

**“Such Were Some of You”:**  
*Biblical Counseling, Reparative Therapy, & the LGBTQ Movement*  
A Sermon in Solidarity With Our Canadian Brothers & Sisters  
*Sermon Notes*

➤ **Our fidelity to our mission to be and make disciples of Jesus will be severely tested in the coming days**

*\*3 steps to surviving and thriving in Christ through the sexual revolution of the 21st century...*

1. Cultivate discernment in the midst of our cultural deception (v.9a)

2. Articulate with clarity the breadth of sin’s devastation (vv.9b-10)

3. Saturate your soul with the truths of gospel proclamation (v.11)

**Next Sunday: Various Texts - “Abortion in America”:**  
*From Illegal to Unthinkable*  
Sanctity of Human Life Sunday 2022

## Community Group Study Guide

For the Week of January 16th-22nd

### Getting Started

1. This week's sermon was prepared in response to a call issued by Dr. John MacArthur, pastor of Grace Community Church in Sun Valley, California issued on behalf of pastors and churches in Canada. If you're accessing this content on an electronic device, click [here](#) to watch a brief video clip as well as read a short letter that explains the background. If you prefer to run a Google search, look for "A Stand on Biblical Sexual Morality" and a link to the Grace Community Church website should take you there. After watching the video and reading the letter, discuss your initial reactions as a group.<sup>1</sup>

### Digging Deeper

2. Last summer, our own Governor Tim Walz issued an executive order restricting the practice of so-called "conversion therapy" in the state of Minnesota. Here's a [summary](#) of that legal action (with a six-page pdf file of the original text of the order [here](#)). A Google search for "Governor Walz conversion therapy" will take you to the story as well. What do you make of this order? What is its purpose? Who does it affect? How will it be enforced? Though churches and Christian ministries are not named, is it reasonable to assume they will be exempt from actions like this one for long?

### Open Your Bible to 1 Corinthians 6:9-11...

3. In verse 9, Paul explicitly tells us that "...the unrighteous will not inherit the kingdom of God...". Who are the "unrighteous"? How does the immediate context furnish this answer for us? At the same time, Paul proclaims (in Romans 3:9, quoting Psalm 14:1-3) that: "None is righteous, no, not one; no one understands; no one seeks for God." Are we to conclude that no one will inherit the kingdom of God? What is the answer to this puzzle? (*hint*: if find yourself struggling on this one, look ahead to question #7)
4. One example of the "unrighteous" in this vice list<sup>2</sup> are those Paul describes as "men who practice homosexuality". In the original language, this is actually "...two Greek terms translated by this phrase refer[ring] to the passive and active partners in consensual homosexual acts"<sup>3</sup>. Given the broader biblical instruction in this area, how much of what's become known as the LGBTQ movement falls under the condemnation of such texts (see Genesis 19:1-38; Leviticus 18:22; 20:13; Deuteronomy 22:5; Romans 1:18-32; 1 Timothy 1:9-10; and Jude 6-7)?

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1 Note as well a proposed [ordinance](#) in West Lafayette, Indiana that essentially amounts to a direct attack on the significant biblical counseling ministry of Faith Church (the local congregation whose leaders have trained many of our biblical counselors). See this [open letter](#) from Pastor Steve Viars to his congregation about the proposed ordinance.

2 **Bonus question**: There are nine sins enumerated in this New Testament vice list. What is the effect of Paul placing "men who practice homosexuality" alongside other sins such as theft or drunkenness?

3 Footnote #2 in the English Standard Version on 1 Corinthians 6:9.

5. What is the difference between *welcoming* a person from the LGBTQ community into our lives and *affirming* them? What's more costly in a social or personal sense, *affirming* another person in their sin or *loving* them despite their sin (provided that we define love as Paul does in 1 Corinthians 13:4-7)? What's the eternal cost of affirming another person in their sin (Romans 1:32)?
6. Some professing believers formally identify themselves as "red-letter Christians" (so-called because of the frequent practice of printing the words of Christ in red letters). For more background, click [here](#) for their website. Among other commitments, the movement is largely dedicated to the pursuit of a number of progressive political causes (pacifism, social justice, etc). Laying aside these particular positions for a moment, it's common for "red-letter Christians" to highlight the fact that Jesus did not explicitly address what we might call LGBTQ relationships (as do passages like the ones cited in question #4). How do we respond to that claim? What did Jesus say about marriage (Matthew 19:4-6)? Why do you suppose that none of the four Gospels report any sayings of Jesus relative to homosexuality, etc (unlike Moses, Paul, and Jude)? What sort of weight ought this sort of objection to hold in this important ethical discussion?
7. 1 Corinthians 6:11 is one of the sweetest and most powerful proclamations of the power of the gospel in the whole of the New Testament. Walk slowly through this verse together. What is the significance of these four past tense verbs? What does each one mean ("...such *were* some of you... you *were* washed, you *were* sanctified, you *were* justified...")? Should a Christian who experiences same-sex attraction yet is seeking to put those unwanted desires to death refer to themselves as a "gay Christian"? Based on Paul's language here, why or why not?
8. Close your time together as a group praying that our church would make a gospel-shaped difference in the lives of others as it relates to this issue in our culture. Pray for young people, for parents, for extended family members, for the work of the Harbor Center for Biblical Counseling, for other churches, for our legislators, our governor, etc.