

JEFF GRENELL

GEN SEXYZ

Love

Sexuality

& Youth



WHITAKER
HOUSE

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Love, Sexuality & Youth

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THE DEVIL STOLE SEX

The Sexual Revolution

The devil knows he cannot steal God from us. So, he stole the next most important thing from us. The devil stole love from us. And when the devil stole love from us, he stole sex. See, when love is removed from sexuality, then we get a dangerous and new counterfeit for sexuality. One that is defined by a loveless sexual revolution.

Before we get into the sexual revolution, let me give you a quick definition of both *sexuality* and *revolution* so we can all be on the same page as we begin. We will deal with a complete spiritual and *theological* perspective of sexuality in the next chapter, but let's look over a more natural *teleological* definition of these terms first.

TELEOLOGY

Teleology is the understanding of why something exists. It is the foundational study of the natural purpose of something.

The *Merriam-Webster Dictionary* defines teleology the following way:

1. the study of evidences of design in nature
2. the fact or character attributed to nature or natural processes of being directed toward an end or shaped by a purpose

3. the use of design or purpose as an explanation of natural phenomena

Using teleology, do you see the important concepts in the definition of sexuality? The *design*, the *nature*, and the *purpose* of sexuality are all part of understanding our subject for this book. We will see the *spiritual* in the second chapter, but there is an important *natural* design of sexuality also. Sexuality is a broad topic. You will see in each of the definitions that sexuality spans science, biology, human conception, birth, gender, identity, human relations, and behavior or promiscuity.

We have reduced sexuality to physiological feelings, urges, and thoughts. Its essence, however, is spiritual.
—Heath Adamson, global director, Next Generation Commission

SEXUALITY

Let's look at sexuality. Here are several definitions for sexuality as we begin this journey.

The quality or state of being sexual: the condition of having sex, sexual activity, expression of sexual receptivity or interest especially when excessive —*Merriam-Webster*

The quality of being sexual, especially sexual orientation and behavior —*The Free Dictionary*

The capacity for sexual feelings —*Oxford Dictionary*

Sexuality is just one of those things you are born with, you do not choose it, it's just part of who you are.
—*Urban Dictionary*

The importance of the teleological definition of sexuality suggests there is a complementary and natural use of sexuality.

You could combine the definitions and come up with: “*the sexual expression and behavioral feelings that you are born with.*” Quite an interesting summation from those dictionaries. Basically, sexuality is comprehensive in this discussion and entails a spectrum of topics *because sexuality is wide-reaching.*

Which brings us to the definition of a revolution.

REVOLUTION

You may have heard of the cultural revolution and the American Revolution and the French Revolution, or certain other global revolutions. But the sexual revolution we are going through now is just as real.

The teleology of a revolution is interesting. The compilation of its definitions means a *radical turnaround, dramatic wide-reaching overthrow, grand change, or replacement of something with another.*

When a revolution is underway, it brings not only change to the government and structure of a nation, it also brings change to its society and ultimately its people. A revolution could be a radical change in society’s codes, language, and morality. Often, these changes take place from events or a movement that gains power.

What we’ve seen in the last twenty-five years in America is a swift change because of the influence of the information and technology age. From the political, sociological, entertainment, corporate, educational, household/family, and religious settings, we have seen sweeping changes reshape the landscape of our nation—ultimately the world. When you place sexuality and revolution together, you can see how impactful this can be.

WHAT IS A SEXUAL REVOLUTION?

One of the cultural realities of the Millennial and Gen Z sets is that they are living in a real and historic sexual revolution. Maybe the most

staggering society-shifting tsunami to ever hit the shores of youth. The effects of this revolution are undeniable. It is true America has gone through several sexual revolutions. But *this* one that the Millennial and Gen Z sets are growing up in now is undoubtedly epic in its impact.

As has happened in the wake of other sexual revolutions, the response of a generation to the onslaught of such a revolution remains to be seen. But right now, the sexual revolution is winning the war on youth in the twenty-first century.

A sexual revolution changes thought, language, and behavior. Look at it this way.

