

## Homosexuality

(An uncompleted study; unedited – last revised 09.05.08)

### I. Nature of sexual orientation

#### A. By creation

##### 1. Image of God

Genesis 1:26

26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Genesis 9:6

6 "Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man.

##### 2. Man was distinctly made male and female.

Genesis 1:27

27 And God created man in His own image, in the image of God He created him; male and female He created them.

Genesis 5:2

2 He created them male and female, and He blessed them and named them Man in the day when they were created.

Matthew 19:4

4 And He answered and said, "Have you not read, that He who created them from the beginning made them male and female,

Mark 10:6

6 "But from the beginning of creation, God made them male and female.

##### 3. This then is the context of all marriage unions and subsequent sexual relations.

Genesis 1:27-28

27 And God created man in His own image, in the image of God He created him; male and female He created them.

28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

Genesis 5:2-3

2 He created them male and female, and He blessed them and named them Man in the day when they were created.

3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.

Matthew 19:4-6

4 And He answered and said, "Have you not read, that He who created them from the beginning made them male and female,

5 and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh'?

6 "Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

Mark 10:6-9

6 "But from the beginning of creation, God made them male and female.

7 "For this cause a man shall leave his father and mother,

8 and the two shall become one flesh; consequently they are no longer two, but one flesh.

9 "What therefore God has joined together, let no man separate."

**B. The Bible therefore recognizes a divinely created attraction between men and women.** This attraction is to be controlled until marriage. The benign sexual attraction however continues. The attraction a spouse feels for his mate is not divinely and singularly unique. It is not there because of God's eternal plan for that one person but rather as a result of a God created attraction between men and women. It is not sin unless it is allowed to drift into lust. Thus should a spouse be widowed the Bible clearly allows for a second marriage. The spouse, freed by death would again begin to seek God's will, experiencing a generic attraction to the sexes which would be guided by the Word of God until consummated in marriage.

1. Men: Genesis 2:18

18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

2. Women: Genesis 3:16

16 To the woman He said, "I will greatly multiply Your pain in childbirth, in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you."

3. This attraction by God is seen as "natural". It is inherently created in all men and women and must be exchanged or abandoned by man in an act of rebellion.

Romans 1:26-27

26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

### **Strong's: Exchanged**

3337 metallasso (met-al-las'-so);

from 3326 and 236; to exchange:

KJV-- change.

## CHANGE (NOUN AND VERB)

2. metallasso ^3337^, from meta, "implying change," and No. 1, "to change one thing for another, or into another," <Romans. 1:25-26>, is translated "exchange" in <v. 25>. See EXCHANGE.#

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### Strong's: Abandoned

863 aphiemi (af-ee'-ay-mee);

from 575 and hiemi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):

KJV-- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

## LEAVE, LEFT

1. aphiemi ^863^, apo, "from," and hiemi, "to send," has three chief meanings, (a) "to send forth, let go, forgive"; (b) "to let, suffer, permit"; (c) "**to leave, leave alone, forsake, neglect.**" It is translated by the verb "to leave"

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### Strong's: Natural

5446 phusikos (foo-see-kos');

from 5449; "physical", i.e. (by implication) instinctive:  
KJV-- natural. Compare 5591.

## VINES: NATURAL, NATURALLY

1. phusikos ^5446^ originally signifying "produced by nature, inborn," from phusis, "nature" (see below), cf. Eng., "physical," "physics," etc., denotes (a) "according to nature," <Romans. 1:26,27>; (b) "governed by mere natural instincts," <2 Peter. 2:12>, RV, "(born) mere animals," KJV and RV marg., "natural (brute beasts).">#

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4. The Greek then leaves room for only one conclusion, any attraction and or consummation of relations between same sex couples is a result of the willful abandonment and rebellion against the natural attraction between man and women, with which we were originally created and with which we are still created.

## C. The issue of genetic links to homosexuality

1. **The doctrine of imputation** makes the genetic issue secondary
  - a. When Adam sinned he fell from his state of grace, he in fact became a sinful person. Not just morally but all creation fell with him, the physical world ceased to be perfect.

