

Immanuel Institute: Fall 2024
Biblical Anthropology
Week Three: Gender and Sexuality

Introduction

- The *Imago Dei* and Hamartiology
 - Without an understanding of the *imago dei*, we might assume we are _____ and free to define our identities.
 - Without an understanding of the *imago dei*, we might become bitter, angry, and _____ as we look at the world.
 - Without an understanding of hamartiology, we might assume that every _____ is equally valid and acceptable.
 - Without an understanding of hamartiology, we might make moral judgments on the basis of our individual “_____.”
- Renn’s “Three Worlds” (*Life in the Negative World*)
 - The _____ World (1964-1994) ... “Society at large retains a mostly *positive* view of Christianity. To be known as a good, churchgoing man or woman remains part of being an upstanding citizen in society. Publicly being a Christian enhances social status. Christian moral norms are still the basic norms of society, and violating them can lead to negative consequences.”
 - The _____ World (1994-2014) ... “Society takes a *neutral* stance toward Christianity. Christianity no longer has privileged status, but nor is it disfavored. Being publicly known as a Christian has neither a positive nor a negative impact on social status. Christianity is one valid option among many within a pluralistic, multicultural public square. Christian moral norms retain some residual effect.”
 - The _____ World (2014-Present) ... “In this era, society has an overall *negative* view of Christianity. Being known as a Christian is a social negative, particularly in the higher status domains of society. Christian morality is expressly repudiated and now seen as a threat to the public good and new public moral order. Holding Christian moral views, publicly affirming the teachings of the Bible, or violating the new secular moral order can lead to negative consequences.”

“Human life and sexuality have become *the* watershed moral issues of our age. Every day, the twenty-four-hour news cycle chronicles the advance of a secular moral revolution in areas such as sexuality, abortion, assisted suicide, homosexuality, and transgenderism. The new secular orthodoxy is being imposed through virtually all the major social institutions: academia, media, public schools, Hollywood, private corporations, and the law.” (Nancy Pearcey, *Love Thy Body*)

Scripture

- The _____ story forms the _____ of what we believe about gender and sexuality.
 - God created human beings _____ and _____ (Genesis 1:27, 2:18-21).
 - God created the institution of _____ (Genesis 2:22-25, 4:19 ... Matthew 19:3-6).
 - God created sex to result in _____, _____, and _____ (Genesis 1:28, 2:24, Song of Solomon).

“Studies consistently show that the people who are the happiest sexually are married, middled-aged, conservative Christians.” (Nancy Pearcey, *Love Thy Body*)

- The Ten Commandments regulate our relationship with _____ and our relationships with _____ (Exodus 20:1-21, Deuteronomy 5:1-21).
 - The _____ rule reminds us that each of the Ten Commandments represents an entire category of morality (polygamy, divorce, domestic abuse, sexual assault, rape, sexual immorality, pederasty, premarital sex, lust, pornography, incest, homosexuality, bestiality, pedophilia, transgenderism, cross-dressing).
 - The _____ rule reminds us that each of the Ten Commandments can be broken externally or internally (Matthew 5:27-30).
- The Old and New Testaments speak _____ to the question of homosexuality (Genesis 19:5, Leviticus 18:22, 20:13, Romans 1:26-27, 1 Corinthians 6:9, 1 Timothy 1:10).
- The clear, consistent _____ presented in the Scriptures is that our biological sex corresponds to our God-given gender, and that marriage is the union of a man and a woman.

- In addition to the book of Scripture, the book of _____ tells us that male and female have complimentary design features (evolutionary adaptations) that are essential for reproduction.

Biological Sex, Gender Identity, and Sexuality

- A Unified Theory of Truth vs a Divided Theory of Truth

“The first step is to recognize that secular morality rests on a deep division that runs through all of Western thought and culture – one that blows apart the connection between scientific and moral knowledge. In the past, most civilizations held that reality consists of both a natural order and a moral order, integrated into an overall unity. Therefore, our *knowledge* of reality was likewise thought to be a single, unified system of truth.” (Nancy Pearcey, *Love Thy Body*)

The “Upper” Story of Truth (The Romantic Tradition – Post-Modernism)

_____ and _____ deal with faith and values.

These things are private, subjective, and relative.

The “Lower” Story of Truth (The Enlightenment Tradition – Modernism)

_____ deals with facts.

These truths are public, objective, and universal.

- The _____ Tradition emphasized science (facts) as primary – empiricism, rationalism, materialism, naturalism.
- The _____ Tradition emphasized theology and morality (faith and values) as primary – idealism, Marxism, existentialism, postmodernism.
- Both traditions accepted the _____ of scientific truth and moral truth.
- Both traditions accepted the _____ of our physical bodies and our inner selves.
- The Christian tradition emphasizes a _____ approach to truth, and the Christian tradition emphasizes the importance of the body-soul _____.

