

# GENDER SEXUALITY & THE CHURCH

Timothy Geiger, MDiv

# INTRODUCTION

Three Stories (Seth, Alana, and Randy)

# A. INITIAL CONSIDERATIONS

## I. Definitions:

- a. **Sex:** Physical sexual activity leading to orgasm, either by oneself, or with another
- b. **Sexuality:** The manner in which one uses his or her sexual desire to attract and engage with the sexual or emotional desire of another in order to achieve or heighten sexual arousal
- c. **Gender:** The gendered identity of one of God's image-bearers, which is consistent with that individual's birth sex. One's gender is either male or female in accord with Scripture (Genesis 1:27).

# A. INITIAL CONSIDERATIONS

## 2. The sin nature and its effects

a. Everything is corrupted by the effects of sin.

1) The heart and mind (Ephesians 4:17-18)

2) The will (John 8:34)

3) The body (Romans 8:10)

4) Our desires (Romans 3:10-12)

# A. INITIAL CONSIDERATIONS

## 2. The sin nature and its effects

b. Our experiences of sex, sexuality, and gender have also been corrupted by the effects of sin.

- 1) Our own sinful acts
- 2) The ways in which we cultivate our worldviews
- 3) The sin of others against us
- 4) The progressively corrosive effect of living in a fallen world

## B. THE CHURCH NEEDS TO TALK ABOUT SEX, SEXUALITY, AND GENDER

I. The Church needs to be reactive to the sin and sinful attitudes among her members.

- Sexual sin is nothing new for the church.
  - 1) I Corinthians 10:13
  - 2) I Corinthians 5-7
  - 3) Alarming statistics
  - 4) The awareness of sexual and gender-related sin already present in the church is an opportunity to call believing men, women, and children to repentance, hope, and healing in Christ.

## B. THE CHURCH NEEDS TO TALK ABOUT SEX, SEXUALITY, AND GENDER

2. The Church needs to be proactive in teaching her members about these areas of temptation and struggle for so many in her midst.
  - Help your members develop biblical worldviews about **sex, sexuality, and gender**.
    - 1) Talk about God's design for sex, sexuality, and gender vs. the world's views
    - 2) Talk about typical ways in which God's people struggle.

## B. THE CHURCH NEEDS TO TALK ABOUT SEX, SEXUALITY, AND GENDER

2. The Church needs to be proactive in teaching her members about these areas of temptation and struggle for so many in her midst.
  - Help your members develop biblical worldviews about **sex, sexuality, and gender**.
- 3) Talk about grace-based repentance.
- 4) Cultivate and offer gracious accountability.

## C. COMMON OBSTACLES TO SEXUAL AND GENDER STRUGGLERS IN THE CHURCH

1. Shame and guilt
2. Fear of exposure and judgment
3. Culture of deception and self-deception
4. “I’m the only one. No other Christian struggles with this.”
5. “*Real* Christians don’t struggle with this.”
6. Prior, unsuccessful attempts at change
7. Misunderstanding of the real problem

## D. THE REAL PROBLEM

### I. The “sin behind the sin:” **idolatry**

a. Matthew 15:18-20

b. Luke 6:43-45

## D. THE REAL PROBLEM



## D. THE REAL PROBLEM

2. Sexual sin (or any sin pattern) becomes a counterfeit resolution to any of the desires identified above.
3. The tempting people and influences one encounters offer only a pleasing means to satisfy the desires of one's heart.
  - James 1:13-15

## E. THE BIBLICAL ANSWER TO IDOLATRY: REPENTANCE

1. Genuine repentance is different from behavioral modification.
2. Genuine repentance has a two-fold focus:
  - a. Fear the Lord
  - b. Flee from sin
3. Genuine repentance must include both concepts, or it isn't genuine repentance.
4. Genuine repentance is lifelong (also known as sanctification).

## E. THE BIBLICAL ANSWER TO IDOLATRY: REPENTANCE

5. Genuine repentance may include temporary falls back into sin.
6. Genuine repentance requires authentic community within the church.
  - a. Ephesians 4:11-16
  - b. Galatians 6:1-2
7. Genuine repentance requires a thorough understanding of grace.
  - Titus 3:4-7

## F. STEPS TOWARD HELPING BELIEVERS WALK IN INCREASING FAITH AND REPENTANCE

1. Help them develop a theological understanding of grace through preaching, teaching, and counseling.
  - Grace is given only to sinners (Hebrews 10:14-25).
2. Help them develop a practical understanding of grace through preaching, teaching, and counseling.
  - Grace is meant to deepen our affection for God and our obedience to His will (Ephesians 2:4-10).

## F. STEPS TOWARD HELPING BELIEVERS WALK IN INCREASING FAITH AND REPENTANCE

3. Help them through discipleship.
  - a. The difference between head-level discipleship and heart-level discipleship
  - b. Help them answer the question, “What difference does the Person and work of Jesus Christ make for me in the particular ways in which I struggle with unbelief and idolatry?”
  - c. Create a framework for authentic heart-level discipleship in your church.

## F. STEPS TOWARD HELPING BELIEVERS WALK IN INCREASING FAITH AND REPENTANCE

4. Help them through modeling and expecting transparency.
  - Living openly and in the light of community, not attempting to deceive others in any way
5. Help them through modeling and expecting proactive accountability.
  - Being honest, not only about what I have done, but what I want to do

## F. STEPS TOWARD HELPING BELIEVERS WALK IN INCREASING FAITH AND REPENTANCE


- 1) What are the idols that are controlling my heart, and my thoughts and desires today?
- 2) In which particular ways am I making room in my life for sin today?
- 3) In which particular ways do I need to be severe in cutting off the means to sin in my life today?
- 4) In which particular ways am I consciously denying the sovereignty of God today?
- 5) In which particular ways am I refusing to submit myself to the ordinary means of grace for help in my struggle against sin today?

## G. STEPS TOWARD ENAGING LGTBQ+ UNBELIEVERS AND THEIR ALLIES

1. Speak the truth in love.
2. Build relationships: let your relationship be a canvas on which the Spirit will communicate the Gospel.
3. Demonstrate mercy and compassion.
4. Let the Spirit lead them to wonder, “What kind of a God does this person serve, who leads them to love me so well?”

# CONCLUSION

1. This is not a simple or risk-free ministry.
2. The Lord will change your own heart as well.



# GENDER SEXUALITY & THE CHURCH

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# GENDER SEXUALITY & THE CHURCH


## Killing Sin Habits

Mortifying our Sin with Radical Faith

Stuart Scott, DMin







# GENDER SEXUALITY & THE CHURCH

## Killing Sin Habits

Mortifying our Sin with Radical Faith

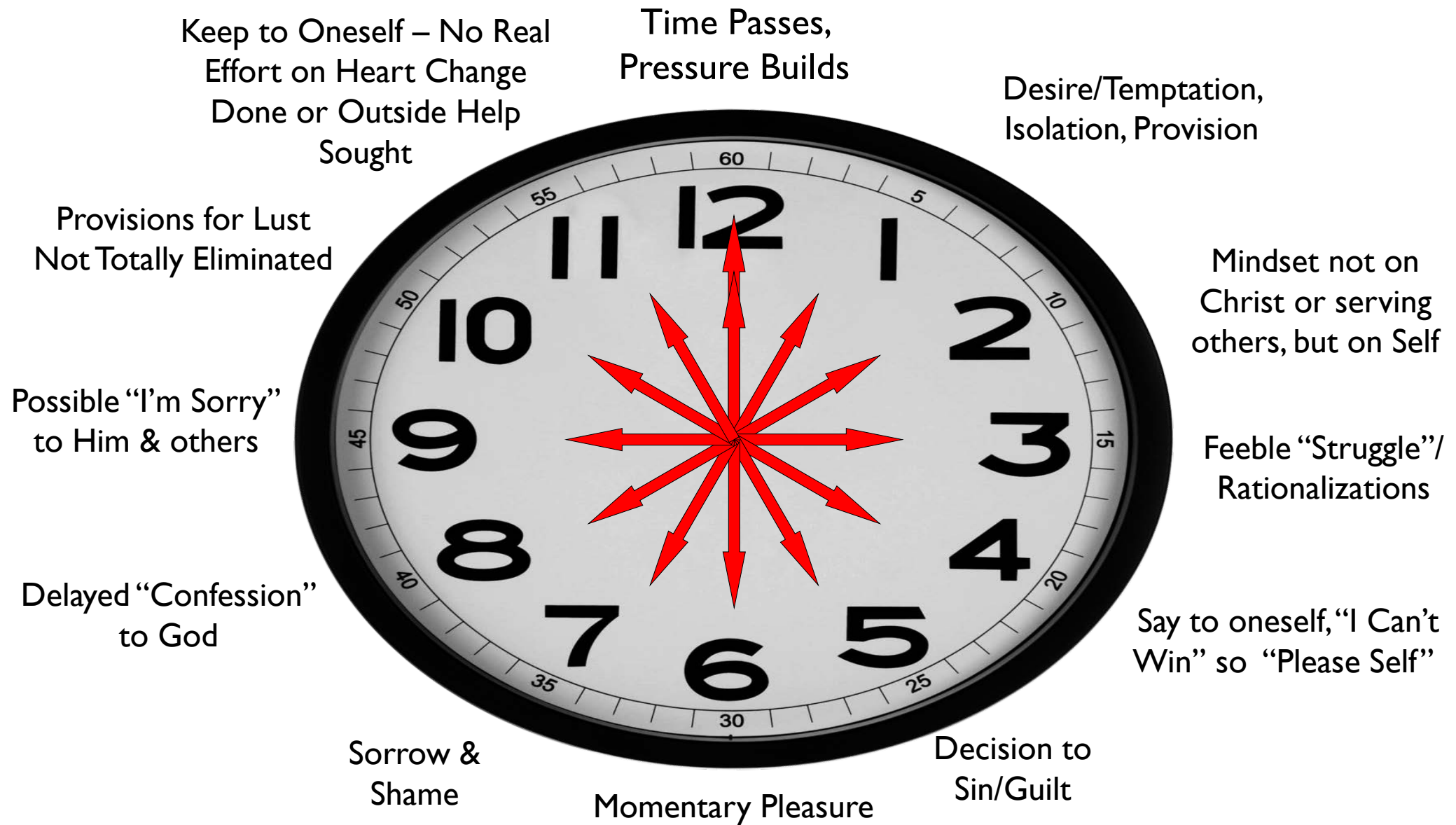
# INTRODUCTION



# A. Sin and the Battle

# THE CYCLE OF LUST



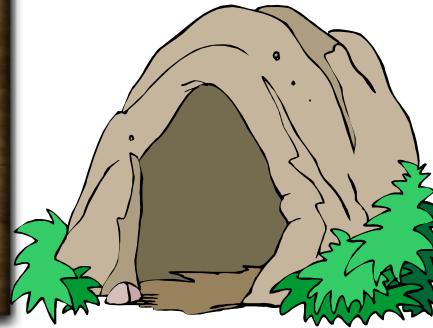




# WARNING

Believe:

1. Knowledge - cognition
2. Agreement - affection
3. Repent/Faith - volition



DEBT

RIGHTEOUS




# B. The call of God to mortify sin in our lives

# The Doctrine Defined

A discipline of grace whereby a Christian pursuing purity (holiness) and resting on Christ's finished work on the Cross - **aggressively** strives against sin in his life and thus weakens it so that its power and predominance is subdued and practically destroyed while at the same time - **aggressively** strives towards a growing faith in Christ by the power of the Holy Spirit.

C. It is really a call to vivify.

# Most often what we want for those struggling



Trusting  
and  
obeying  
with  
delight

## The Progression of Christlike Living

Taken from various Puritan Sources: Charnock, Swinnock, Baxter, Watson

Adapted by Drs. Stephen Yuille and Stuart W. Scott

**CORE**  
CONFERENCE

# There is a progression to obedient faith.



## The Progression of Christlike Living

Taken from various Puritan Sources: Charnock, Swinnock, Baxter, Watson

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## D. Where the 'rubber meets the road'


- Personal hindrances
- Specific exercise to revive faith
- Specific commitments to help

# Puritan Quotes



# CONCLUSION





# GENDER SEXUALITY & THE CHURCH

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# GENDER SEXUALITY & THE CHURCH

Walking in Faith and Repentance

# INTRODUCTION

## One Man's Story



# A. IS AUTHENTIC CHANGE POSSIBLE?

## I. Cultural definitions of change:

- a. Desire change
- b. Orientation change
- c. Lifestyle change
- d. Affections change

# A. IS AUTHENTIC CHANGE POSSIBLE?

## 2. Scripture's definition of change:

### a. Heart change...

- Ezekiel 11:19-20

### b. ...leading to behavioral change...

- Romans 12:1-2

### c. ...resulting in orientation change.

- 2 Corinthians 5:14-17

### d. Ongoing, progressive heart change wedded to ongoing, progressive behavioral change is called repentance.

# A. IS AUTHENTIC CHANGE POSSIBLE?

3. Some take-aways from these insights into repentance
  - a. Behavioral change is distinct from heart change.
  - b. Heart change always precedes authentic behavioral change.
  - c. The focus of repentance can't be merely behavioral.
  - d. Authentic repentance must be rooted in the struggler growing in his or her self-identification as one united to Christ by grace through faith.
  - e. Repentance is rooted in discipleship, which necessarily involves community in the Church.

## B. What Does Authentic Repentance Look Like?

1. Authentic repentance is lifelong.
2. Authentic repentance is progressive.
3. Authentic repentance is best observed by trends.
4. Authentic repentance must involve community.
  - a. Hebrews 3:12-13
  - b. Galatians 6:1-2
  - c. James 5:13-20

## B. What Does Authentic Repentance Look Like?

5. Authentic repentance must help the struggler answer the question, “What difference does the Person and work of Jesus Christ make for me in the particular ways in which I struggle with unbelief and idolatry?”
6. Authentic repentance is accomplished progressively through three modes:
  - a. Discipleship
  - b. Living transparently in community
  - c. Proactive accountability

## B. What Does Authentic Repentance Look Like?



## C. WHAT IS THE CHURCH'S ROLE IN CULTIVATING AUTHENTIC REPENTANCE?


1. Practice prayer and fasting.
2. Love the members and attenders of the Church well.
3. Be careful how you speak about same-sex behavior and gender dysphoria.
  - Colossians 4:5-6
4. Welcome willing strugglers into authentic community.
5. Speak the truth in love, emphasizing God's grace in salvation and sanctification.
  - Ephesians 2:8-10

## C. WHAT IS THE CHURCH'S ROLE IN CULTIVATING AUTHENTIC REPENTANCE?

6. Provide opportunities for discipleship.
  - a. Be prayerful.
  - b. Be proactive.
  - c. Be practical.

## D. WHAT IS THE STRUGGLER'S ROLE IN LIVING OUT AUTHENTIC REPENTANCE?

1. Prayer and fasting
2. A commitment to radical transparency
3. A commitment to radical humility
4. A commitment to discipleship
5. An increasing focus on others, not on oneself
6. Cutting off the means of sin
7. Cutting off relationships and exposure to triggering situations and places



# GENDER SEXUALITY & THE CHURCH

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# Controversial Topics the Church Needs to Address: *Transgenderism*



Caring for Sexually-Hurting People in Jesus' Name  
[www.harvestusa.org](http://www.harvestusa.org)

## What is transgender?

### Traditional Understanding of Gender

Male – Female binary

Genital Intersex at birth – 1 per 1,500 births  
(7/100 of 1% of the population)



## What is transgender?

### New Understanding of Gender

Male <—> Female continuum

Gender is fluid, not static

Gender develops independent of sexual organs



# HARVEST USA

What is transgender?