## Genesis 3:17-19

17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in toil you shall eat of it all the days of your life.

18 "Both thorns and thistles it shall grow for you; and you shall eat the plants of the field;

19 By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."

- b. This sin by Adam is imputed or passed down from man each succeeding generation. We are in fact born sinful. We do not become sinful by sinning, rather we sin because of our inherent sinful nature.

## Romans 5:18-19

18 So then as through **one transgression there resulted condemnation to all men**, even so through one act of righteousness there resulted justification of life to all men.

19 For as **through the one man's disobedience the many were made sinners**, even so through the obedience of the One the many will be made righteous.

- c. At the cross of Christ our sin nature was imputed to Jesus on the cross and He was punished for that sin.

## 1 Peter 2:24

24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

- d. Then His righteous nature is imputed to all those who receive His free gift of grace when they are born again.

## Romans 3:21-22

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,

22 even **the righteousness of God through faith in Jesus Christ for all those who believe**; for there is no distinction;

2. **The imputation of Adam's sin**, our fallen nature, has certain consequences
  - a. We are created by God with a biological makeup
  - b. This makeup fell, with all creation
  - c. The fall was both spiritual and material
  - d. The genetic makeup of man fell
  - e. As a result all of creation, including our own physical bodies, are flawed by sin.
  - f. The fact that some of these flaws have a genetic makeup is of no surprise, but neither is it an excuse to sin.
  - g. A man may be born blind, born lame, born with a propensity to obesity, the list goes on, yet none of these men has an excuse to give into bitterness, sloth, gluttony nor any other sin simply because they are born flawed. We all are born flawed.
3. **The doctrine of Depravity** though makes the genetic issue secondary

- a. All mankind suffers from this
- b. Unregenerate man reveals this fall in all its degradation.
- c. All unregenerate men are dead, enslaved to sin and satan, thus any genetic flaw is secondary to their spiritual and moral depravity.

Ephesians 2:1-3

1 *And **you were dead in your trespasses and sins,***

2 *in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.*

3 *Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.*

4. **The doctrine of regeneration** makes the genetic issue secondary
  - a. We are all born again as new creatures

2 Corinthians 5:17

17 *Therefore if any man is in Christ, **he is a new creature;** the old things passed away; behold, new things have come.*

1 Peter 1:23

23 *for you have **been born again** not of seed which is perishable but imperishable, that is, through the living and abiding word of God.*

- b. God intervenes in all sin to “level the ground” – where temptation increases, grace increases.

5. As a result,
  - a. no one finds himself in a unique situation so far as temptation is concerned.

1 Corinthians 10:13

13 ***No temptation has overtaken you but such as is common to man;** and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.*

1 Peter 5:9

9 *But resist him, firm in your faith, **knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.***

- b. God supplies the grace necessary to deal with all temptations be they internal (genetics) or external (environment).

1 Corinthians 10:13

13 *No temptation has overtaken you but such as is common to man; and **God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.***

Psalms 55:22

22 *Cast your burden upon the LORD, and He will sustain you; **He will never allow the righteous to be shaken.***

Romans 5:20

20 *And the Law came in that the transgression might increase; **but where sin increased, grace abounded all the more.***

2 Peter 2:9

9 ***then the Lord knows how to rescue the godly from temptation,** and to keep the unrighteous under punishment for the day of judgment,*

Jude 1:24

24 ***Now to Him who is able to keep you from stumbling,** and to make you stand in the presence of His glory blameless with great joy,*

6. Irrespective of genetics or environment we are to assume two things as Christians. First: all men face similar sins and Second: God's grace is sufficient.

#### **D. Scriptural Response To The Blurring of Gender in Culture.**

1. God specifically made "male" and "female" and these specific genders are part of God's divine plan for man. To blur or merge them is an act of rebellion against God.

