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We can't escape from what we do, which is a sad reality in life. I am not what I do, you are not what you do but that is what we are moving towards. If you have got to time to read books by Christopher Yuan, a very interesting gentleman who is actually a homosexual, but he is a homosexual Christian who actually has battled these sort of issues together with his mother. They wrote a book together and he has got a very good book out, which I used as resource material for these two lectures. And he says,

*When we make anything the core of our being... our sexuality—it's not only a distortion of the imago Dei but also an affront to our Creator. Mis-imaging God should never be treated as trivial, benign, or inconsequential.*

I think there was a landmark decision in United States supreme court in 2015, a very sad day when five versus four justices voted for same sex marriage and the deciding vote was Justice Kennedy and he wrote,

*"No union is more profound than marriage, for it embodies the highest ideals of love, fidelity, devotion, sacrifice, and family."*

Sadly, that is not true, because the highest ideal of love is not marriage, it is God. the highest ideal of fidelity or faithfulness, it is God. The highest ideal of sacrifice, it is not marriage, it is God. So God should guide how we are and how we think. If you have a system where God is cut out of the situation, and you wind up like this. So because we are Christians here, we are going to have to fall back onto the Word of God and live under the authority of the Word of God and now what simply what we think or we guess at or we do research on. So we have to go and look at all the passages in the Bible that talks about homosexuality.

First of all, we will look at Adam and Eve where it all started and if you look at the same sex interpretation of this, they have twisted it around. So I want to address some of these issues. They say

- Eve is not so much complement Adam but a companion
- Eve provided solution for aloneness not incompleteness
- She was suitable for helper because she was like the man
- "One flesh" does not have to mean sex because of references to one flesh
- It can mean deep companionship

Now if you reinterpret things that way then it is possible to have a monogamous sexual relationship with someone of the same sex. They say, if you look back in Genesis, you could actually use the same terminology,

Genesis 29:13-14 (ESV)

*Jacob told Laban all these things, 14 and Laban said to him, "Surely you are my bone and my flesh!" And he stayed with him a month.*

2 Samuel 5:1 (ESV)

*then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and flesh. Judg. 9:2; 2 Sam. 19:12–13; 1 Chron. 11:1).*

So therefore they are saying that they are similar, does not have to mean sex. Now I am going to look at Genesis and couple of things, here about creation account and I am going to put forward this idea that God's design requires one man and one woman. It is because:

1. The way the woman is designed
2. The one flesh relationship presupposes two persons of the opposite sex
3. Only two persons of the opposite sex can fulfil the procreative purpose of marriage
4. Jesus himself reinforces the normativity of the Genesis account
5. The redemptive-historical significance of marriage as a divine symbol in the Bible only works if the marital couple is a complementary pair

### THE WAY THE WOMAN IS DESIGNED:

Genesis 2:22-23 (ESV)

*And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."*

So bone of my bones and my flesh of my flesh means she is like me, but she is called woman. She is not a man. If we look at the Hebrew word, there is a similar play on the words, but she is like and not like. So there is a difference.

Genesis 2:18 (ESV)

*Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him."*

This word 'helper fit for him' is basically corresponding to him. So if you look at the word here, a helper fit for him, in Hebrew it is Ezer, which is basically someone who basically helps you, it doesn't have to be, it can be use of God who is superior, it could be use of someone under your authority who assist you. So the context will determine it.

The other word is 'kenegedo' which is basically corresponding or like is opposite, which means he is a helper not exactly like him. It has basically the idea of his opposite or corresponding. So there is this idea of similarity and yet dissimilarity. Human, because it is in the context of looking for someone to help him. He went up and down and look at the chipmunks and the birds and the monkeys and all others and found nobody that looks beautiful enough for him and then suddenly it was the woman. Why? Because she comes from him. So there is similarity, same species and yet dissimilarity, it is built in. So this idea of complementarity is already there from the beginning.

