



The Gay Marriage Law - How Do We Respond?

1 Timothy 2:5-6: (KJV) ⁵*For there is one God, and one mediator between God and men, the man Christ Jesus;* ⁶*Who gave himself a ransom for all, to be testified in due time.*

Special Guest: David Stein



The world is changing. It is changing at an ever-quickening pace and in a more dramatic and fundamental way than ever, as well. Within the last few months, the Supreme Court of the United States ruled in favor of gay marriage, changing the definition of a 6,000 year-old institution. Okay, so what should we as Christians be doing now? Complain? Protest? Fight? Accept? What does the Bible really say about marriage, homosexuality and our Christian responsibilities?

Warning! Due to the content discussed, this program may not be suitable for children. Parents, please use your best discretion.

(Commentary has been edited for brevity and clarity.)

David Stein has been a guest of Christian Questions in the past, usually in relation to topics of prophecy.

DAVID: This is a very relevant topic, and there are a lot of erroneous things going on in the Christian community with respect to their reactions. I think this is a very appropriate forum for us to discuss biblically what our reaction should be.

RICK: This will be a biblical look at gay marriage and Christian principles in regards to the world in which we live.

 **Julie Bandaras, Fox News Host Ends Gay Marriage Argument, TYT Network**

- *(Announcer) Julie Banderas is that host; here is what she said recently on Fox.*
- *(Julie) I just want to say, on Twitter I asked my viewers if the GOP should continue its fight or if it should roll with the times because, Folks, America has changed since we were children and since our parents, our fathers and mothers were babies. One person wrote me this, @Dahebaheba writes me, "American citizens should have a say in this matter and be allowed to vote on it." Let me just say this: I am a married woman; I have a ring on my finger. I never asked anyone to vote whether or not I have the right to do this. I have a gay sister. She was the maid of honor at my wedding. I would love to be able to be at her wedding someday, and now I can. And there were so many others. One of my best friends here at Fox is a gay producer. He walked my mother down the aisle at my wedding. Now I get to be at his. Who has the right to tell someone who loves another person - I don't care about their gender or their sex or the color of their skin - that they have the right to spend the rest of their life with someone that they love.*



RICK: We want to focus on that question throughout the program: Who has the right to tell somebody they should not do this or that if they love another person? To begin this difficult and emotionally charged discussion, we want to lay out some simple and basic biblical facts about what the Bible does *not* say. When we approach things, we want to use integrity and biblical truth and do not want to spin anything.

Homosexuality as a physiological orientation is never discussed in the Bible and natural gay orientation is *not* a scriptural concept.

DAVID: That is correct. And it did not need to be. There were certain things that were understood culturally and religiously; so the specifics of what we have today just did not come up in those times.

RICK: But natural gay orientation is not a scriptural concept.

A loving gay relationship is *never* referenced in any of the Scriptures that deal with sexual behavior.

RICK: The Bible just talks about behavior.

Jesus *never* spoke or taught directly about homosexuality.

RICK: For some that might be a surprise.

DAVID: The same thing - it was not an issue in its time. Jesus had very important issues and very important doctrines to teach the people. There was virtual unanimity on what the moral standard was in his time.

The Bible does *not* single out homosexuality as a sin above all sins.

RICK: That is another very important point. Homosexuality in Scripture is not singled out as a particularly heinous act.

DAVID: Yes, that is right. In today's world it is a political thing, so it is very public now. There is a lot of discussion about it. There are a lot of movements about it. But when it is talked about in the Scriptures, it is usually listed with other sins like idolatry and adultery. It is not singled out as something special, but just some of those sins God gave laws against.

What do we KNOW from the Old Testament what God defines as right and pure before Him?

Genesis 2:23-24: (KJV) ²³And Adam said, *this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

RICK: This is God's definition of the foundation for marriage in Scripture.



DAVID: It is. The word "marriage" is not in here, but when it says *they shall become one flesh*, that is the definition of marriage - the two coming together in a way, in a unit, to be able to raise a family. God created the gender differences and He had all of this in mind in order for the benefit of that family and the benefit of that family's society.

