

Orientation: Terminology with Baggage

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Date: 28 September 2014

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[0:00] Well, homosexuality in the bible is our subject in this class. Last week we were looking at the biblical foundations for gender, human sexuality, marriage.

! Where do we go when we want to know what God wants for us concerning these things. And what is? Well, we go back to the beginning, back to the book of beginnings, and how it was that we came forth from the creator hand and what he said to us as our maker.

And even if there were none of the six negative passages in the Bible, those passages that forbid and condemn homosexuality, even if those verses were not in the Bible, we would know that same-sex sex is a violation of the order and design that God has established at creation.

We see enough in the very two chapters, the opening chapters of the Bible, to know that it's a violation of what God has meant for his creatures.

Because what we find in Genesis 1 and 2 is not just descriptive of what is or what was, but it's prescriptive of what should be.

[1:22] As we find the Lord Jesus in Matthew 19, when people came to him and asked him about marriage, what's right, what's wrong. He points back to the way it was in Genesis 2.

So what we found last week is not just descriptive of what was and maybe now things are a bit different, but it's rather telling us this is what is right in the eyes of God.

And anything that veers to the right or the left of this is wrong, is sinful. And indeed that's what we find then throughout the rest of the scriptures in those negative passages that do condemn anything that steps aside from the teaching that God made them male and female, made them for each other, and for the one flesh union of marriage.

Now, as clear as those foundational perspectives are, they have been undermined in the minds of many through the modern concept of sexual orientation.

The theory that there are homosexual and heterosexual orientations. And this has given them a reason to say that God does not condemn all same-sex behavior.

[2:42] And therefore we need to be aware of this as we interact with people, to know where they're coming from, what their presuppositions are, what they think of things.

If we're going to minister to them, we better understand where they're coming from. And that means we need to understand this modern idea of sexual orientation, and with that, the history and the meaning of terms like homosexual and heterosexual.

So, not sure how far we'll get today. Much of what we have to say today is not the teaching of scripture, but is going to be what man today believes.

I say man, what many today believe, and where it came from. And if we get time, we'll begin to evaluate it then through the lens of scripture, if not today, more so next week.

So, sexual orientation. The idea that there's homosexual and heterosexual orientations. When we start speaking and using these terms, we need to understand the problem of language.

[4:01] The problem of even using these terms. And I would say it's somewhat similar to the problem of race language. We watched a video series, was it called One Blood?

Do you remember that in the Sunday School? And we saw there that much of the race language has been harmful. Our government forms have boxes to check for race.

Are you white? Are you black? Are you Hispanic? Are you Asian? Are you American Indian? And we would like to scroll them all out and add another box that says human race and check that one.

Because we're all from the same human race. And race terminology, especially when wedded to the evolutionary concepts that prevail today, encourage racist ideas of superior and inferior races.

We saw that they're deemed to be superior or inferior, at least they have been, based upon the color of skin, the shape of the nose and the eyes, the texture and color of hair.

[5:18] And so racial terminology has tended to emphasize these differences among us, and so to downplay, if not outright deny, the far more important truth that we all came from the same parents, Adam and Eve.

That's denied, isn't it, by evolution. And so a lot of the race language is a denial of that reality as well. So to yield to the common use of the term race is perhaps giving up too much of the field. It's kind of like entering the batter's box with two strikes against you if you just say, okay, there are these different races. Because in the minds of men, they're thinking they've arisen from different monkeys here and there, and they all came upon the scene in different ways, and some still look more like monkeys than others.

And we wonder, should we even use that terminology? It's something of a quandary. But at least we need to be aware that terminology carries baggage.

The very terms used carry baggage that is often unbiblical. And so there's something of that same tension when we come to use the terms homosexual and heterosexual.

[6:33] They come with a certain amount of baggage and presuppositions that I'm not ready to sign on to and say, yeah, I agree, I believe that that's what this person is, a homosexual or a heterosexual.

So today we're going to consider where these terms have come from and the meanings attached to them. And only then will we be ready to then go to the six Bible passages that deal with same-sex behavior.

