

Designed for Jesus, Genesis 1:26-28

Bradley Bell

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Introduction

Good morning, my name is Brad and I'm one of the pastors here. Today we're carrying on with a three-week series called Families Creating Culture. You may have noticed our series artwork (which isn't as good as usual because I had to help create it since Hayley Moss just had a new baby), so let me explain. As you can see, a part of our Antioch Kids logo is at the center, representing the seeds we are sowing and the disciples we are growing from our children. But surrounded by the Kids logo is a forest, which represents the wider family of Antioch church. If we are to raise up and send out disciples from among the lost neighbors who live with us (our children), then it will take all of us as one church family and individual families.

For today's message we'll be working from one end of the Bible to the other, but we'll root ourselves in Genesis 1:26-28. So turn there with me, and you can find it on page 1 if you're using one of the Bibles in the chairs. The title of the sermon is "Designed for Jesus," and the main idea is this: Families creating culture means parents discipling their children in sexuality and gender.

I know—controversial and complicated topic, right? Which is why we feel the need to talk about it, and to talk about it not according to our opinion, but according to the word of God. And the way I'm going to move through the word of God will be in the same way that I encourage parents to move through conversations with their children about sexuality and gender:

- 1) Creation - The Way God Made You is Good
- 2) Fall - Our Sin Messed Up What God Intended
- 3) Redemption - Jesus Came to Save All of You—Body and Soul
- 4) Restoration - One Day You'll Meet Jesus Face to Face

With that said, if you are able, please stand with me to honor the reading of God's word. Again, today's passage is Genesis 1:26-28. Church, hear the word of the Lord:

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

*²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.*

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” Genesis 1:26-28

May the Word preached here today echo in our hearts and among the nations. And all God's people said, *Amen*. You may be seated.

Exposition

When I was serving as a missionary, one of my favorite ways of sharing the good news with people went something like this. In the midst of a conversation, something would come up related to the Bible (examples: David, farming, Mary). When I saw that a person was interested, rather than just continuing to talk about that topic, I would say, “Well, in order for you to really understand that part, I need to start at the beginning of the story. Would you like to hear it?” If they said yes, then I would share the entire story of the Bible with them, beginning at creation, then fall, then redemption, then restoration. What I found was although it's good to give people a part of God's truth here and there, if they never get an idea of the whole story, then it's kind of like covering them up with a ratty blanket with holes in it.

When it comes to the topic of parents disciplining their children in sexuality and gender, I think the temptation could be to wrap our kids up in this kind of blanket instead of what they fully need. Let me explain. We live in a culture that isn't just throwing out the Bible's norms for family and sexuality and gender, but is redefining social norms altogether. That means our culture is aggressively teaching things like this:

- The biological differences between men and women are ultimately meaningless.
- You can change your gender if you want, and that's totally fine.
- You can be attracted to whomever comes most naturally to you—boys can like boys, girls can like girls.

- There are no responsibilities or callings that come with being a man or a woman—you do whatever you like.¹

And although this has relevance to all of us, the application of it lands particularly on disciplers of little ones (whether that means parents raising up children or spiritual parents raising up new believers). That's because the spirit of the age tells parents that sexuality and gender is solely their child's choice, and the parents' job is to get out of the way and let it happen. To do otherwise can be considered cruel and abusive²—which is the last thing we want to be, or even appear to be, as parents and followers of Jesus, the one who said,

“Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. Luke 18:16

So the temptation then becomes either avoiding this issue in our homes, or going after it guns blazing: snatching a doll out of our son's hands and telling him to “man up,” or putting our daughters in timeout because they were playing “wedding day” together again (and things like that without any explanation), or modeling the hatred of our neighbor with homophobic words and behavior.

Either way, if we settle for avoiding the culture altogether or meeting it with equal and opposition aggression, we ultimately wrap our children or neighbors in a faulty blanket. We must point them to the bigger overall story, not just parts of it. We must say, sometimes literally, “In order for you to really understand why I'm telling you this, I need to start at the beginning of the story.”

