

Series: Citizens of Heaven: Social Issues and the Sacred Mind  
Title: Gender and Sexuality: Seeing clearly in a Blurred World  
Text: 1 Corinthians 6:13-20

Compiled from that which was ADOPTED BY THE GENERAL PRESBYTERY IN SESSION AUGUST 5 & 7, 2017

### Philippians 3:20-21

<sup>20</sup> But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

### Matthew 22:36-40

<sup>36</sup> "Teacher, which is the great commandment in the Law?" <sup>37</sup> And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second is like it: You shall love your neighbor as yourself. <sup>40</sup> On these two commandments depend all the Law and the Prophets."

### World Mindsets

Secular	Spiritual	Society
Science	Schools	State
Self	Sacred	

### One Social Issue in today's world is about Gender and Sexuality

There are views that have been presented and held by these groups

- Secular – no God / "Who cares?"
- Spiritual – not Biblical / "As your soul desires."
- Society – Embrace and Celebrate, cancelled if you disagree
- Science – no morality issue
- Schools – being pressed into the schools at very early ages
- State – civil rights for all citizens
  - Divorce, marital status, health
- Self – MY TRUTH must be accepted by all
- Sacred – The Scriptures say...

### Two Categories – One Answer

#### Physical Activities of Sexual Sin

Leviticus 18:22; Leviticus 20:13; Deuteronomy 22:22-29;

Matthew 15:19; Mark 7:21-22; John 7:53-8:11

1 Corinthians 6:9-10; Galatians 5:19-21; 1 Timothy 1:10; Romans 1:26-27

Fornication, adultery, unbiblical remarriage, debauchery, sensuality, orgies, homosexuality, lesbianism, bisexuality, impurity, shameful lusts, shameful acts, effeminacy

- a. Fornication – *porneia*- a *selling off* (**surrendering**) of sexual purity; **promiscuity of any (every) type.**
- b. Adultery - *moicheia*, - voluntary sexual intercourse between a married person and a person who is not his or her spouse.
- c. Debauchery - living a lifestyle contrary to what you were made for. It is living in drunkenness; excessive indulgence in sensual pleasures.

- d. Sensuality – *aselgeia* - licentiousness, wantonness, outrageous conduct, conduct shocking to public decency, a wanton violence), wantonness, lewdness.
- e. Orgies
- f. Homosexuality - men with men
- g. Impurity -
- h. Shameful lusts in the mind
- i. Shameful acts - with your body
- j. Lesbianism – women with women
- k. Effeminate – *malakos* - -persons: soft, delicate, effeminate / catamite, a male who submits his body to unnatural lewdness; catamite -a boy kept for homosexual practices. Boy prostitute.
- l. Marrying a divorcee not under biblical guidelines.

## Old Testament

Leviticus 18:22; Leviticus 20:13; Deuteronomy 22:22-29

### Deuteronomy 22:22

*"If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.*

### Leviticus 18:22

*"Do not lie with a man as one lies with a woman; that is detestable"*

### Leviticus 20:13

*"If a man lies with a man as one lies with woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads"*

## New Testament – Jesus

Matthew 15:19; Mark 7:21-22 ; John 7:53-8:11

### Matthew 15:19

*For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.*

### Mark 7:21-22

*For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness.*

### John 8:3-11

<sup>3</sup> The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst <sup>4</sup> they said to him, "Teacher, this woman has been caught in the act of adultery. <sup>5</sup> Now in the Law, Moses commanded us to stone such women. So what do you say?" <sup>6</sup> This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. <sup>7</sup> And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her." <sup>8</sup> And once more he bent down and wrote on the ground. <sup>9</sup> But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. <sup>10</sup> Jesus stood up and said to her, "Woman, where are they? Has no one condemned you?" <sup>11</sup> She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."