Genesis 1:27

27 *And God created man in His own image, in the image of God He created him; **male and female He created them.***

2. Women are specifically forbidden from appearing as men and there are to be physical differences in their appearance.

Deuteronomy 22:5

5 ***"A woman shall not wear man's clothing,** nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.*

1 Corinthians 11:15

15 ***but if a woman has long hair, it is a glory to her?** For her hair is given to her for a covering.*

3. Men are specifically forbidden from being feminine. There is no "feminine" side of man to be discovered and men are to distinguishable from women in appearance and manner.

Deuteronomy 22:5

5 *"A woman shall not wear man's clothing, **nor shall a man put on a woman's clothing;** for whoever does these things is an abomination to the LORD your God.*

1 Corinthians 11:14

14 *Does not even nature itself teach you that **if a man has long hair, it is a dishonor to him,***

4. The Word of God not only condemns homosexual attraction, desire, thought and action but any type of effeminate behavior, appearance or attire in men.

1 Corinthians 6:9

9 *Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, **nor effeminate**, nor homosexuals,*

Strongs: EFFEMINATE

3120 malakos (mal-ak-os');

of uncertain affinity; soft, i.e. fine (clothing); figuratively, a catamite:

KJV-- effeminate, soft.

Vines: EFFEMINATE

malakos ^3120^, "soft, soft to the touch" (Lat., mollis, Eng., "mollify," "emollient," etc.), is used (a) of raiment, <Matthew. 11:8> (twice); <Luke 7:25>; (b) metaphorically, in a bad sense, <1 Corinthians. 6:9>, "effeminate," not simply of a male who practices forms of lewdness, but persons in general, who are guilty of addiction to sins of the flesh, voluptuous.#

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Matthew 11:8

8 "But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings' palaces.

## II. The sin of homosexuality

### A. What makes something sin

1. It is important to remember that something is sin because God says it is sin. Thus the authority of the Word of God holds primacy in all questions of moral behavior. It is the Word of God which judges our thoughts and actions, we do not judge the Word of God.

Hebrews 4:12

12 *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to **judge the thoughts and intentions of the heart.***

2. Genetics therefore does not excuse sin. We presuppose that our bodies are part of the fallen world system, that they are decaying and that they are sinful. This includes our genetic makeup

Romans 5:18-19

18 *So then as **through one transgression there resulted condemnation to all men,** even so through one act of righteousness there resulted justification of life to all men.*

19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Romans 7:22-24

22 For I joyfully concur with the law of God in the inner man,

23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

24 Wretched man that I am! Who will set me free from the body of this death?

3. Aggression, homosexuality, depression, none of these nor any other propensity which science may find in genetic form frees us from the commands of God.
4. A man born blind is not freed to be bitter towards God. Should homosexuality be discovered to have a genetic propensity (which it has not) even this would not free men to be homo-sexual, anymore than a heterosexual propensity frees men to rape, promiscuity, adultery or any other sin.

## B. What does the Word of God say about Homosexuality

### 1. Homosexuality and the Law

Leviticus 18:22

22 'You shall not lie with a male as one lies with a female; it is an abomination.

Leviticus 20:13

13 'If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them.

Deuteronomy 22:5

5 "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.

### 2. Homosexuality and the New Covenant

Romans 1:26-28

26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

1 Corinthians 11:14



14 Does not even nature itself teach you that **if a man has long hair, it is a dishonor to him,**

### III. The Response of the Church

#### A. Over Reaction

1. Special sin – homosexuality is not a special sin which places people in a class which is beyond God’s redemptive power.
2. A unique class of sinful people – homosexuals are not a unique class of sinful people which are separated out and discriminated against in the “sin class” system of the church. Homosexuality is listed with other sins as being heinous to God in the New Covenant.  
1 Corinthians 6:9-10  
9 *Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, **nor effeminate, nor homosexuals,***  
10 *nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall **inherit the kingdom of God.***
3. Death penalty – It is true that the Law demanded the death penalty for homosexuals, but it is also true that the Law demanded the death penalty for rebellious children and Sabbath breakers. We do not use the standard of the Law to shape the death penalty in the New Covenant. The death penalty in the Law was given to show that sin kills and was never meant to be carried over into the judicial statutes of the church.
4. Abandoned by God, so abandoned by church – there is no passage of Scripture which separates out homosexuals as abandoned by God and therefore should be abandoned by the church. The passages of Scripture which speak of God in terms of “God gave them over” are not exclusively used concerning homosexuals but extend to a wide variety of sins

