



Notes

CHAPTER 1: CREATION: “AND IT WAS VERY GOOD”

1. Sandra L. Richter, *Stewards of Eden: What Scripture Says About the Environment and Why It Matters* (Downers Grove, IL: IVP Academic, 2020), 7.
2. John H. Walton, *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2018), 158.
3. Richter, *Stewards of Eden*, 7–8.
4. “This is Adam, the collective Hebrew term for ‘humanity.’ This creature, unlike all the others, is made in the very image of God.” Sandra L. Richter, *The Epic of Eden: A Christian Entry into the Old Testament* (Downers Grove, IL: IVP Academic, 2008), 102.
5. John H. Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grove, IL: IVP Academic, 2009), 148.
6. Richard Lints, *Identity and Idolatry: The Image of God and Its Inversion* (Downers Grove, IL: IVP Academic, 2015), 32.
7. Richter, *The Epic of Eden*, 92.
8. Herman Bavinck, *Reformed Dogmatics*, vol. 2: *God and Creation*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2003), 407.
9. As D. A. Carson summarizes Francis Schaeffer’s important interpretive question regarding Genesis 1–11, “What is the least that Genesis 1–11 must be saying in order for the book of Genesis, and the rest of the Bible, to be coherent and true?” D. A. Carson, “The Many Facets of the Current Discussion,” in *The*

Enduring Authority of the Christian Scriptures (Grand Rapids, MI: Eerdmans, 2016), 36.

10. “In our circumstances, we are not helped by the familiar debates over ‘creation.’ It does not help us make our way through this world and the urgent issues of our times to know how long ago ‘this world’ was made. Or how long God took to make it. Or precisely what means God used to bring the world into being. These questions may be fascinating puzzles for some people, but answers to them do not constitute a doctrine of creation that articulates our convictions about God’s world, who this God is, how we find life, and the purpose of creation that teaches us the way of life.” Jonathan R. Wilson, *God’s Good World: Reclaiming the Doctrine of Creation* (Grand Rapids, MI: Baker Academic, 2013), vii.
11. The material that follows draws heavily upon the words, ideas, and insight of Iain Provan, found in Iain W. Provan, *Seeking What Is Right: The Old Testament and the Good Life* (Waco, TX: Baylor University Press, 2020), 4–15.
12. Provan, *Seeking What Is Right*, 4.
13. Ibid.
14. Michael F. Bird, *Evangelical Theology: A Biblical and Systematic Introduction*, 2nd ed. (Grand Rapids, MI: Zondervan Academic, 2020), 228.
15. Ibid.
16. The preceding sentences depend heavily on the description from Michael Bird in *Evangelical Theology*, 228.

CHAPTER 2: CRISIS: NOT THE WAY IT’S SUPPOSED TO BE

1. I’m grateful to Cornelius Plantinga for this description of life in a fallen world. Cornelius Plantinga Jr., *Not the Way It’s Supposed to Be: A Breviary of Sin* (Grand Rapids, MI: Eerdmans, 1995).
2. “The concept of sin makes no sense if human life, taken as a whole, is purposeless—only ‘the outcome of accidental collocations of atoms,’ as Bertrand Russell once put it—for, at its core, human sin is a violation of our human *end*, which is to build shalom and thus to glorify and enjoy God forever.” Plantinga Jr., *Not the Way It’s Supposed to Be*, 17.
3. For an example of this argument, see Gregory K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: IVP Academic, 2005).
4. Herman Bavinck, *Reformed Dogmatics*, vol. 3: *Sin and Salvation in Christ*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2003), 31.
5. Thomas H. McCall, *Against God and Nature: The Doctrine of Sin*, Foundations of Evangelical Theology Series (Wheaton, IL: Crossway, 2019), 21.

