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# “You Are Not Your Own. . . . So Glorify God in Your Body”

Walter A. Maier III

## I. Introduction

Paul states at the beginning of 1 Corinthians 6:20, “[F]or you were bought with a price.” Gregory Lockwood comments, “No other NT saying brings together in such compact form both the essence of the Gospel and its implications for the Christian life.”<sup>1</sup> Paul, in words immediately preceding and following his statement, spells out explicitly what those implications are: “You are not your own. . . . So glorify God in your body” (1 Cor 6:19–20). Against the Greek philosophers of his day, Paul emphasizes the goodness of the body (it was not to be despised as evil) and its importance in our human existence, specifically in our life as God’s sanctified children on this earth. Joel Green notes that “as bodily creatures, humans are intrinsically related to the material world in which they live, which, then, provides the context for their relatedness to both non-human and human creatures and for ethical comportment.”<sup>2</sup>

To glorify God means to give him thanks, praise, and honor for who he is and what he has done and will do. We do this in our bodies as human beings and with our bodies as instruments. So, we confess the triune God and proclaim his attributes and activity with our vocal cords and lips. With our hands, feet, and muscles we carry out acts of service for the glory of the Lord and for the good of our fellow man. Also involved are our eyes, ears, and other parts of the body, including our brain, one of the organs of the body. Mention of the brain reminds us that, to borrow an observation from John Kleinig, “the whole body with its respective organs is not only involved in perception and action but also in all mental and emotional activity.”<sup>3</sup>

Paul’s highlighting of the body takes us back to Genesis 2. There Moses, after reporting in Genesis 1 that God *created* the first humans as male and female, goes

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<sup>1</sup> Gregory J. Lockwood, *1 Corinthians*, Concordia Commentary (St. Louis: Concordia Publishing House, 2000), 221.

<sup>2</sup> Joel B. Green, “Body,” in *The New Interpreter’s Dictionary of the Bible*, ed. Katharine Doob Sakenfeld et al., vol. 1, A–C (Nashville: Abingdon, 2006), 484.

<sup>3</sup> John W. Kleinig, *Wonderfully Made: A Protestant Theology of the Body* (Bellingham, WA: Lexham, 2021), 8.

into more detail as to what exactly took place. He makes it very clear that they were creatures with *bodies*. Yahweh *formed* the man from the dust of the ground; God gave him a body (Gen 2:7). Then Yahweh *built* a rib he took from the man into the woman; she, too, had a body (Gen 2:22). This set Adam and Eve apart from the other moral beings created by God—namely, the angels. The angels glorified God as his servants who did not have bodies; the man and the woman glorified God as his servants in and with their bodies. Adam and Eve exercised their God-given dominion over the physical creation and acted as his stewards through their *bodies*.

What was true for the first man and woman before the fall into sin is also true after the fall for all *regenerate* people who have lived or will live. We as human beings with bodies and as believers are to glorify God in and with our bodies. We live for him *bodily*. Paul brings this out a number of times in his epistles. The following passages are examples, in addition to 1 Corinthians 6:19–20.

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. (Rom 6:12–13)

Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. (Rom 12:1)

The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. (1 Cor 6:13)

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal 2:20)

It 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. (Phil 1:20)

A related and overlapping truth, according to Paul, is that the bodies of believers are temples of the Holy Spirit (1 Cor 6:19). Kleinig explains what this means.

The body of each Christian is a mobile shrine that takes the triune God out and about in the world; it discloses God and conveys his blessings to other people. Just as God's hidden glory had filled the tabernacle and the temple, so God's hidden glory now fills the body of each Christian as a shrine; his glory is now manifest in their bodies, just as it had been manifest in the tabernacle (Exod 29:42 [and 43]; 40:34–35; Lev 9:6, 23–24) and the temple (1 Kgs 8:11; 2 Chr 5:11–14; 7:1). They therefore are to glorify God with their bodies. That is their

theophanic, glory-manifesting, God-showing vocation . . . ! [T]heir bodies are holy shrines that God uses to disclose himself to other people in their social context.<sup>4</sup>

Although reference has been made to Genesis 1 and 2, thus far there has been a review especially of what the New Testament says about believers and their bodies. What follows will be further examination of the topic mainly in light of the Old Testament.

## II. An Examination of the Old Testament

As already noted, Genesis exhibits a high view of the human body so carefully made by God on the sixth day of creation, before the fall into sin. Yet the Old Testament maintains this high view despite the fall and the fact that bodies are now ruined by sin. In part this is because God is involved in the formation of every human being, as indicated by a number of passages, of which the following are examples.

Your hands shaped and made me. . . . You clothed me with skin and flesh, and wove me together with bones and sinews. (Job 10:8, 11)

Did not he who made me in the belly make him [i.e., my servant]? And did not one fashion us in the womb? (Job 31:15)

Come, let us worship and bow down; let us kneel before Yahweh, our Maker! (Ps 95:6)

Your hands made me and fashioned me. (Ps 119:73)

For you acquired my inward parts; you wove me together in my mother’s belly. (Ps 139:13)

The Song of Songs certainly celebrates the body as God’s good, beautiful workmanship. Another message from the book is that when the body engages in sexual relations as intended by God within marriage, the marriage being between a man and a woman, that use of the body glorifies God, who gave the gift of sex to human beings, who have bodies.

The Old Testament view of what a human being is or consists of carries with it a high view of the body. According to this testament, man must be seen in a holistic way. He is *both* soul, or spirit, and flesh, or body.<sup>5</sup> Ecclesiastes 12:7 states that, upon

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<sup>4</sup> Kleinig, *Wonderfully Made*, 95.

