**The Creation of Sexuality**

***Session #1 – Biblical Sexuality and the Christian Worldview (2:00-2:15pm)***

**My goal in this session is to ground our study of biblical sexuality in the concept of a Christian worldview.** To do this, we are going to briefly review the material from our first seminar, which was focused on the Christian worldview. But even before we review the worldview material, we need to define what we mean by “biblical sexuality.” The reason that this is important is because a lot of people claim that their understanding of sexuality is biblical. But, just claiming that something is “biblical” is not the same thing as making a case for a particular understanding of sexuality in light of the Bible. To start, we should lay out the broad definition of the term “sexuality,” as it refers to “the sexual habits or desires of a person.” This would include how a person “experiences or expresses themselves sexually” and involves “biological, erotic, physical, emotional, social, and/or spiritual feelings.”

So, what do we mean when we use the term “biblical sexuality?” Here is what we mean:

“Biblical sexuality” refers to the beliefs and practices related to sexuality that God’s Word promotes or prohibits with an aim toward God’s glory and creation’s good. “Biblical sexuality” does not mean that every belief or practice demonstrated in the Bible represents God’s intention for us.

So, for instance, just because the Bible records polygamy or incest or rape or abuse, that does not mean that such examples of sexuality represent God’s ideal or intention for sexuality. To speak of “biblical sexuality” is to speak of the type of beliefs and actions in our sexuality that conform to God’s intention. So, just because a particular action is mentioned in the Bible (even sometimes without comment on the morality of the action), that does not mean that the action is sanctioned as God’s intention or ideal for our sexuality. Thus, when we speak of “biblical sexuality” throughout this seminar, we are speaking about God’s intention and ideal for our sexuality in conformity to His word and world.

Having laid out a definition for “biblical sexuality,” we can now move on to review the Christian worldview. What is a worldview? James W. Sire answered this question by saying,

A worldview is a **commitment**, a fundamental **orientation** of the **heart**, that can be expressed as a story or in a set of presuppositions, which we hold about the basic constitution of **reality**, and that provides the **foundation** on which we **live** and **move** and have our **being**.”

For a worldview to be viable, it needs to be able to answer roughly **six** core questions without contradiction:

* What is prime reality – the really real?
* What is the nature of the world around us?
* Why is it possible to know anything at all?
* How do we know what is right and wrong?
* What is a human being?
* What is the meaning of human history?

While we have already covered these in our previous seminar on the Christian worldview, I want you to notice how the topic of sexuality is inextricably related to these questions.

Sexuality addresses the nature of the world around us. A study of sexuality requires us to answer questions regarding how we can know anything at all about sexuality. While not everyone agrees about what is “right” and “wrong” in our expressions of sexuality, at least everyone agrees that there was some things pertaining to sexuality that have a “right” and a “wrong.” Then, of course, one of the most important questions related to sexuality is the question of “what is a human being?”

So, why ought we study biblical sexuality in light of a Christian worldview?

Given how sexuality is profoundly related to the way we view and live in the world, we must consider it in light of these categories of creation, morality, and humanity. Yet, not everyone thinks consistently about how their actions and beliefs are related to a comprehensive view of the world. As Ronald Nash puts it this way,

Many people have no idea what a worldview is. Many are unaware of the specific content of their personal worldview, or even that they have one. Worldviews function much like **eyeglasses**. When people look at the world through the wrong **conceptual** system, it doesn’t make much sense to them. It is also true that the right conceptual scheme can have important consequences for the rest of a person’s **thinking** and **acting**.

In other words, regardless of whether a person realizes it or not, worldviews have consequences.

By framing our study in light of some of the core questions of a worldview, we will be equipped with three important tools:

1. Explanatory Power – Explanatory Power means that we are equipped with a framework/system of beliefs which allows us to effectively explain biblical sexuality with clarity and consistency.
2. Empathy – Empathy means that we are equipped with categories that allow us to better understand why a person might choose to believe and/or behave in a manner that is different from our understanding of biblical sexuality.
3. Evangelistic Engagement – Evangelistic Engagement means that we are equipped with a framework intended to help us explain biblical sexuality with the aim of engaging others the hope of Jesus Christ found in His gospel.