1) Creation - The Way God Made You is Good

And this brings us to that beginning: creation. We start there, not just because it's the beginning of the Bible, but because we (and especially our children) are being confronted with a lie that says, “The way you are is meaningless.” But according to God and his word, the truth is that “The way God made you is good.” What allows us to make such a claim comes from Genesis 1, where after God brings everything into being by the word of his power, he crowns it this way:

¹ Jonathan Parnell and Owen Strachan, *Designed For Joy: How the Gospel Impacts Men and Women, Identity and Practice* (Wheaton: Crossway, 2015), Loc 117-129

² Denny Burk, “Training Our Kids in a Culture That Affirms Transgenderism,” <https://www.crossway.org/articles/training-our-kids-in-a-culture-that-affirms-transgenderism/>

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

*²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.*

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” Genesis 1:26-28

Not only does the natural wonder of our bodies themselves testify to us that there is divine design behind them, but the Bible makes it crystal clear: *God made us*. Although the heavens declare the glory of God and the skies his handiwork,³ guess what was made to be the ultimate display of his beauty and brilliance—us! And not as teletubbies or blobs or robots, but as male and female.⁴ We’re not just souls, but *embodied* souls. This is a gift that God is delighted to give—which is why Genesis goes on to tell us that “God saw everything that he had made, and behold, it was very good”;⁵ which is why it’s good for parents to delight in a child’s gender.

And that includes being made “in his image”. There’s so much that this means, just as we unpacked in this summer’s Genesis series, but where I want to focus here is that being created in the image of God means we are given the spiritual capacity to relate to him and to represent him on the earth.

We are made to relate to him because he himself is a relational being. We see this in the language of “Let *us* make man in *our* image, after *our* likeness”—God is Trinity: one substance in three persons. So, after his likeness, we are able to relate back to him, not simply as a person, but as a *sexual* person, a male or female. Just look at v. 27—you can’t define the creation in the image of God without gender.⁶

But not only are we made to relate to him, but to one another. In fact, the only way to fulfill God’s command to “Be fruitful and multiply and fill the earth and subdue it, and have dominion over [it]” is by males and females relating rightly with one another. That’s why Genesis 2 goes on to teach us that

³ Psalm 19:1

⁴ Strachan and Parnell, Loc 130-165

⁵ Genesis 1:31

⁶ Patrick Roosa, “Sexuality and the Bible”

the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him”... [“helper” not in the way of a servant, but as a co-laborer, two perfectly fitting puzzle pieces] ²¹ So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. ²³ Then the man said,

*“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”*

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. ²⁵ And the man and his wife were both naked and were not ashamed. Genesis 2:18, 21-25

At the heart of how we represent God on the earth is in being fruitful and multiplying, which according to God’s design, literally is not possible without male and female.⁷ That doesn’t mean that if you’re single you’re incomplete—remember, we follow a Savior who was a single male. Just like that Savior, you actually have much more capacity for becoming a spiritual parent by discipling lost neighbors. But, how could that Savior have been born of man without the womb of a woman? It all works together, whether we’re talking about procreation in marriage or function in society.

Marriage, then, is the ultimate display of how male and female complement each other. (That’s why it’s good to pray for the gift of marriage or singleness with your children.) Now, before we become a church that makes family out to be the gospel itself, marriage, we must remember, is actually just a sign that *points* to the gospel. Paul tells us,

³¹ “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” ³² This mystery is profound, and I am saying that it refers to Christ and the church. Ephesians 5:31-32

Author Gloria Furman comments on this, “The complementary designs of man and woman reflect an eternal, immovable reality in heaven—namely, the pre-creation plan for the Son to give his own life to purchase for himself a bride.”⁸This is why a

⁷ Roosa, “Sexuality and the Bible”

⁸ Gloria Furman via Strachan and Parnell, Loc 813

gospel-orbiting marriage is key to discipling children in sexuality and gender (and why the church especially needs to stand alongside single parents). We can verbalize the truth to children for years on end, but if we don't *show them* the truth, why would they want it?

But when husbands embrace God's intention for them to sacrificially love and lead, it shows sons the joys of being men; and daughters the noble way men should treat them.

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And when wives embrace God's intention for them to nurture and respect, it shows daughters the joys of being women; and sons "the imperishable beauty of a gentle and quiet spirit"¹⁰ to admire in women.¹¹

So when we embrace God's intention for our sexuality and gender in the context of marriage or in any other part of life in which we walk with God, we powerfully wrap up child or neighbor in this truth: "The way God made you is good."