<sup>5</sup> To avoid unnecessary complexity, this article will not enter into the debate about the bipartite or tripartite division of man—that is, whether the human consists only of body and soul, or of body, soul, and spirit. For the sake of space, the twofold division will be followed. In the following discussion, “soul” and “spirit,” as well as “heart,” are regarded as equivalents.

the death of a believer, “the dust returns to the earth as it was, and the spirit returns to God who gave it.” These two parts, the dust, or body, and the spirit, or soul, together make up a psychophysical organism, a human.<sup>6</sup> As N. W. Porteous states, man does not *have* a body but *is* an animated body, “a unit of life manifesting itself in a fleshly form.”<sup>7</sup> Dietrich Bonhoeffer has a similar viewpoint: “Man’s body is not his prison, his shell, his exterior, but man himself. Man does not ‘have’ a body; he does not ‘have’ a soul; rather, he ‘is’ body and soul. . . . The man who renounces his body renounces his existence before God the Creator.”<sup>8</sup> C. B. Bass writes that the Old Testament “sees body and soul as coordinates interpenetrating each other in function to form a single whole.”<sup>9</sup> Robert DiVito sums up this holistic view put forth by the Old Testament by referring to the human being as a “differentiated unity,”<sup>10</sup> and Green uses the phrase “an integrated whole.”<sup>11</sup> F. B. Knutson observes that in the Old Testament there is no dualism, in which the soul or the heart is sharply distinguished from the flesh or body. He concludes that the opposite is the case—that “the external and internal human aspects are closely tied together.”<sup>12</sup> Knutson cites Psalm 84:3 (ET 2) as an example: “My heart and flesh cry in joy to the living God.”<sup>13</sup>

G. W. Bromiley’s comments in his article on biblical anthropology pertain to both the Old and New Testament. He echoes the previously cited authors but adds a new thought.

Man has a physical side and he has a spiritual side. . . . Both belong together in a psychosomatic unity. Both are integral to human life. . . . Man is . . . a body-soul. . . . If there is differentiation, there is also unity. But if there is unity, there

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<sup>6</sup> The phrase “psychophysical organism” is that of C. B. Bass, “Body,” in *The International Standard Bible Encyclopedia*, fully rev. ed., ed. Geoffrey W. Bromiley et al., vol. 1, A–D (Grand Rapids: Eerdmans, 1979), 528; and N. W. Porteous, “Man, Nature of, in the OT,” in *The Interpreter’s Dictionary of the Bible*, ed. George Arthur Buttrick et al. (Nashville: Abingdon, 1962), 3:243.

<sup>7</sup> N. W. Porteous, “Soul,” in Buttrick et al., *The Interpreter’s Dictionary of the Bible*, 4:428.

<sup>8</sup> Dietrich Bonhoeffer, *Creation and Fall/Temptation: Two Biblical Studies* (New York: Touchstone, 1959), 51. This reference was found in an article by Kent Burreson and Beth Hoeltke, “The Gift of Our Bodies in Life and Death,” *Concordia Journal* 47, no. 3 (Summer 2021): 23, 32.

<sup>9</sup> Bass, “Body,” 529.

<sup>10</sup> Robert A. DiVito, “Anthropology, OT Theological,” in Sakenfeld et al., *The New Interpreter’s Dictionary of the Bible*, vol. 1, A–C, 173.

<sup>11</sup> Joel B. Green, “Soul,” in Sakenfeld et al., *The New Interpreter’s Dictionary of the Bible*, vol. 5, S–Z (Nashville: Abingdon, 2009), 359.

<sup>12</sup> F. B. Knutson, “Flesh,” in Bromiley et al., *The International Standard Bible Encyclopedia*, fully rev. ed., vol. 2, E–J (Grand Rapids: Eerdmans, 1982), 314.

<sup>13</sup> See also N. P. Bratsiotis, “בָּשָׂר,” in *Theological Dictionary of the Old Testament*, vol. 2, גָּלְה–בָּרַל, rev. ed., ed. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: Eerdmans, 1977), 326, where he speaks of the “twofold nature” of man, and man as a “twofold entity.”

is also order. The body is finally subordinate to the soul, not the soul to the body.<sup>14</sup>

Bromiley concludes,

True humanity consists in the harmony of body and soul under the direction of soul. . . . There is no dualism in the sense of separation, as though there could be full man either as body alone or as soul alone. Yet monistic explanation, whereby body is subsumed under soul or soul under body, is also excluded. Both body and soul are from God. Both are given for a purpose. Both are to work in integration, in ordered unity, as together they make up the one man.<sup>15</sup>

In another article, Bromiley asserts that, since the soul and body belong together, without either the one or the other there is no true man.<sup>16</sup>

There is a Hebrew word that the Old Testament uses to present this holistic view of man: *nephesh* (נֶפֶשׁ). Now, when נֶפֶשׁ is mentioned, many think right away of the translation “soul.” That rendering in certain passages is not incorrect, but this is not the only meaning of the word in the Old Testament, and it is probably not even the dominant sense. Brown-Driver-Briggs has at the beginning of its discussion of the word nine renderings;<sup>17</sup> *The Hebrew and Aramaic Lexicon of the Old Testament* sets forth nine meanings and then has a miscellaneous section;<sup>18</sup> and *The Dictionary of Classical Hebrew* lists seventeen possible translations.<sup>19</sup> נֶפֶשׁ can mean life; a life (individuated); creature; a being (as alive); essence, essential self; vital (living) self; an existence that is passionate (“passionate” in the sense of involving emotions and will) and has drives and appetites. In its most synthetic usage it can designate a living individual in his or her entirety—that is, body and soul/spirit—the whole being. In some passages נֶפֶשׁ is best rendered by the words “person” or “self” or by the personal pronoun. Bruce Waltke further explains that נֶפֶשׁ “adds an intensely personal element to the notion of self. Indeed *nephesh* could be substituted with the

<sup>14</sup> G. W. Bromiley, “Anthropology,” in Bromiley et al., *The International Standard Bible Encyclopedia*, 1:134.

<sup>15</sup> Bromiley, “Anthropology,” 134.

<sup>16</sup> G. W. Bromiley, “Psychology,” in Bromiley et al., *The International Standard Bible Encyclopedia*, fully rev. ed., vol. 3, K–P (Grand Rapids: Eerdmans, 1986), 1045.

<sup>17</sup> Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1906), 659.

<sup>18</sup> Ludwig Koehler, Walter Baumgartner, and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. and ed. M. E. J. Richardson (Leiden: Brill, 1995), 2:711–713.

