



IS GAY OK? What Every Christian Needs to Know

VISION AND PURPOSE

Anyone with a passing knowledge of current events knows that homosexuality – with all its attendant cultural, legal, sociological, medical, political and theological implications – has grown to become one of the most important and controversial issues of our time. Unfortunately, it is also one that is progressively generating more “heat” than “light.” Our hope is that by introducing the lamp of the Word and presenting God’s holiness, love, saving compassion and ultimate purpose for mankind, this video will radically change the spiritual landscape,

inspiring true understanding, healing, renewal and reformation. We also believe that this issue presents a wonderful “teaching moment” – that by exploring the various streams that gave rise to this present torrent, Christians will be far better equipped to disciple themselves, their families, churches, communities and ultimately the nations on this as well as a range of other issues. We will only be able to do more than “heal wounds only lightly” (Jeremiah 6: 14) when we hone our axe’s edge and lay it to the various roots (Matthew 3:10) that gave rise to the so-called “sexual revolution.”

SCRIPT OUTLINE

***Part 1: Transcendent Truth** - Here and through the next few chapters we begin our examination by seeking a more vertical, or “God’s-eye-view” perspective on our subject matter. In this, we must take care to remove the dusty shoes of self – self-love, self-justification, and a self-referential basis for determining what is true – and leave them at the door.*

Chapter 1

Introduction: Our Magic Glasses – Gay sexuality and gender identity are volatile and controversial subjects, ones that millions of people believe cut to the very core of their existence. It is vital we make our best effort to be both charitable and completely honest when examining these issues, taking particular care to note our underlying presuppositions and biases – our magic glasses – in that they will invariably color and guide our assessments. Because this is a program that will seek to be faithful first and foremost to the Christian world and life view, we will not lean to our own, naked human understanding (Proverbs 3: 5) but rather begin with God, consulting the One who created both us and our sexuality.

Chapter 2

A Brief History of Time – The Bible is not an anthology, a collection of stories, commandments and precepts. It is one grand story – the Greatest One That Has Ever

Been Told. And to make true sense of all its various components – the poems, prophecies, historical narratives, proverbs, laws, etc. – we have to fit everything into the context of its over-arching narrative. And what is that narrative in a nutshell? An epic love story: the creation, redemption and glorification of a Bride made fit for the Son of God. And in that all of life is meant to reflect, echo, foreshadow and rehearse this grand theme, for those with “ears to hear” homosexuality is a profound and tragic distortion of the story. It just doesn’t *fit*.

Chapter 3

Thus Sayeth the Lord – Here we step through the door of the “big picture” and focus instead on verses in the Bible that specifically deal with same-sex relations. Does Leviticus condemn homosexuality? What about other things the OT condemns that most Christians no longer fret about, like eating shellfish? And what about homosexuality being a capital offense? The law versus grace distinction? Was Sodom and Gomorrah judged for homosexuality...or was it more for being proud, arrogant and indifferent towards the poor? (Ezekiel 16:48-50) And what about Jesus’ supposed silence on the subject as well as his acceptance of sinners and social outcasts? And what did Paul really mean in the few places where he seems to touch on the issue? Was he really condemning a loving, life-long covenant commitment between two people who happen to be *of* and inherently attracted *to* the same-sex? And lastly, is there any sense (besides the grand theme we examine in Part 2) that the Bible in its tone, imagery and presuppositions is a profoundly “heterosexualist” book; that again homosexuality just can’t be made to *fit* into it?

Chapter 4

Martian Men and Venusian Women: The Wonder of Complementarianism – No one with even a passing knowledge of the innate differences between the sexes will deny the obvious: men and women are different, so different that people come up with all manner of metaphors, books, conferences, marriage seminars, on and on... trying to help couples understand, navigate through and ultimately celebrate these differences. But all this is part of God’s grand design, mirrored in one of the most significant passages in the entire Bible: *So God created man in His own image, in the image of God He created him; male and female He created them.* (Genesis 1:27) This section explores the importance of the complementary aspects of the male/female distinction and its impact on family, society, the Church and redemptive history as well as what happens when that complementarianism is ignored or even rejected. Once again, male/male and female/female couplings are seen to fall far short of God’s perfect design.