RICK: What about the idea of a gay loving relationship? We will get into that further as this program develops. This next audio clip presents the viewpoint that the Bible does *not* condemn loving homosexual relationships:

 **Leviticus in context, *For the Bible Tells Me So, Documentary (2007)***



- *There are about six or seven verses in all of Scriptures that speak to, even remotely, what we might call homosexual activity or homosexual conduct.*
- *In this particular one, Leviticus 20:30, it says, "If a man lies with a male as with a woman both of them have committed an abomination. They shall be put to death. Their blood is upon them." If you read the Bible on a face value level, that reading disregards several very important things. The first one is just a few verses before that, Moses teaches in Leviticus that it is an abomination to eat shrimp.*
- *A few verses above and below, it says you shouldn't plant two different seeds in the same hole. You shouldn't comingle your crops.*
- *It is an abomination to eat a rabbit.*
- *There's another Law that says you shouldn't wear linen and wool together.*
- *They are failing to read the Bible within the context of its authors and of its original culture.*

RICK: Let us touch on some of the Scriptures they were talking about, because there are verses in Leviticus that talk about abomination in relation to other things.

Leviticus 11:6,10-12: (KJV) ⁶And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you... ¹⁰And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an **abomination <8263>** unto you: ¹¹They shall be even an **abomination <8263>** unto you; ye shall not eat of their flesh, but ye shall have their carcasses in **abomination <8263>**. ¹²Whatsoever hath no fins nor scales in the waters that shall be an **abomination <8262>** unto you.

Leviticus 19:19: (KJV) *Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. (Notice no abomination mentioned here; there is not even any penalty mentioned.)*

RICK: Remember in the documentary they said, "...just a few verses before you can't eat rabbit and you can't eat shellfish." How many is a few verses? If you say something is separated by a few verses, what would you mean? Five verses? Ten verses? Maybe 20? Leviticus 19:19 is very close to Leviticus 18:22 and Leviticus 20:13, which are a few of the verses that are condemnatory.



Leviticus 18:22: (KJV) *Thou shalt not lie with mankind, as with womankind: it is **abomination** <8441>.*

Leviticus 20:13: (KJV) *If a man also lie with mankind, as he lieth with a woman, both of them have committed an **abomination** <8441>: they shall surely be put to death; their blood shall be upon them.*

RICK: One of the things mentioned in that documentary is that just a few verses separate some of those things with abominations of sexual activity, and in one case they are right. Leviticus 19:19 is between those two, but that did not mention *abomination*.

DAVID: It is interesting to note what they *did* say in that audio clip. They acknowledged what Leviticus 18:22 and Leviticus 20:13 said. They did not argue with it. They said, yes, this is a law against homosexuality. But - and this is how their reasoning is going - since the Bible also in the Law says there are other things that are no longer permitted that today we would not consider wrong, like eating shellfish and rabbit, therefore, we should not have to follow this. That is the thought.

RICK: Right. We're going to develop that thought in the next segment. But the interesting thing is, in Leviticus 11 where it talks about eating those things as an abomination, **it is 242 verses away** from the Leviticus 18 verse. That is not a few.

JONATHAN: No.

RICK: What we want to do is deal with this subject with as much honesty and integrity as we possibly can. To me, this is the first issue: We have the Scriptures. They are ancient and they tell us things that if we are Christians, we are bound to follow.

There are certain things of the Law that we do not follow because we are told not to, and there are certain things of the Law morally that we are supposed to follow. What is the difference? How do we tell the difference? In relation to gay relationships, what are we supposed to do? Can we gloss over things, or do we have to truly examine them? Do we want the scriptural truth on the matter and to understand how to apply it, or are we willing to allow things to go because society is going a different way?

Before we go any further, I wanted to put a personal experience on the table because in my own life, I have had a lot of experience dealing with the gay community. Tricia is my wife and on her side of the family, we have several members of her family who are gay. We have been co-existing very nicely for a long time with most of those who are members of the gay community. There have been issues of having conversations and trying to figure each other out and so forth, and what we found is a way to put our differences aside in the context of family and to really honestly and truly love and support one another.

There are some other members of the family who are more on the militant side of the gay movement and have very decisively and somewhat harshly cut us off.



We have personal experience and do not look at the gay community as these foul individuals or “those people” or anything like that. Far from it!

