**Male and Female He Created Them**

**The Word**

Read together Genesis 1:27-28, Genesis 2:18-24, and Matthew 19:1-6

**The Big Idea**

In the current culture that creates so much confusion around gender and sexuality and that has a very dis-integrated view of the person and the body, Scripture offers a view of human sexuality that is clear, integrated, and leads to human flourishing.

**Questions for Discussion**

1. Sunday’s message advocated for a posture of compassionate concern. If you’re willing, share how issues of gender and sexuality have become more than just “issues” for you either because of your own personal story or the personal story of someone close to you.

2. On Sunday we walked through a brief summary of how we’ve arrived at this current moment where it is common to say, “I am a woman trapped in a man’s body.” What about that summary was most helpful to you? What would you want to add to that discussion?

3. On Sunday we walked through a Biblical framework for sexuality rooted in the creation story and affirmed in the New Testament by both Jesus and Paul. What about that approach most stood out to you? What questions remain for you?

4. Sunday’s message concluded with the idea that Scripture gives a surprisingly broad and expansive view of what it can look like to be a man or a woman in this world. How do you react to that idea?

**Sermon Outline**

I. Introduction

A. Our posture in this cultural moment should be one not of fear and judgment nor of affirmation and acquiescence but rather compassionate concern

B.. We have deep compassion for people who have all sorts of experiences of their sexuality that are challenging, unorthodox, and painful.

C. We have deep concern about cultural ideas and ideologies that are antithetical to Scripture and do not actually promote human flourishing.

II. How we arrived at current theories of gender and sexuality

 A. Secular Evolutionary Theory

1. Scripture gives an account of nature as purposeful and our bodies as designed by God for specific purposes. There is a telos to our bodies. Our bodies tell the story of our identity and God’s design.

 2. Secular theories of evolution state that there is no inherent design and purpose to nature. It is rather a blind, unplanned process. Our bodies have no inherent purpose or design or meaning, so we are free to impose whatever meaning and use upon them we want.

 B. Gender theory through the years

 1. For centuries, “sex” and “gender” were essentially synonymous

 2. Mid 19th century

a. Gender still connected to sex but expanded beyond sex. Sex was a product of nature (=biology), but gender was a product of culture (= the roles, expectations, social meanings we construct and attach to what it means to be a man or woman in society)

b. Second wave feminism sought to eradicate these gender roles/expectations which were seen as oppressive to women.

 3. The past 30 years

 a. Sex and gender became completely disconnected

b. The whole idea of “male”/”female” is seen as a social construct.

c. It’s what I feel that defines what I am

d. Since gender is disconnected from the body/biology, there are an infinite variety of ways you might feel and identify yourself, and there are infinite variety of terms created to describe these new identities

C. Some observations

1. Notice that this is a very disintegrated view of the human person (puts the person against the body) and a very low view of the body

2. Notice the inconsistencies inherent in the ideology

a. What started as a movement to free women has ironically become a movement that no longer protects biological women

b. What started as a movement to break free from gender stereotypes actually often relies heavily on gender stereotypes to help people decide whether they are men or women

3. We should have concern especially for our young people growing up in this ideological moment. There is so much confusion, and children are making irreversible decisions about their bodies.

III. A Biblical Framework for gender and sexuality

 A. Genesis 1:27-28

1. Our embodiment/having bodies is inherent to what it means to be made in the “image” of God.. Our bodies are fundamentally good.

 2. We are not only embodied, but we are gendered: “Male and female”

 - An equality of the genders that doesn’t result in sameness.

- A diversity that is a binary, not a spectrum

- Those two sexed beings are required to together fulfill God’s role for humanity to “multiply and fill the earth”

B. Genesis 2:18-24

1. The equality between man and woman

- made from the same stuff: ”bone of my bones/flesh of my flesh”

2. The complementarity of man and woman:

- suitable helper, partner, complement

 - a “one flesh reunion,” pulled apart then brought back together in marriage

- every marriage is a re-enactment of that first marriage (v. 24)

Marriage partners form a relational complement and a physical complement (their bodies literally fit together)

C. Matthew 19:1-6

Jesus clearly reaffirms God’s creation intent in creating two genders (Gen 1) and bringing them together in a marriage of unity (Gen 2)

D. Ephesians 5:25-33

Paul reveals the “mystery” of marriage: that all along God intended the marriage between man and woman to be a foreshadow of the union Christ desires with his bride, the church.

E. All the passages that prohibit various forms of sexual expression (homosexuality, adultery, cross-dressing, bestiality) do so because they are not in line with God’s created intent and design

 E. Observations

1. Scripture’s framework for sexuality is clear and straightforward. We are integrated beings (bodies and souls) and our gendered bodies tell us something about who we are and how we relate to one another

2. Scripture’s view protects the clear distinction between men and women

3. Scripture’s view frees us up to maintain very broad categories for what it looks like to be a man and a woman in this world

a. There are no gendered fruits of the Spirit unique to men or women

b. There are no gendered gifts of the Spirit

c. Every quality/virtue in Scripture applies to men and women

d. Consider King David as the prototypical king: he breaks all the gender stereotypes.

e. Consider the Proverbs 31 woman as the prototypical woman: she breaks all the stereotypes

4. We are to be a church community that roots our sexual identity in our bodies and gives our people lots of room to live out their maleness/femaleness in ways that don’t fit the stereotypes but are rather unique to how God uniquely designed them.