

MADE IN THE IMAGE OF GOD
Christianity and Sexuality
Dr. George O. Wood

We're looking tonight at the theme "Sexuality: Made in the Image of God." Last week we looked at a list of heresies and then boiled it down to two. One, sexuality is something that we do not talk about it. Christians ought to be talking about sexuality because if we don't say anything we're letting the world set the agenda. It's about time we set the agenda. God is the author of sexuality. He created male and female – not Hollywood. So the church of Jesus Christ and pastors and all of us, our individual relationships in life and the callings God's given to us, have a responsibility to talk about what God has called good.

The second heresy we noted is that many people think sexuality is evil, of the devil. We responded to that last Sunday.

Tonight we're basically looking at what I would call the theology of sex. Perhaps you've never thought of sexuality in terms of their being a theology of sexuality. Yet if you look at what theology really is it's the study of God. All of the practical applications of human behavior grow out of what we feel to be our doctrine of God.

If you look very carefully at God's line of argumentation in the book of Romans you will find in the first 11 chapters he is theological. When he is done being theological he then moves to the practical "I beseech ye therefore brethren by the mercies of God that you present your bodies as a living sacrifice, holy acceptable to God which is your reasonable worship." Then for the rest of the book he moves to discussing the practical relationship of life.

The impact is there we move practically in life if we theologically understand practically where we're coming from. Who God is and what he requires.

He does the same thing in the letter of Ephesians. The first three chapters are highly theological. And the last three are highly practical.

Too often in Christian circles we're concerned more with the pragmatic and the practical without first of all considering what God has for us. What God has in mind with sexuality. I feel that much of the misuse of sexuality among Christians simply results in never knowing or misunderstanding what it is that God has in mind when he created us male and female.

God has designed I think, sexuality to teach us something about himself. That will be the theme of tonight's message. That we're created in the image of God and that we can learn something about God by looking at our own sexuality.

There are three key passages from the book of Genesis. Genesis 1:27, Genesis 5:1, Genesis 9:6.

Genesis 1:27 "So God created man in his own image in the image of God created he him. Male and female he created them."

Genesis 5:1 "When God created man he made him in the likeness of God. He created them male and female. At the time they were created he blessed them and called them Man." Male and female he called Man.

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Genesis 9:6 this is a passage referring to Noah after the flood, “Whoever sheds the blood of man, by man shall his blood be shed. For in the image of God has God made man.”

These are the three verses in the Bible that explicitly tell us that God made man in his image. And that man is to be understood as incorporating the idea of maleness and femaleness. Both of those belong to man.

Made in the likeness of God, what do we mean by this? Jesus tells us that God is Spirit and they that worship God must worship him in spirit and in truth.

The second commandment tells us not to make an image of God for God cannot be represented according to man’s idea.

So if the one hand God is Spirit and on the other hand we’re told not to make an image of him because he cannot be captured in physical likeness, how is it then that we bear his image? Does this mean that if you saw God with physical eyes he would look a little bit or maybe a whole lot like me in terms of his body parts? This is what the Mormons have said about God. When God created man in his image he simply made us a little less than God. Made us to look like God. Smaller models if you will. Yet Jesus tells us that God is Spirit. And the second commandment tells us that we cannot capture God with a human representation. So on the one hand we have the teaching of scripture God cannot be defined by limits like ourselves. Yet on the other hand we’re told we’re made in his likeness. Therefore it seems to me the logical implication is there is something about us that is made in the image of God, the way our bodies are, the way our spirit is, the way our mental and emotional state is that reflects an understanding of how God is without trying to draw a picture of him and saying this is what God looks like.

To be made in his image is not simply to say that God has two hands, two legs, and a head like we do. That he has the same anatomical parts that we do. But to be made in his image means there is a character within us even within our bodies that corresponds to God himself. We may not fully understand that until we see God and stand in his presence face to face and then we will fully know even as now we’re fully known by him.

Every one of us in bearing the image of God is a walking theological textbook about God. Why did God make us with ears? He made us with ears not necessarily because he has physical ears but because God hears his people and he wanted us to capture that imagery. Why did God make us with a mouth? Because God speaks. God’s a communicating God. Why did he make us with hands? Because he wants us to know that the hand of God reaches out to touch us and to help us and to steady us. Why did he make us with eyes? Because the eyes of the Lord run to and fro across the earth. He seeks to know those who are his. We are the apple of his eye. So God made us with sight that through our own sight we may get an insight, a picture of the very vision of God for us.

