more skeptical students more than reading C. S. Lewis ever did! Perry asks “do you know what the sexual revolution has brought about? Disaster for women! If you want to see what it produced, take a look at Hugh Hefner and Marilyn Monroe. For men, it led to shallowness, selfishness, and abuse. For women, it led to hollowness, mistreatment, and the lack of what meaningful relationships require: genuine commitment and trust.” The MeToo movement was the inevitable outgrowth of this revolution. Perry says sexual libertinism is a wickedly bad idea. It promised love and happiness but offers misery and hopelessness instead. So what could possibly be better for us, what should take it's place? The answer? Stable, dependable relationships based on trust and faithfulness.

The Christian story says body and spirit are intertwined. The Apostle Paul said to the church in Corinth, “when you go out and join your body to a temple prostitute, it's not just exchanging fluids; you are mingling souls.”

Tish Warren rightly says: “If the church does not teach us what our bodies are for, our culture certainly will.” The cultural narrative says our bodies are meant to be worshipped; but the Christian story says our bodies were designed to be instruments OF worship. Our bodies are sacred and they tell a story.

Church, we've got to do a better job talking about sex, but I'm convinced my friend Mac Sandlin put it best: “we don't know what to do with issues involving sex because we don't understand what sex is, and we don't understand what sex is because we don't

⁸ Jonathan Storment, “Adam & Eve: Searching for God in a Body.” <https://www.pvcc.org/sermons/adam-eve-searching-for-god-in-a-body/#sermon-video>

fully grasp what a body is." We think of the body only at the surface-level and pay no attention to how it touches our souls.

To paraphrase John Paul II, "The problem with porn has never been that it reveals too much; the problem is that it reveals too little."

Those impulses and urges that you feel in your body—the ones that feel almost uncontrollable and you think get in the way of your spirituality? Those were given to you by God. And He called them "good." Can't we see human bodies the way God does? Best intentions often lead to over-reactions, and many of us were raised in a purity culture where the only teaching we ever heard about sex was "don't do it!" Don't think that doesn't carry over with you into your marriage. We focus on the "don't lust" passages and the "avoid lasciviousness" passages and forget all about the Song of Solomon!

We make jokes all the time about Song of Solomon, jokes about how it seems misplaced, more inappropriate, more like Christian porn than Christian spirituality. But that's the point. It's not! God made us sexual beings, put us in the garden, naked and unashamed. And he said "this is good." And in the Song of Solomon, the author portrays his lover first as "sister," then as wife. I remember hearing Christian preachers tell us young kids "if you ever look at a picture you have no business looking at, remember, that is someone's daughter." That's true of course. But try this one one: She's my sister. It's not just failing to understand that she has connections of her own. It's failing to understand that she already has a connection with me. How will my actions enhance our shared life sharing the same breath of life in creation? We are called to see bodies as good; sex as a gift; impulses and urges as God-designed.

FALLEN BODIES

But...everyone I know agrees you shouldn't do everything your body tells you to. When I was a teenager, I heard a speaker share how his motivational speaking became so popular he was contacted by a booking agent for Oprah. During the conversation, the booking agent said "now, you speak to large audiences of young people and you often talk about sex, so I need to ask you, what do you think about sex?" And he said "Well, as a Christian I believe sex is reserved for marriage." And the booking agent said, "that's going to be problem. You see, Oprah sees sex as natural, and it wouldn't be a good fit to book you if you don't see sex as something to do freely as you see fit since it is natural." The man thought for a minute and said, "I have a question for you. Does Oprah have a dog?" "Why yes," said the booking agent, "Oprah does have a dog."

“Does Oprah let her dog pee all over her sofa?” “No, of course she doesn’t allow that.”
“Well, isn’t that natural?”

I have a 20-month old, and there are all sorts of things she wants to do that I won’t let her do. Things I don’t want her to do because I don’t believe they are good for her. And I consider it my responsibility to help train her to act in appropriate ways.

