

Sexual Health and Wholeness

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I. We need to grasp the spiritual significance surrounding sexual wholeness.

A. In the war against God's moral blueprint for mankind a spiritual battle is raging just beneath the culture war.

At the heart of worldview is how one uses his or her body, and at the center of how one's body is used is our sexuality (Rom 6:11-13).

God is prime reality—He reserves the right to define our entire existence (Acts 17:24-31).

B. How one uses his or her body is a powerful revealer of one's worldview (Rom 6).
All other areas of the worldview debate pale in comparison to the use of the body. Nothing in creation is as important as the question: what is a human being? (Ps 8; Rom 1:18-23).

Sexual oneness in marriage is God's gift which glorifies Him (Gen 1:28; 2:24).

Progressive policymakers have turned virtues into vices and vices into virtues calling evil 'good', and good 'evil' (Is 5:20).

II. God has a glorious vision for sexual oneness in marriage.

A. God's plan for marriage is anchored in creation doctrine (Gen 1-2).

Historically the church has recognized four great purposes of marriage, and all of these have been subverted by the sexual revolution and its aftermath:

The first is the procreation and nurture of children (Ps 128:3).

The second is as a remedy against sin, and to avoid fornication—that believers might marry and keep themselves undefiled members of Christ's body (1 Cor 7:9; Heb 13:4).

The third is companionship throughout life, through comfort and loss, sickness, and health, until death parts the husband and wife (Gen 2:20-25).

The fourth is the end or goal of marriage, which is its beginning—the glory of God, the mystery of Christ and the church (Eph 5:22-33).

B. Man's place in the universe is foundational to all social questions (Heb 2:5-9).

Regarding man's place in the cosmos, Darwinism implies that the universe has no real meaning, and that male and female is but a coincidence of nature.

God our Maker and Designer has given us categories, relations, boundaries, and names which describe the intended functions of what He has made (Mt 19:4-9; 1 Cor 11:3-12; Eph 5:22-23).

God has wise and just laws which are to govern us (Ps 19:7-14). His commandments are meant to keep us living in accordance with our created purpose (Deut 30:19-20; Rom 13:8-10).

C. The redemption-marriage connection in God's plan is of central importance.

God has a symbolic or metaphorical purpose for marriage as well, it is to bring glory and honor to God—so that in our marital blessedness we bear spiritual fruit for God as the marriage relationship points to the love and faithfulness of God to His people (Rom 7:4).

The pattern for Christian marriage is Christ's love for the church (Eph 5:22-32).

Christian marriages typify Christ's relationship with His church in multi-faceted ways.

Christian marriages have a vital role in preserving God's moral order in society. Not only do they provide the training ground for the next generation of believers they bear witness to the scriptural mandate that all of our relationships exist to bring glory to God.

Eve was a helpmate to Adam—corresponding to him (Gen 1:20). Eve was Adam's perfect complement in every way, in gender role, in emotions, in psyche, and in anatomy.

Since the fall into sin, humanity has been at war against the knowledge of God according to Romans 1:18ff.

III. There are cultural forces working to destroy (Rom 1:22-27) our knowledge of God's glorious vision for sexual oneness in marriage (Gen 2:23).

A. God is the holy Ruler of all therefore this is a moral universe; His character is law.

All of life is consequently ethical, anchored in God's blueprint for mankind. Man as the image of God is created in the moral image of God (Gen 1:26-27). Thus, prime reality is personal and moral—man's environment being God Himself (Acts 17:24-31; Rom 2:14-16).

B. Our origin, purpose, and destiny flow from our identity as God's own image.

In the book of Genesis God imparts two precious sanctities: human life and human sexuality (Gen 1:26-28; 2:18-25). Both are under attack in our culture.

There are at least four sets of divinely ordained distinctions, or differences: 1) the foundational distinction—which is the infinite distinction between Creator and creature, 2) next, the distinction between man and woman (and we would add between parent and child), 3) and the distinction between human and animal, and 4) and the distinction between good and evil (right and wrong). With the primary distinction lost (our creaturehood as God's image), the attitude is anything goes.

C. The denial that we're made in the image of God is the 'soil' in which a culture of immediacy (*a society ruled by fleshly impulses*) develops (Eph 4:17-24; Col 2:8).

The most prevalent lies of immediacy (living by fleshly impulses) being pawned off on youth are:

LIE # 1) Sexual relations are not covenantal, sacred, spiritual, they address a human need.

LIE # 2) Attitude toward one's gender is a matter of personal right, and entitlement.

LIE # 3) God's sexual laws are merely isolated bits of optional moral advice.

LIE # 4) People are free to have the sexual experiences they want (2 Pet 2:17-19).

LIE # 5) The body is not the real 'self'—it is just 'raw material', a person can do with it as he or she sees fit (1 Cor 6:13).

The rising generation has abandoned the sanctity of the body (Rom 1:24-27).

The progressives have taught our young people that the body is but a piece of matter that can be stimulated for pleasure with no moral significance—sexuality has been split from self-hood.