## New Testament - Early Church

1 Corinthians 6:9-10; Galatians 5:19-21; 1 Timothy 1:10; Romans 1:26-27

### 1 Corinthians 6:9-10 (NIV)

*Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor **men who have sex with men** nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.*

### 1 Corinthians 6:9 (ESV)

*Or do you not know that the unrighteous ones will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor effeminate, nor homosexuals...*

### Galatians 5:19-21

*<sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.*

### 1 Timothy 1:10

*The law is for people who are sexually immoral, or who practice homosexuality, or are slave traders, liars, promise breakers, or who do anything else that contradicts the wholesome teaching.*

### Romans 1:26-27

*<sup>26</sup> Because of this, God gave them over to shameful lusts. Even their **women exchanged natural sexual relations for unnatural ones**. <sup>27</sup> In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. **Men committed shameful acts with other men**, and received in themselves the due penalty for their error."*

### Shameful lusts and shameful acts

## But it is in my genome!!! I am made this way.

### Genetic basis

**Greed** - genetic basis for greed. It is possible people who have a shorter version of the ruthlessness gene (AVPR1a) may behave more selfishly.

**Jealousy** - **29% heritable**, and non-shared environmental influences explained the remaining variance.

**Gluttony** – the "gluttony gene" may be responsible for cases of obesity caused by out-of-control appetite. The **Bdnf gene variant** was studied in mice. It was found to prevent brain neurons from transmitting signals that tell the body it has eaten enough.

**Anger** -specific gene and aggression in humans is the **monoamine oxidase A (MAOA) gene**. Men – who commit nearly all extreme acts of violence

**Homosexuality** - DNA of nearly half a million people from the U.S. and the U.K., they concluded that **genes account for between 8% and 25% of same-sex behavior**.

**Transgender dysphoria** - one of these CpGs, related to the **MPPED2 gene**, is shared by both, 'trans men' and 'trans women'. Among the most statistically significant CpGs, we found that at least four of these genes were clearly involved in brain development and neurogenesis. These genes are SLC6A20, PLEKHA5, NHLH1, and MPPED2

**Infidelity** - People with a genetic variation of DRD4 called 7R+ were more likely to commit infidelity or be promiscuous; 50% of people with 7R+ reported being unfaithful, compared with 22% of people who did not have this genetic variation

**Alcoholism - Abundant evidence indicates that alcoholism is a complex genetic disease, with variations in a large number of genes affecting risk.** Some of these genes have been identified, including two genes of alcohol metabolism, ADH1B and ALDH2, that have the strongest known effects on risk for alcoholism.

**Gossip - Some scientists now speculate that we're powerfully drawn to gossip because it's in our very genes.** A robust round of gossip may be good for us, they say; it may even ensure that we and our offspring survive.

The genome is broken! Sin at the Fall broke the beauty and has steadily developed a broken genome. At the cellular root.

**You may have a propensity – But the Scripture is clear – STOP IT  
Heaven’s view on them is clear and decisive**

Detestable, abomination, purge from Israel, death, works of the flesh, will not inherit the kingdom of heaven, contradicts the wholesome teaching, unrighteous, wrongdoers, go and sin no more, out of the heart come evil, from within the heart proceeds evil

## **Mental Identity of Gender**

Deuteronomy 22:5; 1 Timothy 2:9-10

Cross-dressing, drag queens, transgender, non-binary, queer

While the demographics are difficult to come by, transgenderism may be the smallest group within the larger LGBTQIA community. For comparison,

- homosexuality may represent 1–2 percent of the US population (with men outnumbering women),
- bisexuality 2–4 percent (with women outnumbering men),
- intersex 1–4 percent,
- asexuality 1 percent, and
- transgenderism at 0.6 percent based on a broad definition of the term
  - (...though some researchers have it even lower than 0.1 percent).
- *The Williams Institute*, April 2011; “A Survey of LGBT Americans: Attitudes, Experiences and values in changing times” from the Pew Research Center, June 13, 2013; “Sexual Orientation and Health Among U.S. Adults: National Health Interview Survey, 2013,” *National Health Statistic Report*, June 14, 2014; “How sexually dimorphic are we? Review and synthesis,” *American Journal of Human Biology* 12:151–166; and “How Many Adults Identify as Transgender in the United States?” *The Williams Institute*, June 2016.

