

Why We Hate God's Design For Sex

Savior in the Shadows

By Van Morris

sermonaudio.com

Bible Text: Leviticus 18:1-25
Preached on: Sunday, March 26, 2017

Calvary Christian Center
11829 Highway 44 East
Mount Washington, KY 40047

Website: calvarychristiancenter.net
Online Sermons: www.sermonaudio.com/calvarychristian

I'm going to ask you to turn in your Bibles to the Old Testament book of Leviticus and we're going to turn to chapter 18. Leviticus 18. The text that I have to read this morning is a bit more lengthy than what we might choose to read, so as you keep your Bibles open to Leviticus 18, I'm going to start reading at verse 1 and I'm going to read all the way through to the end of verse 25. Leviticus 18, beginning at verse 1,

1 And the LORD spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, I am the LORD your God. 3 You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. 4 You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. 5 You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.

6 None of you shall approach any one of his close relatives to uncover nakedness. I am the LORD. 7 You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness. 8 You shall not uncover the nakedness of your father's wife; it is your father's nakedness. 9 You shall not uncover the nakedness of your sister, your father's daughter or your mother's daughter, whether brought up in the family or in another home. 10 You shall not uncover the nakedness of your son's daughter or of your daughter's daughter, for their nakedness is your own nakedness. 11 You shall not uncover the nakedness of your father's wife's daughter, brought up in your father's family, since she is your sister. 12 You shall not uncover the nakedness of your father's sister; she is your father's relative. 13 You shall not uncover the nakedness of your mother's sister, for she is your mother's relative. 14 You shall not uncover the nakedness of your father's brother, that is, you shall not approach his wife; she is your aunt. 15 You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. 16 You shall not uncover the nakedness of your brother's wife; it is your brother's

nakedness. 17 You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; it is depravity. 18 And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is still alive.

19 You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. 20 And you shall not lie sexually with your neighbor's wife and so make yourself unclean with her. 21 You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD. 22 You shall not lie with a male as with a woman; it is an abomination. 23 And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is perversion.

24 Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean, 25 and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants.

This is God's word and we pray.

Father, we must humbly admit this morning without your revelation, without your unveiling of your character, your statutes, your design for living, we would be lost. So Holy Spirit, would you bring these words home to us as a church, as to the people of God? Would you deal with the interior of our hearts today so that when we leave this place today we will be more devoted to you and walking in your ways for human flourishing? We pray this in the name of our Savior. Amen.

Well, we've been in a brief series and it's very brief, what we've called maybe a flyover of the book of Leviticus, and our goal has been twofold: one, we want to really get a better understanding of this book of the Bible. It is part of the word of God and it still speaks to us today. It really does. It's Old Testament, old covenant. It has something to say for us new covenant believers and one of the things it has to say is it helps us to see our Savior. It helps us to see Jesus and appreciate and value him so much more than we would otherwise and that's why we've entitled this "Savior in the Shadows" because the book of Leviticus is a very dark shadowy book of rules and regulations and statutes and we need to see a Savior in those shadows who can save us.

So for me it seems that the book of Leviticus is one of two things: for Christians, it is a book that we avoid because it is a difficult book to read. It's not like the book of Genesis. It's not like one of the Gospels. It's entirely different and so often we find ourselves avoiding this book of the Bible and that's unfortunate. But there's another way that people look at the book of Leviticus and it's either avoid it or it's outright hate it. It's outright hate it.

I mean, you might say, "Well, why would anybody hate the book of Leviticus?" Well, let me drill down into that for just a moment. You see, the Scriptures tell us that the unregenerate person, if you're here and you're a Christian this morning, you've been regenerated. You've been born again. It's a work of God's grace. It's something outside of you dealing with the inside of you. But for those who are unregenerate, the Bible says that we are at war with God. The mind and the flesh is at war with God. It's an enemy of God and never is this war-like mindedness more evident than in our response to God's design for sexuality. That one particular area, you can really see the hatred and the venom of the unregenerate against the things of God, God's design for sexuality, and Leviticus 18, especially 18 and 20, are intense fervent hatred for those words. So there is a reason, it's because our society stands in stark difference, you might say, to the culture around us and to the word of God.