### THE ONE FLESH RELATIONSHIP PRESUPPOSED TWO PERSONS OF THE OPPOSITE SEX:

Genesis 2:23-25 (ESV)

*This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.*

It is very important. So this is two human beings taken out and they become one flesh. So one flesh is being linked. This complementarity issue of a woman taken out of man and yet different and yet brought together in a one flesh relationship and this is a sexual relationship. One flesh does not mean they were relatives. One flesh, you got naked and not ashamed. It has got to be sexual. It presumes sexual intimacy. So you have got this idea of one flesh, basically it is a blueprint for marital covenant. It is a divine covenantal pattern between Yahweh and Israel and this whole idea of one flesh is also a metaphor for emotional, physical and spiritual union.

Deuteronomy has this idea of oneness and yet different. For example, when you say

Deuteronomy 6:4-5 (ESV)

*4 "Hear, O Israel: The Lord our God, the Lord is one. 5 You shall love the Lord your God with all your heart and with all your soul and with all your might.*

When you say the 'Lord is one'. It means He is one and still similar and dissimilar. That's the kind of idea. So you've got unity and you have got diversity. Then you have got this one flesh relationship presupposes two persons of the opposite sex. Paul says, if you go to the local market and have sex with the prostitute then you become one flesh with her.

1 Corinthians 6:16-18 (ESV)

*Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." 17 But he who is joined to the Lord becomes one spirit with him. 18 Flee from sexual immorality*

Paul refers to one flesh relationship not as companionship but actually as a sexual act. Tom Cruise in one of his movies said, 'you complete me' and she says, 'you had me at hello'. Actually this is not right. A lot of us refer to our wives or our husbands as our better halves and people say, I am looking for my soulmate to complete me, but that is not exactly true. Christopher Yuan writes,

*We're all complete only in Christ. I often tell my students, "Be whole before you become one." When two incomplete people try to become one, they never become one. Instead, the result is a codependent mess*

This is the word for singles. If you go into marriage thinking that you are one half and your other half is running away somewhere, don't know where and you have got to go all over the world to find the other half then that is actually going to be wrong. Christopher Yuan says, it is a mess. We are made in the image of God. We are whole in him, otherwise you will say the person who is unmarried is not whole. So therefore he is saying, to be whole before you become one. So both of you are one in Christ, whole in Christ, restored in Christ, healed in Christ the when you come into the equation, the two wholes become one. God never said, two half become one. Half plus half equals to one is our calculation. God's calculation is one plus one equals to 1. That's the trinity, unity in diversity. It is profound and we haven't really understood that.

**ONLY TWO PERSONS OF THE OPPOSITE SEX CAN FULFIL THE PROCREATIVE PURPOSE OF MARRIAGE:**

Genesis 2:18-20 (ESV)

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." 19 Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

So if you look at Genesis 1:27, it says,

Genesis 1:27-28 (ESV)

So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Genesis 1:31 (ESV)

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

There is real emphasis here to be made in the image of God. Very good does not mean the man and woman were good people. Good refers to every single bit of creation that God did. Everything he did, it was good. So the good must be interpreted in terms of its context. So let's say for example, I got together there, I made a go kart with LCD lights, electric motor and like that and it runs according to what I specify into 100 miles/hour, that is very good, why because it performs the function for which I created it. So when God makes the Sun and Earth, God creates the plants and animals, at the end of every stage of creation, he says good. Why, because it performs its function.

So when God made man and woman, he created them male and female, they were supposed to be fruitful, multiply, fill the earth, subdue it, have dominion. That's the function to represent him. Now when it goes to chapter 2, it says, it is not good for man to be alone. Is he talking about loneliness or is he talking that not good is the opposite of good. It is not functioning according to the God desired function. So if I do a go kart that is supposed to go 100 miles/hour, but instead if it breaks in the halfway, it is not good. I must augment it with petrol then it is good. So when God says it is not good for the man to be alone, he is not talking of poor thing, alone.

So God says it is not good for you to be alone, he doesn't mean you are alone. He means you haven't performed the function for which he has created you and only Adam and Eve can do it, Adam and Steve cannot. It is not possible to create the function. So God refers to function.

Genesis 2:15-17 (ESV)

The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

If you look at the work of Greg Beal, looking at the theology of the temple. Actually the temple started in the Garden of Eden and the word if you look in the Hebrew word, work and keep, it is actually the same word used for priests. So actually the first temple is actually the Garden of Eden and the first priests are Adam and Eve. In order to do all that function, to be very good, they have to do it together.