Not necessarily sex related, yet high levels of sexual sins follow these choices and conditions. While the overlap between the transgender and homosexual community is recognized, it is important to remember that those who identify as transgender are not necessarily homosexual.

- 41% attempted suicide

## **Disorder – Dysphoria – Disease**

There are four possible outcomes for those seeking treatment for gender dysphoria:

- (1) gender dysphoria might remain unresolved,
- (2) it might be resolved in favor of birth sex,
- (3) it might be managed with intermittent cross-gender behavior (e.g., cross-dressing), or (4) it might be resolved by choosing to fully adopt their preferred gender over their birth sex (including medical options such as sex reassignment surgery).

### **Deuteronomy 22:5 ESV**

*A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the Lord your God.*

### **1 Timothy 2:9-10 ESV**

*Likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works.*

- To say that it is a psychological condition in need of treatment does not take away from the spiritual dimension of gender dysphoria specifically, or transgenderism in general. This spiritual dimension also calls for help.
- According to Dr. Mark Yarhouse, an evangelical psychologist, transgender individuals **should not be seen as soldiers in a culture war, but rather as its victims.**
- The question that needs to be answered **is how the church should respond** to the issue of transgenderism and to transgender individuals in a way that is fully in line with God's redemptive plan for all.

**True sympathy must be extended** to those in pain even if a solution that so completely prioritizes the interior over the exterior cannot be embraced because of belief in the sanctity of the body and the wholeness of human beings.

**This does not mean that those who struggle with gender incongruence are sinning, nor does it mean that attempts to resolve the incongruence against the body should be regarded as intentional rebellion against God rather than as a fight for survival.**

- A community in which 41 percent of its members attempt suicide is a community of people in pain.

While the Bible does not directly address transgender identity or a transgender lifestyle as such other than the Old Testament passages on cross dressing, and if the term effeminate covers softness without sexual activity...

- it does recognize that individuals may make choices that are purposely at variance with their birth sex.
- No one has a full understanding of what causes gender incongruence, but certain behaviors which reflect a transgender identity are morally inappropriate in accordance with a Christian theology of the body.
- This is not to say that there should be an entirely rigid and unreasonable standard for expressing a particular gender based on cultural stereotypes.
- Not all behaviors carry the same meaning regardless of culture or context.
  - However, the absence of any standards or boundaries, and the refusal to recognize our collective bodily human existence as male and female as the intentions of our Creator, leads to a confusion that negatively affects our culture as a whole.

Beyond certain behaviors that can be interpreted as reflections of transgenderism, Scripture does not specifically address a contemporary understanding of gender as a socially constructed concept different from biological sex.

A Christian response to transgenderism is better established through a biblical theology of the body rather than by combing the Scriptures for applicable proof texts in light of specific behaviors.

## Two Categories – One Answer

### One Answer: A Theology of the Body

A biblical theology of the body involves three central Christian doctrines

- the creation of humanity
- the incarnation of Jesus
- the resurrection of believers

Through these doctrines the scriptural witness about the human body can be fully appreciated.

#### 1 Corinthians 6:13-20

*<sup>13</sup> The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. <sup>14</sup> And God raised the Lord and will also raise us up by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! <sup>16</sup> Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” <sup>17</sup> But he who is joined to the Lord becomes one spirit with him. <sup>18</sup> Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. <sup>19</sup> Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, <sup>20</sup> for you were bought with a price. So glorify God in your body.*

At the heart of a humanist, naturist, materialist experience is the idea that each one of us is an individual and one’s “personal truth” can determine one’s life.

**A biblical theology of the body will reveal the design God had in mind in creation.**

At the heart of the secular person's experience is the thought that this life is all there is so do as you please.

**A biblical theology of the body will disclose the nature of the resurrection.**

At the heart of the sexually impure person's experience, it is about self-indulgence and submitting and surrendering the body to the basest and vilest of actions.

