

STUDY 3 - PORN

“It’s healthy for a person’s psychological well-being, and especially good for a married couple to truly enjoy their times of intimacy.”

#lust #desire #erotic #fornication #sexuality #eros #sin #temptation

In C.S. Lewis’s book, *The Great Divorce*, he describes a dream he had about a magical bus that picked up some lost souls who had died and departed to the “grey land” (hell) and were being given an opportunity to leave hell and enter heaven. Of all those on the bus, which included a bishop, a professor, who denied the authority of the Bible or that Jesus was the Saviour. After these dead people, whom Lewis described as “Ghosts”, disembarked the bus just outside the *foothills* of heaven, they found the near-heavenly grass to be sharp and painful underfoot. These Ghosts were soon visited by a glorious angel who invited them to forsake the *Grey Land* and continue their trek up and over yonder hills to fully enter into heaven. But to the horror of the dreamer of this dream nearly each one declined the offer and expressed a longing to return to the *Grey Land* and then made their way back to the bus to await their return voyage.

In Lewis’s dream he saw one passenger left who seemed to have a pet on his shoulder- *a little red lizard*. Lewis was told that this Lizard was the Ghost’s sin of sexual lust that was preventing him from entering Heaven.

Like all the Ghosts, he was unsubstantial, but they differed from one another as smokes differ. Some had been whitish; this one was dark and oily. What sat on his shoulder was a little red lizard, and it was twitching its tail like a whip and whispering things in his ear. As we caught sight of him he turned his head to the reptile with a snarl of impatience. "Shut up, I tell you!" he said. It wagged its tail and continued to whisper to him. He ceased snarling, and presently began to smile. Then he turned and started to limp westward, away from the mountains. "Off so soon?" said a voice.

The speaker was more or less human in shape but larger than a man, and so bright that I could hardly look at him. His presence smote on my eyes and on my body too (for there was heat coming from him as well as light) like the morning sun at the beginning of a tyrannous summer day.

"Yes. I'm off," said the Ghost. "Thanks for all your hospitality. But it's no good, you see. I told this little chap," (here he indicated the lizard), "that he'd have to be quiet if he came -which he insisted on doing. Of course his stuff won't do here: I realise that. But he won't stop. I shall just have to go home."

"Would you like me to make him quiet?" said the flaming Spirit-an angel, as I now understood.

"Of course I would," said the Ghost.

"Then I will kill him," said the Angel, taking a step forward.

"Oh-ah-look out! You're burning me. Keep away," said the Ghost, retreating.

"Don't you want him killed?"

"You didn't say anything about killing him at first. I hardly meant to bother you with anything so drastic as that."

"It's the only way," said the Angel, whose burning hands were now very close to the lizard. "Shall I kill it?"

"Well, that's a further question. I'm quite open to consider it, but it's a new point, isn't it? I mean, for the moment I was only thinking about silencing it because up here-well, it's so damned embarrassing."

"May I kill it?"

"Well, there's time to discuss that later."

"There is no time. May I kill it?"

"Please, I never meant to be such a nuisance. Please-really-don't bother. Look! It's gone to sleep of its own accord. I'm sure it'll be all right now. Thanks ever so much."

"May I kill it?"

“Honestly, I don’t think there’s the slightest necessity for that. I’m sure I shall be able to keep it in order now. I think the gradual process would be far better than killing it.”

“The gradual process is of no use at all.”

“Don’t you think so? Well, I’ll think over what you’ve said very carefully. I honestly will. In fact I’d let you kill it now, but as a matter of fact I’m not feeling frightfully well to-day. It would be silly to do it now. I’d need to be in good health for the operation. Some other day, perhaps.”

“There is no other day. All days are present now.”

“Get back! You’re burning me. How can I tell you to kill it? You’d kill me if you did.”

“It is not so.”

“Why, you’re hurting me now.”

“I never said it wouldn’t hurt you. I said it wouldn’t kill you.”

“Oh, I know. You think I’m a coward. But it isn’t that. Really it isn’t. I say! Let me run back by tonight’s bus and get an opinion from my own doctor. I’ll come again the first moment I can.”

“This moment contains all moments.”

