

What About Same-Sex Marriages?

By Pastor Kelly Sensenig

The Future Impact Upon Our Society

Our country today is on the verge of the destruction of marriage, as we know it to be, and as God intended it to be. Enormous implications are at stake for us as a nation. The legality of same-sex marriages will jeopardize freedom of religion in this country eventually banning the religious freedom of speech against homosexual practices. It will be a sin to deliver and exposition on Romans chapter one and other Biblical passages that condemn homosexuality. The real battle taking place today is between gay rights and our religious freedom under the Bill of Rights. When the government starts telling the church *what* and *how* to preach and when Christians are blamed for hate crimes, by simply speaking out against homosexual behavior, then religious freedom is lost.

Today the conservative church stance against homosexual behavior is being looked upon as poisoning the air and the minds of American people causing hate crimes to occur against homosexual people. The conservative church that speaks out on this issue is lumped together in the same category with those who kill homosexual partners or bomb abortion clinics. Thus, simply exposing the sin of homosexuality from the Bible is starting to be seen as a hate crime against gays and the myth is being propagated that the church is actually responsible for murdering gays. The conservative churches of America today are called homophobic, hateful, and are seen to have a hidden agenda against gay people. They are also seen to be hindering the spread of love among humanity or the human race. After all, under the banner of love, we should all stop condemning each other. Morality is now seen as bigotry and unloving.

Gays are seen as victims of a hateful society, especially the “wacky religious fundamentals” or “radical religious right,” in the church who are bigoted, intolerant, and hateful toward gays. The radical homosexual movement, only two percent of the entire population of Americans, wants us to pity them for not having their sexual preference approved by the present society. Therefore, by blaming the church and stopping the church from voicing opinions the radical homosexuals are ultimately going to strip away religious freedom to denounce sin and wrongdoing. My thoughts on this matter are this. If we can't speak out

against the sin of homosexuality can we voice our opinion about abortion, adultery, fornication, alcoholism, gambling, pornography, and many other sins that our society commits on a regular basis?

Where does the government draw the lines? All people will have a constitutional right to marry in whatever gender arrangement or plurality arrangement that they prefer. Unless the tide turns I predict that churches will be ordered to perform same-sex unions, lose their tax-exempt status, and experience endless lawsuits for refusing to follow new legislation and marriage laws. The radical left-winged homosexual movement of today is not content to just have their way. They want everybody else to embrace their way or at least give their approval of it. The radical homosexual movement that preaches tolerance does not want to tolerate any alternative opinions!

The redefinition of marriage will not only strip away our religious freedoms but also impact the kind of future we leave for our children and grandchildren. As always, "What about the children?" The inevitable advancement of homosexual teaching in the schools and society at large will cause children to grow up sexually confused as pro-homosexual activists push their way into the schools and pressure our culture to shift its moral bearings. Tammy Bruce says that "sexualizing children" guarantees control of the culture for future generations. These types of radicals are trying to strike a blow to family, moral decency, and God-ordained moral codes in this country. They are trying to destroy the traditional concept of the family. The Christian family is the means of propagating the truth from one generation to the next (Duet. 6:6-9) and if the "sanctity of the marriage" is destroyed the very essence of life and our moral environment in which we live will be destroyed.

Gay marriages might very well change society's entire concept of parenthood. With the demand to have children in gay marriages it will more than likely increase the possibility of producing children, renting wombs, and even buying and selling children. Lesbian mothers are saying a father is irrelevant to parenting although I'm surprised to see how many times one lesbian partner tries to mirror a man in looks and actions. Homosexual fathers say that a mother is irrelevant to parenting but God says both a father and mother are relevant in parenting (Gen. 2:24; Ex. 20:12). In homosexual relationships children will be denied either a father or mother. Furthermore, what message will same-sex marriages

communicate to our children about marriage, family, and role models? What will become of the traditional family and society at large after such a degrading law is passed and a sin of this magnitude is legalized? When the definition of marriage is changed and eventually when marriage itself becomes unnecessary, the whole nation will be living in sin.

What happens when a nation turns from God and seeks its own way? In the case of Israel, God says He would allow the nation to be overrun by enemies and they would be separated from their children through captivity (Deut. 28:32, 41). This is exactly what happened in their captivities. The children were stripped from their lives and there was great heartache and misery. Let's contemplate the seriousness of same-sex marriages. The children always suffer in some way when a nation turns from God and does its own thing. In the case of same-sex marriages they will lose the example of morality and the sense of what God expects in a loving heterosexual relationship. The children will through same-sex marriages be taken captive by an invading radical homosexual society that wants to destroy truth, family, and every piece of moral fiber that God has ever ordained.

In addition, if we legalize same-sex marriages then it will only be a matter of time until the next crowd standing in line will get their way to acknowledge cohabitation or serial marriages as a legitimate expression of marriage. Why not a trio of three men or three women? Why not one man with two wives or ten wives? After all, we should extend equal rights to anybody who wants to express their ideas concerning marriage. There is no end to this moral dilemma when a society persists in changing God's moral laws and reinventing what a family is. Someone wrote: "Once the wheels are set in motion, our society will be on a road to a dark and unthinkable future." Our nation has turned away from so much light in order to choose darkness that one must wonder if God will intervene and restore some sort of decency to our nation and world. In reality, only God can save us now!

The Cultural Shift

Now think of it this way. Yesterdays outrage has become today's standard. Homosexuality, which at one time was considered to be morally unthinkable, has now become thinkable in the minds of our society as the homosexual activists are pushing their lifestyle on American culture and society at large. A cultural shift is

occurring before our very eyes where the once unthinkable has now become thinkable.

Francis Schaeffer wrote:

“There is a thinkable and unthinkable in every era. One era is quite certain intellectually and emotionally about what is acceptable. Yet another era decides that these certainties are unacceptable and puts another set of values into practice. On a humanistic base, people drift along from generation to generation, and the morally unthinkable becomes the thinkable as the years move on.”

Today many are saying that “My ways are always right and everything else must fit – even the Bible” This has been called the “immaculate perception” of our day and time which is nothing more than a relativistic and existentialistic spirit that infects our age. We are witnessing before our very eyes what happens when God’s absolutes and authoritative standards are redefined and removed from society. Let me say today that the Bible is the final authority. Jesus said that the “Scripture cannot be broken” (John 10:35). Homosexual authors are challenging the authority of Scripture. I wish man would leave his hands off of the Bible. Psalm 111:7-8 says, “The works of his hands *are* verity and judgment; all his commandments *are* sure. They stand fast for ever and ever, *and are* done in truth and uprightness.” We are witnessing before our very eyes the death of absolutes! There is a famine on our own land of America. It’s a famine for “hearing the words of the LORD” (Amos 8:11-12; Ezekiel 7:26)

Francis Schaeffer also told us that some day we would wake up and find out that the America we once knew would be gone. This day is here! Another writer remarked, “We have crossed an invisible line, and there are no signs that we are capable of turning back.” Even though the majority of Americans oppose same-sex marriages and that only two percent of America’s population, a radical left-winged homosexual movement, has imposed its agenda on America, there seems to be a growing tolerance toward same-sex marriages. With the 1960’s and the outbreak of the freedom of sexual expression along with the Playboy philosophy, and with the added onslaught of pornography and marital unfaithfulness, America was actually ready for same-sex marriages to emerge.

The times of the Judges have revisited us. Judges 17:6 says, “In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.” The

degrading practice of calling good evil and evil good has come upon this wicked generation. Isaiah 5:20 says, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! *It can be accurately said that almost any behavior begins to look normal if you are exposed to it long enough.* Such will be the case when same-sex marriages are legalized and promoted as a legitimate family unit for societal living in America. A little leaven will eventually leaven the whole lump (1 Cor. 5:7; Gal. 5:9). When you deny the truth of God’s Word you revert to calling the evil of homosexuality good while God’s Word becomes evil in its evaluation. Today truth is changed into lies through the statements and assessments of homosexual exegetes of Scripture and as a result evil is now called good. These pro-homosexual authors and activists are trying to change our culture by denying the existence of absolutes and rewriting the Bible to rid themselves of any absolutes.

This is the most dangerous and devastating societal shift and cultural experiment that this nation has ever undergone. A cultural revolution to remake the family will destroy any moral bearings that are left in this country. World Magazine has called the coming society change as the “new America.” Dear friend, a frightful social experiment is taking place before our very eyes. As God’s people we must stand against such moral degradation and stand up for what is right.

What Can the True Church Do?

Today as the church we need to speak up and speak out. We can’t roll over and play dead on this issue. We can’t afford to be silent. It’s not our responsibility or mandate to change society or save America through politics (Mark 16:15; Acts 1:8) but we can impact society and our nation by being salt and light in this evil world (Matt. 5:13-16) in any way that we can. What can we do in this late hour? Name-calling will not do anything. We need to exercise our right to vote and speak out on this issue. Politics do matter and every Christian who has any ounce of spiritual discernment left will stop voting liberals into positions of leadership and especially into the office of presidency. Christians should not vote men into leadership who hate God, His righteous ways, and who want to change the face of our culture through promoting and endorsing terrible wickedness. The church is still “the pillar and ground of the truth” (1 Tim. 3:15) and one way we can remain the foundation of truth in this country is to speak forth the truth about God’s plan for marriage in a loving and civilized manner. As the church continues to share

truth and counteract error (Eph. 5:11) we will not become watered down by the arguments that the gay community keeps putting forth – “I was made this way,” “God accepts me the way that I am,” and “I can love God and live in a gay relationship.” Truth will keep us from being worn down like the continual dripping of water at night coming from the bathroom faucet.

God has placed the church in the world “for such a time as this” (Esther 4:14). The church and all preachers of truth are summoned by God to be “Holding fast (adhere to) the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort (call to one’s attention, address, speak to) and to convince (rebuke, reprove) the gainsayers” (Titus 1:9). People who are “gainsayers” (antilego) actually speak against the truth or deny and contradict the truth of Scripture. The church is to oppose and rebuke the gainsayers, or those who speak against the truth, by fulfilling its mandate to speak forth the truth in the midst of a decadent society. We must realize today that many ideas are simply bad and morally wrong and must be exposed as sin or error. And let us not forget what God has said in His Word - “The wicked shall be turned into hell, *and* all the nations that forget God” (Psalm 9:17). All those who defy God’s truth and ways within a national setting will eventually experience God’s eternal wrath and judgment.

What else can the church do in this late hour? The church must remember to witness to homosexuals (Acts 1:8) and not develop hatred toward the pro-gay community and shy away from them. Hatred and disgust for sin is one thing (Rom. 12:9) but hatred for people is antichristian (Rom. 13:8). Even though the sin of homosexuality goes against nature and seems so utterly degrading to a Christian, who has accepted God’s moral standards, this hatred for sin should never cause hatred in our hearts toward poor lost sinners. Jesus taught that His followers should even love their enemies (John 5:44). Jesus was a friend of sinners (Luke 7:34) and His followers should be no different. If you are a Christian and hate homosexuals, then you should repent of your sin of hatred. Hatred keeps us from loving the lost world around us and having a burden to reach them with salvation. I still see on the news those derogatory, unloving, and name-calling signs: “God hates fags.” But this is not true.

This certainly is not the message of Christianity. The church must remember how “God so loved the world” (John 3:16), even the homosexual, and how God’s love

reaches out to all lost sinners everywhere. What if we were to read signs that read, “God hates liars, disobedient children, adulterers, fornicators, alcoholics, drug addicts.” Sooner or later we would believe that God hates all of us and that we are doomed to die the sinner’s death without any hope. Let us remember that we were at one time all lost sinners who were separated from God (Rom. 3:23). It has been correctly said that the ground is level at the foot of the cross. When we came to Christ we all came to him with a load of sin upon our shoulders that was unholy. In short, we came just as we were – a sinner who had offended God’s holy Law. We came realizing that we had sinned in God’s sight, whether we were a homosexual or heterosexual, whether we were a fornicator or adulterer, whether we were a liar or thief.

