

# Answering the Sexual Revolution

Since the 1960s, the sexual revolution has swept the western world and radically changed the way people think about sex and how they choose to live sexually. Previous assumptions about the importance of connecting sex with love and marriage, of excluding same-sex romantic relationships as well as polygamous or polyamorous relationships are now abandoned. How can we as Christians dialogue with and give an answer to the challenge posed by the sexual revolution?

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## I. THE HISTORICAL ROOTS

A journey backwards in time

- Sweden in the 1960s
- Germany / Austria in the 1930s & 1920s
- “freethinkers” in the 19<sup>th</sup> century
- The Enlightenment /the French revolution: Marquis de Sade

Two crucial ideas:

- Naturalism
- Individualism

## II. THE GRADUAL CHANGE

- The view of marriage
- The view of love and sex
- The view of LGBTQIA+

## III. THE LOSS OF DESIGN

- General and Special revelation denied
- Evolutionary design without obligation

## IV. THE LOSS OF A RATIONAL DISCOURSE

*The Vacuity of Postmodernist Methodology* by Nicholas Shackel

<https://philpapers.org/archive/SHATVO-2.pdf>

”Let us name this sceptical doctrine [postmodernism]. How about “logophobia”? It has much to recommend it. Patronising, question-begging, pre-emptive of further thought, ensuring easy evasion of the merely Gradgrindian question of the truth or falsity of the doctrine, so permitting us to move on swiftly to the fun of abusing logophobics. What more could one want from a term?

Alas, I am a dogged rationalist, and have renounced the pleasures of sophisticated trickery. Instead I have named the doctrine “alogosia” to convey its denial of reason’s objectivity, and its purveyors “alogosists”, of which postmodernists are only the most recent. I am not going to discuss that doctrine here, but I may exploit some of its absurdities.”

”a Motte and Bailey Doctrine” (from the medieval system of defence)

Despite all the difficulties we are not called to be silent or to give up!

## **V. AN EVANGELICAL RESPONSE**

The sexual revolution has not led us into happyland

The Christian perspective

- is primarily moral and not legal
- makes sense of human experience
- validates life’s most important dimensions: relationships, love, new generations
- follows from the logic of belief in a Creator
- is clearly informed by Scripture

Objection: “I am lesbian woman; what’s in it for me?”