Because these terms have been used as tools by which they do some of their reinterpreting of the Word of God. So the Bible, both Old and New Testament, was understood for thousands of years to condemn same-sex behavior as a perversion of God's created order.

And even the world, by and large, saw it as a deviation from what is normal, healthy, and right.

Then 150 years ago in Europe, social planners came up with a different explanation of things.

A whole new way of understanding people. Claiming that a person's sexual orientation may not be the same as their gender. Okay?

[7:50] So gender is determined by your anatomy at birth. How were you born? Well, you were born either a male or a female. That's clear-cut. You can see that.

But sexual orientation is something different, they're saying. That's whether you were wired for sex with the same gender or wired for sex with the opposite gender.

And so one's sexual orientation is said to be determined by one's sexual desires and attractions. That's how you know which way you were wired.

So some men have said that as long as they can remember, they have been attracted to the same sex. They've not been attracted to women, but to men.

It's not something that they chose. It's just the way they are. And so social planners labeled them homosexuals. Homo meaning what? Same.

[8:53] Same sex. Okay? They're wired for sex with their same sexuality. Men with men. Women with women. In distinction from heterosexual.

Hetero meaning other or different. So you have some males. Well, let me just, yeah. So in this way, you basically added two more genders to the category.

God starts out saying, male and female, he created them. Okay? Two genders. Two sexual orientations. Male and female.

But instead of that, now we've got two more thrown in there. Suddenly we have four different kinds of human beings. Instead of just male and female, now we have two kinds of male.

We have heterosexual males who are wired for relations with women. And then we have some males who are wired for relations with men.

[10:00] And you have heterosexual females who are attracted to males. And homosexual females attracted to females. Often called lesbians. Whereas the males are usually referred to as gays.

All right? So in this way, the entire biblical concept of gender has been confused. Instead of saying, I'm one of these two. We now say, I'm one of these four.

It's not enough to observe my body and see what God made me. That's one thing. That's gender. I've got to find out what my sexual orientation is.

Have I been hardwired for men or for women? And that's something for me to learn and to discover. And to experiment with until I find who I am.

Who am I supposed to be? What kind of being am I? Well, you see the confusion that it inserts, especially into our young people. Who are you?

[11:02] I mean, that's what it's all about today, isn't it? People want to find themselves. Live to express who they are. And now, they're being told, well, who are you?

Oh, I see you're a male. Well, were you wired for this or wired for that? Tremendous confusion. But it doesn't stop just with four kinds of human beings.

Why stop there? You see, once you've opened the door for that, bisexuals want a place in the market as well. I was hardwired for men and women.

Well, if you're going to say that there are certain orientations of men being attracted to men, you've got to include my category now. I'm bisexual.

Others say I'm attracted to sex with animals. Bestiality. Bestiality. This, too, must have a place. Transsexuals. Females and male bodies who change their sex to female and may be attracted either to males or females.

[12:06] And on and on it goes. Those attracted to sex with minors. We've got to make room for pedophile orientation. And the categories are indeed endless once you start defining people by their desires and their attractions.

Creating mass confusion on the whole issue that we saw last week that God created them male and female. No longer is it that simple of just checking with your anatomy to see what God has made you, how he means for you to live, how he means for you to express your sexuality.

No, now you must find out what kind of man you are, what kind of woman you are. And so it does encourage experimentation with perversion to find out who you were meant to be.

So I say the term homosexual means that this person is hardwired for sex with the same gender. That's their identity. That's how they came into this world.

And that's why I say that's more than I'm willing to acknowledge at this point. I'm not sure I'm ready to say I agree that that category exists. We'll get further into that.

[13:25] So should I never again use that word? Perhaps not. But on the other hand, there are those who identify themselves that way as a homosexual. And that's how they think of themselves. And if I'm going to understand where they're coming from, I'm going to have to use that term in some way.

But I may need to be explaining the difference between what they think a homosexual is and what the scriptures teach about such people.