The Christian story says “you are not your own, for you have been bought with a price.” We were bought by Christ because we were sold into slavery. The slavery is called sin. And, according to the story, we sold ourselves. This is the Biblical doctrine of the Fall. You remember that God made Adam and Eve, and they were naked, and they felt no shame. Fast forward one chapter. The text says “their eyes were opened, and they knew they were naked, so they sewed fig leaves together.” And when God came walking by, they hid themselves. When God questioned them about it, they said, “we heard you walking in the garden, and we were naked, so we hid ourselves.” And God said, “who told you that you were naked”?

The point of that little narrative is that shame has entered the scene. Selfishness (what I think about my own body, rather than how it serves you, and what I think about your body in terms of how it serves my immature desires) has set in. And now this is not good.

What happened between the two stories? The answer is that we “fell.” I have no doubt it looked and sounded like progress. Liberation. Freedom. But it was regression.

This is because, as Paul puts it, we are all slaves to something. We so often think that freedom from some dominating authority means freedom. It does not. It simply means slavery to something else. And no one is more trapped than he who thinks he is dominated by nothing. Listen to Romans 6:12-15 in the New Living Translation:

“Do not let sin control the way you live; do not give in to sinful desires. Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God. Sin is no longer your master, for you no longer live under the requirements of the law. Instead, you live under the freedom of God’s grace.” (Rom 6:12-15 NLT)

Given this truth—that we are all under the control of something or someone—Paul says that he regularly checks on his body to align it with the will of the master to whom he has chosen to give complete allegiance:

“All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. So I run with purpose in every step. I am not just shadowboxing. I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.” (Romans 8:25-27 NLT)

And so, Paul uses “offering” language, sacrifice language to speak of how we use our bodies. Yes, he’s going to get to renewing your mind. But that’s not how he starts. He starts by saying

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Romans 12:1 NIV).

James Bryan Smith reminds us “living bodies do not want to be sacrificed. They tend to crawl off the altar!”⁹ But what I love about this passage is Paul’s call to self-sacrifice. Your decision to follow Jesus is a decision you make for yourself. God doesn’t force that on anyone. So yielding your bodies to serve the Lord Jesus Christ is your decision. His Spirit is ready and willing to assist; His spirit will cleanse your heart and make you free; His Spirit can cause your body to be fully in service to Him; but you must decide if you want to give him your body.

[But what does it mean to give him your body? I think there are two extremes. One prohibits too much, the other accepts too much. When I was still in college, I remember attending a lectureship where someone asked from the audience floor “Is it wrong to get a tattoo? My preacher showed us a passage in Leviticus where it says it is wrong to put markings on your body. Is that right?” I am forever grateful to the older gentleman who replied, “no, ma’am, that’s not right. The story behind that verse is that there were pagan priests who would literally cut their arms and legs as a way to call upon their false gods. The word is literally ‘piercing.’ The verse says not to pierce your body. If we take that literally and apply it today to tattoos, I’m afraid we would need to apply it also to every person in the room wearing earrings.” He was right, of course. Sometimes we decide if we like or don’t like something, then go looking for a verse to confirm our likes or dislikes. There is no verse in the Bible that says getting a tattoo is wrong. There also in no verse in the Bible that says you ought to go out and get one. When Paul says “I bear in my body the marks of the Lord Jesus,” he’s talking about scars from being whipped, beaten, and chained. He’s not talking about snoopy, or a heart that says mother.

What about prosthetics? If a person is born missing a leg, should they see their body as good? Absolutely, yes! I can tell you untold stories of people who have ministered well

⁹ James Bryan Smith, *Good and Beautiful You*, p. 39.

with far less than ideal bodies, and used it for God’s glory. But is it wrong to get a prosthetic leg? Of course not. Do you know why? Because the phrase “missing a leg” makes sense, doesn’t it? In other words, the normal form—the one God designed—involves two legs. A prosthetic allows a person’s body to be more in line with its original design. That is treating the body as good, and appreciating all the technology that allows us to even more fully appreciate that goodness.

The same goes for having a pig or cow valve in our hearts; or using a donor’s kidney. This is not a failure to appreciate the goodness of the body; it is an opportunity to more fully appreciate that goodness.

