

## Synchronizing the Resurrection Narratives, Event #20j: Lessons for the young and old (John 21:18, 19): biblical view of sex-2

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Review of the resurrection *events* up to this point (I have narrowed down the *approximate* hour of the events based on sunset of Saturday, April 4, 33 and the sunrise of Sunday, April 5, 33; MM is Mary Magdalene):

- Event #1: Saturday, 5:45 p.m., April 4, 33: Two Marys go to “look” at tomb, Matt. 28:1.
- Event #2: Sunday, 3:00 a.m., April 5, 33: Earthquake and angel from heaven, Matt. 28:2-4.
- Event #3: Sunday, 4:00 a.m., April 5, 33: MM visits the tomb before daybreak, Jn. 20:1.
- Event #4: Sunday, 4:15 a.m.: MM reports empty tomb to John & Peter, Jn. 20:2.
- Event #5: Sunday, 4:30 a.m.: Peter and John run to the tomb, Jn. 20:3-9.
- Event #6: Sunday, 4:40 a.m.: MM returns to tomb & sees 2 angels, Jn. 20:10-13.
- Event #7: Sunday, 4:50 a.m.: MM sees the Risen Lord, Jn. 20:14-17.
- Event #8: Sunday, 5:00 a.m.: MM tells disciples who do not believe her, Jn. 20:18; Mk. 16:9-11.
- Event #9: Sunday, 6:00 a.m.: MM & other women go to tomb of Jesus, Mk. 16:1-3; Lk. 24:1-2.
- Event #10: Sunday, 6:30 a.m.: Women enter tomb; 3 angels, Mt. 28:5-7; Mk 16:4-7; Lk. 24:3-8.
- Event #11: Sunday, 7:00 a.m.: Women run in fear; Jesus meets them, Mt. 28:8-10; Mk. 16:8.
- Event #12: Sunday, 8:00 a.m.: Women went to tell disciples; soldiers report, Mat 28:11-15.
- Event #13: Sunday, 8:10 a.m.: Once again, the disciples do not believe the women, Lk. 24:9-11
- Event #14: Sunday, 8:30 a.m.: However, Peter runs to the tomb a second time, Lk. 24:12.
- Event #15: Sunday, 8:45 a.m.: Private meeting between Jesus and Peter, 1 Cor. 15:5; Lk. 24:34.
- Event #16: Sunday, 10 a.m.-2:00 p.m. Jesus & 2 travelers to Emmaus, Mk. 16:12; Lk. 24:13-32.
- Event #17: Sunday, 5:00 p.m. The 2 travelers tell the 11 Disciples, Mk. 16:13; Lk. 24:33-35.
- Event #18: Sunday, 5:20 p.m. Thomas leaves; Jesus appears, Lk. 24:36-49; Jn. 20:19-25.
- Event #19: 8 days after the resurrection. Jesus appears to Thomas, Mk. 16:14-18; Jn 20:26-31.
- Event #20: 2 weeks after the resurrection. Jesus appears on shore of Sea of Galilee, Jn 21:1-25.

In event twenty our Lord told Peter that when he was young he could do more or less what he wanted, but in old age this would all change. Then, the Lord gave Peter the command that regardless of what stage of life he was in, the command was the same: “Follow Me.”

John 21:18 "Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go." 19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

It makes no difference if one is fifteen or seventy five, the command is always to follow the Lord—not the world, not others, not the mores of one’s associations, etc. Following the Lord is the issue in life whether one is in the teen years, middle age, or moving toward the final era of life. While there are different challenges in each stage of life, the issue is always the Lord, which means it is always about His Word.

I have ventured, though with some hesitation, to spread the net of application over all age groups and put forth some biblical principles on sex in a few of these DDRs (daily doctrinal reflections). As I have mentioned, like it or not, we live in a sex saturated culture that affects the young and the old and all of those in between. There needs to be push back against the paganistic sexual views of our age that corrupt our marriages and children, and I have chosen this medium to address these issues. As a pastor-teacher I shudder at the thought of shrinking back in shame at the Judgment Seat of Christ (1 John 2:28) for not teaching Christ’s sheep on this very relevant subject that is fraught with dangers. Let’s note three observations.

