



Two College Girls and Sexual Sin

Two young women who were both professing believers and recognized as such within their church community as they fulfilled leadership roles in those contexts, sought counsel. In their college both were involved in sororities—Amy was a recognized leader and Rae was looking for an identity within the sorority context

Amy was a bold evangelist and even had girls approaching her and asking her how to be saved. Rae was new to the campus and needed an experienced and more spiritually mature mentor. They connected and Amy began discipling Rae.

They spent large amounts of time together and in doing so developed a very spiritually and emotionally intimate relationship. And then they moved to the sexual. Despite this sexual sin, they both rejected the label of lesbian. Amy had a boyfriend and Rae had had several heterosexual dating relationships in the past.

What are biblical friendships?

1-While relationships are foundational to the Christian life, they should be based on the following biblical truths:

Matt. 22:37-40

Luke 9:23



So, when we apply these truths to believers, we discover that relationships have several characteristics.

- The relationship with God must be primary.
- Relationships with others secondary
- Death to self must be a key aspect of all relationships
- Relationships among believers should be based on a shared faith and expressed outwardly by mutual growth in Christlikeness

2-A codependent relationship, such as the one Amy and Rae shared, does not meet these standards:

While these kinds of sinful relationships can develop between believers, they are an idolatrous expression of worship for one another instead of for God Himself.

We can best describe codependency in Biblical terms as relational idolatry that comes out of rebellion.

These kinds of relationships tend to be exclusive, possessive, and characterized by constant communication that is all consuming.

Codependence or Relational Idolatry?

Notes: a secular perspective



Notes: a biblical perspective

Isaiah 30, a text on sinful relational dependency, describes Israel as a nation of people who were codependents. They habitually turned to Egypt for help instead of going to God.

The text describes a codependent relationship in detail:

1-God calls these relationships rebellion

2-They are formed in disobedience to God's clear commands for human beings are to have no other gods before Him

3-Individuals form these relationships in order to add sin to sin

Notes:

4-Those involved in relational idolatry do not want to see or hear from God



5-The consequences of these decisions are devastating

Turning to anyone other than God will cost men and women much and gain them nothing.

Anyone other than God is powerless to help

The consequences of this choice will utterly destroy the idolater

6-God, in His compassion and graciousness, uses suffering to draw those in these relationships to repentance.

7-Repentance is evidence by

A desire for spiritual instruction and direction

Obedience to God and His commands

Destruction of the idols

Provocations: circumstances that acted as influencers

1-Past sin—Both young women had a past history of pornography use and this past personal sin acted as a gateway to other sexual sin. Consequently, sexual behaviors that might otherwise have been unthinkable were ones they were familiar with through their exposure to pornography.

2-Present trial: Sorority culture with its emphasis on popularity, leadership, the worship of an ideal, the pressure to conform to the ideal, the pursuit of relationships with individuals who fit the ideal as a means of establishing identity in the sorority, all contributed to a context where sin could flourish



A Godly Response: the protection of recognizing God's purposes for trials

Trials: James 1:2-4, 12— Seasons of testing or trials are designed by God to develop Christ-like character in me

When faced with the trial of sorority culture, the girls gave in to their fleshly desires to be recognized and accepted within that context.

Instead of being conformed to the character of Christ they pressed themselves into the sorority mold.

While they could have followed Christ in this context, they did not and their adoption of certain worldly standards set them up for relational idolatry.

The sinful nature of their flesh completed the picture and ultimately was the reason they ended up in homosexual sin. It was simply a behavioral expression that revealed the true nature of their hearts.

Presentation: their actual sinful response to the trial

Temptations: James 1:13-15—Temptation is an enticement to sin that is generated by my own heart's desires for that which is forbidden

Their outward homosexual sin was simply a behavioral expression of an inner sinful heart. They each had prideful selfish hearts that were intent on self-worship and willing to sin to get what each wanted from the other. Consequently, they did not resist the temptation that their own hearts offered them.



True Heart Conditions: what did their hearts love?

Amy—"I love me and she loves me—I am a god to her and she is an eager and willing worshipper. My heart craves this kind of worship"

Rae— "She loves me and I get a god for a best friend forever—others will love and respect me because Amy does"

In summary, both worshipped the creation rather than the Creator—Amy worshipped herself and Rae worshipped Amy

The process toward sin began with spiritual intimacy that led to a relationship that each valued more than their relationship with God

Though the relationship started out innocently enough, in time, behavioral sin exposed the sinful intents of their hearts--they were willing to sin to continue and keep the relationship.

When several friends confronted them over the nature of the relationship, they did not want to hear the rebuke (Isa. 30:8-11)

Rejection of the worship of God expressed itself in sexual sin as they both yielded to the flesh rather than the Spirit

Scripture Explains Sexual Sin: Romans 1:16-32

The following is a summary of key concepts from this text.

God has revealed Himself in three ways: the gospel, our conscience and creation

Men and women reject Him

Consequently, they worship a god of their own choosing—very often self



When men and women chose to worship the creature instead of the Creator,

God gives them up to their own hearts and sexual immorality of some kind is the behavioral expression of an idolatrous heart (24-25; 26-27; 28)

The cause of all sexual immorality in the unbeliever and the old man/flesh of the believer is idolatry—the rejection of the worship of God. (Rom. 1:24f)

Key Textual Concepts:

In the church, we are often guilty of distinguishing between heterosexual and homosexual expressions as if the latter is more heinous in God's sight. This is a false distinction. This text gives us an explanation for all sexual sin--both heterosexual (24-25) and homosexual (26-27) and all other kinds of immorality (28f).

