

Human Sexuality: A Biblical Perspective

First Presbyterian Church

Jackson, MS

First Pres Forum
Rev. Dr. J. Ligon Duncan III
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STATEMENT 3: ORIGINAL SIN

We affirm that from the sin of our first parents we have received an inherited guilt and an inherited depravity (Rom. 5:12-19; Eph. 2:1-3). From this original corruption—which is itself sinful and for which we are culpable—proceed all actual transgressions. All the outworkings of our corrupted nature (a corruption which remains, in part, even after regeneration) are truly and properly called sin (WCF 6.1-5). Every sin, original and actual, deserves death and renders us liable to the wrath of God (Rom. 3:23; James 2:10; WCF 6.6). We must repent of our sin in general and our particular sins, particularly (WCF 15.5). That is, we ought to grieve for our sin, hate our sin, turn from our sin unto God, and endeavor to walk with God in obedience to his commandments (WCF 15.2).

STATEMENT 3: ORIGINAL SIN

Nevertheless, God does not wish for believers to live in perpetual misery for their sins, each of which are pardoned and mortified in Christ (WCF 6.5). By the Spirit of Christ, we are able to make spiritual progress and to do good works, not perfectly, but truly (WCF 16.3). Even our imperfect works are made acceptable through Christ, and God is pleased to accept and reward them as pleasing in his sight (WCF 16.6).

STATEMENT 4: DESIRE

We affirm not only that our inclination toward sin is a result of the Fall, but that our fallen desires are in themselves sinful (Rom 6:11-12; 1 Peter 1:14; 2:11). The desire for an illicit end—whether in sexual desire for a person of the same sex or in sexual desire disconnected from the context of Biblical marriage—is itself an illicit desire. Therefore, the experience of same-sex attraction is not morally neutral; the attraction is an expression of original or indwelling sin that must be repented of and put to death (Rom. 8:13).

STATEMENT 4: DESIRE

Nevertheless, we must celebrate that, despite the continuing presence of sinful desires (and even, at times, egregious sinful behavior), repentant, justified, and adopted believers are free from condemnation through the imputed righteousness of Christ (Rom. 8:1; 2 Cor. 5:21) and are able to please God by walking in the Spirit (Rom. 8:3-6).

STATEMENT 5: CONCUPISCENCE

We affirm that impure thoughts and desires arising in us prior to and apart from a conscious act of the will are still sin. We reject the Roman Catholic understanding of concupiscence whereby disordered desires that afflict us due to the Fall do not become sin without a consenting act of the will. These desires within us are not mere weaknesses or inclinations to sin but are themselves idolatrous and sinful.

STATEMENT 5: CONCUPISCENCE

Nevertheless, we recognize that many persons who experience same-sex attraction describe their desires as arising in them unbidden and unwanted. We also recognize that the presence of same-sex attraction is often owing to many factors, which always include our own sin nature and may include being sinned against in the past. As with any sinful pattern or propensity—which may include disordered desires, extramarital lust, pornographic addictions, and all abusive sexual behavior—the actions of others, though never finally determinative, can be significant and influential. This should move us to compassion and understanding. Moreover, it is true for all of us that sin can be both unchosen bondage and idolatrous rebellion at the same time. We all experience sin, at times, as a kind of voluntary servitude (Rom. 7:13-20).

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