First, sex apart from marriage is widely accepted in Western society and frequently tolerated within the church. Cohabitation, unmarried male and female living together with full sexual relationship but with no intention of getting married is so widespread that hardly anyone criticizes the practice today. Hedonistic philosophy, with its easy acceptance of both premarital and extramarital sexual intercourse, has become a part of the culture’s values, reinforced by television, practiced by millions, and criticized by almost no one. In previous generations parents would be very upset at the idea that their son or daughter was having sex before marriage. However, in the our new Zeitgeist it is “no big deal” when their child sleeps over or even shacks up with someone.

Second, our society has become obsessed or addicted to sex. Anytime something becomes addictive, its blessings and satisfaction are parlayed into cursing and lack of satiety; e.g, like the drunkard who is addicted to alcohol where the alcohol ceases to be a blessing and becomes an unsatisfying curse. The fact that the central issue in much of television, magazines, advertising, music, literature, theater, movies, art, and popular conversation is sex instead of love and transcendence is ostensible evidence of frantic search for happiness in sex. Only the transcendent aspects of sex, like intimacy and love, can fulfill human beings. This can never be accomplished by the mere physical act. So, one reason that sex is so highlighted in our culture is because people are not satisfied in this area due to their bane orientation. This sexual pathology is not only evident on television and movies, it is also in business, education, politics, and even the church. Sex between one man and one woman who love each other is pleasurable and satisfying only if it is in the context of true intimacy which demands commitment and the sharing of souls. When sex is reduced to the physical then all people do is use each other for lusts—no more and no less. The obsession with sex is not due to any “freedom” gained by casting off the fetters of an old Victorian, stodgy, pompous, prudish, backwater era. The obsession is due to lack of fulfillment in this area by society at large. It is exactly what one should expect when sex is divorced from true love, commitment, and intimacy. When sex is reduced to mere biological function, it can never be satisfying. What’s more is that the person who sees sex as only a physical instinct is incapable of true intimacy and lovemaking.

Third, there is the issue of temptation versus sin. It is important to make a distinction between being tempted and actually sinning: temptation is not a sin! Let me illustrate: When a man, married or single, sees a beautiful woman with a beautiful body and appreciates her sexual attractiveness but does not entertain any thoughts of having sex with her, this is not in and of itself sinful. When a woman, married or single, sees a really handsome man with a great body,

and as a woman appreciates his sexual attractiveness but does not entertain any thoughts of having sex with him, *this in and of itself is not sinful*. To recognize beauty or attractiveness is normal. You might think: ‘but what about Jesus in

Matthew 5:27-28 "You have heard that it was said, 'You shall not commit adultery'; 28 but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.’

Note the phrase “to lust”; in the Greek it is *pros to epithumesai auten* (πρὸς τὸ ἐπιθυμῆσαι αὐτήν) which means “for the purpose of lusting her.” In other words, he is looking at her for the purpose of engaging in sexual fantasies with her. He is having sex with her in his mind. Of course, this is mental adultery. However, this is far beyond the point of temptation. He is not merely looking at or appreciating her feminine beauty (or as my old pastor used to say her “feminine pulchritude” – a nomenclature that really does not have much of a ring of beauty to me; I have tried the noun on my wife and she did not care for it either—something about it not sounding romantic). The bottom line here is that there is a vast difference between a man who recognizes the physical or sexual beauty of a woman and actually mentally fantasizing about being with her. Of course, the man who is not a believer, or is not in fellowship, or has no doctrine is not going to really understand the difference and hence will *quickly* cross the line because the sin nature is already controlling his mind. I would add that the person who engages in autoerotism has even gone further with his or her fantasies in a physical manner that will further habituate abnormal sexual thinking and activity that lacks intimacy, unity, and love.

Society has perverted what God has created as the ultimate expression of love, intimacy, and blessings between two people in marriage. Rejection of God’s Wisdom has brought devastating consequences: guilt, fear, insecurity, self-condemnation, depression, the wrecking of families, the destruction of personal relationships, illegitimate pregnancies, venereal disease, AIDS, sexual problems in marriage due to premarital sexual activities, etc. The “glorified” world of *Playboy* in reality is filled with tragedy, loss, and aloneness. It is as one would expect when Wisdom, Bible doctrine, is cast aside. Bible doctrine not only provides the solution but has the power to heal and rebuild. Men and women as sexual beings are vulnerable and desperately need God’s Wisdom if they hope to navigate the choppy waters in the kosmos and reach God’s island of blessings and honor and remain undefiled by kosmos diabolicus:

Hebrews 13:4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.

On the Glory Road,  
*Pastor Don*