*A sexual revolution changes **thought** through overwhelming comprehensive counterculture. A sexual revolution changes **language** by challenging classic definitions with emerging language definitions. A sexual revolution then changes **behavior** by changing thought and language. It really is chilling to see radical shifts in thought, language, and behavior as we see today.*

Every generation has had a revolution of sexuality of some kind. It is not germane to the Millennial or the Gen Z sets. There have been changes in every culture because of sexuality. From the way people *think* to the way they *dress*. We've seen the historic *burning of the bra*, the *student movement* in the 1960s, the *Jesus Movement* in the 1970s, *the Pill*, *rap music*, the *loss of censorship* in the movies, the *rising acceptance of homosexuality* in the 1990s, the *Federal Marriage Amendment* of 2002 through 2015, and the *proliferation of sex and hookups on mobile devices*.

Today in America, maybe the most astounding and dramatic movement or shift has taken place in the Millennial and Gen Z sets. It is alarming to see a downward spiral of the theological framework in young people. All of the studies are proving this, none clearer

than the 2018 Barna Group findings showing Gen Z with a 4 percent biblical worldview. This loss of theology has had a lot to do with the rise of the sexual revolution in America.

As I stated in my last book, *ythology: The Study of Youth*, when the church and the family lost their theological ethic, we lost our young people.

Each of these changes have created a revolution in their own era, from the 1920s up until today. There is a redefining wave of sexuality crashing over our society.

But it seems with every revolution has come a free run away from the Bible and a worsening of values. We have watched the government take a step back by redefining marriage, the media take a step back by censoring little, our schools creating progressive sex education in the classroom, parents removed from the equation when it comes to their kids getting abortions, and society's broadening of gender identity definitions. Through all of this, our own twenty-first century sexual revolution has put all of the other revolutions in America to shame.

There are many reasons for the rise of the present sexual revolution in America. It is influenced over time by progressive education, a loss of conservative censorship in the media, an entertainment industry pushing the envelope with humanistic and postmodern thought breakaway from conservatism, the dramatic loss of theology in Gen Z...and, on top of everything else, the silence of the church. Each of these influences have contributed to the social and sexuality changes we are seeing in our nation right now.

But, undeniably, one of the main reasons why we see such an overwhelming and comprehensive counterculture of sexuality rising in America is because of the communication age that we are living in.

Sex and porn are so much more accessible to this generation. [As pastors and parents, we] need to become vigilant in stressing the importance of social media and purity.

—Dylan McKneely, youth pastor

It is so much faster and easier to bring about change because information does not have to travel through relational networks in person or a telephone call between friends. Today, information travels immediately through conference calls, convention meetings, radio and television broadcasts, and innumerable social platforms and apps that are instantly accessible globally in the palm of our hand. This information age has created a breakaway from the classic and conservative avenue and onto the modern and progressive mainstream freeway.

Earlier, I shared a quote from Hugh Hefner that illustrates the kind of mainstream breakaway we see today in America. As Hefner noted, once-held moral beliefs have been sacrificed, leading to “a lot of hurt and hypocrisy”—and, I will add, materialism, idolatry, and deception. Our human effort to change what were once deeply held truths into a shallow framework of personal relativism has happened because we have either left, or have not known, a true theology of God. Hefner wanted “to change things in some positive way so that people could choose...alternate personal ways of living their lives.”

And change things he did.

I’m sure if you could have shown a photo of this present sexual revolution to your grandparents fifty years ago, they would have thought a three-ring circus came to town. In a world that is polytheistic and polysexual, believing in a spectrum of gods and sexuality, we could use some standardization or truth in the world. To jump off this modern and progressive mainstream freeway and back on to the classic and conservative avenue.

At the beginning of a book like this, standardization could turn most of the Western mind off. What do I mean by that? The Western mind is a mix of postmodern, humanistic, and Christian thought. A system that builds morality from the broad spectrum of *relativism for the postmodern*, *natural law for the humanist*, without supernatural laws or God's sovereign involvement, and *biblical non-negotiables of Christians*. What a mix.

