

7. How do you respond to the following observation by Kevin DeYoung? Do you agree or disagree with certain points? How would you summarize what Genesis says to us about sexual exploitation?

I can't help but notice how men and women in Genesis sin in ways we might expect from men and women. The examples of sexual exploitation at the hands of men involve violence, physical abuse, and using female sexuality for personal gain. Women can sin in these ways too, of course, but it's striking that the examples of sexual exploitation at the hands of women involve seduction, deceit, and the desire for motherhood at all costs. Surely, there is a lesson to be learned in the particular ways that men and women can be tempted to sexual sin and the abuse of power. The almost universal facts of nature are that men are physically stronger than women and more easily aroused than women. This means that sex is too often something men forcibly try to take from women, while sexuality is something women too often wield as a great power in relationships with men. Genesis shows that both happen in a fallen world and that both are wrong. (DeYoung)

Let's Pray:

For our missionaries:

Steve and Erin Voss - Expeditions Unlimited, Baraboo, WI
Pray for direction, finances for the camp; for staff as they juggle families and ministry responsibilities.

Growth Group Homework

For the week of 02-23-20

Questions adapted from Kevin DeYoung, "What Can We Learn from the #MeToo Moments in Genesis?", January 30, 2020, <https://www.thegospelcoalition.org/blogs/kevin-deyoung/genesis-exploitation/>.

Today's break from the sermon series will allow us to pursue a theme in Genesis. Here is an important study habit to develop. Not only should we study individual chapters for their content, but we should trace continuing themes across chapters of a book, for these often reveal crucial meaning. In the book of Genesis there are many different themes that run through the book. We'll look at one of those in this study: sexual exploitation. Here's a topic as recent as yesterday's news broadcast. What does this 3400-year-old book teach us about this matter?

Getting Started:

1. What surprises have you experienced during the recent #MeToo movement? For example, are you surprised in the widespread overcoming of shame and silence to reveal one's story as a victim of abuse? Have you been surprised by the resultant toppling of big-name entertainment, business, and political leaders? Are there other surprises?

Digging Deeper:

"Brian Neil Peterson, associate professor of OT at Lee University, makes the case that sexual abuse and abuse of power in Genesis cannot be confined to one pattern. While there are several examples of men sexually exploiting women, there are also examples of sexual sin and abuses of power involving men and men, women and women, and even cases of women sexually exploiting men. Peterson repeats several times that he does not want to minimize any of the sexual sins of guilty men—past, present, or future. At the same, if we are to do justice to the record of sin in

Genesis, we must acknowledge that sexual exploitation has been part of the human condition, irrespective of gender, from the beginning of recorded history. With Genesis as an inspired and trustworthy account of sin's work in the world, we should expect sexual sin and abuses of power to characterize both men and women, even if more prevalent by men." (For more on this, see Kevin DeYoung's review of Peterson's article, <https://www.thegospelcoalition.org/blogs/kevin-deyoung/genesis-exploitation/>)

2. Begin by noting the gender marital battle God predicted as a consequence of sin (Gen. 3:16b; be careful to interpret "desire" in light of the negative use just a few verses later in 4:7, where the "desire" is to master one's opponent). How does the introduction of selfish sinfulness result in a tendency to manipulate others?
3. There are more than a dozen examples of sexual exploitation in the book of Genesis. Many of the most infamous examples are *men sinning against women*. In each of the following passages identify who was involved and how a woman's sexuality was leveraged for personal protection or pleasure.
 - a. Gen. 12:11-13; 20:2, 11-13
 - b. Gen. 19:8
 - c. Gen. 26:7-9
 - d. Gen. 34:1-2
 - e. Gen. 35:22

Clearly, these are heinous examples of men—for their own protection or pleasure—sacrificing, seducing, or raping

women. We cannot denounce these sins too strongly. And note, the examples above do not include the sin of polygamy—which was not part of God's original good design and which almost always carries negative results in the biblical narrative. Polygamy can be seen as further exploitation of men against women.

4. There are also examples of *men sinning against men*. Again, in each of the following passages identify who was involved, and the nature of the sin.
 - a. Gen. 9:20-24
 - b. Gen. 19:4-5
5. The sin of sexual exploitation, however, is not only a male problem. We also see examples of *women sinning against women*. Consider how in each of these examples a female servant was forcibly required by their master/mistress to be a surrogate womb.
 - a. Gen. 16:1-2
 - b. Gen. 30:1-4
 - c. Gen. 30:9-10
6. Finally, there are also several examples of *women sinning sexually against men*. Consider how in these instances women used seduction, deceit, and power over men.
 - a. Gen. 19:30-36
 - b. Gen. 38:12-19, 24-26
 - c. Gen. 39:7-20