***Session #2 – The Testimony of God’s Word (2:15-3:00pm)***

In session #1, we sought to ground our study of biblical sexuality in the Christian worldview. The Christian worldview says that we can know God’s ideal intention for human sexuality because He has revealed it in His Word and His world. To speak of God revealing His intention is to speak of the theological category of “revelation.” In His Word, God has revealed Himself in a special way that is acceptable and/or perceivable by those who have “eyes to see” and “ears to hear” because of the supernatural work of the Holy Spirit (1 Cor. 2:6-16; 2 Cor. 3:7-18). In our flesh, we do not accept the things of God. We need the Holy Spirit to illuminate our hearts that we might be led in God’s truth (John 16-17).

At this point, it is helpful for us to acknowledge that acceptance of God’s truth depends on a work of God’s grace in a person’s life. This is important for us to realize because if we think that convincing others is simply a matter of providing a better argument, we will be sorely disappointed in our efforts. Even when we make strong, compassionate arguments for God’s truth (and we must!), we still need God to move in a person’s life for them to receive these truths. This is what happened to Lydia as the apostle Paul preached in Philippi (Acts 16:11-15). The Lord opened her heart to “respond to Paul’s message.” So, even as we study biblical sexuality in this seminar, please recognize that as you share this material with others, for them to truly receive it, God must show up and work in them. Thus, every effort to talk to someone about these matters must begin, be sustained, and end in prayerful dependence upon God.

So, as we study biblical sexuality, in light of the Christian worldview that guides us, we are going to appeal to God’s Word and God’s design in the world, to understand what God’s will is for humanity. **This session aims to ground our study of biblical sexuality in God’s Word.**

Old Testament

God’s Created Order (Paradigmatic)

* Union of a Male and a Female in Marital Covenant before God - Genesis 1:26-31; 2:4-25

God’s Old Covenant Law for Israel

* Adultery - Exodus 20:14; Leviticus 18:20; Deuteronomy 5:18
* Bestiality – Leviticus 18:23; Deuteronomy 27:21
* Homosexuality – Leviticus 18:22
* Incest – Leviticus 18:6-18; Deuteronomy 22:30; 27:20, 22-23
* Prostitution – Leviticus 19:29; Deuteronomy 23:18
* Rape – Deuteronomy 22:25-29
* Pre-Marital Sex – Exodus 22:16-17
* Cult Prostitution – Deuteronomy 23:17
* Cross-Dressing – Deuteronomy 22:8
* Sexual Acts Resulting in Ceremonial Uncleanness and Sacrilege – Leviticus 18:19
* Violation of Betrothal – Deuteronomy 22:23-27

New Testament

Jesus

* Affirms the Law – Matthew 5:17-20
* Applies the Law regarding Sexuality - Matthew 5:27-30
* Confines Sexual Thoughts and Act to the Context of a Heterosexual Marriage – Mark 10:11-12; Matthew 5:27-30
* Condemns Sexual Immorality – Matthew 15:19; Revelation 22:15
* Implicitly Condemns Pedophilia and all forms of Abuse of Children – Matthew 18:1-14
* Addresses Defilement Mentioned in the Law – Mark 7:1-23
* Celebrates Marriage, Implicitly Affirming Heterosexual Marriage - John 2:1-11
* Assumes the Categories of Heterosexual Marriage – Matthew 19:1-12; John 3
* Warns Churches about Sexual Immorality – Revelation 2:14, 20
* Offers Hope to Those Guilty of Sexual Immorality – Matthew 21:31-32
* Welcomes Home the One who Repents of Sexual Immorality – Luke 15:30

While Jesus points to His fulfillment of certain aspects of OT religion, He nowhere rescinds or condemns the OT’s vision of sexuality as expressed in the law.

Paul

* Condemns Homosexual Behavior – Romans 1:26-27; 1 Corinthians 6:9-11; 1 Timothy 1:8-11
* Prohibits Sexual Immorality – Romans 13:13; 1 Corinthians 6:18; Galatians 5:19; Ephesians 5:3, 5 (Colossians 3:5); 1 Thessalonians 4:3
* Condemns Incest – 1 Corinthians 5:1-5
* Condemns Prostitution – 1 Corinthians 6:15-16
* Celebrates Heterosexual Marriage - Ephesians 5:22-33
* Offers Hope to those who Repent of Sexual Immorality – 1 Corinthians 6:9-11

Peter

* Instructs Gentile Believers to Abstain from Sexual Immorality – Acts 15:20

Jude

* Condemns Sexual Immorality and Perversion - Jude 7

Author of Hebrews

* Records the Faith of Rahab the Prostitute who Repented and Turned to God – Hebrews 11:31
* Warns of God’s Judgment against Sexual Immorality – Hebrews 12:16; 13:4

John

* Condemns Sexual Immorality – Revelation 21:8

Some Frequently Raised Objections

Objection based on Authority - “Jesus never addressed homosexuality.”

