

A CHRISTIAN RESPONSE TO THE LBGT MOVEMENT (Part 1)

Introduction – The American society has been in a progressive sexual revolution since the 1960's. We have moved from the Christian view that sex outside the marriage of a man and a woman is sinful. Slowly we are accepting and then affirming all sexual choices and preferences. Any criticism to these new positions on sexuality will not be tolerated (e.g., Phil Robinson on Duck Dynasty TV series).

- A. A significant part of this new sexual movement is now called LBGT, which emphasizes the diversity of this group.
1. L is for lesbian or female same sex attraction only. Research indicates that very few women say they felt exclusively this way when they were young. In long-term lesbian relationships, the sex usually disappears unless one of the partners is romantically involved with a man.
 2. B is for bisexual which is a person that is attracted to both sexes. This sexual practice has been around for as far back as our written records go in antiquity.
 3. G is for gay or male same sex attraction only. Research indicates that many young men engage in such sexual behavior, but abandon it in adulthood for heterosexual activity exclusively. Attempts to form long-term monogamous relationships have rarely been successful for gays.
 4. T is for transgendered which is a person who feels trapped in the wrong gendered body. This is increasingly being treated by surgery and hormones to effect physical change.
- B. To respond as a Christian, we must begin with the Bible. But we will address the biological and psychological evidence later. Our first priority is to love our LBGT neighbor and to always speak the truth in love. We never have a reason to feel superior or self-righteous compared to any human being. We must acknowledge that some, in the name of Christianity, have ridiculed and mistreated people of an LBGT persuasion.

A biblical view must start with our created purpose as image bearers of God.
Genesis 1:27-31; 2:18, 24

1. The LBGT movement assumes that our real identity is not physical, but only our inner feelings and thoughts. This would make us disembodied spirits (Greek philosophy, Gnosticism). The Bible views us holistically as embodied beings, even in our resurrection.
2. The birth of a child to the union of a man and a woman is a fulfillment of the one flesh and responds to God's first great commission to humanity.

3. The bonding of two very different people physically, emotionally, and in gender culture is part of the process by which we begin to live the triune nature of God.

C. Marriage is a covenant relationship, not just a civil one. Malachi 2:13-15

1. God is seeking godly offspring which calls for faithfulness into old age of the covenant of marriage.
2. Not every couple can have children or choose to have children and some never marry. This does not change the main mission of marriage to produce godly children.

D. This biblical understanding of human sexuality is affirmed by the teaching of Jesus.

Matthew 19:3-6

Matthew 19:7-9

Matthew 19:10-11

Conclusion – Faithfulness to God’s purposes for us is always a struggle for all of us. It is not only the LBGT persons who feel inner conflict over their sexual attraction and other issues.

Romans 7:21-25

Discussion Questions

1. What is your personal experience with LBGT individuals or the movement?
2. What is the biblical view of sexuality as image bearers of God?
3. How should we interact with individuals and supporters of the LBGT movement?