But there are so many hard questions. What about cosmetic surgery, to reverse the signs of aging? What about adding a bionic third arm? When do I know I am appreciating the goodness of the body, and when I am not? Well, that would take a whole course to answer, but I think we can find a simple starting point with this question:

Why do I want to do it? Am I wanting to affirm the goodness of the body, in line with my belief that God designed our bodies with purpose, meaning, and goodness? Or am I wanting to treat my body as if it’s my own, and act in ways that would suggest God’s design is flawed? I think that is an excellent starting place for these conversations. How will this decision allow God to tell His story through you, a story that is consistent with what we see in His original design?]

Maybe you remember Paul’s letter to the Philippians, written from a prison cell, where, no doubt, Paul’s body was undergoing less-than-ideal circumstances. No telling what he looked like. Or what he smelled like. Or what ailment he was going through. Yet right there in the first chapter, Paul says

“[I]t is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.” (Philippians 1:20 ESV)

In this verse, “body” seems to be a stand-in for all that Paul does and is. If I die, may my dead body be something people look at and remember that I fought the good fight and kept the faith. May my body show the marks and scars that ended in death because of my commitment to live for Christ. On the other hand, if my body continues to live on this earth, may all that I do in my body and with my body bring glory and honor to God—in fact, may my living body be for him.

And there is one more question worth asking, “would I change my mind if I thought my body had a future?”

THE FUTURE OF THE BODY

In 1 Corinthians 15, Paul says one of the things that sets Christianity apart from the pagan Greek cults of the day is that, while they all believe in immortal souls, we Christians believe in the resurrection of the body.

We believe that Jesus Christ had a body. John 1:14: “And the Word became flesh and dwelled among us, and we beheld His glory” (ESV). In 1 John chapter 1, he goes on to say that we not only saw, but “touched” his resurrected body. You remember the story. A week had gone by, and Thomas wanted proof of life. So Jesus appears among them—in a locked room. And he says “look at the nail marks in my hands; put your finger in my side, and believe.” Jesus ate broiled fish with his disciples. It was no immaterial soul that God raised from the dead, God raised his body.

And Paul says, If Christ wasn’t raised from the dead, we might as well go home. Yes, because his resurrection is the linchpin in the whole story. But also because the resurrection of His body is the launching pad for believing in the resurrection of OUR body. I don’t know all the reasons, but over time, our language at funerals has come to betray this important Christian doctrine. Our teenagers have a “question box.” And one of our teenagers asked this question: “what happens to us when we die? Where do we go?” Here’s my official answer: “I don’t know.” Some Christians believe that you go to a waiting place that pretty much tells you where you will end up (probably drawing from the parable of the rich man and Lazarus, or Jesus’ statement about paradise). Other believers think that you undergo what’s called “soul sleep.” Have you ever had a really deep sleep that felt like 8 minutes when it was actually 8 hours? The argument here is that you die, and what seems like an eternity for us will seem like mere seconds for you; when you awake, you will be at the judgment. I have no doubt that God takes care of our souls while we wait. I am convinced that when we die, we are in the hands of a good God who will take care of us. But wherever our souls are held, we await the resurrection of the body.

Paul could not have been plainer. In Romans 8, he said that we Christians groan inwardly as we eagerly await “the redemption of our bodies” (Rom 8:23). Not “from” our bodies! And why is that? Because your body is part of who you are. He makes this clear at the end of his first letter to the Thessalonians:

“Now may the God of peace make you holy in every way and may your whole spirit and soul and body be kept blameless until our Lord Jesus Christ comes again.” (1 Thessalonians 5:23 NLT)

“Now may the God of peace make you holy in every way (as McGuiggan likes to say it: ‘all the way through’), AND may you be kept blameless until our Lord Jesus Christ

comes again.” Except he doesn’t use the simple word “you.” The same God who wants to bring peace to every part of you, by making holy every part of you, wants to redeem every part of you because those parts are what makes you—you! So he says “may your whole spirit be kept blameless”, “may your soul be kept blameless,” AND “may your body.”

