

Homosexuality and the Bible

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1

Homosexuality and Genetics

The Genetic Implication

Recently western popular culture has been increasingly convinced that homosexuality is a result of being "born that way". This view is also the view that the media in large part accepts as being true without examination. As a result, many people now believe that genetic factors are what make a homosexual person a homosexual.

The present thinking and presentation of information about homosexuality is highly emotional and is being increasing politicized and is therefore not very precise and lacks objectivity. If anyone appears to have a differing perspective than the one the popular media presents, they are quickly judged as being "homophobic" and not given a fair hearing. In truth,

most people in western culture remain ignorant to the practices of homosexuals while thinking that they understand homosexuality. Instead they are sidetracked by the media into issues of fairness, justice and equality rather than close examination of homosexuality itself.

For instance, there is a real lack of clarity about whether homosexuality for certain persons is inevitable or is simply an inclination towards homosexuality that can be successfully resisted. Our culture seems to increasingly accept the unproven idea that homosexuality cannot be avoided for any reason or by any means. Beyond this, since many are ignorant of homosexuality they will also fail to ask why someone would want to avoid homosexuality. Hopefully, the reader will understand why this is an important question by the end of this book and will have some important new thoughts worth considering.

Researched by Homosexuals

Research that is often quoted in popular magazines that seems to prove that homosexuality is genetic. However, a careful reading of the article and perhaps a little background research will often reveal that the primary researcher making these "new discoveries" is a homosexual or is being funded by homosexual groups. This fact alone makes the research suspicious since there are political and social reasons beyond pure science to make such a "discovery". These political and social motives are not often clear to the general public. It is similar to the tobacco industry's so-called

"research" for several decades that apparently showed that cigarette smoking did not damage the health of smokers. Their research was bias towards a particular conclusion because of financial motives. There are numerous reasons for homosexuals to desire that genetic homosexuality to be true. Some of those will be covered in the next few points.

Removing Responsibility for Immorality

According to the logic of genetic homosexuality, if the person is predisposed to becoming homosexual, then there can be no moral implications for involvement in homosexual practices. This attitude might be stated this way:

Something can only be immoral or sinful if there is another choice that is moral or righteous. Homosexuality is not immoral because the homosexual has no freedom of choice in the matter of sexual orientation.

The idea is that a person is relieved of all responsibility because they had no choice. However, even if a predisposition towards homosexuality exists, it does not relieve moral responsibility or even imply that there is no other choice. The Bible teaches that all of us are predisposed towards sins of various types. We are not relieved of responsibility of theft simply because we were greatly tempted to steal. We are not relieved of responsibility for murder simply because of an inherited tendency towards violent anger. We are not relieved of responsibility for the sin of

drunkenness simply because we have a predisposition towards alcohol addiction. The tendency towards a particular tendency or behavior may be understood by factors of genetics, harmful experiences and the like but is never justified by these factors.

The Bible tells us of the grace of God that enables us to become *a new creation*. In other words, God offers a way out of sin, even if there is a serious predisposition towards it. Even if a predisposition towards homosexuality does exist, it does not relieve responsibility for entering that temptation and yielding to it. The Bible does say that the sins of the fathers are visited upon their children. The Bible does not tell us by what particular mechanism that this inheritance of particular sins occurs by. Even if that mechanism is genetic, we still are responsible for all our actions before God. We become doubly responsible when we know that God promises to liberate us and transform us through His Son's redemptive work.

Political Motives to Create Minority Class Rights

Often those who use the genetic argument are trying to use it to say that homosexuality is no different than any other persecuted minority problem. They are using it to say that there are no moral implications to being homosexual and that the homosexual should not be discriminated against. In other words, an attempt is made to persuade others that those who engage in this particular sin should have the status of a discriminated minority. Homosexuals have convinced many in our society that they should be legally protected. Lawsuits

are common against businesses, churches and other organizations that refuse to hire homosexuals for moral and biblical reasons. The same argument can be made for other tendencies as well. What if child sexual abuse eventually can be shown by research to be genetic? What if a tendency towards rape or murder can be shown to be genetic? Should we give special rights to each group who gives in to their sinful tendencies?

No Hope for Change

The idea of genetic homosexuality is very destructive to the person who does not want to continue in homosexuality. The idea that he or she was born a homosexual and will always be a homosexual have led some tempted by this sin to take their own lives. The truth is that Christ will set the homosexual free from this sin just as completely as any other sin. The same conditions are necessary for the person struggling with homosexual sin as any other sin. They must repent, confess, and forsake their sin just like any other sinner. They must receive Christ as Savior, Lord and as their Deliverer from evil.

