



# Keeping the Faith in a Sexually Broken World

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## Outline

- I. **Intro:** Is the world sexually broken? What's your evidence?
  - A. Sister of Perpetual - Describe themselves as a leading-edge order of queer and trans nuns. "We believe all people have a right to express their unique joy and beauty." The Dodgers invited them to pride night to give them a community hero award. They are known for, among other things, pole dancing on a cross.
  - B. Chloe Cole - Activist who opposes gender-affirming care for minors and supports bans on such care following her own detransition and the life-changing consequences of hormone therapy and a double mastectomy.
  - C. Sex Trafficking- It is estimated that between 4,500 to 21,000 adolescents and young adults are involved in the sex trade each year in the United States.<sup>1</sup>
  - D. Amira Srinivasan on rape and pornography in "The Right to Sex."<sup>2</sup>
    1. "I know two men who were, I am fairly confident, falsely accused of rape... I know many more than two women who have been raped" (p 1-2).
    2. "My male students complained about the routines they were expected to perform in sex; one of them asked whether it was too utopian to imagine sex that was loving and mutual and not about domination and submission" (p.40).
    3. "If it wasn't for pornography, how would we ever know how to have sex" (p. 40)?
    4. After attending a seminar on porn, a girl said, "It helped me understand the sex I've been having. Her ex-boyfriend always told her she was doing wrong. I now see he wanted me to be like those

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<sup>1</sup> Mekeila C. Cook, Ryan D. Talbert, and Breanna Thomas, "A Longitudinal Study of Justice Characteristics among Girls Participating in a Sex Trafficking Court Program," *Health & Justice* 9, 1 (January 6, 2021): 1,

<sup>2</sup> Amia Srinivasan, *The Right to Sex* (London: Bloomsbury, 2021).

women—the women in porn. She wasn't like that, didn't know how to be like that, so he dumped her. (P. 41)

5. "Sex for my students is what porn says it is." (P. 41)

II. **Topic:** Keeping the Faith in a Sexually Broken World.

III. **Significance:** What Does Brokenness Imply?

A. There is a purpose for our sexuality, a meaning for sex.

1. Justifying purpose is hard for atheists. Why aren't all things permissible if God is dead, as Dostoevsky once explored in *Brothers Karamazov*? What is the meaning or purpose of sex if objective moral values and duties do not exist? How does the atheist justify a belief in objective morality, a true purpose for things, like sex, that allows them to say the world is broken? If God does not exist and life is the result of a cosmic accident, why should things be any particular way?
2. What, then, is the meaning of sex according to the Bible?

B. There is a cause of the brokenness

1. Examples of causes of sexual brokenness from a woke worldview.
  - a) Gender Inequality - "After describing patterns of global prevalence, I analyze trafficking through a feminist perspective, conceptualizing gender as a universal system of social classification that assigns greater power and status to men... The root cause of sex trafficking is gender inequality."<sup>3</sup>
  - b) Power Structures- "Is desiring specific kinds of bodies "phobic"? This question is wrestled with in *The Right to Sex*. Srinivasan's answer: maybe. She recognizes that it would be wrong to force people to have desires or sexual relationships with people that they don't desire, but she argues that desires are not fixed but malleable; moreover, power structures shape sexual desires: "The question, then, is how to dwell in the ambivalent place where we acknowledge that no one is obliged to desire anyone else, that no one has a right to be desired, but also that who is desired and who isn't is a political question, a question often answer by more general patterns of domination and exclusion."<sup>4</sup>
2. How does the woke worldview believe we will be saved from sexual brokenness? Answer: tear down these power structures.
  - a) The woke worldview says that inequality is fundamentally what is wrong with the world. This inequality is perpetuated by power structures that must be torn down. White, rich men created

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<sup>3</sup> Mary Crawford, "International Sex Trafficking," *Women & Therapy*, 2007, 40:1-2, 101-122

<sup>4</sup> Amia Srinivasan, *The Right to Sex* (London: Bloomsbury, 2021). 90.

these power structures, and their prejudices and fears infected all that they built: institutions, cultural practices, religion, the ideals of sexual desire, and the very notion of what a family is. These intuitions and supporting beliefs must all be uprooted so the new woke worldview can be planted in fertile soil.

b) This means there will be an increasing attack on Western traditional values.

C. So what can *you* do about all of this?

IV. **Thesis:** If we are going to keep the faith in a sexually broken world, we need to understand what the Bible says about marriage, answer common objections, and tell a better story.

A. What is Marriage?

1. The Bible is quite clear about sex. (Where do these commands originate?)

2. Considering what Jesus taught about marriage in Matthew 19:3-9.

a) The Pharisees test Jesus: *Can you get a divorce for any reason* (3)?

(1) Debate amongst the Pharisees based on the meaning of indecency in Deuteronomy 24:1: “When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some *indecent* in her”

(2) The Pharisees’ two main schools of thought at the time were the School of Hillel and the School of Shammai. The School of Hillel held a more lenient view, interpreting "some indecency" broadly to mean anything the husband finds displeasing. The School of Shammai held a stricter view, interpreting "some indecency" to mean sexual immorality or some form of serious misconduct.

b) Jesus Responds: *Haven't you read* (4)?

(1) He who created them male and female and said, “Therefore, a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” So they are no longer two but one flesh. “What, therefore, God has joined together, let not man separate” (4-6).

(2) **What is significant about where Jesus’ answer comes from?** His view on marriage is rooted in God’s creative intent, his plan, his purpose, and his design for human sexuality.