Romans 1:26-32

26 *For this reason God gave them over **to degrading passions;** for their women **exchanged the natural function for that which is unnatural,***  
27 *and in the same way also the **men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts** and receiving in their own persons the due penalty of their error.*  
28 *And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,*  
29 *being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,*  
30 *slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,*  
31 *without understanding, untrustworthy, unloving, unmerciful;*  
32 *and, **although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.***

#### B. Under Reaction

1. The degradation of homosexuality in the degenerative order of sexual sins – although homosexuality is not the unforgivable sin, it is never-the-less, in the order of the degradation of sexual actions, the most heinous of sexual sins among mankind. It cannot be simply dealt with as “lustful thoughts” or in the same light as “adultery” or “fornication” between heterosexuals. Homosexuality carries with it not only the stigma of sexual sin but also of unnatural and depraved desire. Adultery is a sexual sin, but one carried out within the framework of a natural and God created desire; homosexuality on the other hand is a sexual sin but it is a depraved and perverted desire. Thus you cannot have a celibate homosexual as you can a celibate heterosexual. The desire itself is depraved and unnatural so it must not only go unfulfilled but it must be eradicated entirely.
2. “Love thy neighbor...” – the admonition to “love thy neighbor” must not be interpreted as “condone the sins of thy neighbor”.
3. It is true that in the Old Covenant much of the death penalty statutes were illustrative that “sin kills” and as a result we no longer carry out the death penalty on homosexuals.
4. It is true that under the New Covenant we do not hate sinners but rather we seek to bring them to Christ.
5. It is equally true though that in the New Covenant God does unequivocally single out homosexuality as an especially heinous sin.
6. It is also true that in the New Covenant the clear teaching on the sin of homosexuality and the resulting church discipline is clearly taught and expected to be exercised.
7. The fact that God’s wrath is satisfied in Christ does not mean God is any less offended and wrathful as it pertains to homosexuality.

1 Corinthians 5:9-13

**9 I wrote you in my letter not to associate with immoral people;**

*10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world.*

*11 But actually, I wrote to you not to associate with any so-called brother if he should **be an immoral person,** or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- not even to eat with such a one.*

*12 For what have I to do with judging outsiders? Do you not judge those who are within the church?*

*13 But those who are outside, God judges. **Remove the wicked man from among yourselves.***

1 Corinthians 6:9

*9 Or do you not know that the unrighteous **shall not inherit the kingdom of God?** Do not be deceived; **neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,***

### C. Evangelical Pragmatism

1. Evangelical Pragmatism’s approach to the Word of God is simple – “The Word of God is understood and interpreted by what works”. For the Evangelical pragmatist this has two tragic results
  - a. Church Leadership: If a pastor, author or speaker is effeminate, or a celibate homosexual, a monogamous homosexual or a homosexual who slips in and out of “victory” – yet this same individual is a very successful author, singer, teacher, evangelist or pastor then “you cannot argue with results”. Since God’s hand is obviously on him then there must be something in the teaching on homosexuality that we just do not understand. The Word of God is hard to understand but success is clear and easily understood.