So God in making us made body parts that resemble essences of his own character.

God in making us in his image makes us a person who is aware, is self-aware. God knows and he knows himself and he knows others. We know and we know others. We know ourselves.

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Whereas creatures, animals, don't really know themselves. Animals were not created in the image of God with self-concept, self-awareness. But man and women were.

Therefore we are aware of ourselves. We see, we hear, we feel, we speak, we smell. But specifically as we look at the image of God in respect to our sexuality we want to see now how our sexuality is itself something of the manifestation of the character of God. The sexuality, being made in the image of God, male and female says to us something about God.

That's the subject of tonight's message.

Three things essentially we want to say in terms of our sexuality.

First male and female together equals man made in the image of God. When God created man he made them in the likeness of God. He created them male and female. At the time they were created he blessed them and called them man. Male and female equals man. Man is created in the image of God. Not just the male created in the image of God. But man and woman together are man made in the image of God.

Our sexuality therefore as well as our very existence results from a choice of God. It is God who has done the initiation. It is he who has chosen to determine whether the X-chromosomes from the man or the Y-chromosomes from the man made up a woman or a man when it's united in the womb.

And God didn't consult with us when he sought to bring us into existence. He didn't consult with Adam when he brought Adam into existence. Our being is a result of God's choice. And our sexuality is a result of God also. There's no prior consultation with a pre-existent Adam. Adam is simply dust and breath. He's that earth-man heaven-man. He's the dust of the earth and the breath of heaven together in one being. Body soul. Not a body in a soul. The first man is male. And the second man is female. God consulted with neither Eve nor Adam about their creation. Eve is taken from the male, this creature that is made the ground with the breath of God. She is taken from him. Not to be made in Adam's image but to be made in God's image. Woman is not made in man's image. She is made directly in the image of God, not in the image of man even though she bears resemblance to male. Adam is not he-man and Eve sub he-man, something less than he-man. Adam is he-man and Eve is she-man. Both together are man.

Woman therefore is not male though. Woman is not the product of Adam's choice. God no more consulted with Adam about Eve than he consulted with Adam about Adam when he made him. God presents Eve to Adam. That is God's free choice. It was God's idea to make woman and not man.

Adam realized when God presented him with the finished work, she-man, Adam realized that God had acted perfectly to complete Adam's own humanity. Therefore Adam breaks out in a poem. It's the first poem in the Bible and it consists of 13 words. The first word, the middle word, and the last word all are the phrase "this one!" and you can feel the delight in Adam the he-man as he confronts she-man. Their sexuality was the choice of God. Their existence comes directly from him.

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The fact that male and female together equals man and his image also means that our sexuality calls for male and for females to join each other that together as man we may be one in the image of God. When God created Adam it did not say that In the image of God created he Adam. The first mention of “image of God” occurs when both of them are made and both of them are declared as man in the image of God. That means there must be a coming together of maleness and femaleness to completely express what God’s image is in man.

Perhaps we can get an analogy of this by looking at the process God used to create Eve. Adam recognizes in Eve something of himself. “This one,” he says, “is bone of my bone, flesh of my flesh.” He could not be fully himself without her and he cannot cast off that part of himself which has returned. Together they make up the image of God.

Therefore this leads to another subpoint under this idea of maleness and femaleness together equaling man made in the image of God. That is our sexuality therefore must illustrate maleness and femaleness within the character of God. If male is being made in the image of God and female is being made in the image of God and together they equal man in the image of God then there must be something about our sexuality that says something about the very character of God himself. Just as we say we have ears and therefore we know that God hears. We have eyes and therefore we know that God sees. There must be something stamped in our sexual being that also tells us something about the nature of God, the character of God.

You are well aware of the critical difference between man and woman, between male and female, is not necessarily in their height, in their weight, in their strength or in their temperament. Although there may be differences in all those areas. The critical difference of male and female is in their sexual organs. Male bears the image of God and female bears the image of God.

What is this saying to us about the nature of God himself? I think here we have a teaching presented in the scripture that is a mystery of the union that God seeks with his own people. And union God has within himself. God seeks to enter into his people. And God seeks for his people to enter into him. I think in that relationship we can describe sexuality as being created in the image of God. Paul can talk about Christ being in you the hope of glory. Yet he can also talk about us being in Christ. Jesus can say on the one hand “Behold I stand at the door and knock. If anyone will open the door, I will come into him and eat with him and he with me.” Yet he can also say, “Come unto me all you that labor and are heavy laden and I will give you rest.”