Chapter 5

We Have Met the Enemy...and He is Us – It wasn’t too long ago that marriage was almost universally recognized – even assumed – to be a life-long commitment between a man and a woman. In addition, homosexuality was the “love that dare not speak its name” and was viewed by all but a small percentage of the population (and, interestingly, not even all of the two or three percent who are primarily attracted to the same sex) as an aberration, a distortion of the natural, God-designed order. How did we get from there to where we are today: when a majority of young evangelicals support gay marriage and believe the Church’s traditional teachings on homosexuality are wrong, archaic and even

against Christ? The next few sections will explore the impact of cultural trends and the influence of a small group of people who purposely mapped out a strategy to “homosexualize” our culture. But here we put first things first: the lion-share of the blame lies with a church that has dimmed its light and lost its saltiness; that:

- failed to be proactive by understanding, having compassion for and reaching out to people struggling with same-sex attraction;
- has missed the boat in addressing the generational sins that lead to sexual brokenness;
- unrighteously, even hypocritically, put homosexuality into its own category of perversity while not being as concerned with heterosexual sinfulness;
- waited until the train of gay weddings left the station before making much of an effort to protect the sanctity of biblical marriage;
- has conformed to the culture rather than seeking to transform it, trading in its priestly and prophetic office for the pottage of “seeker sensitivity” and a new brand of “emergent” Christianity.

The *fault*, to a great degree, has been with the *salt*. We need to own up to this...and *repent*.

Part 2: Cause and Effect – Now we turn our attention to the more human or sociological aspects of our study. While there still remain strong spiritual, transcendent or vertical aspects to the next several chapters, our focus will be more horizontal: what man does to man and the cultures he creates.

Chapter 6

Traditional (Im)morality – When we examine the scope of human history throughout time and place, one quickly learns that adultery, a low view of women, homosexuality, gender confusion, pedophilia, infanticide, etc. are the true "traditional" forms of morality. It is only as Christianity has taken root and been cultivated over generations that the “Ozzie and Harriet” ideal – covenantal marriage featuring romantic love, mutual submission (with male headship) and a life-long commitment to sexual faithfulness and commitment through both good times and bad “until death do us part” – becomes normative, ushering in a just, free and prosperous society. In that they assume that Ozzie and Harriet are the baseline from which we then have to depart or fall, Christians and social conservatives calling for a return to “traditional morality” are committing both a historical and tactical error. This is akin to saying that the freedoms, individual rights and the storehouse of intellectual, cultural and material wealth with which we have been blessed (and have nearly bankrupted) descended as a gift, fully formed, from on high. It is only when we consider the inherent depravity of man (the Fall) and the tremendous effort and sacrifice that was expended by our forbears (particularly the Messiah’s) to “reverse the curse” and bequeath to us the blessing, that we can properly understand how right T.S. Eliot was when he observed that “It can take a millennium to build a Christian civilization... and just a moment to destroy it.”

Chapter 7

I Gotta Be Me: The Cult of Self and How It Helped Launch the Sexual Revolution –

One major adjustment to the collective lens – the “magic glasses” we considered in Part 1 – that few people today understand (and hence make adjustments for) is the fragmentation of human society into autonomous individuals. This *dis-integration* was a by-product of the Fall and has ebbed and flowed throughout human history but exploded into hyper-drive during the 20th century. Fomented by humanistic philosophers, educators and politicians and popularized and reinforced by experts in the newly developing field of modern public relations and advertising, the “self” began king and was eagerly massaged and pampered to the point that, for example, the “right to orgasm” – to pursue sexual satisfaction without regard for God and nature’s law or the good of the larger human society – is now as inviolate as the right to free speech. This made the sexual, including the *homosexual*, revolution not only possible, even inevitable, it has also profoundly hindered one important facet of the cure for the sexual confusion and brokenness the revolution has fostered: self-denial (Matthew 16:24) and the grace that comes through discipleship and inter-connectedness within the Church. (1 Peter 2:4; 9-12)

Chapter 8

The Fifth Column: How Queer Strategists Helped America “Conquer Its Fear and Hatred of Gays in the 90's” –

Smart, passionate people who truly believe in a cause – particularly when they believe that grave injustices are being committed by those opposing their cause – can and should be expected to work to see their cause prevail. And if they are really smart, they will not only labor openly to affect change, they will also work behind the scenes, off the radar screens of their opposition, quietly, slowly and *incrementally* winning the hearts and minds of the people. And if they are really, really smart, they will further focus their efforts on younger people, understanding that they are the ones most easily influenced and subject to change. In this section we turn our attention on the “homosexualists,” the fires they intentionally sparked and the various means they developed to fan the flames into our present conflagration.