- b. Church Membership: Once a pastor or leader of a movement, publishing house or record distribution company realizes that so called “good homosexuals” are accepted by their congregation or market and to “discriminate” against them will be strongly reacted against then the market place not the Word of God determines their actions. They may or may not explicit say from the pulpit that homosexuality will not be an issue in the church but they will most certainly stop preaching against it and most certainly not exercise church discipline by removing homosexuals from the church. Even if they themselves disagree with homosexuality on Biblical grounds they will not run the risk of their church being branded as bigoted, backward or reactionary. Knowing that a large number in their congregation feel that anything taught against homosexuality is akin to racism and thus extremely offensive they will take the stance that their church is open out of a spirit of love and redemption. Having begun down this slippery slope other pragmatic statements will be made such as, “How can we withhold marriage from this couple and force them to live in sin?” or “This homosexual couple is more faithful, loving and devoted to one another than many of our heterosexual couples” thus it must be from God.
- c. What the evangelical pragmatist fails to realize is that the Word of God is not interpreted by conduct but rather conduct is interpreted by the Word of God. Thieving is not accepted as a practice because the thieves are nice people, because they tithe the proceeds from their criminal activities, because they live in nice homes and have nice marriages and families, because they fill up the churches where thieving is not preached against, because they are successful authors, musicians or ministers. No thieving is a sin and is to be rejected, not on the basis of the lifestyle of the thief but on the basis of the Word of God. Leviticus 19:11 “You shall not steal, nor deal falsely, nor lie to one another.”
- d. Just as satan whispered into the ear of Eve, “Has God said...?”, so today satan shows the evangelical church the pragmatic results of compromise in the area of homosexuality and again whispers in the ear of the Bride of Christ, “Has God said...?”
- e. This slippery slope though is well greased and well prepared by satan. Years ago the church out of cultural pragmatism began to lay aside the injunctions of God concerning the family for the sake of numbers and success.
- 1.) First the church compromised and gave benign acquiescence to culture as it pertains to the husband as head of the home.

Ephesians 5:22-24

22 Wives, **be subject to your own husbands, as to the Lord.**

23 **For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.**

24 **But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.**

- 2.) Next the church agreed with the psychologists and sociologist against the Word of God on disciplining children with the rod.

Proverbs 23:13-14

13 **Do not hold back discipline from the child, although you beat him with the rod, he will not die.**

14 **You shall beat him with the rod, and deliver his soul from Sheol.**

Proverbs 13:24

24 **He who spares his rod hates his son**, but he who loves him disciplines him diligently.

3.) Then the church agreed with the psychologist and sociologies against the Word of God on promiscuity.

1 Corinthians 6:9

9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; **neither fornicators**, nor idolaters, **nor adulterers**, nor effeminate, nor homosexuals,

Hebrews 13:4

4 Let marriage be held in honor among all, and let the marriage bed be undefiled; **for fornicators and adulterers God will judge.**

4.) The next logical step was to compromise on the Biblical teachings concerning Divorce and re-marriage because it was not practical to alienate congregations with such teachings

Malachi 2:16

16 **"For I hate divorce," says the LORD**, the God of Israel, "and him who covers his garment with wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."

Mark 10:11-12

11 And He said to them, "Whoever divorces his wife and marries another woman **commits adultery against her;**

12 and if she herself divorces her husband and marries another man, **she is committing adultery.**"

5.) It is only natural that comprises with homosexuality have begun as this is the logical next step.

Romans 1:21-22

21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

22 **Professing to be wise, they became fools,**

Romans 1:24

24 Therefore **God gave them over in the lusts** of their hearts to impurity, that their bodies might be dishonored among them.

Romans 1:26-28

26 For this reason God gave them over to **degrading passions**; for their women exchanged the natural function for that which **is unnatural**,  
 27 and in the same way also the men abandoned the natural function of the woman and **burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.**  
 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

- 6.) The church though has always thought it could pick and choose those teachings which is was comfortable without compromising itself as a whole. Still today I find pastors who will not consider the teachings on the Word of God on the rod and disciplining children who never-the-less use the same books of the Bible to teach against homo-sexuality. What they do not realize is that they may be able to perform these mental doctrinal gymnastics but their children see right through it. You can pick and choose from the Word of God. “You pick the verses against homosexuality but reject spanking, well I choose to reject both.”
- 7.) The church also fails to realize that spanking drives foolishness from children.