**A biblical theology of the body will show God's loving intentions, and the behaviors God desires for us.**

At the heart of the transgender experience is gender incongruence, an internal sense of gender at odds with one's birth sex.

**A biblical theology of the body argues for the essentiality of the body in determining our identity.**

- A common way to deal with that incongruence is to show a preference for one's internal sense of gender as representing one's true self over against one's body.
- Some within the church have argued in support of a range of expressions of transgenderism by saying that one's inner self, identified with the soul, should determine gender rather than the body.
- In other words, if someone with male genitalia has an internal sense of being female, then he should be properly understood as she.

**The body does not have the vote in their view... But in Scripture that body is essential in understanding God's intent**

**The Scripture reveals a different story**

The scriptural witness of the sanctity of the body remains regardless of the shifting cultural understanding of gender.

Scripture speaks volumes on the body and sexual activity. And though it does not speak about transgenderism as it is understood today, it still speaks to the transgender community and the church.

**A biblical theology of the body can aid the church in developing a response to the issue of sexual sin and transgenderism that respects God's intention for and redemption of human beings.**

God is calling us to Him and to walk in the way that he has designed for us

A biblical theology of the body necessarily involves

**Three central Christian doctrines**

- the creation of humanity
- the incarnation of Jesus
- the resurrection of believers

# The Body and the Creation of Humanity

Genesis 1:26–31 is the record of God creating, blessing, and commanding humanity as male and female.

## Humans are created in the “image of God” as male and female.

- The “image of God” refers at least to the role of humanity over creation as representatives of the authority of God.
- God’s blessing of humanity, like God’s other blessings throughout Genesis, pertains to continuance, which in this case, means procreation.
- If humanity is meant to represent God over the earth, then human beings must fill the earth.
- Hence, God’s first command to humanity is to be fruitful and multiply.
- Creation as male and female makes human fruitfulness, and by extension the calling to act as God’s image, possible.

## Humans are created Male and Female for reproduction

- The bodily aspect of maleness and femaleness is paramount
- To be female and male makes possible the ability to reproduce sexually.
- Even after the fall of humanity, reproductive ability remains credited to God who created humans as male and female (Genesis 4:1), as does humanity’s ongoing status as creations in God’s image (Genesis 5:1–3; 9:6).

**God’s creation of humanity as male and female is, at least, because God intends for humans to reproduce.**

## Humans are created male and female for Completeness

At most, **God’s intention for humanity to be female and male may be related to human incompleteness apart from a sexually differentiated other.**

- Genesis 2:18–25 describes the initial relationship between woman and man with God’s recognition that “it is not good for the man to be alone.”
- The “building” of woman from man leads man to recognize himself as male just as he recognizes her as female.
- Until verse 23, the Hebrew for “man” is *adam*, related to the Hebrew word for ground, *adamah*. “Man” is formed from the dust of the earth in Genesis 2:7 and is named in relationship to the ground. After the creation of woman, *ishshah*, man is identified for the first time as “*ish*,” for woman, *ishshah*, came out of man, *ish*.
  - Man as male remains incomplete without his biologically sexual other, without whom neither she nor he could be known or know themselves as female and male.
- As many theologians since at least Karl Barth have noted, God may intend humanity to be in His image as male and female together because it makes humans necessarily relational beings who, not finding completeness apart from each other, also realize their incompleteness apart from God.

**Our gendered bodies serve as testimonies to our responsibility to live as God’s image and to our incompleteness in ourselves individually.**

The biblical recognition of two distinct human sexes, female and male, from the creation of humanity as male and female in Genesis 1:26–27, is affirmed by Jesus in Matthew 19:4 and Mark 10:6.

- The Old Testament also narrates the role that sin plays in corrupting human nature, beginning in Genesis 3.

- The New Testament affirms this corruption of humanity even to the extent of affecting sexual desires (Romans 1:18–32).
- There is not one aspect of being human or the human experience that is unaffected by fallen-ness, including, but not limited to, biology, reason, spirituality, self-identity, and the relations between all aspects of humanity.
- The relationship with the Creator and the rest of creation, including other human beings, is also affected by human fallen-ness.