The twenty-first century is a *poly* century, with multiple belief systems. There is no room for standardization or common sense biblical absolutes, especially when it comes to sexuality and religion. The Western mind has no room for that kind of closed spiritual code or belief. Yet, remember from the preface, all of us have a set of standards—i.e., standardization—that we work from. It's called our framework or box.

As it relates to the sexual revolution, some will read my box and turn me off because I have a certain lens through which I'm writing this book and commentating on the Scriptures. Even with my commitment to be as unbiased as possible, I understand I have an upbringing and a framework. So, if you are turning me off, maybe you should understand that *you* too have an upbringing or framework that shapes *your* thinking. For most of the young people reading this, the box will help because they have never journeyed through this information.

Looking at the definitions of sexuality brings us to where we are today. Our generation is living in what may be the most dramatic sexual revolution America has ever seen. Let me define what I see in society right now.

This current sexual revolution can be defined as the redefinition or the breakaway of once common sexuality beliefs from the previous generation—a breakaway from beliefs such as defining *gender identity* as male or female, *marriage* as between a man and woman, *illicit and immoral sexual relationships* outside of marriage as sin, and *censorship* of specific norms or codes of language and behavior in media as a necessary good.

*The present redefinition and breakaway now looks like gender identity **additions** such as LGBTQ+, **open** marriage between genders, **illicit** and immoral sexual relationships becoming normative, **uncensored** media expression, and many more shifts we will talk about throughout this book.*

The Mills and Gen Z are growing up in the aftermath of a lot of problems that have swept through their culture.

Present cultural issues such as the broken family, an age of terror and war, a divided government, a media and entertainment industry that has lost censorship, school and campus violence, the opioid crisis, rising university costs, racial tensions, the overwhelming imbalance of social media platforms, and the COVID-19 pandemic have all left their mark on this generation. Although I believe the greatest problem for young people today is the broken family (something we will detail later in this book), each of these problems, in their own way, cause young people an ominous wave of emotion every day the sun rises and sets.

But, arguably, there is one issue looming over all of these others.

We used to consider a societal generation as roughly eighty years. The rapid technological changes that occurred during the twentieth century led to the advent of the forty-year model as a lifespan for human development. Today, some sociologists create social models in research that see a generation shift taking place about every decade or so. This is part of the reason why so much change is happening so quickly. I don't know about you, but that change is exhausting and difficult to keep up with.

THE TIMES THEY ARE A-CHANGIN'

The words are iconic. Written more than fifty years ago, Bob Dylan penned the words so prophetic they could be sung today:

Come mothers and fathers

Throughout the land
And don't criticize
What you can't understand
Your sons and your daughters
Are beyond your command
Your old road is rapidly agin'
Please get out of the new one
If you can't lend your hand
For the times they are a-changin'⁴

So what is changing today? What does the sexual revolution actually look like? Here is an introduction to a few things that will be addressed more fully in the coming chapters.

MARRIAGE

Marriage doesn't seem as sacred anymore. The statistics are basically unchanging...but just under half of all marriages end in divorce. According to the United Nations, America has the third highest divorce rate in the world. The causes of divorce include marrying too young, infidelity, abuse, and financial strain.⁵

In addition to failing marriages, the time-honored universally accepted marriage is no longer sacred between a man and a woman. What has been socially acceptable from the beginning of time and almost without exception is now shifting right before our eyes. We're now using language such as union, civil agreement, and partnership. Although marriage definitions are changing and happening at a mind-blowing pace, this isn't an entirely new direction.