When we come to Christ we come just the way we are, but as someone has said, “He loves us too much to leave us that way.” God loved all the sinners of this world enough that He sent His Son to die for them. God is a better Savior than we are at being sinners! God loves you! God hates your sin but He loves your soul and wants to save you. The same expression of love should be true of the church today. We must despise sin but pity the sinner and express Christ’s love to them by sharing the Gospel with them and caring for their spiritual condition.

Scripture Twisting

When we witnessed the jubilation and celebration of the same-sex couples on TV, after liberal judges illegally married homosexual partners in the United States, I immediately knew that sooner or later I would be addressing this subject matter in a message. As we’ve already said, today in our country and in the world at large, *the unthinkable has become thinkable*. Our culture has stooped to such a low moral level that it has begun to openly endorse on screen and in print the idea that homosexuality is normal behavior and a healthy expression of love between two persons.

The professing Christian homosexual community has been recently challenging the orthodox teaching of the church. They are concluding that God approves of same-sex marriages as a morally acceptable belief and behavioral practice and the Bible will verify this when it is correctly understood. We are being informed that God nowhere condemns homosexuality practices as we know them today (loving marriage relationships) and committed homosexual unions are consistent with

Biblical morality. Homosexual activists and advocates who have become so-called scholarly authors call themselves “revisionists” and are now telling us that when the Bible is rightly understood, interpreted, and translated according to historical or culture context that is actually endorses loving homosexual relationships.

Are we misreading the Bible? The homosexual preachers and authors of our present generation are now saying that the Jews for nearly 3500 years and now the church for 2000 years have falsely misread and interpreted their own Scriptures concerning homosexuality. They are now saying that one needs to look at the deeper meaning and understand the historical nature of those passages where homosexuality is allegedly addressed. Homosexual preachers are now concluding that the Biblical passages that have been traditionally used to condemn homosexuality dealt with specific, ancient historical situations and that these passages are “culturally conditioned” and no longer relevant for Christian sexual ethics of the present generation.

Their four main conclusions are these. Sodom’s story was only a violation of hospitality or condemnation of gang rape – not a judgment against homosexuality. The holiness code in the Leviticus passage was only condemning cultic rituals or taboos that involved male prostitution. Romans chapter one is only speaking against shameless orgies (male sex orgies) and the passages found in Corinthians and Timothy, which have traditionally condemned homosexual practice, were actually condemning male prostitution or the corruption of the young. It is then concluded that these traditional passages, which have been interpreted for 5,500 years as condemning homosexuality, actually do not condemn the practice. They only condemn violations of loving homosexual partnership. In fact, God actually approves of a loving partnership between genuine homosexual inverts or those who reverse the gender order in marriage.

Of course, these conclusions and adopted position of homosexual activists and preachers is based upon human desire and not Biblical authority. In a sense the homosexual revolutionists, writers, and ordained preachers of our time are inventing a “new morality” under the disguise of rightly understanding the Bible and proper Biblical interpretation but this ploy is allowing them to twist the Scriptures. 2 Peter 3:16 describe those who falsely undermine the truth of Scriptures as “unlearned and unstable” and how they “wrest” (twist or torture), as *they do* also the other scriptures, unto their own destruction.” This would be

an accurate description of what is occurring today among homosexual revisionist authors and preachers in America. The sad reality is this. You can incorrectly interpret the Scriptures in this life but it will lead to your own demise and damnation in the next life. Many today want to “proof text” the Bible to fit their own lifestyle or agenda. In doing so they huckster the Bible by “handling the word of God deceitfully” (2 Cor. 4:2). This means that people can use the Word of God to suit their own end. They can use the Scriptures to get others to follow their own personal lifestyle, philosophy, and agenda in life, which actually runs contrary to truth. The professing homosexual Christian community, through clever manipulations of the Scriptures, have interpreted the Bible deceitfully and reversed its meaning on homosexuality. They have actually made the Bible condone their lifestyle. They have in a sense rewritten the Bible by themselves in order to get themselves off the hook. But Peter says that this will never happen for in the end they will only be condemned in their sinful lifestyle and meet “their own destruction.”

Meet the Homosexual Teachers and Authors

Today homosexual preachers are rising up within the church and authors promoting the gay lifestyle are writing books to defend their practice of homosexuality. Peter describes these types of degrading men as false teachers or sinning shepherds of God’s flock who are teaching lies. He writes, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (2 Peter 2:1-2). The word “pernicious” (aselgeia) speaks of their licentious and lustful living. These false teachers were following the path of unbridled lust and lasciviousness. In the same context Peter identifies these false teachers as those who “walk after the flesh” and “the lust of uncleanness” (vs. 10). They are also identified as “natural brute beasts” (vs. 12) or men who live like animals following their base passions. The problem with America today is that people are taught that they have come from the animals and now they want to live like animals.

Jude verse four also talks about these same sinning shepherds who are labeled as “ungodly men, turning the grace of our God into lasciviousness” (unbridled lust).

In other words, the homosexual preachers of this generation are saying that we live under grace and are accepted by grace; therefore, it does not matter what our sexual preference is since grace accepts people the way they are and overlooks differences in sexual preference. This kind of thinking is a wrong view of grace (Titus 2:11-12). Jude also describes these false teachers within the church as those that “defile the flesh” (vs. 8). These types of leaders are clerical perverts within Christendom who are wearing the masquerade of religion. Homosexual pastors who are pushing their agenda are nothing more than sex perverts who have given in to gross fleshly desires and who want to endorse their lifestyle in the church and society.

In Second Peter 2:13 the apostle goes on to describe them as “spots” (moral blemishes) and “blemishes” (disgraceful products of society) who are “sporting” (taking great delight) with “their own deceivings” (their own self deception). Verse fourteen goes on to say that these men have “eyes full of adultery” (open to debase sexual sins) and “that cannot cease from sin” (playing with their sinful and sexual practices). The sad truth of sexual addiction is then emphasized. The homosexual teachers of today, who are in the professing church, promise their converts liberty if they follow their lifestyle. The problem is that “they themselves are the servants (slaves) of corruption” (moral decay) and whoever follows the false teaching of a man who is in sexual bondage is also overcome with sexual addiction (“for of whom a man is overcome, of the same is he brought in bondage” - 2 Pet. 2:19). The sexual pervert preachers of our generation are no different than those of Peter’s day. They are overcome or conquered by sin and brought under a terrible bondage to sin. They promise the freedom of sexual expression to others but in reality they are in bondage to their own degrading lifestyle of sinful lust.

In the end the apostate false teachers who promote a sinful lifestyle of unbridled sex will be damned to hell for the Scripture says that they “shall utterly perish in their corruption” (vs. 12), that are “cursed children” (vs. 14) “to whom the mist of darkness is reserved for ever” (vs. 17). Their judgment is sealed and sure for their utter rejection and repudiation of allegiance to truth and Jesus Christ.

Back to Genesis

When all else fails read the manual. If we are going to get a proper understanding of God's mind concerning marriage, we must go back to the beginning and read God's original marriage charter or manual which He gave to society. We must discern the Designer's mind on the subject of marriage. It's not complicated or hard to read and understand. To endorse same-sex marriages you must toss away the Owner's Manual. Foundational to any understanding of human sexuality is what God says about marriage in Genesis. God's original creative intent is manifested in the creation of male and female (Gen. 1:27). Human sexuality is reflected in the differentiation of two, not three or four different kinds of sexual genders. Nor is Biblical human sexuality some kind of androgynous combination of the two sexes.

God created the human sexes as male and female. Jesus endorsed and upheld the Genesis institution of marriage in his day within the writings of the New Testament Scripture (Matt. 19:4-6). There are three things Jesus affirms in this text. First, heterosexual gender is a divine creation (vs. 4 – "male and female"). Second, heterosexual fidelity is the divine intention (vs. 5 – "cleave"). Third, heterosexual marriage is the only divine institution of God ("the twain shall be one flesh"). Only a man and woman can become one flesh in God's sight. No two men or two women can ever become one flesh in God's sight. God does not recognize this union for it is a violation of his original design and intent for marriage.

The fact is this. The only standard God establishes for marriage in both the Old and New Testament was heterosexual relationships (relationships between members of the opposite sex). This means that the covenant of marriage between a male and female is God's original and only design. It transcends all culture and cannot be rendered obsolete by culture. One author wrote: "There can be no liberation from God's created norms; true liberation is found only in accepting them." Homosexuality insults and violates God's creative purpose for marriage. It was a marriage between Adam and Eve – not Adam and Steve or Ellie and Eve. Homosexuals claim to be born with homosexual drives and that they are wired biologically different than straight people. But the very creation account disproves this theory for God originally created the male and female sexes for each other.

Certainly God would not devise a sexual plan for mankind and then create a different sexual drive for some people so that they miss out on His creative design for their sex lives. God does not mock men. Genesis reveals that sexual differentiation is the basis for human marriage, procreation, and family life. Homosexual relationships cannot fulfill God's procreative dimensions of human sexuality and marriage (Gen. 1:28). Do you realize that if Adam had decided to be a homosexual nobody would have ever been born? Let me tell you a secret. Homosexual relationships can't make babies. In the Bible we discover that children are to have parents and these parents are called "father" and "mother" (Exodus 20:12; Luke 18:20; Eph. 6:1-2).

In Genesis 2:21-24 God created a woman for a man and brought the woman to the man to be his *social* and *loving* partner for life. This tells us that the Genesis account of marriage was not merely for reproductive purposes as homosexual authorities contend. We know that God intended marriage to be a lifetime loving commitment for when He gave Eve to Adam there were no other women to take her place. In Adam's day there were not many fish in the sea. In any event, the Genesis account reveals that there is a need for human love and companionship in a heterosexual relationship and that God meets this human need by bringing two members of the opposite sex together (Gen. 2:22).

In Genesis 2:22-23 we see the marriage ceremony. In this ceremony there is *covenant bond* that occurs. Marriage was always designed to be by a contract or covenant agreement (Malachi 2:14; Gen. 24:48-49). In the Genesis account God alone was the witness who was there to confirm this covenant. The covenant results in the divine institution of marriage and a union occurs where the two become united together as one flesh in God's sight. Please understand that the covenant always justifies the sexual relationship that occurs in marriage. The sexual relationship does not justify the covenant. Living together outside the covenant does not constitute a marriage! In verse 23 we see recorded the vows of the marriage covenant ("bone of my bones, and flesh of my flesh"). These words were Adam's marriage vows! This vow bound the two together in the covenant of marriage. There was no doubt about it. Eve was Adam's own and she became one with him through the marriage covenant. This is not poetry; it is reality. Through the covenant of marriage, we share one life together in a relationship. We share the same identity as partners. In naming her Adam recognized that she was woman and he was man; they were perfectly suited for each other. This is why

the word “man” appears in her name. It expresses the truth that the woman is derived from the man. The only difference between the two Hebrew words for man and woman is that the word for “woman” has a feminine ending. A woman is the man’s feminine counterpart.

Then too, in Genesis 2:24 we discover the goal of marriage. The goal of marriage is to experience this oneness together through physical relations and marital bonding. In marriage there is also a *sexual bond* that occurs after the marriage covenant for Adam says that a man is to “cleave” (become sexually tied to his wife) and “they shall be one flesh” (vs. 24) or experience this one flesh spiritual unity through sexual intimacy. The word “cleave” speaks of both a physical embrace and the more general aspects of marital bonding. Nevertheless, the oneness that is experienced through physical relations is very special in that two souls are joined together and they experience what many call today a “soul tie” with one another. In physical relations there is a sharing of two personalities that runs deep down into the soul of man. *Sex has a spiritual dimension attached to it that is unexplainable*. The sexual act and physical intimacy throughout the marriage relationship allows partners to experience a spiritual tie or unity to each other that is unlike anything else on earth (“cleave unto his wife: and they shall be one flesh”). This one flesh spiritual unity has been compared to the oneness of the Godhead in heaven (Deut. 6:4).