**Salvation, found in Christ, includes a healing of the effects of fallen-ness so that no aspect of being human or the human experience should be unaffected by God’s redemption through the incarnate Lord.**

## The Body and the Incarnation of Jesus

The human body receives no greater honor than in the doctrine of the Incarnation.

- That the Word of God would become flesh and dwell among humanity (John 1:14) shows that the human body as created by God can embody the presence of God.
- Jesus was born, lived, and died a fully human life as God in the flesh, yet without sin. His resurrection was a bodily resurrection as a human being, the firstfruits of all those whom God will raise (1 Corinthians 15:20–23).

**Jesus lived with all the experience of a human body just as all other humans have.**

- Jesus grew to a certain height with specific features that made Him identifiable to all who knew Him.
- He was born with an ancestry that marked Him as Jewish within Israel and the greater Roman world.
- He had a sexual makeup that identified Him as male.
- Even the scars on His body, which helped identify Him as the Risen Lord to His followers, remain part of His bodily life after the Resurrection.
- Jesus experienced all the limitations of a human body, including sleep, hunger, sweat, and pain.
- While not everything about the body of Jesus is described (His height, weight, complexion, hair color, eye color, etc.),
  - what is described reveals Jesus as a fully embodied human with all that goes with a body, from a genetic heritage to daily hunger.

## The Body and the Resurrection

**Jesus remained a fully embodied human being after His resurrection.**

- Jesus is the only concrete example of a final human resurrection.
- If Jesus rose from the dead with a body that was identifiable, not only as human but as Jesus still bearing the scars of the Crucifixion, then all bodies will be redeemed in the resurrection and still be identifiable.

- **The body then will be continuous with the body now, though made different by the resurrecting power of God.**

**The full extent of the redemption of fallen humanity, and thus true human identity, is understood in light of the resurrection of the body.**

- The most significant teachings on the resurrection of the body in the New Testament come from the resurrection accounts of the Gospels and 1 Corinthians 15.
  - Both sources highlight the continuity and discontinuity between human bodies before and after the resurrection, but embodiment itself is assured.
- In Luke 24 and John 20, **Jesus must prove that His resurrection is neither the resuscitation of a corpse nor the apparition of a spirit.**
  - Jesus shows He is not an apparition by offering His body to be touched by the disciples and by eating in front of them; His scars prove that He is the same Jesus who was crucified (Luke 24:37–43, John 20:20–27).
  - Proof of His resurrection depends on His continued embodiment, which in turn becomes the guarantee of our physical resurrection. Jesus is no less incarnate as the Risen Lord.
- According to many commentators, Paul explains the **doctrine of resurrection** in 1 Corinthians 15 because **some within the Corinthian church were denigrating the body to the point of denying the truth or necessity of the Resurrection.**
  - He defends the teaching in light of the proven resurrection of Jesus (vv.1–11), which **guarantees the future resurrection of humans** (vv.12–34).
  - In the last half of the chapter, Paul describes the resurrection through comparison with the body’s present expression.

**Resurrected bodies will be continuous with present bodies as the intention of God in the salvation of humanity.**

- While the former bodies are perishable, weak, and “dusty,” the resurrected bodies will be imperishable, powerful, and “spiritual.” It is the “flesh and blood” of the current bodies that cannot inherit the kingdom of God, but God will grant glorified bodies that can.
- The difference between the natural and glorified bodies is a difference of mortality, not a difference of embodiment.
  - The God who created humans as whole beings (comprised of body and an immaterial nature) intends for life in the age to come to be as whole beings.
  - Redemption is not complete until bodies are raised to life.
  - While this does not mean that there is no experience of God between physical death and resurrection (2 Corinthians 5:6–8), it does mean that wholeness is not expressed without bodies.
  - The Bible presents human beings as whole unities, as bodies of dust initially enlivened by the breath of God (Genesis 2:7) who will one day become bodies of glory vitalized by the Spirit of God.
  - No account of heaven that makes the final resurrection anticlimactic can be considered a Christian view of the afterlife.