<sup>19</sup> David J. A. Clines, *The Dictionary of Classical Hebrew*, vol. 5, ה–ו, (Sheffield: Sheffield Phoenix, 2001), 724. H. Seebass, “נֶפֶשׁ,” in *Theological Dictionary of the Old Testament*, vol. 9, טז–קז, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: Eerdmans, 1998), 509, 515 holds that נֶפֶשׁ is emphatically affirmative of life; it can mean “vital force.”

personal pronoun in these passages, but the intensity of feeling would be lost.”<sup>20</sup> Because of this holistic aspect of נִפְשׁ J. Barton Payne draws the rough and generalized equation that בְּשָׂר, “flesh,” plus רוּחַ, “spirit,” equals שְׂנִיפִי, “self, individual.”<sup>21</sup>

These thoughts regarding שְׂנִיפִי play into an interpretation of Deuteronomy 6:5: “You shall love Yahweh your God with all your heart [לְבָב] and with all your *nephesh* and with all your might [מְאֹד].” In this passage “heart” signifies the inner man, the place of his intellect, emotions, and will. That is where things start, for “out of the heart come evil thoughts” (Matt 15:19) but also love for God in the case of the believer. שְׂנִיפִי in this verse is a more comprehensive term, signifying the whole person, not just the inner man. In addition, because of the personal element connected with שְׂנִיפִי, the word in this verse brings across, as H. Seebass explains, “the intensity of involvement of the entire being.”<sup>22</sup> מְאֹד, usually an adverb, here is a noun: “strength, might, power.” In Deuteronomy 6:5 it accents the idea of total commitment to the Lord.<sup>23</sup>

With this holistic view of man, it is no surprise that the Old Testament highlights as one aspect of worship of Yahweh the use of the body. Kleinig writes that “we participate with our bodies in our worship of God,”<sup>24</sup> and the ancient Israelites certainly had an awareness of this. The dancing mentioned in the Old Testament can be seen in such a light. It was a matter, at least in part, of praising God with the body. So the Israelite women, led by Miriam, went out dancing with tambourines, praising Yahweh for the miracle and deliverance he wrought at the sea (Exod 15:20–21). David leapt and danced with all his might before Yahweh as the ark of the covenant was brought into Jerusalem (2 Sam 6:14, 16).<sup>25</sup> Psalm 149:3 gives this encouragement to worshipers: “Let them praise [God’s] name with dancing; let them sing praises to him with tambourine and lyre.” Psalm 150:4 is similar: “Praise him [God] with tambourine and dancing; praise him with stringed instruments and pipe.”<sup>26</sup>

Mention of the psalms leads one to recall how they indicate the important role the body plays in the worship of the Lord. This importance comes through in two ways. First, there are those passages that strongly *imply* the use of the body in worship. For example, some psalms speak of God giving ear to the *words* of the

<sup>20</sup> Bruce K. Waltke, “שְׂנִיפִי (*nephesh*),” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1980), 2:589.

<sup>21</sup> J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 225. This equation does not cover all the biblical data.

<sup>22</sup> Seebass, “שְׂנִיפִי,” 511. See also Green, “Soul,” 359.

<sup>23</sup> The idea for this interpretation came from Waltke, “שְׂנִיפִי (*nephesh*),” 589.

<sup>24</sup> Kleinig, *Wonderfully Made*, 89.

<sup>25</sup> Andrew E. Steinmann, *2 Samuel*, Concordia Commentary (St. Louis: Concordia Publishing House, 2017), 107, after analyzing the Hebrew verb, suggests that this dancing “involved a circular whirling motion of some sort.”

<sup>26</sup> Cf. Judges 21:16–24; Psalm 30:12 (ET 11).



psalmist (e.g., 5:2 [ET 1]; 17:6) or paying attention to the *sound* of his cry (e.g., 5:3 [ET 2]), or of the psalmist crying to the Lord with his *voice* (e.g., 5:4 [ET 3]), which Yahweh hears. This implies the use of the mouth, lips, and vocal cords. So, too, do those psalms that mention singing to Yahweh; raising a shout to him; telling, recounting, or proclaiming his deeds and his righteousness; and boasting in the Lord. Psalms that speak of offering sacrifices to Yahweh, or of performing vows, or of bearing gifts or tribute, imply the use of hands and other parts of the body, as does the mention of playing skillfully a stringed instrument (33:3) and the use of tambourines. The same implication is conveyed by the appearance in the psalms of terms for musical instruments: lyre (כַּנּוֹר), harp (נֶבֶל), strings (מִנִּים), ten-stringed harp (נֶבֶל עֲשׂוֹר), and cymbals (צִלְצְלִים). The mention of the pipe (עֹגֶב), trumpet/clarion (חֲצֻצְרָה), and horn (שׁוֹפָר) implies the use of the hands and the mouth. As already observed, there is reference to dancing in Psalms 149 and 150, which of course implies the use of feet and legs and other parts of the body. Some psalms speak of bowing down and kneeling before the Lord—postures of the body involved in worship.

The second way the psalms show the importance of the body in worship is by *specifically mentioning* parts of the body. For example, Psalm 19:15 (ET 14) reads, “May the words of my *mouth* and the meditation of my *heart* be acceptable before you.” The two parts of the human are represented: the body with the word “mouth” and the inner person with “heart.” “*Mouth*” appears in many other psalms, as does “*tongue*” (e.g., 35:28: “my *tongue* will speak of your righteousness”). Both words occur in Psalm 37:30: “The *mouth* of a righteous man speaks wisdom, and his *tongue* tells of justice.” Psalm 149:6 reads, “Let the praises of God be in their *throats*.” David says in Psalm 40:10 (ET 9) that he has not restrained his *lips* from speaking in the great congregation, and in Psalm 51:17 (ET 15) he prays, “O Lord, open my *lips*, that my *mouth* may declare your praise.” The word “*lips*” occurs in a number of the psalms. In some psalms the psalmist speaks of lifting up his *hands* in worship (e.g., 28:2) or spreading out his *hand(s)* in prayer (e.g., 88:10 [ET 9]). Psalm 47:2 (ET 1) joyfully proclaims, “Clap your *hands*, all peoples!” in praising the Lord. Part of worship is hearing the word of God, and Psalm 44:2 (ET 1) reads, “O God, with our *ears* we have heard . . . the deeds you have done.”<sup>27</sup> In Psalm 119:18 the psalmist prays, “Uncover my *eyes* that I may see wonderful things from your law.” While the psalmist in general is praying that God would give him revelation from his word, at least in part he is specifically indicating that he would be reading God’s word with his *eyes*. Another aspect of worship is going to the sanctuary, which involves the use of the *feet*. David says in Psalm 122:1–2, “I rejoiced with those saying to me, ‘Let us

<sup>27</sup> Cf. Psalm 40:7 (ET 6); 49:5 (ET 4).

go to the house of Yahweh. Our *feet* were standing in your gates, O Jerusalem,” where the ark of the covenant was kept in a tent in the time of David. Interestingly, David states in Psalm 35:10 that even his *bones* would make confession of the Lord: “All my *bones* will say, ‘Yahweh, who is like you?’”