You can take numerous scriptures and I’m not trying to over sexualize the scriptures but simply say there’s something about female sexuality and male sexuality that bears the stamp of the God who both seeks to enter us and seeks himself to be entered – to be in perfect relationship and bondedness – his people. That also is indicative of the relationship of the trinity – the Father, Son and the Holy Spirit. And why there’s mystery in the trinity. God’s seen in the trinity as Father, Son and Holy Spirit. Not one being by himself but God in association with himself – three persons – Father, Son and Holy Spirit. A mystery we do not yet fully understand but sexuality is an indication that within God himself there is vital dynamic communication. There is being, there is entering and there is receiving.

Therefore we understand something about our own sexuality by looking at the nature of God who seeks bondedness with his own people and who has fellowship among himself.

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Our sexuality therefore is meant as a mirror of God. Something God made. God was aware of sexuality when he created it.

I'm trying to be more of a theologian than a straight out Bible teacher I'm trying to guess and follow after some of God's ways which is what theology is all about – trying to think after God. And trying to say what does it mean to be made in the image of God and what is God trying to tell us by that.

Another thing that sexuality, made in the image of God, means for us is that the spiritual, emotional and physical union of man and woman bears witness to the personality of God. There are three things in the Adam-Eve, husband and wife relationship that bear witness to the personality of God.

First of all God is a communicating person. He is one who speaks to his people and knows his people. The relationship between Adam and Eve, the relationship between husband and wife is meant to model that aspect of the personality of God. The first glimpse of God in the scripture is simply “and God says.” He began speaking his creation into existence, yet although God said there was a hiddenness in the character of God that prevented man from seeing him face to face. Some people seem to break through. Jacob wrestles with a kind of godly angel maybe a preincarnate appearance of God in Genesis 32:30 and proclaims that he has seen God face to face. Moses wants to see God face to face and yet God only seeks to him verbally. Finally God tells him he cannot see his face and life but he will allow Moses to see his backside. Exodus 33. And even experiencing the backside of God is such a profound mystery that Moses would give his very life to be that close to God. There's something so dynamic about God that he wants to do more than just hear him speak he wants to discover his essence. He wants to discover his being. He wants to see him and commune with him face to face. There is nothing analogous to this. There is no experience that is quite like the experience you have when you're fully in the presence of God and see him and he is revealed to you and you to him.

Paul says of the Christian life we now only see through a mirror dimly but then face to face. He also says that we have in this life already beheld the glory of God in the face of Christ. But he indicates that we have not yet seen all there is to see in God.

What are we saying therefore about the creation of male and female in terms of this God who speaks to us and yet remains kind of hidden from us whom we yet seek to know in his fullness. In creating man-woman God designed their communication to model his own. He designed them to be not as the animals who are not created face to face and whose sexual relationship is not face to face. But he created male-woman to model the relationship, which he seeks with his people. He seeks to speak to them but beyond speaking to them, he also seeks to know them. Knowing is something that God wants. In fact the scriptures tell us that he created Adam and Eve and they were naked and were not ashamed. It also tells us in the scriptures that Adam knew his wife. The knowing was not simply a verbal knowing. The knowing was on a physical level as well as a social level as well as a spiritual level as well as an emotional level. The Father, the Son and the spirit exists in a relationship of knowing. God means us to know him for he knows man. This knowing of God is a reflection of the God who communicates.

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Sexual relationship therefore brings the deepest knowledge of another person. Adam knew Eve. It is non-verbal. It is communication that cannot be described in words. Sexuality and its expression within marriage is much like Mozart said about music. He was asked, “What are you trying to express by your music?” And Mozart replied, “If I could express it in words I wouldn’t need music.”