So God makes a helper and that helper helps Adam not just companionship, it is basically fulfilling the function and if you look at Paul, he eludes to this when he talks about head veils. He says

### **1 Corinthians 11:7-9 (ESV)**

*For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man.*

So the woman is the glory of man. Why is the glory of man? Because the woman, like my go kart doesn't run until I get a lady engineer and then it runs. So I need something and then when it runs I look good because I made the go kart. So basically that's what he means. He is saying that he is the image and glory of God but the woman is the glory of man. Woman complements him in order to basically fulfil his function. So therefore when he actually sinned, it is the woman's unique function that is actually cursed. Of all things why would you curse someone. It is the thing that makes her special in all the world, it is not a lady's long hair or a smooth complexion, it is your ability to bear children. That was actually cursed, you multiply your child birth.

### **Malachi 2:15 (ESV)**

*Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.*

Again the redemptive purpose is, the procreative purposes of marriage can only be done with man and woman.

## **JESUS HIMSELF REINFORCES THE NORMALITY OF THE GENESIS ACCOUNT**

The pharisees were coming to Jesus and saying, can divorce or not. We are kind of tired of our wives and then some people of one school of theology, the pharisees said, you could divorce your wife even if she ruins your breakfast. The other school said, no no no, you have got to be much worse than that and this is what Jesus said.

### **Mark 10:5-9 (ESV)**

*5 And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. 6 But from the beginning of creation, 'God made them male and female.' 7 Therefore a man shall leave his father and mother and hold fast to his wife, 8 and the two shall become one flesh.' So they are no longer two but one flesh. 9 What therefore God has joined together, let not man separate."*

So again you have Genesis 1:27 talking about the image of God; male and female, and he also brings this idea of one man and one woman in one flesh. So what he is saying here, Jesus is talking that he doesn't agree with divorce. There are two reasons why he doesn't agree:

The image of God is male and female. They are different and male and female get together and form one flesh. So Jesus affirms divine design and he does not condone divorce. So the nature of humanity is male and female. The nature of marriage is man and woman in an indissoluble union and this points to the Image of God. That's why Jesus is against divorce, because the nature of human beings and the nature of marriage together combined to the sanctity and it points to who God is because we are made in the image of God. That's why if you destroy that image or you distort it anyway, it is particularly difficult.

*“From the beginning,” God created marriage to be an indissoluble covenant between “male and female” with a deep correlation to the image of God. Any distortion of marriage—whether divorce, adultery, premarital sex, or same-sex marriage—is not only contrary to God’s will but also an affront to the very image of God*

Christopher Yuan . Holy Sexuality and the Gospel (p. 92). The Crown Publishing Group. Kindle Edition.

That’s why Christians don’t believe in same sex marriage because you are actually ruining the image of God has created us deep into our nature. So we got the complementarity of nature, differentiation is a fundamental recurring element in creation. If you look at how God created the world, he always mentions pairs. Differentiation, heaven and earth, sun and moon, morning and evening, day and night, sea and land, plants and animals, man and woman. You can see there is a pattern. When you read Genesis 1 you can actually see this pattern. So this pattern tells you there is a complementarity in nature. Differentiation is a fundamental recurring element in creation. God separated. Each pair belongs to a pair but neither are interchangeable and marriage is part of this. So when you are talking about God. is God transgender or is God female and male. No. If you actually look at the pattern of creation, God creates in pairs. That doesn’t mean that God is male and female. It is just part of his creative plan, he is beyond that.

The image of God is actually Christological, it is Christ.

- Colossians 1:15 (ESV) *15 He is the image of the invisible God, the firstborn of all creation.*
- Romans 8:29 (ESV) *For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.*

So therefore we are, Jesus Christ is the real image of God and for us we are going to be conformed to the image of his son day by day and the last bit is also not only our future, this comes under our volition.

- Romans 13:14 (ESV) *14 But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.*

So not only our destination is Christ, we also have to cognitively daily deliberately make decisions to put on Christ, to be like Christ. It is a process that goes together, because our image is Christological. So we restore the image of God.

