

# Moral Issues: Homosexuality

(Romans 1:18-32)

- Introduction:
1. Chances are that if you have not already had to deal with questions regarding homosexuality, you soon will.
  2. It's time we had a frank discussion about it - everyone else has (the media, the military, legislatures, local school boards...).
  3. It seems rather amazing that we must take an issue like homosexuality, the immorality of which should be axiomatic, and prove that it is a scourge against society and a sin against God.
  4. Hundreds of years ago, Sodom and Gomorrah embodied a culture much like our own, in which homosexual activity evoked the wrath of God upon them.
  5. If we are to avoid a similar fate, we must *inform* ourselves and others about homosexuality, *invalidate* the belief in the normalcy of homosexual behavior, and make *intercession* on behalf of our nation.
  6. The following points in this outline provide a starting point in accomplishing these goals.

## I. Homosexuality And Society

### A. The Goals Of The Homosexual Community.

1. The National Coalition Of Gay Organizations presented the following as some of its goals:<sup>1</sup>
  - a. Repeal all laws prohibiting private sexual acts involving consenting persons.
  - b. Repeal all laws prohibiting prostitution, both male and female.
  - c. Repeal all laws governing the age of sexual consent.
  - d. Repeal all legislative provisions that restrict the sex or number of persons entering into a marriage unit; and the extension of legal benefits to all persons who cohabit, regardless of sex or numbers.
  - e. Enactment of legislation so that child custody, adoption, visitation rights, foster parenting, and the like shall not be denied because of sexual orientation or marital status.
  - f. Encouragement and support for sex-education courses, prepared and taught by gay women and men, presenting homosexuality as a valid, healthy preference and lifestyle as a viable alternative to a heterosexual lifestyle.

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<sup>1</sup>E. Rueda, *Homosexual Network* (Devin-Adair Publishers, 1982), pp. 202-203.

2. If you find comfort and assurance in the fact that a substantial portion of their platform has not been realized, consider the fact that 20 years ago such suggestions would have been unthinkable.

**B. The Tactics Of The Homosexual Community.**

1. Gaining respectability and legitimacy through association.
  - a. They attempt to link themselves to the black, and women's civil rights movement, claiming to be just another minority seeking civil rights.
  - b. The constant parading of celebrity names who support their cause (Barbara Streisand, Lily Tomlin, Whoopi Goldberg, Joan Rivers, Cher, John Denver, Jimmy Carter, and Bill Clinton...)
  - c. Enlisting famous historical figures (Julius Caesar, Alexander the Great, Socrates, Leonardo da Vinci, Alexander Hamilton, Eleanor Roosevelt, J. Edgar Hoover...).<sup>2</sup>
  - d. Enlisting sympathy through the tragedy of AIDS related deaths (Rock Hudson, Liberace, Rudolf Nureyev...).
2. Accusing all those who oppose homosexuality of being "homophobic" and "religious bigots."
  - a. Cannot one express their moral outrage at behavior they deem to be immoral without being accused of hating those who engage in the questionable activity?
  - b. The homosexual community evidently sees legitimacy in expressing their own "moral" outrage against those who oppose them.
  - c. Is this just a one way street?
  - d. Just because we find something repugnant doesn't mean that we are prejudiced or hateful. (Are we prejudiced or hateful when we find ourselves repulsed by crime and violence?).<sup>3</sup>
3. Attaining legitimacy through numbers.
  - a. Probably, everyone has heard that homosexuals constitute ten percent of the U.S. population.
    - (1). According to the 1990 census, the U.S. population is 250 million - thus 25 million homosexuals.
    - (2). This would mean that there are nearly as many homosexuals as there are blacks (30 million) and Hispanics (22 million).
  - b. This "ten percent" figure is the result of a survey taken by Alfred Charles Kinsey that took place nearly fifty years ago.
    - (1). Kinsey surveyed 18,000 people.
    - (2). The results of his survey were contained in two books, "*Sexual*

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<sup>2</sup>F. LaGard Smith, *Sodom's Second Coming* (Harvest House Publishers, 1993), pp. 26-27.

<sup>3</sup>Ibid., p. 36.