“Why are you torturing me? You are jeering at me. How can I let you tear me to pieces? If you wanted to help me, why didn’t you kill the damned thing without asking me-before I knew? It would be all over by now if you had.”

“I cannot kill it against your will. It is impossible. Have I your permission?”

The Angel’s hands were almost closed on the Lizard, but not quite. Then the Lizard began chattering to the Ghost so loud that even I could hear what it was saying.

“Be careful,” it said. “He can do what he says. He can kill me. One fatal word from you and he will! Then you’ll be without me for ever and ever. It’s not natural. How could you live? You’d be only a sort of ghost, not a real man as you are now. He doesn’t understand. He’s only a cold, bloodless abstract thing. It may be natural for him, but it isn’t for us. Yes, yes. I know there are no real pleasures now, only dreams. But aren’t they better than nothing? And I’ll be so good. I admit I’ve sometimes gone too far in the past, but I promise I won’t do it again. I’ll give you nothing but really nice dreams—all sweet and fresh and almost innocent. You might say, quite innocent—”

“Have I your permission?” said the Angel to the Ghost.

“I know it will kill me.”

“It won’t. But supposing it did?”

“You’re right. It would be better to be dead than to live with this creature.”

“Then I may?”

“Damn and blast you! Go on can’t you? Get it over. Do what you like,” bellowed the Ghost: but ended, whimpering, “God help me. God help me.”

Next moment the Ghost gave a scream of agony such as I never heard on Earth. The Burning One closed his crimson grip on the reptile: twisted it, while it bit and writhed, and then flung it, broken backed, on the turf.

“Ow! That’s done for me,” gasped the Ghost, reeling backwards.

For a moment I could make out nothing distinctly. Then I saw, between me and the nearest bush, unmistakably solid but growing every moment solidier, the upper arm and the shoulder of a man. Then, brighter still and stronger, the legs and hands. The neck and golden head materialised while I watched, and if my attention had not wavered I should have seen the actual completing of a man—an immense man, naked, not much smaller than the Angel. What distracted me was the fact that at the same moment something seemed to be happening to the Lizard. At first I thought the operation had failed. So far from dying, the creature was still struggling and even growing bigger as it struggled. And as it grew it changed. Its hinder parts grew rounder. The tail, still flickering, became a tail of hair that flickered between huge and glossy buttocks. Suddenly I started back, rubbing my eyes. What stood before me was the greatest stallion I have ever seen, silvery white but with mane and tail of gold. It was smooth and shining, rippled with swells of flesh and muscle, whinneying and stamping with its hoofs. At each stamp the land shook and the trees dindled.

The new-made man turned and clapped the new horse’s neck. It nosed his bright body. Horse and master breathed each into the other’s nostrils. The man turned from it, flung himself at the feet of the Burning One, and embraced them. When he rose I thought his face shone with tears, but it may have been only the liquid love and brightness (one cannot distinguish them in that country) which flowed from him. I had not long to think about it. In joyous haste the young man leaped upon the horse’s back. Turning in his seat he waved a farewell, then nudged the stallion with his heels. They were off before I well knew what was happening. There was riding if you like! I came out as quickly as I could from among the bushes to follow them with my eyes; but already they were only like a shooting star far off on the green plain, and soon among the foothills of the mountains. Then, still like a star, I saw them winding up, scaling what seemed impossible steeps, and quicker every moment, till near the dim brow of the landscape, so high that I must strain my neck to see them, they vanished, bright themselves, into the rose-brightness of that everlasting morning.