If you actually look in scripture, we have got the lamb and we have got the church, the union of heaven and earth as it were. Marriage is created where you fit heaven and earth together as a mystical union of Christ and the church. This is a picture. So marriage is only a momentary shadow that actually points to the ultimate reality of Christ and the church together. That’s why same sex marriage is kind of difficult.

So now we are going to go to the next few passages, which is basically Genesis 19; Sodom and Gomorrah

Genesis 19:4-8 (ESV)

*But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. 5 And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.” 6 Lot went out to the men at the entrance, shut the door after him, 7 and said, “I beg*

you, my brothers, do not act so wickedly. 8 Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.”

So a theologian called Sherwin Bailey looked at this word ‘Yada’. It came 943 times in the Old Testament and only 10 times referring to the physical but heterosexual sex. So therefore Sherwin Bailey proposed that the sin of Sodom is that they wanted to invade Lot’s house and flout the ancient rules of hospitality. This is a little bit odd. So bring them out and we will know them better, have a cup of tea to know them better. This is what Sherwin Bailey believes. But it is very unlikely because Lot offered them his two daughters. So it is very unconvincing because of the language. It is too drastic a term to describe breach of hospitality and the alternative offered is sexual in nature.

The other one is if you look at Ezekiel, because these are passages that talk about Sodom and Gomorrah and it says,

#### **Ezekiel 16:49-50 (ESV)**

*Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. 50 They were haughty and did an abomination before me. So I removed them, when I saw it.*

So they say, these people have access food and all that, so there is no mention of homosexuality, but actually they forgot to read the first part of the passage, which is

#### **Ezekiel 16:46-50 (ESV)**

*46 And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is Sodom with her daughters. 47 Not only did you walk in their ways and **do according to their abominations**, within a very little time you were more corrupt than they in all your ways. 48 As I live, declares the Lord God, your sister Sodom and her daughters have not done as you and your daughters have done. 49 Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. 50 They were haughty and **did an abomination before me**. So I removed them, when I saw it.*

So there is a word called abominations, in Hebrew it is called ‘t’oebah’. ‘t’oebah’ is used in Leviticus which is the most explicit verse about homosexuality and it says

#### **Leviticus 18:22 (ESV)**

*You shall not lie with a male as with a woman; it **is an abomination**.*

#### **Leviticus 20:13 (ESV)**

*If a man lies with a male as with a woman, both of them have committed **an abomination**; they shall surely be put to death; their blood is upon them*

So it is especially grievous sin which is explicit.

Extrabiblical literature, first century writings of Philo of Josephus also talk about homosexuality as Sodom and Gomorrah sin. You have got extrabiblical literature from second temple Judaism 516 BC to AD 70, also attest to that. Then you have got this explosion opposite the great city of Naples today. Mount Vesuvius and they have got a time that was completely engulfed called Pompeii AD 79 and they

actually found graffiti there which actually talks about Sodom and Gomorrah engaging in the practices of homosexuality. So there is not only the Bible reference to it, there is also extrabiblical graffiti talking about it and Jude in the bible says

#### **Jude 1:7 (ESV)**

*just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.*

So it is very hard for you to interpret that passage as breaking the rules of hospitality. Then you have got the parallel passage in Judges 19. A Levite and his concubine

#### **Judges 19:22-24 (ESV)**

*As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, "Bring out the man who came into your house, that we may know him." 23 And the man, the master of the house, went out to them and said to them, "No, my brothers, do not act so wickedly; since this man has come into my house, do not do this vile thing. 24 Behold, here are my virgin daughter and his concubine. Let me bring them out now. Violate them and do with them what seems good to you, but against this man do not do this outrageous thing."*

Doesn't it look like an actual parallel, even the language looks actual parallel to Genesis, the way it is written. Genesis 19 and Judges 19 are very-very similar. You have got the words, which are similar, homosexual issues, woman are offered as alternatives and there is a breakdown of law and Judges 19 goes one worse because the person whom they wanted to rape was actually a Levite. You actually don't touch Levites, they don't even respect a Levite.