Proverbs 22:15

15 Foolishness is bound up in the heart of a child; **the rod of discipline** will remove it far from him.

- 8.) We refuse to obey God in this area of driving foolishness from our children and then are surprised that when these same children rule our churches that we have foolish adults who lead our churches in a foolish direction.

#### **D. Evangelical Mysticism/Pentecostalism/Charismatics**

1. The approach to God’s Word by this group is, “The Word of God is understood and interpreted by mystical/spiritual experiences”
2. Thus for the Evangelical Mystic, if to be “Spirit filled” is to speak in tongues and the effeminate, the celibate homosexual, the monogamous homosexual – if these men and women all speak in tongues then they must be “spirit filled”. Who are we to argue with God the Holy Spirit?
3. Again if they manifest spiritual power then their lifestyle is once again validated.
4. It does not occur to these mystics to define their miracles as spiritism rather than the Holy Spirit since the lifestyle of the practitioners flies in the face of the very words of God the Holy Spirit as found in the Word of God. If there spiritism brings prosperity, if it brings peace, if it brings miracles, if they prophecy, if they can fill the church and the storehouse of the church, then they are from God then they are filled with the Holy Spirit, thus we must not understand the Word of God. The Word of God is hard to understand but the spiritual power for these men is plain to all.
5. Nothing though could be further from the truth. We interpret spiritual events by the Word of God we do not interpret the Word of God by spiritual or mystical events. To test the spiritual event to see if it is aligns itself in word and conduct with the Word of

God is not to quench the Holy Spirit, it is not viewed by God the Holy Spirit as a lack of faith but rather an act of faith which results in obedience to God the Holy Spirit, for we are commanded to test all spiritual events against the Word of God.

I John 4:1

*1 **Beloved, do not believe every spirit, but test the spirits** to see whether they are from God; because many false prophets have gone out into the world.*

6. Moses:

- a. Moses was a spiritual man, yet Pharaohs magicians were also spiritual men
- b. Moses claimed to represent God, yet Pharaohs magicians also made this claim
- c. Moses through down his rod and it became a serpent, yet Pharaohs magicians did the same.
- d. Both men, both spiritual, both claim to represent God, both do identical miracles, how do we know which is which.
- e. The only answer: God tells us.

7. In the same way simply because a man is spiritual, claims to represent God and does miracles, does not make him a man of God. God the Holy Spirit will tell us the difference and in this case God the Holy Spirit has said that no effeminate man, no celibate homosexual, no monogamous homosexual, no homosexual in any shape or form is of God nor does he represent God.

Romans 1:18

*18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who suppress the truth in unrighteousness,***

Romans 1:21-22

*21 **For even though they knew God, they did not honor Him as God,** or give thanks; but they became futile in their speculations, and their foolish heart was darkened.*

*22 Professing to be wise, they became fools,*

Romans 1:26-27

*26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,*

*27 and in the same way also the men abandoned the natural function of the woman and **burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.***

Romans 1:32

*32 and, although they know the ordinance of God, that those who practice such things are worthy of death, **they not only do the same, but also give hearty approval to those who practice them.***

1 Corinthians 6:9-10

9 Or do you not know that **the unrighteous shall not inherit the kingdom of God?** Do not be deceived; neither fornicators, nor idolaters, nor adulterers, **nor effeminate, nor homosexuals,**

10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

#### **E. The Unique Nature of Ministering To Homosexuals:**

Those who minister to homosexuals are limited by the homosexuals depravity. A male pastor who meets with a businessman from his church at a coffee shop to do Bible study is simply that. However a male pastor who meets with a homosexual at a coffee shop is on a date. Those who minister to homosexuals must do so with the constant realization of their depraved nature. A young male pastor should no more seek to counsel, minister to and socialize for the sake of the ministry with homosexual men than he should with prostitutes. Jesus of course could do this, but Jesus did not carry in him the imputed sin of Adam. All temptations which Jesus faced were external and none were internal. Thus we must take into account both our own fallen nature and the fallen nature of those to whom we are attempting to minister, be they prostitutes, homosexuals or any other group of people engaged in extreme depraved sin actions and lifestyle.