Now, I want to begin like this: if you're here this morning, it may be, you might find yourself here among those who are sexually hurting. Maybe something has happened in your life sexual in nature that has wounded you, that has scarred you. Perhaps you feel damaged because someone has abused you. Or you might be here today feeling a bit guilt for violating God's sexual design. Maybe right now there are things going on in your life that you're experiencing some guilt over because you've stepped outside the boundaries of God's standards. Or you might be here today experiencing some order of sexual confusion. We hear that a lot today in our culture. Maybe having trouble identifying, you know, with whether you're male, female, or whether you're feeling attraction to the opposite sex.

So I want to say this right at the beginning: if you're here today and you fall under any of those categories or anything similar to that, I want you to know there is no emotional or sexual pain or sin that is beyond God's transforming healing grace. We need to know that right up front. I'm not on the attack this morning. I'm not on the attack at all. I just want myself and for you, I want us to be helped by what does God say. What does God say. So let's try to better understand what God is saying. In order to do that, I need to ask two questions at the beginning. First, who is giving these instructions that we just read? And who are they for? Who is giving them and who are they for?

Look at verse 1 in chapter 18. Notice what it says, "And the LORD spoke to Moses, saying." It's important for us to understand that these instructions are not primarily coming from the church, though the church is in agreement with this, should be. It's not originating from the church. It's originating from the God who created the world and everything in it. It's important to understand that these instructions are revelation. They are a revelation of God's character. In other words, when we read things like we've read just a moment ago, we get a better picture of God's character and we find that only a wise, generous, trusting person who wanted our best would give us these kinds of instructions. I want you to think about that. Only a good, wise, generous, kind, gracious person would give instructions like this because he wants our best.

So that's who's giving these instructions but who are they given to? And the answer to this, these are instructions, first, they're instructions that give us insight into our own

character. What I mean by that is this, think about this: what kind of people need to be told not to do these things? Think about it just for a moment: what kind of people need to be told you can't have sexual relationships with an animal? Think about that for a moment. What kind of people need to be told that? What kind of people need to be told you can't commit incest, you can't sleep with your relatives? What kind of people need to be told that you can't sleep with your neighbor's husband or wife? What kind of people need to be told that? Well, let me answer that for you: people who will be unfair to one another without even realizing it. God knows, God knows our brokenness, God knows our sinfulness and he knows that we're the kind of people who will be unfair to other people without even realizing. We'll take advantage of other people.

We also have to be told these things because we're people who need to be alerted to our own unjust grasping impulses which have a tremendous hold on us. For instance, we haven't even begun to realize, I mean, if you're here today and you're 15, 16, in your 20s, even in your 60s like me, we still haven't even begun to realize just how sinful we really are at the core. God have mercy on us! And many people fall into the addictions and the traps of these impulses that rules over their lives to their ruin.

Another thing we need to understand about this is these instructions were given to people who God has saved by his grace. You see, you might be reading these things this morning and you're like, "Yeah, world, listen up! Listen up, world!" Folks, these instructions were given to God's redeemed people, not to the world. They were specifically given to God's saved people and God was saying, "Now that I've saved you, now that I've shown you such rich grace, here's how you are to regulate your lives in order for you to flourish."

That's why in verse 3, you'll notice what it says, God said, "You shall not do as they do in the land of Egypt, where you lived." You see, God called them out of Egypt and that's the way they were living. Then he said, "And don't do like they do in Canaan where you're going." Now that doesn't really sound all that strange. I mean, think about it, think about your family, you were raised by your parents. Think about it, maybe you're here today and you're young enough, and you go to your parents and say, "Ah, their mom and dad let's them do so-and-so. And their mom and dad, they let them do so-and-so and why can't I do it?" And what does your mom and dad say? They say, "That's not what we do. They may do that down there but that's not what we do as a family." That's exactly what God is saying here. That's what God is saying, "That's what they're doing. That's what they're doing in Egypt. That's what they're doing in Canaan. That's how they're living. That's the standards that they live by but now that I've redeemed you, now that I am the Lord your God, here is how you are to live?" Why? Because just as your parents want good for you, just as your parents want you to flourish, God wants us to flourish.