Objection based on Consistency - “You are cherry-picking which laws to obey and disregard.”

Objection based on Culture - “When the New Testament speaks of homosexuality, it does not have in mind the type of committed same-sex relationships that we see today in our culture.”

**Session #3 – The Testimony of God’s World (3:00-3:15pm)**

Having considered the testimony of God’s Word in Session #2, I want us to briefly consider the testimony of God’s World. **The aim of this session is to demonstrate how the natural world complements/supports what God’s Word teaches about biblical sexuality**. To state it another way, we need to see that there is continuity between what the Bible teaches and the way that the world is ordered.

Two passages of Scripture are helpful for understanding this idea of the testimony of God’s World: Psalm 19 and Romans 1.

In Psalm 19, specifically verses 1-6, David tells of how creation itself is revealing God’s glory. He says, “Day after day *the heavens* pour forth speech; night after night they reveal knowledge.” David’s point in this psalm is that God is revealing Himself through creation. This is consistent with what we considered in the previous session regarding creation and its order. God has embedded revelation of His character into the created world. Thus, even while sin has distorted aspects of this revelation, there remains a testimony to God in the natural world through the created order.

In Romans 1, specifically verses 18-20, the apostle Paul reinforces the point made in Psalm 19, regarding the testimony to God in the world. In fact, the testimony of God is so clear in the created world that all inhabitants of the earth will be held accountable before God for either acknowledging or rejecting what can be clearly known about Him in creation. Paul writes, “For since the creation of the world God’s invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that people are without excuse.”

In terms of how the testimony of God’s world relates to the question of sexuality, we simply have to continue reading in Romans 1, where we are told that those who have rejected God’s revelation of Himself in creation have been given over to their idolatry and, as a result, they “were given over in sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.” Paul goes on to describe this degradation in Romans 1:26-27, saying, “God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty of their error.”

As these verses make clear, there were “natural relations” embedded into the order of creation that men and women were abandoning because they refused to acknowledge God and His design as He had revealed it in the world. We will look at this in a little more detail in the next session, but for the moment, we need to see that God’s Word points us to a testimony of God’s design for sexuality that has been revealed in God’s world. In other words, the vision of sexuality that we see in God’s Word is confirmed by physical, biological, anatomical, genetic realities that are undeniable in our world. Yet, when people deny God and His ordained ordered in creation, they turn to a perversion. The exchange the truth of God for a lie.

**The Context of Sexuality**

Disclaimer – Everyone in this room and everyone who watches these lectures later is guilty of falling short in some of these areas. Nothing about these sessions is intended to shame you or heap guilt upon you. The goal is to consider what God’s Word says and work out the practical applications in our lives. Some of what I will mention will be disorienting simply because it is so contrary to our culture.

***Session #4 – Biblical Sexuality and the Body (3:15-3:45pm)***

**In this session, my aim to consider biblical sexuality in light of how we are embodied persons who bear the image of God.**

Many of the perversions and problems that the church is facing regarding sexuality is rooted in a misunderstanding and neglect of a Christian view of the body.

To quote Timothy Tennent, “The church has failed to understand that *seemingly disparate issues regarding sexuality (same-sex marriage, gender reassignment, adultery, pornography, cohabitation, abortion)* are actually manifestations of a single root problem—namely, our failure to articulate a Christian view of the body.”

Genesis 1-2

Genesis 2 provides a more detailed account of the creation of humanity mentioned at the end of Genesis 1.

“The central theology of the creation account is summarized in Genesis 5:1-2, *which says*, “When God created mankind, he made them in the likeness of God. He created them male and female and blessed them. And he named them ‘mankind’ when they were created.” (Timothy Tennet)

What is an image? Again, Timothy Tennent is helpful,

An image is a reflection or representation of something else… The biblical authors use the words *image* and *likeness* to convey that God endows humans with certain capacities that will enable them to “reflect” or “image” God in the world… God created us to “image” or reflect something of His divine life.