How many transgender individuals?

One estimate: 1,000,000 (4/10 of 1 % of the US population)<sup>1</sup>

Social Security Administration: 135,367<sup>2</sup>

*Pediatrics*: 2.7% of teens<sup>3</sup>



<sup>1</sup>*Transgender Population Size in the United States...* National Institutes of Health, 2017; [ncbi.nlm.nih.gov/pmc/articles/PMC5227946/](https://ncbi.nlm.nih.gov/pmc/articles/PMC5227946/), last accessed 03/20/2018

<sup>2</sup>Social Security Administration, 2015, cited in *The Search for the Best Estimate of the Transgender Population*, Miller, Claire Cain, *The New York Times*, 06/08/2015

<sup>3</sup>[bpnews.net/50486/transgender-teens-new-study-no-surprise-says-ethicist](https://bpnews.net/50486/transgender-teens-new-study-no-surprise-says-ethicist), last accessed 03/07/2018

## What is transgender?

### Transition in thinking

DSM-IV (1994-2013)

Gender Identity Disorder (a mental disorder)



DSM-V (2013-Present)

Gender Dysphoria (a perceptual problem)

# HARVEST USA

A biblical understanding of gender

Scripture clearly identifies two and only two genders  
in creation

Established generally by God's decree  
(Genesis 1:27)

Assigned particularly to each individual by God's  
providence (Psalms 139:13-16)



# HARVEST USA

A biblical understanding of gender

“Gender-bending” or gender transition is sinful

To acquit oneself as someone of the opposite gender is an abomination to the Lord  
(Deuteronomy 22:5)



# HARVEST USA

A biblical understanding of gender

A person's psychological gender is rightly consistent with his or her birth gender



# HARVEST USA

A biblical understanding of gender

Gender is fixed

Not on a continuum from maleness to femaleness

No process to become male or female



# HARVEST USA

A biblical understanding of gender

Cultural idealizations of gender are frequently different from God's concept of gender

Cultural standards and stereotypes can't be definitive



# HARVEST USA

A biblical understanding of gender

Godly gender lived-out in real-life situations may have a diversity of expressions, and may not conform to cultural norms

Case in point: Jacob



Why would someone struggle with their gender?

## Desire and Experience

The Tree Model

Over-Desire → Temptation → Sin → Death

Desires become Idols

# Idolatry and Gender Confusion

## How Desires Become Idols

Love  
Good self-image  
Affirmation  
Affection  
Security  
No pain or suffering  
Control  
Comfort  
Understanding  
Intimacy

Disappointment

Discouragement

Despair

“I must have  
this...I don’t  
care what it  
takes”

Desire



Idol

# Idolatry and Gender Confusion

## How Desires Become Idols

“I desire to  
be valued as  
an  
individual”

Disappointment  
Discouragement  
Despair

“This is how  
I can find  
the greatest  
affirmation”

Desire



Idol

## Understanding the Gender Struggler

Gender dysphoria / transgender struggles / transgender identity have the same genesis and development as same-sex or heterosexual struggles



## Understanding the Gender Struggler

Individual experiences of discomfort with or dissociation from one's gender are attributed to the establishment of unbiblical worldviews, over the course of time, throughout one's life



## Understanding the Gender Struggler

Experiencing gender dysphoria is a manifestation of original sin

It is the result of the general corruption of sin

It is the temptation to believe that who you are, created by God, is incorrect



## Understanding the Gender Struggler

*Acting* on gender dysphoria, whether in thought, word, or deed, is willful sinful behavior and must be repented of



## Helping the Gender Struggler

The call for believers who experience gender dysphoria is the same as for any other sexual struggle

Walking in increasing faithfulness and repentance with Jesus Christ in community with his people, the church



## Helping the Gender Struggler

The church has a definite role to play in discipling someone who struggles with gender dysphoria

Discipleship is the key—helping someone wrestle with the question: “What difference does the person and work of Jesus make for me when I struggle with my particular idols?”



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## Helping the Gender Struggler

The church must create safe places for people struggling with gender dysphoria to come forward and ask for help



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## Helping the Gender Struggler

Help the gender struggler to see the connection between their idols and their behavior



Caring for Sexually-Hurting People in Jesus' Name

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## Helping the Gender Struggler

At a minimum, repentance looks like:

- a. Actively turning away from acting on gender dysphoria in thought, word and deed
- b. Actively pursuing accountability with fellow Christians
- c. Becoming actively engaged in fellowship with other Christians



## Helping the Gender Struggler

At a minimum, repentance looks like:

d. Embracing one's God-given gender

e. Understanding typical patterns of temptation/behavior to act out, and actively turning from those patterns

f. Actively turning from associations with others who cultivate an unbiblical worldview



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## Helping the Gender Struggler

The church needs to offer authentic love and community for the struggler, in place of the counterfeit he or she finds in transgender fantasy or the transgender community



# HARVEST USA

## Helping the Gender Struggler

Communicate that gender dysphoria and transgender sin are not the unforgiveable sin



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## Helping the Gender Struggler

Actively reject bullying and coarse talk



Caring for Sexually-Hurting People in Jesus' Name

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# HARVEST USA

## Helping the Gender Struggler

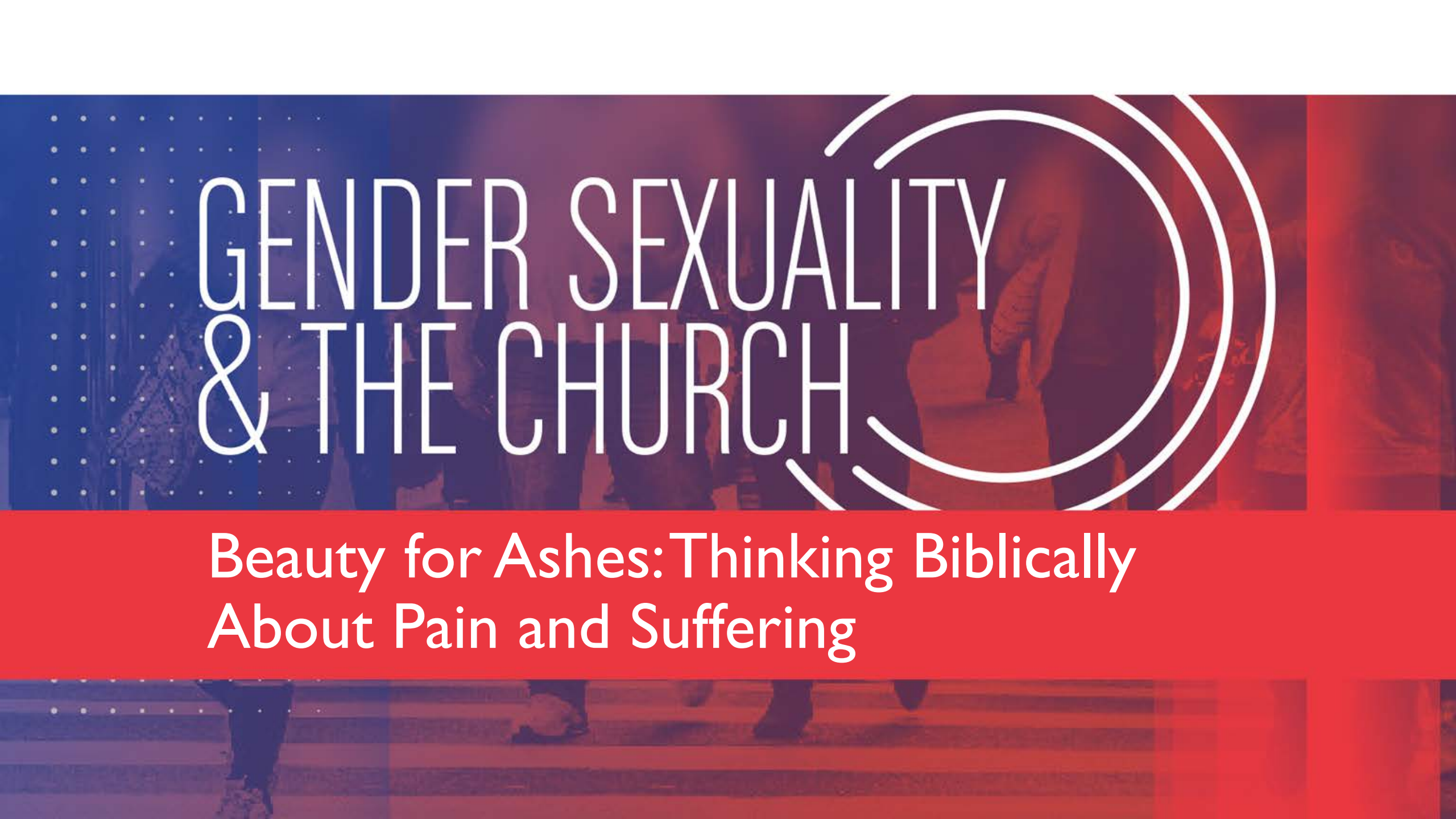
Communicate that increasing holiness—not moral perfection—is the goal of sanctification

Struggle may persist at some level, but the person will struggle against sin better, with hope in Christ



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## Your Questions



# GENDER SEXUALITY & THE CHURCH

Beauty for Ashes: Thinking Biblically  
About Pain and Suffering

# Two Important Texts:

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## Isaiah 61:1-3

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; **to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;** that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

# Two Important Texts:

## I Peter 5:10

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

# Suffering:

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- I. It is a present and repeated reality in our lives.

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- I. It is a present and repeated reality in our lives.
- II. It presents a very real and present danger to our lives—it can do great spiritual damage to us and to others.
- III. It presents a great spiritual opportunity for us and for the gospel.

# I. Coming to Terms with the Reality of Pain and Suffering

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- B. Suffering disorients and confuses us because we don't always know the reason and objective for our suffering and pain.

# I. Coming to Terms with the Reality of Pain and Suffering

- A. Suffering tests us by pushing us to the limits of our endurance.
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- C. Suffering, especially when prolonged and painful, causes me to doubt fundamental realities about God.

# I. Coming to Terms with the Reality of Pain and Suffering

- A. Suffering tests us by pushing us to the limits of our endurance.
- B. Suffering disorients and confuses us because we don't always know the reason and objective for our suffering and pain.
- C. Suffering, especially when prolonged and painful, causes me to doubt fundamental realities about God.
- D. God acknowledges the reality of suffering in the lives of His children (1 Peter 4:12; 4:19; 5:10).

## II. Understanding the Roots of Pain and Suffering

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## A. Generally – Sin

## II. Understanding the Roots of Pain and Suffering

A. Generally – Sin

B. Specifically – Depravity and Brokenness of the Curse

## II. Understanding the Roots of Pain and Suffering

Heath Lambert – 6 helpful categories of pain and suffering.

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- 5) Suffering that comes from profound confusion.
- 6) Suffering that comes because of death.

# III. Embracing God's Reason for Pain and Suffering

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## A. Suffering well is good for us (James 1:2-4).

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

# III. Embracing God's Reason for Pain and Suffering

A. Suffering well is good for us (James 1:2-4).

B. Suffering well is good for others (2 Cor. 1:3-4)

“Blessed be the God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted by God.”

# III. Embracing God's Reason for Pain and Suffering

## C. Suffering well is good for the Gospel (Phil. 1:12-13)

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places...”

# III. Embracing God's Reason for Pain and Suffering

C. Suffering well is good for the Gospel (Phil. 1:12-13)

D. Suffering well brings glory to God (2 Cor. 12:7-9)

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, ‘My grace is sufficient for thee: for my strength is made perfect in weakness.’ Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

# IV. Cultivating a Biblical Response to Pain and Suffering

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*1 Peter 4:19 – “Therefore let those who suffer according to God’s will entrust their souls to a faithful Creator while doing good.”*

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I Peter 4:19 – *“Therefore let those who suffer according to God’s will entrust their souls to a faithful Creator while doing good.”*

A. There is an internal response God desires.

# IV. Cultivating a Biblical Response to Pain and Suffering

*1 Peter 4:19 – “Therefore let those who suffer according to God’s will entrust their souls to a faithful Creator while doing good.”*

- A. There is an internal response God desires.
- B. There is an outward response God desires.

# IV. Cultivating a Biblical Response to Pain and Suffering

*1 Peter 4:19 – “Therefore let those who suffer according to God’s will entrust their souls to a faithful Creator while doing good.”*

- A. There is an internal response God desires.
- B. There is an outward response God desires.
- C. There is an ongoing upward response God desires.

# V. Looking Confidently for God's Resolution to Pain and Suffering

# V. Looking Confidently for God's Resolution to Pain and Suffering

## A. God's Promise to Sustain us in this life (1 Peter 5:10).

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

# V. Looking Confidently for God's Resolution to Pain and Suffering

- A. God's Promise to Sustain us in this life (1 Peter 5:10).
- B. God's Promise to Reward us in the life to come (2 Cor. 4:16-17)  
“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory...”

**So, as we close this conference:**

# So, as we close this conference:

- I. God, who never lies, has told us the truth about pain and suffering.

# So, as we close this conference:

1. God, who never lies, has told us the truth about pain and suffering.
2. God, who is our merciful High Priest, fully experienced pain and suffering for us.

