

WRITTEN TEACHING · THREE PARTS

One Accord: The Body and the Life of the Resurrection

A three-part teaching on the body as a living sacrifice, why there is no salvation without the body, and the body as a vessel of honor prepared for the Master's use.

Romans 7 · 12 • Hebrews 10 • 2 Corinthians 4 · 8 · 11 • 1 Peter 4 • 2 Timothy 2 · 3

Resurrection life cannot stop at the inner man. It must also reach the outward man — the body — because unless the body itself becomes spiritual, God is limited in what He can do through it. God is spirit, and for a body to be usable by Him, that body must be brought onto the same level: spiritual, alive, accessible to Him. This is the deeper meaning behind Paul's appeal in Romans 12:1-2: *“I beseech you, brethren... that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”*

PART ONE · THE RESURRECTION LIFE IN SPIRIT AND BODY

Not a Death Sacrifice, But a Living One

Every sacrifice under the Old Covenant required death — an animal had to be killed to become an offering. So when Paul asks for a *living* sacrifice, he's describing something unprecedented: a body that is sacrificed to God's use while remaining fully alive, because it carries actual spiritual life within it. Paul explains exactly what kind of life he means in 2 Corinthians 4:10-11: *“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body... that the life also of Jesus might be made manifest in our mortal flesh.”* Not merely the inner man carrying resurrection life, but the physical, mortal body itself becoming a home for it.

Reaching the Stature of Christ

Paul made claims no other apostle dared to make. *“Be ye followers of me, even as I also am of Christ”* (1 Corinthians 11:1) — and in Galatians 6:17, *“I bear in my body the marks of the Lord Jesus.”* Not a comparison, not an aspiration, but a claim that the very stripes Christ bore now marked Paul's own body — resurrection life matured in him to the point that he had reached what could be called the stature of Christ Himself.

Who Romans 7 Is Really About

Romans 7's famous cry — *“O wretched man that I am, who shall deliver me from this body of death?”* — is often read as an ordinary Christian's ongoing struggle with sin. But the text describes someone in whom sin **dwells**, someone who wills to do good but consistently cannot. The same word Paul uses here — “wretched” — appears only once more: 1 Corinthians 15:19, describing what would be true of everyone *if* Christ had not risen. Romans 7, read this way, is Paul describing what life looks like for someone not yet resurrected in spirit and body.

Resurrection Life at Work Before It Becomes Revelation

Acts 14 records Paul at Lystra, stoned and left for dead outside the city, yet he rose up and walked back into the city, leaving the next day as though nothing unusual had occurred. The resurrection life of Christ was already at work in Paul's body — but it had not yet become a *revelation* to him. Put simply: resurrection life is a life that refuses to die.

Virtue Going Out: When the Body Overflows

Luke 6:17–19 describes a great multitude pressing in on Jesus, seeking to touch Him, because *“virtue went out of Him and healed them all.”* His body carried so much resurrection life that supply exceeded demand entirely.

Received as Christ Himself

Paul mentions “my temptation which was in my flesh” (Galatians 4:14) — likely a bodily affliction that could easily have caused the Galatians to reject him. Instead, *“ye received me as an angel of God, even as Christ Jesus.”* Because they received that body rather than rejecting it, “he that ministereth to you the Spirit, and worketh miracles among you” did so *through* that same body (Galatians 3:5).

One Accord: Where God Does Much

Acts 2 describes the disciples gathered “with one accord” just before Pentecost. That harmony wasn't only unity between people; it was also the harmony between spirit and body within each person present, both fully yielded, both fully alive to God.

PART TWO · NO SALVATION WITHOUT THE BODY

A Body You Have Prepared

Without a body, God is limited in what He can accomplish on earth. Even Christ Himself needed one. Hebrews 10:5-7 records the Son saying, on entering the world, *“Sacrifice and offering thou wouldst not, but a body hast thou prepared me... Lo, I come... to do thy will, O God.”* Nothing materializes on earth without an available, prepared vessel to enter and act through.

Body and Blood, Both Purchased

At the Last Supper, Christ took bread and said, “This is my body,” then took the cup and said, “This is my blood” (1 Corinthians 11:23-25) — showing He came for both: to resurrect body and spirit alike. But the order matters. Resurrection life begins on the side of what is unseen and permanent — the inner man — because what is unseen produces what is seen, not the reverse.

