

# Sexuality

From the Christian worldview

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## Creation and Humanity in the Imago Dei

- We (humanity) are made in the image of God. That is firstly where our identity and value come from. Genesis 1:26-27, 9:6
  - We are purchased at the cross of Christ. We tend to define something's worth as whatever someone else will pay for it. This affirms our value. 1 Peter 1:18-19
- We were made by God and for God. Colossians 1:16 That is your purpose.

Your value, identity, and purpose have nothing to do with your desires or behaviors. God determines them all. Praise God, for we are too weak to hold such a weight.

## The Fallen State of Humanity and the Gospel

- Sinful nature as a premise to all of Christianity
  - We are all sinners ... by nature... we're born that way Romans 1-3, Psalm 51:5
    - This is a result of the fall and not a faulty design by God. Romans 5:12-14
    - We don't all have the same broken desires, but we all are broken.
      - Just because the desire is intrinsic, does not mean it should be satiated. 1 Corinthians 6:12-13
    - Paul encourages us to think of ourselves as the chief of sinners. So we ought not to think of others' sin as worse than ours. 1 Timothy 1:15-17
- Jesus took our sins (past, present, and future) and credits us with His righteousness. This reconciles us to God the Father. Hebrew 10:12-14
  - This gift of grace is received through faith (putting the full weight of our soul in Christ) Romans 3:21-26, Galatians 2:16, Ephesians 2:8-9

## Cost of Discipleship

- When we give the weight of our souls to Christ, we give all of ourselves to Him. We are not our own! 1 Corinthians 6:19-20
  - The cost of discipleship is everything. Our whole lives. God wants every bit of us. Luke 14:25-35, Romans 12:1-2, Deuteronomy 6:5, Matthew 22:34-38
    - This includes how we think, what we believe, our money, politics, families, sexuality, everything.
    - Although the cost of discipleship is the same for everyone and it is difficult for everyone, it is not difficult in the same way for everyone.
  - Saying "yes" to virtually anything is to say "no" to something else. The bigger the "yes" the bigger the "no". When we say "yes" to Jesus at the cross, we simultaneously say "no" to ourselves. Matthew 6:24, Luke 16:13
  - Obedience to Christ, although difficult, always leads to more life and joy in the long run. John 15:9-11, 16:16-24

### The Mission of the Church and its members

- We are called to make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit. Matthew 28:18-20, John 20:21-23, 2 Corinthians 5:11-21
- This requires a unified body that works together, where each member grows into their gifting and submits it for the benefit of the whole. John 17:20-23, Ephesians 4:1-15, 1 Corinthians 12:1-29
  - Because of the bearing this has on the beloved image bearers of God and the major throughline of what God is doing in history, there is no higher calling.

### The conclusion of all things

- Jesus will come back a second time and gather everyone for judgment that ever lived. Revelation 19:11-21, 20:11-14
  - All who put their faith in Jesus have their name in His book and are spared the like of fire, which is the second death.
- Those that belong to Jesus will populate a new Heaven and Earth. At this time all that plagues humanity will have been dealt with, so that there will be no more sin or an inclination towards it. Revelation 21:1-8
  - Although marriage is a good thing, there will be no more marriage in Heaven, which presumably means that sex will no longer be an activity. Matthew 22:23-30

### The value of singleness and marriage

- The Bible does not teach that marriage is for everyone. You don't necessarily have a soul mate (other than Jesus). Matthew 19:10-12, 1 Corinthians 7:25-28, 32-35
  - Marriage is not the pinnacle of human experience. It is a gift.
  - Singleness is not the pinnacle of human experience. It is a gift. 1 Corinthians 7:6-7
  - Sex is not the pinnacle of human experience or necessary for fulfillment.