When two sexually bond together in marriage there is a unique inner spiritual connection with each other that is ultimately expressed through sexual intimacy. “One flesh” then speaks of a complete unity of parts making a whole much like one cluster of many grapes (Num. 13:23) or as already mentioned the one God in 3 persons (Deut. 6:4). Therefore, marital union expresses completeness and wholeness between two partners. This tells us that divorce is the severing of one person since both are joined together in a spiritual bond. Divorce is a butchery, the dividing up of a single life. It’s like taking an axe and splitting one person into two pieces. This sacred oneness in the marital bond is a unique blessing of God.

Today there are many *alien bonds* that are occurring in our land. When a person has physical relations outside the marriage covenant or bond he violates the boundaries and an alien bond is formed (1 Cor. 6:15-16). Paul says that when prostitution occurs outside a marriage bond there is an intruding spiritual bond that occurs, as stated in Genesis 2:24, but it becomes an alien bond outside the

marriage covenant. Sex outside marriage brings two together into “one body” (mystical body) whereby they become one flesh. Nevertheless, sex outside of marriage produces an inner spiritual connection with the other partner that remains stamped upon the soul that is impossible to remove without the forgiveness and cleansing that is found in Jesus Christ (1 John 1:7).

We sometimes wonder why a woman does not leave a drunkard and why she keeps coming back for more abuse. Many times it’s because his soul is imprinted upon her own soul through the sexual intimacy that has occurred. Sex does have a spiritual dimension attached to it but this can only be understood, blessed, and sanctified in the marriage relationship. Sex outside of marriage pollutes the soul and disconnects the soul from God. People who try to experience the spiritual part of a physical relationship outside of the marriage bond can never find true satisfaction and significance in the sex act since it violates the marriage covenant and desecrates the body. Therefore, many times promiscuity occurs as people move from one partner to another trying to fulfill the spiritual dimension of their lives outside a relationship with Jesus Christ.

It’s interesting that Eve was taken out of Adam’s flesh and now she was brought back to Adam where a one-flesh union could occur and this intimate spiritual oneness could take place in the bond of marriage. Make no mistake about it. There is a covenant, cleaving, and commitment in marriage between two members of the opposite sex that God honors and recognizes as a true marriage union or relationship (Gen. 2:24). It’s interesting that when God created Eve out of Adam’s flesh, He made a powerful statement about our human sexuality. God separated femininity out of masculinity, forming two separate people (“she shall be called Woman, because she was taken out of Man.” – vs. 23). With this separation came a powerful implanted desire in the male and female to be reunited in an intimate spiritual oneness. And this is what God did when He brought Eve to Adam (vs. 22). All human beings have a desire for sexual intimacy for it is actually a yearning for completeness. God has given us these natural attractions but we must harness them or control them through discipline and God’s power (1 Cor. 9:24-27).

I can imagine Adam’s reaction when God came to him and said: “Adam, here she is. You can take her and have her. She is all yours.” When Adam saw Eve for the first time his eyes became as big as saucers. He had a natural magnetic attraction

and affection for Eve that was innate and given to him by God. Let me just say that a natural desire for the opposite sex is given by God. As we will see in this study a desire for the same sex is an unnatural desire that never appears in God's creative design. God does not create homosexuals. He only creates heterosexuals and our sexual desires are rooted in creation not in some kind of gay genes. The common expression that is among homosexuals today is this: "God made me this way" or "God dealt me this card." No He didn't.

Let us remember that humans are prone to sexual deception (Heb. 3:13; 1 Cor. 6:9-10; Rom. 1:21). The Genesis account clearly reveals that God created a natural desire for the opposite sex. If God would have wanted to create same-sex marriages and same-gender sex drives He would have chosen to create another Adam. Let's get back to Genesis! Many homosexual advocates don't like to deal with Genesis because the evidence is irrefutable. Any sensible reading of the creation account will verify God's original and only intent for marriage.

How beautiful Eve must have been to Adam. The animal kingdom had nothing on Eve. Since the days of Adam man has been saying over and over again, "Thank you Lord for creating such a fantastic looking woman that I can have." God knew what He was doing and "the way of a man with a maid" is still a wonder of the ages (Prov. 30:19). God created marriage and natural sex desires to occur between a man and woman. God is the creator of heterosexual marriage and sex. Well, God did something very wonderful. He brought Eve to Adam (Gen. 2:22), much like a father would bring a daughter and give her away to the man of her choice, and they were united together in marriage. This is the most beautiful thing in the entire world. God brings together two members of the opposite sex in a one-flesh marriage union and it's then that they can fulfill their natural God-given sex drives in the context of a marriage relationship that God has ordained and sanctioned (Heb. 13:4). How terrible when man wants to change God's design and tries to distort God's natural order. By the way, who ever heard of a man giving away a man?

We see in the Genesis account that God has ordained heterosexual relationships or marriages between opposite members of the sex. A homosexual marriage is not a covenant honored, ordained, or accepted by God. Liberal judges on earth may perform marriage ceremonies for homosexuals but God never binds them together in heaven or in His sight. Two men or two women never become one

flesh in God's sight (Gen. 2:24). Never! God does not recognize unholy unions and contracts of marriage. This is why Jesus said that people only commit fornication (porneia) when attempting to be united in some kind of illegal marital relationship (Matt. 19:8-9).

“He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

This text has been variously interpreted but let me share with you what seems to be a very plausible and likely interpretation of this text. Jesus was being interrogated by the Pharisees in Perea (Matt. 19:1-3; Mark 10:1) which was the territory under the jurisdiction of Herod. These Pharisees were obviously trying to put Jesus to the test and see if He would defend the Old Testament Scriptures about near kin marriages (marriages among family members) and use these Scriptures to speak out against Herod's illegal incestuous marriage. Herod married his niece, the former wife of his brother Philip. She was then a daughter of his brother. This kind of marital and sexual relationship was forbidden under Jewish Law (Lev. 18:6; 20:21). Apparently these Jewish religious leaders were trying to get Jesus to say something against the marriage of Herod so that Jesus might get into trouble with Herod and the local authorities. John the Baptist lost his head over this issue one or two years prior to this meeting with the Pharisees (Matt. 14:1-8).

The Pharisees got more than they bargained for from Jesus when He said that it's wrong to put away or divorce your wife on any ground except fornication. What did Jesus mean by this statement and exception clause? Jesus said that God's plan for marriage never includes legal divorce under any situation or circumstance except for fornication, which the Jews understood to mean marriage between near relatives or kin. This kind of marriage and sexually immoral act was forbidden under Old Testament Law. A marriage between near kin relatives or family members could not take place because of some previous physical ties that already existed between the two people. When committing this particular sin of “fornication” (porneia), a woman could not become a man's actual wife, since the

two were already related kin (blood relation), and were in some sense tied together as a family unit.

The two were in some sense already “one flesh” (possessing family ties) and could not become a new one-flesh union from God’s perspective. Thus, the *exception clause* is not an exception clause for adultery. Jesus contrasts this word “fornication” (porneia) with adultery in this text. Rather, the word “fornication” must deal with the *specialized sexual immorality of incest* that occurs between relatives that have entered a forbidden zone of immorality and an unrecognized marriage relationship before God. The background of this text forbids the intermarriage with close relatives and sees this kind of action as fornication, which was a specialized sexual sin among family members. *In God’s mind, these marriages never occurred in the prohibited context of Leviticus 18:6-18.* A marriage did not and could not create another bond in God’s eyes.

The obvious application to homosexual marriages is this. In certain cases, God does not recognize marriages as becoming a one-flesh union in His sight. People who marry outside of God’s prescribed divine pattern of marriage do not become married and one flesh in God’s eyes. This would be specifically true of near-kin or family marriages and homosexual marriages, which defy God’s original intent and plan for marriage. God’s Word categorically and without exception concludes that He does not recognize marriages that violate certain prescribed limits. God has set the terms for this institution that He has designed along with what constitutes a binding marriage covenant and what does not constitute a true marriage.

It’s interesting that the pattern and picture that God sets forth in the New Testament concerning marriage is between a bridegroom and bride and this relationship is reflected in Christ’s love for the church (Ephesians 5:22-32). There is no such thing as a bridegroom with bridegroom or a bride with a bride (Rev. 18:23). Two members of the same sex and gender may walk the isle but God will not walk the isle with them and honor their gay marriage. God does not bring together two members of the same sex into a one-flesh binding relationship.

The current homosexual agenda of our day challenges God’s creative design by saying that in Genesis God was only establishing the procreation concept of marriage but not necessarily the loving relationships established in marriage. This then becomes an argument from silence. Loving relationships between the same

sexes are simply overlooked in this account since God was only emphasizing the procreating purposes in marriage.

The pro-homosexual author Boswell argues that the rejection of same-sex marriages based on the Genesis account is “insupportable in modern context.” He believes that Genesis employs only symbols and myths “to explain all its fundamental truths.” His claim is that the account of origins omits an account of gay love, as it omits a discussion of friendship, because “neither could produce offspring.” Boswell then maintains that gay love goes unmentioned simply because the Biblical view of sexuality only focuses on reproduction. Of course, the text nowhere says that God was only creating marriage between heterosexuals for the sole purpose of reproduction. It is only assumed. In fact, the homosexual authors must always assume certain things and read their own biased thoughts into the Bible in order to come to their erroneous conclusions. The creation account in Genesis, Jesus’ statements about marriage in the New Testament, and the writings in the epistles concerning marriage never present marriage for only reproductive purposes. In fact, the whole idea presented in Genesis chapters one and two speaks of God creating a loving relationship between male and female where one partner (the female) can lovingly serve the other (male) and where a loving bond can occur between the two sexes (Gen. 2:18).

There are clear social implications for the marriage relationship that are taught in the Genesis account - not only biological purposes for marriage. The Biblical institution of marriage as presented in the Bible was always depicted to be a loving relationship between two partners of the opposite sex (Gen. 24:67) – not merely biological in nature. *Marriage is never presented or depicted in the Bible as being only for biological purposes.* To say that marriage is presented in this fashion is an unlearned and ludicrous statement. Throughout time and history, it has been universally understood and true among the cultures and races of the world that marriage is not for mere biological purposes. Marriage is never presented in this one-dimensional and lopsided fashion.

Homosexual authors miss the whole focus of the Genesis account. The creation of humans does emphasize loving and social relationship between two members of the opposite sex and in stressing only human reproduction they also miss the important fact that both members of the sexes were created in the image of God (Gen. 1:27). The language of this account really was addressing how mankind was

created in His image and likeness. This means that God created both sexes to mirror His image. In other words, both the male and female coming together in marriage comprises and completes what is the true image of God. The creation of both man and woman reflects God's own being or likeness and together they have a unique way of mirroring God's image, each bearing a certain unique mark of God's image (1 Cor. 11:7). When two members of the same sex come together they can only mirror themselves and not complete the picture of God's image. This is because two members of the opposite sex complete the full package of what we are to reflect as human beings concerning God's image. Therefore, homosexuality distorts the image of God and insults the very nature and being of God Himself.

Revisiting Sodom

There is a constant reoccurring drumbeat today among pro-homosexual preachers and revisionist authors, which sends the message that God was not angry with the homosexual practices of these wicked cities. It is being said that the sin of Sodom and Gomorrah was not the sin of homosexuality but the sin of inhospitality toward Lot's visitors. Others are concluding it was gang rape that God was angry with but not the homosexual practices. Revisionist authors have launched a full-scale assault on the Genesis passage and the Biblical account of Sodom and Gomorrah seeking to render it irrelevant to homosexual practices. We will see how they do this in this part of our study. Right now I want to revisit Sodom and Gomorrah and see what really happened.