“The key to understanding all the controversial issues of our day is that the concept of the human being has likewise been fragmented into an upper and lower story. Secular thought today assumes a body/person split, with the body defined in the ‘fact’ realm by empirical science (lower story) and the person defined in the ‘values’ realm as the basis for rights (upper story). This dualism has created a fractured, fragmented view of the human being, in which the body is treated as separate from the authentic self.” (Nancy Pearcey, *Love Thy Body*)

- The Results of a Divided Theory of Truth

- Modern _____ says you can do whatever you want to do with your body and it doesn’t change or impact who you are on the inside.
- The _____ industry says people can produce and consume porn as an act of self-expression and self-fulfillment with no consequences.
- The _____ community insists that your external biology has nothing to do with who you are or who you want to love.
- The _____ community says that your cellular makeup and biological sex are not determinative of who you want to be or how you want to identify.
- The advocates of unrestricted _____ (and infanticide) argue that the body of a fetus does not become a human person until later.

- Secular Voices

- Sigmund Freud was the founder of psychoanalysis and a committed Darwinist. He argued that sexual desire is nothing more than a biological drive to be satisfied. Speaking of those who only had sex within heterosexual, monogamous marriage, he said, “Only the weaklings have acquiesced in such a gross invasion of their sexual freedom.”
- Margaret Sanger was the founder of Planned Parenthood. She believed that total sexual freedom with no consequences was key to advance humanity to the next level of evolution. She said, “Through sex, mankind may attain the great spiritual illumination which will transform the world, which will light up the only path to an earthly paradise.”
- Alfred Kinsey was the founder of the Kinsey Institute for Research in Sex, Gender, and Reproduction. He reduced sex to a biological function, acceptable in whatever form or context. A committed materialist, his research was pseudo-scientific at best, and illegal and abusive at worst. He believed sexual liberation would save us from religion.
- Wilhelm Reich coined the phrase “sexual revolution,” and he intentionally sought to blend the ideas of Freud and Marx. He argued, “The core happiness in life is *sexual* happiness.” His clinical methods included sexual abuse of his patients.

- Michael Foucault was heavily influenced by the postmodern thought of Friedrich Nietzsche. He was openly homosexual, and the first public figure in France to die from HIV / AIDS. Today he is the most quoted thinker in academic writing (postmodern / woke). He argued that sexual activity is the core of our identity, saying, “Sex, the explanation for everything ... Sex is worth dying for ... more important than our soul.”

Application

- Hold fast to the _____ of God (Genesis 3:1, Psalm 19:7-11, 119:89, Romans 12:1-2).
- Be _____ in marriage, and be _____ about the dangers of sexual sin (Proverbs 5:1-23, 6:20-35, 7:1-27).
- Lead your family in matters of _____ and _____ (Deuteronomy 6:4-9, Judges 2:10).
 - Be prepared to teach your children _____ things about gender and sex.
 - Be prepared to help your children in the battle against _____.
 - Be prepared to stand by your _____ when your children do not.

The Nashville Statement, 2014

- **Preamble:** Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God's design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God's beautiful plan, but is, rather, an expression of an individual's autonomous preferences. The pathway to full and lasting joy through God's good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God. ... This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin? ... We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes gladhearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be. ... We believe that God's design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God's good plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ's church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.
- **Article 1:** WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church. WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.
- **Article 2:** WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage. WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.
- **Article 3:** WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female. WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.
- **Article 4:** WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing. WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.
- **Article 5:** WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female. WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

- **Article 6:** WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about “eunuchs who were born that way from their mother's womb.” With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known. WE DENY that ambiguities related to a person’s biological sex render one incapable of living a fruitful life in joyful obedience to Christ.
- **Article 7:** WE AFFIRM that self-conception as male or female should be defined by God’s holy purposes in creation and redemption as revealed in Scripture. WE DENY that adopting a homosexual or transgender self-conception is consistent with God’s holy purposes in creation and redemption.
- **Article 8:** WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life. WE DENY that sexual attraction for the same sex is part of the natural goodness of God’s original creation, or that it puts a person outside the hope of the gospel.
- **Article 9:** WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality—a distortion that includes both heterosexual and homosexual immorality. WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.
- **Article 10:** WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness. WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.
- **Article 11:** WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female. WE DENY any obligation to speak in such ways that dishonor God’s design of his imagebearers as male and female.
- **Article 12:** WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord. WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.
- **Article 13:** WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender selfconceptions and by divine forbearance to accept the God-ordained link between one’s biological sex and one’s self-conception as male or female. WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God’s revealed will.
- **Article 14:** WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ’s death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure. WE DENY that the Lord’s arm is too short to save or that any sinner is beyond his reach.