

CFC Equip: Human Sexuality
February 16, 2020 – Homosexuality

I. Questions for Table Discussion

- Would you ever attend a same-sex wedding ceremony?
- What are we to make of David and Jonathan's relationship in the Bible? (2 Samuel 1:26)
- Is it possible for someone to be born gay?

II. Posture and Tone

- John 1:14
- Romans 12:18
- 1 Corinthians 10:31–11:1

III. Language

- Graham Cole's Taxonomy
 1. Same-sex curiosity
 2. Same-sex attraction
 3. Same-sex orientation
 4. Same-sex identity (LGBTQ)

IV. Biblical Texts and Counter Arguments

1. Genesis 1-2 (and Revelation 21-22)

- Genesis 1:26-31
- Genesis 2:18-25
 - i. Kevin DeYoung – "If God wanted to establish a world in which the normative marital and sexual relationship is that between persons of the opposite sex, Genesis 1-2 first perfectly. The narrative strongly suggests what the church has almost uniformly taught: "Marriage is to be between one man and one woman (WCF 24.1). A different marital arrangement

requires an entirely different creation account, one with two men or two women, or at least the absence of any hints of gender complementarity and procreation. It's not hard to conclude from a straightforward reading of Genesis 1-2 that the divine design for sexual intimacy is not any combination of persons, or even any type of two persons coming together, but one man becoming one flesh with one woman." (26)

- ii. NT Wright – "If you believe in what it says in Genesis 1 about God making heaven and earth—and the binaries in Genesis are so important—heaven and earth, and sea and dry land, and so on, and you end up with male and female. It's all about God making complementary pairs, which are meant to work together. The last scene in the Bible is the new heaven and the new earth and...the marriage of Christ and his church. It's not just one or two verses here and there which say this or that. It's an entire narrative which works with this complementarity, so that a male-plus-female marriage is a signpost or a signal about the goodness of original creation and God's intention for the eventual new heavens and new earth."
- iii. Ed Shaw – "This is why my favorite moment of any marriage is when the groom looks down the aisle to see his bride walking toward him. That moment reminds me of Jesus looking down the aisle of history to his church with the same look of love on his face. That look being exchanged between two men or two women would imply that Jesus' role could be taken by any of us—that there is no essential difference between God and his people. That is not the case—and so that is not possible. Sexual difference matters that much." (90)
- iv. Kevin DeYoung – "If God wanted us to conclude that men and women were interchangeable in the marriage relationship, he not only gave us the wrong creation narrative; he gave us the wrong *metanarrative*." (32)

2. Genesis 19

3. Leviticus 18:22; 20:13

- Leviticus 18:22 – [22] *You shall not lie with a male as with a woman; it is an abomination.*

- Leviticus 20:13 – [13] *If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.*

4. Romans 1:18-32

- Kevin DeYoung: “In one sense, we should not make too much of homosexual sin, given the long list of sins mentioned in verses 29-31. And yet the fact that Paul singles out homosexual relations as a conspicuous example of the human heart suppressing the truth and turning from God suggests that we must not soft-pedal as no big deal what the Bible underlines as particularly egregious rebellion. And it means we must face squarely the serious indictment God’s Word levies against the individuals and churches that ‘give approval to those who practice them’ (v.32). It is no little mistake in God’s eyes to encourage and support what harms our fellow creatures and dishonors our Creator.” (56)

5. 1 Corinthians 6:9-10 & 1 Timothy 1:10

- “Men who practice homosexuality” = arsenokoitai and malakoi
- Kevin DeYoung – “Paul is saying what we find hard to hear but what the rest of the Bible supports and most of church history has assumed: homosexual activity is not a blessing to be celebrated and solemnized but a sin to be repented of, forsaken, and forgiven.” (67)

V. Apologetics

- Sam Allberry – “People no longer care whether something is right or wrong, true or untrue, but whether or not something seems harmful or not, whether something is freeing or oppressive, whether something is fair or discriminatory.”
1. “This is harmful.”
 - We need to be clearer than ever about identity.

- i. Sam Allberry: “What the Bible says about homosexuality does not represent everything God wants to say to homosexual people; it is not the whole message of Christianity.”

- We need to be clear about the spiritual harm of those who give full vent to their sinful desires.
- We need to be clearly compassionate.

2. “This is oppressive.”

- In the church, we need to cultivate intimate, familial, relationships with all of those who do not have family.
 - i. The call to deny oneself sexually intimate relationships is not a call to deny oneself of intimate relationships.
 - ii. Also, the call to singleness is not a prohibition of all offspring.
- In the church as a whole, we need to recover a theology of suffering.

3. “This is not fair.”

- Don’t say to someone what you can’t say to everyone. (Sam Allberry)
 - i. **Matthew 16:24-25** – [24] *Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. [25] For whoever would save his life will lose it, but whoever loses his life for my sake will find it.*
- Consider the fact that a level playing field doesn’t necessarily cure everything but may make it all much worse.
- Our entire eternity is predicated upon the fact that God would (mercifully) treat us unfairly.

VI. Questions Revisited