In Genesis 13:13 the Bible mentions in passing that "the men of Sodom were wicked and sinners before the LORD exceedingly." No further explanation is offered. Elsewhere Moses uses the more generic term when referring to a group of people (Gen. 11:6; 14:16, 21) but here he specifically focuses upon the men of Sodom. Obvious the men's sinfulness of this city was occurring long before the events recorded in chapters 18 and 19. This whole point becomes significant when examine revisionist attempts to redefine the thrust of the story. In Genesis 18 the Lord reveals to Abram through three angelic visitors that He is going to destroy Sodom and Gomorrah (vss. 16-23). The message was clearly conveyed that Sodom and the twin city of Gomorrah would come under God's wrath for "their sin is very grievous" (vs. 20). Genesis chapter 18 speaks of the greatness of the sin of Sodom and Gomorrah and how God was going to destroy the city because of its utter wickedness. This provides the background for the chapter 20.

In chapter 19 we see that two angels come to visit Lot and he knew immediately that these strangers were not ordinary travelers but that they were angels sent from God (vs. 1). Lot sat in the hub of civic life (“gate of Sodom”). Lot invites the travelers into his home for a meal and lodging for the night but when they said they would remain in the street or city square all night Lot feared for the safety of the travelers (vss. 2-3). Lot’s actions are not those of a man who is worried that the people of Sodom would fail to show hospitality toward these male visitors if they stayed in his home but that the men of Sodom would create a gross sexual sin against them if they do not secretly remain inside with him. The situation worsens as the night progresses (vss. 4-5). The visitors had been seen and now the text once again informs us that “the men of the city” and “the men of Sodom” (compare Gen. 13:13) were surrounding the house.

The text tells us there were many people represented in this gathered crowd but the emphasis in this passage was on their male gender, which represented this crowd. In verse seven Lot addresses them as “brethren” (brothers) not as a combined group of men and women. There are no women involved here – only a mass mob of lustful men. The desire of these males was stated very clearly “Where are the men which came in to thee this night? bring them out unto us, that we may know them.” (vs. 5). These men were not coming out to visit the angelic visitors in order to exchange business cards and get each other’s email addresses. Lot knew they did not want to just welcome the men to the city. The homosexual authors are telling us that the sin of Sodom was that these men invaded the privacy of Lot’s home and scorned the ancient rule of hospitality. It was for this reason that God judged Sodom. However, it’s absurd to think that God destroyed the cities for lacking hospitality; it’s also unbiblical, as we will see.

The expression “know” in this context means to have sexual relations with. The key issue according to the homosexual authors is that the word “know” does not mean to know in a sexual way but rather it means to “know them” or “get acquainted with them” - show hospitality toward them. But this conclusion is both a linguistic and contextual travesty upon the Word of God. The Hebrew word “to know” (yada) can and does mean in this context to know someone carnally or sexually. This same Hebrew word is used of Adam who “knew” his wife Eve which in return gave them a child (Gen. 4:1, 17, 25). There is a sexual knowing that is associated with this word and the context always lets us know that the meaning is. Three verses later (vs. 8) Lot tells us what he meant by the word “know” when

saying that he has two daughters “which have not known man.” This settles the question about what is meant by the word “know” in this context. The clear contextual indication of this world tells us that it refers to the euphemism of sexually knowing a person. This is why Lot says, “brethren, do not so wickedly.” Lot identifies their intent to have sexual contact with the visitors as wickedness and in so doing uses the same word for wicked in Genesis 13:13. Let me just say that homosexuality is a wicked sin. It is a lustful desire to engage in gross immoral and unnatural behavior with the same sex.

Lot began to buy some time offering his daughters to these men knowing that they had no desire for women or members of the opposite sex (vss. 8-9). But Lot’s offer was not taken seriously and the men sought to break down the door and even threatened Lot if he would not turn over the three visitors. Nevertheless, the angelic visitors pulled Lot inside the door and then smote the men at the door of the house with blindness (vs. 10). Two things should be noted here. First, these men did not want Lot, some native to the city, to judge their intent and desires. In a similar way the radical homosexual crowd of today does not want the church to judge their sinful lifestyle (vs. 9 – “judge”). They will not tolerate any people speaking out against homosexuality. How dare you force morality upon us? Second, the homosexuals still practiced sinning even after they were judged (vs. 11). We read that even when the men were inflicted with blindness they still were feeling around for the doorway trying to get to the men inside. They were still trying to press their passions on the visitors in a state of blindness. This is a striking statement in Scripture (“They wearied themselves to find the door” – vs. 11).

It is a sad commentary on the power of lust and the control of sin in a person’s life. Any morally rational person, who is physically blinded, would hesitate before going on in their sin but these men presses on in their lustful desire to have men even when they were physically kept from having these relations. Today homosexuals come down with aids and begin to physically waist away but keep having homosexual relations. What a horrible grip the power of sin has on people today. But how wonderful to realize that the power of Jesus Christ can set people from debilitating lusts and the power of sin. He breaks the power of canceled sin and sets the prisoner free!

The rest of the story is well known. God's judgment falls on the Sodom and the surrounding cities and only Lot and his daughters are rescued. Lot's wife looks back and is turned into a pillar of salt. All of this occurred because of the horrible homosexual acts committed in this city. But revisionist pro-homosexual preachers and teachers are quick to respond by saying that homosexuality and especially loving relationships between homosexuals was not the sin mentioned in Sodom.

They cite Ezekiel 16:48-49 to prove their point:

"As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

In this section of Scripture Ezekiel is comparing Jerusalem and the sins of the people to the cities of Sodom and Samaria. It's in verse 49 that he begins to speak of Sodom and identifies some of the sins of this city. Homosexual writers are quick to tell you that homosexuality is not listed in the sins of Sodom. Only such sins as pride, personal gain, and showing no hospitality (having no social conscience) were the things that brought God's wrath upon the city. Of course, many authors don't read far enough and miss one key word that is mentioned in vs. 50 ("abomination") which is the exact same word used for homosexuality in Leviticus 18:22 and 20:13 and looks back to Sodom's terrible homosexual acts. This word "abomination" is differentiated from the sin of inhospitality in verse 49. So to point to other sins of Sodom as the sole reasons why God destroyed the city while bypassing the abomination or detestable sin hated by God is to assume a range of sin that is far too narrow for Sodom's destruction. The sins of Sodom went far beyond pride and neglect of the poor. In failing to take into account verse 50 homosexual advocates misrepresent the text.

The fact of the matter is this. In Genesis 19 the context speaks of homosexuality and it clearly reveals that He destroyed the city because of homosexual acts. Ezekiel 16:50 separates itself from the previous verse and stresses that the fact that the destruction of the city occurred because of their debased homosexual pride. God does not destroy or blow up cities because they lack hospitality. Let's get real. Sodom and the surrounding cities were destroyed because of degrading and detestable homosexual sins. Judah was evidently practicing such degrading

sins as homosexuality (1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7). Even if the name homosexuality does not appear in verse 50 it is certainly understood by the word “abomination” and by the word “Sodom” itself which became a byword for sexual debauchery and God’s judgment ((Deut. 29:23; 32:32; Isa. 1:9-10; 3:9; 13:19; Jer. 49:18; 50:40; Lam. 4:6; Amos 4:11; Zeph. 2:9). The word “Sodom” and “Sodomite” literally means “burning” which can refer to the place God burned with fire and can also correspond to the burning homosexual lust within the lives of those who lived in Sodom.

Judges 19:22-25 proves the correctness of the homosexual interpretation of Sodom and Gomorrah. Note this text. “*Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.*”

The background of this text involves an old man housing a Levite traveler and much the same thing happened as it did in the day of Sodom. The wicked men of Gibeah surrounded the house and demanded that the old man send out the Levite to satisfy their homosexual desires. The old man offered them instead his virgin daughter and the Levite’s concubine. The men either did not hear or refused his offer, but when the Levite thrust his concubine outside to them, they took her and sexually abused her throughout the night instead of satisfying their lustful desires with the man.

This text proves that homosexual desires were the issue when it says in verse 22 “that we know him.” Surely this does not mean to get to know by showing hospitality toward the man for the man had already sat out in the city square and no person showed him hospitality (vs. 15). Like Sodom, this clearly has a sexual context and knowing someone in a sexual way. In verse 25 the very same word is used to express the wicked sin of sexually abusing this woman.

In the New Testament Jesus referred to the destruction of the cities of Sodom and Gomorrah. In Matthew 10:14-15 Jesus said: “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.”

Homosexual authors and preachers are quick to point out that Jesus does not single out homosexuality as the reason why these cities were judged. However, the disciples knew exactly what the sin of these cities was in their historical contexts. Furthermore, it must also be admitted that Jesus nowhere refers to their sin as that of inhospitality. Jesus is not approving the revisionist interpretation of Genesis 19. The emphasis to the cities in Jesus day was not on their lack of hospitality toward the disciples but their rejection or refusal to hear God’s servants and the message of truth. It was their refusal to repent of their sins and turn to God. To not receive the disciples means to not believe they are God’s messengers and in doing so they would reject the Word of God.

The sad story is this. When a person rejects clear revelation of truth their judgment in hell will be great throughout eternity. While Sodom and Gomorrah received only the witness of one man’s inconsistent life (Lot), these cities were guilty of shutting their eyes to the clear revelation of the disciples preaching and would be guilty of greater rejection and thus greater judgment (“more tolerable”) than even the wicked cities of Sodom and Gomorrah. This points to degrees of punishment in hell and reminds us that God judges people in relationship to the light that they reject.

Peter and Jude also testify to the homosexual acts of these cities and the judgment of God that fell on them for their degrading and abominable homosexual sins. 2 Peter 2:4 verifies of God’s judgment on these cities when it says: “For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.” Jude then adds to Peter’s account by giving a more detailed summary of the terrible sins that occurred in Sodom and Gomorrah. “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 6-7).

Although some revisionist authors try to claim that these verses in Jude are an error copied from Jewish pseudepigrapha the burden of proof rests on them. Let's face it. The pro-homosexual authors are not pro-Bible. They simply reject the authenticity of the Bible.

The angels who did not keep their first "estate" or beginning place of authority or domain were likely the wicked spirits that Satan had used in the days prior to the Genesis Flood (Gen. 6). God had originally placed these angels in the "habitation" or dwelling place of Heaven in order to worship and honor Him. But they left or abandoned their created purpose. They left this first position of authority and began to live in another domain or earthly sphere by interacting with this human race of giants back in Genesis chapter six. It may very well be these same spirits that Jesus went to preach to before His resurrection (1 Peter 3:19-20). Nevertheless, Jude points out that just as the angels left their creative purpose so the men of Sodom and Gomorrah left their creative purpose and design for sex and marriage.

Jude specifies that these two cities are the icon for sexual debauchery and unrepentant evil. Jude describes these twin cities as an example of God's punishment ("suffering the vengeance of eternal fire") because of gross immorality. This tells us that hell never ends for those who are spiritually lost. The eternal fire never stops burning and the judged never stop suffering. The Bible does not teach annihilation. The fate of the unbelievers in those two cities (Gen. 19:1-29) foreshadows the fate of those who deny God's truth and ignore His warnings. The punishment by fire on the perverse inhabitants of Sodom and Gomorrah illustrates the eternal fire of hell, which will be experienced by false teachers and all who reject God's clear truth and revelation. Jude's example of Sodom and Gomorrah and the surrounding towns, serves as a dreadful example of what happens to those who turn from God to follow their own lustful natures.

The kind of sexual sins that Jude mentions are then seen. They are "fornication" (ekporneuo) which refers to heterosexual behavior (Gen. 19:8) and then in contrast to this sin there is "strange flesh" (homosexual behavior). The word "strange" (heteros) means other or different and suggests that the men engaged in unusual and unnatural sex acts outside the normal sexual pattern. This was unnatural lust and sexual perversion occurring in these cities. Like the angels, these men left their natural creative design and purpose and entered into unusual

and forbidden territory. They began to follow flesh of a different kind. Certainly such a graphic explanation as this does not suggest those who merely chose to not demonstrate hospitality toward Lot's friends. The adjectives "wicked" (Gen. 19:7; Judges 19:23) "abomination" (Ezekiel 16:50) and "strange flesh" are hardly appropriate terms to describe a breach of hospitality. Let me agree with Scripture today. Homosexuality is strange! This is why those who engage in this behavior are ridiculed with derogatory names ("queer"). It's because such a practice is strange or unnatural to the design of the Creator.