*Behavior In The Human Male*" (1948) and "*Sexual Behavior In The Human Female*" (1953).

- c. However, his survey is highly suspect due to his limited sample groups.
  - (1). A majority of his respondents were institutional populations (hospitals, prison...).
  - (2). All Kinsey's report proved was that ten percent of his sample group were homosexual.
- d. Today, Kinsey's findings are considered to be seriously flawed.
  - (1). Pepper Schwartz, a sociologist at the University of Washington said concerning the "ten percent" figure, "It's just not a real number."<sup>4</sup>
  - (2). In the same article Patrick Rogers reported that "new evidence, beyond Kinsey, suggests that ideology, not sound science has perpetuated a 1-in-10 myth. In the nearly half-century since Kinsey, no survey has come close to duplicating his findings. Most recent surveys place gays and lesbians at somewhere between 1 and 3 percent of the population..."<sup>5</sup>
- e. Regardless of how many gays there may or may not be, numbers do not make right (Exodus 23:2).
- f. Numbers for the gay activists are a two edged sword.
  - (1). If there are truly 25 million gays in America, then we must reject the urgency of their plea for immediate help regarding the devastating impact AIDS has had upon the homosexual community.
  - (2). According to the Federal Centers For Disease Control And Prevention, 171,890 AIDS related deaths had been reported as of December, 1992. Furthermore, the National Center For Health Statistics stated that sixty percent of the AIDS related deaths resulted from homosexual or bisexual activity.<sup>6</sup>
  - (3). This would mean that the chances of a male homosexual dying from AIDS would be something under one per thousand (.007 percent), a number that gays would never even remotely accept.

**C. The Impact Of Homosexuality Upon Society.**

- 1. Raising homosexuals to the level of a "suspect class" would have far reaching implications in our society.

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<sup>4</sup>Patrick Rogers, "How Many Gays Are There?" in *Newsweek*, February 15, 1993, p. 46.

<sup>5</sup>Ibid., p. 46.

<sup>6</sup>F. LaGard Smith, *Sodom's Second Coming*, (Harvest House Publishers), pp. 48-49.

- a. Considering the fact that homosexuals only make up about one to three percent of the population in the United States, gays already have overrepresented and unprecedented political clout.
2. The following are just some observations concerning homosexuality's impact upon society.
  - a. If gays were elevated by law to a "suspect class", then affirmative action laws would require the hiring a certain percentage of gays.
  - b. In 1979, an executive order was issued by California governor Edmund G. Brown prohibiting discrimination on the basis of sexual orientation in state employment.
  - c. In Madison, Wisconsin, Ann Hacklander and Maureen Rowe advertised for a third roommate. When one of the applicants disclosed that she was a lesbian, they refused to share their apartment with her.<sup>7</sup>
    - (1). This led to the Madison Equal Opportunities Commission to:
      - (a). Demand an apology by Ann and Maureen.
      - (b). They were required to pay Ms. Sprague, the lesbian, \$1,500.00.
      - (c). Their living arrangements were monitored by the MEOC for two years.
      - (d). They were required to attend a sensitivity training class taught by homosexuals.
  - d. In 1992, the Pacific Telephone and Telegraph Company was told that they could not discriminate against gays in employment practices based on the fact that they are a "political activity" and the California Labor Code prohibits employers from interfering with any "political activity" on the part of their employees.<sup>8</sup>
  - e. While as of yet, no state in the union recognizes marriages between gays, at least 19 cities now recognize what they call "domestic partners" who may register as couples and receive various legal benefits.
    - (1). According to the Mayor's Task Force on Family Policy, recognizing "domestic partners" would cost the taxpayers of San Francisco a million-plus dollars annually.<sup>9</sup>
    - (2). Despite the claims that New Orleans cannot afford the extra cost, homosexual city employees are now allowed to enroll their

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<sup>7</sup>F. LaGard Smith, *Sodom's Second Coming*, (Harvest House Publishers, 1993), p. 169.

<sup>8</sup>Ibid., pp. 170,171.