(3) In Genesis chapters one and two, we learn that marriage is a fundamental part of God’s creative design and our ability to succeed in our calling to have dominion over the earth.

c) Pharisees respond: *Well, why did Moses give a certificate of divorce* (7)?

d) Jesus answers: *Because of your hard hearts, but this is not what was intended* (8).

e) The disciples respond: *Then it's better not to marry* (10)!

(a) What an example of hard hearts!

(b) I do not want marriage to limit my arbitrary personal preferences.

3. Summary of a biblical view of marriage.

a) Marriage is sacred, established by God, and all sexual activity outside his design is a sin and a big one.

b) Purpose: to glorify God in a procreative and unitive relationship as part of fulfilling our calling to have dominion over the earth.

c) Definition: Marriage is a comprehensive union between one man and one woman inherently ordered toward procreation and family life that calls for exclusivity and permanence, whatever the spouse's preference. "What Is Marriage? Man and Woman: A Defense," by Robert P. George, Sherif Girgis, and Ryan T. Anderson

4. Should you reject God's design?

B. Answering Common Objections

1. Biblical Objections

a) Objection 1: What if the word "homosexual" was never meant to be in the Bible?

(1) The documentary "The Mistranslation that Shifted the Culture" argues that the word homosexual wasn't in the Bible until 1946, and it should never have been added because it is the wrong way to translate 1 Corinthians 6:9.

(2) Some argue that 1 Corinthians 6:9 is not about a loving, committed, same-sex relationship. Instead, it refers to exploitative, homosexual sex like rape or sex slavery. What if the biblical authors didn't have a vision for monogamous, loving same-sex relationships and thus chose the wrong word for English translations?

b) Answer(s)

(1) Even if the word homosexual isn't the best English choice for 1 Corinthians 6:9, the question remains if the Bible elsewhere paints a clear picture regarding sexual activity outside the bond of marriage as defined by Jesus in Matthew 19. Was Jesus wrong in Matthew 19 to limit marriage and thus all sexual activity to the lifelong and exclusive relationship between one man and one woman? That's a difficult position to take.

(2) Second, 1 Corinthians was written by Paul. Does Paul reference homosexual relations anywhere else? He, of course, does in Romans 1, for example, where he argues that the wrath of God is revealed against mankind because of their unrighteousness. Paul uses

homosexuality as an example to show how mankind has rejected God by rejecting his design. And the homosexual behavior in Romans one is devoid of any exploitive sexual element.

- (3) But, “homosexual” is a perfectly good choice for translators in 1 Corinthians 6:9. Paul employs the term "arsenokoitai," a word he formulated by merging two Greek terms: "Arsen," translating to "male," and "koite," translating to "bed" or "lie with." Consequently, "arsenokoitai" directly translates to "men who lie with a male." The term itself does not explicitly confine Paul's censure to only exploitive, same-sex acts. Moreover, the word "arsenokoitai" holds significant contextual history. The Greek terms "arsen" and "koite" are found together exclusively in two Septuagint (Greek Old Testament) passages, Leviticus 18:22 and Leviticus 20:13. These passages broadly forbid homosexual behavior, not solely exploitive sexual acts.

## 2. Cultural

a) Objection: Why should you force your religious beliefs on others?

b) Answer(s)

- (1) This objection commits the genetic fallacy: Refuting an argument based on its origin is terrible logic.
- (2) This objection is a misunderstanding of the nature of religion.
- (a) Definition: a set of beliefs and accompanying practices regarding the ultimate nature of reality.
- (b) Everybody is religious in this sense: substitute the word worldview in the above question.
- (3) Who said force? We are trying to persuade.
- (a) Use natural law.
- (b) Research overwhelmingly shows that children raised by their biological parents in a loving home do better according to virtually every metric: Poverty, education, crime, and psychological well-being.
- (c) Maggie Gallagher: “Institute for Marriage and Public Policy,” March 27, 2007
- i) Sex makes babies. Society needs babies. Babies need their father as well as their mother. These three things are the deep logic of marriage as a social, public, and legal institution. These are what marriage is for.

ii) Personally, I stumbled onto the importance of these national questions in perhaps an unusual way: at 22, a few months after I was supposed to graduate from Yale University, I had a baby outside of marriage. Why do I think children need mothers and fathers? I could point you to a mountain of social science evidence on family structure.~ But as persuasive as this data is, the remembered voice of my son, at 2 years old, asking me for an answer: Where's my daddy? Where is the man who will love me, the way you do? Why is it that one-half of the people who made me doesn't seem to love me at all? And as social scientists came to have a new appreciation for the unique role of marriage in connecting fathers to the mother-child bond, so did I. I know children can be raised well in a variety of family forms. But I also know this: children long to know and be known by, to love and be loved by, their own mother and father. This is not a social norm to be discarded as bigotry. - "Institute for Marriage and Public Policy," March 27, 2007

(d) Same-sex marriage legislates the belief that children do not need their mom and dad. It normalizes it, even incentivizes it. It redefines marriage, making it fundamentally about the desire of adults, not the well-being of children.

### C. Tell a Better Story

1. Are we seeking to glorify God sexually? (Pornography, Divorce, Singlehood)

2. What does it mean to love the LGBTQ community?

a) Love does not mean affirm, and kindness does exclude confrontation.

b) Should you attend a gay wedding or bake a cake for one?

(1) Probably no. Weddings are a public celebration and affirmation of something good created by God. Attending a gay wedding celebrates evil, the rejection of God as creator, as though it was good.

(2) Isaiah 5:20-21: Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter. Woe to those who are wise in their own eyes, and shrewd in their sight!

### V. Challenge: Turn to the Lord

A. Repent from our sin.

B. Follow Jesus, God is good, and his design leads to our joy.

C. John 15:11- "These things I have spoken to you, that my joy may be in you, and that your joy may be full."