What is God trying to express in communication about marital relationships? If we could say it in words we wouldn’t need the marital relationships. But God is trying to communicate something to us about the deeper level of knowing. The book of Hosea is all about God who deeply desires to possess his people, as does a husband possess his wife. God is concerned with knowingness. This is why speaking in tongues is such a powerful dimension of the communication with God because we are forced in speaking in tongues to quit communicating verbally with God and begin to speak with him non verbally. All of us know that there are two forms of communication. Verbal communication where I speak to you and you speak to me. And then there’s non-verbal communication and the deepest non-verbal communication is the communication between a husband and wife in love. That is non-verbal. It’s powerful and it’s intense. It involves the senses, it involves the body, it involves the spirit, it involves the mind. God is saying to us and the only way we can reach out to God non verbally, park our mind for a few moments and enjoy the experience of God – we can’t reach out and touch God physically, but in speaking with other tongues we for a moment as Paul says speak with our spirit rather than our mind. We don’t speak with our understanding. We are communicating on a deeper knowingness level that brings us in an experiential way into God in a way that language simply can’t do. Do we throw away the language? Not at all. Any more than we throw away the language in marriage. We keep them both. We say I’ll speak with the mind and I will speak with my spirit. I will pray with the mind, I will pray with my spirit.

Communication with God is an important aspect of the character of God. He wants to communicate and he’s designed within the man/wife relationship also a knowingness, a communication that is deeper and on a far deeper level than any verbal communication could ever be.

God wants our communication with him to be something more than just going through the motions of words. He wants it to be deep, profound, involving, totally life absorbing and experiential beyond our ability to even describe it.

Therefore relationship within marriage, sexual relationship is given by the God who reveals himself as the communicating God, as the God who wants to be known and who knows.

Another thing that sexual relationship does within marriage is reveal to us that God is a celebrative person. Not only a communicating person but a celebrative person. Psalm 16:11 says “You fill me with joy in your presence. With eternal pleasures at your right hand.” King James I like better: “At his right hand are pleasures for evermore.”

People have the perverse view that Satan is the author of pleasure. The Huge Heffner brand of sexuality ultimately is the pits of emotional experience. You cannot tell me that the person who is continually used and abused like this is going to know in the long run what true emotional pleasure is about. Only God is the true author of pleasure. And God knew what he was doing when he created sexuality. It is a model for his greatest loving, celebrative character. “The Lord

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takes delight and pleasure in his people.” Psalm 149:4. “It is the Father’s good pleasure to give you the kingdom,” Luke 12:32.

By contrast to the celebrative character of God there are the pleasures of the world which are only cheap imitations. They are temporary. They are totally deceitful. They wind up being sawdust in the end.

Celebrative affirmation is saying yes to life. This is truly Christian. Paul in 1 Corinthians 10:31 “Whatever you eat or drink or whatever you do, do all for the glory of God.” When Christians celebrate God’s good gift they are doing so to the glory of God. When a Christian celebrates their sexuality they are giving thanks to God. They are testifying to the glory of the celebrative God.

Paul writing to Timothy brands as a doctrine of demons the forbidding of marriage and goes on to say, “For everything God created is good and nothing is to be rejected if it is received with thanksgiving and prayer. because it is consecrated by the word of God and prayer.”

Proverbs 30:19 notes three or four things are too wonderful for human understanding. One of them is the way of a man with a maiden. A celebrative God.

Another aspect of the personality of God that is revealed in the creation of male femaleness is the fact that God is a creative person.

God is communicative. God is celebrative. And God is creative. God fills his world. He fills his existence with creatures. He fills his existence with angels and animals and men – male-female. He makes us like him but less than him. To man he gives this ability to also be creative and procreative. For man is given the responsibility “be fruitful. Multiply fill the earth and subdue it.”

Of course within the Catholic church today there is much tension in this scripture because of Catholic teaching in regard to birth control. Protestants have raised the question I think legitimately so that probably man now has fulfilled that mandate. The earth has been filled. It is full enough with four and a half billion people. Yet I think we need to be careful at looking at sexuality as God’s way of bringing us into the world. And his purpose for sexuality in marriage is also to beget children. All of us are here because of sexuality. If for no other reason we ought to thank God for sexuality. Contraception may be an act of responsible parenthood but it is suspect when it is motivated by fear or sin or greed or selfishness. Because God designed the marriage relationship to be a creative act as well. When in a marriage parents because of selfishness or fear or greed are simply motivated not to have children, one wonders whether the creative power that God had in mind for the marriage relationship is really being expressed. Is God’s character and nature really being expressed if there is a deliberate attempt to not use the instrument he has given as also an act of creativity in his presence?

Sexuality is meant to speak to us of the communicative god, the celebrative God and he creative God.

A third major thing that we’ll say tonight. Not only male and female together equals man in the image of God and the spiritual, emotional, and physical union of man and woman bears witness

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to the personality of God. We also want to say that the awareness of our image of God controls our use of sexuality.