The homosexual revisionists who try and add gang rape as the condemning sin in this Biblical discussion or that God was not condemning loving homosexual relationships are trying to find a needle in a haystack. First, these conclusions *assume* that homosexual relationships are part of the Biblical picture to begin with when indeed they are not. Second, such an *assertion* is unfounded and clearly refuted by the fair and careful examination of Scripture. Third, very few homosexual relationships are in fact, monogamous. They go from partner to partner and never find true satisfaction and love. This is because God's natural design is forsaken and when God's design for sex is abandoned for some other plan the pleasures of sin are only for a season (Heb. 11:25).

The Holiness Code

In the Leviticus holiness code that God gave to Israel He voices His opinion against homosexual behavior. There can be no doubt concerning what God says or thinks about homosexual acts since God's holiness moral code never changes from one culture to another or through the centuries of time.

Leviticus 18:22

"Thou shalt not lie with mankind, as with womankind: it *is* abomination."

Leviticus 20:13

"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them."

Any fair reading of the Leviticus text proves that God calls homosexuality an "abomination" or something morally detestable and disgusting in His sight and that these opinions cannot be set aside as we do the dietary and civil codes of the

Old Testament. These verses clearly condemn same-sex marriages and physical intimacy. But what do the revisionist homosexual authors and preachers do with these passages in God's holiness code? In short, they recycle these words to fit into their gay lifestyle and attempt to do away with the clear moral condemnation of these Biblical texts. Some of the revisionist authors teach that the historical context and Biblical background of these passages are only referring to the religious homosexuality, which was prostitution. They assume that God approves of some expression of homosexuality as a legitimate sexual preference, just as long as it is not tainted by religious pagan idolatry.

In other words, their claim is that these texts only condemn homosexuality *of a particular kind* but do not condemn every expression of homosexuality. It is assumed that they condemn the practices of ritual prostitution but not the loving and monogamous relationships between two homosexuals. Leviticus prohibitions were only concerned with the idolatrous brand of homosexual practices, which involved prostitution connected with a pagan, idolatrous, religious system of worship. Thus a pagan practice of homosexuality is in view which occurred in the context or setting of false gods. Their claim is that it is wrong for a heterosexual male to visit a female cult (religious) prostitute as it is for a homosexual male to visit a male cult prostitute. This revision is presented as a scholarly understanding of the Bible and gives the impression that so-called revisionist scholars are simply digging deeper than others and finding the hidden meaning behind these texts. On the surface this appears like a creative interpretation but it woefully lacks interpretive integrity.

Deuteronomy 23:17-18

"There shall be no whore ("qedeshah" - female shrine prostitute) of the daughters of Israel, nor a sodomite ("qadesh" - male shrine prostitute) of the sons of Israel. Thou shalt not bring the hire of a whore (female prostitute), or the price of a dog (male prostitute), into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God."

Let the record stand that God does not want pagan money involved in His work! God can do without your lottery money and your money acquired through unclean and unwarranted practices. Even more than this God is saying in these texts that He despises the wrong use of sex and counts sexual confusion as something that is utterly vile in His sight. The words in these Scriptures do refer to

both female and male sexual prostitution that occurred in temple areas. The contention is made that the translation of the word “Sodom” is incorrect and should have simply been translated as a temple prostitute. Other verses where the word “qadesh” (religious male prostitute) is used also indicates a prostitution that was connected with idolatrous worship which both Asa and Jehoshaphat put down (1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7). In these verses the word is also translated “sodomites.” This argument concerning a faulty translation is made in order to convey the thought that God is not condemning loving homosexual practices but only ritual homosexual prostitution among males.

One point I must make is that those who argue for this mistranslation do so on the grounds that they don’t like the word Sodom. This is because they know the word Sodom has Biblically and historically stood for sexual debauchery and is a word that homosexuals don’t want to associate themselves with. The Bible condemns “the men of Sodom” (Gen. 13:13) and the wickedness and sexual deviant acts of this city over and over again (Jude 1:7). Gays today could accurately be called “sodomites” for they live the same kind of lifestyle that the men of Sodom lived. In addition, the translation issue is not a disturbing issue for both historical evidence and the Bible itself condemn all male same-gender sexual activity.

Sodom is seen to be a great spawning ground for this type of immoral wickedness among men and therefore refers to a place where homosexual activity existed and becomes the icon of God’s wrath and judgment against such a sinful abomination. Furthermore, it must be noted that the same context specifically refers to the male prostitutes as “dogs” (Duet. 23:18). The male prostitutes were seen as dogs, which was a derogatory term. They were called “dog men” because they allowed their bodies to be used in ways that were demeaning to men and the natural order that God designed at the beginning of creation. This leads us to the conclusion that there were homosexual acts going on in the male shrines and that male prostitution epitomizes the worst of apostasy from God’s original order and design for sex. The term “sodomite” then accurately describes homosexual acts even when they are done in the context of a pagan temple.

The argument that God only condemns temple homosexual prostitution is a vain argument to begin with because homosexual authors always *assume* God approves of some expression of homosexuality when in fact He does not. In

addition, to try and differentiate between homosexual acts on a prostitution level as compared to a loving relationship among homosexuals is ludicrous. It is simply an attempt to rework the Bible to suit their own sexual preference. The revisionist preachers and authors link male prostitution with the Leviticus passages and claim that the Leviticus holiness code is only referring to temple homosexual prostitution but this is an exegetical fallacy. First, there is absolutely nothing in the context of the Leviticus passage to warrant this interpretation or conclusion.

Second, the Hebrew word “qadesh” (temple prostitute) is not even used in the Leviticus holiness code and Moses was well aware of the word. Third, the descriptive phraseology “lie with mankind” is the very same Hebrew word that is used for a bed and for sexual intercourse. Thus, this expression generically refers to male intercourse of any kind. The context demands that the word be understood as referring to that which is morally unacceptable to God. God is condemning male intercourse and God’s holiness code stands convincingly relevant for our day and time. Fourth, to try and press these prohibitions in Leviticus as religious homosexual prostitution causes the gay interpreter of Scripture to trap himself. If it’s morally acceptable to have homosexual relations outside the religious temple prostitute setting (in a non-religious way) then it must be equally true that it is morally acceptable to have sex with animals (bestiality) outside a non-religious context (Lev. 18:23).

Likewise, it must also be morally acceptable to sacrifice your children or murder your children for the sake of convenience as long as there is no religious reason connected with your intent (Lev. 18:21). How about adultery? Is this morally acceptable so long as it is not practiced in the setting of a religious temple (Lev. 18:20)? One can see the shaky ground and slippery slope that these homosexual authors and preachers stand upon when attempting to single out one practice above another. None of these practices are acceptable to God if one merely removes the religious prostitution setting. Let me say that all these sexual sins are abominable in God’s sight no matter if they are performed in the religious temple or the town, whether it is practiced in public or private, in the chamber or in the temple, among members of the church or pagan society. God does not make these distinctions and neither should we in an attempt to rework the context and suit our own sexual sins and fantasies.

Female homosexual advocates make note how Moses does not make mention of female homosexual acts in these texts while at the same time they forget that Paul clearly condemns female homosexuality in Romans 1:26-27. First, lesbianism may not be mentioned in Leviticus for the same reason that women are not said to commit adultery in this context (vs. 20). The reason is simple. The understanding and acceptance of male patriarchal headship would naturally also include the homosexual actions of females. In other words, even though males are singled as committing homosexuality the females also fall under this category due to the understood symbol behind the universal acceptance and understanding of male headship. Second, it may be that female homosexuality was limited in practice until a later time. Paul, a Jew who was familiar with Old Testament texts, seems rather alarmed when the women began practicing homosexuality in his day, as if it was something totally abhorrent and devastating to a modern society (Rom. 1:26).

Whatever the case might be, we can be sure that just because God's Word does not specifically mention a sinful atrocity, does not make it right. For instance, the Bible does not mention that it's wrong to commit incest among one's own flesh and blood daughter in the prohibitions of Leviticus 18:6-18 but does this make incest with your own blood daughter acceptable? Clearly some sexual sins are condemned as being degrading and they would include the same kind of sexual sins whether or not they are specifically mentioned.

Another argument among homosexual authors and preachers of today that comes from the Leviticus passages is the outlandish claim that these texts only were given to the Jews and they only apply to the Jewish people of the Old Testament. In other words, these holiness prohibitions only applied to the Jews of the previous era and they were entirely a cultural matter to keep the Jews distinct from the nations surrounding them and were only a matter of cultural taste "much like eating snails and slugs on a dinner plate." All the laws represented in the holiness code were merely ritual laws that are no longer applicable to our own contemporary situation. In short, the book of Leviticus does not apply to our day and time. To state it as one homosexual author does, "that was then and for them" and in making this statement the entire homosexual behavior is dismissed as part of the ritualistic code of the Old Testament, which was only for Jews. For example, the Jews were not to eat pork or shellfish (Lev. 11:7, 10-12) and they were to bring animal sacrifices as part of their system of worship (Leviticus 1).

Since these legislations are not followed today neither should we follow Leviticus when it comes to the prohibition of homosexuality. We don't concern ourselves or observe the dietary, agricultural, and other laws which God gave in Leviticus concerning eyeglasses, physical handicaps, sickness, the blind, crippled, and those laws dealing with certain fabrics. Therefore, it is only reasonable to assume that we should not be concerned with the other regulations in the book. The case is supposedly closed. Then the old familiar and misunderstood phrase is often invoked and used to condone homosexuality for today, "After all, we are not under law, but under grace." This type of vain reasoning fails to distinguish between the ceremonial law and the moral law, which God gave to Israel. God did not destroy the nations in the land (Lev. 18:24-25) for failing to follow the ceremonial dietary restrictions in the Law since they were never given to the Gentiles. He destroyed them for not observing the eternal moral code, which was clearly written down in the Law. Failure to distinguish between the ceremonial and the eternal moral law of God, which is represented in the Mosaic Law, will lead to a faulty interpretation of Gods Word.

Let me say that this kind of reasoning is an incredible injustice and travesty upon the Bible. Furthermore, these men who appear as scholars are nothing more than scoundrels who recycle or rewrite the Bible and show their ignorance of God's word making themselves judges over the Word of God. We do not judge the Bible; the Bible judges us (Heb. 4:12). They are comparable to the false teachers in Timothy's day who were said to be "understanding neither what they say, nor whereof they affirm" (1 Tim. 1:7).

First, let me begin by saying that the laws God gave to the people of Israel were given to remind them that they were to live holy and be different than the heathen nations around them (Lev. 20:24-26). This was the soul purpose of all the intricate dietary restrictions and detailed laws that God gave to His Old Testament people. They served as *symbols of separation* to the people reminding them of their obligation to live morally clean and separate from the sins of the other nations surrounding them. They served as a teaching lesson and had a symbolic purpose of reminding the people to follow God's moral code and path for their life. Second, we must understand that living under grace makes a person even more responsible to God from a moral perspective (Romans 6:1 – "God forbid"). Grace does not promote a free lifestyle of sin when properly understood. It actually causes one to deny ungodly lusts and sinful practices (Titus 2:12). Also we

must remember that a change of the dispensation does not mean a change in God's moral laws. God has not changed His moral holiness code! Let me prove this to you from the Leviticus passage itself.