Chapter 9

Born or Made in the USA? The Roots of Same-Sex Attraction – The American Psychiatric Association erased homosexuality from its list of mental diseases in 1973. More and more people today are following its lead, accepting that homosexuals are born, not made; that they can no more change their sexual proclivities than a person can switch their race. Gay marriage then begins to look more and more like a reasonable, even necessary right if a society is to be fair and just. But is homosexuality really genetically determined? And even if it was, should that really grant it a special or protected status? Was it only hard, empirical scientific data that drove the APA’s decision? What about the threads of emotional and physical trauma that are so commonly woven into the early lives of people who are attracted to the same sex? *And then* what about the existence of particular type of person; one that if they truly exist can single-handedly disprove the “born-gay/immaturity” position? We look at them in the next chapter.

Chapter 10

C-C-C-C-CHANGES! – The plain, easily demonstrated and irrefutable fact is that there are thousands of ex-gays; men and women who have left the homosexual lifestyle and are

now living as happy, healthy, fulfilled heterosexuals. Yes, for many of them the transition was a difficult one, requiring months, even years of therapy, ministry and healing. And as a result of these difficulties, more than a few have failed in making the transition. (Not surprisingly when considering human nature, some of them have either become or have been made into poster-children for the impossibility of true change.) But no matter how many people fail in making the transition from “gay” to “straight” (interesting euphemism that), the sheer existence of so many that have succeeded must call into question the claim that one’s sexual orientation is innate and impossible to change. And then there are those beliefs and practices that have emerged as the culture has become increasingly “homosexualized.” Consider the parallels to what happened with abortion: In the early stages of the battle for abortion rights, great pains were taken to insist that the pre-born child was just a “blob of tissue” and not human. But later, as our culture became progressively accustomed to and accepting of abortion, there was no longer the same need to deny that a real baby was being destroyed. Many now openly admit it – defending abortion by simply stating that the fetus just doesn’t have the same degree of rights as her mother. In much the same way, now that the sexual revolution and gay rights have been mainstreamed, there is now an increasingly open acknowledgement among the polyamorous of “sexual fluidity” – particularly among women – that is the ability and the desire to sexually experiment and couple without much regard for gender distinctives. And this is little more than a slight spin on what needs to become the Achilles heel of the GLBT (Gay, Lesbian, Bisexual, Transgender) agenda: that is the people represented by the letter “b” – *bisexuals*. As with abortion rights, in the early days of the gay rights movement, the focus was on fighting for people who were attracted to the same sex: the “g” *gay* and “l” *lesbian* of the GLBT (no, it is not a sandwich) acronym. But as the movement gained ground and homosexual ideology became more entrenched in the culture’s psyche, the quest for special rights expanded to include *bisexuals*, transgenders and others. But what really is a *bisexual* other than someone who can willingly engage in and enjoy God’s ordained plan for sexual relations – that is heterosexuality – but then also insists on his or her right to be promiscuous? (That it may or may not with the same sex is immaterial.) In this, there is virtually no difference between the so-called bisexual and a man who is married to his wife but insists that he has a right to be promiscuous because it just *feels natural* and makes him happy and fulfilled. Most people would not support the later person’s sin – and would even call it that – but *incredibly* an entire movement that supports the former is being treated as a credible champion for civil and human rights!

Chapter 11

Live and Let Die – The Gay “Lifestyle”: Is homosexuality essentially the same as heterosexuality but for its gender orientation and inability to procreate? To put it another way, nobody's perfect, everybody struggles with brokenness and what the Bible terms sin, but on average do homosexuals enjoy the same levels of psychological, physical and spiritual well-being as heterosexuals? In other words, is homosexuality – from a strictly medical and quality-of-life perspective – something we really want to embrace as a culture, to normalize?

Part 3: How Shall We Then Live? – We now close by trying to better understand what we are to do with all this information; where we are to go from here. We begin with a sober warning and end on a note of calling, hope and destiny.