And what do we mean by flourishing? I want you to see a definition I think that will be helpful. For the Christian, to flourish is to realize the full potential of what it means to be created and redeemed in the image of God. In other words, for us to really be flourishing at the top level, we're to be living as we were designed to live. We were designed to worship God, to love him, to serve him, you see, and when we're doing that, we're reaching the flourishing point.

Now, to drill down just a little bit deeper, I want you to see that God's design for human flourishing includes the following and you'll see God intended marriage as a lifelong commitment between one man and one woman. Marriage isn't simply a human arrangement but something sacred in God's eyes. God himself joins a man and a woman together as one flesh and then finally, notice this, this understanding prohibits all forms of sexual activity outside the marriage bond. In other words, when we get 1, 2, and 3 established, this is God's design revealed in Scripture, then we understand that all other forms of sexual activity outside of the marriage bond are prohibited.

You'll notice, maybe you were wondering when we were reading this it kept saying "uncover nakedness, uncover nakedness," and what that means is sexual relations, "You shall not have sexual relations with the following." And you'll also notice that one of the reasons that this particular chapter is so hated is because some think that the only thing this chapter deals with is the sin of homosexuality and that's just not true. It's included but so is adultery, so is incest, so is bestiality, casual sex, any sex outside, all forms of sexual activity outside of marriage. That's what's being dealt with here in chapter 18.

And you see, you may say, "Well, wait a minute. Why can't we just enjoy what we want to do in the privacy of our own life and just go on and it doesn't hurt anybody else?" Well, I think we might say it this way: God knows that sex is way too heavy and difficult to deal with outside the bonds of marriage. I mean, we hear about this all the time. We read it. We see lives just coming apart because they're handling something that's so precious and so heavy and so God puts a fence around it to protect us.

So you might ask, and I hope you do, "Why would God's good wise design for human flourishing be so opposed? Why would people be so against this?" Well, it's because, I guess we could lay it off on this: it's because of primarily the sexual revolution that is going on.

Let me read you just a couple of paragraphs. If you're in tune with what's going on in this world around you, it won't take long before you'll hear this. Listen very carefully.

"For centuries, traditional morality had us – all of us – in its suffocating grip. Year after year the same old rules, chained to the past, heaped shame on ordinary men and women (and boys and girls) whose only crime was being different. Enemies of the human spirit, these bankrupt ideologies befriends bigots and encouraged the spiteful. They nurtured a seedbed of hypocrisy and offered safe havens to perpetrators of abuse.

No more. Change is here. We are breaking free from the shackles of bigotry and removing ourselves from under the dead hand of tradition [otherwise known as God's word]. Our time has come [they say]. A time to be ourselves. A time to be truly who we are. A time to celebrate love wherever we find it. A time for the human spirit to flourish once again.

And if you people won't move out of our way, we are going to push you out of our way."

Now, understand when it says, "And if you people," that's speaking to the church. If the last stronghold of Christian morality is the church, then that's who they're speaking to. They're saying, "If you won't get out of the way and get on board, then we're going to run over you."

And you say, "Well, what's happened? What has brought things to this?" Well, it's often referred to as the sexual revolution. It began most people say back in the 1960s when there was an overturning or the liberalization of the long-established social and moral attitudes toward sex, and it's only grown with intensity and we're feeling that today.

Here are the basic tenets of the sexual revolution. Freedom from external authority and the wisdom of tradition. You'll notice in what I just read, it was about "throw off the shackles of tradition." What that means is, what they're saying is, that God's idea and his design is actually a hindrance for us. We'd actually be a lot better off if we could just throw away God's word. Get rid of those shackles and all the chains that come with it so we can free ourselves.

The second tenet is the embracing of radical individualism, not just individualism but radical individualism. What we mean by that is the call to express yourself. The call to explore, find out who you really are and you make up your own mind as to who you are. Notice God doesn't have any right to say who you are, male or female, only you have that right is what we're being told.