Judgments of No Descendants

An unexpected result of the use of the genetic argument for homosexuals actually argues very strongly against homosexuals. If homosexuality is genetic, then whatever mechanism causing homosexuality is seeking to wipe out the particular gene structure of the homosexual from the general population. If the mechanism was God, then God does

not want this person to produce children and have a human inheritance. If the mechanism was nature, then nature has a reason for the person not to be attracted to the opposite sex and then not to procreate and pass on their particular traits. This is the genetic argument's logic taken to its end. Most homosexuals have not realized or faced this logic:

All previous generations of people who were exclusively homosexual did not produce children. Therefore, the genes of previous generations of homosexuals are no longer in the gene pool of humanity. The stronger the tendency towards homosexuality, the more probable that their genetic structure will be wiped out of the common gene pool of humanity. If this is a true mechanism of nature or God, then the homosexual is not meant to reproduce and pass his or her traits to future generations.

Of course, the Bible has a very different message. It has good news for the homosexual. The homosexual can be saved and delivered by Christ just like any other sinner. Christ has already paid at the cross for everything that the homosexual needs to be set free. The Apostle Paul reminds us of this fact in 1 Corinthians when he remind the Corinthians that some of them were previously homosexuals. He says:

*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**, nor thieves, nor the*

*covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. **And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.***
1 Corinthians 6:9-11(NAS)

The apostle tells us that some that have become Christian were *formerly* homosexuals. Sanctification and justification in the name of the Lord Jesus Christ and the Spirit of God are what God requires for all, including homosexuals. Since the Savior only saves those who are sinners, in the next few chapters, we will inspect Scripture to discover if practicing homosexuality is sin. We realize that religious homosexuals have greatly twisted the meaning of these passages and the words in these passages using numerous intellectual techniques so as to bring comfort to those remaining in this sin. However, any honest reading of the Bible must reject the premise that one can remain a practicing homosexual and be a good Christian at the same time. Only the truth will set a sinner free no matter what his or her sin may be. Continuing to justify a sin will produce nothing but bondage to the sin.

2

Sodom's Destruction

The Destruction of Sodom and Gomorrah

It is important to understand the terms that the Bible uses for homosexual sin. These terms come from the events surrounding the destruction of the cities of Sodom and Gomorrah by God. The background of these stories begins in Genesis 13. There we find that Abraham and Lot are separating from each other. Abraham offers Lot the choice of places to go.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Genesis 13:10

Lot chooses the best part of the land where the two cities Sodom and Gomorrah are located. Lot makes the first of several bad decisions and eventually moves his

family into the wicked city of Sodom. Abraham, however, continues to live away from these wicked cities in a less attractive part of Canaan.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly. Genesis 13:12-13

This is the first comment on the nature of this city in the plain of the Jordan River where Lot settled. Not only were the men of this city *wicked and sinners* but they were *wicked and sinners exceedingly*. Later in Genesis, God Himself comments on the nature of both cities.

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous... Genesis 18:20

The LORD adds to the description of these particular cities saying that the *cry* of these cities *is great* and that *their sin is very grievous*. For what reason was the *cry* of these cities *great*? Wherever sin is very grievous, it results in the destruction of the lives of those it touches. Wickedness creates a *great cry* of despair, confusion and hopelessness in the lives of people. God hears such a *cry* and will bring judgment to end the spreading of the wickedness to others, particularly the next generation.

The context of the passage tells us that Abraham asked God to spare the city if some righteous people could be found in the city. God agreed with Abraham that if at least ten righteous people could be found in the city of Sodom that He would not destroy it. However, there were not ten righteous people in the city but Lot and his family still lived there. God sent His angels to remove Lot and his family before the destruction.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground... Genesis 19:1

Lot met the two angels and convinced them to spend the night in his home in the next few verses. However, Lot was not the only one who had noticed these strangers in the city. The men of Sodom had noticed these unusual strangers. These are the men of Sodom that were described earlier as *wicked* and *exceedingly sinners*. These are the men that God said were committing *grievous sin* that was causing a *great cry*. As Lot and his family prepared for the night's sleep, the men of the city surrounded Lot's home.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter. Genesis 19:4

Wicked men from all over the city surrounded the home of Lot. Apparently, the angels appeared as

attractive men and the men of the city did not know that they were angels. They demanded that Lot send the men out to them for the purpose of homosexual sexual acts, even homosexual gang rape.

And they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them. Genesis 19:5

Some readers may not be familiar with how the term *know* is being used in this passage. It is being used to describe *carnal knowledge*. For instance, Genesis 4:1 tells us that *Adam knew Eve his wife and she conceived and bare Cain*. The story continues by telling us that Lot tried to persuade these homosexual men not to do what they had planned.