### Talking about sin

- Sin is defined by God. It is falling short of God's glorious standard. Romans 3:23
- Biblical judging
  - We are not to judge (hold accountable) those outside the Church. 1 Corinthians 5
    - If we do end up talking to someone outside the Church about their sin, we should intentionally get to the cross. We are stewards of the ministry of reconciliation (2 Corinthians 5:16-21), therefore condemnation without grace is an evil-mishandling of our duty.
  - We judge ourselves first and strictly. Matthew 5:27-30, 7:1-5
  - We are to engage sin inside the Church. This should be done with great consideration and intentionality out of love for both the person and for God. Matthew 18:15-29, Galatians 6:1-3, 2 Timothy 2:24-26 & 3:16, Titus 3:10-11
    - Repentant sinners don't need to be confronted, they need to be shown grace, compassion, and help when needed.

## Christianity and the Transgender Movement

### Epistemology matters

1. God - His authoritative Word
2. The Church - Both past and present
3. Reason
4. Experience.

We do not decide what is true.

This idea, which is very common in our culture, comes from the premise that truth is subjective, which is a claim of postmodernism, or that feelings ought to inform beliefs over facts.

- Postmodernism states that there is not absolute truth or reality and that nobody therefore has the right to lay claim to a worldview that hoists itself up over all other worldviews.
  - If that sounds good; understand that postmodernism does not abide by its own premise. Postmodernism IS a worldview that hoists itself up over other worldviews.
- Post-truth is the epistemological notion that objective truth is less significant than how people feel about it. Therefore, when deciding what to believe, how one feels or desires to be true is of the utmost importance.

This is actually really good news. Could you imagine if every genuine thought or feeling people had about themselves was true? How many people feel like they are worthless? How many people think they would be better off dead? How many people who commit heinous crimes feel either innocent or justified in their behavior? If truth was either this subjective or inconsequential, we would live in a very unstable world, beginning with our identity, purpose, and value.

### The need for civility in discourse

- Civilized society, as opposed to a totalitarian society, mandates the capacity for passionate disagreement with compassionate dispositions.
  - Two kinds of tolerance
    - Truly different people who are willing to peaceably live together. *Good*
    - Affirming someone's every desire, behavior, and belief. *Not good*
  - Christians should not expect our culture to lead with wisdom and clarity here.
    - We must be able to disagree with people, while still genuinely wanting what is in their best interest.
      - Disagreeing and/or disapproving does not equal hatred (being a bigot) or fear (a fobia). Otherwise the cross would be a display of God's hatred or fear of us, in light of our sin. Romans 5:8.
- As Christians, we have a duty before God to love everyone, this does not mean that we have to agree with everyone.
  - Love does not equal affirmation of behaviors. Hebrews 12:3-11
  - Love does not equal agreement of beliefs. Mathew 5:43-48
  - Love is not sexual intercourse. 2 Samuel 13:7-18

## Does Scripture teach that we ought to behave within society according to our sex?

The majority of what Scripture teaches and commands us to do is not gender specific. However, Scripture is clear about certain roles and functions that are distinctly for either men or women.

(this short list is not exhaustive and it built out of the foundation of Genesis 1:27)

- Men
  - Husbands: Genesis 2:24, Ephesians 5:22-32, 1 Peter 3:7, Colossians 3:19
  - Soldiers/Protectors: Numbers 1:1-46, Deuteronomy 24:5
  - Fathers: Ephesians 6:4, Colossians 3:21
- Women
  - Wives: Ephesians 5:22-32, Colossians 3:18, 1 Peter 3:1
  - Mothers: Genesis 3:16
- Dress-code
  - No cross-dressing: Deuteronomy 22:5 & 1 Corinthians 11:2-16