Chapter 12

Zero Sum Games – Your Fist No Longer Stops Where My Face Begins – The GLBT movement often and loudly insists that it only trying to gain basic civil rights for its members; that it has no desire to infringe on the rights of so-called straight people or to impose their worldview or morality an anyone. (“Hey, my right to marry a person of the same sex in no way infringes on your right to marry someone of the opposite sex!”) But not only is this not true as regards the real intentions of at least some in the movement, given the structure of reality in a God-ordained, morally ordered universe it is also technically impossible. All cultures are inevitably and literally rooted in “cult” – in a faith-based *religion* of some sort (even if it is a *secular* one) that provides a world and life-view – a system of values and morality – that shape it. There is simply no way to run from, ignore or deny this. And all one has to do is examine what has happened in other countries that are a little further down the road in embracing the GLBT agenda – as well as a growing number of instances here in America – to see where all this is heading in the *temporal* world of law and politics. And then we can further connect the dots and see how these *temporal* manifestations are ultimately made to serve the higher, *eternal* purposes of God. For He has promised that if we forsake the knowledge God has revealed to us through the Bible, the natural order and what He has written on our hearts, He will forsake us; that if we repudiate His laws, He will forget our children. (Hosea 4:6)

Chapter 13

Every Thought Captive

Christians are called to “honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you” and to do this “with gentleness and respect.” (1 Peter 3:15) The same command is given a bolder, more militant flavor by the Apostle Paul: “For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take *every thought captive* to obey Christ.” (2 Corinthians 10:4-5) We have already addressed many of the *strongholds, arguments, and lofty opinions* proffered by defenders of the LGBT worldview. But in this chapter we will review, refresh and briefly re-address or address for the first time some of the main issues being raised by them. Among them:

- Being gay is congenital, not environmental. You can’t, in other words, ask a leopard to change its spots.
- Jesus never said anything about homosexuality and the few verses in the Bible that “fundamentalists” raise concerning it are primarily archaic Old Testament passages nestled among other verses that we now ignore or are Old and New Testament passages that are radically misunderstood.
- Christianity is all about love, tolerance, inclusiveness and non-judgmentalism – and those who are anti-gay are violating all of these Christ-like attributes.
- Anti-gay Christians are making the same mistakes that previous generations made toward slavery, interracial marriage and women’s equality – among other blots on the Church’s historical record: misinterpreting the Bible based upon

personal and cultural prejudices. The trajectory of history is on the side of gay rights; one day the church will be as accepting of homosexuality as it is of racial inclusiveness – and as ashamed of its homophobic past as it now is of its past support for slavery and racism.

- Regardless of one’s feelings about homosexuality, two people of the same gender have a fundamental right to marry (after all marriage is a secular institution) and enjoy the same sanctions and benefits as heterosexuals. It is only fair. And furthermore, it is a private matter with little or no negative impact on the wider culture; all the more reason why the government – and uptight moralists – should mind their own business in this matter.
- Gays should be allowed to adopt, serve openly in the military, teach children, etc.; again as a matter of fundamental human rights.

Chapter 14

And Such Were Some of You – In Paul’s first letter to the Corinthians, the apostle observed, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. *And such were some of you.* But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Corinthians 6:9-11) Every Christian can identify with three or more of the sins Paul lists here as separating the sinner from the Kingdom of God. Thank God that Jesus came to save sinners and translate them from darkness to light. There is hope and healing for the person struggling with same-sex attractions and other manifestations of gender confusion and sexual brokenness. Now, more than ever, our generation needs to be committed to and trained to offer it.

Chapter 15

Strengthening What Remains – As we have seen throughout this video – particularly in Chapter 5 – the Church has to in many ways failed in its responsibility to be “salt and light” in regard to this (and other) issues. We end with a brief review of our sins against the sober warning the enthroned Christ gave the church at Sardis:

I know your works. You have the reputation of being alive, but you are dead. Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.

Revelation 3:2&3

We need to repent and faithfully re-engage our primary call as intercessors to “rebuild the hedge (of covenantal obedience) and then stand in the gap” for the land (Ezekiel 22:30); to be faithful to our *prime directive* of going into all the world and making disciples of nations, teaching – in large part by modeling – to them all the things that God has revealed to man through the Word and the Word made flesh. (Matthew 28:18-20).

And behold, Jesus will be with us always, even to the end of the age. Amen.