And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Genesis 19:6-7

Lot's reaction to this demand of these homosexual men is clear. Lot rejects it because it is wicked. He offers them his two virgin daughters for sex rather than the angels. This clearly is a bad decision on his part. Lot must have felt considerable fear of these men and pressure to resolve this situation in a way that protected the angelic visitors that had arrived at his home.

Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. Genesis 19:8

However, these men were not interested in his daughters, they wanted the angels (that they thought were men). In fact, they reacted violently and attempted to rape Lot for resisting them and passing judgment on them.

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. Genesis 19:9

These wicked men then tried to storm the door and only Lot was between them and those who were inside the house. However, Lot had no need to protect these angels. They could protect themselves against these wicked men. In fact, they used their abilities to protect Lot and his family.

But the men (the angels) put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. Genesis 19:10-11

The angels blinded the homosexual men that were around the door. The angels then asked Lot about others in his family in order to prepare to leave the city because they were about to destroy it.

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. Genesis 19:12-13

At the command of the angels, Lot informed his family of the impending destruction of the city of Sodom. However, he was greeted with unbelief from them.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. Genesis 19:14-15

The angel tells us again that the city is being consumed because of *iniquity*. After Lot and his family leave, the city is divinely destroyed by brimstone (sulfur) and fire.

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven... Genesis 19:24

A short time later and at a greater distance, Lot looks at the Jordan valley and sees the smoke of the destruction.

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. Genesis 19:28

This story is very prominent throughout the Bible. The Lord Jesus Christ frequently makes reference to it as an example. For instance, He says

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Luke 17:29

We will look at other things that the Lord says about these events after some discussion on defining exactly what the nature of Sodom's sin was.

3

Suppression of Sodomy

Defining the Term “Sodomite” from the Law

The Bible draws from the story of the destruction of the city of Sodom and creates a term to describe homosexuals. This term is *Sodomite*. For instance, in the Law of God this commandment is found:

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Deuteronomy 23:17

It is from this verse and some verses that we will discuss later that we discover the term *sodomite*. A *sodomite* is someone involved in homosexual sin and not necessarily violent. There are those that would like to confuse the issue and say that Sodom’s sin was violence rather than homosexuality. From the verse above, we can see that the *sodomite* is connected with the *whore*. What do *sodomites* and *whores* have in common? They are both engaged in sexual sin. There

is no hint of violence here and in the other uses of this word.

Some have even suggested that Sodom's sin was a lack of hospitality to the angels. However, poor hospitality seems unlikely to produce Sodom's judgment by fire. It is a shallow view that represents God as one who is easily offended. In fact, the passage speaks to the wickedness of the city before the angels visited it. The judgment on the city did not come because of the poor treatment of the angels. In fact, the text reveals that the angels visited the city *because* they were going to destroy it.

This term *sodomite* is used often enough in the Bible to determine from its various contexts just exactly what kind of activity it is describing. It is clearly describing homosexuality activity. We will see this in other passages in the Old and New Testaments. For instance, in the book of Jude in the New Testament the cities in Genesis chapter 19 are used as a bad examples.

*Even as Sodom and Gomorrha, 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 1:7*

There are several observable facts in this passage. The problem of these cities was sexual sin. They are described as *giving themselves over to fornication and*

going after strange flesh. Fornication is the general term describing sexual activity outside of the covenant of heterosexual marriage. *Going after strange flesh* is a description of the sexual perversion of homosexuality. There is no hint of violence or a lack of hospitality but a strong indication of sexual license and perversion. The apostle Peter also makes it clear that the sin of Sodom was sexual.

And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation (lifestyle) of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 2 Peter 2:6-8

Here Peter makes a number of points about Sodom and Gomorrah and the people who were living there.

- God condemned these cities for destruction because of sin.
- God made these cities an example to those who would live in an *ungodly* manner. Obviously, *ungodly* describes homosexuality here. (There are lots of attempts by religious homosexuals to keep this from being an example to us today.)
- Lot was delivered from the destruction because he was righteous (*just*).

- Lot was disturbed (*vexed*) by the *filthy* lifestyles (*conversation*¹) of these *wicked* people because he was a *righteous man*. (Society now believes that it is unrighteous to not accept homosexuality... just the opposite of what the Bible teaches.)
- Those practicing homosexuality in these cities are described as *ungodly*, *wicked*, *filthy* and practicing *unlawful deeds* by the apostle Peter. (In contrast, our society is increasingly seeing this behavior as normal and acceptable.)

