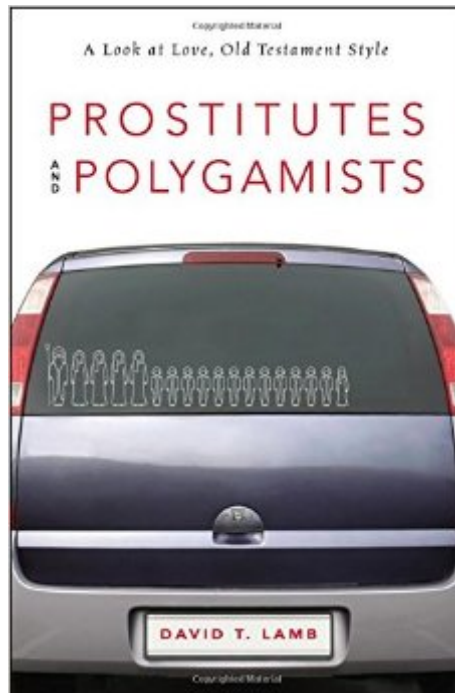


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Prostitutes And Polygamists: A Look At Love, Old Testament Style



Synopsis

Jacob and Solomon were polygamists. Tamar and Rahab were prostitutes. What are polygamists and prostitutes doing on the pages of Holy Scripture? And God told the prophet Hosea to marry a prostitute. What about Cainâ€”did he really marry his sister? Abraham did, and he was also a polygamist. Lot offered his daughters up for rape, David committed adultery (or rape?) and the Bible calls both men righteous. Love, Old Testament style, was bizarre. As readers of the Old Testament encounter these weird, confusing, and horrific â€œloveâ€” stories they ask, â€œWhatâ€™s up with sex in the Old Testament?â€” The church often ignores the R-rated bits of the Bible, so itâ€™s hard for people to find answers to their disturbing questions about sex in Scripture, which can lead people to give up on God and Godâ€™s word. However, these stories were included in the Bible for a reason, to reveal an even more shocking â€œloveâ€” story. When humans behave badly, God behaves graciously. God not only forgives people with sexual baggage, but also redeems their lives and includes them in his mission. Godâ€™s word records their story to benefit us. Just as sex was not often ideal in the Old Testament, itâ€™s often not ideal today. Instead of ignoring these stories, Prostitutes and Polygamists engages, discusses, and learns from them.

Book Information

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Customer Reviews

â€œWhen humans behave badly, God behaves graciously.â€” These are the final remarks of David T. Lamb (associate professor of OT at Biblical Theological Seminary) in the trailer for his 2015 Zondervan publication Prostitutes and Polygamists: A Look at Love, Old Testament Style, succinctly

capturing his thesis. As far as a thesis for an OT theology of sexuality, I wouldn't trade this summary for another, and am grateful for the gracious emphasis. Lamb writes with a chummy tone "probably the result of his extended employment with the campus ministry InterVarsity" bordering on irreverence, which he acknowledges. Jokes are sprinkled throughout his writing, as C. S. Lewis might say, like so many "œcurrants on a cake," producing a yucky-yucky jocularity rather than satisfying humor integral to the message. It comes across a bit like an aging youth pastor trying with all his might to, like, still be cool, dude. I appreciate Lamb's orthodox stance on nearly all issues of biblical sexual ethics, even if timorous at times (as with homosexuality). Our only fundamental disagreement is on his tenacious held and thinly defended egalitarianism. For a quasi-academic book, his interactions with scholarship of opposing views, such as Wayne Grudem on gender hierarchy, leave the reader with no impression that he has even understood his straw men. I was also disturbed by casual footnotes presenting radically liberal authorship theories without comment. Despite these misgivings, Lamb's presentation of an OT biblical-theology of sexuality is comfortably Evangelical. My significant hesitation to endorse this book is not the book's thesis or ethical positions, but the damaging pastoral implications for the near flippancy with which sexual misconduct is treated.

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