The Leviticus passage clearly teaches that God drove out the nations and judged them who had previously lived in the land. They were people who had already practiced homosexuality and the horrible sexual sins listed here (Lev. 18:24-25). This means that these sexual sins appearing in the holiness code predated the giving of the law and that God hates them even before the moral code was given. This tells us that even though nations did not have God's holiness code He still held them responsible for their immoral behavior due to the fact that God's moral code is intuitively built into all human beings (Rom. 2:12). God's prohibition against homosexuality was not only a Jewish matter. It was a matter that dealt with all mankind. God clearly judged the non-Jewish nations who previously lived in the land because they violated His moral code and engaged in the type of sexual acts that are condemned in the holiness code. The same was true for those who lived in Sodom, which predated the giving of the Mosaic Law. They were all non-Jewish people. I say this to reiterate. God's ethical moral codes do not have any time restrictions. God's moral laws never change. A person can sin morally without having a written holiness code since God has written a moral code on the hearts of all people. We must not allow sexual preference to interpret the Bible; the Bible is to interpret the Bible.

To claim that God's holiness code is done away with under grace is a fallacy of the worst sort. If this were the case we would have to conclude that it is morally okay to commit adultery (Lev. 18:20), bestiality (Lev. 18:23), put our children to death (Lev. 18:21), or commit incest with family members (Lev. 18:6-18). This is an absurdity. There are many things mentioned in Leviticus that are obligatory for today such as not committing adultery (Lev. 18:20) or idolatry (19:4) and the need to love others (Lev. 19:18). Jesus even quoted from Leviticus 19:18 in the New Testament (Matt. 19:19, 22:39) to stress loving others. Of course, this does not mean Christians live under the Law as a means of salvation or sanctification. We do live under grace (Rom. 6:14) but the moral Law of God, which predates the Mosaic Law, always remains in place no matter what society says or does. Living under grace also means that we can live according to the inward teaching and transformation power of grace instead of outward teaching ministry of the Law (John 1:16-17; 2 Cor. 3:3).

Are there certain things in Leviticus and the Law that no longer apply to us today? Yes, but these things are to be determined by God's Word and not by the sexual preferences of those who are trying to condone their lustful passions. To state it clearly, only those laws that God has chosen to annul or repeal are done away with under the present dispensation, recognizing that God's moral Laws have never been annulled. We can discern what is temporary and what is permanent by investigating the Word of God. The New Testament informs us that the priesthood is done away with (Heb. 7:11-12) since it was fulfilled in Christ. Likewise, the sacrificial laws (Heb. 10:14; 26) and the Sabbath laws were done away with since they were fulfilled in Christ (Col. 2:16-17) and typified salvation's rest through Christ (Heb. 4:9-10). All these laws found their typological fulfillment in Christ (Heb. 9:23-24; 10:1). They were illustrative of the way of redemption and salvation through Christ.

So the dietary laws and the multitudes of other detailed laws served as a way to illustrate to the people their need to live holy (Lev. 20:24-26). There was nothing intrinsically wrong with eating pork or shellfish but God made these distinctions to remind the people they were morally obligated to follow Him. The intricate laws served as the *symbols of separation* reminding the people to live separate from the surrounding Gentile masses. These symbols of separation given to God's people under the Law are now done away with in the New Testament with the new outreach ministry among the Gentiles – the new program of God (Acts 10:9-20, 28).

Instead of absolute exclusion from the Gentile masses there is now to be witness by God's people among all mankind (Mark 16:15). In another sense some Mosaic laws are being typically fulfilled in the practical New Testament separation among God's people (2 Cor. 6:14-18). Similarly, the sacrificial and Sabbath laws typologically illustrated the sacrifice and salvation found in Jesus Christ and served as *sacrificial symbols* until Christ came (Gal. 3:19). These laws or regulations are no longer observed because in the New Testament they were divinely amended and done away for New Testament Christianity. When I say done away with I mean that there is no obligation to follow them as the Jews did. However, since God's moral law, which existed even before the Ten Commandments, transcends all time barriers and culture, it is never done away for New Testament living (Gal. 5:19-21).

Homosexuality among other sexual sins is clearly condemned in the New Testament document (Rom. 1:24; 1 Cor. 6:9-10; 2 Pet. 2:8) which demonstrates that it was not a temporary ceremonial requirement. The moral law of God is binding upon all people of all generations. Murder, adultery, theft, child incest, covetousness and such like will always be wrong based upon God's moral law which predates the writing of God's Decalogue. The moral law is actually *creation law*, which was always to be observed by human being who lived outside the Mosaic economy or the Law and the nations that surrounded Israel (Isaiah 13-23; Jer. 46-51; Ezek. 25-32). God condemned Nineveh through Jonah for living wickedly (Jonah 1:2).

The argument concludes by saying, "If you do not obey all of the book of Leviticus, then you cannot condemn me for disregarding the passages mentioned in 18:22 and 20:13." Yes I can! Do you know why? God's moral code never changes and God's moral code, whether written down in the Mosaic Law (Lev. 18) or written on the conscience of the heart (Rom. 1:21; 2:12), condemns such practices as homosexuality, pedophilia, bestiality, and adultery. It condemns incest with children as much as it does sex among animals and two members of the same sex. There are ceremonial laws that were only intended to be temporary and for Israel whereas there were moral laws that were intuitively given even before the Mosaic Law that are unchanging and obligatory upon all people in all places and at times. If the entire laws of God would still be obligatory then homosexuals would have to be put to death in our land (Lev. 20:13).

Some homosexuals use this as an attempt to win the argument for no longer observing the Levitical laws. They seem to think that God was in error when asking for the death penalty of homosexuals and in doing so question God. Well, this is exactly what the revisionist authors are doing. They question God (Gen. 18:25; Rev. 15:3) and God's Word from beginning to end. They have lost their conscience for truth (Rom. 1:18), become vain and foolish in their way of thinking, (Rom. 1:24), and have turned the truth of God into a lie (Rom. 1:25). This leads us to our next study.

The Unnatural Affections of Romans

Those who seek to undermine the Christian worldview and foundation of human sexuality invest great effort in trying to reinterpret and revise the truth found in

Romans chapter one. The Scriptural facts presented here are clear. They unmistakably denounce homosexual acts. This text takes center stage in the debate as the human mind attempts to redo God's truth in an order to promote one's sexual preference. Let us remember that the deluded mind has a tremendous capacity for finding ways around even the most obvious statements of truth. There are several points of interest in Romans 1:18-32 that we want to discuss. Time will not permit us to deal with all the verses but we do want to highlight some important and undeniable truths as we look at this text.

Suppressing Truth (Romans 1:18-20)

Paul is describing Roman pagan living in his day. It corresponds to our society today. Anyone reading Romans one recognizes that today's moral climate is no different from that in the first century. What happened in Paul's day is happening in our own day and time. A society that goes against God morally begins by suppressing the truth about God's existence and their accountability to the God of creation. In other words, they suppress the truth about God and their moral accountability toward God so that they can practice their wickedness without any conscience. In Romans 1:18 we discover that a pagan society against God is said to "hold the truth in unrighteousness." This means they hold back or suppress the truth about God's existence and their moral accountability to God so they can live in unrighteousness. This truth of God's existence is suppressed in the human mind "in unrighteousness" meaning that it's done so a person can promote their own unrighteousness belief system and lifestyle that runs contrary to God's moral law.

Verse eighteen is best explained in the next verse where Romans 1:19 says, "Because that which may be known of God is manifest in them (inwardly); for God hath shewed *it* unto them (outwardly)." This verse spells out that God intuitively and instinctively places within all mankind an innate knowledge of His existence and man's moral accountability to God. Man cannot escape God's revelation unless he tries to snuff it out of his thinking. Paul says that certain things are written in the hearts of people by God in order to guide the world with a certain sense of morality or right and wrong (Rom. 2:14-15). Romans 1:20 goes on to say that every individual born in the world can recognize that the invisible things concerning God's being and existence are clearly revealed by His outward creative acts and design so that no man can say He does not know about the true God.

The Milky Way is part of the galaxy to which our world belongs and millions of galaxies just like it are whirling on in their determined courses never late, always on time, strange and mostly unexplored and unexplainable by man. When we look at the Big Dipper, the North Star, and Pleiades we see how vast and wonderful this universe is. There has to be God! How can we say that watches are built by intelligence and skill but that stars shine and hearts beat and babies grow and roses smell simply by chance. How ridiculous!

Paul says that men are “without excuse” or defense (Rom. 1:20) knowing that there is a true God and that he is morally accountable to Him. The problem does not lie with God’s revelation of Himself and moral code. The problem is with man’s heart, which seeks to suppress and cover up the truth of God’s existence and His moral requirements. This is why everybody tries to get around God by calling Him mother nature, father time, and old man winter. The truth is being hidden and suppressed (“who hold the truth in unrighteousness” – vs. 18). The truth that men suppress is the greatness of God, that He is the God of eternal power and majesty, and the God who we are morally responsible to as His created beings. It’s this truth is suppressed “in unrighteousness” meaning a person attempts to snuff out the truth of God’s existence so that they live as they please (unrighteous) without any moral accountability.

Rejecting Truth (Romans 1:21)

The suppression of truth leads to rejection of truth, which in return results in a lifestyle of morally degrading living. If man can get God off his back by rejecting His true being and their moral accountability to Him then He is left to go in His own way without any moral compass or conscience. Romans 1:21 reveals the downward spiral in words such as “when they knew God the glorified him not as God” and “they became vain in their imaginations” (thinking) causing “their foolish heart to be darkened.” In short, the lights go out in the conscience of those who reject God and their moral accountability to Him. Please note that this man chooses to suppress truth and darken his way of thinking. *The path to spiritual blindness and corruption is a chosen path.* It’s a trip that man desires to take away from God. Man chooses to put on the blindfolds so that he can live without any restraints or regulations over his life. This is the sad result of rejecting truth.

Changing Truth (Rom. 1:22-23, 25)

What happens when men choose to lose the light or truth of God's existence and moral code? They "become fools" (vs. 22) in their thinking and living and change God into something other than what He is – "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23). Today there are those who do not want to go so far, as to dismiss God's true existence, but they want to change God to suit their own lifestyle. They change God from being a holy and just God to a God who knows no justice, righteousness, or holiness. In reality, this is abandoning the true God of the Bible. *A person might believe in God but not the true God of the Bible.* When man gives up on God's true character and being they actually abandon God. We must remember that godlessness is acting as though God doesn't exist. This is the secular attitude of today and homosexual attitude. It's disregarding God, never taking any account of Him, never expecting Him to actively condemn sin and unrighteousness, never thinking that we must answer to God for how we live and what we do. Many today turn God into another god who is foreign to Scripture. In doing this they reject the truth of God's holy and righteous existence and the only God of absolute truth.

When man rejects God they turn to idolatry and evolutionary worship. They do this in order to stay as far away from God as they can and their moral accountability to God. It's easier to worship the animals and the evolutionary myth so man can in return live like the animals possessing no moral compass or accountability to the true God. *When man attempts to move away from God a spiritual and moral twistedness marks all of his human experience.* The whole point is this. If you worship the animals, you become like the animals. When man tries to worship outside the parameters of that God has established he becomes a fool. This is what is happening in America today and the world at large.

When people move away from the true God they can only revert to animal living. Romans 1:25 reiterates that sinful man changes or exchanges "the truth of God into a lie" by replacing the Creator with the creature and worshipping nature (pantheism) over the true God. This is a deal that man desperately wants because if he can get himself to believe a lie about God then he is free to go on his way. The truth about God and His moral claims over a person tortures their conscience so a man must seek a remedy to silence its voice. Man sets his affections on what

is a lie and he knows is a lie but prefers the lie over the truth since the truth brings conviction against his rebellion. He works to convince himself that the lie is true and eventually, in time, he is successful. Once again we see that man changes the truth about God's existence and who God really is causing a moral collapse in his inward being as expressed in verse 24. This leads to the next observation.