<sup>9</sup>Ibid., p.197.

live-in "domestic partners" in the city's health program on the same basis as heterosexual spouses.<sup>10</sup>

- f. In District 24 in New York City's Borough of Queens, Chancellor Joseph Fernandez attempted to incorporate the "children of the rainbow curriculum" into elementary school.<sup>11</sup>
  - (1). The curriculum contained books such as "Daddy's Roommate" and "Heather Has Two Mommies", both of which attempt to normalize homosexuality.
- g. More and more appeals are being made by homosexuals in regard to adoption - there is no prohibition simply due to one's being a homosexual.
- h. Had the Labor Party won the last election in Britain, they were pledged to lower the age of consent for homosexuals from 21 to 16.<sup>12</sup>
- i. The Boy Scouts Of America have lost millions of dollars in funding because they refuse to admit avowed homosexuals into leadership positions in scouting.<sup>13</sup>
- j. In 1990, a jury in Cincinnati was asked to decide whether the Contemporary Arts Center was guilty of obscenity charges stemming from the display of the Mapplethorpe exhibit called, "The Perfect Moment".
  - (1). Among the 175 piece exhibit were photographs of a finger inserted into a penis; a man urinating into the mouth of another man; two photos of children, a boy and a girl, with their genitals showing; and three photos showing anal penetration with a bull whip, a cylinder, and a man's fist and arm.
  - (2). The defense argued that the photos, while disturbing, were endowed with artistic value. The verdict - Not Guilty!
  - (3). One of the saddest things about the whole affair is that you and I paid for this exhibit through our tax dollars given to the National Endowment for the Arts (NEA).
  - (4). Threats to remove these grants are met with, "What about our right of free speech?" However, *free speech* is not the question, *subsidized speech* is!

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<sup>10</sup>*The American Family Association Journal*, (February, 1994), p.3.

<sup>11</sup>F. LaGard Smith, *Sodom's Second Coming*, pp. 197,198.

<sup>12</sup>F. LaGard Smith, *Sodom's Second Coming*, p. 17.

<sup>13</sup>*The American Family Association Journal*, (February, 1994), p. 12.

- k. Roberta Achtenberg, the first open homosexual to be named to a senior government post, recited the list of homosexual administration appointees at a speech to a homosexual journalists' association. Over thirty open homosexuals have landed jobs in the Clinton administration. (For a listing of these individuals and their position: check the footnote).<sup>14</sup>
  - l. A couple years ago in California, NAMBLA (North American Man Boy Love Association) demanded to be permitted to conduct their meetings in the public library. The courts ruled that the library could not discriminate against them by refusing them permission.
  - m. On January 23, 1993, President Bill Clinton issued an executive order designed to lift the ban of homosexuals in the military.<sup>15</sup>
  - n. On October 12, 1994, CBS aired a children's after-school special entitled, "Other Mothers". It was a depiction of prejudices faced by lesbian parents and their children.<sup>16</sup>
3. We are engaged in a battle for our society. Much like our forefathers who battled an enemy who wore red coats, we battle an enemy who wears red ribbons.

## II. Homosexuality And Religion

### A. Inroads Homosexuality Has Made Into Religion.

- 1. Dr. Ralph Underwager, a Lutheran theologian told *Paidika, The Journal Of Paedophilia*, that God approves of sex with children. He stated that it is God's will that we have absolute freedom. No conditions, no contingencies.<sup>17</sup>
- 2. In 1987, Georgetown University, a Catholic affiliated school, was required by the courts to allow a gay rights group access to the university like all other student organizations, but they did not have to "recognize" them.<sup>18</sup>
- 3. In 1991, a Special Committee On Human Sexuality, which was commissioned

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<sup>14</sup>Ibid., (February, 1994), p. 12.

<sup>15</sup>James Dobson, *Focus On The Family Newsletter*, (Colorado Springs, CO, January, 1994), p. 1.

<sup>16</sup>Ibid., p. 4.

<sup>17</sup>*The American Family Association Journal*, (February, 1994), p. 4.