But then it brings us to third tenet and I want you to look at this one very closely: it's okay as long as it's consensual and no one is getting hurt. Now, I'm going to guess, I'm going to guess, that most of you who are here today who are, say, let's just say 25 and under, you're a teenager, maybe middle school teenager, young person on up to 25, you have probably heard this because this has been the repetition of the sexual revolution and at first it seems like it makes good sense. What could be wrong if I want to do this and this other person, they're fine with it and it doesn't hurt anybody else?

Now that's going to sound appealing to our young people and so for my young friends, I want you to listen closely because here's my first question: how good are we at determining what hurts people? How good are we at determining hurt because we're saying as long as it's consensual, if nobody is getting hurt, then it's okay? But my question is: how good are we at really determining what hurt looks like? And I don't think we're very good.

Let me give you a series of examples to just illustrate why I don't think we're very good at knowing and determining what hurts. In the 1850s, London, England. The city of London was a breeding ground for numerous deadly diseases and one of the reasons is because they did not have a modern sewage system like many of us enjoy today. What they had was cesspools. Out in front, houses would be in a row and out in front there

would be a cesspool in order for the family to dump all of the waste and foul water and whatever it may be. One evening, and this is a true story, Sarah Lewis, she was a little baby girl who began repeated bouts of vomiting followed by diarrhea and Sarah took the soiled diapers and placed them in a bucket of tepid water while she dealt with the crisis and then when she had the time, she took out the water and she poured it into the cesspool which would have been the normal procedure, and she was doing what she did, certainly not hurting anybody, okay? The problem was it was hurting someone. You see, what happened was the walls – nobody knew this, but the walls of the cesspool were lined with bricks that had become decayed over time and human waste from the cesspool was now leaking into the drinking water and the well water of the people who lived in the Soho district and the result was an outbreak of cholera that killed hundreds of people.

You see, my point is this: our free individualized actions have a way of leaking into the lives of others. No pun intended. Our freedom to do what I want to do when I want to do it, has a way of leaking into the lives of others to bring sometimes, oftentimes, unintended hurt.

Perhaps you've heard this story by now. If you have, it's just in time for summer, okay? How many of you like to swim? Let me see your hands. How many of you like to swim? A lot of you. Listen up. Researchers at the University of Alberta have discovered that swimmers taking laps in an Olympic size pool are likely surrounded by 50 gallons of urine in the water. Welcome to summer. Welcome to summer. What I'm saying, now you understand what I'm saying by that, right? There are some people that hop in a pool and are using their radical individualism and freedom to do what they want to do and it's hurting others, right?

I read about a man named Terry Crews, he's an actor who was on "Brooklyn 99" and listen, he had an addiction to pornography. You know, he would stay in his room, computer, his phone, and he was okay with that and not hurting anybody. Listen to what he said. Now listen to what he said, he said,

"Some people say, 'Hey, man ... you can't really be addicted to pornography.' But I'm gonna tell you something: If day turns into night and you are still watching, you probably have got a problem.

It changes the way you think about people. People become objects. People become body parts; they become things to be used rather than people to be loved.

Every time I watched it, I was walled off. It was like another brick that came between me and my wife."

But that doesn't stop there. Terry's wife has to see a therapist on a regular basis. Why? Because his freedom, his radical individualism that says, "I can do what I want," had a way of leaking into his wife's life.

Maybe you've heard this on the news. British police back in August of last year, they are arresting 400 pedophiles per month in England. They have no room for them. They have no space for them left. Now, you might hear that and you'll say, "Well, wait a minute, that's non-consensual. We all agree that's non-consensual, that's not right." But as you look at these tenets, would you just look at them with me? Tenet 1: freedom from external authority and the wisdom of tradition. 2. The embracing of radical individualism. Now let me ask you: with tenets 1 and 2, how can you be sure that number 3 is going to be followed? How can you be sure of that? We can't, can we? A person who says, "I'm throwing off all shackles. No rules apply to me. I decide." Then we can't really trust them with number 3, can we?