Body. A blameless and holy body, until the Lord comes again.

The spirit will be redeemed. The soul will be redeemed. And, according to Paul, the body will be redeemed.

And here is the good news for every person in this room who finds something about their bodies that is less than ideal. Our bodies will be changed.

Paul spends over 50 verses in 1 Corinthians 15 trying to say two things: (1) your body is coming out of the grave, and (2) it’s going to be changed. When it comes to our bodies and the future, there is a sameness and there is a strangeness. We aren’t talking about resuscitation (like God pounds on our chest to get our heart going again). We are talking about something different: a new form of life, but still the same body.

Paul says when you plant a seed, what comes up? A plant! Something different. In the words of Tom Wright, “A seed does not come to life by being dug up, brushed down and restored to its pristine seediness.”¹⁰ And yet, that something different was, somehow, inside that seed all along. And if you dig below the plant and go searching for the seed, you won’t find it. Why? Because you are looking at it, but in a different form.

Paul says right now our bodies breed “humiliation”, but in the resurrection, they will scream “glory.” Right now, our bodies are corruptible, but in the resurrection, they will be “incorruptible.”

So I will be me—soul, spirit, and body, all working together, operating on all cylinders—but I will be incorruptible and living a new kind of life. So is there any pattern, any image in the Bible that can help me imagine what I shall be like? Oh yes—and you are gonna love it.

In 1 John 3:2, we are given this remarkable truth: “

¹⁰ N. T. Wright, *The Resurrection of the Son of God*, p. 342.

Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is" (ESV).

It was McGuiggan who told the story that one day we will be standing in heaven, and we will see the angels whispering to each other and pointing at us. We will shuffle over and we will overhear them saying, "doesn't he, doesn't she, don't they look just like Christ?"

I'm not making this up. Paul said in Romans 8 that what we have to look forward to is being "conformed to the image of God's Son" (Rom 8:29). Or, perhaps clearest of all, in Philippians 3:21:

"[He] will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself." (Philippians 3:21 ESV)

And when this happens, we will be naked and we will not be ashamed.

IN THE MEANTIME

But now, we wait. We live with malformed bodies. We live with arthritis and cancer. We live with aging and sickness. We live with situations that require surgeons or psychologists, and I don't have all the answers for all the difficult individual situations. I do believe we ought to be gracious. We ought to be sympathetic. We ought to be understanding. Every person wants relief from pain. We want to feel whole. Our soul cries out for alignment. It's what God always intended.

So what do we do in the meantime? Christians believe that if we can't find meaning in our bodies, we can find meaning in His.

On the same night in which he was betrayed, Jesus took bread, and blessed it, and after breaking it, said, "Take, eat; for this is my body." Every Sunday, we gather around a table and we pass out bread and we say "take, eat: this is His body." We take the fruit of the vine and we pass it to one another and we say "drink: this is His blood." And all who eat, and all who drink, remember that not only are we defined by His body; not only are we seen by our God through His blood, but we now find meaning in service to one another, in being part of the redeemed community. We find life in this body. And so Paul calls us, the church, "the body of Christ."

In the early 1500's, the people were facing a terrible plague. It was called St. Anthony's fire, or ergotism. People had great sores break out all over their bodies. They would run to the monastery of St. Anthony in Isenheim, looking for comfort and for meaning.

And when they arrived there. They found this portrait of Jesus. A picture that would show each person looking that Jesus truly has “born our infirmities and carried our sorrows.” He became like us in his death. He understands what we are going through. For he, too, knows the limitations and the troubles we face in the body. But it also reminds us that while God once decided to come look like us, one day, we will look like him. Your troubles in the body are not the end of your story, because it was not the end of His story. Resurrection awaits. And we are reminded of this story every time we meet. As Paul puts it, “So we, though many, are one body in Christ, and individually members one of another” (Rom 12:5 ESV).

We believe in the goodness of creation. We believe in resurrection. And while we wait, we believe in finding meaning and purpose in the story of the mangled body of the crucified Savior. We One heart. One spirit. One voice to praise Him. We are the body of Christ.