An awareness of how the Psalter highlights the importance of the body in the worship of Yahweh could help in understanding a verse such as Psalm 6:6 (ET 5): “Because there is not in death remembrance of you; in Sheol who will give praise to you?”<sup>28</sup> The rhetorical question asked by David has the answer “no one.” Regarding “Sheol,” there is not unanimity as to how to define the word nor what it signifies in any given passage. It seems that for this word various nuances of interpretation are possible, depending on context. This author sees three main meanings for “Sheol.” The first is that it signifies death and the grave (Job 17:13–16; probably also 1 Kgs 2:6, 9). The second is that “Sheol” refers to the “abode” of the dead. (The spirit world is not bound to our dimensions of space and time.) According to this usage, Sheol is the place of the afterlife in general, where *all* go after their time on earth (Gen 37:35; Isa 38:10; Ps 16:10; Job 7:9). The third main meaning is that “Sheol” refers specifically to hell (Deut 32:22; Ps 49:11–16 [ET 10–15]; Prov 5:5; 9:18; 15:24; 23:14).<sup>29</sup>

Many take “Sheol” in Psalm 6:6 as death and/or the grave. The words “death” in the first half of the verse and “Sheol” in the second half are seen as equivalents. That could be correct. The point of the verse would then be that the dead are not with the living here on earth and they do not in a public way recount the deeds of God and give him praise. However, my inclination is to see “death” and “Sheol” as indeed parallel to each other but not as equivalents. That is, “Sheol” here has the second meaning given above: the abode of the dead, the place of the afterlife in general. What if this understanding of “Sheol” in the verse is the right one? The interpretation of the first half of verse 6 would remain the same, but now there needs to be a different interpretation of the second half, in light of the passages in Revelation that indicate to us via symbolic imagery that the saints in heaven are praising God. The *apparent* conflict between Psalm 6:6b and Revelation can be resolved by considering the crucial role of the body presented in the Psalter for the worship of Yahweh. Those in Sheol, in the afterlife, specifically in heaven, do not have their bodies (except for Enoch and Elijah). Thus, the saints in the celestial

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<sup>28</sup> Cf. Psalm 30:10 (ET 9); 88:11–13 (ET 10–12); 115:17; Isaiah 38:18–19. These verses, though, may be seen as not exactly paralleling Psalm 6:6.

<sup>29</sup> There would be debate concerning most of the passages listed in this paragraph regarding into which of the three categories each of the passages should be placed. This discussion of “Sheol” was taken from Walter A. Maier III, *1 Kings 1–11*, Concordia Commentary (St. Louis: Concordia Publishing House, 2018), 274.

abode cannot praise Yahweh. Putting this in a more precise way, they do not praise Yahweh *in the same way* that they did while living on the earth, before death.

This article has assumed that the Old Testament teaches, and the faithful of the Old Testament era believed in, a life after death, in a continuing existence after existence on the earth. The question that now arises is this: Does the Old Testament teach, and did the faithful of the Old Testament era believe in, the resurrection from the dead? In light of the esteem the Old Testament has for the human body, that testament's holistic view of the human being, and the Psalter's presentation of the crucial role of the body in the worship of Yahweh, the answer to that question is "Yes, of course!"

Now, it could be proposed that what has been presented already is sufficient evidence for that answer. This affirmative response can be seen as a legitimate deduction, bringing to the surface and making clear a truth contained in many of the verses that have been examined. Nevertheless, additional scriptural passages will now be reviewed (the list is representative, not exhaustive) that fall into one of two categories: those that explicitly teach the resurrection, and those that teach the resurrection in an implicit manner. The passages in the first category are well known and most of them can be quickly covered. There will be discussion to some length of each in the second category.

#### *Resurrection: Explicit Old Testament Passages*

And after my skin has been stripped off [or "struck off"] in this way, even from my flesh I will see God, whom I will see for me. Even my eyes will see and not as a stranger. How my inwards long within me! (Job 19:26–27)

Job thinks he is going to die and there will be no vindication for him before his death. But there will be an undeniable time of vindication: the last day. Job's body will be raised, and he will see God vindicating him at the final judgment. God will have the last word on the last day.

He will swallow on this mountain the face of the covering, the covering over all the peoples, and the woven thing which has been woven over all the nations. He has swallowed up death forever. Adonai Yahweh will wipe away tears from all faces. (Isa 25:7–8)

"This mountain" is a reference to spiritual Zion, the kingdom of God, his church. The "covering" and "woven thing" of verse 7 are parallel words signifying essentially the same concept. One way to understand these words is that they refer to a mourning veil or head covering (cf. 2 Sam 15:30; 19:4; Jer 14:3), based on the mention of death in verse 8. God's swallowing death benefits those in his church—

already here on earth. However, the blessings of salvation believers enjoy on earth they experience in fuller measure in heaven and the new creation. The resurrection and glorification of believers' bodies on the last day is the ultimate aspect of God's "swallowing" death. Paul in 1 Corinthians 15:54 quotes Isaiah 25:8 in reference to this climax, this culmination of the victory over death God grants to believers.

Your [i.e., God's] dead ones will live; my corpse—they will arise. Awake [קִיּוּ] and give a cry of joy, dwellers of the dust . . . [the] earth will cause to fall [the] rephaim [רְפָאִים], "bodiless souls". (Isa 26:19)

Isaiah 26:19 speaks of the resurrection on the last day. The verse has a cumulative effect, mentioning the "dead," "corpse," and "dwellers of the dust." The Hebrew word decisive for interpretation comes last: רְפָאִים, "rephaim."

Isaiah declares (and his fellow believers do too) that "[y]our [i.e., God's] dead ones will live."<sup>30</sup> The reference is to God's people who have died. Though dead, they still belong to him. In fact, they shall once more be physically alive.