Living Contrary to Truth (Romans 1:24-31)

When the truth of God's existence (who God is) is abandoned man is left to His own human speculation apart from God. Romans 1:24-25 should be read together to understand that when a society moves away from God morally (vs. 24) it's because they have already abandoned the notion of God's existence as the only God of the Bible who is the creator, sustainer, eternal, sovereign, holy, and righteous God in all the universe (vs. 25). The history of the world confirms that idolatry tends to immorality. In other words, *a false image of God leads to a false understanding of sex*. Romans 1:28 also verifies this same truth and pattern. "And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

The Scripture reconfirms that when a person puts the God of the Bible out of their mind they develop a "reprobate" (worthless, useless, discarded) mind and become open to committing sinful atrocities that are contrary to God's moral code. When God is abandoned the moral code of God is also forsaken that goes along with God and people do things that are "not convenient" or becoming to decency and moral living. What a sad picture this is of America today.

The expression "God gave them up" is used three times (vs. 24, 26, 28). You will notice that God does not give up on men but gives them up to their own sinful pleasures ("to uncleanness", "unto vile affections", "over to a reprobate mind"). In other words, God allows them to pursue their demoralizing path away from the true God of the Bible. When a person wants to remove the God of the Bible from their thinking, who is the holy, righteous and only Creator of the universe, then He reserves the right to remove the restraints and allow man to lose the moral code that goes along with the knowledge of His existence. Man becomes captivated in behavior that defies all morals of living and he lives like the animals. This is what is going on in the gay culture today and why sin is running ramped.

God gives people over to their own morally degrading and sinful ways when they refuse to accept who God is in His true being and existence. In a sense, God is saying, "If what you wish is to wallow in your sin, then your punishment will be to do just that, for your sin will consume you." This is what happens to homosexuals. Their sin consumes them to such a degree that they eat, sleep, and live homosexuality. Someone said, "The cycle of sin is vicious, and outside of grace, unending." We might also add at this point that when men persist in the own ways they will eventually be confirmed to their own choice by the God of heaven (Rev. 22:11). Although homosexuals can be redeemed from their awful plight (1 Cor. 6:9-11) there is the possibility of them being unredeemable when they keep ignoring the light of truth, reason, and conviction. An old couplet reads like this:

"There is a time, we know not when;
There is a place, we know not where,
That seals the destiny of men,
For glory or despair."

One thing leads to the other. When man changes who God is then man will end up changing how he lives. *When men lose God they lose themselves.* God makes us harvest the crop we insist on sowing and so it is in the homosexual community today. We see terrible wickedness at work through a community who has forsaken the true God of the Bible with the result of God giving them over to the vile sins of the homosexual lifestyle, which runs contrary to truth. God allows perverted sexual practices to become publicly acceptable to prove the utter wickedness of man who tries to live apart from God. When the restraints of God's moral code are removed homosexuality becomes widely accepted in a society. It was true in Paul's day during the first century. The great philosophers practiced homosexuality, such as Socrates, and other great thinkers of ancient Greece, along with fourteen of the first Roman emperors, who were openly and blatantly homosexuals. Once again the restraints are being removed and these wicked sins are thrusting themselves into public acceptance.

The vile sins are then explained in Romans 1:26–27. First, there is female homosexuality (lesbianism): "for even their women did, change the natural use (natural sexual function) into that which is against nature" (vs. 26). Paul is especially alarmed when he sees lesbianism taking place in a society for he knows that the bulwark of any society is its mothers. There is a note of sadness in Paul's

words when addressing the female homosexuality. Paul says that the women actually exchange natural functions for unnatural functions. In short, they use a woman for a man. The reverse is true for the men who committed male homosexuality – “men for men.” They use a man instead of a woman. “And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” (vs. 27).

You will notice the reoccurring words of “nature” and “natural.” They are the same Greek word “phusikos” and means “that which is according to nature or produced by nature.” The meaning of “against nature” is defined by the context. It refers to the natural order of creative things. In other words, Paul is saying that these actions are sexual deviations that go against the created order that God established back in Genesis. These sexual acts are not the natural sexual function that God created for the human race. Paul calls them “unseemly” (out of the norm, indecent, shameful). God’s intention in the sexual expression of His creatures is to be between a man and a woman, just as it was with Adam and Eve.

The homosexual revisionist authors and preachers attempt to read their own ideas into the Biblical text once again. They have several arguments designed to twist the meaning of the Scriptures. Their most popular interpretation of Romans 1:26 goes something like this. The word “natural” means *what is natural to me* and what Paul was condemning was male *perverts* or those people who try to go against their own sexual preference to please others such as a heterosexual trying to be pressed into a homosexual relationship. The thought is that Paul is not condemning homosexual *inverts* or those who have a natural homosexual disposition or inclinations.

This argument supposedly leaves the door open for natural gay relationships. However, the context tells us that Paul is talking about God’s creative acts and what happens when man sins against the light of creation and conscience (Rom. 1:18-20; 2:14-15). What is natural is reflected in the Creator’s design and revealed law. The unnatural element reflects the rebellion of fallen female and male against the order God established from the beginning of time and intuitively in every man’s moral makeup. There is nothing in the context that remotely would suggest translating the word “natural” as “my nature” or *whatever is natural to*

me. In fact, there is not one instance in the Greek New Testament or literature where this word ever takes on this meaning. It is an exegetical fallacy. The reinterpreters, such as Boswell, Mollenkott, Countryman, Pim Pronk, and many others are simply in error when making these erroneous conclusions.

It is eisegetical madness and “homogesis” to come to these conclusions. To put it in laymen’s terms. They are lying! They attempt to elevate the authority of reason, science, and experience above the authority of Scripture. The vain arguments go on and on. Some conclude that Paul is only dealing with a purity rule, not a moral principle. Others suggest Paul was only taking up a Jewish worldview (Jewish sectarian code) to sympathize with His Jewish readers but he was not addressing the Gentile worldview, which promoted homosexuality as an acceptable lifestyle. Furthermore, it’s always *assumed* that the passage is not talking about Christian homosexuals but only those who do not want God in their life. Let me just say that a Christian homosexual is an oxymoron type of statement in the same way we would talk about a “Christian inventor of evil” (Rom. 1:30). The context is not talking about Christian actions but evil actions.

Some claim the passage is referring to pederasty (sexual relations between an adult man and boy) and not the practice of adult homosexuality. But Paul does not mention men and boys in this text. Others reason that if one does not totally suppress God in their mind and become an idolater as the previous verses teach then one can engage in loving homosexual practices without being the kind of homosexual sinner mentioned in verses 26-27. If this is the case, can one engage in murder (Rom. 1:29) just because he is not an atheist or idolater? These kinds of arguments can be very fairly identified as desperate! The many possible ways and inconsistent arguments or theories presented to interpret this text is an attempt to try and confuse the clear truth of Scripture and undercut the authority of the Bible. Homosexual revisionists want to give the impression that no one could possibly know what the text is actually talking about, and any who say they do are not scholarly and unaware of the other possibilities. The truth is this. All of these arguments defy a study of the Greek, the syntax, and context of the passage and are designed to elevate man’s sinful degradation above the clear truth of the Bible.

Please note that these sexual deviants know what is right intuitively but decide to reject it by “leaving” (vs. 27) that which is natural and “change” (vs. 26) or more

literally exchange the natural for the unnatural behavior. This clearly tells us that homosexuality is a learned lifestyle. It is not a genetic code or gene built into homosexuals. No person is born a homosexual. They are born intuitively believing in God and His sexual moral code for society (Rom. 1:19; 2:14-15). Homosexuality is a deliberate choice to move away from natural sex to perverted sex. It is a choice that leads a person to believe a lie about who God is and what God expects from his creatures (Rom. 1:25). God says in every way that people who engage in this type of unnatural sexual behavior “dishonour their own bodies between themselves” (vs. 24).

Homosexuality degrades people’s humanness. There can be no mistake about what God is conveying in these passages unless you are wearing homosexual bifocals when reading them. Homosexuality is a sin just like the catalogue of 21 other sins mentioned in the following verses (Romans 1:28-31). These are the marks of a civilization nearing collapse. The practice of these sins become the tell-tale sign that a society has broken down morally and has put the true God out of their minds. In our society today standards are disappearing and society is disintegrating at an alarming level. This is what happens when man abandons the true God of Scripture.

Judgment For Straying from Truth (18, 27, 32)

God clearly says that there is a judgment that homosexuals must face for moving against the natural order of creation and God’s design for sex. The judgment that God brings upon sexual perverts is two-fold.

The Present Judgment

First, there is a judgment that is presently occurring among homosexual sinners. Romans 1:18 says, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” The literally rendering of the verb is in the present tense and indicates that the wrath of God (God’s settled and perfectly righteous antagonism against evil) “is being revealed” right now as we speak against homosexuals. The obvious question is in what way is God’s wrath being revealed from heaven against ungodly practices such as homosexuality? We have already talked about this in verses 24, 26, and 28. The way God expresses His wrath against those who deny His existence and move into gross sexual sins such as homosexuality are given

over to uncleanness (1:24), to vile affections (1:26), and to a reprobate mind (1:28).

This is God's present judgment on the homosexual crowd. He allows gays to be overtaken by their sinful passions so that they lose their sexual identity. Contemporary homosexual practice in our society is proof that Romans 1:18 still speaks in the present tense. In fact, Romans 1:27 conveys how homosexuals are presently "receiving in themselves that recompense (due payment or penalty) of their error (mental and moral straying) which was meet (fitting or proper for them)." What is the reward or penalty of judgment that homosexuals receive in this present life for their sexual perversion? Some say it is aids but this is not the correct answer. Children contract aids due to circumstances beyond their control.

The present judgment has nothing to do with physical punishment. The answer is found in the verse and context. Whatever the judgment is we know that it occurs "in themselves" (vs. 27) or "in their own persons" which means it is some kind of inward judgment that occurs within their hearts. The due reward or penalty of judgment that every homosexual faces is the *loss of their sexual identity*. This is what the context implies. When they are given over to their sinful and degrading passions (vs. 24, 26, 28) homosexuals lose or experience a loss of their sexual identity and God's creative purpose for their lives. What a terrible judgment and great loss this is to experience. We see this loss of identity in transvestites, those who are doing sex changes, androgynous dress styles, and the unisex philosophy. People don't know who they are and what purpose God has created them for and this sexual confusion or loss of identity occurs because of God's judgment that he sends upon all those who play with sexual perversion. People are looking for meaning and fulfillment outside of God's creative design but they will never find it. True fulfillment can only be found in a relationship with Jesus Christ (John 10:10).

The Future Judgment

A second kind of judgment that will occur upon all those who persist in their sinful rebellion against God is that God's wrath will be meted out upon unbelievers in the future. This is described in Romans 1:32, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." The kind of death is spiritual death or

separation from God and Paul will bring this out in more detail in Romans 6:23 – “the wages of sin is death” (separation from God in hell). Please note that sinners intuitively know about God’s righteous decree to demand judgment. They know this in the same way that they know God exists (Rom. 1:18-19) and that He has a moral code they are responsible to keep (Rom. 2:14-15).

Man also knows that he will be judged someday for breaking God’s moral code and this is why he tries to appease God with a system of works, or in the case of Romans chapter one, he puts the true God out of his mind (“vain in their imaginations” – vs. 21) so that he is no longer feels accountable to Him. It’s here we see the downward spiral of pagan depravity. Man begins by suppressing the true nature of God’s existence and then reverts to snuffing out the inner moral light or code (sense of right and wrong) that God places in all humanity. In his moral depravity man then proceeds to put aside the judgment that God requires for sin claiming that God is only a loving God and not a God of judgment.