**True human identity is realized in relationship with Christ, body and an immaterial nature, which will culminate in the Resurrection.**

- No account of humanity that asserts the interior life as the true self over against the body is a biblical understanding of humanity.
- The true self is a whole being, redeemed and restored through the work of Christ to a glorious resurrection that reflects God's final intention for embodied humanity.
- That resurrection involves the whole body, because gendered bodies were part of God's good creation and not a result of the Fall, because humanness will not be less as redeemed than it was as fallen, and because the assumption from the Gospels' accounts is that Jesus was still recognized as a whole being after His resurrection.

An argument

One biblical teaching of Jesus that may call this into question is found in Matthew 22:23–32 and Mark 12:18–27.

### Gender and Marriage in Heaven

- The Sadducees had challenged the belief in the resurrection by offering Jesus a case concerning one woman who, in accordance with the law of Moses, had married seven brothers in turn but outlived them all without producing children.
  - Their question as to whose wife she would be in the resurrection was intended to show the problems introduced by a literal resurrection for their belief in the eternal validity of the Law.
  - Jesus responded by challenging their knowledge of both the Law and the power of God. He teaches that in the resurrection humans will be as the angels in neither marrying nor giving away someone in marriage (Matthew 22:30; Mark 12:25).
- Some have taken this to mean that resurrected bodies will be like angelic bodies, with **the assumption that if angels are not gendered**, then neither will we be gendered in the resurrection.

However, **Jesus is only saying that the institution of marriage will not exist after the resurrection any more than it exists among the angels.**

- The purpose served by marriage in this age will not be needed in the age to come.
- This passage should not be taken to mean that the body will be lacking in the resurrection in comparison to the present body.

### The promise of the resurrection serves as a focus for a developing identity in Christ.

For completed humanity in Christ will be fulfilled at the resurrection of the body.

- It is the resurrection even more than the doctrine of creation that highlights the sanctity of the body, as it is clear that God's final intention for humans is existence as embodied beings.
- This theology of the body as essential to our true self cannot be denied when behaving immorally or dealing with gender incongruence no less than the pain of gender incongruence can be ignored when ministering to those who suffer from gender dysphoria.
- The desire on the part of many who suffer gender incongruence to find resolution by changing their body is a sign of the importance of the body to human identity.

We begin with the command of Christ to Love God with Mind, Soul, Heart, and Strength. Therefore our minds will hold His thoughts, our emotions will hold to His emotions, our hearts will have the heart of God, and our energies will echo the actions of God.

We are also called by Christ to Love our neighbor as ourselves. To love one another and that if we do not love, we do not know God.

Therefore, every single person who we meet and who may come through the doors of the building will receive love and kindness. EVERYONE!

**We must agree with God's mindset, His heart, His emotions, His design, and His energies – Love and Kindness and Clarity**

**The Mind of God is clear that sexual sin must stop.**

That confession, repentance, and asking for forgiveness, and walking away from it is what God intends. This is clear in the Old Testament and in the New Testament.

- Please understand that one can love another without being in agreement over matters such as this.
- **We do not affirm, condone, or celebrate sin in any form.**

When we come to Christ we die to self and are made alive with Him in His resurrection into a new creation and are not to live in the manner of our former nature.

**The Heart of God is clear: the body is designed at Creation as male and female for reproduction and completeness, demonstrated in Jesus' incarnation, and displayed in the resurrection of our body in its full identity: body, soul, and mind.**

And though the fall of Man has broken many aspects of humanity, God can forgive, and He can heal and restore.

SCRIPTURE'S DESCRIPTION MUST DETERMINE YOUR POSITION ON SOCIAL ISSUES AND EARTHLY MATTERS

**Scripture reveals our mind and worldview**

**Scripture requires us to show kindness and love**

**Scripture releases us to be reconcilers of men to God**

## **CHALLENGE**

DETERMINE THAT YOUR

POSITIONS WILL BE ESTABLISHED BY THE SACRED WORD OF GOD