Well, you're riding with me and we're going to take a turn, okay, because it's not just how our pursuit of individualistic freedom can hurt others, we also have another problem and that is the fact of sinning against God. This is not just a matter, living out our freedom and our radical individualism is not just a matter of hurting other people, it's also a matter of sinning against God. You see, these instructions were given to God's redeemed people so that they would not live against the grain of his reality. In other words, "I've saved you," God's saying, "Here's how things in my world, in my kingdom work," and if you live any other way, you're living against the grain of that reality, and if a person does that, we become like a kidnapped boy who walks away from his parents. If he had stayed with his parents, he would have been safe. You see, the point is, we're most vulnerable, we are most vulnerable when we wander away from God's design for human sexuality.

C. S. Lewis put this so well. Listen, I'm going to read this.

"Supposing you are taking a dog on a lead through a turnstile or past a post. The dog tries to go to the wrong side and gets his head looped round the post. You see that he can't do it, and therefore pull him back. You pull him back because you want to enable him to go forward. He wants exactly the same thing—namely to go forward: for that very reason he resists your pullback, or, if he is an obedient dog, yields to it reluctantly as a matter of duty which seems to him to be quite in opposition to his own will: though in fact it is only by yielding to you that he will ever succeed in getting where he wants."

You see, that's a good way of putting it. You see, when we go against God's grain, we go against his design, we're like that dog that gets looped around the post, "I just wanted to go forward. I'm wanting to flourish. I'm wanting to experience freedom," and God is saying, "No, that's not the way to it. Let me pull you back." And that pull back, we don't like it, you see, but it's the way to human flourishing.

So here's what I'd like to do for just a moment. I want to get down to application for just a moment and we're going to walk through three questions. If you are here this morning and you have children that you're still raising, you'll want to listen very carefully because I know you care about your children and you care about the world that they're coming up in and you're wanting to raise them in the nurture and the admonition of the Lord Jesus

and I commend you for that and you have a challenge ahead of you, okay? So let's walk through some things concerning that. Also as a church. How are we supposed to respond to all of the excesses of the sexual revolution? How are we supposed to respond to that? Well, let me walk you through just a few things this morning.

First, how can we remain compassionate to those who are struggling and confused concerning human sexuality yet at the same time be uncompromising in our allegiance to God's design for human sexuality? Understand the question? How can we be compassionate to those who are struggling, at the same time remaining uncompromising to the word of God? Well, first we need to acknowledge this: we share the same goals with those who disagree with us.

A moment ago I read the letter from the advocates of the sexual revolution and they said, "We want to flourish." Isn't that interesting? They use the same language we use, you see. They want to flourish. Okay, we want to flourish. As Christians we want to flourish, they want to flourish, so we can agree that we want that. We can also agree that we both believe in freedom. Everybody wants freedom. And we can all agree that the individual is important but here's the problem: our huge differences between us are over what these words mean and how to achieve these goals. You see, we believe that human flourishing is understanding that we were created in the image of God and we are redeemed people and in order to flourish, really enjoy blessedness in life, is to walk according to God's design.

Now, our opponents do not agree with that and so what do we do? Well, one of the first things we need to get our heart in order is we need to remember that we once embraced a defective idea of human flourishing ourselves. You see, before we ever came to Christ, we were off the chart, we were off the hook. We were basically just like the unbelieving world, "I want to do what I want to do." So we need to remember where we came from, we want to remember where we were at, but now by God's grace, we've been persuaded that God's way is the best. You see, it's only been by God's grace that we see that. We've got to remember that as we deal with those who are sexually broken and confused and hurting.

The second thing: church, you and I must be ready to be viewed as the immoral minority. Immoral. You say, "Don't you mean moral minority?" No, I mean immoral minority. What do I mean by that? Well, we are being told right now that if we do not accept, embrace and celebrate the sexual revolution as they demand it, then we are going to be labeled and we are, we are labeled as bigots, we are labeled as being unloving, and anything that we say is labeled as hate speech. Now folks, you're going to have to get ready for that. If you are going to embrace God's design in this culture around us, we're going to have to face the fact that when we speak up and we do it in a right kind of way, the best way we can do it is still we're going to be labeled as bigots, hateful people, and that's why I say that we're going to be in the immoral minority. They're going to look at us and say, "You are the ones immoral. You are the ones. You are the ones that are wrong." Do you understand?