Having said that, we have an odd theme Scripture for this program:

1 Timothy 2:5-6: (KJV) ⁵*For there is one God, and one mediator between God and men, the man Christ Jesus;* ⁶*Who gave himself a ransom for all, to be testified in due time.*

DAVID: I think it is very important for those of our listening audience to recognize what the Bible teaches regarding God's deliverance and salvation for ALL men. That is why we used this as our theme Scripture: *a ransom for all*. The gay community will hear from some parts of the Christian community some awful condemnation, awful judgment. We want the listening folks to know that is not what the Bible teaches. Yes, we subscribe to a very strong and strict moral code that we believe is biblical, but we are not judging those that do not measure up to that code. God has created a time in which everyone - remember we said earlier that homosexuals are one of many sinners - that all sinners will have an opportunity to learn the truth and live as God wants them to live.

RICK: The other part of that is **everybody here is a sinner as well**. Let's not say it is “them” against “us.” We are all in the same boat - the boat of sin!

What does it mean when something is an abomination?

Abomination in Leviticus, For the Bible Tells Me So, Documentary (2007)

- *When the term abomination is used in the Hebrew Bible, it is always used to address a ritual wrong. It never is used to refer to something innately immoral. Eating pork was not innately immoral for a Jew, but it was an abomination because it was a violation of a ritual requirement.*
- *Those biblical laws, they're known as the “holiness code.” They were laws that were supposed to help people at that time find holiness in their life.*

RICK: They said the word *abomination* is always used in terms of ritual law. That is not necessarily true. They talk about Leviticus as the “holiness code.” Yes, that is true. But what does that mean with everything that is in Leviticus? We need to break it down into the categories Leviticus provides.

The word translated *abomination* in Leviticus 11 is unique and means “to be filthy” or “filth.” Two Hebrew words are used:

Abomination: Strongs #8262 to be filthy, i.e. (intensively) to loathe, pollute

Abomination: Strongs #8263 filth, i.e. (figuratively and specifically) an idolatrous object

See CQ Rewind bonus material for more.

The application of Leviticus 11 - *this shall be an abomination to you* - is to the individual participating.

DAVID: Yes. God is telling them how they should consider it. He is trying to define a frame of mind for them in looking at these ritual laws.

RICK: So, they *are* ritual.



DAVID: No question.

RICK: And this is about the eating of things and so forth and so on.

DAVID: Yes. And this word rendered in the King James and other translations as *abomination* is a very specific Hebrew word that means abomination.

RICK: But Leviticus 18, where it talked about physical relationships, it is entirely different. That chapter is not about rituals; it is about ethics. Now, we just said, yes, it is all the holiness code, so what gives us the right to say Leviticus 18 is just different than the rest?

Leviticus 18 is entirely different - it is a chapter of ethics!

We can see this as the chapter opens - unique among all chapters in Leviticus:

Leviticus 18:1-4: (KJV) ¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, I am the LORD your God. ³After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ⁴Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

This is more about the moral behavior. We can see the difference with Leviticus 18, not only its beginning, but its unique ending. The ending actually starts in verse 24 but we are going to start reading verses 29 and 30.

Leviticus 18:29-30: (KJV) ²⁹For whosoever shall commit any of these **abominations <8441>**, even the souls that commit them shall be cut off from among their people. ³⁰Therefore shall ye keep mine ordinance, that ye commit not any one of these **abominable <8441>** customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

RICK: We see the difference in its content - all of Leviticus 18 is about moral propriety and sexual conduct, where Leviticus 11 is about food God proclaimed as clean or unclean. Again, in Chapter 11, the word translated *abomination* in English is two different Hebrew words:

Abomination: Strongs #8262 to be filthy, i.e. (intensively) to loathe, pollute

Abomination: Strongs #8263 filth, i.e. (figuratively and specifically) an idolatrous object

The application in Leviticus 11 is an *abomination to YOU*, the people, and not to God - in other words, if you do these things you are making *yourself* spiritually dirty.

The word for abomination is different in Leviticus 18:

Abomination: Strongs #8441 something disgusting (morally), i.e. (as noun) an abhorrence; especially idolatry or (concretely) an idol

RICK: We have the difference between filthy and something disgusting.

DAVID: Yes. When you compare these two chapters in Leviticus, you see that there is a difference in the context that you already mentioned. There is a difference in the word used in the Hebrew that is not reflected in the one word in English.



Notice there is a difference in the penalty involved. In the case of the ritual violations, often there is no penalty involved at all. But where morality and behavior is concerned, there is a different penalty.

RICK: Right. In some cases you shall be cut off from among the people and even in some cases, it is death. That is an important distinction between the two.