The negative example of Sodom and Gomorrah are found repeatedly in the Scriptures. We will observe several other passages in subsequent chapters. The next chapter will look at what the law of God says about homosexual sin.

¹ The reader might not understand that the meaning of "conversation" has changed since the time of the King James Bible. At the time of the creation of this translation, the word "conversation" meant "way of life" and not a verbal interaction between people.

4

The Law of God and Homosexuality

The Law of God Forbids Homosexual Activity

The Law that was given to Moses on Mount Sinai by God has many more than just Ten Commandments. In fact, God has very specific things to say about homosexuality.

Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own

*nation, nor any stranger that sojourneth among you:
Leviticus 18:22-26*

There are several important points in this passage:

- A man is commanded by God not to be sexually intimate with another man as he would be with a wife.
- Sexual acts between men are *abominations* to God (Webster's dictionary says that *abomination* means *great hatred and disgust*.)
- Sexual acts between men are in the same sinful category as sexual acts with animals (bestiality).
- Human beings are *defiled* (made unclean) by these kinds of sexual activities.
- God has judged and will judge individuals, cities and nations on the basis of these sins by removing them from the land.

Another important passage is found in the Law of God concerning homosexuality. The larger passage is quoted here in order that the context can be observed. The references concerning homosexuality occur in the middle of this passage.

Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. And the man that committeth adultery with another man's wife, even he

that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. 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. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. Leviticus 20:7-16

The key phrases in this passage that deal directly with homosexuality. They are these:

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. Leviticus 20:13

There are some similar points in this long passage as with the previous passage. However, this passage gives us some additional information:

- The *death* penalty is enacted for various sexual crimes including homosexual acts.
- The phrase *their blood shall be upon them* means that no one else is responsible for their demise. Their own behavior has caused it.
- Homosexual acts are an *abomination* to God as in the previous passage.
- Homosexual acts are in the same category of evil as incest, bestiality, and adultery.

The Law has something to say concerning maintaining clear visible gender identities as well. It forbids *cross dressing* which is seen often, but not always, in connection with homosexuality.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God. Deuteronomy 22:5

There are those that would like this to simply mean that women should not wear pants and similar kind of logic. However, this cannot be what it means. When this passage was written, *no one wore pants!* What is its addressing is the perverse desire of a man or a woman to make themselves appear to be the opposite sex.

The next chapter will deal with Israel's kings and their relationship with those who practiced homosexuality.

5

Kings and Homosexuals

Israel's Kings Treatment of Homosexuals

Later in the history of Israel, the term *sodomite* appears several more times. In each case, a particular king of Israel or Judah is described as either removing the sodomites or allowing them to exist. This truth emerges from the following passages:

Godly kings of the Bible resisted homosexuality. Ungodly kings allowed homosexual behavior to continue without interference.

The following passages from the Kings of Israel and Judah illustrate this truth clearly.

Unrighteous King Reheboam

King Reheboam allowed sodomites in Israel to continue to practice their *abominations*. This is one of

the major reasons that King Reheboam was considered a wicked king.

And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel. 1 Kings 14:24

Again we see the connection of the word *abomination* with homosexuality.

Righteous King Asa

King Asa, however, had a different attitude toward homosexuality than Reheboam and removed, probably by execution, homosexuals in the land of Israel. The Law of God placed them in the category of committing a capital crime, a crime worthy of death as we have already seen.

And he (King Asa) took away the sodomites out of the land... 1 Kings 15:12a

Righteous King Jehoshaphat

The righteous son of Asa, King Jehoshaphat, continued the process and removed what was left of the *sodomites* from the land.

And the remnant of the sodomites, which remained in the days of his father Asa, he (King Jehoshaphat) took out of the land. 1 Kings 22:46

Righteous King Josiah

King Josiah was a very special king. He led his nation into a revival of true worship of God. One of the things that Josiah did was to destroy the meeting places of homosexuals.

And he (King Josiah) brake down the houses of the sodomites,...2 Kings 23:7

These few examples should reveal the attitude of the righteous toward the sin of homosexuality. Our attitudes towards homosexuals themselves should be the same attitude of concern and compassion that any lost person should receive.

6

Sodom as a Bad Example

Sodom and Gomorrah as Examples

Sodom and Gomorrah are used repeatedly as examples of unrighteousness in the Bible. There are other truths that emerge about homosexuality from these passages. For instance, this passage reveals God's attitude about homosexual acts.

*And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath...
Deuteronomy 29:23*

God *overthrew* these cities in *His anger* and *His wrath*. In fact, Sodom and Gomorrah are used as examples

frequently in Scripture. For instance the prophets often referred to this event. The prophet Isaiah used Sodom and Gomorrah as an example very frequently, such as these two passages.