#### **IV. Current Myths Concerning Homosexuality**

- A. The Myth of the Celibate Homosexual** – since the very feelings are sin, this is a myth. The heterosexual is seeking to control emotions, desires and propensities placed in him by God as part of His divine plan for the creation of man. The homosexual's desires have nothing to do with the desire nor the plan of God thus the very desire, the very propensity, the very need to control the desire is in itself a heinous sin.
- B. The Myth of the Monogamous Homosexual** – the sin of homosexuality is not promiscuity but rather depravity of desire. Both the act and the desire are equally abominable and heinous to God.
- C. The Myth of the Moral Homosexual** – the so called “good homosexual” falls into the same class as the so called “good Jew”; the so called “good Muslim” the so called “good criminal” – apart from Christ none is “good” and the Word of God, not our finite ability to define and evaluate determines that which is good and that which is evil.]

Romans 3:9-18

9 *What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;*

10 *as it is written, **"There is none righteous, not even one;***

11 *There is none who understands, there is none who seeks for God;*

12 *All have turned aside, together they have become useless; there is none who does good, there is not even one."*

13 *"Their throat is an open grave, with their tongues they keep deceiving," "the poison of asps is under their lips";*

14 *"Whose mouth is full of cursing and bitterness";*

15 *"Their feet are swift to shed blood,*

16 *Destruction and misery are in their paths,*

17 *And the path of peace have they not known."*

18 ***"There is no fear of God before their eyes."***

**D. The Myth of the Right to Privacy (you are not alone in your sin)** – There is no God given right to privacy. We are never alone in our sins. It is not enough to agree that we do not tell and do not ask. Homosexuality is a grievous sin and all grievous sin must be repented of. For non-Christians we call them to repentance and faith in Christ. For those within the church we exercise church discipline upon them. The issue is not “rocking the boat” but rather offending God.

1 Corinthians 5:9-13

**9 I wrote you in my letter not to associate with immoral people;**

*10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world.*

*11 But actually, I wrote to you not to associate with any so-called brother if he should **be an immoral person,** or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- not even to eat with such a one.*

*12 For what have I to do with judging outsiders? Do you not judge those who are within the church?*

*13 But those who are outside, God judges. **Remove the wicked man from among yourselves.***

**V. Test Yourself: Have You Been Conformed To The World or Transformed By The Word of God?**

Romans 12:2

*2 “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”*

John 17:17

*17 “Sanctify them in the truth; Thy word is truth”.*

- A. If I have an effeminate man in my ministry do I respond with understanding or do I seek to retrain him in a more manly, masculine disposition of character, appearance and personality?
- B. Is it insensitive to seek to make an effeminate man more masculine?
- C. Is teaching boldly against homosexuality insensitive?
- D. Is it racist to speak out against homosexuality?
- E. Have I bought into the concept of the “celibate homosexual”?
- F. Is “don’t ask, don’t tell” an acceptable standard for a ministry or church?
- G. Am I embarrassed by God’s standard in the Law, even though it is not to be practiced in the New Covenant, that homosexuals are to be put to death. Does God’s standard under the Old Covenant Law embarrass me?
- H. Do I view God’s standard in the Old Covenant Law of death for homosexuals as unjust or an over reaction by God or society?
- I. Are clothing and hair styles for men and women just a meaningless way to express ourselves or are they critical parts of what it means to be a man or woman - do we take them as seriously as God does?



- J.** Do we view those who glory in their homosexuality as people in the final stages of deep rebellion against God, heading toward an early death, needing to turn back to Him, or people who have rights we need to respect?
  
- K.** Are we willing to fulfill the roles God has given us as men and women even if it feels unnatural to us or is it more important that we feel comfortable with who we are. (men are to be strong and lead even if you don't feel like it. Women are to be feminine and have a quiet spirit - even if you don't feel like it. Like anything else in life the more you practice the better you will get at it and the more comfortable you will become with it).