As Genesis 1-2 introduces us to this idea of the image of God, at least three themes emerge that are related to the image of God:

* Dominion
* Fruitfulness/Reproducibility
* Physicality of God’s Presence

Also, we need to see that within the creation account, the Goodness of Creation is affirmed.

***Session #5 – Biblical Sexuality and Marriage (3:45-4:00pm)***

**In this session, my goal is to situate our understanding of biblical sexuality in its God-ordained context of marriage.**

***Genesis 2:23-25***

23 The man said,

 “This is now bone of my bones

 and flesh of my flesh;

 she shall be called ‘woman,’

 for she was taken out of man.”

24 **That is why a man leaves his father and mother and is united to his wife, and they become one flesh**.

25 Adam and his wife were both naked, and they felt no shame.

***Ephesians 5:21-33***

21 Submit to one another out of reverence for Christ. 22 Wives, submit yourselves to your own husbands as you do to the Lord. 23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. 24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. 28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. 29 After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— 30 for we are members of his body. 31 **“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.”** 32 This is a profound mystery—but I am talking about Christ and the church. 33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Foreshadow these for next week: Polygamy, Open-Marriage

***Session #6 – Biblical Sexuality and the Family (4:00-4:15pm)***

**My goal in this session is to consider biblical sexuality and its God-ordered culmination of the family.**

***Genesis 1:26-31***

26 Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

27 So God created mankind in his own image,

 in the image of God he created them;

 male and female he created them.

28 God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

29   Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

***Ephesians 6:1-4***

1 Children, obey your parents in the Lord, for this is right. 2 “Honor your father and mother”—which is the first commandment with a promise— 3 “so that it may go well with you and that you may enjoy long life on the earth.”

4 Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Foreshadow the discussion of these next week: Abortion, Contraception (“The Pill”), Infertility

***Session #7 – Biblical Sexuality and the Church (4:25-4:50pm)***

**In today’s closing session, my aim to consider biblical sexuality in relationship to God’s mysterious purpose in the church.**

***Ephesians 5:31-32***

31 “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” 32 This is a profound mystery—but I am talking about Christ and the church.

***1 Corinthians 6:12-20***

12 “I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but I will not be mastered by anything. 13 You say, “Food for the stomach and the stomach for food, and God will destroy them both.” The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. 14 By his power God raised the Lord from the dead, and he will raise us also. 15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! 16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh.” 17 But whoever is united with the Lord is one with him in spirit.

18 Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. 19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; 20 you were bought at a price. Therefore honor God with your bodies.

***Questions and Answers (4:50-5:00pm)***

**The Corruption of Sexuality** (People as Captives of the Captor)

Session #8 – Not Either/Or – Addressing Mind-Body Dualism (20 Minutes)

Purpose – To address how the Mind-Body Dualism is resulting in the self-divorced personhood

Session #9 – A Perversion of Power (20 Minutes)

Purpose – To address how a misunderstanding (forgets that all power/authority is delegated power/authority from God for God’s purposes) and misuse of power has resulted in all sorts of sexual abuse

Session #10 – The Problems of Promiscuity (20 Minutes)

Purpose – To assess how the “free love” movement/hook up culture devastating our relationships

Session #11 – An Invisible Drug Epidemic (20 Minutes)

 Purpose – To expose the darkness of pornography and its impact on individuals and society

Session #12 – An Assault on Human Nature (20 Minutes)

Purpose – To deal with homosexuality in biblical terms that speak clearly and redemptively without compromise but with hope

Session #13 – A Denial of Human Embodiment (20 Minutes)

Purpose – To explore how transgenderism is fundamentally at odds with human nature and ultimately unsustainable leading to great distress and damage

Suicidality

Cutting

**The Hope for Wholeness**

Session #14 – “Why Does He Eat with Sinners?” (20 Min.)

 Purpose – To frame our engagement with all sinners in terms of Jesus’ mission and example

“All persons—particularly those with same-sex attractions and gender dysphoria—need to know Jesus Christ’s radical, unconditional love for all people. We must first embrace people as image bearers, and only after that can we address other issues that distance someone from the will of God.” (Timothy Tennet)

Session #15 – “And Such Were Some of You” (20 Min)

 Purpose – To remind us of the hope of the gospel in all situations

Questions and Answers (20 Minutes)