IV. The truth of sexual oneness rests upon the design of God's creation structure of husband and wife (Gen 2:24-25).

A. Christian worldview is founded upon the importance of divine transcendence.

The cost of denying God's transcendence (He is above and beyond the cosmos, incomprehensible) is that mankind (expressed in sexuality and gender) becomes but a coincidence of nature.

B. God formed creation structures made of the distinctions He ordained and blessed. *To deny transcendence is to deny the distinctions God has created—and thus to embrace sexual perversity as normal (Rom 1:24-27).*

Our sexuality is powerful because of the reasons our sexuality was given by God: marriage, family, one-ness, procreation (dominion mandate), divine metaphor, culture-builder, spiritual bond, imaging God, and covenant. Sexual oneness is a whole person act (1 Cor 6:13-20).

Moral relativism with its gender fluidity, advocacy of same sex 'marriage', and transgenderism is attacking the meaning of marriage.

We've entered an age of sexual egalitarianism (all sexual practices viewed as equal).

C. The willful loss of divinely ordained distinctions constitutes open war on the knowledge of God (2 Cor 10:3-5).

The purpose of sexuality is derived from our natures as men and women (Gen 1:28).

Satan's war against God involves attacking divinely ordained distinctions (Rom 1:18-22).

Our culture is being set up for a massive delusion. To wage war on the distinctions which God ordained for our good and for His glory is to wage war against God Himself (2 Thess 2:11-12).

Pagan (monistic) ideas about spirituality suggest that divinely ordained distinctions are not fixed creation structures, but are narrow beliefs imposed on society by the church (Rom 1:25-32).

God's plan for gender and sexuality is far more glorious than merely staying out of trouble by avoiding sexual immorality (Eph 5:31-32).

D. Freedom and humanness flow from our divine design and goal (our teleology). *God's purpose for male and female is signaled by covenants which nurture life (and new life) and affirm design (teleology): thus, biblical morality reflects the purpose for which we were created.*

Biblical teleology rejects freedom from God's design, in favor of freedom within God's design—but what dominates today is the romantic fallacy of freedom from divine design (Col 2:8).

We need to know why God is so interested in our sexuality.

E. The secular (utopian) concept of human flourishing opposes biblical theism. *In the 1960's East came West (via the Beatles et al) and sexuality began to be deconstructed. The deconstructive process involved two major steps: 1) the normalization of heterosexual excess, and 2) The normalization of homosexuality.*

The Lie (in Eden) was a rejection of the Creator's right to define human existence—just as Satan himself had denied and suppressed the truth of the Creator-creature distinction (Rom 1:22).

F. God's relation to His creation is reflected in heterosexual marriage. *Created distinctions—especially in male and female distinctions—are a mirror which shows God's relation to the creation (Gen 1:31; Is 62:4; Hos 2:18-23).*

Pansexuality (gender fluidity and sexual perversion) brings chaos because it is stipulated on erasing the two-ist absolutes of right and wrong and the Creator-creature distinction (Jude 7).

The gospel celebrates reconciliation with the Creator and honoring of the goodness which He has put into the creation including the creation structures and distinctions with their clear boundaries and moral contexts (1 Tim 3:2-5; Titus 1:6; Heb 13:4).

God's doxology at the end of creation week honors and hallows the differences He placed into the creation (Gen 1:31). This gives us a window into the purpose for the creation with its binaries (male and female) and structures that honor God the Creator.

Biblical sexual norms are inextricably linked to the nature of reality—this is why male-female complementarity glorifies God (Gen 1:20; 1 Cor 11:3-12).

V. The church needs clarity and discernment in this matter of sexual oneness.

A. Christians should learn how to oppose the destructive lies of one-ism (*one-ism is a monistic worldview that denies God's divinely ordained distinctions*).

Christians have many battles for truth to be fought. The kingdom of darkness is 'murdering' souls by means of our culture's lies (Jn 8:44; Col 2:8).

Because our culture is filled with seductive lies which are advancing gender and sexual 'anarchy'—every believer has the duty to heighten his or her level of discernment (Heb 5:14).

In Romans chapter six, the Apostle Paul makes it unavoidably clear that HOW we use the members of our body is a declaration of WHO and WHAT we serve (Rom 6:12-13, 16).

When a person defiles the body by sexual immorality, it is a departure from living as the image of God—the restored image that grace has procured. Scripture teaches us that we are not the proprietors or owners of our bodies (1 Cor 6:19-20; Rom 8:12-13).

When Paul addressed the Corinthian Gnostics, he was confronting the false idea that “the body is perishable therefore its acts are insignificant.” Not so! (1 Cor 6:13; 2 Cor 5:9-11).

B. Concluding considerations for a Christian worldview dialog of sexual wholeness. *Christians tend to concede huge areas of culture because they don't see 'God over all'. When believers are left with compartmentalized convictions, they cannot adequately confront error.*

The spiritual significance of sexual oneness is comprehensive. And therefore, like a massive continental divide, nowhere is the antithesis in the culture war more sharply defined than in sexuality (1 Thess 4:3-8).