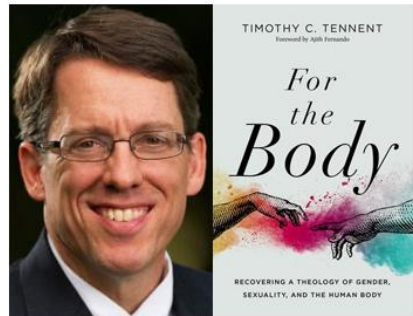




The Evangelical Covenant Church



Show Notes for
Embrace Webinar #24

For the Body
with Tim Tennent

Embrace webinar #24 summary:

Dr. Timothy Tennent is President and Professor of World Christianity at Asbury Theological Seminary and author of *For The Body Recovering a Theology of Gender, Sexuality and the Human Body*. His book highlighted in this webinar provides an in-depth look at what it means to be created in the image of God and how our bodies serve as icons that illuminate God's purposes instead of ours. Full webinar and resources available at <https://covchurch.org/embrace/webinars/webinar-24-for-the-body/>

Key takeaways and timestamps from webinar:

(3:30-4:40): Dr. Tennent's book *For the Body* provides a **positive Christian vision of the body** that revolves around the created body, the related body, and the sacramental body.

(7:45-9:00): The early church's philosophical challenge was Gnosticism, believing the body could not be trusted. Today, **neo-gnostic** views of the body have re-emerged, believing the body is not a trustworthy witness to identity. These views denigrate the body. But the **Christian position is the body is good/trustworthy and the heart can deceive you.**

(9:15-11:19): There are three waves of the **sexual revolution**. The **first** wave in the 1960s was sex outside the bounds of the marriage covenant. The **second** wave was the redefinition of marriage and the inclusion of same-sex marriages. The **third** wave is not about sexual practice but the nature of personhood that is socially generated (gender) rather than



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biologically (sex) and has implications for our sexuality. Presently, we are in the third wave with gender reassignment.

(13:40-16:45): Theology needs to be narrative-based. Theology is convincing when we live out theology. **“Today, every pastor and church leader must strive to be a storyteller.”**

(16:50-19:00): Being created in the **image of God** means three things based on Genesis 1: 1. dominion/authority in the world, 2. fruitfulness/reproducing, 3. representation of God in the world. After the fall, there are false images (idols). The image of God reappears in Jesus Christ who is the image of God and re-enlivens the image of God in us.

(19:20-20:40): Our bodies are icons that illuminate God’s purposes instead of ours. Our bodies are windows into spiritual realities.

(20:40-23:20): Our bodies are **sacramental**, meaning a “holy mystery.” The ordinary things we do are liturgical. Our body is a bridge to interact with God.

(23:24-26:04): The Christian view of the body is holistic – body, soul, and spirit. The gravity of the world – is to take them apart – to **“objectify”** the body.

(26:20-30:25): Living as “discipled” people of God in the world we need to engage in the pluralistic public square with a **radical embrace of all people and as radically transformed Christians.**

(47:00-56:40): Because of the fall, we all have **wounds**. One wound people are born with is disordered affections. It is different to say, “I was born this way” than “God made me this way.” Satan takes something good God creates and distorts it.

Selected resources mentioned:

[For The Body: Recovering a Theology of Gender, Sexuality and the Human Body](#) By Timothy C. Tennet

[Foundations of the Christian Faith: A Resource for Catechesis and Disciple-Making](#) By Timothy C. Tennet