Once we become aware of what God has in mind for our sexuality, that it expresses something of his own nature and own personality then we can begin to understand some of the controls that are put upon sexuality. Too often the Christian church has started out with simply saying no. and never understood deeply enough what God had in mind with sexuality and how he meant it to model his own nature. The creation was to model his nature. So we can begin to understand some of the controls if we understand the purpose for it.

I have 7 points about what our awareness of the image of God should do in controlling our use of sexuality. The first 5 points are from Carl Barth who gives us a tremendous understanding of sexuality.

1. We should be genuinely and fully one or the other – male or female. God created us male or female therefore we should be one or the other. We should be male or female because that's the way God created us ontologically and anatomically ontological is the idea of beingness. A thing is a thing or a person is a person because that's the way it is and there's no way to change it. Ontologically male is male and female is female. God created them separate from one another yet together they come together to express man.

Allow me this illustration. A shoe is made up of sole and the top, the upper. The shoe cannot be the shoe if it only has a sole. And it cannot be a shoe if it's only got the upper. Two uppers don't make a shoe. And two soles don't make a shoe. Ontologically it requires both for the shoe to come into existence.

The same way for male-femaleness. Together male-female equals the image of God. That's why homosexuality is such a fragmented and incorrect understanding of the nature of God and why it is forbidden. It's trying to say a sole and a sole equals a shoe. No way.

Paul discusses homosexuality not only ontologically but anatomically – that is, in the anatomy. He says, "It is not fitting." He's expressing a true biological fact as well as a spiritual fact. It's not fitting. The sole and the upper belong together in the shoe to express the one, the whole – the shoe.

So male and female together ontologically are called into being to express the one true God and therefore we must be genuinely one or the other. Genuinely male or genuinely female. The cup cannot be the saucer. The saucer cannot be the cup. There's a difference.

2. A second thing that Barth notes is we should acknowledge our sex rather than trying to deny it. We should realize that we are made sexual beings. In the image of God. God had a purpose for it. Rather than try to hide from it or pretend that our sexuality does not exist we are to acknowledge it and affirm it.

3. We should rejoice in our sexuality rather than being ashamed of it. We wear clothing because God has made a provision that there be privacy to our lives. Because sexuality can be so easily misused. But in terms of our maleness or femaleness there is nothing to be ashamed. Too many of us spend our time worrying about the fact that we don't really like ourselves and we wished

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we looked different or were different. Sometimes we wish we were even the opposite sex because then we'd be able to do certain things. I'm glad that women are being encouraged to fulfill the potential that God can give to them and not being forced into the straight jacket roles of the past. There's values to that. There's extremes as well but there is value. We ought not to be ashamed of our sexuality. But to rejoice that God has made us male or female.

4. We should use fruitfully the potentialities of our sexuality rather than neglect them. Here we are looking at either the married life or the unmarried life. Paul says that the unmarried person in terms of his sexuality is able if he has the gift of singleness from God sublimates that in order that God may be served in terms of having a person's full time service.

On the other hand within marriage the purpose of sexuality is not to restrain or sublimate the sexuality but celebrate the sexuality. Paul teaches clearly in 1 Corinthians 7 that marriage partners belong to one another and are not to defraud themselves of each other.

5. Barth notes that we should stick to the limits God has placed on the expressions of our sexuality rather than go beyond them. When you look at creation, which is the model, Adam and Eve, God made one woman, one man – one for each other. There could be no divorce in Eden. For God's perfect model there was one for one. There could be no homosexuality in Eden either.

One woman was sufficient to fulfill and complete Adam's humanity. One man was sufficient to fulfill and complete Eve's humanity. Both together equals man. One sufficient for the other. Therefore any use of sexuality outside of God's creative order is outside of God. It is either fornication or adultery or homosexuality. It is outside of what he designed for the relationship between man and wife as a model of his own character and being.

Now I'd like to add the other two points to Bart.

6. We should see sexual union in marriage as a sacramental time. A means of glorifying God and experiencing his presence. Scripture says "Glorify God in your body. Whatever you do, do all to the glory of God." Acts 17:11 Paul preaching in Athens says "In him we live and move and have our being." That means our sexual qualities as well – in him we live and move and have our sexual being.

Sexual union therefore in marriage is a sacramental sign. It is a way of conveying God's grace and his love and his support and his help to us.