Gay marriage in medieval Europe can be dated back to the thirteenth century, when male-bonding ceremonies were common in churches

4. Bob Dylan, title track on *The Times They Are A-Changin'* (Columbia Records, 1964).

5. United Nations Statistics Division, "Marriage and divorce" (https://unstats.un.org/unsd/demographic-social/sconcerns/mar_divorce).

across the Mediterranean. Apart from the couples' gender, these rare events were almost indistinguishable from other marriages of the era. Look at this description of marriage in the 1300s:

Twelfth-century liturgies for same-sex unions—also known as “spiritual brotherhoods”—included the recital of marriage prayers, the joining of hands at the altar, and a ceremonial kiss. Some historians believe these unions were merely a way to seal alliances and business deals. But Eric Berkowitz, author of *Sex and Punishment*, says it is “difficult to believe that these rituals did not contemplate erotic contact. In fact, it was the sex between the men involved that later caused same-sex unions to be banned.” That happened in 1306, when the Byzantine Emperor Andronicus II declared such ceremonies, along with sorcery and incest, to be unchristian.⁶

We will look into this more fully in a later chapter.

GENDER

Another proof of the impact of the sexual revolution is the gender arena.

The first known gender reassignment surgery took place in 1930, but such procedures were rare until 1966, when Johns Hopkins University Medical Center began to provide them.

The idea of gender has become more of a personal preference, rather than a genetic creation state. The goal with a student who is struggling with their gender identity is not to detach them from their feelings. Rather it's channeling their feelings into a place that is better for their spiritual well-being.

—Dylan McKneely, youth pastor

6. Claudia Rapp, *Brotherhood-Making in Late Antiquity and Byzantium: Monks, Laymen, and Christian Ritual* (New York, NY: Oxford University Press, 2016).

The definition and the framework of gender throughout history has mostly been binary—that is, male or female. Binary is a mathematical concept that uses only two numbers: one and zero. Computers operate in binary: true or false, on or off, yes or no. The binary argument or definition of gender comes from the biblical account in Genesis of the creation of humankind, which we'll look at in the next chapter on theology.

However, this *binary* acceptance of gender is changing quickly and becoming a *nonbinary* discussion. The *nonbinary* argument or definition allows for multiple equations for gender identity. This can be seen in the assorted gender terms that have been created, the social discussion becoming more progressive, and the added box titled “other” on informational forms.

In the last three years, Canada became a world leader in gender-neutral greetings, airline protocol, nonbinary birth certificates, and even legislation to rewrite the Canadian national anthem to include “all of us” rather than “thy sons.” However, what may be even more unique in Canada, and globally, is something else.

A Canadian baby born in 2017 has the first non-gender designation on their health card. The parent, a nonbinary transgender person, says, “It is up to [the baby] to decide how they identify, when they are old enough to develop their own gender identity.”⁷

Systematically, globally, a shift is taking place in all arenas of the sexual revolution.

For instance, in the lead-up to the presidential election of 2020, Democratic nominee Joe Biden was asked in a town hall on October 15 about the freedoms for children who want to have a sex change. He

7. Zamira Rahim, “Canadian baby given health card without sex designation,” CNN, July 5, 2017 (www.cnn.com/2017/07/04/health/canadian-baby-gender-designation/index.html).

replied, “The idea that an eight-year-old child or a ten-year-old child decides ‘I want to be transgender, that’s what I think I’d like to be, it would make my life a lot easier.’ There should be no discrimination....” I still cannot believe this is where we are in our world today. It is more proof of the degeneration and the loss of morality in our culture.

Now, I’m not agreeing that we should discriminate—against anyone.

But is that how we are going to handle our children? Just let them, in their adolescence, decide their life will be easier if they get a gender change? That they can have hormones on demand and get a sex change to fix their problems? Children—and adults for that matter—change their minds *in the drive-through* about whether to get large or small fries, a hamburger or a salad. And we want to let a child make a gender change decision?

To allow a child to determine their sex is ignorant and reckless adult behavior. And furthermore, to allow them to *think* that their life fulfillment is determined by their gender is ludicrous. What we are saying with this kind of rhetoric is senseless. I know *adults* who fantasize about body image surgeries and then change their minds. How is allowing an underdeveloped child to make that life-altering decision a sensible thing to do?

Wouldn’t it be better to sit down and speak to the child and help them through the confusion or bullying they might be getting rather than affirming adolescent desires and ultimately allowing a sex change to change their life outcomes? Wouldn’t we rather teach our children coping skills and emotional strength rather than solving their problems with a gender change?

