

Christian View Of Human Sexuality

Objectives:

1. Huge difference between God's prospective of sexuality and that of the world.
2. Practical points of how to protect yourself from the damage of adopting the world's view of sexuality.

What is Sexulaity ?



- ❖ *It is that God created integral human characteristic that starts very early at the inception of the human being and involves all of his/her life aspects enabling for love, Unity, commitment, communication, celebration and creation.*

Satan's Distorted View:

- ❖ Unfortunately, the prince of this world, Satan through his media was able to spread toxic material to the general public confusing them between sexuality as created by God with a completely different actions of sex promoted by him (Satan)
- ❖ As a result the young people speak of the act of sex, try to dress 'sexy,' learn about ways to prevent pregnancy and sexually transmitted diseases, but...
- ❖ Have very little concept of the intent and scope of *Godly sexuality that is above and beyond the sexual act.*

Relevance !!

- If the Church refuses to address the sexual issues of the day, not only does it become irrelevant, it leaves the conversation open to others who feel free to do so.
- We make three mistakes when it comes to human sexuality: We don't talk about it; we don't value it; we don't model it.
- By not talking about sexuality, we let the world — rather than God's Word — set the agenda for how we understand and practice our sexuality.
- By not valuing it — or, rather, by preaching only against sex outside of marriage and not for sex within marriage — we let the world caricature us as killjoys and pleasure haters and contribute to the global misrepresentation of God glorious creation of humanity.
- And by not practicing sexuality as God intends within the lifelong relationship between a husband and a wife, we fail to show the world what a blessing marriage is and how it contributes to human flourishing.

Topics

I. Theology of Human Sexuality.

A Human Sexuality as a Mystery of Love.

- ① Sacrificing Love.
- ② Committed Love.
- ③ Unifying Love.

B. Human Sexuality and the Image of God.

- ① Communication
- ② Celebration.
- ③ Creation.

II. Spiritual Practice of Sex.

III. Conclusion.

I. Theology of Human Sexuality

A. Human Sexuality
as a Mystery of Love.

① Sacrificing Love

- Our sexuality, created in God's image, always points us back to the Creator. In Ephesians 5:31,32, Paul writes: “**‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ This is a profound mystery — but I am talking about Christ and the church.**”
- How does marriage point us back to our Creator? Notice that the man makes two movements in this passage: *away* from his father and mother and *toward* his wife.
- Jesus' relationship to us defines how we should relate to one another in marriage. Our relationship to our spouses draws a living portrait of what God has done for us in Christ.
- Our spirituality and our sexuality illuminate and reinforce one another.

① Caring Sacrificial Love

- ❖ A servant's mindset is crucial in the marriage bed so each partner primarily seeks after the interests of the other.
- ❖ Each partner essentially gives the ownership of His/her whole self to the other.
- ❖ Origen and St John Chrysostom's contemplation !
- ❖ “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”
(John 3:16)

② Committed Love

- ❖ The Bible presents human sexuality as a parable of the relationship between God and humanity
- ❖ The Church has taught that lifelong marriage between a man and a woman is morally normative.
- ❖ It is a “one flesh” relationship that “God has joined together” (Genesis 2:24; Matthew 19:4–6).
- ❖ Therefore, sexual behaviors outside that morally normative relationship are sinful and under God’s judgment (e.g., 1 Corinthians 6:9–20).

- ❖ On one occasion, some Pharisees approached Jesus “to test Him” about the lawfulness of divorce.
- ❖ *“Is it lawful for a man to divorce his wife for just any reason?” And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”* (Matthew 19:1–12; Mark 10:1–12).

- ❖ Unlike many of the Pharisees who permitted divorce for almost any reason, Jesus prohibited divorce “except for marital unfaithfulness” (Matthew 19:9).
- ❖ Jesus’ explanation for this prohibition emerges from His narrative interpretation of the Bible, one that is based on the movements of
 - ❖ First: Creation,
 - ❖ Second: Fall,
 - ❖ Third: Redemption.

- ❖ First, Jesus roots marriage in *creation*.
- ❖ “*At the beginning*” ‘the Creator “made them male and female” and said, “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh” ’ ” (Matthew 19:4–6, Genesis 1:27 and 2:24).
- ❖ Second, Jesus explained divorce in terms of the Fall. “ ‘Moses permitted you to divorce your wives because your hearts were hard. But it was not this way *from the beginning*’ ” (Matthew 19:8).
- ❖ Third, *redemption* makes it possible for people to conform their sexuality to the moral norm God revealed in creation.
- ❖ The Messianic Jew contemplation !