In every way God’s wrath brings judgment against those who commit sexual perversion. He judges them in their present existence and then will judge them in the next life in the torment of hell that is spiritual separation from God. God’s Word clearly reveals this to us. 1 Corinthians 6:9-10 reveals this unchanging revelation:

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

This is a basic and simplistic axiom, which is a self-evident truth that requires no proof. The Corinthians should be well aware of this truth that Paul was teaching. God kingdom is a kingdom of righteousness and those who remain in opposition to God and His will cannot expect to be a part of His kingdom. What Paul means by “unrighteous” is explained by the list of vices that make up the bulk of verse 9 and 10. The word “effeminate” (“soft to the touch”) had a metaphorical meaning among the Greeks, which meant males who played the passive role in homosexual intercourse. The expression “abusers of themselves with mankind” is the one Greek word “arsenokoites” and speaks of “one who lies with a male as with a female” or a sodomite. This word among the Greeks was used to describe

the one who took the active role in the homosexual relationship. The same Greek word is used in 1 Timothy 1:10 in another ugly list of sins: “For whoremongers, for them that defile themselves with mankind (arsenokoites – homosexual offenders), for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.”

Although homosexuals try to force the word into having a narrow meaning and referencing those who practice homosexual prostitution or pederasty the term simply refers to a practicing homosexual. It’s an illusion to try and place this term into some kind of subcategory of homosexual immorality in order to reason that there are proper expressions of homosexuality. Similarly, its absurd to try and reason that there are proper forms of fornication, adultery, thieves, covetous people, drunkards or extortioners. Paul is clearly referring to homosexual offenders both male and female. Homosexuality is a sin and those who commit themselves to this practice will not inherit the earthly kingdom of God.

One of the arguments of the homosexual revisionists is that the word homosexual does not appear in the Bible. It is presumed that if the Bible nowhere uses the word homosexuality it is rather unlikely that the Bible condemns the practice. We have already seen that the Bible repeatedly condemns homosexual orientation and acts. The Bible unquestionably refers to homosexuality and calls it by different names – “lie with mankind,” “abomination,” “abusers of themselves with mankind,” “strange flesh” and such like. Since the Bible is written in Hebrew and Greek it goes without saying that the English word homosexuality would not appear in the original languages. It must also be noted that the Bible nowhere uses the word “trinity” but it is clearly taught in the Bible. We must come to the conclusion that such unbiblical thinking is simply a departure from the faith and a way to try and condone a personal lifestyle of lust and sinful living. Once again Paul makes no mistake when saying that homosexuals, along with other sinners, will not inherit the kingdom of God (1 Cor. 6:9-10).

What this means is that the unsaved person who revels in wicked behavior will have no part in God’s future kingdom because they were not related to Christ (Matt. 7:23), the Heir of the earthly kingdom (Mark 12:7). People who are characterized by these iniquities are not saved (Gal. 5:21; 1 John 3:9, 10). While believers can and do commit these sins, they do not characterize themselves with these types of sins in an unbroken life pattern. *Lapsing into sin for a time is one*

thing but living in sin without change and transformation is another thing altogether. When a person is habitually marked by these sins it demonstrates that the person will have no part in God's future kingdom. True believers, who do sin, eventually resent sin and seek to gain the victory over it (Rom. 7:14–25).

By this statement Paul does not mean to imply that Christians can practice these types of sins and be lost, but rather he is saying that people who persistently practice such sins without any conviction or chastening from God are not Christians (Heb. 12:6-8). There are those who profess Christianity but do not apply it as a rule of life (Titus 1:16). The apostle warns that this is a fatal mistake. Don't be deceived. No one who can continually allow himself to participate with the open and ongoing indulgence of sin can be saved. The absence of a changed life indicates the lack of genuine faith and salvation (James 2:14–26).

Then Paul concludes this section with a positive appeal. He assures them that they have been delivered. He says, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). Here Paul cites the fact that there were some in the assembly who were formerly characterized by the catalogue of sins listed in verse 10. But God had done something wonderful in their lives so that they no longer participate in these sins and are overtaken and empowered by them. When Paul says, "such were some of you," he is suggesting that a supernatural movement had occurred that delivered these practicing homosexuals from their sin of sodomy. Paul is not addressing homosexual Christians who want to persist in their gay lifestyle.

This is because God has gloriously saved these people from such sinful and degrading practices as outlined in the previous verses. Paul is actually addressing *former homosexuals* who were now Christians. Because of their faith in Christ they had been changed so that they could now look on a lifestyle that was no longer theirs. Those who create the label "homosexual Christian" are in reality robbing people of the hope that this passage announced. This is why the label "homosexual Christian" is a misnomer or misappropriate name. It's clear that those who place faith in Jesus Christ experience the divine work of salvation and sanctification whereas those who do not turn to faith in Christ remain in their same sin and vice.

The three verbs “washed,” sanctified,” and justified” depict the believers unalterable standing which they receive at the moment of salvation. God gives to every believing sinner a permanent position of spiritual cleansing, holiness, and legal standing before Himself. The indication of this verse is clear. *Because these people were so gloriously saved they were also gloriously changed.* The fact that they received a new standing before God indicates that they also received a new way of life. Salvation always refers to deliverance from the guilt and penalty of sin but at the same time it results in the release from the power and practice of sin (Titus 2:11-14). Paul makes it clear that God had delivered these people from their past (“such were some of you”) because of their great positional salvation in Christ which never leaves a man the same as He was! Someone stated it this way after coming to Christ, “Never the same.”

Love and the Homosexual Debate

The revisionists and homosexual preachers of today are saying, “All we need is love.” But this statement does not make good theology or ethics. This kind of statement suggests that if we are acting as a loving Christian then we should overlook any and all differences in the name of love. It is concluded by the homosexuals that the chief virtue of love is being violated if we do not accept their gay lifestyle. But does disagreeing with a person’s lifestyle and confronting them about known sin constitute an unloving response toward them? Quite the contrary. The Scriptures repeatedly suggest that love demonstrates concern for the individual’s spiritual well-being and seeks to make a difference in the lives of other people. Is it really loving to “live and let live?” Is it really loving when you turn a blind eye to every person and never share any correction or reproof? Does love overlook truth and what is right? Let the Scriptures speak for themselves on this matter.

1 John 5:3

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

Romans 12:9

“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.”

3 John 1:1

“The elder unto the wellbeloved Gaius, whom I love in the truth.”

Paul says in 1 Corinthians 13:6 that love:

“Rejoiceth not in iniquity, but rejoiceth in the truth.”

These verses reveal the true and Biblical nature of love. To love is to be lawful. True love detests evil and loves the truth. Love seeks to point others in the way of truth. It seeks their restoration (Gal. 6:1) and points them to righteousness living (Amos 5:15). Proverbs 27:5 says, “Open rebuke *is* better than secret love.” This tells us that true love reaches out and does not conceal or ignore sin. The point is this. We don’t have to choose between loving homosexuals and opposing same-sex marriages. This is because Biblical love is not defined as a license to legitimize sinful behavior of any kind. Rather, love helps people to see that there is a better way. In fact, the greatest demonstration of love is to reveal to someone that they are a sinner and in need of the salvation of Jesus Christ. Sharing the Gospel message is not a hate crime but a demonstration of love and outreach to a world lost in sin (2 Cor. 5:20). Sharing with others the greatest love story ever told (1 John 4:9-10) can never become a message of hate. Only those homosexuals who love their darkness over the light (John 3:19) and want to continue in their sin (John 5:40) will hide behind the “All we need is love” smoke screen.

Hope for the Homosexual

There is hope for the homosexual. Once again Paul said, “And such were some of you” (1 Cor. 6:11). This tells us that Jesus Christ can free a person from the grip of any and every sin if they will repent of that sin before God and depend upon Him for salvation and then deliverance in the Christian life. No homosexual has to be locked into lustful fantasies and experiences. You have *not* been programmed to be a homosexual. This is the lie that the devil wants you to believe. Don’t accept the lie. You can live free from the hopelessness that accompanies these feelings. Jesus is still the answer. He can deliver you from your present bondage. Luke 4:18, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” There is a way out of this lifestyle and the liberating power of Jesus Christ is the answer. Many ex-homosexuals will verify this by their testimonies of deliverance.

How can God change your life as a homosexual? First, if you are not saved, repent of your sin (change your mind about your sin before God) and by simple faith trust in the death and resurrection of Jesus Christ to save you from hell (Romans 3:23; 6:23; 5:8; 10:17). Look up these verses and understand that you are a sinner and that the wages of sin is separation from God in hell. Realize that Christ died for all sinners and rose again in order to give them salvation and eternal life through simple faith in Jesus Christ. When you express faith or belief in Jesus Christ by calling out to Him for salvation you can be saved. Remember that God is a better Savior than you are at being a sinner!

Second, if you already are a Christian then come to God confessing your sin. Bask in God's love for you and open your eyes to His forgiving grace so that you can be restored to a rightful relationship with Him (1 John 1:9; 2:1). Jesus is the friend of sinners!

Third, be willing to let God change your life (2 Cor. 3:18 – “changed into the same image”). Understand that other homosexual lovers want to exploit you and your body. They also want you to believe the cruel lie that change is impossible. This is a false notion. It is the devil's lie. Jesus is asking you the question today, "Wilt thou be made whole" (John 5:6). If you want to be made whole, you can be!

Fourth, surrender your life and body completely to God (Rom. 12:1-2 – “present your body a living sacrifice to God”). Give him your body and commit every part of your body for God’s use and glory. A prayer of surrender is very appropriate at this point whereby you dedicate yourself and body wholly to God and for His purposes (1 Cor. 6:19).

Fifth, repent of your sin before God and confess your bitterness that you have toward others. You must realize that your own sin of homosexuality has hurt God and offended His holiness. David confessed His sin before God acknowledging that he had sinned against God. Psalm 51:4, "Against thee, thee only, have I sinned, and done this evil in thy sight" In addition, you will probably need to confess your bitterness that you have toward others who have hurt you in the past and forgive them (Eph. 4:31-32). Many times bitterness erupts in the heart of homosexuals over past painful experiences. The wonderful thing is that God can

do a work of grace in your heart to heal you of the past and give you a bright future (Phil. 3:13).

Sixth, break the power of illicit sexual experiences. The power of sexual fantasies with other people must be broken. When an alien sexual relationship takes place outside the bonds of marriage it unites two people together into a bond that must be broken. 1 Corinthians 6:16 says: "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." God and His power will help you break this strong alien bond with your male partner. Romans 6:11-13 declares: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Seventh, understand the fact of temptation. You will always be tempted to repeat the behavior that at one time was your master. But God's power can keep you from being overcome by such temptation and give you true freedom from being obsessed and overtaken by these feelings (2 Cor. 3:17 – "where the Spirit of the Lord is, there is liberty"). True freedom or liberty is the privilege we have *to not sin* so we can live our lives free from the shackles of sin and for God's glory.

Eighth, be prepared to believe what God says about you as a Christian. God says that you are a new creation in Christ (2 Cor. 5:17) and this means that you can now overcome sin by His help. The key to overcoming any sin is for you to disbelieve what your emotions and thoughts tell you and to believe what God has said about us. You are a new creation. Because of this a metamorphosis can occur in your life as you present yourself to Christ (Rom. 12:1-2). The power and change is supernatural. *Christ does not expect homosexuals to change themselves.* He only wants them to believe His word and let Him change their feelings and sexual orientation by His delivering power (Eph. 6:10).

Ninth, be prepared for demonic warfare (Eph. 6:10-12). Because Satan is involved in immoral relationships we know that he will not give up ground very easily. He is bent on trying to keep us in these types of relationships. But the battle is already won by Jesus Christ. Christ has already won the battle against Satan upon the

cross (Col. 2:15). This means that victory is sure. Little victories can become greater victories in the Christian experience. God is on your side!

Tenth, be prepared to begin a new journey of walking in real freedom. Deliverance can begin to happen today if you will surrender yourself to God. God can take you out of the homosexual lifestyle of bondage. You can eventually discover that your feelings toward women will change and you can once again become physically attracted to the opposite sex and establish or reestablish the kind of relationship that pleases God (John 8:29). There is a way out of this blindness, confusion, and bondage. Jesus said in John 8:36, "If the Son therefore shall make you free, ye shall be free indeed." Jesus is still the answer! He always was and always will be.