6. Ibid.
7. Ibid.
8. Anna Brown, “More than Twice as Many Americans Support than Oppose the #MeToo Movement,” *Pew Research Center’s Social & Demographic Trends Project*, September 29, 2022, <https://www.pewresearch.org/social-trends/2022/09/29/more-than-twice-as-many-americans-support-than-oppose-the-metoo-movement/>.

CHAPTER 3: IS HOMOSEXUALITY REALLY IN THE BIBLE?

1. See D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 488–89.
2. Raymond E. Brown, ed., *The Epistles of John*, The Anchor Bible, vol. 30 (Garden City, NY: Doubleday, 1982), 619.
3. An example of this can be seen in the New International Version (2011) in 1 Corinthians 6:9.
4. “Sexual Orientation and Gender Diversity,” American Psychological Association, <https://www.apa.org/topics/lgbtq>. I found this definition prior to reading Preston Sprinkle’s book (cited below), but given that Sprinkle opens his chapter entitled “The Biblical Writers Didn’t Know About Sexual Orientation” with the APA’s definition of sexual orientation, and that I will be drawing heavily from his book, I wanted to add this clarifying comment.
5. David P. Gushee and Glen Harold Stassen, *Kingdom Ethics: Following Jesus in Contemporary Context*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2016), 265.
6. Robert A. J. Gagnon, ed., *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville, TN: Abingdon Press, 2011), 380.
7. “For Paul, homosexuality was simply a further extreme of the corruption inherent in sexual passion itself. It did not spring from a different kind of desire, but simply from desire itself.” Dale B. Martin, *Sex and the Single Savior: Gender and Sexuality in Biblical Interpretation* (Louisville, KY: Westminster John Knox Press, 2006), 59.
8. Coupled with this argument regarding “nature” is often the idea that what Paul was dealing with here were “non-procreative” sexual acts, and thus primarily about retaining gender hierarchy from the ancient world.
9. Colby Martin, *Unclobber: Rethinking Our Misuse of the Bible on Homosexuality*, expanded edition with study guide (Louisville, KY: Westminster John Knox Press, 2022), 127–35.
10. For an example of this type of argument, see John Boswell, *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the*

Beginning of the Christian Era to the Fourteenth Century (Chicago, IL: University of Chicago Press, 1980).

11. David P. Gushee, *Changing Our Mind: Definitive 3rd Edition of the Landmark Call for Inclusion of LGBTQ Christians with Response to Critics* (Canton, MI: Read the Spirit Books, 2017), 9.
12. Matthew Vines, *God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships* (New York, NY: Convergent Books, 2015), 39–40.
13. Bernadette J. Brooten, *Love Between Women: Early Christian Responses to Female Homoeroticism*, The Chicago Series on Sexuality, History, and Society (Chicago, IL: University of Chicago Press, 1996).
14. Preston Sprinkle, *Does the Bible Support Same-Sex Marriage?: 21 Conversations from a Historically Christian View* (Colorado Springs, CO: David C Cook, 2023), 112. To be fair to Sprinkle, in the paragraph above this summary, he writes, “Again, I’m not saying these authors believed in the same thing that we call same-sex orientation. But there is at least some overlap, some semblance of our modern concept. Sexual behavior is described as the by-product of an innate desire.” I want to mention this because I am drawing upon Sprinkle’s helpful summary of Brooten’s work, not to suggest that he would fully agree with my conclusions in this chapter.
15. Brooten, *Love Between Women*, 361.
16. I am drawing upon Sprinkle’s use of the terms “some semblance, some overlap” here. I’m not suggesting that he is or would make the same argument regarding the use of terms and categories. Sprinkle, *Does the Bible Support Same-Sex Marriage?*, 112.
17. For examples of different scholars who see Paul as drawing from Leviticus, see Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2000), 440–53.
18. Gordon J. Wenham, *The Book of Leviticus*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1979), 259.
19. We will consider more about the Old Testament context in the next chapter when we look at Jesus’ teaching on marriage and the implications that has for understanding what His disposition would have been toward homosexuality.
20. Sprinkle points out this same example. See Sprinkle, *Does the Bible Support Same-Sex Marriage?*, 132.
21. Brooten, *Love Between Women*, 244, as quoted in Kevin DeYoung, *What Does the Bible Really Teach About Homosexuality?* (Wheaton, IL: Crossway, 2015), 84–85.