What makes this even more unbelievable is that we have descended into calling anyone who would challenge nonbinary behavior a bigot because they are judgmental and intolerant. The shift is happening right before our eyes. And it won’t stop at transgender operations.

Let's look at the next proof of the impact of the sexual revolution on our culture.

HOMOSEXUALITY

The sexual revolution taking place in America over the last twenty-five years has dramatically changed the course of homosexuality. The evidence for this is abounding, but no doubt it had its momentum in the gay movement coining the phrase “coming out of the closet” or simply “coming out.” A quick look at the history of this concept is telling.

It actually began as emancipation in Germany in the mid-1800s. A much more progressive society than the U.S. at the time, Germany's gay emancipation still did not catch on and was basically held underground or behind closed doors.

It wasn't until the early 1940s in America that a movement of homosexuals became more vocal. However, that movement would wait another forty years before what most consider the real “coming out” moment would be. In October 1987, the first National Coming Out day took place in Washington and resulted in the organization of many of the gay movements still existing today.

Does culture, tradition, and society really have that much power over an individual? Why would centuries of belief and tradition now change so drastically in the last twenty-five years? How can an individual in society move so quickly through discovery of being homosexual, coming to terms with it, gaining a following, and now support organizations and services? I believe part of the answer is the power of the communications age being able to stay consistently on top of the narrative.

But there was another influence that added to the “coming out.” An undeniable shift in how homosexuality is viewed in culture came about from the acceptance of religious voices in the discussion and the growth of homosexuality in the American church.

This may have never been more true than when Pope Francis made this revolutionary statement in an interview a few years ago:

A person once asked me, in a provocative manner, if I approved of homosexuality. I replied with another question: “Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?” We must always consider the person. Here we enter into the mystery of the human being. In life, God accompanies persons, and we must accompany them, starting from their situation. It is necessary to accompany them with mercy. When that happens, the Holy Spirit inspires the priest to say the right thing. This is also the great benefit of confession as a sacrament: evaluating case by case and discerning what is the best thing to do for a person who seeks God and grace. The confessional is not a torture chamber, but the place in which the Lord’s mercy motivates us to do better.⁸

“The confessional is not a torture chamber.” That really hit me hard.

In the beginning of the interview, Pope Francis said, “I am a sinner.” This would be quite prophetic since he was later asked about homosexuality. While some people were looking for a stricter condemnation from Pope Francis, they may have missed this for whatever reason. It was there. What became front and center was how Pope Francis certainly opened eyes globally by placing the emphasis of his thoughts on our pastoral approach to people and not just their sin. The pope’s view on homosexuality requiring repentance is very clear if you consider the whole interview and the totality of his statements. But what cannot be lost is his emphasis on treating people with mercy.

In a 2019 interview, the pope emphasized that families should not shun their homosexual relatives, saying:

8. Antonio Spadaro, “A Big Heart Open to God: An interview with Pope Francis,” *America: The Jesuit Review of Faith & Culture*, September 30, 2013 (www.americamagazine.org/faith/2013/09/30/big-heart-open-god-interview-pope-francis).

People with homosexual orientation have a right to be in the family and parents have the right to recognize that son as homosexual, that daughter as homosexual. Nobody should be thrown out of the family, or be made miserable because of it.⁹

Pope Francis also indicated that he believes homosexuals should be able to join together through a civil union rather than marriage.¹⁰

LGBTQ+

It is difficult to even separate sexual *identity* or *behaviors* or *dispositions* into a small category anymore. Our culture has definitely added to the nonbinary sex status in the past few years. I have recently researched more than forty-five different terms and definitions for sex gender, sex identity, sex dispositions, and sex identifications. This investigation has been exhausting and telling of the breakaway from the classical and traditional theology of sexuality.

Here are just a few of these—because it would most likely take about two or three pages to list them all:

- *Binary*: restricting gender to two types or categories, male and female
- *Nonbinary*: allowing for more than two gender types or categories (LGBTQ+)
- *Heterosexual*: the attraction to a gender different from one's own
- *Homosexual*: the attraction to a gender the same as one's own (gay)

9. "Pope Francis' homosexuality comments heavily edited in documentary, Vatican has no comment on civil unions," Catholic News Agency, October 20, 2020 (www.catholicnewsagency.com/news/pope-francis-homosexuality-comments-heavily-edited-in-documentary-no-vatican-comment-on-civil-union-88210).

