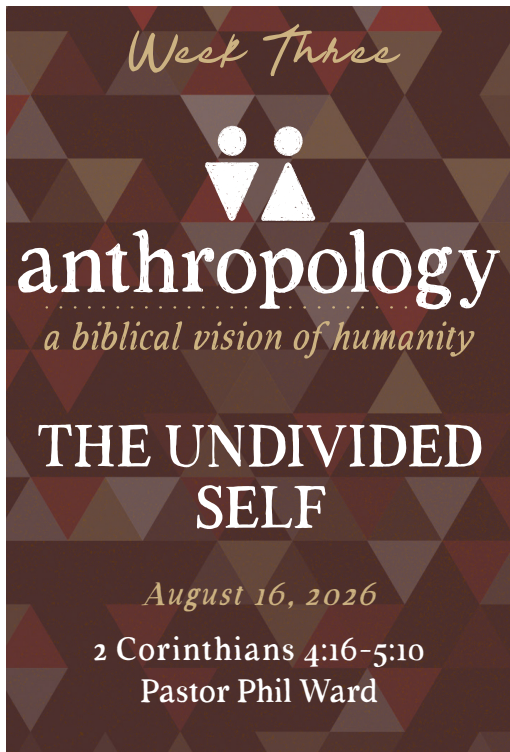




SERMON OUTLINE

notes

I. *WE ARE CREATURES OF UNDIVIDED PSYCHOSOMATIC UNITY (2 Corinthians 4:16-5:8)*

A. We are both “outer” and “inner” without being two selves.

(2 Corinthians 4:16-18)

1. We have physical bodies animated by nonphysical spirit or soul.

(Genesis 1:27,31; Genesis 2:7; Zechariah 12:1)

2. Death is body without spirit. **(James 2:26; Ecclesiastes 12:7;**

Isaiah 42:5; Job 34:14-15; Luke 23:46)

3. The material and immaterial are a dichotomous unity.

(2 Corinthians 4:16-18; 1 Peter 4:19)

B. God dignifies our bodies by redeeming them. **(2 Corinthians 5:1-8)**

1. In our present bodies, we feel our own mortality and long for eternal life, which is to be further clothed in new bodies. **(2 Corinthians 5:1-4; 2 Corinthians 4:10,14; Philippians 3:20-21; 1 Corinthians 15:42-44)**

2. Jesus’ incarnation, life, death, resurrection, and second coming dignify our own bodies. **(2 Corinthians 5:5; John 1:14; Colossians 2:9; Hebrews 2:14; Romans 8:23; 1 John 3:2)**

3. The intermediate state shows the distinction and temporary separation between body and soul. **(2 Corinthians 5:6-8; Philippians 1:23)**

II. *WE OUGHT TO PLEASE GOD SINCE WE WILL BE JUDGED (2 Corinthians 5:9-10)*

A. How we conceptualize human nature produces different views of what we ought to do and how can we do it. **(2 Corinthians 5:9)**

1. Free views of human nature: humanism, transhumanism, paganism

2. Determinist views of human nature: nature vs. nurture, psychology, evolution

B. As creatures of undivided psychosomatic unity who are made in the image of God, we are limited by God’s design of us, and we will be judged accordingly. **(2 Corinthians 5:10; Romans 3:23)**

2 Corinthians 4:16-5:10

So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. ¹⁷ For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, ¹⁸ as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

5 For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For in this tent we groan, longing to put on our heavenly dwelling, ³ if indeed by putting it on we may not be found naked. ⁴ For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. ⁵ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

⁶ So we are always of good courage. We know that while we are at home in the body we are away from the Lord, ⁷ for we walk by faith, not by sight. ⁸ Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. ⁹ So whether we are at home or away, we make it our aim to please him. ¹⁰ For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

SERMON REFLECTIONS

? KIDS+STUDENTS

1. What does “psychosomatic” mean? What does it mean that we are both “outer” and “inner” but not two selves?

2. How can we know that we are a unity and not two separate components? Why do you think people tend to elevate one aspect of our nature over the other? What may be some wrong conclusions that happen as a result?

? STUDENTS

3. How does God dignify the human body? How does the resurrection especially dignify our bodies?

4. What is the intermediate state and how does it show the distinction between body and soul?

5. How does Christianity differ from the two main concepts of nature (the free and determinist views)? How does being a psychosomatic unity created in God’s image imply that we are limited? In what ways are we limited?