23. **Dr. Andrew Corbett**
21 November 2023 at 7:25:17 pm
1Cor. 6:18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own
24. **Dr. Andrew Corbett**
21 November 2023 at 7:25:39 pm
The Bible commands that people from this sin.
25. **Dr. Andrew Corbett**
21 November 2023 at 7:51:15 pm
Col. 3:5 ¶ Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.
26. **Dr. Andrew Corbett**
21 November 2023 at 7:52:25 pm
Pornography deceptively pretends to offer something it has no right to offer. It induces its victim to be filled with “evil desires” and to “covet” what is
27. **Dr. Andrew Corbett**
21 November 2023 at 8:09:47 pm
Matt. 5:27 ¶ “You have heard that it was said, ‘You shall not commit adultery.’
Matt. 5:28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.
28. **Dr. Andrew Corbett**
21 November 2023 at 8:14:50 pm
Jesus stated that sexual sin begins in the mind - not in the act. Pornography is all about manipulating a person’s mind to commit sexual lust for someone they are forbidden from being sexually intimate with.
29. **Dr. Andrew Corbett**
21 November 2023 at 8:30:47 pm
James 1:14 But each person is tempted when he is lured and enticed by his own desire.
James 1:15 Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.
30. **Dr. Andrew Corbett**
21 November 2023 at 8:32:36 pm
James tells us sin begins with ‘desire’ — a desire for something that it is not legitimate to desire..
31. **Dr. Andrew Corbett**
22 November 2023 at 5:03:12 pm
“Unknown” in the sense the pornographized woman may be famous yet not known in the sense of knowing who she is as a person who has likes, dreams, interests, and a history.
32. **Dr. Andrew Corbett**
22 November 2023 at 5:07:02 pm
To “objectify” a person is to treat them as if they were not a person

The word *pornography* comes from the Greek word for *sexual immorality* - πορνεία (‘porneia’ {por-nay-ah}).

- 23 1. This word (πορνεία) occurs in **First Corinthians 6:18**. What command does the Bible give regarding it?

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The sin of pornography deceptively attempts to elicit its victims into two other sins.

- 25 2. Read **Colossians 3:5**. What other sins are associated with porneia (pornography) according to this verse?

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3. Some may argue that pornography that “harmless” because it just involves sexual fantasies. But how does Christ’s statement in **Matthew 5:27-28** challenge this deception?

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- 29 4. In what way is the sin of pornography seen in **James 1:14-15**?

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Pornography attempts to lure a person into a secret world. Rather than *fostering* human intimacy, pornography takes a person away from truly connecting with another human being with whom they could commit to for that person’s highest good. Pornography seeks to create a sexual lust for someone **unknown**. The one being **objectified** is not thought of as a person with ideas, dreams, hopes, goals, or story worth telling.

31 32

at all, but merely an object to be used for satisfying a man's lust.

33. Dr. Andrew Corbett

22 November 2023 at 5:24:53 pm
1Tim. 5:1 ¶ Do not rebuke an older man but encourage him as you would a father, younger men as brothers,
1Tim. 5:2 older women as mothers, younger women as sisters, in all purity.

34. Dr. Andrew Corbett

22 November 2023 at 5:25:09 pm
Young women are to be viewed as “a sister” rather than as an object; and, older women are to be treated as “a mother”.

35. Dr. Andrew Corbett

22 November 2023 at 5:27:08 pm
1Cor. 7:2 But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

36. Dr. Andrew Corbett

22 November 2023 at 5:27:23 pm
God’s plan is for lifelong-covenant marriage to be the only context for satisfying sexual desires. Even within this context a spouse should be ‘objectified’ (made the object of

33 5. Read **First Timothy 5:1-2** and note how a young man is expected to *view* young women (and older women) :

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35 6. Explain how **First Corinthians 7:2** gives God’s means of having natural sexual desires righteously satisfied -

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EXPLANATION OF THE MAN AND RED LIZARD

In C.S. Lewis’ description of the Ghost with the red lizard he presents pornography as a ‘gateway to the demonic’. This bedevilled soul has been hindered from finding peace with his Maker because the demon presented as a cute little *red* lizard has continually whispered in his ear that God was never going to satisfy his deepest desires - and heaven was never going to have appeal that he, the little red lizard offered.

But then the man is confronted with a glorious holy messenger from God who breaks the demonic grip of his all-consuming addictive sexual lust. The man is then miraculously transformed into a “true man” who is *born again*. The poor little demonically manipulated lizard lies dead with all hope now gone of its redemption—but the saving and glorifying power of God suddenly miraculously transforms the wretched creature into a magnificent heavenly horse with wings who carries the *new man* over the foothills of heaven into eternal paradise. Lewis described this scene as a picture of what *being born again* was like - *utterly miraculous!* No matter what has you in its grip, God can set you free too.