10. Ibid.

- *Lesbian*: women who are attracted only to other women
- *Bisexual*: attracted to two or more genders
- *Pansexual*: attracted to all genders or unconcerned with gender
- *Bicurious*: open to experiment with multiple genders
- *Polysexual*: attracted to many genders
- *Monosexual*: attracted to only one gender
- *Androsexual*: attracted to masculine gender presentation
- *Gynosexual*: attracted to feminine gender presentation
- *Questioning*: people debating their own sexuality/gender
- *Asexual*: not experiencing sexual attraction; the term *ace* is also used
- *Demisexual*: one who only experiences sexual attraction after forming a strong emotional bond
- *Perioriented*: when sexual and romantic orientation targets the same gender set
- *Varioriented*: when sexual and romantic orientations do not target the same gender set
- *Erasure*: ignoring the existence of genders and sexualities in the middle of the spectrum
- *Polyamorous*: people having sex with multiple people simultaneously
- *AFAB*: assigned female at birth
- *AMAB*: assigned male at birth

To see the impact of the most recent sexual revolution on the LGBTQ+ community, one need only look at the “+” in gender and dispositional lists. The *evolution* of the plus (+) on LGBTQ—an

acronym for lesbian, gay, bisexual, transgender, and questioning (or sometimes queer)—is a testament of the *revolution* of this growth in the sex gender nonconforming (GNC) arena.

Here is the last revolution happening today.

SEXUAL IMMORALITY

This concept will be exhausted in this book because when talking about sexual immorality, we are talking about a broad topic. Even the root language can change. Specifically, sexual immorality can be defined personally depending on your moral framework. In this book, we will baseline our definition of sexual immorality from the Bible as *unnatural promiscuous sexual practices*.

The following sexual practices will be included as sexual immorality: gender nonbinary behavior (as opposed to feelings), adultery, sex before marriage, pornography, incest, bestiality, homosexuality, cyber-sex, sexting, prostitution or human trafficking, and self-sex.

The Mayo Clinic lists several reasons for compulsive sexual promiscuity: family conflict, addictions, physical or sexual abuse, mental health conditions, and relationship problems. The clinic defines promiscuity as “a compulsive sexual behavior outside of social ideals and norms.” It’s an interesting medical description of this term—and it’s similar to how we will find Paul describing this concept from two passages of Scripture. I’m going to deal with each of these later, so I’m merely mentioning them here.

GENERATIONAL LOSS

Why is a society so susceptible to these sweeping reforms in sexuality in a matter of a quarter of a century? I have to admit, I’m not sure,

but I will try to detail several reasons why throughout this book. Maybe part of the answer can be found in the technological term *generational loss*.

The idea behind *generational loss* is a good way to see the sexual revolution taking place in America.

Generational loss is what happens with analog tapes and audio that is transferred through multiple processes.¹¹ Every copy of an original tape and audio source is known as a generation, or a transfer, and each subsequent copy of this source will become degraded to some extent in the transfer process.

A sexual revolution has the same effect upon our original source material. There is a loss in every generation as we get further and further from it. The breakaway we are seeing now is definitive.

Many will not build their worldview on the same source. Some will build their worldview on personal feelings, some on pop cultural norms, and others on subjective moral reasoning.

What I am defining as the original source here is the Bible.

I believe greater clarity on a topic or issue comes when we start with what the Bible clearly defines or commands about a subject. When we lose sight of that original source, we have generational loss.

For example, when the Bible states that God created male and female, and all of history has supported this, the main reason we have had such a sweeping change in the last twenty-five years is because we have had generational biblical loss. Such loss has been caused by things like *progressive education*, a *loss of conservative censorship* in the media, an *entertainment industry pushing the envelope* of conservative action, and systematic *humanistic and postmodern* breakaway from the Scriptures.