22. Louis Crompton, *Homosexuality & Civilization* (Cambridge, MA: The Belknap Press of Harvard Univ. Press, 2006), 114, as quoted in Kevin DeYoung, *What Does the Bible Really Teach About Homosexuality?* (Wheaton, IL: Crossway, 2015), 86.

CHAPTER 4: "JESUS NEVER SPOKE ABOUT HOMOSEXUALITY"

1. To be sure, I'm not suggesting that the preacher in Ecclesiastes was wrong when he stated that there was "nothing new under the sun." Instead, I'm suggesting that pastoral ministry requires us to read and apply the Bible in new situations as the needs of people arise. I believe this is what we see in the New Testament epistles on a regular basis.
2. For a great study on Jesus' relationship to Scripture, see John William Wenham, *Christ and the Bible* (Eugene, OR: Wipf & Stock, 2009).
3. I am well aware of the text-critical debate over the inclusion of John 8:2–11 in the gospel of John. From a text-critical standpoint, I would agree that this passage likely did not originally appear in John's gospel. I do, however, find Edward Klink's comments on the pericope to be helpful. While his commentary on the gospel of John offers a more expansive explanation regarding the difficulties surrounding the origins of this passage (and I would encourage you to read them), Klink gives a helpful conclusion as to how the passage can function for Christian's today. He writes, "Using an analogy, this pericope should be treated as a text on probation, given full membership without loss of rights or privileges, yet serving as if on an extended apprenticeship (which has lasted now for thirteen-hundred years). Just as a person on probation is prohibited from serving in certain authoritative capacities, so also might this text be prohibited from making its own contribution to a doctrine or theological issue. It can be used in collaboration with other pericopae in a secondary and supportive role but should not serve in an independent and isolated position of authority for the church. Such an approach allows it to function according to its verifiable nature without denying material concerns. While it is recommended that the pastor or teacher declare the (material) probationary status of this pericope to the church, to take away its full (functional) rights and privileges, in our opinion, only does more harm than good and only causes more confusion than certainty." Edward W. Klink III, *John*, Zondervan Exegetical Commentary on the New Testament, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2016), 390.
4. Grant R. Osborne, *Matthew*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2010), 197.

CHAPTER 5: CHRIST: “TO SEEK AND SAVE THE LOST”

1. Gordon J. Wenham, *Genesis 1–15*, vol. 1, Word Biblical Commentary (Dallas, TX: Word, Incorporated, 1987), 80.
2. *Ibid.*, 81.
3. Victor P. Hamilton, *The Book of Genesis, Chapters 1–17*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1990), 207.
4. Many modern commentators are reluctant to tie this scene of the provision of animal skins to the forgiveness of sins that comes through atonement. This is typical of commentators and scholars who focus narrowly on the historical context of the passage without giving attention to the canonical and theological contexts in which the historical context is also embedded. I was once guilty of this narrow type of reading, but have learned that many, especially within the early and medieval church, saw no problem reading passages of Scripture in both a historical and theological context. I, for one, am now convinced that alongside our historical and grammatical interpretation of the Scriptures we should also pay attention to the canonical and theological contexts in which these Scriptures are received by the church. One example of the type of interpretation that I am advocating for here in this passage is seen in Martin Luther’s comments about Genesis 3:21, where he wrote, “Thus they were to be constantly afraid of sinning, to repent continually, and to sigh for the forgiveness of sins through the promised Seed.” *Luther’s Works, Volume 1: Lectures on Genesis: Chapters 1–5* (St. Louis, MO: Concordia Publishing House, 1999), 221.
5. See chapters 3 and 4 in Tremper Longman, *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, The Gospel According to the Old Testament (Phillipsburg, NJ: P&R, 2001).
6. On this theme of God’s relational presence, see J. Scott Duvall and J. Daniel Hays, *God’s Relational Presence: The Cohesive Center of Biblical Theology* (Grand Rapids, MI: Baker Academic, 2019).
7. D. A. Carson, *Matthew 1–12*, The Expositor’s Bible Commentary (Grand Rapids, MI: Zondervan Publishing, 1995), 25.
8. John R. W. Stott, *The Cross of Christ*, 20th anniversary ed. (Downers Grove, IL: IVP Books, 2006), 85.