Now, what difference does it make? Okay, so we've seen a little bit of this history or how it came to be used. And it came into English, I think, in the beginning of the 1900s.

Again, it was not something that took the nation by storm. It took half a century before that began to become something discussed more generally in our culture.

But what difference has it made, then, in the whole understanding of mankind? In this whole thing of homosexuality in the Bible, so what? They've come up with this idea of sexual orientation.

[14:33] What difference does it make? Well, Matthew Vines is a self-professed evangelical gay Christian activist. We're going to spend time in one of these Sunday schools discussing that term, gay Christian.

And so if it rankles you when I use that, good. Keep building your arguments. We're going to discuss that. Is it an oxymoron or is it something that describes reality?

We'll discuss that. But let me use it for the moment because that's what he confesses himself to be, an evangelical gay Christian. 21 years old, grew up in a conservative Christian home much like many of our homes.

He was a college student at Harvard. He took two years off to study this whole matter of sexuality, homosexuality. And he's become a Polish spokesman for gay Christianity.

A couple years ago, his video hit YouTube, and it was called The Gay Debate, The Bible and Homosexuality. And then this year, he authored a book, God and the Gay Christian.

[15:42] And in that book, he announces the good news that same-sex behavior is not condemned by the Bible. And he does it all while claiming to uphold the inspiration and authority of Scripture.

Now, follow his interpretation, or I should say reinterpretation or Scripture twisting of Genesis 2.18. We turned to this passage last week. If you'd like to turn to it again, I want you to see what he does now with this verse, armed now, loaded now, with this new idea of sexual orientation.

Homosexual and heterosexual, okay? So, here we are back in the sixth day of creation, and there's just Adam. God has not yet made Eve. And so, the Lord God says in Genesis 2.18, It is not good for the man to be alone.

I will make a helper suitable for him. Now, last week, when we studied that, what did the Lord make to be a suitable helper for Adam?

[16:54] A woman who in every way would complete the man, fulfill him, help him, compliment him.

Not a man, but a woman. Vine says, a woman is indeed the suitable partner for straight men. But not for gay men.

The suitable, corresponding partner, answering to a gay man's needs, is another man.

That's what fits his desires. That's what completes him. Not a woman. Because by nature, he is wired for men. A woman would not complete him.

It is only a man that would complete him and his desires. So, you see how the whole passage is turned on its head. How? How did we get to this kind of understanding of Genesis 2.18?

[18:01] Because of the presuppositions of sexual orientation. That say that some men are wired for men. And that wasn't a concept that was understood in Genesis chapter 2.

We've only discovered it in the last hundred years or so. And so, whatever Genesis chapter 2 is saying, it's not talking about homosexual men.

It's talking about heterosexual. Adam. Of course, for a heterosexual man who's wired for women, it would be a woman that would complete him.

But we're talking about something different today. Today, we have men who are hardwired for women. Therefore, this passage does not forbid that.

This passage doesn't even speak to that. And so, with one wave of the wand of sexual orientation, this modern view of sexual orientation, the scriptures are turned on their heads.

[19:05] And so, what God is concerned about, according to Vines, is not the sexuality of the two partners, but that we love.

The Bible is about love. It's about faithful, monogamous relationships. And if that can be held with a man and a man, and a woman with a woman, it is just as right in the eyes of God as a man with a woman, provided it's a faithful, monogamous, loving relationship.

Now, that's just the classic argument. That's nothing new with Vines. He studied for two years, and he studied the sources that we quoted earlier in our history of this movement.

It's all the classic argument. It's not just Vines. But that gives you an idea of how people claiming to believe the Bible, Vines believes Genesis 2.18, but how he comes to a completely different conclusion than what we did last week.

The same kind of arguments, then, will be put forward for many of the six texts that forbid homosexuality, as we'll see as we come to them. Let me just bring up, now, one of them.

[20:28] Romans 1, verses 26 through 27. And, again, we're going to spend time in this chapter. But, for now, just these two verses.