## What about the talking points on the topic?

- “Why not just go along with it, in order to make the other person feel better?”
  - The first 10+ years of the LGBTQ movement address this question.
  - It would be an odd request, if the shoe was on the other foot.
  - It is dishonest and not loving (considering the rest of the Christian worldview).
- “By not agreeing & affirming, you are being hateful and fobic.”
  - Although some who disagree are also hateful, those are two different things. God is able to simultaneously disagree with our behaviors and love us at the cross.
- By not agreeing & affirming, you are adding to a history of prejudice and violence.
  - Disagreeing is not the same as violence, oppression, or even bullying.
  - This argument doesn’t work both ways. Christians are often killed for their beliefs.
    - How do we determine which positions, if disagreed with, equals violence?
      - This leads to laws that mandate speech and beliefs (this is not a slippery slope argument, because violence is illegal already).
      - This undermines actual victims of violent crimes.
- 48.3% of the transgender community struggle with suicidal thoughts and 7.3% actually attempted it in the year that UCLA’s Williams Institute released their study on the topic (2016). Compare this to the general population’s figures of 4.3% and .6% respectively. Here’s a [link](#) to this study.
  - Christians agree that these suicidal rates are terrible and we want something better for all of the people that these statistics represent.
  - Conceding the ground of ultimate authority on what is true about someone to themselves seems like the exact opposite solution to this problem.
  - Although this study does show increased suicidal rates among the transgender population, the largest impact on this reality is not their treatment but condition.
  - The notion of “agree with them or they will hurt themselves” is a societal direction that is not healthy overall. It is not empowering to the Transgender community and it communicates the wrong idea about personal responsibility.

## What does the Bible say about sex?

### Marriage and sex

Our model of marriage comes from creation. Genesis 2:15-25 This is also the first time we see sex. Genesis 2:24 We know that this is the appropriate model for marriage, because it is the model Jesus gives us in Matthew 19:1-6. This means that the Biblical model of marriage is one man and one woman in a lifelong commitment to one another in which the two become one flesh (this is Biblical language for sex).

Read 1 Corinthians 7:1-6, 36-39. Notice how Paul interchanges sex and marriage. He is speaking about sexual desire and saying, if you are struggling to not have sex, get married. Also read one chapter back, 1 Corinthians 6:12-20, and notice how he speaks about sex outside of marriage (to a prostitute) as still being the exact same thing as the very act that makes or consummates a marriage. In fact, it is the verse that Jesus quotes in the aforementioned text from Matthew about marriage. The conclusion is that sex and marriage, in scripture, are intricately connected.

There is a stated expectation of virginity on the wedding day of your first marriage.

Deuteronomy 22:13-21 The implication in the text is that any sex prior to or outside of marriage is sexual misconduct or sexual immorality. Matthew 1:18-19

Marriage is a picture of Christ and the Church. Ephesians 5:22-33, Matthew 9:15, Mark 2:19, Luke 5:34-35, John 3:25-29. There are roles associated with genders in marriage, as established by God in the first marriage. As such, we need to be careful not to change gender mix or roles and thereby change the implication in our relationship with Christ as His bride. Another way of saying this is, what is clearly true about the relationship of Church and Christ is therefore also true of the institution that it is analogously like; marriage.

Scripture does speak about sex outside of marriage. Typically, the word for sex when it is outside of marriage and between two people who are not married is “ pornos ” and is typically translated as sexual immorality. When one of the two participants is married, the greek word is moichos and is translated as adultery. In some cases, you will find both words on the same list of sins, as is the case in Hebrews 13:4 and 1 Corinthians 6:9.

The conclusion is that sex is a gift from God that is meant to accompany marriage. Marriage is the lifelong commitment between one man and one woman. Within the marriage relationship, in as much as you are able, you should have sex regularly. 1 Corinthians 7:5. Outside of marriage, sex is neither permitted nor moral.

Texts on sexual misconduct:

Exodus 20:14 → Matthew 5:27-30

\*Leviticus 18:6-23 (more on periods Leviticus 15:24, Exodus 20:18)

Acts 15:19-20

\*Romans 1:24-27, 13:11-14

\*1 Corinthians 5:1-2, 9-12, 6:9-20

Galatians 5:16-21

Colossians 3:5-9

Ephesians 5:1-5

1 Thessalonians 4:1-5

\*1 Timothy 1:8-11

Hebrews 13:1-5

1 Peter 2:11-12, 4:1-5

\*Jude 1:3-7 (Genesis 19:5)

Revelation 2:13-14, 18-20, 21:3-8

As disciples of Christ, purchased at the cross, we are not our own. Therefore, we seek to live in full submission to God in every area of our lives. This includes our sexuality, if we choose to marry, and whom we may choose to marry. We are also convinced of the goodness of God and trust that His commands will ultimately lead to a full and fulfilling life of joy.