...been as Sodom,...like unto Gomorrah. Isaiah 1:9

And Babylon... shall be as when God overthrew Sodom and Gomorrah. Isaiah 13:19

The prophet Jeremiah also used these cities as examples of God's attitude towards abomination as in these three passages.

...as in the overthrow of Sodom and Gomorrah... Jeremiah 49:18

As God overthrew Sodom and Gomorrah... Jeremiah 50:40

...the sin of Sodom, that was overthrown as in a moment... Lamentations 4:6

Other prophets such as Zephaniah as referred to these two cities and used them to describe the judgment of God on other wicked cities and nations.

...Moab shall be as Sodom, and ...Ammon as Gomorrah. Zephaniah 2:9

The Lord Jesus Christ frequently made reference to these two wicked cities. For example, He says in this

passage that these two wicked cities are less unrighteous than those cities who rejected Him as Messiah.

...It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Matthew 10:15 (cf: Matthew 11:24, Mark 6:11, Luke 10:12)

The Lord Jesus also rebuked particular cities, such as Capernaum, for not recognizing Him on the basis of miracles that He performed in that city. He says that Sodom would have repented if they had seen the same miracles.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. Matthew 11:23

It is clear that the Lord Jesus Christ understood these cities to be wicked and examples of what God would do to those who commit abomination.

The next chapter will focus on what the Bible says about the attitudes of homosexuals.

7

Scripture and Homosexual Attitudes

Homosexuals Used as Bad Examples

God speaking through the Prophet Isaiah used Sodom and Gomorrah as bad examples once again. God describes the attitudes of the wicked people of Jeremiah's day and compared them to the attitudes of those engaged in homosexual sin in Sodom. These attitudes are remarkably similar to attitudes found in some homosexuals today.

...they declare their sin as Sodom, they hide it not. Woe unto their soul! For they have rewarded evil unto themselves. Isaiah 3:9

Here God is comparing the boldness of Sodom in sin. The sodomites were not ashamed of their homosexual acts. They did not hide it. They publicly flaunted their sin. They were *out of the closet* and advocated and encouraged others in the wicked lifestyle. This is exactly what we see happening today. God says something similar through the Prophet Amos.

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. Amos 4:11

Here God says that even though He judged them but showed some mercy on them, they still did not return to Him. They were unrepentant. God speaking through the prophet Jeremiah also noted the same attitude and boldness about sin.

...they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Jeremiah 23:14

In other words, those who were sinning were encouraged by others to continue to sin rather than returning to God from wickedness. God says through the prophet Jeremiah that they are just like Sodom and Gomorrah.

Encouraging Others to Remain in Sin

The Apostle Paul notes the same tendency for homosexuals to encourage one another to continue in sin in a longer passage that we will fully explore later. Here the apostle Paul says that they take pleasure in others committing the same sin.

*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.
Romans 1:32*

Various versions make it clear that it is encouragement to remain in the homosexual sin that this verse is dealing with. For instance:

American Standard ...*but also consent with them that practice them.*

Revised Standard ... *but approve those who practice them.*

New Revised Standard ...*but even applaud others who practice them.*

Some homosexuals *consent with, approve and applaud* others who will boldly and openly practice the same sin.

Should there be any doubt that Paul is speaking about homosexual behavior, the following passage precedes the above verse and clearly describes homosexual

relationships six verses earlier in this passage. The passage first speaks of lesbian relationships and then to male homosexual relationships.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 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. Romans 1:26-27

God's Word says in other places that being unashamed of sin is characteristic of those who commit abominations. Those who fail to change their mind (repent) about this sin will eventually come under God's judgment.

Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. Jeremiah 6:15 (see also Jeremiah 8:15)

Finally, God's Word speaks to the final destiny of those who commit abominations in the Revelation of John. It is noteworthy that the passages tells us of those who are saved but separates that group from those who defile and work abominations.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. Revelation 21:23-27

In conclusion, we encourage anyone struggling with this sin to receive Christ and Savior, Healer and Deliver. We encourage them to see out those who have found victory over this sin and not to listen to the justifications, sometimes religious justifications, of those remaining in this sin. The apostle Paul's words of warning and encouragement are for us today.

*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, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. **And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.** 1 Corinthians 6:9-11(NAS)*

Turn from sin and be washed, be sanctified, be justified in the name of the Lord Jesus Christ and in the Spirit of our God. You are greatly loved. Father has a wonderful plan for you that includes deliverance from homosexuality.