And sometimes we are unloving. Can we admit that? Sometimes we are unloving. Sometimes we have prejudices that we really, you know, this is buried down deep and we ought to be asking, "Holy Spirit, if there's any ugly nasty stuff there, help me see this." So sometimes we are unloving so how do we truly love? You see, we're told from the sexual revolutionaries, "You'll love me if you'll celebrate what I'm doing and embrace what I'm doing." But is that loving? I don't think so.

In fact, I ran across this quote this week from Rosario Butterfield and some of you will know Rosaria was a lesbian, she was married to her partner, and by her own words, a very successful life, she was a professor, a tenured professor at a university up in north England, and by the world's standards, flourishing and doing great. But she had an encounter with a convicting presence of the Spirit of God and somebody brought the Gospel of Jesus Christ in a real way, in an Incarnate way into her life, and she became a Christian and now she's trying to help those in the church and in the sexual revolution community and here's what she said speaking of the church,

"God is calling us to so greatly love others that we do not desire for them anything that might separate them from God."

Friends, that is a great quote that you need to hang onto because they're going to say, they're going to say, "You unloving, you bigots, you hateful people! You call yourselves Christians? You're unloving!" When the truth is, if we really love people, we will warn people. Now listen, how we do that, we can talk about that, but one thing for sure, if we love them, we will warn them.

I remember an evangelist, Rico Tice, that lives over in England, and he and a friend of his went into Botany Bay to swim one day and Rico was getting ready, getting his gear on, getting his trunks on, and his friend said, "What are you doing?" He goes, "I'm gonna swim." And his friend said, "What about those signs over there?" And the sign said "Danger! Sharks!" And Rico said, "Yeah, I'll be fine. I'll be fine. I'm not worried about that." So his friend said this, "Listen mate, 200 Australians die of shark attacks every year. You've got to decide whether those signs are there to save you or ruin your life." You see, that's really how we could put it, couldn't we? We could come across in a general way, you know, here's what God says, and you've got to think about it, is God trying to ruin your life or save your life? You think about it. You decide, you see.

Well, finally parents, grandparents, let me address you and we'll be closed. How do I respond to my son, my daughter, my grandchild, who has chosen a different path for human flourishing? Let me put it another way: how do I speak to my son or daughter or grandchild, how do I deal with this? How do I respond if they have decided that they are having same-sex attraction for some of the opposite sex? What if they are sexually active and they've already run off the rails and they've chosen a different path than what you would have hoped for them? What must we do? Well, the first thing we would say is this: don't be surprised. Don't be surprised. What I mean by that is this: you do know that there is a great power and presence of sexual temptation all around us. I heard it put this week:

a boy in middle school and high school faces more sexual temptation in one day than his grandfather did in six months because of the computer, the cellphone.

Mom and dad, when I say don't be surprised, I'm not saying, "Well, boys will be boys, girls will be girls." I'm not saying that at all. I'm just saying, mom, dad, grandma, grandpa, we know, don't we, we know the curiosity of the human heart, right? We know the confusion there can be about this matter of sexuality. We also know that some people, some are looking for love in an unloving world. Some people have come from a background where they may not have gotten the kind of love that you did and they're looking for that human touch.

I was reading this week about a young fellow who grew up in a home where the father never never showed any kind of affection and then one day his uncle, his uncle, his uncle hugged him in a way that felt good but it was in a perverse way, and all that young boy could remember was this felt good coming from another male, and that introduced him to the homosexual same-sex lifestyle.

You see, some are going through this looking for love in an unloving world and also some are just trying to please somebody else. We are people-pleasers, folks. We are. We don't like to think of ourselves that way but we're too often people-pleasers. "If she will do this with me," and she'll think, "Well, then he'll keep me. He'll love me. He'll like me."