# So, as we close this conference:

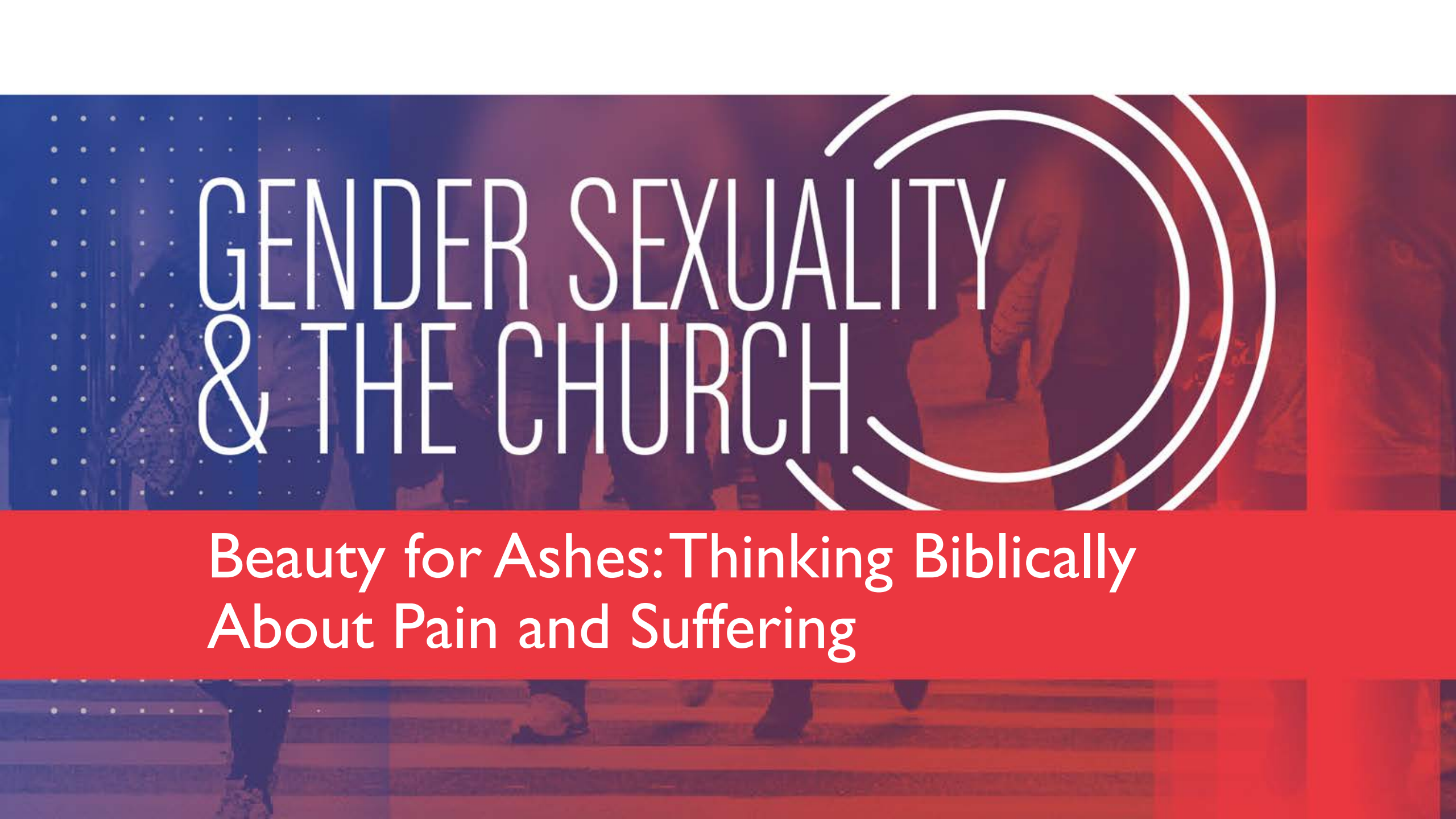
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4. God, who is ever faithful and strong, will sustain us in our suffering.
5. God, who is abundantly gracious and good, will one day resolve and remove our suffering and will reward us for it!



# GENDER SEXUALITY & THE CHURCH


Beauty for Ashes: Thinking Biblically  
About Pain and Suffering

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# GENDER SEXUALITY & THE CHURCH

## **John, Joan, and Jesus**

What the Gospel has to say about Gender Identity and Human Sexuality

# The Heart of the Matter

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*At the heart of the debate is the thorny question of who gets to determine a person's gender and sexual identity – is it something we choose or is it something God assigns?*

# Where we go for answers

*We have to decide whether or not the Scriptures are more than sacred text we reverence or good advice we consider. Are they actually authoritative truth for the shaping of our lives and do we accept them as such?*

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*It is an **immediate** conversation*

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We must speak **Redemptively & Hopefully** (1 Cor. 6:11)

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*He **delights in its consecration** (Gen 1:28-31; 2:18-34)*

What should we say to people who struggle with this issue especially when they are believers?

*Remind them God is the Creator and Designer of our gender and sexual identity (Gen. 1:26-28)*

*Help them see God's theological purpose for our gender and sexual identity (Psalm 8)*

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*Give them hope in God's future plan for our gender and sexual identity (Rom. 8:23)*

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*Don't turn away from His people—Talk to a fellow believer you trust and who you believe can help you or at least walk with you in this struggle.*



# GENDER SEXUALITY & THE CHURCH

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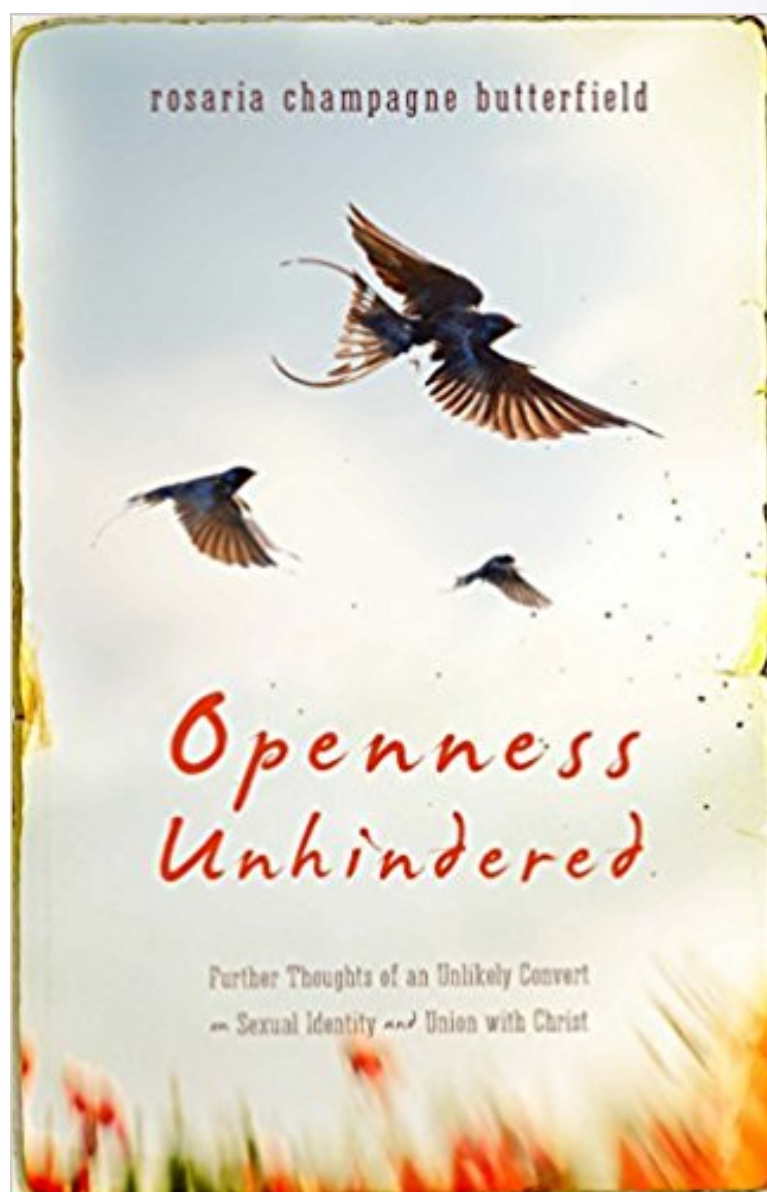
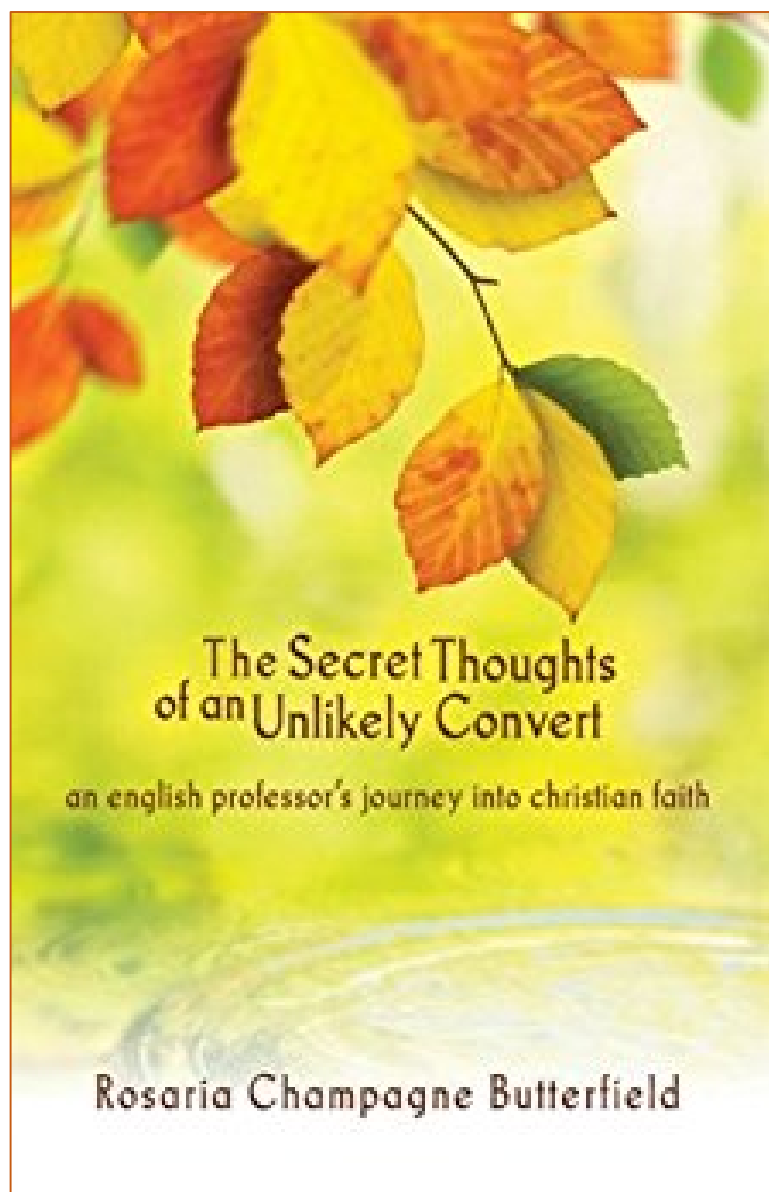
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# GENDER SEXUALITY & THE CHURCH

Understanding and Ministering to Those  
Who Struggle with SSA



# Questions we need to answer:

- Is SSA the same as a gay orientation?
  - Freud rooted identity in sexual desires.
  - “‘Sexual orientation,’ or any other term that seeks to define humanity without recognizing our fallen nature, and the redemptive grace offered in Jesus Christ, can only misrepresent humanity in the long run.”

(Butterfield, *Openness Unhindered*, 106-107)

“And no one in the LGBT community from which I emerged would have ever claimed to have been ‘born this way.’ We believed that sexuality was fluid. We claimed psychological proof that gender and sexuality were social constructs, and as such, matters of personal expression that can be changed, resisted, or shaped as our own individual sense of personal integrity and desire allowed.”

(Butterfield, *Openness Unhindered*, 108)

- Is SSA the same as a gay orientation?
  - All of us have a sinful orientation, and all of us have our own ways of expressing our sinful orientation. How our sin nature manifests itself is going to be different from person to person.
  - “Desires for things God has forbidden are a reflection of how sin has distorted me, not how God has made me.”

Sam Allbery, *Is God Anti-Gay?* (32)

# Questions we need to answer:

- Is SSA the same as a gay orientation?
- What is the difference between gay attraction, identity, and lifestyle?
- Is SSA a product of nurture or nature or both?
- Does the Bible condemn sinful desires if we don't act on them?
- Can SS-Attracted Christians change? What does that change look like?

# What is a church to do?

- We, as the church, should attract not merely those who *agree* with us, but those who *need* us.
- What if the reason a family leaves our church is because one of the teens is struggling with SSA, and the parents think that if it comes out, they would be rejected and ridiculed?

# What is a church to do?

- How would we respond if a gay couple came to church with two children in tow?
  - Would they be shunned? Would we invite their kids to VBS with our kids?
  - Would they be invited over for dinner, to a softball game, a SS picnic, etc.?
  - If not, why not—assuming they are not trying to make a statement?

# Who are we talking about?

- Richard—desired relationship with a caring man
- Sheila—desired relationship with someone safe
- Ty—desired to gratify his lusts anyway possible
- So what is going on here? How are we to understand this? Are others to blame for the choices of these children? Does your concept of how to treat homosexuals change when you know the stories? Should it change?

# What Does God Say is Going On?

A Brief Primer on the Human Heart

James 1:14

But every man is tempted, when he is drawn away of his own lust [strong desires], and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death.

# What Does God Say is Going On?

## A Brief Primer on the Human Heart

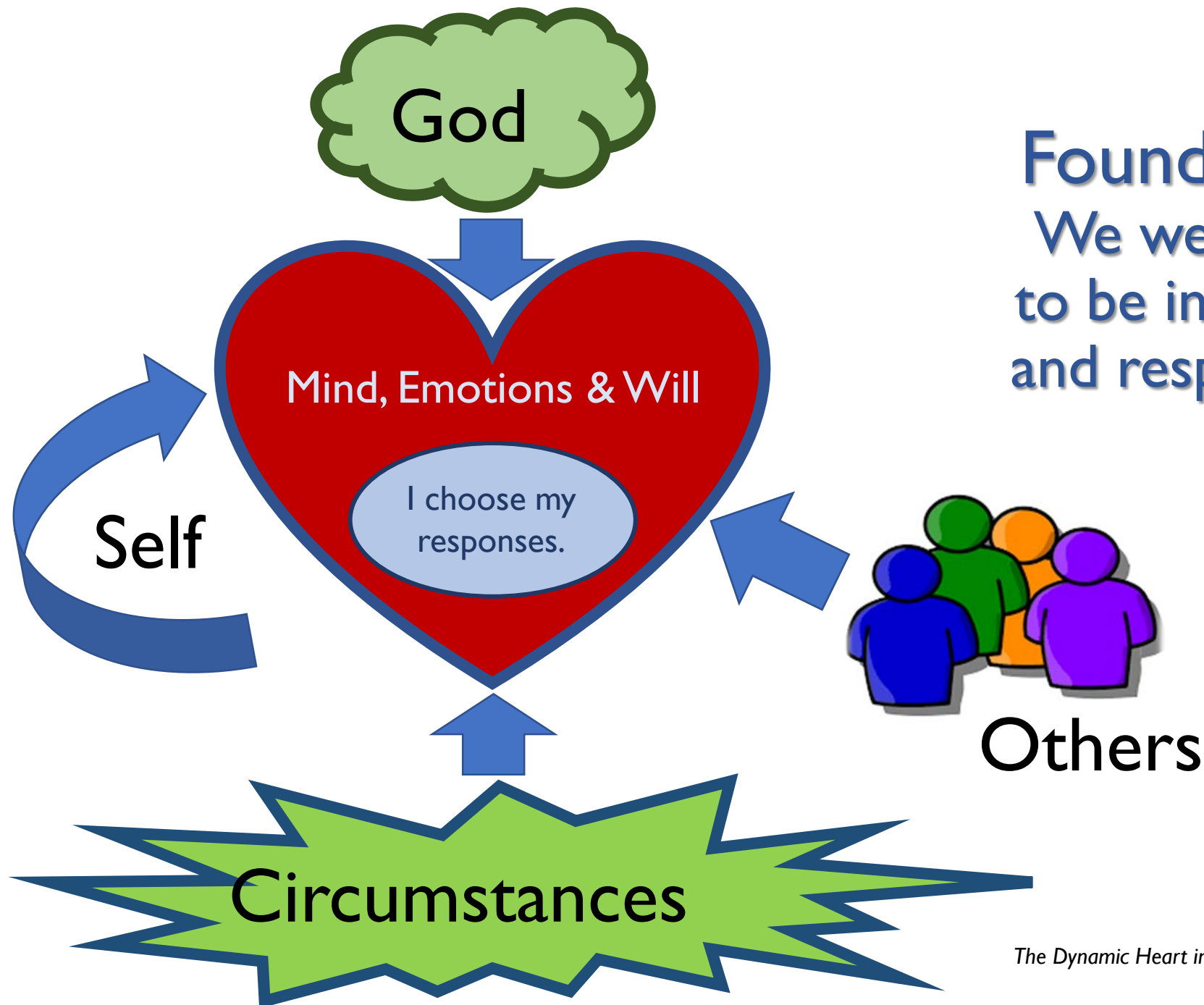
### Ephesians 2:3

Among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

**Our beliefs about our experiences customize bodily desires. At the same time our flesh corrupts those desires to pursue them in violation of the Law of God.**



**Foundations:**  
We were made  
to be influenced  
and responsible!



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CONCLUSIONS	Relationship (15-18) - <b>choice</b>	How can my desires for intimacy be met?

