

UNIT 3

LGBTQ+

I/ Stories

II/ Grace and Truth

A. Grace

[9] As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him. [10] And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. [11] And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” [12] But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. [13] Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.” (Matthew 9:9-13, ESV)

[6] For while we were still weak, at the right time Christ died for the ungodly. [7] For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—[8] but God shows his love for us in that while we were still sinners, Christ died for us. (Romans 5:6-8, ESV)

“The reason Christians speak out on moral issues should not be because their beliefs are being threatened or because they feel ‘offended.’ They should erase the word *offended* from their vocabulary. After all, Christians are called to share in the offense of the cross.

This is not about us. Christians must make it clear that they are speaking out because they genuinely care about people. No matter how compelling the case for a biblical ethic, people rarely change their minds based on intellectual arguments alone. They are even less likely to change if all they hear is moral condemnation. People must be drawn in by a vision that attracts them by offering a more appealing, more life-affirming worldview. Christians must present biblical morality in a way that reveals the beauty of the biblical view of the human person so that people actually want it to be true. And they must back up their words with actions that treat people with genuine dignity and worth.”

—Nancy Pearcey

B. Truth

“In all the years I was a member, my evangelical church made exactly one argument about same-sex marriage. It’s the argument I like to call the Argument from Ickiness: Being gay is icky, and the people who are gay are the worst kind of sinner you can be. Period, done, amen, pass the casserole.

When you have membership with no theological or doctrinal depth that you have neglected to equip with the tools to wrestle with hard issues, the moment ickiness no longer rings true with young believers, their faith is destroyed. This is why other young ex-evangelicals I know point as their "turning point" on gay marriage to the moment they first really got to know someone who was gay. If your belief on SSM ["same-sex marriage"] is based on a learned disgust at the thought of a gay person, the moment a gay person, any gay person, ceases to disgust you, you have nothing left. In short, the anti-SSM side and really the Christian side of the culture war in general, is responsible for its own collapse. It failed to train up the young people on its own side preferring instead to harness their energy while providing them no doctrinal depth by keeping them in a bubble of emotion dependent on their never engaging with the outside world on anything but warlike terms. Perhaps someday my fellow ex-evangelical Millennials and I will join other churches, but it will be as essentially new Christians with no religious heritage from our childhoods to fall back on.” —Rod Dreher

i. The Bible

a. Male and female

“Let me note that my argument so far has made no reference at all to the famous handful of biblical texts that speak directly about same-sex relations. If we understand sexual ethics the way the church, almost universally, has done for the past fifteen hundred years, then these texts are just not very significant for the ethical debate. Their proper place is in a footnote, indicating that they offer a welcome, but small, degree of confirmation that a position reached for other, much weightier, exegetical and theological reasons is indeed correct. If these texts had never been in Scripture, the church would still face the same struggle with same-sex marriage, because our understanding of marriage is built on procreation and otherness [i.e., male-female difference].” –Steve Holmes

b. The “clobber” passages

- Genesis 19:1-29
- Leviticus 18:22; 20:13
- Romans 1:26-27
- 1 Corinthians 6:9-11
- 1 Timothy 1:10-11

ii. Culture

“Imagine an Anglo-Saxon warrior in Britain in AD 800. He has two very strong inner impulses and feelings. One is aggression. He loves to smash and kill people when they show him disrespect. Living in a shame-and-honor culture with its warrior ethic, he will identify with that feeling. He will say to himself, That's me! That's who I am! I will express that. The other feeling he senses is same-sex attraction. To that he will say. That's not me. I will control and suppress that impulse.

Now imagine a young man walking around Manhattan today. He has the same two inward impulses, both equally strong, both difficult to control. What will he say? He will look at the aggression and think, This is not who I want to be, and will seek deliverance in therapy and anger-management programs. He will look at his sexual desire, however, and conclude, That is who I am.” –Timothy Keller

III/ Some Questions and Answers

- Is homosexuality a sin?

- What if I am experiencing same-sex attraction?

- Is it nature or nurture?

- Can someone be LGBT and go to heaven?

- Should I attend a same-sex wedding?

- What should I do if someone comes out to me?

IV/ More Stories