2) Fall - Our Sin Messed Up What God Intended

But that's only part of the story. This brings us to the second movement in the story: the fall. The lie we're confronted with here says this, "Do whatever comes most natural." But according to God and his word, the truth is that "Our sin messed up what God intended." In order to see this truth we return to Genesis as the story of man continues:

Now the serpent was more crafty than any other beast of the field that the Lord God had made. [Satan steps in to mess everything up—but how does he do it?]

He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" [He begins by twisting God's intention for the male and female relationship—he goes after the most vulnerable according to God's design.¹²] ² *And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³ but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'* " ⁴ *But the serpent said to the woman, "You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* ⁶ *So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired*

⁹ Strachan and Parnell, Loc 397

¹⁰ 1 Peter 3:4

¹¹ Trillia Newbell via Strachan and Parnell, Loc 750

¹² 1 Peter 3:7

to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. [So from the beginning of sin, of departure from God's good intention, it's not just the woman that messed up—where was the man who was designed to sacrificially protect his wife by pointing her to God and his word?] ⁷ *Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.*

⁸ *And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.* ⁹ *But the Lord God called to the man and said to him, "Where are you?"* ¹⁰ *And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."* ¹¹ *He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"* [So, not only does sin disrupt men and women's ability to relate to God, it also immediately messes up their ability to relate to one another. Watch this—] ¹² *The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."* ¹³ *Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."*

¹⁴ *The Lord God said to the serpent,*

*"Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.*

¹⁵ *I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,*

and you shall bruise his heel." [This tells us that the same original battle of sin that started in the garden of Eden will carry on age after age between the man and the woman and the serpent. Sexuality and gender will always be at the epicenter of it, because we are *embodied* sinners. But it also tells us that the way this battle will be won by God includes sexuality and gender: a Son of Man born of woman who would one day be bruised in order to crush the serpent's head in order to save his bride. But in the meantime...]

¹⁶ *To the woman he said,*

*"I will surely multiply your pain in childbearing;
in pain you shall bring forth children.*

*Your desire shall be contrary to your husband,
but he shall rule over you.”* [What does sin do? It doesn’t kill the image of God,
but it taints how God meant for it to be displayed and enjoyed in us. For
women, that means pain and frustration with children and husbands (even men
in general). For men, well...]

¹⁷ And to Adam he said,

*“Because you have listened to the voice of your wife
and have eaten of the tree*

of which I commanded you,

‘You shall not eat of it,’

cursed is the ground because of you;

in pain you shall eat of it all the days of your life;

¹⁸ thorns and thistles it shall bring forth for you;

and you shall eat the plants of the field.

¹⁹ By the sweat of your face

you shall eat bread,

till you return to the ground,

for out of it you were taken;

for you are dust,

and to dust you shall return.” [For men, sin taints in large part our enjoyment of
wives and work as God intended. We easily stumble down the road to laziness
rather than the road to leadership.] **Genesis 3:1-19**

And it doesn’t take until the 21st century for sexuality and gender to completely lose touch with God’s design. We saw that this summer in chapter 6 as demon-influenced warriors hoarded wives like trophies, and in chapter 9 as Noah’s son did something sexually inappropriate to his own drunken father. But where it gets even more twisted is in chapter 19 in a place called Sodom and Gomorrah. There, an entire city of males young and old, rather than caring for two angelic sojourners, instead want to rape them. Not to mention later in that chapter there are two cases of incestuous pregnancy. This is sexuality and gender without God’s boundaries.

And God’s response to our abandonment of his design isn’t just to reign down fire. Instead we read in Romans that

*²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring
of their bodies among themselves, [why?] ²⁵ because they exchanged the truth about
God for a lie and worshiped and served the creature rather than the Creator, who is*

blessed forever! Amen. ²⁶ For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; ²⁷ and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. Romans 1:24-25

This may seem extreme and unfair. It may appear to completely disregard how a child or neighbor genuinely feels. And if the truth is “Do whatever comes most natural,” then we *are* extreme and unfair to say otherwise. But if the truth is God’s original design according to his word, then it trumps feelings. And thus makes it good and right for the follower of Christ to say tenderly to child or neighbor, ‘No, this isn’t the way things were meant to be—

- you might feel attracted to or inclined toward the opposite sex;
- you might have been born with a deeply conflicted body;
- you might have overwhelming urges to explore sexually outside marriage;
- you might hate the gender stereotypes that come from society and even the church and want to blow them up—

but there is a better way! Our sin messed up what God intended, but the truth I want to wrap you in is this: you were designed for Jesus.’