The privacy of sexual activity is in respect to the holiness of sexuality. The privacy is really modeled after the Old Testament holy of holies. The holy of holies had a sacred usage. It wasn't because something evil happened in the holy of holies that the priest went there once a year. It was such a sacred thing that he went there and what the priest did in the privacy of the holy of holies was walled off from public view. It was communion. It was the deepness of the knowingness of God. It had a sacramental character to it. The trouble with the world and sexuality is the world has taken sexuality which belongs between man and wife in the holy of holies, and moved it out of the holy of holies not just into the outer court, and not just into the camp, but has moved it all way, in Old Testament terminology, outside the camp and into the dump. Whereas God intended union within marriage to be a sign of his grace and love and

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holiness and therefore its privileged and sacred and apart. And it is sanctified. As Hebrews says “The marriage bed is undefiled.”

7. We should see the one flesh relationship of husband and wife s a profound mystery of Christ and the church. Paul talks in Ephesians 5:30-31 “For this reason a man shall leave his father...” some have asked why in the world would the man be required to leave the father. Our culture is more the woman leave her father and mother. What’s this with the man?

Again it’s the model of the godhead. Who is it that leaves his Father in heaven and comes for his bride the church? is it not Jesus Christ our Lord? For this reason a man shall leave his father.

“... and be united to his wife. And they too shall become one flesh. This is a profound mystery about Christ in the church.” In other words Paul is saying the mystery of a husband and wife coming together in marriage is a model of the mystery between Jesus Christ and his people.

What do we mean by this? I think on one level the mystery of sex is meant to be unknown and withheld from us until revealed with the right person at the right time which is marriage. Today if you are not a married person you must go against the grain of the culture that says, Try on the shoe before you wear it. How will you know if you really can get along unless you try it first? The Christian is saying, No, there’s something about the mystery of sexuality. There must be first of all the emotional and spiritual joining of people before there can be the physical joining. If the emotional and spiritual are not interlaced together the physical joining had no significance and no meaning and cannot be a steady basis upon which to build a relationship. God has designed therefore to be a mystery about sexuality. Let it be a mystery until the right time and the right place and the right circumstance. Which is within the bond of marriage.

God wants persons who are not married to know about sex, yes but let sex remain a mystery until it is experienced in God’s way and God’s time. There is the mystery of sex.

But there is also the mystery of Christ and the church, which is meant to prepare us for the profound experience of the marriage of the bride to the Lamb. Now the scripture back to the marriage analogy says We are in a betrothal period of our relationship to Christ. We have been betrothed to him. Yet we’re using the Hebrew custom that betrothal in the eyes of the law as good as marriage. The marriage has not yet been consummated but we are betrothed to him.

What are we waiting for? We are waiting for the marriage supper of the Lamb. The bride will be dressed in white and the Lamb will be on the throne and God chooses to use a marriage analogy to express to us of the fact that there is a mystery yet. That we have not yet fully known or experienced Christ. More is coming. True that Christ has deposited his life into ours. And grace has been given to us. But we do not yet know. We only know now in part but then we shall know fully and we must wait for the marriage supper of the Lamb to understand fully and completely.

So our waiting until marriage in terms of sexual activity on the human level is analogous on the spiritual level of waiting to see Christ until we know him fully. As we remain faithful on the human level it helps mirror accurately for us to model on the spiritual level.

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Donald Tweedy writes in “The Theology of Sex” “There will come a day of great glory, a day of delight, where in the human personality will be fulfilled to a degree we cannot anticipate apart from a vague though pleasant fantasy. Christian experience as we know it presently even at its highest moments of fellowship will be like milk and water compared to the joy of the marriage supper of the Lamb.”

All of our great moments of worship, the times we feel closest to the Lord are just like milk and water compared to our knowingness of Christ at the marriage supper of the Lamb. I cannot tell you what all of that will involve. It’s unknowable experience. It’s like sexual activity: you cannot describe it. If you could describe it you wouldn’t need the experience.

God has given us in making us male and female has given into our life and into our sexual being and our sexual relationships some things to model after his character. As I said at the beginning I was not going to try to be so much practical as I was going to be theological. I wanted to make a stab at theology first of all. I think that’s where it starts. We get a good theology of what is involved in sexuality then we can understand why God puts restraints on it. And why at the same time he declares sexuality to be wildly celebrated and joyful within a marriage context. It’s such a model of himself as a person. The communicative, the celebrative and the creative God.

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