The Macedonian Churches: Deep Poverty, Abundant Generosity

Second Corinthians 8 describes the churches of Macedonia, themselves suffering greatly, yet out of that affliction came “the abundance of their joy,” and out of their “deep poverty” came “the riches of their liberality” (2 Corinthians 8:2), giving “beyond their power” (2 Corinthians 8:3). The church at Jerusalem, facing similar persecution, never reached this level. The difference was resurrection life at work in both spirit and body among the Macedonians.

Why It Unsettles the Powers of Darkness

A resurrected body — one genuinely yielded to God, no longer serving sin — is a visible sign that Emmanuel, God with us, has truly come to dwell among people. This is what unsettled even the pagan crowd at

Lystra: seeing a man crippled from birth instantly healed, they concluded “the gods have come down to us.”

The Mystery of the Body

First Peter 4:1–6 makes the connection explicit: *“he that hath suffered in the flesh hath ceased from sin.”* Suffering in the body for righteousness is itself evidence that sin has stopped ruling there. Peter goes on: *“Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you”* (1 Peter 4:4). That absence itself preaches.

God Will Defend His Body

Saul learned this personally on the road to Damascus. He believed he was persecuting people; Christ told him plainly, “Saul, Saul, why persecutest thou me?” Every body he dragged off to prison was already a living sacrifice, holy and acceptable — and in touching them, he was touching the Lord Himself.

PART THREE · VESSELS OF HONOR

Prepared for Service

The church is called the Body of Christ for a reason: for God to work, He needs a body — corporately, and individually. When the priests of the tabernacle ministered before the Ark, they first had to pass through specific washing rites, body prepared before it could be brought into service.

John the Baptist: Grown Strong in Spirit, Steady in Body

Luke 1:80 records the child John growing “strong in spirit... till the day of his shewing unto Israel” — this growth happening in the desert, in isolation. By the time he appeared at the Jordan wearing camel's hair, he was making a statement with his very clothing: a camel stores water within itself to sustain the outward journey through terrain with none at all. This is why Jesus could ask the crowds, “What went ye out into the wilderness to see? A reed shaken with the wind?” (Matthew 11:7) — they had met someone entirely unmoved.

Vessels of Gold, Vessels of Wood

Second Timothy 2:20-21 offers a sobering picture: *“In a great house there are not only vessels of gold and of silver, but also of wood and of earth... If a man therefore purge himself from these, he shall be a vessel unto honour... prepared unto every good work.”* Fire that consumes wood only makes gold and silver more valuable. Both kinds of vessel are found “in a great house” — the same congregation, sitting side by side.

Doctrine Matched by Manner of Life

Paul reminds Timothy that Timothy had “fully known” not only Paul's doctrine, but his *manner of life* — the persecutions he endured at Antioch, Iconium, and Lystra. “Out of them all the Lord delivered me” — not untouched by fire, but refined by it, coming through as gold rather than being consumed like wood.

No Longer Your Own

The triumphal entry (Matthew 21) carries this picture forward: Jesus instructed His disciples to bring a donkey and a colt, saying if the owner asked, they should simply say, “The Lord hath need of them.” This is the picture of what happens to a body once it meets the Lord — it is no longer simply one's own to direct as one pleases.

Producing After Your Own Kind

Everything produces after its own kind. A minister whose own life is gold produces gold in others; wood produces wood. First Corinthians 3 puts it plainly: every person's work will be tested by fire, revealing whether it was built with gold, silver, and precious stones, or with wood, hay, and stubble.

Conclusion: The Body Tells the Truth

What a person does with their body is a real indication of what has actually taken root in them. Loud profession alone proves nothing; the body either confirms it or quietly contradicts it. Salvation reaches into the body — what it does, where it goes, what it refuses, what it suffers for — a body offered, alive, spiritual, no longer merely housing the Spirit but genuinely available to Him: inner man and outward man, finally in one accord.

In the name of Jesus.

✦ Branch of Righteousness

"I in them, and You in Me, that they may be made perfect in one." — John 17:23

© Branch of Righteousness · Built on Scripture, walking through Beyond the Veil