# The Gay Narrative (their interpretation)

1. Same sex attractions reflect real differences between types of people (that is, gay, straight, bisexual).
2. These attractions accurately reflect your identity—your sense of self.
3. If your identity is gay, it makes sense to follow through and act on what you feel because you are merely expressing and enjoying who you are.


**ERROR:** ATTRACTIONS ➡ IDENTITY ➡ BEHAVIOR

# The Biblical Narrative

1. In a broken world I am always going to experience losses.
2. There are other important matters that are a part of my life—salvation, gifts, and opportunities. I dare not limit my identity to an experience or a desire (accident, marital status, socio / economic / racial / grouping) or give it an unbiblical weight.
3. Who God says I am lies at the core of my being — I am a gendered, fallen, but redeemed child of God forever loved by God. “I live in chastity with unwanted homosexual desires.”
4. No matter what my desires, I don’t have to act upon them. I can always do what God commands with His help and can find fulfilling intimacy with God as I walk with Him.

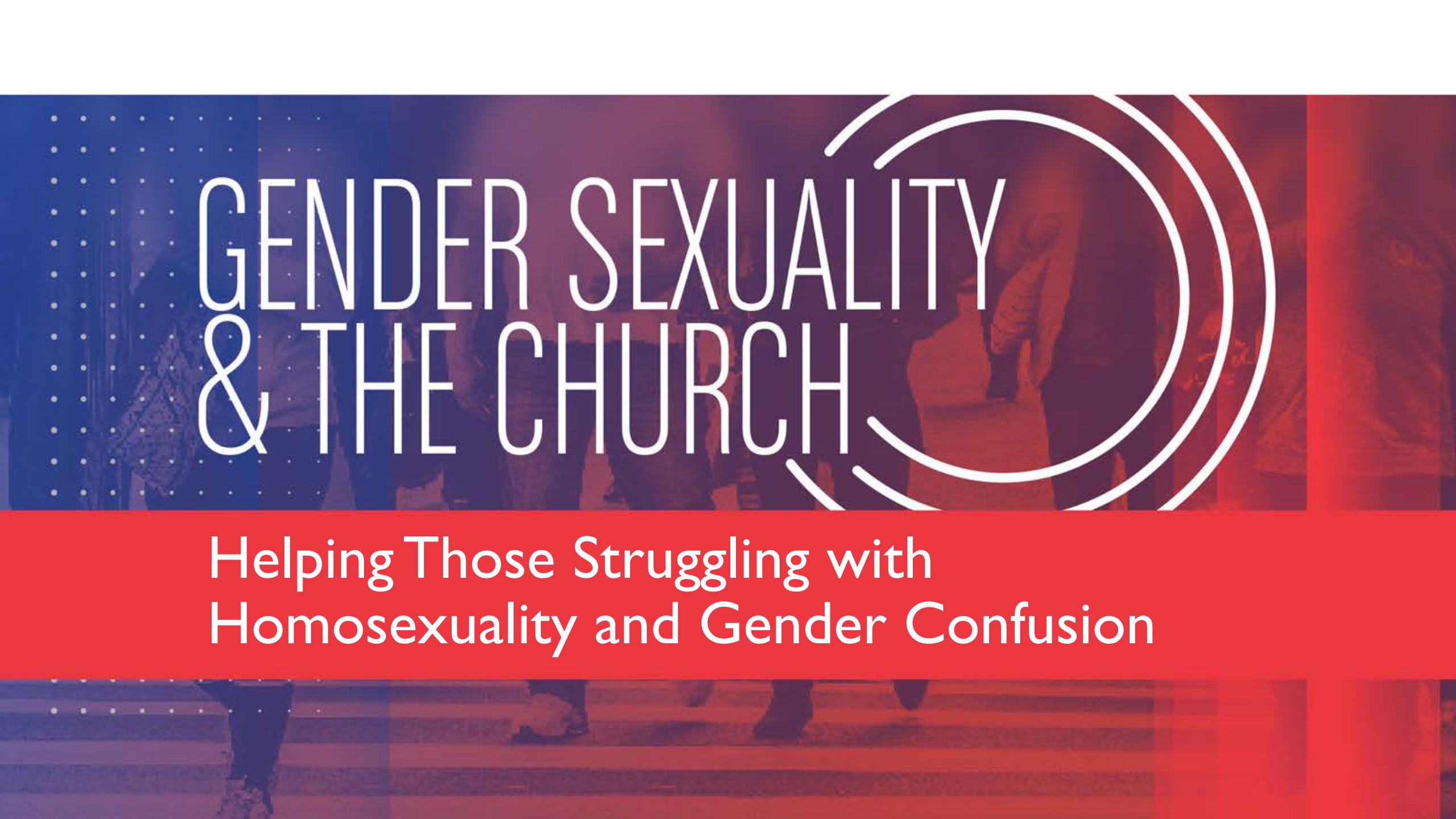
# The Path to Change (Eph. 5)

- Repent of coveting what we don't have and thank God for what He has given (1-4).
- Reject all forms of darkness, walk in light, and begin bearing spiritual fruit (5-10).
- Reject hiding and welcome accountability (11-14).
- Reject foolishness (living as if there is no God) and pursue wisdom & walking in the Spirit (15-18).



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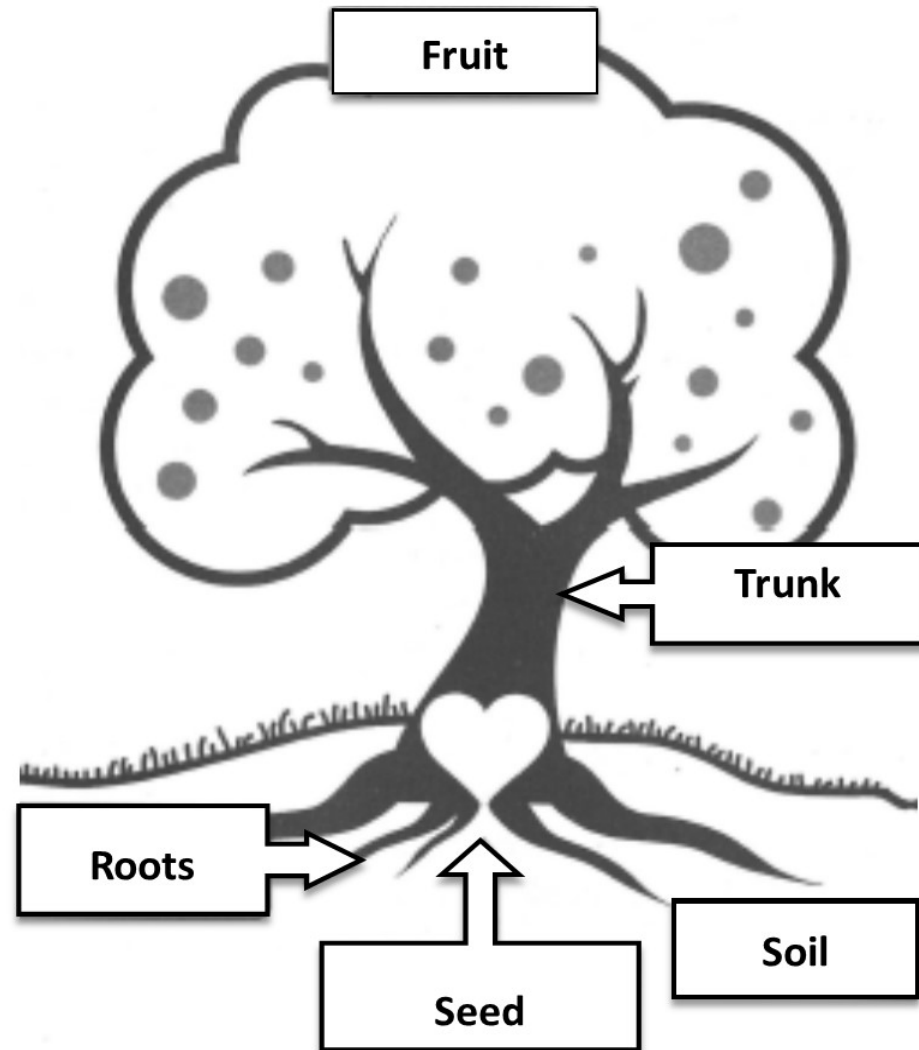
Helping Those Struggling with  
Homosexuality and Gender Confusion

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

## A. Introduction

### I. Where do patterns of desire, temptation, and sin come from?

- Why is it important to know where these patterns come from?
  - 1) To minister effectively
  - 2) To sympathize or empathize with those who struggle



# Harvest USA's Tree Model

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

## 2. Harvest USA's Tree Model

**a. The Seed:** that from which everything we do, think, and say grows

1) Corrupted by sin—Gen. 3:1-7; Rom. 5:12

2) Controlling—Prov. 4:23; Matt. 15:18-20

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

## **b. The Soil:** circumstances that influence us

- 1) Soil influences fall into eight general categories:
  - a) Gender and cultural definitions of gender
  - b) Physical characteristics
  - c) Personality and gifting
  - d) Family influences
  - e) Cultural influences
  - f) Peer pressure
  - g) Trauma (emotional, physical, sexual)
  - h) Spiritual oppression, spiritual starvation
- 2) Soil influences never have a determinative effect on a person. They do, however, have a strong shaping effect.

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

**c. The Roots:** desires that feed the heart

1) Roots reach out into the Soil in search of:

- a) Life
- b) Sustenance
- c) Meaning
- d) Identity

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**c. The Roots:** desires that feed the heart

- 1) Roots reach out into the Soil in search of:
  - a) Life
  - b) Sustenance
  - c) Meaning
  - d) Identity
- 2) When Roots try to find satisfaction in broken Soil, the best they do is find counterfeit satisfaction (gratification).

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

**d. The Trunk:** Worldviews that shape our decisions

- 1) The Trunk is what we functionally believe about:
  - a) Ourselves
  - b) Others
  - c) God
  - d) The world in general
- 2) Some common worldview statements

# Common Worldview Statements

- *I never fit in around other men (women), so I must be gay.*
- *My mother (father) was always just a little displeased with me, so I need to find affirmation from others, no matter the cost.*
- *My parents told me I wasn't the kind of girl (boy) they wanted, so I must be trans.*
- *God doesn't really love me, because I've asked him to make me straight (cisgender) over and over and he hasn't done it.*

# Common Worldview Statements

- *The only value I have is in being sexual with someone else.*
- *The only way I can find comfort is by acting queer.*
- *Life will always be too hard. I should never expect anything to go my way.*
- *It's too difficult for me to make real friends. But, I can find intimacy through sex.*
- *I will always be alone.*

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

- 3) The Trunk is the result of the Roots interacting with the Soil and being interpreted through the fallen Seed.
- 4) The Trunk develops (and changes) over the course of a lifetime.
- 5) The Trunk becomes our operating system. We use it as a sorting mechanism(a filter) to determine all present and future decisions about how we'll respond to disappointment.

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

- e. **The Fruit:** Particular behaviors that reflect the rest of the Tree
  - The Fruit really isn't the problem. It is only the product of a system that is broken.

# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

## f. **The New Seed:** Our hope

- 1) Through the work of Jesus, God has given us new hearts with renewed desires and the power to live them out—Deut. 31:6; Ezek. 11:19-20.
- 2) The New Seed is grafted onto the Fallen Seed, and over the course of time, becomes increasingly dominant. However, the historic influence of the Fallen Seed doesn't completely fade away.


# Examining Same-Sex Attraction and Gender Dysphoria through a Biblical Lens

## f. **The New Seed:** Our hope

- 3) Repentance is the lifelong process of our Roots and Trunk gradually being transformed so we look, think, desire, and act more and more like Jesus.


# Four Takeaways

1. The background and causes of sexual and gender-related sin patterns and other sin patterns are generally the same.
2. Real, transforming relationship with Jesus Christ is the only answer to patterns of sexual or gender-based sin (or any patterns of sin).
3. The way we *generally* grow in relationship with Jesus Christ is through real, dynamic relationship with one another in His Body (the Church).
4. Holiness, not sinlessness, is the goal of sanctification.



# GENDER SEXUALITY & THE CHURCH

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# GENDER SEXUALITY & THE CHURCH

What the Church Must Do to Help  
Same-Sex and Gender Strugglers

# A. INTRODUCTION

Be proactive—Ephesians 4:11-24

- God has given us a pattern for life and for obedience. He calls the Church to faithfully live it out through:
  - 1) Church leaders equipping the saints for the work of ministry (4:11-12), which is that we all grow up “into” Christ (1:13-14).
  - 2) Church members actively help one another to put off the old self and put on the new self, “created after the likeness of God in true righteousness and holiness” (4:15-24).

## B. BE PROACTIVE: PRAY AND FAST

1. Pray for church leaders, for the Body, and for those in the church who are struggling in secret.
2. Invite the church to assemble to fast and pray together so that your church might be a particular place of healing, where the “Body grows, so that it builds itself up in love” (Ephesians 4:16).

## C. BE PROACTIVE: TEACH GOD'S DESIGN FOR SEX, SEXUALITY, AND GENDER

- I. Teach a positive view of sex, sexuality, and gender.
  - a. God's design is inherently good, and following it as a pattern of life brings blessing.
  - b. Don't let everything your members hear about sex, sexuality, and gender be negative and prohibitive.

## C. BE PROACTIVE: TEACH GOD'S DESIGN FOR SEX, SEXUALITY, AND GENDER

2. God's design for sex and sexuality: I Corinthians 6:12-7:35
  - a. Our bodies and minds are not our own; we were designed for the Lord, and to serve the Lord.
  - b. Sex, in its proper context, is meant to be good and edifying.
  - c. Sex is to be enjoyed between one man and one woman in the context of covenant marriage.
  - d. Sex is meant primarily for the other—not for ourselves.

## C. BE PROACTIVE: TEACH GOD'S DESIGN FOR SEX, SEXUALITY, AND GENDER

### 2. God's design for sex and sexuality: I Corinthians 6:12-7:35

- e. Sex and sexuality are not ultimate. They serve as signposts, pointing us toward the Lord, our union with him, and the intimacy we share with him.
- f. Obedience to God's design is meant to lead to our devotion to and pleasure in the Lord.