③ Communion (Unifying) Love

❖ “That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.” (John 17:21-23)

- ❖ “So God created man in his own image, in the image of God he created him; male and female he created them” (1:27).
- ❖ “It is not good for the man to be alone. I will make a helper suitable for him” (2:18).
- ❖ 3) “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh” (2:24).
- The Bible expresses the unity of God’s image using the Hebrew word *adam* (“man” or “humanity”), and expresses the difference using the Hebrew words *zakar* (“male”) and *neqevah* (“female”).
- United in their sexual difference, male and female constitute humanity, which God created in His image.
- This truth has enormous implications for our theology of human sexuality.

- God creates Adam first but declares:
- **“It is not good for the man to be alone. I will make a helper suitable for him” (2:18).**
- So God creates a “helper suitable for [Adam]” (2:18,20).
- The Hebrew phrase is “*ezer kenigdo*”
- Our sexual differences point us toward unity with one another.
- **“For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh” (2:24).**
- Anatomically and biologically, male and female complement — are suitable to — one another.
- Their relationship is generative. God blesses the unity-in-difference of the male and female and commands them, **“Be fruitful and increase in number” (Genesis 1:28)**

B. Human Sexuality and the Image of God.

1. Communication

God communicates

- The first creation account highlights this fact with, “And God said” (Genesis 1:3,6,9,11,14,20,24,26,29).
- The Bible tells the story of how God resumes face-to-face communication with us through Jesus Christ.
- Drawing inspiration from the first creation narrative, Paul writes: **“For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ” (2 Corinthians 4:6).**
- Even that glorious knowledge is partial in this lifetime. Paul writes, **“Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known” (1 Corinthians 13:12).**

Communication

God communicates

- God created the male-female relationship after the model of His own form of communication.
- That form of communication involves speech, but it goes beyond speech to personal knowledge, which is nonverbal.
- Genesis 4:1 uses the Hebrew verb *yada* (“know”) to describe Adam and Eve’s union.
- Human sex is a form of communication. It unites husband and wife at the most intimate level. This intimate union is the first purpose of human sexuality.

Celebration.

God celebrates

- God created pleasure. He receives pleasure: **“The Lord takes delight in His people”** (Psalm 149:4).
- And He gives pleasure. Jesus said, **“Your Father has been pleased to give you the kingdom”** (Luke 12:32). The Psalmist sang, **“You will fill me with joy in your presence, with eternal pleasures at your right hand”** (Psalm 16:11).
- It is truly Christian to celebrate life. Paul writes, **“So whether you eat or drink or whatever you do, do it all for the glory of God”** (1 Corinthians 10:31).
- Writing to Timothy, Paul lists the prohibition of marriage among **“things taught by demons”** (1 Timothy 4:1–3). By contrast, he argues, **“everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer”** (verses 4,5).

Creation.

God *creates*.

- God creates the world, blesses it, and then commands its inhabitants to increase, both its animal inhabitants (Genesis 1:22) and its human inhabitants (1:28). God creates procreative creatures.
- God blessed human sexuality and commanded men and women, “**Be fruitful and increase in number**” (Genesis 1:28)

Recap !!

- In the previous two sections, we outlined the theological foundations of a Christian understanding of human sexuality.
- In their sexual union, the husband & wife reflect the mystery of the Love of God to Humanity, through sacrificing, committed and unifying love.
- Also in their sexual union they share God's image & personality through their intimate communication, celebration of sexual pleasure, and creation of new life.
- In the next section, we offer suggestions about how Christians should daily live out their sexuality.
- Spirituality is “lived theology,” so this section examines the spirituality of sexuality.

II. Spiritual Practice of Sex.

I Cor 7: 3, 4 & 5

- Verse 3: Husband's main duty.
- Verse 4: Wife's main duty.
- Verse 5: Discipline.

Verse 3:

- “Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

Verse 4:

- The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

Verse 5:

- Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.”

Conclusion..

- God created us in His image.
- Our human sexuality finds fulfillment through the mystery of God's love which sacrificing, committed and shows unity-in-difference with our spouse.
- But it always points beyond ourselves to the character of the God who made us this way.
- He designed our sexuality for intimate communication, celebration of sexual pleasure, and creation of new life because He is a God who communicates with, celebrates over, and creates (and recreates) us.
- Our culture is both sexually immoral and spiritually lost.
- Its understanding and practice of human sexuality is darkened and reinforced by its spiritual lostness.
- As we proclaim the gospel, let us invite people into relationship with God through Christ, but let us also teach, value, and model a better way to experience human sexuality