11. "Generational Loss," Sweetwater Sound, September 5, 2000 (www.sweetwater.com/insync/generational-loss).

The generational loss that has caused the free run of the sexual revolution in America is in large part the responsibility of the church losing its voice in homes and in culture. Because silence is the enemy of truth.

FINALLY

If we lose God, we lose love. If we lose love, we lose sexuality.

Before his passing in April 2020, Sy Rogers struggled with a trans- and homosexual lifestyle until his conversion to Christ in 1978. Sy had a big impact upon my life. We had spoken personally many times and even had the privilege of speaking alongside of each other in conference settings. His wife called me after his death and thanked me for our friendship.

Sy was a healing voice in the relationship between the church and the gay community. Whether speaking or writing, Sy often said, “Redemption for me wasn’t getting married. It was finding the love of Christ.” This statement captures the emptiness of a loveless sexuality.

I am not saying that someone cannot love if they are sexually dysfunctional. What I am saying is that Christ’s love is sufficient aside from any other love. So really, a loveless sexuality is idolatry because it places upon another what is reserved only for God. I truly believe that sexual sin is idolatry because it is placing a greater love upon ourselves or another person than our purest love and affection for Christ.

We cannot lose God at the center of our society. Because if we lose God, we lose love. And if we lose love, we lose the discussion. And if we lose the discussion, we lose a generation. The church’s greatest responsibility is to preach the good news of Christ to our society. When the church fails to do that, *social* movements lead the way, not *spiritual* movements. What we desperately need today is another spiritual

revolution to come up fiercely beside the current sexual revolution with truth and love!

Many of the arguments in the human sexuality arena tend to begin from a subjective moral reasoning in culture, from ideology, from statistics, from the populace (prevalence), history, biology, or even legislation in government and law. However, I do not believe we begin a moral argument from these kinds of things. Rather, the moral argument should not begin with subjective moral reasoning in *culture*—or in personal ideology or statistics or populace and prevalence or history or biology or the government and law. Each of these things must submit to the objective moral argument in the *Scriptures*.

Why?

Let me share a great part of the reason why we must be careful to base our discussions upon truth. Dr. John Corvino, a gay author and debater, wrote in his book, Debating Same-Sex Marriage, "Both sides of the debate bring forth extensive statistics and expert research testimony leaving the average observer confused."

Think about that. We cannot derive our box or truth structure from something that is confusing and changing. We must derive our truth structure from something that is clear and unchanging. The purity of the argument is not extra-biblical. It is presented in the Bible. And we must always return to the elite exegetical and hermeneutic principles of studying the Bible.

The degeneration of values in a revolution can be seen in ever-increasing spiritual change. Where there is a loss of the original biblical relationship, there is a breakaway that is undeniable. The dilemma is not solely about *social movements* in culture leading the way in a sexual revolution. The dilemma is more about *spiritual movements* in the church losing their way in the sexual revolution.

My prayer for the sexual revolution moment we are in right now is that our faith will be tested—and shown to be real. My prayer is that we will raise a generation of teenagers who understand the complete theology of God so the testing of their faith will result in their faith being spread.

A counterrevolution will need to take place, a *revival* happening in the church that brings about an *awakening* in culture. The truest sense of revivals do not take place necessarily in culture. The *revival* takes place in the church coming back to its life purpose. It is an *awakening* that takes place in culture when the lost are brought to life in the church.

*Why is this true? Because often revolutions (in the bad sense) happen in **rebellion**—rebellion to God and His ideas. But often, too, revolutions (in the good sense) happen in **obedience** to God and His ideas.*

A LOVE REVOLUTION

Ultimately, we need to counter the sexual revolution in our *culture* with a love revolution in the *church*! We cannot continue to move in the direction we are moving because the direction we are moving is away from a relationship to culture. Remember, if the devil steals love, he steals sexuality. So we, as the church, must fight then for a loving sexuality ethic in Scripture, or we will continue to create a loveless sexuality ethic in our culture that separates the church from it altogether.