## C. BE PROACTIVE: TEACH GOD'S DESIGN FOR SEX, SEXUALITY, AND GENDER

3. God's design for gender: Genesis 1:26-28; 2:21-25
  - a. There are two and only two genders made in creation: male and female.
  - b. Gender and birth sex correspond to each other.
  - c. You can't decouple sex and sexuality from gender; they operate as a system.
  - d. Male and female complement each other; together they (dimly) reflect the nature and glory of God in the Trinity.

## D. BE PROACTIVE: INVITE STRUGGLERS TO COME INTO THE LIGHT

1. Be aware that the majority of same-sex and gender strugglers in the Church are struggling secretly.
2. Actively and publicly address barriers to strugglers coming forward.
  - a. Shame and guilt
    - Focus on grace: Titus 3:4-7 | John 4: 6-19.
  - b. Fear of exposure and judgment
    - Communicate that struggles with sin are supposed to be dealt with in the Body: Ephesians 5:8-14; Galatians 6:1-2.

## D. BE PROACTIVE: INVITE STRUGGLERS TO COME INTO THE LIGHT

2. Actively and publicly address barriers to strugglers coming forward.

c. Culture of deception and self-deception

- Cultivate authentic community in the church: Hebrews 3:12-13; Ephesians 4: 11-16.

d. “I’m the only one. No other Christian struggles like this.”

- Communicate that there is no temptation or sin pattern that is unique: 1 Corinthians 10:13.

## D. BE PROACTIVE: INVITE STRUGGLERS TO COME INTO THE LIGHT

2. Actively and publicly address barriers to strugglers coming forward.
  - e. “Real Christians don’t struggle with this.”
    - “Normalize” the struggle with sin among Christians: Romans 7:15-25; Hebrews 4:15-16.
  - f. Prior, unsuccessful attempts at change
    - Communicate that effective repentance is something that requires the help of the Body: 1 Thessalonians 5:11, 14

## D. BE PROACTIVE: INVITE STRUGGLERS TO COME INTO THE LIGHT

2. Actively and publicly address barriers to strugglers coming forward.

g. Misunderstanding of the real problem

- Communicate that no sin pattern is behavioral in nature, but is rooted in idolatry: James 1:13-15; 1 Corinthians 10:13-14.

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### I. Discipleship

- Focus on union with Christ—both the ontological reality and the economic benefits: Ephesians 1:3-2:22.
  - a. Effective discipleship helps the individual to both answer and experience the benefits of the answer to this question: “What difference does the Person and Work of Jesus Christ make for me in the ways in which I struggle?”
  - b. Discipleship is most effectively experienced within the context of ongoing, intimate relationship with other Christians.
    - The “Life on Life” Model

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### 2. Accountability

- Accountability should be proactive, rather than reactive, in nature.
  - 1) Reactive accountability is confessional in nature, and leads to feelings of shame and guilt.
  - 2) Proactive accountability is discipleship-based and is meant to both cultivate an experience of oneness with Christ and to prevent sin in the first place.

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### 2. Accountability

- Accountability should be proactive, rather than reactive, in nature.
- 3) Proactive accountability is based in ongoing friendship and attacks sin at the level of desire and temptation.
  - 4) Proactive accountability helps sexual and gender strugglers not only to walk in repentance from patterns of desire, temptation, and sin, but to become more fully engaged members of the Church.

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### 3. Community

- a. Many same-sex and gender strugglers feel, at some level, as though they lack authentic community in the Church and in the world.
  - 1) Some same-sex and gender struggles will seek out others who struggle similarly, in order to create that sense of community.
  - 2) Others may seek out other forms of counterfeit community and connectedness through pornography, fantasy, hooking up, flirting, or dressing up to go out in public.

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### 3. Community

- b. The church must offer authentic community to all its members and work diligently to cultivate that community.
  - 1) For same-sex and gender strugglers, it needs to create and maintain effective structures to invite these men and women who would otherwise be on the margins of the Church into real and effective community with other believers. According to Scripture, this is the only way in which God's people thrive and grow in Christ.

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### 3. Community

b. The church must offer authentic community to all its members and work diligently to cultivate that community.

2) The church must also offer authentic community to its members who are not married, and who may never be married, in order that they would experience some of the relational and emotional fulfillment of their married peers.

## E. BE PROACTIVE: CULTIVATE DISCIPLESHIP, ACCOUNTABILITY, AND COMMUNITY

### 3. Community

- c. The Church must cultivate the view that same-sex and gender strugglers are an essential part of the Body—and as such, must be contributing members of the Body community, as well as receiving love, affirmation, and relational fulfillment.

## F. BE PROACTIVE: CULTIVATE A NETWORK OF HELPERS IN YOUR CHURCH

### I. Why specially-equipped helpers?

- a. Same-sex and gender strugglers already struggle feeling as though no one will understand them, and no one will understand their particular struggles or desires.
- b. Since same-sex and gender strugglers likely feel so different from others in the church, they may not experience standard discipleship programs in the church (Bible studies, small groups, etc.) as being helpful to them.

## F. BE PROACTIVE: CULTIVATE A NETWORK OF HELPERS IN YOUR CHURCH

2. What kinds of specially-equipped helpers?
  - a. Individual discipleship partners
  - b. Facilitators for all male or all female Biblical support groups
  - c. Married couples to come alongside other married couples

## F. BE PROACTIVE: CULTIVATE A NETWORK OF HELPERS IN YOUR CHURCH

3. How long would strugglers or families work with these helpers?
  - a. Not long. The goal is to work to progressively mainstream strugglers into the fuller life of the church.
    - Average: six months to two years
  - b. A companion goal is for the struggler to have an ever-increasing circle of accountability (progressively more people in the church who are aware of their story, how they struggle, and how they need particular ministry).

## F. BE PROACTIVE: CULTIVATE A NETWORK OF HELPERS IN YOUR CHURCH

4. How do you select and equip these helpers?
  - a. Select men and women who:
    - 1) Understand God's grace and have seen it at work in their own lives.
    - 2) Know how to patiently and compassionately disciple others.
    - 3) Are willing to sacrificially care for the men and women whom God brings them.

## F. BE PROACTIVE: CULTIVATE A NETWORK OF HELPERS IN YOUR CHURCH

4. How do you select and equip these helpers?

b. Equip these helpers:

- 1) Pray with them, over them, and for them.
- 2) Use a life-on-life style discipleship curriculum.
- 3) Consider Harvest USA's Partner Ministries Program.
- 4) Offer ongoing support, encouragement, and accountability.

# G. BE PROACTIVE: EXERCISE CHURCH DISCIPLINE

- I. Church discipline is meant to be applied to unrepentant sinners, and its purpose is to bring that individual to repentance.
  - a. Remember that repentance is progressive and lifelong.
  - b. Remember that the goal of repentance is holiness, not sinlessness.
2. Discipline is meant to be proactive and progressive.


# G. BE PROACTIVE: EXERCISE CHURCH DISCIPLINE

3. Formal discipline can provide an opportunity for others in the church who struggle similarly to come forward and ask for help. Pray for that outcome.
4. Exercise formal discipline prayerfully, wisely, and sparingly.
  - To whatever extent it is within your church, you don't want others struggling in secret to be afraid of coming forward for help for fear of formal discipline.



# GENDER SEXUALITY & THE CHURCH

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# GENDER SEXUALITY & THE CHURCH

Walking with Sexual and Gender Strugglers on  
the Road toward Repentance

# A. Helping Priorities

1. Incarnate the love and ministry of Jesus Christ, in order to build up the Body—Ephesians 4:11-16.
2. Help the struggler to tell his or her story and sympathize with them—Hebrews 4:15-16.
3. Point the struggler toward Christ and offer them practical guidance in their walk in repentance—Colossians 3:1-17.
4. Lovingly pursue the struggler—Jude 22-23.

## B. HELPING PROCESS

### I. The **PALACE** Method

- a. Pray (by yourself and/or with the struggler).
- b. Affirm that the struggler coming forward and asking for help is a good thing.
- c. Listen actively to his or her story.
- d. Ask questions that will begin to uncover idols and worldviews.
- e. Challenge false statements with truth from Scripture.
- f. Encourage and Establish a simple agenda for change.

## B. HELPING PROCESS

### 1. The **Palace** Method

### 2. The **Palace** Steps

- a. Pray (by yourself, and/or with the struggler).
  - 1) For wisdom and discernment
  - 2) For the struggler to be honest and transparent
  - 3) For the struggler to hear and believe the Gospel at a heart level

## B. HELPING PROCESS

### 1. The **Palace** Method

### 2. The **Palace** Steps

- b. Affirm that the struggler coming forward and asking for help is a good thing.
  - 1) The struggler is usually fearful, ashamed, terrified of consequences, and discouraged.
  - 2) Affirm the struggler verbally.

# VERBAL AFFIRMATIONS

- *The Lord wants to help you; that's why we are talking about this right now.*
- *You don't have to go through this alone; I'm here to help you.*
- *I know you are afraid right now, but God is faithful and is working for your good in this.*

## B. HELPING PROCESS

### 1. The **Palace** Method

### 2. The **Palace** Steps

- b. Affirm that the struggler coming forward and asking for help is a good thing.
  - 1) The struggler is usually fearful, ashamed, terrified of consequences, and discouraged.
  - 2) Affirm the struggler verbally.
  - 3) Affirm the struggler regularly.

## B. HELPING PROCESS

c. Listen actively to his or her story.

1) Ask them to tell you the contours of their story—not just about the sin pattern, but about the person.

- Ask about the history of their struggle: how it began, and how it changed over the course of time.
- Ask them about their own history.
  - The family in which they grew up
  - Their friendships
  - Their relationship with the Lord
  - Their marriage (if applicable)

## B. HELPING PROCESS

c. Listen actively to his or her story.

1) Ask them to tell you the contours of their story—not just about the sin pattern, but about the person.

- Ask for three adjectives they would use to describe themselves. Talk about why he or she chose those three.
- Ask what he or she has done to overcome the struggle. What has worked, and what has not worked? Why?

## B. HELPING PROCESS

c. Listen actively to his or her story.

- 2) Ask follow-up questions in a conversational manner.
- 3) Make note of your questions and the struggler's responses.

## B. HELPING PROCESS

- d. Ask questions that will begin to uncover idols and worldviews.
- 1) Find out what functional idols the struggler serves.
  - 2) Some diagnostic questions to help a struggler identify which idols he or she struggles with:



# DIAGNOSTIC QUESTIONS

- Which of these desires do you put the most energy into achieving?
- What in your life are you most afraid of losing?
- When you have downtime or extra money, which of these desires do you automatically tend to focus on?
- When you daydream, which of these desires seems to play out in those fantasies?
- In which ways do you feel like you don't measure up to other people?
- In which ways do you feel like you don't measure up to your own expectations?
- When you experience sexual or gender-related temptation, what is going on in your circumstance at that moment? How are you feeling physically, emotionally, and spiritually?

## B. HELPING PROCESS

- d. Ask questions that will begin to uncover idols and worldviews.
- 3) The key to discipleship is realizing that we sin for a reason: our hearts react to the felt needs of these unsatisfied desires—James 1:13-15
- 4) Instead of treating sin as a purely behavioral problem, we help strugglers submit their desires to the Lord with the understanding that He is the one who ultimately satisfies desires—or grants grace to be content if they aren't met in that moment—Ps. 107:9.

## B. HELPING PROCESS

- d. Ask questions that will begin to uncover idols and worldviews.
- 5) Find out what the struggler believes functionally about themselves, God, and others. Listen to what he says, extrapolate potential worldview statements, and ask the struggler if they seems to make sense to him.

# SAMPLE WORLDVIEW STATEMENTS

- *God could never love someone like me.*
- *God loves other people differently than he loves me.*
- *I'm a failure.*
- *Other people are too risky to be honest with.*
- *I deserve better treatment from others/from God*
- *Life will never get any better for me.*
- *I'm condemned to live out the consequences of my behavior.*
- *God hates me.*
- *I'll never fit in.*
- *Being sexual with someone else is the only way to feel affirmed.*

# SAMPLE WORLDVIEW STATEMENTS

- *I'm not the right kind of man/woman.*
- *Others have failed me and will continue to fail me. I can depend only up myself.*
- *Others have hurt me in the past, and will hurt me again if I give them the opportunity.*

## B. HELPING PROCESS

- d. Ask questions that will begin to uncover idols and worldviews.
- 6) Worldview statements often function at the subconscious level—so strugglers may not be immediately aware of which statements guide them. You might need to help them process which ones fit them.

## B. HELPING PROCESS

- d. Ask questions that will begin to uncover idols and worldviews.
- 7) Worldview statements tend to develop over the course of many years as an individual cycles through many instances of feeling despair because their desires aren't being met in the ways that they want.
- 8) Worldview statements serve as the filters through which we make everyday decisions about how to act, and why.

## B. HELPING PROCESS

- e. Challenge false statements with truth from Scripture.
  - 1) Show the struggler what Scripture says about their functional false beliefs.

## B. HELPING PROCESS

e. Challenge false statements with truth from Scripture.