Romans 1, 26 and 27. Because of this, because they worshipped and served created things rather than the Creator.

Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way, the men also abandoned natural relations with women and were inflamed with lust for one another.

Men committed indecent acts with other men and received in themselves the due penalty for their perversion. Now, put your thinking cap on. What we have just seen as the presupposition of the gay Christian movement that we have these two kinds of males now and two kinds of females.

What do you think they do with a passage like this that forbids unnatural sexual behavior? Natural for whom?

[21:47] So, for a homosexual man who's wired for men, what's natural for him? Not women. That is unnatural. That would be a sin for him. That would be a crime against who God has made him.

And so, for a woman, if she's hardwired for women in her desires and attractions, then a woman is what's natural for her.

And a man would be unnatural. So, what this passage is forbidding is for homosexual men to have sexual relations with women and homosexual women to have sexual relations with men.

The exact opposite of what the text is teaching. How do they do that? Because of sexual orientation and what society today just believes as if it's a proven fact.

So, now you know. At least some of the foundations that have been used to cut away through biblical texts that comes to a completely different conclusion than what a plain reading of Scripture gives us.

[23 : 11] Well, this whole new discovery of sexual orientation, you see, was unknown to the writers of those passages in the Bible.

It was unknown to Paul. Poor Paul. He lived, oh, way back 2,000 years ago. Still in the dark ages. He hadn't come to understand that some men are made for men.

But we know that now. And so, we have to reinterpret Paul. We have to pour that into our understanding of Scripture. So, it's a huge issue.

It deserves our close examination. And that's what we'll plan to do as we go on is to come then to the Scriptures and to say, okay, what do we do with this?

Before we do, I want to ask you, does there need to be any clarification, any questions that this brings up in your mind as to what is being taught?

[24 : 11] Yes. Good question, Becky. Most of the argumentation comes from experience, interviewing those who have same-sex attraction, asking them, did you choose this?

Did you always have these desires, never have desires for the other? And we'll get into those statistics as well. So, most of it, we would say, most of the argumentation has to do with experience.

Human experience has to do with biological, sociological, psychological studies, not biblical studies. The one text that maybe, maybe, and I want to underscore maybe, is a text found in Matthew chapter 19 and verse 14, where Jesus is teaching on marriage and he's showing that the present divorce laws are completely out of whack with the way it was in the beginning.

One man for one woman for life. And unless it's sexual breaking of that covenant or abandonment, you stick with that partner.

And then the disciples said, wow, Lord, if things are that tough, then maybe it'd be better if nobody got married. And Jesus says in Matthew 19, 11, not everyone can accept this word, but only those to whom it has been given.

[25 : 57] For some are eunuchs because they were born that way. Others were made that way by men and others have renounced marriage because of the kingdom of heaven.

The one who can accept this should accept this. And there's all sorts of difficulty in this passage. What was a eunuch? Okay?

Well, they were servants to the court, servants to the king. Sometimes they were purposefully emasculated so that they would not have desires for the king's wives and harem so that they could serve them without sexual interest in them.

Not always was that the case. So there's all these questions about what was a eunuch? And what does it mean to be born that way? Does it mean that they were born without desires for the opposite sex, that they were just born this way?

That's where this text has sometimes been drawn into that. But it's, yeah, I wouldn't say that it's the big text for them. It's just something that I've run across once in my very limited reading.

[27 : 13] But what comes through over and over and what these guys are quoting is not scripture, but scientific studies, experiential interviews, and those sorts of things.

Good question. Any others? All right, so we see how if you've got your guns loaded with that presupposition, how it puts a whole different color upon the scriptures when we come to them.

So it's not just that the older term, sodomy, sexual perversion, has been replaced by a new term, homosexuality. It's not just the terms that have changed.

Sodomy was a behavior. It was same-sex behavior. Homosexuality is more than just behavior. It's teaching that there is this whole orientation.

And that's the baggage that has come in with the terminology. It's interesting that when I use this term, I want to explain it, but I'm going to speak of the studies being done in queer theory.

