

The Bible and Sexuality

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I. INTRODUCTION

1. Reference: John 4:1-29 / "Woman at the well"

- a. Her message: "Come, see a man who told me all that I ever did. Can this be the Christ?" (v.29)
- b. "Jesus had put his finger on the main thing in her life."
- c. "We don't know ourselves until we know Christ, until we meet with Him."

2. Sam's personal experience of same-sex attraction and salvation: Gay or Sinner?

- a. Sam's symptoms:
 - i. Felt vulnerable, devastated, and confused
 - ii. Felt different from others
 - iii. Did not fit the stereotypes for the common male
 - iv. Started lying to "fit in" / "fear of man"
 - v. Concluded, "I think I am gay" and started talking to himself about the feasibility of finding acceptance from certain groups and concealing his desires from others in order to make his sexual feelings work within his circumstance
 - vi. Thought he was ready to explore sexual feelings and live them out
- b. The invitation:
 - i. "Christianity is not about God rewarding good people, Christianity is about God being kind to bad people."
 - ii. By God's grace, Sam saw himself as a sinner and in need of forgiveness, gratitude and obedience followed
 - iii. "Come, see a man who told me all that I ever did. Can this be the Christ?" (v.29)

II. THREE MAIN POINTS: THE BIBLE AND SEXUAL IDENTITY

1. Need for a biblical understanding for sexuality identity
2. Components of a biblical understanding for sexuality identity
3. Goodness of a biblical understanding of sexuality identity

1. Why we need the bible's understanding of sexuality identity:

"THE WORLD IS CONFUSED AND CONFUSING"

a. The culture wrongly views sexuality identity.

i. There are two (wrong) tenets or beliefs to the way our culture views sexuality identity

1. You are your sexuality

2. Your sexuality is your sexual desires

a. Therefore, the culture says, a key moment is when one discovers their own sexuality by having sexual desires for the first time (often teenage years). i.e. sexual feelings define us.

b. False belief: Our sexual desires are you at your most fundamental foundational level and must be embraced in order to flourish since your sexuality is "who you really are." The lie = the expression of the desires will "complete" you and keep you "healthy" because you won't be suppressing your true self.

c. False belief: Questioning, criticizing and failing to affirm someone's sexuality is offensive since it equates to rejecting someone at the deepest level = "dangerous"

b. What do we do? How should we think?

i. Remember that the culture's rationale or logic, (i.e. how you feel equates who you really are), does not correspond to reality.

1. Ex: transgender man associates himself as a dragon; a rich man trapped in a poor man's body

ii. Remember, mock the worldview, not the person. Have compassion for those who are deceived by this worldview because...

1. If being complete is contingent on fulfilling sexuality, it is problematic/damaging for two types of people:

a. The person who is getting the kind of sex that they want and beginning to experience a lack of "completeness"

b. For those who are not getting what they want and feel they are missing out on the best of what the world has to offer; feeling they are not living out who they really are

(i.e. the culture's worldview is problematic for everyone who is following the course of this world (Eph. 2:1-3) and devalues a person's life)

- iii. Remember, we are not qualified to determine our identity. Trying to do so will always result in pain.
 - 1. However right it feels, we cannot, apart from divine revelation, know ourselves well enough to assign identity. Nothing will “fit.”
 - 2. We are like an “olive spoon”
 - a. “We cannot make sense of who and what we are unless we know what we are for.”
 - b. Therefore, we need to consider the Creator and need the Creator to tell us what we are
 - c. Mark 7:21-23 Jesus tells us what we are
 - i. If we look within, we will not find the solution, we will find the problem

“If you look within, you are not going to find the answer to your biggest questions and problems in life, you are actually going to find the cause of your biggest problems in life... We desperately need a biblical understanding of sexual identity.”