3) Redemption - Jesus Came to Save All of You—Body and Soul

This brings us to the third part of God’s story: redemption. The lie we’re confronted with here says this: “Use your body to get what your soul wants.” But according to God and his word, the truth is that “Jesus came to save all of you—body and soul.” The posture of God’s heart toward our sin isn’t just that he lets us taste the consequences. He does that in order to remind us that we aren’t fragmented, that we can’t separate the soul from the body.

This is why Romans says the due penalty for our sexual error is received *in our bodies*. We don’t read that and say, ‘See, if you act out you’re gonna end up with a disease,’ but we read with understanding, knowing that it often takes physical pain and frustration to wake us up spiritually, to remind us we are embodied souls.

But things like the transgender movement and hookup culture urge the opposite. To mentally identify differently from your biological sex, or to hook up with people to whom you have almost no relationship (let alone marital commitment), it requires fragmenting

your soul from your body, using your body to get what your soul wants. But the Bible tells us,

The body is not meant for sexual immorality, but for the Lord, and the Lord for the body...¹⁸ Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. 1 Corinthians 6:13b, 18

Bending God's intentions for sexuality and gender means bending a person against his own body. But we weren't designed to be bent until broken.¹³ We were designed for wholeness and joy, to be so reconciled with our bodies that despite our disappointments and discomforts (especially during puberty and pregnancy and aging) we can genuinely say to God, "I praise you, for I am fearfully and wonderfully made." There's only one way any of us can arrive at that posture: by recognizing we were designed for Jesus.

This is why Jesus came as man. He was "God with us"—not as a teletubby or blob or robot; not as a spirit avoiding the filth of a human body; there was even intentionality in him not being a woman. Genesis 5 tells us

² Male and female [God] created them, and he blessed them and named them Man when they were created. Genesis 5:2

In our age this may seem sexist of God, but remember, our complimentary design points us to God's plan. With Adam as the head in the first marriage, and therefore the head representative of humanity, we would need a better Adam to come and reverse the curse of sin and death.¹⁴ "Is anyone worthy? Is anyone whole? Is anyone able to break the seal and open the scroll?" Yes! "The Lion of Judah, who conquered the grave, he is David's root and the Lamb who died to ransom the slave".¹⁵ Who are we talking about? Paul puts it simply:

²² For as in Adam all die, so also in Christ shall all be made alive. 1 Corinthians 15:22

Jesus came as an embodied soul so that he could save embodied souls; so that bent and broken children and neighbors could be made whole; so that marriage could be a display of his glory. And so that all who follow him, whether married or not, could

¹³ Roosa, "Sexuality and the Bible"

¹⁴ Wayne Grudem, *Systematic Theology: An Introduction to Bible Doctrine* (Grand Rapids: Zondervan, 1994), 439-440

¹⁵ Andrew Peterson, "Is He Worthy?" <https://www.youtube.com/watch?v=Olahc83Kvp4>

become one beautiful bride clothed in the righteousness of Christ. Paul speaks of this clothing, this blanket, in his letter to the Galatians:

²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. Galatians 3:27-28

This doesn't mean following Jesus removes your gender (or ethnicity or social status) altogether. It means that our primary lens for all of life is our identity in Christ, which then informs everything else, including our gender identity.¹⁶

Every child is going to experience urges contrary to God's intentions, and some of those will be contrary to his or her own gender. But the Christian parent's response isn't rooted in hormone therapy or reassignment surgery, nor in corrective camps or enforced stereotypes or threats or shaming or disowning or just downright freaking out. It's pointing a child to the same power that keeps *you* from adultery or porn or fantasies or self-pleasure or divorce, the same source of grace who is healing your fragmented life. The power of God that we wield is not law, but the good news of the death and resurrection of Jesus Christ.¹⁷ (I'm not the only preacher here! Just during this hour on Sunday mornings—the rest of the week is yours.) So we can preach to our children as we preach to ourselves,

¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace. Romans 6:12-14

And in so doing, we wrap them in the truth that Jesus came to save every part of them, body and soul.