[28 : 32] And that's a term that they themselves have chosen to apply to studying these things. And why do we have this issue? But some liberals within the study of queer theory have already trashed this novel idea of sexual orientation along with the terminology of homosexual and heterosexual.

They're saying, this is just a blip on the radar. Fifty years from now, we're going to look back and laugh at this idea that there's homosexual and heterosexual and sexual orientation.

They're already beyond that. And they're saying all sorts of things. They're even further off the wall, but they're already mocking. They're saying it wasn't science in the first place and it's not upheld by reality and pretty soon it's just going to be recognized for that.

Whether that's true or not, I just want you to know that it's not just Christians who are questioning the validity of this idea of sexual orientation that stamps a person's identity that that's what you are. That's what you are in the deepest recesses of your humanity. That's what it means to be human for you. No, it's not even agreed upon within the homosexual, same-sex proponents, theories.

[29:54] And so, as it's coming under fire from even very worldly men, we have an opportunity as Christians to stand up and say, you know, it isn't right to think in terms of four, five, six kinds of men.

But rather, the Bible tells us that there are two kinds. And yes, there are perversions of those two kinds, but there's still just basically two kinds. people who are so the question then, once it was popularized and most of the sciences and the society then had adopted the terminology of homosexual, heterosexual orientation, the question then became, why?

Why do people have these different orientations? Was it nurture or was it nature? Were they born this way and so by nature they just came into the world hardwired this way?

Or was it nurture, something in their upbringing, something in their parenting of them, something in their environment that shaped them and gave them this sexual orientation?

So that became the main focus then. And psychiatry, the psychological side of things was often running and psychology tends to look first and they did look to see if there were things in the upbringing of these individuals that would account for the same-sex attraction.

[31:42] But decades of psychiatric research to find any conclusive causes in environment did not produce solid results and even the American Psychological Association put forth a statement in 2009 that says the jury is still out.

It's just too early. There's no conclusive proof that any one type of socialization and upbringing is the cause of this same-sex attraction.

Well, then the evidence or the shift went over to nature. Then maybe these folks were just born this way. And so there's been a rush to find the homosexual gene or to find some kind of genetic or brain structures as the cause.

And sometimes great things are claimed in this field but with the passing of a little time their claims are often debunked by their own peers in the field.

And so again, to this date there is no proof that sexual orientation toward the same sex is biological or genetic. Yet it is still the widely held hypothesis today and is often stated as fact.

[33:07] there's reason for that. A lot of opposition melts away when people realize they were born that way.

You can understand that, can't you? How many of you are left-handed? You held up your left hand. Hey, that's good. I like that. Isn't that something?

It means you're telling the truth. Dale, did you choose to be left-handed? You remember making that decision? Diane?

Billy? Okay. Can't remember where the other lefty was. Verla? It was natural to you, wasn't it? You never remember a time when you were anything but left-handed.

What did that have to do with anything? Oh, the opposition. So, we don't hold a grudge against you folks for being odd, do we?

[34:15] I mean, we're all right-handers and, you know, but that's okay because you were born that way. It's different if you chose a certain behavior that makes you odd.

Then we have more judgment for you, don't we? And that's true in this case as well. It can be tracked that when this whole idea that same-sex attraction and desire is something that happened at birth, they're hardwired that way, it can't be changed, change, and we're going to look at those ideas, that it takes away the opposition.

And there's documented evidence of politicians who were very strong against gay rights and all the rest until this became more popularized.

And then, oh, well, how can you fight against what they are by nature? They're just being themselves. And you don't punish people for just being themselves, do you? Just being left-handed?

Just being black? Just being gay? They're all in the same category in their minds. that has been very popularized.

[35:31] It's often claimed, and it does lessen the opposition. And when the gay Christian movement gets a hold of this idea, well, now it's God, you see.

God made me this way. Well, you see how mistakes have just gone way. Who can blame them for being what they are if God made them this way? Homosexual Troy Perry says, God doesn't condemn me for a sex drive he created in me.

