

# QUESTIONING JESUS

## Week 4: The Question of Sexuality

### Key idea:

Present-day questions about sexuality should be viewed in light of God's original design (creation), our sinful hearts and corrupt desires (the fall), Christ's person and work (redemption), and our ultimate end (consummation).

### Key text:

Revelation 19:6–9 (ESV):

<sup>6</sup>Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. <sup>7</sup>Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; <sup>8</sup>it was granted her to clothe herself with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints.

<sup>9</sup>And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

Many texts are relevant. Here are some mentioned in the sermon, listed under the four basic headings of world history:

- Creation: Genesis 1:26–28; 2:7, 22–26
- Fall: Genesis 3:7–12; Romans 1:21–27; 1 Corinthians 6
- Redemption: Matthew 19:3–12; Romans 12:1; 1 Corinthians 7; Ephesians 5:22–33; Colossians 3:5; 1 Thessalonians 4:3–8; 1 Timothy 3:2, 12; Hebrews 13:4.
- Consummation: Matthew 22:30; 1 John 3:2 Revelation 19:6–9

### Key points:

1. The Bible's commands about sexuality are neither arbitrary nor culturally conditioned. They relate to our creation, fall, redemption, and consummation.
2. Homosexuality is not a legitimate expression of human sexuality in light of either creation or consummation, and it must be rejected as fallen, not fitting for Christians.
3. The transgender agenda relies on a gnostic denial of the creation of male and female in the image of God and of the unity of body and soul in bearing the image of God.
- 4.
5. LGBTQ+ sexual sins are not more damnable than any other sins. Because sexuality so clearly images God's redemptive relationship with his people, the good news of Jesus Christ speaks directly and powerfully to our sexual sins. Being "born this way" does not exclude someone from being "reborn in a new way" in the sovereign plan of God.
6. A Christian's struggle against certain sexual desires may be lifelong, but God is at work in the struggle.
7. Bible-believing Christians who do not fit cultural gender norms may still fulfill biblical gender norms. Both marriage and celibacy are commended in the Church.

### Questions for discussion/application:

1. What stood out most to you in the sermon? Why?
2. Is any part of the creation-fall-redemption-consummation pattern confusing?
3. Is human sexuality an important topic for Christians? Why or why not?
4. What does our culture tell us about sexual “identity”? What does the Bible teach about our identity or personhood?
5. If someone who identifies as homosexual asks you, “Do you believe that I am going to hell?”—what is a responsible, gentle, humble response based on biblical teaching?
6. Do you believe that God can save sinners who are guilty of sexual perversion? Do you believe that God will help a Christian who still struggles with sexual sin?
7. Have you considered how your own sexuality reflects or does not reflect biblical teaching? Are you prepared to nail lust—heterosexual or homosexual—to the cross of Christ and ask the Holy Spirit to help you to live in a way that images God, submits to his law, and furthers his redemptive plan? Are you thankful for your body and able to offer it as a “living sacrifice”?

### Resources for Further Study:

- J. J. Davis, [Evangelical Ethics](#) (4th Edition), Chapter 5
  - Includes current medical, sociological, and legal research concerning homosexuality.
  - Includes biblical analysis and apologetic procedure.
- Denny Burk and Heath Lambert, [Transforming Homosexuality](#)
  - Focuses on homosexual “orientation” and not merely homosexual practice.
  - Focuses on Christians who struggle with same-sex attraction.
- Mary Eberstadt, [“The Zealous Faith of Secularism,” First Things \(January 2018\): 35–40](#)
  - “[W]hen people say that they hope the Church changes its position on marriage or birth control, they are not talking about one religious faith—i.e., the Christian one. What they really mean is that they hope the Church will suborn or replace its own theology with the theology of the new church of secularism” (38).
- Kyle Harper, [“The First Sexual Revolution,” First Things \(January 2018\): 41–46](#)
  - “In our secular age, just as in the early years of Christianity, differences in sexual morality are really about the clash between different pictures of the universe and the place of the individual within it” (46).
- Robert P. George, [“Gnostic Liberalism,” First Things \(December 2016\): 33–38](#)
  - Relevant for transgenderism discussions.
  - “Against such dualism, the anti-Gnostic position asserts a view of the human person as a dynamic unity: a personal body, a bodily self. . . . [T]he body is no mere extrinsic instrument of the human person (or ‘self’), but is an integral part of the personal reality of the human being. Christ is resurrected bodily” (34).
- Katherine Kersten, [“Transgender Conformity,” First Things \(December 2016\): 25–31](#)
  - Relevant for transgenderism discussions.
  - “The Gnostic impulse rejects physical reality as evil. It seeks a higher, hidden knowledge—available only to an elite—in its quest for personal salvation. Animated by this knowledge, the Gnostic approach creates a kind of magical reality that refuses to admit conditions that resist the human will. Today’s transgender crusade can be seen as the latest manifestation of this denial” (29).