<sup>18</sup>F. LaGard Smith, *Sodom's Second Coming*, pp. 184,185.

by the Presbyterian church, recommended the following resolutions:<sup>19</sup>

- a. That all persons, whether heterosexual or homosexual, whether single or partnered, have a moral right to experience justice-love in their lives and to be sexual persons.
  - b. That gays and lesbians be received as full participant members, and for ordination, regardless of their sexual orientation.
  - c. That worship resources be designed to celebrate same sex relationships.
  - d. That the problem before the church is not sexual sin but the prevailing social, cultural, and ecclesial arrangements...and conformity to the unjust norm of compulsory heterosexuality.
4. Episcopal Bishop John Spong stated that if the Episcopal Church is willing to bless the hounds at a fox hunt, he couldn't understand why they couldn't bless committed same sex couples.<sup>20</sup>
  5. In 1989, the Episcopal church ordained Robert Williams, an avowed homosexual to the ministry.<sup>21</sup>
  6. In Robert Williams' book, "*Just As I Am: A Practical Guide to Being Out, Proud and Christian*," he states that the Bible has many positive images of "queer" love.<sup>22</sup>
    - a. These images supposedly include David and Jonathan, Ruth and Naomi, the centurion's slave, Paul, and even Jesus.

#### **B. Homosexuality's Abuse Of The Bible.**

1. Exegetical gymnastics - how homosexuals address passages that condemn homosexuality.
  - a. (Genesis 1:28; Genesis 2:24) Simply substitute "companion" for the word wife.
  - b. (Genesis 19) The sin of Sodom was not about sex, but about violence.<sup>23</sup>
  - c. (Leviticus 18:22) The prohibition has less to do with sex than it does with class distinction.
    - (1). "The operative and telling phrase here is *as with a woman*...Sex was seen as something a man does *to*, not *with* a woman, who

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<sup>19</sup>Ibid., p. 149.

<sup>20</sup>Robert Williams, *Just As I Am: A Practical Guide To Being Out, Proud, And Christian*, (HarperPerennial, 1992), p. xvi.

<sup>21</sup>Ibid., p. xvi, xvii.

<sup>22</sup>Ibid., pp. 55-70.

<sup>23</sup>Ibid., pp. 47-49.

is always seen as his social inferior...<sup>24</sup>

- d. (Romans 1:26-27; I Corinthians 6:9) "Paul, like most of us, had his good moments and his bad moments...perhaps Paul is condemning homosexuality in this passages...the bottom line for you is: So what? Paul was wrong about a number of other things too...Paul remember, never met Jesus in his lifetime, and so you and he stand on equal footing when you make claims about what 'the Spirit' has told you. If Paul thought the Holy Spirit told him homosexuality was 'unnatural', you can counter that the Holy Spirit tells you your homosexuality is quite natural...What the Holy Spirit tells you is a greater authority for your life than what the Holy Spirit may or may not have told Paul."<sup>25</sup>
  2. Seeing what is not there - passages supposedly supporting homosexuality.
    - a. David and Jonathan (II Samuel 1:26).
    - b. Ruth and Naomi (Ruth 1:16-17).
    - c. The Centurion and his servant (John 4:46-54).
    - d. Paul (II Corinthians 12:7-9).<sup>26</sup>
    - e. Jesus (John 21:24; 13:23).
  3. What really surprises me in all of this is not that the Bible has been abused, but that the Bible is even given honorable mention.
    - a. This should however, demonstrate to us how important the topic of hermeneutics really is - poor hermeneutics produce poor doctrine.
  4. Robert Williams identifies for us at least two hermeneutical principles they use in approaching the Bible.
    - a. "It cannot be believed unless it rings true to our deepest capacity for truth and goodness. If it contradicts this, it cannot be believed. If it falsifies this, it cannot be accepted."<sup>27</sup>
    - b. Read the Bible through "queer-colored" glasses.<sup>28</sup>
- C. **Where The Bible Condemns Homosexual Behavior.**
1. In The Old Testament.
    - a. Genesis 19.

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<sup>24</sup>Ibid., pp. 50,51.

<sup>25</sup>Ibid., pp. 51-54.

<sup>26</sup>John S. Spong, *Living In Sin: A Bishop Re-Thinks Human Sexuality*, (Harper & Row, 1988), p. 151.

<sup>27</sup>Robert Williams, *Just As I Am*, p. 43.