2) Ask the struggler:

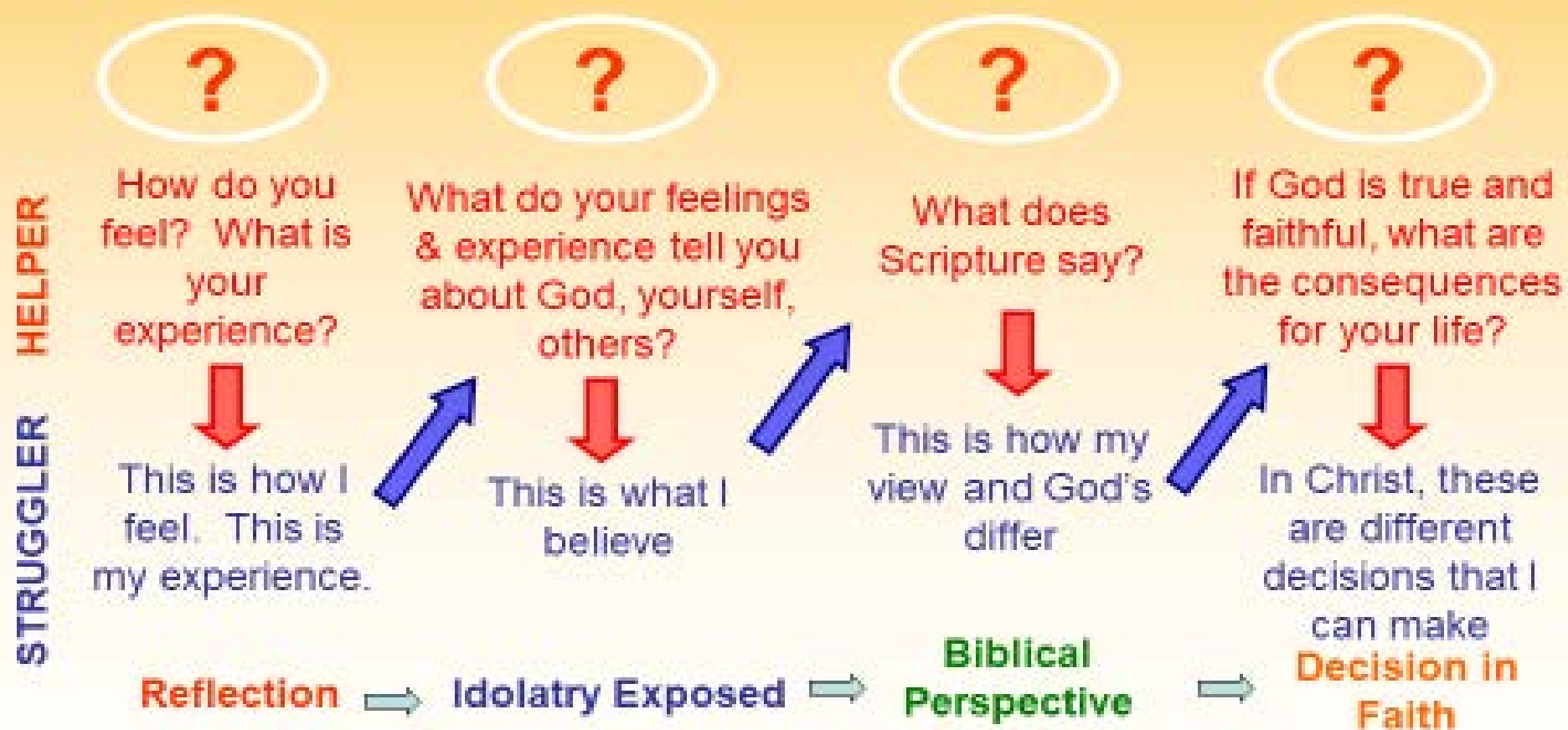
- *Based on what Scripture says, is what you believe really true?*
- *If not, then what are the consequences for you? (In other words, what must be really true if your worldview is not? And what does that mean for how you act?)*
- *What are different decisions you can therefore choose to make in Christ that will change the way you respond to various situations?*

## B. HELPING PROCESS

- e. Encourage and Establish a simple agenda for change.
  - 1) Process with the struggler what he or she can do differently when they experience strong desires, and are in triggering situations.

# A Model for Helping: Integrating Biblical Truth And the Individual's Experience

*Getting to know*    *Thinking critically*    *Pointing to Jesus*



## B. HELPING PROCESS

- e. Encourage and Establish a simple agenda for change.
  - 1) Process with the struggler what he or she can do differently when they experience strong desires, and are in triggering situations.
  - 2) Assign easily-accomplished, high-payoff homework like Scripture memorization, reading and thinking about a chapter in a book, or committing to pray for ten minutes daily.
  - 3) Plan to meet again.

## B. HELPING PROCESS


e. Encourage and Establish a simple agenda for change.

- 4) Draw the struggler into redemptive community that will help him or her grow in union with Christ. Acknowledge that this process might be difficult for the struggler. Make a plan, role-play, and process with him or her regularly how the integration is going for them (and how it makes him or her feel).
- 5) Applaud successes, no matter how small.
- 6) Failures are temporary, not ultimate.

## B. HELPING PROCESS


e. Encourage and Establish a simple agenda for change.

- 7) Process with the struggler how his or her typical desires are surfacing, and what he or she is doing with those desires.
- 8) Facilitate an expanding circle of accountability, and process with the struggler how he or she is experiencing those relationships.
- 9) With each successive meeting, build on prior successes and make homework progressively more challenging.
- 10) Keep the goal in mind: holiness, not sinlessness.



# GENDER SEXUALITY & THE CHURCH

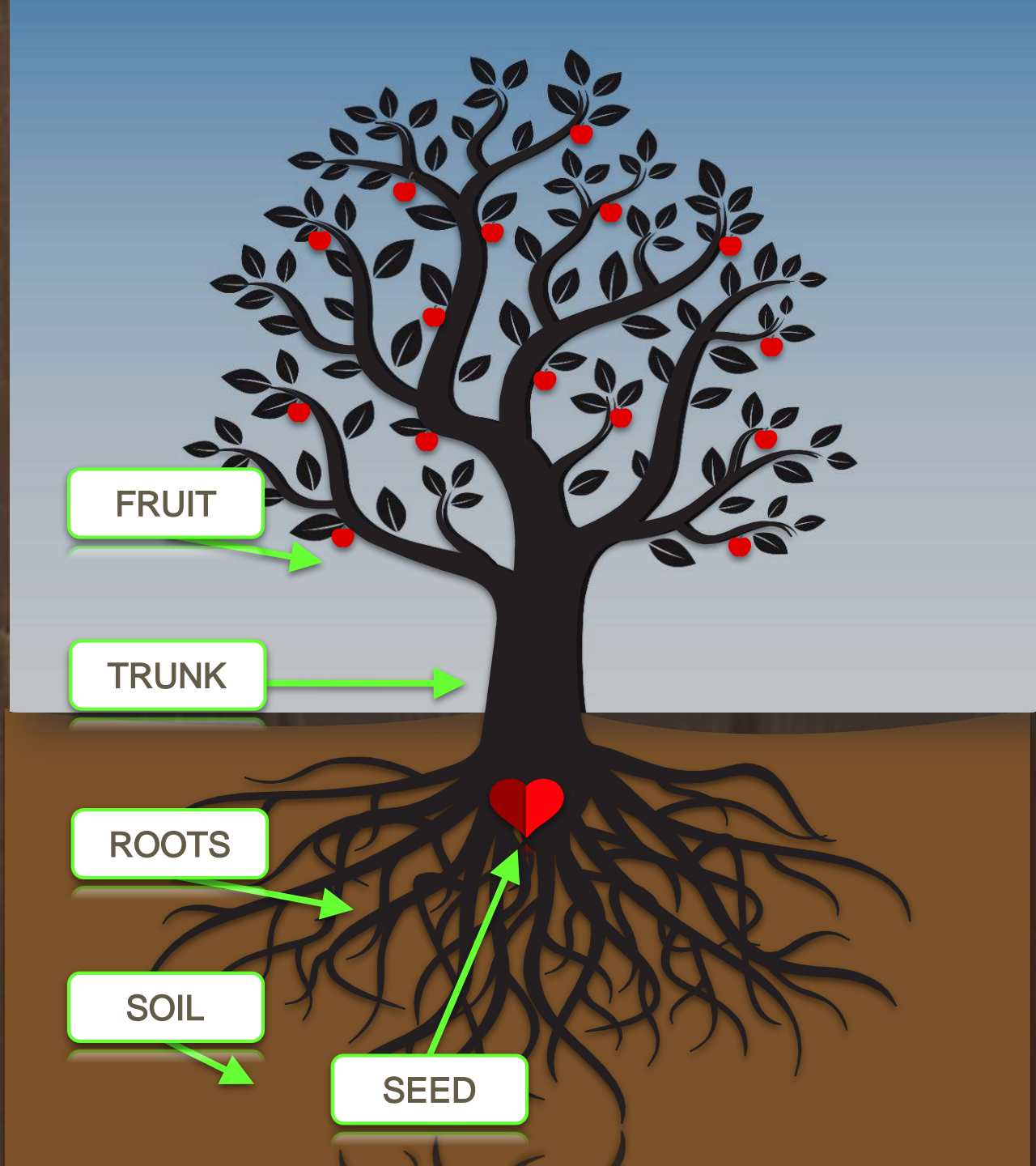
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# GENDER SEXUALITY & THE CHURCH

Hope and Help for Women Who  
Struggle with Sexual Sin

# Part 1 - The Tree Model: A Biblical Understanding of Why We Struggle Sexually



# FRUIT: Our Behavior and Thoughts

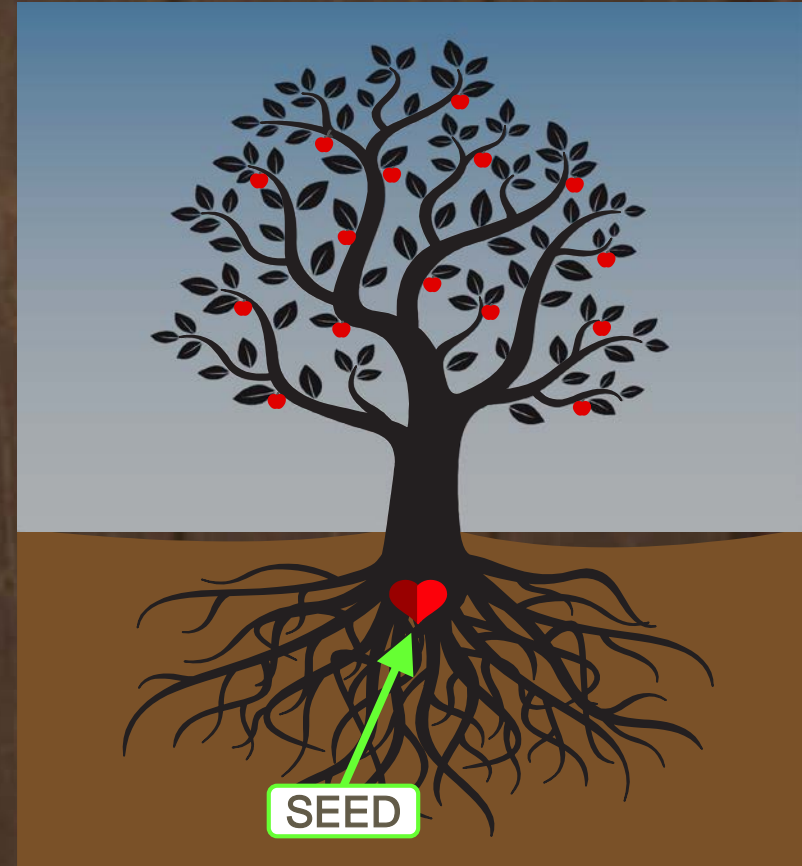


# Alexis

- Pornography & erotica
- Solo-sex
- Unbelief
- Teachable
- Humble
- Caring heart



# Seed: The Human Heart



For my people have committed two evils:  
they have forsaken Me,  
the fountain of living waters,  
to dig for themselves cisterns,  
broken cisterns  
that can hold no water.

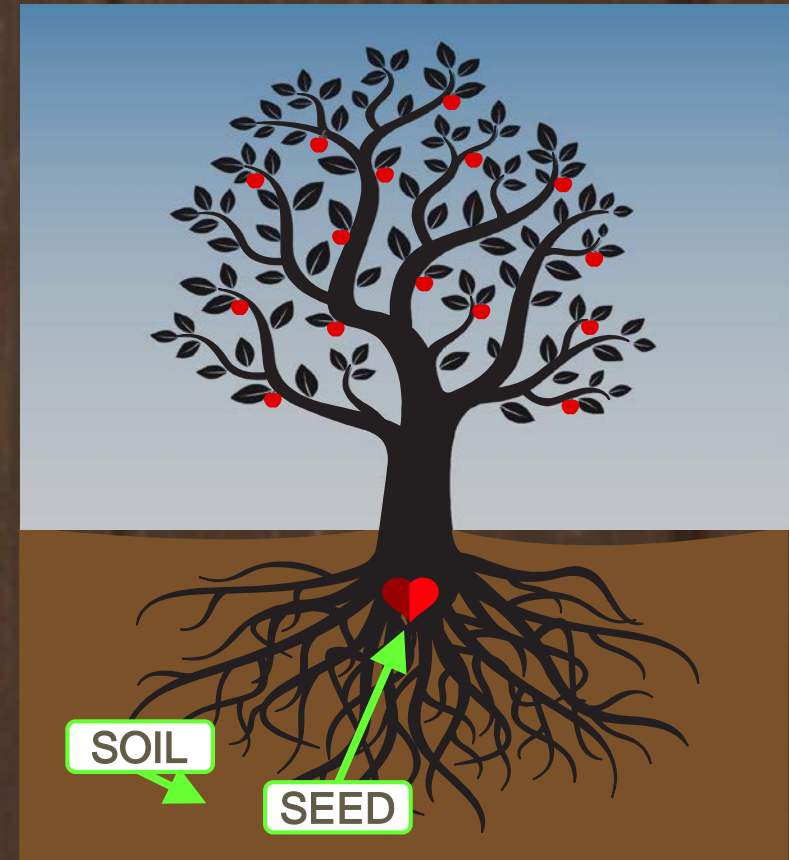
Jeremiah 2:13

Idolatrous

Selfish

Broken

# Soil: Influences Outside Our Control



# Gender



# Physical Characteristics



# Personality and Natural Gifts and Talents



# Family Dynamics



# Culture



# Peer Pressure





Trauma

Honeywell



**Blessings**

HOLD

# Spiritual Warfare

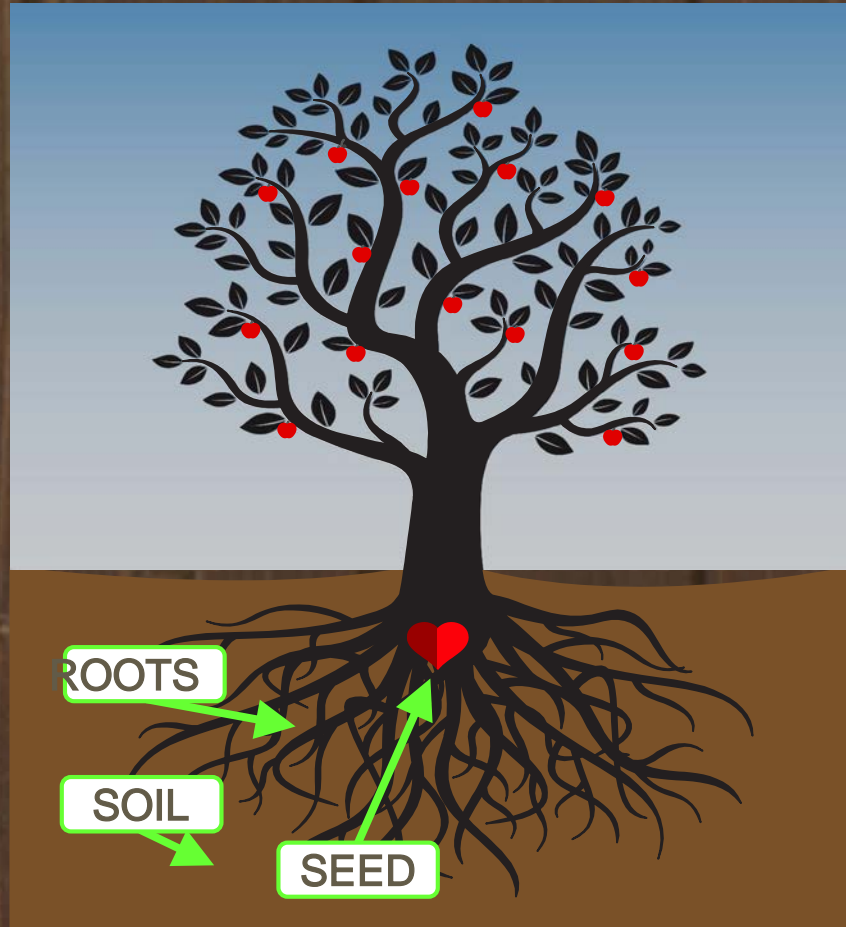
For our struggle is not against flesh and blood, but against the rulers and authorities and powers of this dark world and the spiritual forces of evil in the heavenly realms.