CHAPTER 6: “GAY” CHRISTIANS—MORAL IDENTITY
AND THE CHRISTIAN LIFE

1. Grant Macaskill, *Living in Union with Christ: Paul’s Gospel and Christian Moral Identity* (Ada, MI: Baker Academic, 2023), viii.

2. Ibid.
3. Macaskill, viii–ix.
4. Macaskill, 40.
5. Macaskill, ix.
6. Thomas H. McCall, *Against God and Nature: The Doctrine of Sin*, Foundations of Evangelical Theology Series (Wheaton, IL: Crossway, 2019), 21.
7. Rachel Gilson, *Born Again This Way* (Epsom, UK: The Good Book Company, 2020), 135.
8. John Piper, “Foreword to ‘Overcoming Sin and Temptation: Three Classic Works by John Owen,’” *Desiring God*, October 23, 2006, <https://www.desiringgod.org/articles/foreword-to-overcoming-sin-and-temptation-three-classic-works-by-john-owen>.

CHAPTER 7: “WILL WE SEE YOU AT THE WEDDING?”—GAY MARRIAGE

1. The five principles that follow are taken from my article, Casey B. Hough, “5 Ways to Love Your Gay Neighbor,” *The Ethics & Religious Liberty Commission*, June 21, 2017, <https://erlc.com/resource-library/articles/5-ways-to-love-your-gay-neighbor/>.

CHAPTER 10: “MY DAUGHTER BELIEVES SHE’S MY SON”

1. “Gender Dysphoria Information | Mount Sinai—New York,” Mount Sinai Health System, <https://www.mountsinai.org/health-library/diseases-conditions/gender-dysphoria>.
2. Debra Soh, *The End of Gender: Debunking the Myths About Sex and Identity in Our Society* (New York, NY: Threshold Editions, 2020), 141.
3. Cecilia Dhejne et al., “Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden,” *PLOS ONE* 6, no. 2 (February 22, 2011): e16885, <https://doi.org/10.1371/journal.pone.0016885>.
4. Church history as well as our own observations remind us that we are still living on earth with its fallenness and all that entails—sin is very much present, though with the help of the Holy Spirit, believers will strive against it. Final victory over every sin may not come in our lifetime, but we have assurance that in heaven there will be no vestige of physical, mental, or emotional illness. Perhaps we can take comfort in knowing of the struggle of some of the greatest saints. For example, the great hymn writer William Cowper struggled with depression and anxiety. See John Piper, “Depression

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Fought Hard to Have Him,” Desiring God, November 26, 2019, <https://www.desiringgod.org/articles/depression-fought-hard-to-have-him>.

CHAPTER 12: YOU ARE HERE: OUR PLACE IN GOD’S REDEMPITIVE PLAN

1. David Briones, “Already, Not Yet: How to Live in the Last Days,” August 4, 2020, Desiring God, <https://www.desiringgod.org/articles/already-not-yet>.

CHAPTER 13: BIRTHDAYS AND BATHROOMS— LIVING AS CHRISTIANS IN PUBLIC

1. Peter C. Craigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1976), 169–70.

CONCLUSION: “AND SUCH WERE SOME OF YOU”

1. Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2000).
2. Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 2010), 240.