The next phrase, literally "my corpse—they will arise," pairs a singular noun (keeping the Masoretic Text and its pointing) with a plural verb. Isaiah, apparently, sees the dead believers as one unit. Their dead bodies poetically can be grouped together and called a "corpse." With this "corpse" the prophet closely identifies ("my"). Yet each individual member of this unit of dead believers will come back to physical life—"they will arise."<sup>31</sup>

Isaiah continues to focus on these dead believers when he uses the phrase "[you] dwellers in/of [the] dust." They can be called such, since their bodies have been placed in dusty graves or tombs and have crumbled into dust (Gen 3:19).<sup>32</sup> Looking ahead to the last day, and speaking as God's prophet the word of God (which God's power accompanies), Isaiah issues commands to the "dwellers." They are to "awake"

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<sup>30</sup> It appears best, because of the preceding verses, to take Isaiah as the speaker, and the suffix "your" (masculine singular) as a reference to God. Isaiah 26:20 and 21 reinforce this decision.

<sup>31</sup> Joseph Addison Alexander, *Commentary on the Prophecies of Isaiah*, rev. ed., ed. John Eadie, vol. 1 (Edinburgh: John Greig and Son, 1865; repr. with vol. 2 as *Commentary on Isaiah*, [Grand Rapids: Kregel, 1992]), 430; Geoffrey W. Grogan, Isaiah, in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin et al., vol. 6, *Isaiah, Jeremiah, Lamentations, Ezekiel* (Grand Rapids: Zondervan, 1986), 168n; cf. Edward J. Young, *The Book of Isaiah*, vol. 2, *Chapters 19–39* (Grand Rapids: Eerdmans, 1969), 226 (where he notes also the "strange" pointing of "corpse," a feminine noun in Hebrew but construed here with a masculine verb). F. Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, vol. 1, trans. James Martin (Grand Rapids: Eerdmans, reprint 1969), 450; J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 219; and John N. Oswalt, *The Book of Isaiah, Chapters 1–39*, *The New International Commentary on the Old Testament* (Grand Rapids: Eerdmans, 1986), 486, think "corpse" is a collective noun (singular in form but plural in meaning).

<sup>32</sup> Cf. Psalm 7:6 (ET 5); 22:16 (ET 15); Job 7:21; 20:11; 21:26; Daniel 12:2.

(awake from death = “arise”)<sup>33</sup> and “give a cry of joy,” because of their ultimate liberation with the resurrection and glorification of their bodies (Rom 8:21, 23; 1 John 3:2).

The final phrase of verse 19 reads literally, “[The] earth will cause to fall [Hiphil] [the] *rephaim*.” The *rephaim*, specifically, are (according to what has preceded in this verse) the souls of *the believers* who have died. Nevertheless, this phrase depicts the physical resurrection of God’s people. The idea is that the earth *yields* these dead (who are buried in it). God’s people before death consisted of a soul and a body; at death they were put into the earth. The soul, though existing in the afterlife, in a sense was “in” the earth. If the souls are yielded, so are their bodies.

The verb form (literally) “cause to fall” is used a number of times in the Hebrew Bible with the nuance of “cast” (as “to cast a lot”).<sup>34</sup> A legitimate rendering of the text, then, and one that flows smoothly here, is “the earth shall cast out the dead” (NKJV).<sup>35</sup> On the other hand, John Oswalt presents another possible sense of “cause to fall”: that the earth, having seized the dead in its mouth (so to speak), now (at God’s command) “causes to drop,” or “lets drop,” the prey from its jaws.<sup>36</sup>

Thus, Isaiah 26:19 is even more explicit than 25:8: “He has swallowed up death forever.” That both passages are concerned with only the resurrection of believers does not mean that Isaiah denied a general resurrection (of the righteous *and* unrighteous). Isaiah’s selective treatment is similar to that of Paul in 1 Thessalonians 4:13–18 and 1 Corinthians 15.

I in righteousness will see your face; I will be satisfied when I awake [פִּקֵּץ] with your form. (Ps 17:15)

This verse in the context of Psalm 17 speaks of awaking from the sleep of death—in other words, of arising from the dead.<sup>37</sup> Willem VanGemeren writes, “It seems that the psalmist by inspiration is looking for a greater experience with God that can only be a part of the postresurrection world. . . . This present life may be

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<sup>33</sup> For the pairing of “sleep” and “death,” cf., e.g., Psalm 13:4 (ET 3); Job 3:13; Jeremiah 51:39, 57; Daniel 12:2; Luke 8:52; John 11:11; Acts 7:60; 1 Thessalonians 4:13–16.

<sup>34</sup> Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, 658.

<sup>35</sup> Scripture quotations marked NKJV are taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

<sup>36</sup> Oswalt, *The Book of Isaiah, Chapters 1–39*, 476 n 22. Cf. Isaiah 26:21; Jeremiah 51:34, 44; Job 29:17; Revelation 20:13.

<sup>37</sup> So also, e.g., Derek Kidner, *Psalms 1–72*, The Tyndale Old Testament Commentaries (Leicester: Inter-Varsity Press, 1973), 89–90; Herbert C. Leupold, *Exposition of the Psalms* (Grand Rapids: Baker, 1959), 160–161; Timothy E. Saleska, *Psalms 1–50*, Concordia Commentary (St. Louis: Concordia Publishing House, 2020), 331, 335–336.

filled with testings . . . but the newness of life (when we ‘awake,’ v. 15) will bring the rewards of vindication and glorification.”<sup>38</sup>

Surely God will ransom my *nephesh* from the power [lit. “hand”] of Sheol because he will take [חַיָּתָי] me. (Ps 49:16 [ET 15])

One way to interpret this verse is that a believer is confessing that he would die but God would bring him back to life. God would take him from the hand of death, or from the place of the dead, and bring him into a situation of life. Specifically, this points to his resurrection. VanGemerén explains that in this verse “the confidence of hope breaks through . . . with the affirmation of the resurrection and of fellowship with God.”<sup>39</sup>

And many of those sleeping in the land of dust will awake [אִתָּי], some to everlasting life, and some to everlasting reproach and abhorrence. (Dan 12:2)

Jesus alludes to this verse in John 5:28–29: “Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.” When Daniel says “many,” he is not excluding the idea of “all”; he is rather emphasizing the idea of “a great number.” The same usage of the word “many” is seen in other passages of Scripture. For example, Matthew 20:28 reads, “The Son of Man came not to be served but to serve, and to give his life as a ransom for many.”<sup>40</sup>