This text describes an unbeliever's heart as well as the sinful flesh (indwelling sin) of the believer.

This is the part of the believer's immaterial man that must be crucified through confession of sin, repentance for that sin, and obedient Christ-like moral purity (Eph. 4:22-24).

Process of Counseling

1-Confrontation of sin and identification of its roots: Luke 6:45 and the Heart Worksheet

The goals for this part of the process:



Reject rebellious relational idolatry with its sinful “codependence,” and replace it with God dependence.

This required submission and obedience to God which comes only from a humble heart—“I want what God wants when He wants it”

2-Counseling biblical change: James 1:22-25 and Eph. 4:22-24

The goals for this part of the process:

Recognition of sinful idolatry by both women.

Confession and repentance of sin—heart sin as well as outer behavior

3-The Outcome: Failure to change

Despite seeming evidences of repentance both young women kept returning to the relationship and sexual sin.

Sorrow over sin and what seemed to be a genuine desire to repent warred with fleshly self-love and a sorrow at the thought of giving up the worship Amy craved and Rae offered.

Notes: James 1:23-25



The absence of change demonstrated worldly sorrow rather than godly sorrow (2 Cor. 7:10).

Worldly sorrow = shame, guilt and wounded pride following the exposure of sin

Godly sorrow = a work of the Holy Spirit and an active submission to that work which ends in repentance (thinking, feeling and acting rightly)

These failures required a response on my part—the notification of their individual churches for discipline.

4-Repentance through church discipline

In my final meeting with Amy and Rae, I confronted them about their repeated sin and their failure to change. I had them look at their consent forms and told them that we had reached the final step where I would be breaking confidentiality and speaking to their pastors.

They agreed that this was the right step to take and asked if they could go to their leadership themselves to confess. I agreed but followed up to make sure they did what they said they would do.

Their respective churches did enact biblical church discipline. Both girls were restored to fellowship in their respective churches following a season in which they demonstrated the fruit of repentance.



Heart Worksheet

What happened?

How did you respond?

What were you thinking?

What did you desire?

*The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; **for his mouth speaks from that which fills his heart.** Luke 6:45*

This worksheet is based on principles from Paul Tripp's *Instruments in the Redeemer's Hands*.



CONSENT FORM

Our Goal: The purpose of Biblical Counseling is to help you meet the challenges of life in a way that will please and honor the Lord Jesus Christ. We offer counseling free of charge.

Biblical Basis: counseling is strictly religious in nature, conducted under the authority and leadership of the church. We believe that God, through His revelation in the Old and New Testaments of the Bible, has provided His people with thorough guidance and instruction for faith and life (II Timothy 3:16-17; II Peter 1:3-4). Therefore, our counseling is based on scriptural principles rather than those of secular psychology or psychiatry. Neither the pastoral nor the lay counselors are trained or licensed as psychotherapists or mental health professionals, nor should they be expected to follow the methods of such specialists. Our counseling is based solely on scriptural principles.

Other Professional Advice: If you have significant medical, legal, financial, or other technical questions, you should seek advice from a competent independent professional. Our counselors will be happy to cooperate with such advisors and help you to consider their counsel in the light of relevant scriptural principles.

More specifically, we urge our counselees to properly care for their physical bodies and to seek proper medical treatment for all physiological problems. Our counselors will assist you in responding to such problems in a godly manner, but our counsel is not intended to replace the services of a qualified physician where medical problems are present or where medication has been prescribed.

Confidentiality: Confidentiality is an important aspect of the counseling process. We will carefully guard the information you entrust to us to the fullest extent possible. There are times, however, when it may be necessary for us to share certain information with others. Examples include, but are not limited to, the following:

1. Where a counselor is uncertain as to how to address a particular counseling issue, he may seek advice from a pastor, supervisor, or another counselor.
2. Where a person refuses to renounce a particular sin, it may be necessary to seek the assistance of others in the church to encourage repentance and reconciliation (Proverbs 15:22, 24:11; Matthew 18:15-20; Gal. 6:1-2). In such cases, we will reveal only such information as is necessary for such purposes; and only to those biblically required to be involved. Where a counselee is a member of another church, it may be necessary to contact the pastor of that church.



3. The counselor is required to inform local authorities of unreported cases of spousal or child abuse, as well as cases in which, in his/her estimation, the counselee is in danger of committing suicide or of carrying out murderous threats.
4. Where a counselee threatens harm to another person, it may be necessary to intervene in order to prevent harm.
5. Observers may sit in on counseling sessions, either to assist in the process or for training purposes.

Having clarified the principles and policies of our counseling ministry, we welcome the opportunity to minister to you in the name of Christ and to be used by Him as He helps you grow in spiritual maturity and prepares you for usefulness in His body. If you have any questions about these guidelines, please speak with your counselor. Your signature below indicates your **consent** to these guidelines.

Printed Name: _____

Signature: _____ Date: _____

Signature of Counselor: _____ Date: _____