4) Restoration - One Day You'll Meet Jesus Face to Face

But don't stop there. Walk them all the way to the fourth part of God's story: restoration. That's because there's yet another lie stalking here, which says, "You only live once." But according to God and his word, the truth is that "One day you'll meet Jesus face to face." If you are walking child or neighbor through the movements of God's story as

¹⁶ Strachan & Parnell, Loc 167-187

¹⁷ Romans 1:18

things come up in life, then basically what you are doing with God's help is putting a boundary back in place that says, 'He is God, and we are not.' That's what discipleship is: teaching people to respond to God's mercy by embracing the lordship of Jesus, by obeying everything that he commanded.¹⁸

And that's what Paul is talking about in Romans 12, when he says,

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
Romans 12:1-2

Jesus has become the acceptable sacrifice for our sins, so if we take him up not just as Savior, but Lord, we become a *living* sacrifice. What does that mean? Well, look at how much it has to do with the body. As parents and spiritual parents we're not just aiming for conversion, a one-time transaction that makes our kids good to go. The change in a soul that takes place at conversion is then nurtured in the body and the mind over a lifetime.

When we pray for our child, "God, your kingdom come, your will be done, on earth as it is in heaven,"¹⁹ we're not just praying for something spiritual, but very physical. We're aiming for them to discern God's perfect will in how he designed them, for the tainted image of God in them to be renewed and displayed and enjoyed, and for them to relate rightly as male or female among God's people.²⁰ The vision we offer them is so much bigger than anything this world could offer. Something as simple as a mealtime, or donuts on a daddy-daughter date, or cookies on a mommy-son date, could become the everyday pulpit where you point them to a coming feast, of which we read in the book of Revelation:

⁶ Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

*"Hallelujah!
For the Lord our God
the Almighty reigns.*

¹⁸ Matthew 28:18-20

¹⁹ Matthew 6:10

²⁰ Strachan & Parnell, Loc 217-224

⁷ *Let us rejoice and exult
and give him the glory,
 for the marriage of the Lamb has come,
and his Bride has made herself ready;
 ⁸ it was granted her to clothe herself
with fine linen, bright and pure”—*

for the fine linen is the righteous deeds of the saints.

⁹ *And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.”*
Revelation 19:6-9

What a fitting phrase on which to end this sermon: “These are the true words of God.” Although our culture would certainly make us feel otherwise, when we share the truth of God’s word with child or neighbor, there is absolutely nothing to be ashamed of. We are not being cruel or abusive, but are following in obedience to Jesus, who was himself “full of grace and truth”.²¹ We are not heartlessly disregarding their feelings, but helping to prepare them for the day they will meet Jesus face to face, either as much-longed for reunion, or the final parting of two strangers.

Conclusion

Before I left for college, my grandmother made me this quilt. And to remind me of the truth I had learned about God, she sewed these crosses all over it. And it kept me warm on many dark days in college, and then in Africa, and now on mine and Katie’s bed at home. And just like this cross-covered blanket my grandma made me, we can wrap others in the truth of God’s word. Not just bits and pieces of it, but the whole beautiful story of what he intends for them.

The freedom of this, is that whether or not they choose to stay wrapped up in the blanket of the gospel or not, is not up to us. Especially as parents, we can do much to prepare the soil of the heart and to sow good seed and to water diligently, but only God gives the growth. The simultaneous comfort and perplexity of that mystery, then, is enough to keep us wrapping up ourselves in the hope of Christ.

And so we come again to the table of that hope. On the night that he was betrayed, he took a loaf of bread, and after blessing it, broke it and said to his disciples, “This is my body, which is broken for you; eat this in remembrance of me.” He also took a cup of

²¹ John 1:14

wine, and after blessing it, gave it to his disciples and said, “This cup is the new covenant marked by the shedding of my blood. For as often as you eat this bread and drink from this cup, you announce the Lord’s death until he returns.” **Today we are announcing that Jesus Christ designed us for himself.**

Our tradition here at Antioch is to come forward and break off a piece of bread and dip it in the juice. There will be stations here in the front; gluten-free bread will be available to your right. If you’re a baptized believer, come and remember who you are and whose you are. If you’re a believer but not yet baptized, before coming to the table, we would love to help you first come and declare your faith publicly through baptism. If you’re not a Christian, this sacred symbol is not for you, but rather than taking communion, we encourage you to take Christ. He has made himself available to you this very moment. There will be pastors in the back to talk and pray with you about any need you have. Let’s pray.

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