The sleeping referred to in the Daniel passage is the sleep of death.<sup>41</sup> The phrase “the land of dust” brings to mind Genesis 3:19c, “For dust you are and to dust you shall return,” as well as Isaiah 26:19a, “Awake and give a cry of joy, dwellers of the dust.” The Hebrew verb “awake” in that Isaiah verse is the same one appearing in the Daniel passage and in Psalm 17:15—אִתָּי in the Hiphil—and all three occurrences have the same significance: awaking from the sleep of death, or arising from the dead. Those who died in the faith will be raised to everlasting life, and those who died as unbelievers will rise to experience everlasting reproach and abhorrence.<sup>42</sup>

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<sup>38</sup> Willem A. VanGemerén, *Psalms*, in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelín et al., vol. 5, *Psalms, Proverbs, Ecclesiastes, Song of Songs* (Grand Rapids: Zondervan, 1991), 167.

<sup>39</sup> VanGemerén, *Psalms*, 371. See also Saleska, *Psalms 1–50*, 732, 734. Cf. Psalm 73:24.

<sup>40</sup> See also Matthew 26:28; Romans 5:12, 15, 16.

<sup>41</sup> So also, e.g., Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, The Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 204; Herbert C. Leupold, *Exposition of Daniel* (Grand Rapids: Baker, 1949; reprint 1969), 529–532; Andrew E. Steinmann, *Daniel*, Concordia Commentary (St. Louis: Concordia Publishing House, 2008), 560–561. See also Psalm 13:4 (ET 3); Job 3:13; Jeremiah 51:39, 57; Luke 20:27–38.

<sup>42</sup> See also Matthew 25:46; John 5:28–29.

The reproach will be from God, first of all, but also from the holy angels and the believers.

*Resurrection: Implicit Old Testament Passages*

And enmity I will put between you [Satan] and the woman, and between your seed and her seed. He will wound you with regard to the head, and you will wound him with regard to the heel. (Gen 3:15)

A brief interpretation will suffice for this well-known passage, the *protevangeliium* (first gospel proclamation). The seed of the woman is the Savior who is promised by God. This Savior, a descendant of Eve and her husband Adam, but also very God, would enter into combat with Satan, who led the first people into sin. Against the background of the post-fall scene in the Garden of Eden in which human beings and a serpent were present, God uses figurative language to depict this combat and its outcome. The Savior would wound the head of Satan, while the devil would wound the Savior's heel. A head wound is worse than a heel wound. A crushed head is a fatal wound; a crushed heel will heal up. In the struggle, the Savior would decisively be the victor, while the devil would be the loser.

This is a brief interpretation, but more must be said. The Old Testament believers, starting with Adam and Eve, knew that in the struggle the Savior would die. This was depicted by all the animal sacrifices, starting with those of Abel, which were one with the sacrifices of the patriarchs, which were one with the sacrifices of the Mosaic legislation. Think of all the blood that was shed during the Old Testament era and what that signified! At the same time, though, the Old Testament believers knew from Genesis 3:15 that the Savior would rise from the dead. A heel wound will heal up! He had to rise from the dead in order to be the victor over the mortally wounded Satan.

Further, there is another gospel truth that is always connected with the resurrection of the Savior. Paul brings this out in 1 Corinthians 15 in his discussion of the resurrection of believers.

Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. . . . And if Christ has not been raised, your faith is futile and you are still in your sins. . . . But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. (vv. 12–13, 17, 20)

According to Paul, if the dead (and he is talking specifically about the dead saints) will not be raised, that means the Savior has not been raised, and he in fact is

not a savior. This can be turned around: if the Savior has been raised, that means the dead will be raised. As Lockwood explains,

For Paul, Christ's resurrection is inseparably connected to the future resurrection of Christians; they are two sides of the same coin. . . . Paul's entire argument hinges on the unbreakable connection between Christ's resurrection and the resurrection of believers on the Last Day. . . . [T]he risen Christ is not the only one who would rise; he is the 'firstfruits of those who have fallen asleep. . . . Christ's resurrection was the pledge that all who had fallen asleep in him would be physically raised as he was.<sup>43</sup>

What Paul writes also holds true for the passages in the Old Testament foretelling the resurrection of the Savior, starting with Genesis 3:15.<sup>44</sup> Where this fundamental gospel truth is set forth in the Old Testament, there by implication is the teaching that those who died believing in the Savior would also rise from the dead. The resurrection of the Savior, a human being with a body, means the resurrection of believers. He bestows the spoils of his victory over Satan on his people; his triumph will be their triumph. Yes, because of the devil, people are sinful and so they physically die. But the Savior undoes the work of Satan; thus, the bodies of those who died believing in the Savior will come back to life. According to the holistic view of the Old Testament, humans are both body and soul; so, saving them involved not only their souls but also their bodies.

Enoch walked with God and he was not because God took him. (Gen 5:24)

For the Old Testament believers, God's taking Enoch alive to heaven was reinforcement of the resurrection truth drawn from Genesis 3:15. In turn, this resurrection truth found in Gen 3:15 and 5:24 was reinforced by Elijah's ascension into heaven (2 Kgs 2:1–12). The Enoch and Elijah events point to a *bodily* existence with God after life here on earth. All believers (specifically, their souls) will go to heaven, as did Enoch and Elijah. Likewise, all believers will exist in the afterlife with the Lord in their bodies, as happened with Enoch and Elijah. Except for those two men, though, the bodies of all believers will first die (but not the bodies of believers who are alive on this earth when Christ has his second advent [1 Thess 4:16–18]). What God did with Enoch and Elijah *implies* Christ's raising of the bodies of believers on the last day and joining them once again to their souls.

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<sup>43</sup> Lockwood, *1 Corinthians*, 564, 568.

<sup>44</sup> See also, e.g., Isaiah 53:10–11; Psalm 16:9–10 (see Acts 2:24–32; 13:30–37); Psalm 22:15–22. Jonah coming out of the big fish was a typical event, foreshadowing Jesus coming out of the tomb (Matt 12:38–40).