So, parents, don't be surprised, first, but then secondly, mom, dad: look at Jesus and how he modeled grace and truth on a daily basis. That's going to be our challenge as followers of Christ, balancing, living with that daily balance of grace and truth. Remember when the woman who was caught in adultery was brought to Jesus, two things, he said, "Neither do I condemn you." Grace. Truth. "Go and sin no more." He doesn't say, "Neither do I condemn you. Go find your sexual freedom." No. Grace and truth.

So, next, mom, dad, you must do this: you must reaffirm your personal commitment to God's way. Far too often, I didn't plan on saying this but I'm going to say it, far too often, a parent, a grandparent, will say, "You know, I know this is wrong. These are the standards. This is God's way." But then their son or their daughter or their grandchild will get involved in something that's not part of God's way and then all of a sudden they'll begin to say, "Well, the only way I can love my grandchild is to just accept that lifestyle and endorse it and be on board with it," and what we need to do as good loving parents and grandparents, we must reaffirm our personal commitment to God's way and see our son, our daughter, our grandchild, as people made in the image of God no matter how broken and how disfigured they are. Now that's going to be hard but you're going to have to love them with all your heart.

I hear this question all the time, "Brother Van, my niece, my son," whoever it may be and the automatic instinct for some Christians is like, "Just get away! Get away!" No. No. No. love them with all of your heart and pray for them. Love them with all of your heart and pray for them and, listen, you don't have to rehearse your convictions in every conversation. You don't have to bring it back up, like they're coming over and, "I just

want to let you know..." No, you don't have to do that. Really? Why? Because they'll know, right? They'll know. Once we establish that ground, "I love you. I love you. I don't agree with the way you're living, but I love you and I love you with all my heart." So you don't have to rehearse it over and over, they're going to know. You say, "Yes, but this is going to be tough," and I would say, yes, absolutely. It's going to be tough and if you're facing this right now, I sympathize with you because it will be tough, but here are two things: as a Christian you can do all things through Christ who strengthens you; secondly, do it for his sake. Do it for his sake.

Then finally, let's end on a good note. Where do we see Jesus in all of this? Leviticus 18, where do we see Jesus in all of this? Well, these are instructions from the Almighty God and the first thing we need to see is it's not just God fencing off the beautiful gift of sex for marriage, it's not just that, it's that but it's more than that. He is addressing our inner thirst. As these instructions go out, again what kind of people have to be told these things? People who are thirsty. People who are thirsty. Remember the woman whom Jesus met with at the well? What do we know about her? She had five previous husbands and the man that she was with at the time was not her husband who she was living with. She was outside of God's sexual design for human sexuality, right? But Jesus, the perfect combination of truth and grace, said these words in John 4, "Everyone who drinks of this water will be thirsty again." They were standing at a well, you see. "But whoever drinks of the water that I will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life."

Now listen, listen, if you haven't heard much yet, please listen to this: Jesus knew what this woman had done, he also knew why she did it, yet he did not turn away from her. You see, I don't know the kind of Jesus you conceive. If you just conceive a Jesus in your head and not the Jesus of the Scripture, then you're going to be confused sometimes. The Jesus in our head when guilt and shame sets in, we'll think, "Jesus don't want anything to do with me. He don't want anything to do with me. He's gone. He's left me. He's turned away from me." And that's exactly the opposite. Jesus has this laser radar on people who are in sorrow, in guilt, in grief. He comes right for this woman not to turn away from her.

You see, that's the Savior that emerges from the shadowy world of Leviticus as one who is the living water, the one who if you thirst, if you're here today, you thirst, you say, "You know, I've tried these other wells and I have to admit it's left me with shame and guilt and disappointment." If you're here today and you thirst for transformation and you just want to find a way forward, you've gotten wrapped around the post three or four times, if you're longing for those kind of things, Jesus invites you to come to him because he's the living water. He's what you've been looking for. He's what you've been looking for on the screen. He's what you've been looking for in the privacy of your bedroom with your phone. And he's what you're really looking for when you're with her, with him. He's the living water that will satisfy your soul. Jesus invites you to come to him.

Let's bow our heads.