2. **Components of a biblical understanding for sexuality identity**

***There are TWO aspects of our human identity as those who are made in the image of God: 1) Physical and 2) Sexual

a. **What it means that we are physical beings**

- i. The Problem: Our culture is increasingly gnostic.
 - 1. “The real me is the inner me I discover myself to be.” The body is just a body with nothing to do with who I really am. True essence is inner. “Gender is your mind.” Changing sex is a civil right.
- ii. The Solution: See our physical bodies as God sees them (Gen. 1:26-30)
 - 1. Your body is purposed.
 - a. “Fearfully and wonderfully made” (Ps.139:14).
 - b. You are a body. It is you. Ordered and beautiful. There are boundaries and classifications. i.e. “You cannot become a dragon.” (1 Cor. 6:13-15a, 17, 19-20, 1 Cor. 15:39)
 - 2. Bodies are gendered (Gen. 1:27) with ethical and behavioral indications.
 - a. Bodies have unique and non-interchangeable glory, creating a need for both men and women. i.e. “sexual identity is based on the body, not feelings or thoughts.” Biological sex is an eternal part of one’s identity. (1 Cor. 14-15, 1 Cor. 15:35-49)
 - b. Jesus was born male and raised from the dead a male. Sexual identity is male or female eternally, and same-sex feelings are temporary and therefore cannot define who we are. (1 Cor. 15:42-53, Phil. 3:10)

- b. **What it means that we are sexual beings and how it relates to marriage:** (Gen 1:28, Gen.2:24, 1 Isa. 61:10, Cor. 6:12-20, Eph. 5:21-32, Revelation 19:7, 8; 21:2, 9; 22:17)
- i. The Bible's vision of marriage gives us the proper perspective on marriage and singleness and what it means to be sexual beings in the first place.
 - ii. Human marriage is used to reflect the story of the bible: The bible begins with a marriage and ends with a marriage
 1. The roles which God has given to a Christian husband and his wife are intended to symbolize and represent a greater, more fundamental reality. While marriage is temporal, the reality which it symbolizes is eternal (Matt 22:30, Rom. 7:2)
 - a. How the man and women are joined together is a picture of how heaven and earth will be joined together (Gen 2:24, 1 Cor. 6:17, Rev. 19:7,8)
 - b. Marriage is a divine institution. Christian marriage has certain commitments, obligations and duties which are symbolic.
 - c. Because of God's vision for marriage, and the climax of creation, we understand it must be between a man and a woman
 - d. A man and man or woman and woman cannot reflect Christ and the Church.
 2. "You cannot change your view of human marriage without ultimately changing your definition of the Gospel."
 3. We believe what we believe about homosexuality is because we believe what we believe about marriage
 4. Humans often mistake the model for reality, temporary for the eternal
 5. Human marriage and sexual feelings were never meant to fulfill you. They point you to what/WHO will fulfill you.
 - iii. Singleness is a unique way of testifying to the gospel (1 Cor. 7:6, 28, 32-35)
 1. There will not be marriage in heaven. Because we will have the reality. There will be no need for the "signpost." (Matt 22.30, Rom. 7:2)
 2. Singleness is a way of anticipating the eternal reality and testifying to its goodness. We can live in the light of it now.
 3. If marriage shows the shape of the gospel, singleness shows us the sufficiency of the gospel.
 4. Sexual feelings are not redundant. "The consummation that those sexual feelings long for becomes appointed to the greater consummation that we look forward to at the marriage supper of Christ and His church."
 5. Singleness is not a waste of your sexuality; it is a wonderful way of fulfilling it because it points to what is ultimate by forgoing the picture of it.

3. The goodness of a biblical understanding of sexuality identity

- a. Uniquely compassionate – we understand what “lost and fallen” means; it makes sense to us believers that people cannot make sense of their own body
 - i. The church is a place of refuge and safety because we understand the feelings of dislocation and their origin
 - ii. We can be understanding because we Christians also struggle and live with the pain of dissonance between what we are and what we feel ourselves to be and are in constant need of hearing God say to us “This is who you are.”
- b. Liberating characteristics
 - i. Since Jesus did not need marriage or sex, we can know sexual fulfillment is not the key to happiness and satisfaction. The most perfect man was celibate.
 - ii. We are not bound by sexual feelings; Jesus is Lord, not our feelings
 - iii. Jesus makes it clear where true lasting satisfaction is to be found: “I am the bread of life...” (John 6:35, 41, 48)
 1. i.e. No bread = no life. He is to your soul what bread is to an empty stomach. No earthly relationship can do that. Better satisfaction than a spouse and children is to know Jesus better and become more like him (Ps. 145:16, Rom. 8:29)
 - iv. We can know without a doubt who we are, not because our feelings tell us, but because He tells us. John 4:29 ““Come, see a man who told me all that I ever did. Can this be the Christ?” (v.29)
 - v. We do not have to discern our own identity; we receive it as a gift from God.