Against the background of Genesis 3:15 and Enoch’s going alive to heaven, it is no surprise that Job, who probably lived during the time of the patriarchs, could give such a strong confession of his belief in the resurrection in the nineteenth chapter of the Book of Job (see above). Another possibility is that God gave to the early believers specific revelation that he would raise his people from death—revelation that has not been recorded in Scripture. Recall how, according to Jude 14–15, Enoch knew about God coming on the last day with thousands of his holy angels “to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed . . . and of all the harsh things that ungodly sinners have spoken against him.” Yet God’s revealing this truth to Enoch or those before him is not recorded in Scripture.

And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” (Exod 3:6)

Regarding death, the Old Testament and New Testament both treat this in two ways. These are not conflicting truths but complementary. One way is that, when a person dies, he—namely, his soul—goes to the afterlife. The other way is that, with death, the person—precisely speaking, his body—falls asleep; “he” then is resting or sleeping in the tomb, grave, or earth and will be awakened (recall the Hebrew verb *רָחַץ*) at the resurrection. This latter truth figures into the following discussion.<sup>45</sup>

Jesus’ encounter with the Sadducees who asked him a question about a woman who was the wife of seven brothers is instructive (Matt 22:23–33; Mark 12:18–27; Luke 20:27–38). The Sadducees did not believe in the immortality of the soul (they thought the soul died with the body) nor in the afterlife and the bodily resurrection, and they apparently accepted as authoritative only those teachings that they saw as coming from the Torah of Moses.<sup>46</sup> Jesus meets the Sadducees on their own terms in responding to their denial of the resurrection, which was what prompted their question about the woman and the seven brothers. Christ goes to the Torah of Moses, quoting specifically Exodus 3:6, God’s words to Moses from the burning bush. Jesus emphasizes the present tense: “I am,” not “I was.” The present tense, implied by the nominal Hebrew sentence in Exodus 3:6, is made explicit by the verb *εἰμί*, “I am,” in LXX Exodus 3:6 and in Matthew 22:32 (see also the present tense *ἐστίν*, “he is” the God of the living, in Matt 22:32; Mark 12:27; Luke 20:38). Jesus, again, is playing along with the rules of the Sadducees; so, his point is not about the existence of the patriarchs’ souls in the afterlife, but rather about the nature and character of the patriarchs’ God. In essence Christ is saying to the Sadducees, “God

<sup>45</sup> Maier, *1 Kings 1–11*, 292–293.

<sup>46</sup> In addition to the three gospel passages already cited, see Acts 23:8; Josephus, *Ant.*, 13.293–298; 18.16–17; Josephus, *J.W.*, 2.162–166.

is not the God of nothingness or nonexistence.” (The Sadducees affirmed that human existence came to an end with death.) Yahweh said, “I *am* [not *was*] . . . the God of Abraham, the God of Isaac, and the God of Jacob” (Exod 3:6). The patriarchs, Jesus shows, are thus still in existence; they are still “alive.” Abraham, Isaac, and Jacob are merely *sleeping*, which means that one day they will be *awakened*—that is, raised from the dead.<sup>47</sup>

Then David lay down with his fathers and he was buried in the City of David [Jerusalem]. (1 Kgs 2:10)<sup>48</sup>

This clause, that he “lay down with his fathers,” appears at the beginning of 1 Kings 2:10 to indicate that David died, and it is used of other monarchs throughout Kings for the same purpose. In the books of Kings and Chronicles, this euphemism is applied only to royalty.<sup>49</sup>

“He lay down with his fathers” has been equated by some to burial in the family vault, but this is not correct. David *first* “lay down with his fathers” (1 Kgs 2:10a)—that is, he died—and *then* “he was buried” (2:10b).<sup>50</sup> Also, the verb (the Qal of שָׁכַב) is active: David “lay down” with his forefathers, not “was laid,” and David did not place himself in the tomb. There are, furthermore, these considerations: first, there was for David no family vault, containing the bones of his ancestors, in Jerusalem.<sup>51</sup> Second, when Solomon “lay down with his fathers” (1 Kgs 11:43), only David was in the familial tomb. Third, Baasha, of the tribe of Issachar (1 Kgs 15:27), was buried in Tirzah (16:6), the capital of the Northern Kingdom at that time, and was probably not laid to rest in the sepulcher of his fathers. Other similar cases could be set forth from Kings.

Further, the clause does not refer to joining one’s ancestors in the afterlife. A person *goes down* or *is brought down* to Sheol (1 Kgs 2:6, 9; Ezek 31:17–18; 32:21; see the discussion of Sheol above).

<sup>47</sup> Maier, *1 Kings 1–11*, 293.

<sup>48</sup> The following discussion concerning 1 Kings 2:10 is taken from Maier, *1 Kings 1–11*, 292, 294.

<sup>49</sup> In Genesis 47:30 Jacob says, “I will lie down with my fathers,” and in Deuteronomy 31:16 Yahweh says to Moses, “[Y]ou are going to lie down with your fathers.” Compare the clause “he was gathered to his people,” which, in Genesis, is used only of Abraham (Gen 25:8), Ishmael (Gen 25:17), Isaac (Gen 35:29), and Jacob (Gen 49:33). That clause is used elsewhere in the Old Testament of Aaron in Deuteronomy 32:50 (similarly, Num 20:24). Similar clauses are used of Moses in Numbers 27:13 and 31:2. In Deuteronomy 32:50 God says to Moses, “[B]e gathered to your people.”

<sup>50</sup> This sequence is also seen, for example, in Genesis 47:29–30, where Jacob/Israel states, “I will lie down with my fathers” while still in Egypt but asks to be buried in the promised land after his bones are carried there.

<sup>51</sup> David’s tomb was still identifiable in Jerusalem in Peter’s day; see Nehemiah 3:16; Acts 2:29.

However, one’s “lying down” can carry with it the thought of his “getting up” again. When a person rests or sleeps, he will be roused once more to action or will be awakened. This paper proposes that “he lay down with his fathers” implies the resurrection of the dead. When the author of Kings chose these words to mark the end of a monarch’s career, the author was sending an underlying message to his readers. That man, who had entered the sleep of death, would one day be awakened; he would arise from the dead.

### III. Application

Selected points of application will be discussed in succinct form.

1) A proper theology of the body militates against abortion. According to the psalmist, God knits each person together in his mother’s womb. What is inside the mother should not be regarded as a mass of cells that have randomly come together but as a person who has been uniquely crafted by the Lord. To destroy an embryo or a fetus is to destroy God’s workmanship.