Ephesians 6:10

## Alexis' soil

- 26, single
- Coerced to have sex by older man
- Sexual abuse 12-14
- People person, verbal
- Raised in “good Christian home,” keep up appearances, Christian college
- Closest 2 friends are engaged
- Never taught about sexuality

# ROOTS: Desires



- To be loved
- Intimacy
- Comfort
- Significance
- Pain-free living
- Valued
- Belong
- Known

# Desires are powerful motivators!

physical

emotional

sexual

spiritual

mental

# How Desires Become Idols

Love

Good Self-Image

Affirmation

Affection

Security

No pain or suffering

Control

Comfort

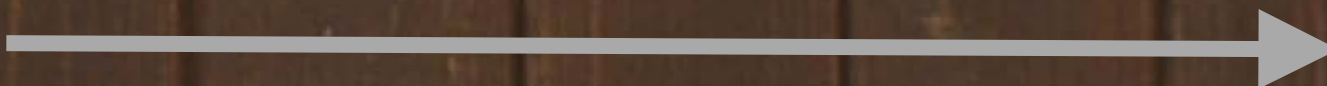
Understanding

Intimacy

Disappointment  
Discouragement  
Despair

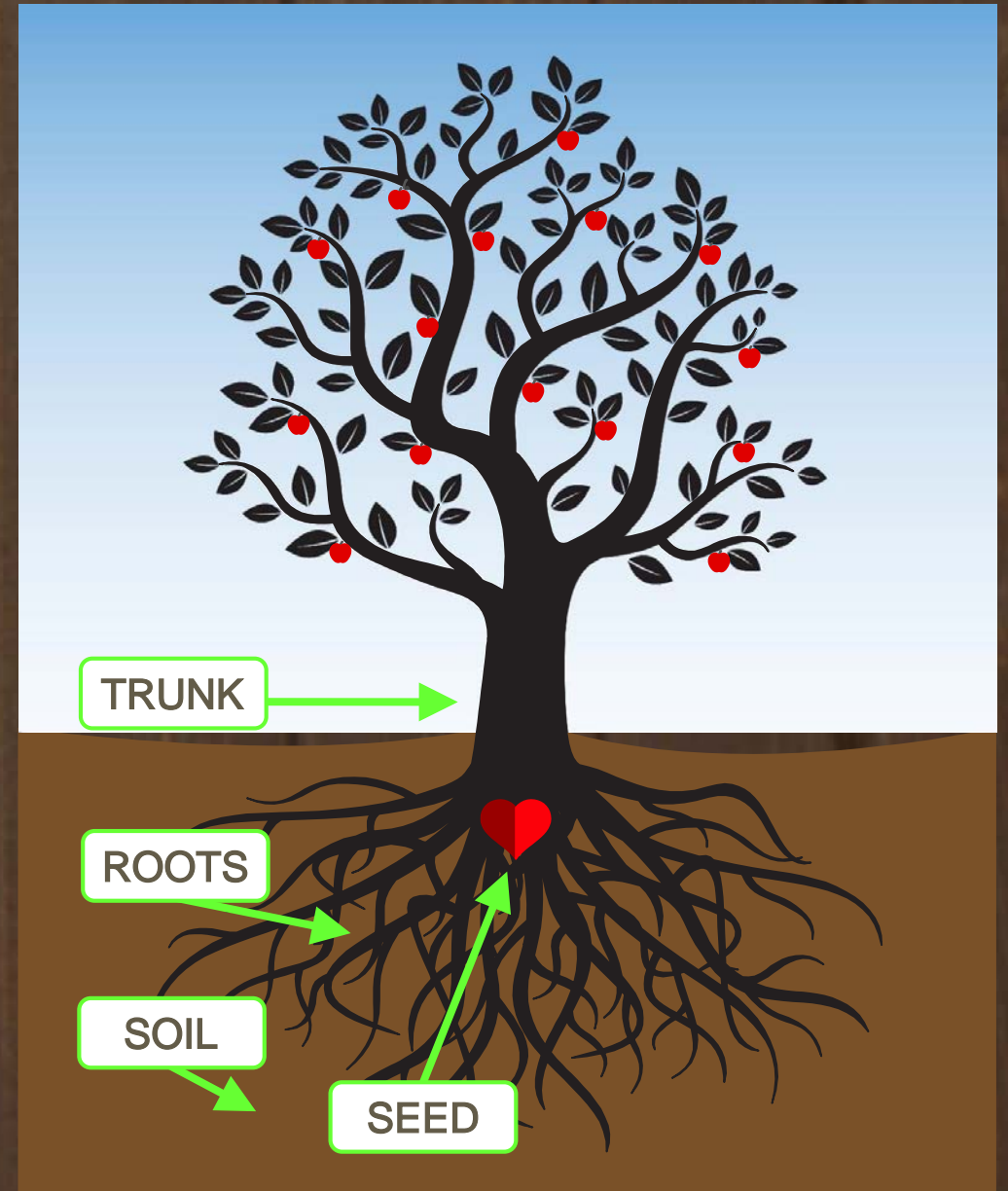
“I must have  
this...I don’t  
care what it  
takes”

Desire



Idol

# THE TRUNK: Our true beliefs



# Alexis' True Beliefs

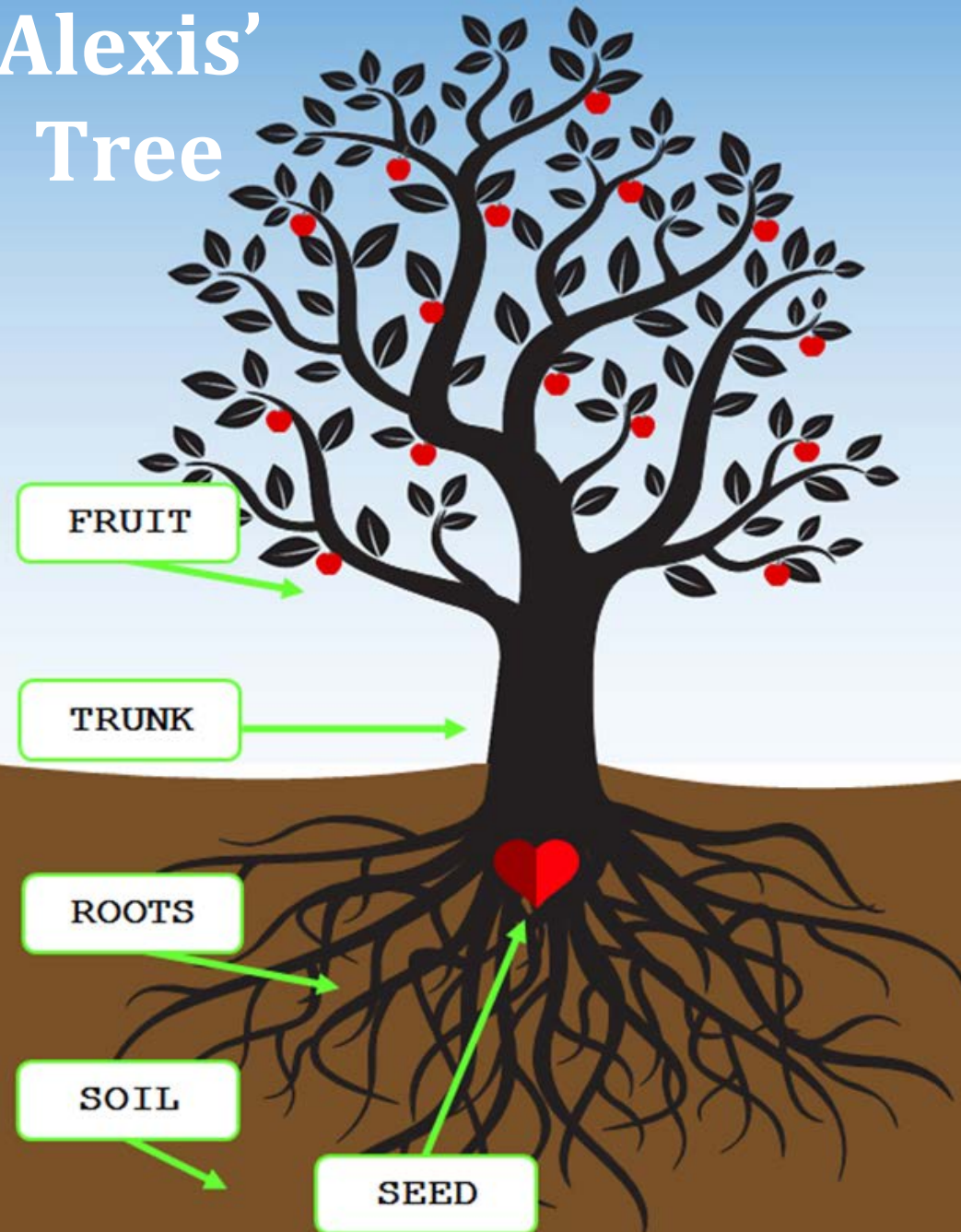
- Loneliness and pain must be avoided
- I'm dirty
- Men aren't safe but I desire marriage
- Can't share this with anyone
- Bible doesn't address my problems, hopeless
- Why them, not me? God's not fair!
- Shame...I'm a hypocrite

# THE FRUIT: The Sin Struggle

- Sexual relationships outside of marriage
- Emotionally dependent relationships
- Addictions to porn and solo-sex
- Sexual fantasy life



# Alexis' Tree



Through Jesus there is real hope for  
real change!

*“His divine power has given us everything we  
need for a godly life through our knowledge  
of him who called us by his own glory and  
goodness.”*

2 Peter 1:3

# The Gospel for Alexis

- Heart: worship and trust of Christ
- Soil: understood in light of God's redemption and healing
- Desires: submitted to Jesus through faith and obedience

# The Gospel for Alexis

- Beliefs: a transformed mind bears out in a biblical worldview
- Life Pattern: Growth in Christlikeness as Jesus increases and Alexis decreases

Part 2:

# How Christ Brings Change

# Jesus: Our Rescuer and Deliverer!

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. Therefore, my beloved, flee from idolatry.

1 Corinthians 10:13-14

Do not be deceived: God is not mocked,  
for whatever one sows, that will he also  
reap. For the one who sows to his own  
flesh will from the flesh reap corruption,  
but the one who sows to the Spirit will from  
the Spirit reap eternal life. And let us not  
grow weary of doing good, for in due season  
we will reap, if we do not give up.

Galatians 6:7-9

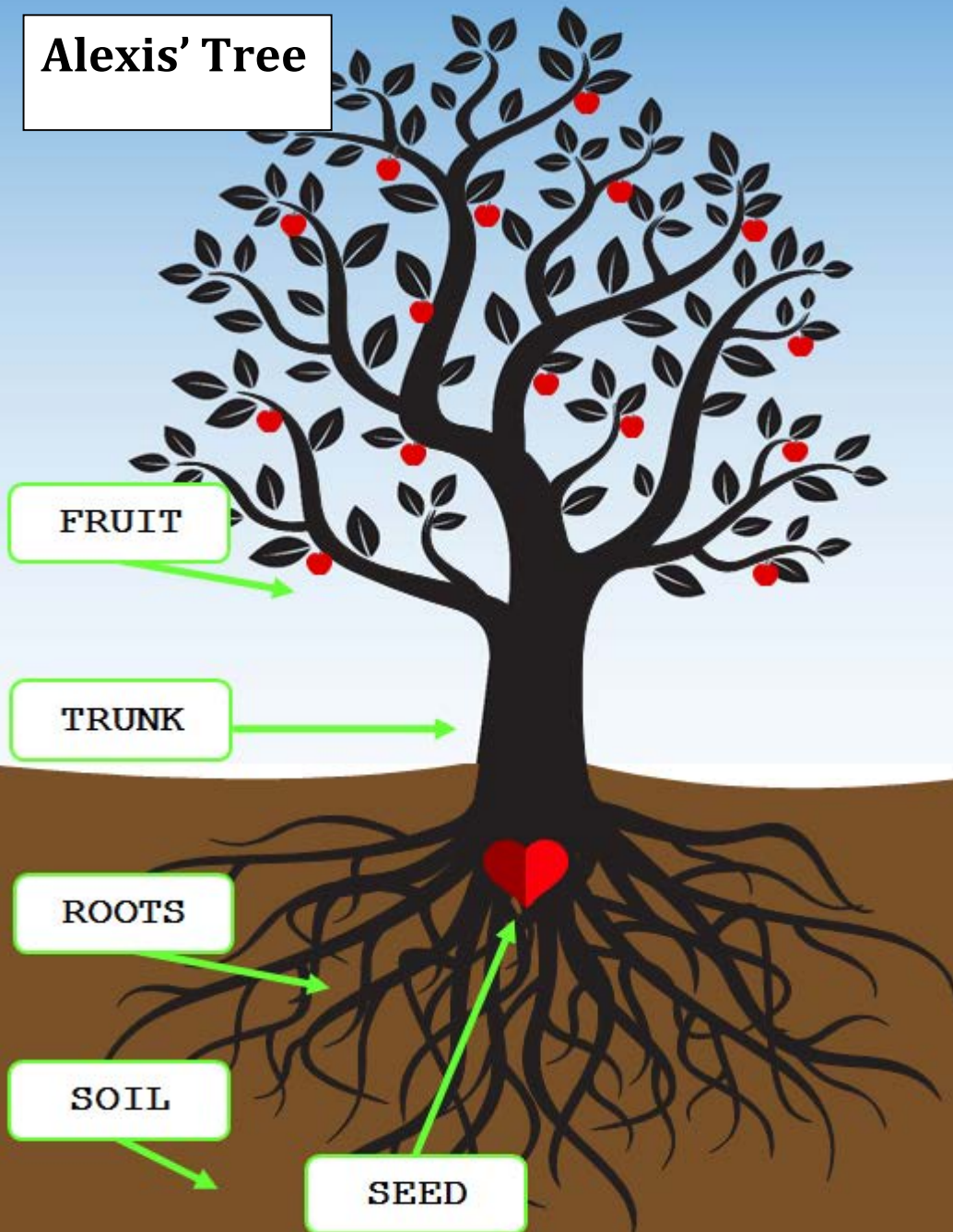
# How patterns of sin develop

## Alexis

- Teachable
- Humble
- Caring heart
- Pornography & erotica
- Solo-sex
- Unbelief



## Alexis' Tree



### TRUNK

- Loneliness and pain must be avoided.
- I'm dirty, full of shame, a hypocrite
- Men aren't safe but I desire marriage.
- Can't share my struggles with anyone.
- Bible doesn't address my problems, her situation is hopeless.
- Why them, not me (friends' engagement)? God's not fair!

### ROOTS

- Hunger for love, affection, affirmation, comfort, intimacy

### SOIL

- 26 years old, single woman
- Coerced to have sex by an older man and sexual abuse
- People person, verbal (God's design)
- Raised in a "good Christian home", focus on appearance
- Little teaching re: sexuality
- Two closest friends are engaged.