You see, that's the impetus to this whole thing. One gay man said, the born gay studies made me feel good about myself.

They made me feel less a sinner. You see, because I was born this way. And as if that means I'm no longer responsible for my homosexual behavior.

And the underlying belief is if it's inborn, it must be right. To date, it's not been proven scientifically. We have good reasons to be slow to accept so-called scientific findings.

[36:41] evidence. There have often been scientific findings that are driven not by evidence but by political agendas. I'm going to say something that may rancor you, but some of the findings of the global warming might be more driven by political purposes than science.

If you don't believe that, talk to Lucenter. But that's true. We look through the microscope to see what we want to see and to prove what we believe already.

The humanistic bias of the scientific community treats man as a material being without any soul. That's huge. We're just an animal.

We don't have a soul. Well, then what determines how we act and how we behave? Well, genes and chemicals and all these other things.

It's a very deterministic view of human beings. That's why whenever, not whenever, but often when there's some massive crime in our society, rather than pointing the finger at the criminal, we start to blame society, don't we?

[38:05] And we say, well, he couldn't help it. He's just the sum total of all that we made him, or he couldn't help it because that's just the way he's made. It takes away human responsibility.

It takes away the idea that, no, man has a soul. Man has a will. Man can choose to act on his desires or not to act on his desires. And in so diminishing man to this material being without a soul, we have removed anything of human responsibility.

And so I say we have reason to be skeptical about many of these so-called scientific findings. But we have no reason to fear real science, folks, and we need to distinguish between them.

We should welcome their findings. And I would say this, that even if science were to conclusively find that same-sex desires had some inborn cause, that would not make me go scrambling to come up with a new understanding of man, a new biblical view of man.

That wouldn't change a thing. If anything, it would just put an exclamation mark beside the depravity of man. That the Bible clearly teaches. The man is no longer what he once was as he came from the hand of God.

[39:31] Perfect, very good, upright. Something we'll look at next week, that the sin of the first Adam has disastrous consequences on every son and daughter of Adam.

Not only do we inherit from them condemnation, wrath, we inherit from them a sinful nature. And if something of that sinful nature is found to have genetic elements, biological elements, that only underscores how fallen our world is, how sin-sick we really are.

That we're born sinners. sinners. And perhaps this will help us understand that. What does it mean to be born a sinner?

To come into this world with a predisposition to go our own way and not God's way? Could it be that some of those predispositions and some of those ways from birth are to head toward sexual perverse things?

Of course, the Bible's very clear on that. Could it be that some of that's found in a genetic and a biological way? It wouldn't do a thing to say, oh, that upsets the biblical view of man.

[40:58] No, it just says, if that is indeed proven someday, it would just underscore how desperately we need to be born again. we need God to interrupt us to change our very dispositions that are bent on lawlessness and bend them back towards what is right and holy.

Three words that the Christian must always remember as he evaluates anything in this world is creation, fall, redemption. I want you to think about those three words this week with regard to

homosexuality in this whole thing.

Creation, fall, redemption. God made us one way. You can read about it in Genesis 1 and 2. But something happened.

We're not what we once were anymore. We're not like we were fresh from the hand of the creating God. We now come into this world bearing the image of a fallen father and mother.

we have to deal with Genesis 3 and the fall. What does that have to say about sexual desires and appetites?

[42 : 21] And yet, for us who are in Christ, there is the third word, restoration, redemption. That God doesn't leave us where he finds us, fallen human beings, with our hearts and minds set on the flesh.

But he redeems us. And what is he redeeming us to? Word number one, creation. That once again, we would be right with God.

Perfect. That's where we're headed. No sin. No sin in the mind, in the affections, the desires, the appetites. We're headed back. That's what Jesus is redeemed.

So think about those three words, creation, fall, redemption, and apply it to what we've seen today and what the quote gay Christian movement is wanting us to believe and how we in those three words, along with their supporting biblical verses, have to say about this issue.

We're dismissed.