2) A proper theology of the body leads us to emphasize that the body is important too, not just the soul. We serve God with and through our bodies. That is why God gave us bodies. Thus, we regard them as valuable, precious gifts from God. They actually belong to him, since he made them, has redeemed them, and sustains them. We use our bodies, then, to honor God as Creator and Sustainer. Our bodies are not for our glory but for God’s glory.

Thus, our intention is to take care of our bodies and be good stewards of them, managing and maintaining them in the proper way. This of course involves the areas of nutrition, exercise, sleep, and cleanliness.

We will emphasize this view of the body especially with young people who are surrounded by the unbelieving world’s wrong views of the body and its use. Young people need to hear that the body is not some dirty thing to be stared at in pornographic films, videos, and magazines to bring on a salacious thrill. Rather, they must hear that the body is God’s awesome, beautiful creation, to be appreciated according to God’s guidelines with godly modesty.

It is God who decides, as God and Creator, how the body is to be used. His standards stand opposed to those of the wicked world. God teaches us in his word what his will is; his word is our guide. Thus, “not anything goes.” The use of the body that is contrary to God’s will is not to be included but excluded; not to be accepted but rejected; not to be affirmed but condemned. It is necessary for young people to know that God will judge the wrong use of the body.

It is even more important for them to hear again and again the gospel of forgiveness of all sin through faith in Christ; of the transformative power of the

gospel; of the strength in Christ to lead a chaste and decent life—that is, to use our bodies in the right way. They will come to a fuller understanding of how we glorify God with our bodies: when we use them in worshiping him, keeping his commandments, and helping other people.

3) A proper theology of the body leads us to tell the elderly that God lets them remain on the earth because he still has work for them to do. As long as they are on the earth, they are serving God *with their bodies*. What about the aging process and the toll it takes on the body—increasing physical weakness, arthritic impairment, and the loss of certain abilities? Their bodies are still important. They use the organ of the body known as the brain to pray to God and think of praise for him. They use their throat, lips, and mouth to sound forth his praise and to give a witness to others. As they are able, they use their hands to knit sweaters and blankets for the needy and to write sympathy notes. They use their legs and their feet to visit their neighbors in the senior home and offer them a word of reassurance and encouragement. These elderly ones are not as active as they once were and not able to do as much, but they still can do much, united with Christ in faith. Their very bodily presence is a comfort to their loved ones, and in that way too they glorify God with their bodies.

4) A proper theology of the body leads us to speak in basically the same way with a fellow believer who is bedridden because of terminal cancer or in a wheelchair because of ALS. We can tell him that his body is still God's splendid workmanship, with its veins, arteries, pumping heart, and working organs. It is still the temple of the Holy Spirit. Up to his dying moment he can use his brain and perhaps other parts of his body to praise the Lord.

5) A proper theology of the body leads us to hold that God assigns us our sex at our conception. God, moreover, does not make mistakes. According to his will we exist either as male or female according to the sex he assigned us. For a person to try to change his or her biological sex therefore goes against God's plan. This attempt involves the mutilation and poisoning with hormones of God's workmanship and will not result in an actual change of sex (which is in our DNA). We counsel against such an operation, which is rebelling against the Lord. We try to lead the person to accept his or her sex and to resolve to glorify God with the body God gave to him or her.

To state the obvious, the real problem in this case is sin, and the fact that we are living in a sin-ruined world. We walk with this person in his struggle, ministering to him and bringing in all necessary resources, trusting that Christ through his means of grace can bring about a right attitude and outlook.

In addition, Genesis and the rest of God's word make it clear that God's plan was that humans exist in their bodies as male or female, period. Adding more categories is adding to God's plan and thus counter to his will for the human race.

6) Yet if God does not make mistakes, why are some born with a cleft lip, or missing a limb, or with a faulty heart valve, or with spina bifida, or with Down syndrome? If God’s hand is in the formation of every person in the womb, what does this say about God?

We struggle with these difficult questions. It is not a matter of God erring or being cruel, but rather of a sin-ruined creation and what God allows according to his permissive, mysterious will. Here one might add that corrective surgery is good and necessary. This, however, is different than mutilating the body in a so-called sex-change operation. Further, existing as a male or female is of the nature of that person as created by God; a faulty heart valve is not.

We all, so to speak, started with a physical challenge. As soon as we were conceived we were dying, because of original sin. Regarding the Christian brother with other physical challenges, a proper theology of the body leads us to tell him that he can and does glorify God with his body, as the Lord guides him and gives him wisdom. With Christ, each one of us engages in victorious bodily living, but in different ways, according to our unique situations and circumstances.

7) A proper theology of the body leads us to emphasize that God saves our whole person, not only our souls but also our bodies. Lockwood puts it this way:

Contemporary Christians, including preachers, sometimes seem to forget that the final Christian hope is not just for the soul to enter Christ’s presence after the death of the body. It is surely true that the Christian’s soul goes “to be with Christ” immediately upon death (Phil 1:23; see also Lk 23:43; 2 Cor 5:8; Rev 6:9). At times, however, it seems as though this has become the only goal in the minds and hearts of believers, and that the return of Christ Jesus and the resurrection of the body do not play as vital a place in everyday living, believing, and hoping.<sup>52</sup>

Proper perspective is necessary. Going to and being in heaven is great, but that, so to speak, is an intermediate state. It is salvation, but salvation uncompleted. The great and final hope toward which the church looks is the glorious raising of believers’ bodies and the unification once again of body and soul. The bestowal of our perfect, magnificent resurrection bodies will be God’s resolution for us of the ills of our former sin-ruined bodies and their mortality.

#### IV. Conclusion

The awesome gospel truth is that the Son of God became incarnate and will remain embodied into eternity. He entered into our fleshly existence. With him

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<sup>52</sup> Lockwood, *1 Corinthians*, 565.

there was the greatest glorification of God with the body. Jesus, in whom dwelt the fullness of the Godhead in bodily form, paid the ultimate price for our salvation with his body. He bore our sins in his body and bought us with his own blood. He now feeds us with his body and blood. Because of the incarnate Son of God *we*, by God's grace, glorify God with *our bodies* now, and with *our resurrection bodies* we will do so forever in the new creation.