### SEED

- Loves God, wants to change
- Her idolatry is hijacking hope and worship

Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. James 1:12-15

TRIGGERS - UNBELIEF



PREPARING TO  
WORSHIP





TRIGGERS - UNBELIEF



DISCOURAGEMENT &  
EMOTIONAL PAIN



PREPARING  
TO WORSHIP

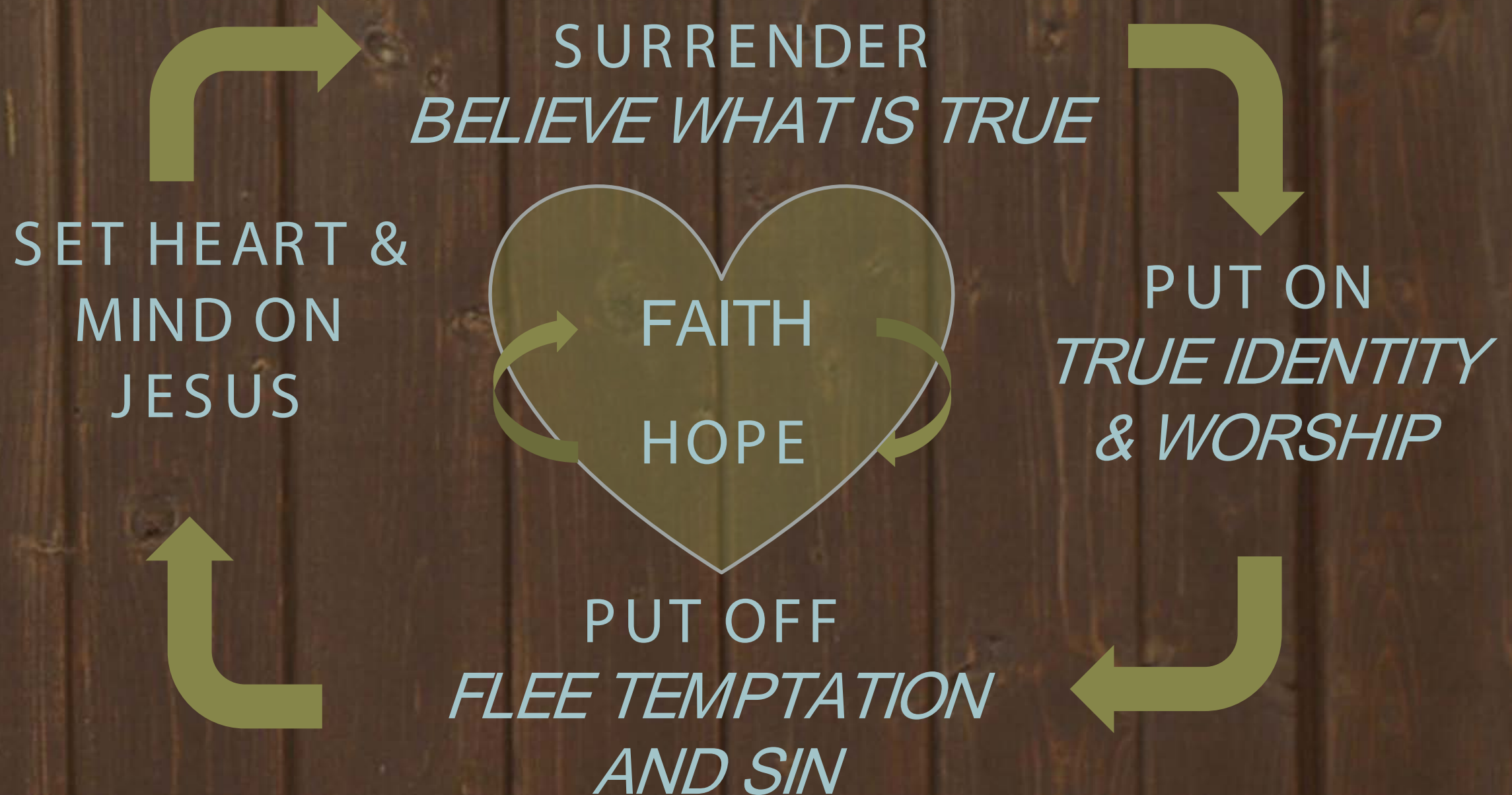


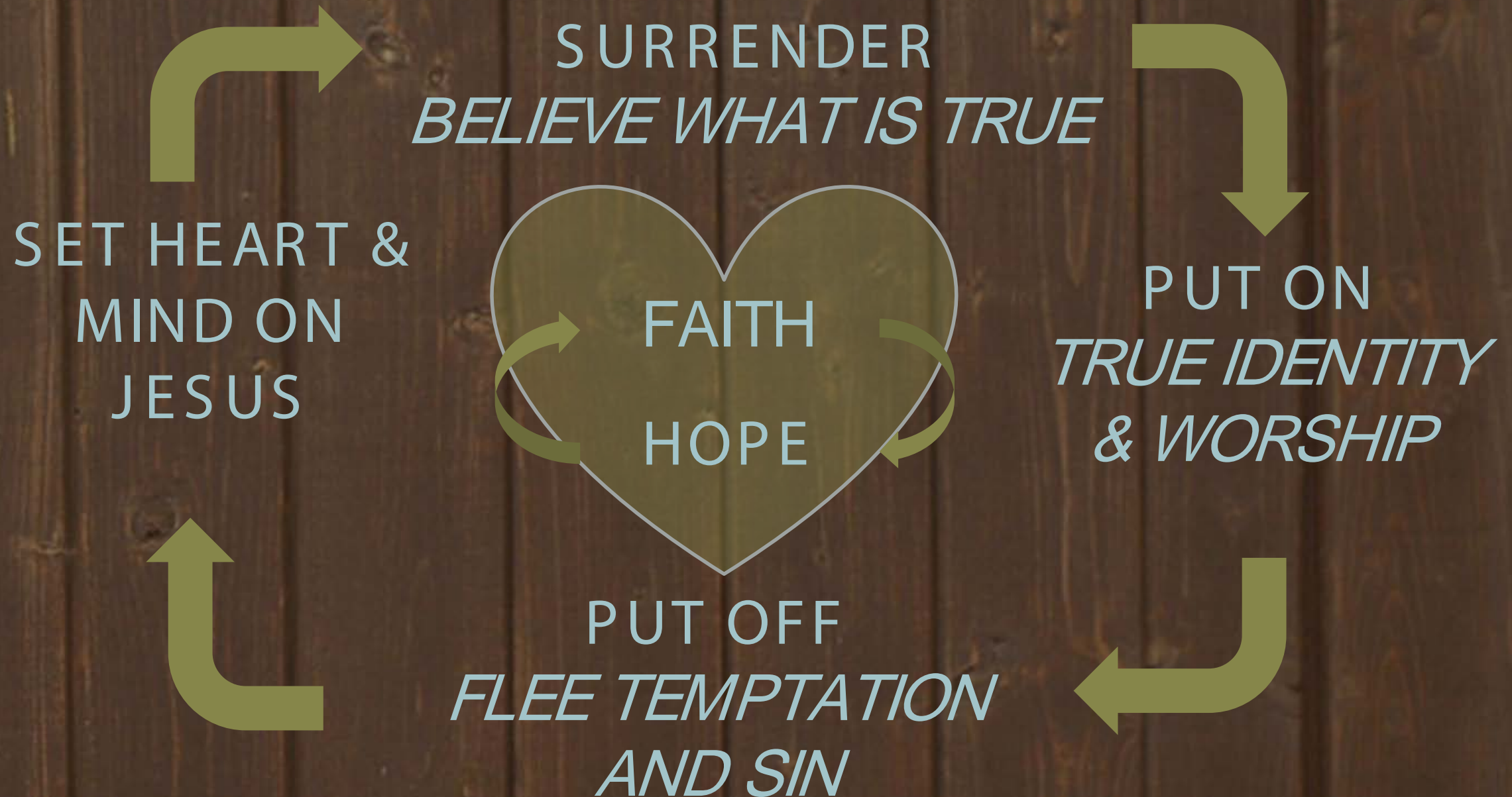
SIN - IDOL IS PURSUED



# GOD'S GOODNESS IN TIMES OF TEMPTATION

- An opportunity to draw near to God
- Strengthens our faith for the daily battle
- Christ is exalted and his sufficiency is 'proven'
- Growth in Christlikeness






2018



Women,  
Sexuality,  
and the  
Church

We publish a magazine two times a year, always focusing on applying the gospel to topics surrounding sexuality and gender. If you'd like to be on our mailing list, send us an email with your home address to [info@harvestusa.org](mailto:info@harvestusa.org).

Q & A



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# GENDER SEXUALITY & THE CHURCH

Session I – Men and Lies

# INTRODUCTION

- I Thessalonians 5:14; 4:3-5
- All sinful lusts *lie* (Eph. 4:22; Rom. 7:11; Heb. 3:13; 11:25)
- Eugene Peterson: “Every temptation that comes to me is packaged as a good.”

# 10 LIES TO REMEMBER WHEN TEMPTED

- A. Lie of Consequences
- B. Lie of Control
- C. Lie of Impact
- D. Lie of Invisibility
- E. Lie of Minimalizing

# 10 LIES TO REMEMBER WHEN TEMPTED

- F. Lie of Pie
- G. Lie of Relief
- H. Lie of Worship
- I. Lie of Vacuum
- J. Lie of Identity


# Recommended Resources

- *Sexual Detox* (Tim Challies)
- *Building a Pure Life* (Dave Coats)
- *Finally Free* (Heath Lambert)
- *Pornography: Fighting for Purity* (Deepak Reju)
- *Men Counseling Men* (John Street and TMC Counseling Faculty)



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# GENDER SEXUALITY & THE CHURCH

## Session 2 - Private Sin Habits

# A. PRECIPITATING FACTORS

1. Fatigue
2. Pressure
3. Bitterness
4. Calm Times

## B. GENERAL NATURE

1. They are enjoyable.
2. They are private.
3. They are addictive.
4. They are common.
5. They are substitutionary.

## C. AFTEREFFECTS

1. These habits deliver guilt.
2. These habits deliver subjectivity.
3. These habits deliver salvation doubts.

## D. SCRIPTURAL VERDICT—MASTURBATION

1. This is not an option prescribed by God.
2. Lustful thoughts invariably accompany this habit.
3. The habit runs towards lust.
4. When this habit is characteristic of one's life, his life is mastered by lustful passion instead of honor and sanctification.

## D. SCRIPTURAL VERDICT—OVEREATING

1. Scripture clearly warns against gluttony.
2. This habit amounts to serving your stomach/appetite as a god.

## D. SCRIPTURAL VERDICT—PORNOGRAPHY

1. Christ calls this kind of thinking sin, because it amounts to committing sexual sin in the heart.
2. Job and David made covenants with their eyes not to gaze at such things.
3. Paul clearly admonishes believers to put off the old man characteristic of sensuality.
4. Solomon strongly exhorts his son to resist falling for the beauty of sensuous women.

## D. SCRIPTURAL VERDICT—DRUNKENNESS

1. Drunkenness is prohibited by example.
2. Drunkenness is prohibited by command.
3. Timothy's example
4. Priest's example

## D. SCRIPTURAL VERDICT—GENERAL PRINCIPLES

1. The Christian is to deny himself on a daily basis.
2. The Christian is never to allow himself to come under the control of such influences.
3. The Christian is not to do anything that paves the road to further sin.
4. The Christian is to glorify God both publicly and privately.
5. The Christian is to keep his body in submission, not authority.
6. The Christian is to properly care for his body because it is no longer his.

# E. TRANSFORMATION POSSIBILITY

- I Corinthians 10:13
- Ephesians 4:22-24 (Repent...Renew...Replace)

# CONCLUDING THOUGHTS

1. Constantly pray yourself through each day.
2. View each temptation as an opportunity.
3. Enlist accountability.
4. Practice radical amputation.


# RECOMMENDED RESOURCES

- *Changed Into His Image* (Jim Berg)
- *A Theology of Biblical Counseling* (Heath Lambert)
- *How to Break a Stubborn Habit* (Erwin Lutzer)
- *The Dynamic Heart* (Jeremy Pierre)
- *The Exemplary Husband* (Stuart Scott)
- *Men Counseling Men* (John Street and the TMS Counseling Faculty)



# GENDER SEXUALITY & THE CHURCH

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# GENDER SEXUALITY & THE CHURCH

## Session 3 – The Quiet Sufferer

# INTRODUCTORY THOUGHT

- When men in marriages struggle against the intense fleshly gravity of moral failures, not only must they embark on the strenuous journey of progressive sanctification, but they must also grasp what they have brought upon their wives.
- A husband's carnage is not restricted to the island of his own existence; it deeply impacts his wife.
- The wise, repentant husband will be helped in his growth as he takes a close, sobering look at the journey that he has forced on his wife—*the quiet sufferer*.

# A. HOW SHE MUST SEE GOD

1. Your husband is not your ultimate safe place; God alone is.
2. God has not betrayed you. He cannot.
3. He specializes in rescuing the vulnerable as well as the vile.
4. His proximity to you and concern for you is closer than any spouse, both *after* and even *before* the fall.

## B. HOW SHE MUST SEE *HERSELF*

I. You must expose the lies....

- “I am not pretty.”
- “I am not desired.”
- “I am not satisfying.”
- “I am not whole.”
- “I am not helpable.”

## B. HOW SHE MUST SEE *HERSELF*

2. You must embrace the truth consistent with the gospel....

- Every believer, including you, feels the incessant gravity of sin.
- The Spirit's work in you allows you to approach others' sin with gentleness.
- Every time we have the opportunity to approach another's sin brings with it the mercy of personal inventory too.
- Progressive sanctification is just that—*progressive*.
- Whatever were the circumstances leading to the exposure of the sin, the Father's good hand of Providence was clearly at work.

## C. HOW SHE MUST SEE *HIM*

1. Note how his sin came to light.
2. Note your role from the Creator.
3. Note the bigger picture of his sin.
4. Porn is a symptom of a bigger problem.
5. Porn is his struggle, not his identity.
6. He can change.

## D. HOW SHE MUST SEE *MARRIAGE*

1. Pleasure of Intimate Companionship
2. Promotion of Personal Purity
3. Preservation of Godly Offspring
4. Picture of Christ's Union

## E. HOW SHE MUST SEE *FORGIVENESS*


1. You must master Matthew 18.
2. You must always tether the topic of forgiveness to the gospel.
3. Forgiveness is a transaction involving three promises.
4. “Forgetting is passive; not remembering is active.” (Adams)
5. While forgiveness is a transaction, trust must be rebuilt over time.

## F. HOW SHE MUST SEE THE *CHURCH*

1. The resurrected Christ has gifted your local church with equipping leaders and equipped saints.
2. Your church's expression of love has a "volume" control.
3. Your ministry as a couple has amazing days in front of it in your local church.

# RECOMMENDED RESOURCES

- *Unpacking Forgiveness* (Chris Brauns)
- *When Sinners Say, “I Do”* (Dave Harvey)
- *Love that Lasts* (Gary and Betsy Ricucci)
- *Help! I Can’t Forgive* (Jim Newcomer)
- *Help! My Spouse Committed Adultery* (Winston Smith)



# GENDER SEXUALITY & THE CHURCH

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