#### **Leviticus 18:22 (ESV)**

*You shall not lie with a male as with a woman; it is an abomination.*

#### **Leviticus 20:13 (ESV)**

*If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them*

So here you have got a lot of issues. So what sin is prohibited? Is it still binding today? So Leviticus is a holiness code. If you look about the entire passage in chapter 18, it is about sex and all the people you can't have sex with; mother, father's wife, sister, grandchild and all goes. The whole passage is about that. As it is an abomination, it calls to mind the way a woman is made complementary to man. Now if a man lies with a male as with a woman both of them have committed an abomination. So active and passive roles in homosexual desire, both of them are wrong. It doesn't talk about rape. Rape has a different prohibition. The holiness code in Leviticus is based on Genesis. You have got sexual intimacy which is prohibited in close relatives, wives of another man, man, animals.

Is it still binding today? Some people say it is Leviticus law, whatever was banned in those days, so therefore it doesn't apply today. But Jesus said, I have come not to abolish the law but to actually fulfil them. So the Old Testament law is actually binding today but how is it binding. You have got the Old Covenant and the New Covenant. In the Old Covenant you have got old food laws and then Jesus comes and says, all food is clean. Then you have got holy days, now in Romans it says holy days are optional, you have got the sacrificial system of the temple. This is actually superseded, you have got the

priest. All of these things are superseded because of Christ. Christ fulfills all of Old Testament law, the food restrictions and all of that and because of that it is basically not followed anymore.

Anti-homosexual laws if you look in the New Testament are not superseded. In fact, if you read the New Testament it is reaffirmed and we will discuss that next time. If you look at Leviticus, a lot of Leviticus laws are repeated. If you look at Leviticus 19:18

#### **Leviticus 19:18 (ESV)**

*You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.*

This is the most referred verse in Leviticus. It is referred to in the New Testament 10 times. So you have got Paul and Peter quoting them as well. Now if you look at New Testament, man who practiced homosexuality. The word homosexuality is 'arsenokoitai' which is basically arsen which is man and koite which is bed. No such Greek word before Paul. Paul actually when he wrote the New Testament coined this word together. Paul got the idea from the Old Testament. Sexual sins were listed as toebah. Now toebah is a specialist grievous sins, Ezekiel 43 times, Old Testament 68 times and if you look at Leviticus 20 context, it prohibits sex with your neighbour, family member, younger generation, sex with man, sex with more than one partner, sex with animal, to a woman taking the role of man and approaching an animal to have sex with it. The progressiveness and seriousness of sin goes downwards and if you look at chapter 20 and each new offence moves another step away from God's design. It gets worse and worse from the original design.

Now this actually has implications. The implication is if you are almost down here already, as the more you break all this, it will all go down all the way there, because once you break one boundary then the next boundary and the next boundary and the next boundary and of course now if you look because of the same sex issue that is all over the world, now we actually have people saying incest is okay, having sex with your adult daughter with her consent and there are cases now being trial in the court and being argued. What's wrong with that? Both are adults, both agree.

What is happening is that, we are moving away from the design that God had created us. That's why Genesis is so very-very important. Once you move away from that design then mankind is in peril.

Next week we will study Romans 1, which ties Genesis together and ties all these issues together that how same sex marriage is actually a rebellion against the design of God, is a deliberate rebellion against the design of God. Leviticus 18 also talks about menstruation

#### **Leviticus 18:19 (ESV)**

*You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness.*

Why don't we follow this anymore. Menstruation is not a sin because in the Old Testament if you are menstruating, you cannot go to the temple but you don't actually sacrifice for it. In the Old Testament not uncleanness was sin but all sin was uncleanness. So we need to understand that. So the law still applies

- Adultery (Matt. 5: 27-30).
- Incest (1 Cor. 5: 1-13).
- Polygamy (1 Cor. 7: 2; 1 Tim. 3: 2).

So you have got to make a distinction between universal laws and ceremonial laws which God lays down for all of us. So this is what we are going to have on today in terms of Old Testament. We will deal with issues like:

1. What will you do if you are born with attraction to the same sex?
2. Are you condemned to be lonely for the rest of your life? How can God be so evil?