<sup>28</sup>Ibid., p. 61.



- b. Judges 19.
  - c. Leviticus 18:22.
  - d. Leviticus 20:13.
2. In The New Testament.
- a. Romans 1:24-29.
  - b. I Corinthians 6:9-11.
  - c. I Timothy 1:8-10.
  - d. Jude 7.

### III. Questions And Answers About Homosexuality

#### A. Is There A Distinction To Be Made Between "Orientation" And "Behavior"?

1. Yes.
2. Because of various reasons, one may be oriented in such a way that he finds someone of the same sex attractive.
3. One's orientation, abnormal as it may be, does not necessarily mean one is sinning because of the attraction they feel.
  - a. If one's orientation avoids lustful thoughts as well as promiscuous action, there is no sin.
4. "The scriptures do not condemn a person for being oriented toward homosexuality...One does not have to act on his inclinations. This may be his orientation and his inclination, but it is not allowed by Christian ethics (Gal. 5:19-21; Rev. 21:8).<sup>29</sup>

#### B. Does One Become Homosexual By "Nature" Or By "Nurture"?

1. For some time now, homosexuals have been telling us that they did not become homosexuals by choice, but were born that way.
2. In 1991, Dr. Michael Bailey and Dr. Richard Pillard reported evidence that homosexuality is determined genetically.<sup>30</sup>
  - a. The evidence was that among 56 homosexual men who were twins, 52 percent of their identical-twin brothers were also homosexual. By contrast, only 22 percent of non-twin brothers and only 11 percent of adoptive brothers were found to be gay.
  - b. However, far from proving a genetic link, this survey proves the opposite. If homosexuality is genetically determined, the percentage of the twins should have been 100 percent, because identical twins have identical genetic makeup.

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<sup>29</sup>Bill Flatt, Jack Lewis, Dowell Flatt, *Counseling Homosexuals*, (National Christian Press, Inc., 1982), p. 76.

<sup>30</sup>F. LaGard Smith, *Sodom's Second Coming*, p. 71.

3. Conditioning is the predominant cause of homosexuality...the evidence is overwhelming that the genes do not cause homosexuality.<sup>31</sup>

C. **Can A Homosexual Change?**

1. *Perhaps* a homosexual cannot change his orientation, but a homosexual's *conduct* is certainly within his power to change.
2. (I Corinthians 6:9) But such "*were*" some of you...
3. I would like to mention that there are many testimonials of changed "orientation" among "reformed" homosexuals.

- Conclusion:
1. Homosexuality is a very dangerous threat to our society and challenges the very trustworthiness of God's word.
  2. If left unchecked, homosexuality could very well be the undoing of our nation, much like the city of Sodom.
  3. While the destruction of Sodom was ultimately due to the sins of the people, it was destroyed practically by the *lack of righteous people* (Gen. 18:23-33).
  4. What can we, as righteous people, do to make intercession on behalf of our nation?
    - a. Speak of our need to adhere to God's moral order boldly and without apology.
    - b. Refuse to give homosexuals legitimacy through association with legitimate minorities and causes.
    - c. Love the homosexual to the extent that we can never be justly accused of being homophobic or homohaters.
    - d. Expose the "ten percent gay" figure to be nothing but gay propaganda.
    - e. Inform yourself and others about what homosexuals actually do sexually. That which is perverted and degrading should not be allowed to be presented as something normal.
    - f. Familiarize yourself with the biblical passages that condemn homosexuality.
    - g. Oppose any efforts to allow homosexuals to marry or to adopt children.
    - h. Lobby your legislators and politicians not to loosen restrictions against sodomy, and oppose any proposed special rights legislation for gays.
  5. "Gay rights is not just another political issue. Nor is it just another moral issue. Gay rights presents us with the ultimate issue of our time: Whether or not God will ever again be honored in our nation. For Christians, the issue is a call to arms. For those who trust in God, it is a call to prayer."<sup>32</sup>

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<sup>31</sup>Bill Flatt, Jack Lewis, Dowell Flatt, *Counseling Homosexuals*, p. 65.

<sup>32</sup>F. LaGard Smith, *Sodom's Second Coming*, pp. 245,246.