LEVITICUS 11	LEVITICUS 18
<p><i>Context:</i> Rituals, food</p> <p><i>Application:</i> Abomination "to you," the people</p> <p><i>Hebrew word:</i> #8262 and #8263</p> <p><i>Penalty:</i> Often none</p>	<p><i>Context:</i> Moral behavior and propriety</p> <p><i>Application:</i> Abomination to God</p> <p><i>Hebrew word:</i> #8441</p> <p><i>Penalty:</i> Cut off from the people or death</p>

RICK: Eating unclean things were no longer an issue for the Christian.

The restrictions were specifically lifted after Peter's vision:

Acts 10:13-15: (KJV) ¹³And there came a voice to him, rise, Peter; kill, and eat. ¹⁴But Peter said, not so, Lord; for I have never eaten any thing that is common or unclean. ¹⁵And the voice spake unto him again the second time, what God hath cleansed, that call not thou common.

RICK: What God proclaimed as "filthy" in Leviticus 11 was now clean.

DAVID: When we are interpreting what part of the moral dietary ritual and civil law should apply, we go to the New Testament to see how they are applied.

RICK: If you want to know the truth of Scripture, you take the foundation of the Old Testament, look at it through the filter of the New Testament, and if you are a Christian, you take that filter and you say, "Okay, I don't have to worry about this part because the New Testament told me (not Jonathan and Rick and David) I do not have to worry about that. What about the moral part?"



What happened in the New Testament with the moral part? Sexual moral guidelines of the Law were upheld in the New Testament.

Were the sexual and moral guidelines from the Law “made clean”/lifted by God as well?

1 Corinthians 6:18-19: (KJV) ¹⁸*Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.* ¹⁹*What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

RICK: The New Testament canceled the rituals and upheld the morality of the Law. So, that is how we need to understand Scripture.

What about the practicality? In our first audio clip, the Fox host said we have no right to deny somebody the fulfillment of a love-based relationship. Let us just talk for a few minutes about marriage as defined in Scripture, what it is based on and how it works.

DAVID: If you can frame a debate or an argument in a certain way, then you can control it. And that is what that reporter was doing. They wanted to frame the argument in the context of loving relationships.

RICK: Loving relationships are good!

DAVID: Absolutely. But there is a blurring of lines between a loving relationship - which every Christian would say is right - and a behavior that God has condemned.

We might think of morality as God's laws in order to make life for everybody enjoyable, pleasurable and to make society work. When you come down to what works in any civilization, it is the family. So we can ask ourselves: Why did God make the moral laws in the first place? Why didn't He let everything go? The reason was if you let everything go, it is destructive. It is destructive first to individuals, secondly to a family and finally to the society of that family.

RICK: The interesting thing about marriage in Scripture - and this might be a shock - is it is *not* based on love. Marriage in Scripture is not based on romantic love as we talk about it today. What's it based on?

JONATHAN: Commitment.

RICK: Right. What is the difference between basing marriage on love versus basing marriage on commitment?

DAVID: When you look at some of the early marriages that took place in Scripture, they were arranged, like with Isaac and Rebekah. It was an arranged marriage. Love at first sight was not the basis for what was to be that marriage; rather it was the commitment made.



Historically in our western civilization, more emphasis was on the commitment. With my mother/father and grandmother/grandfather, the commitment was the most important thing - taking care of the wife, taking care of the children. Love was secondary. Today, as you said, it is reversed. If you do not have nice feelings about your mate anymore, you go out and get a divorce. There is no commitment anymore.

RICK: But having said that, one can argue that the gay community can have that same kind of commitment and that same kind of love. So, why would you say, well, *that* kind is not allowable? It sounds homophobic and that you are saying "those people" are not allowed to do what we do.

One of the things we need to understand is God's laws, as we see them defined in Scripture for Christians. In the world in which we live, who is in charge of this world?

2 Corinthians 4:4: (New Living Translation) *Satan, who is the god of this world, has blinded the minds of those who don't believe. They are unable to see the glorious light of the Good News. They don't understand this message about the glory of Christ, who is the exact likeness of God.*

RICK: It is Satan. When we look at the world around us and see Satan's influence, we realize that under Satan's influence there are a lot of other things going on that we have to look at and say it is not yet time for God's rule to be in place.

DAVID: I think it is very important for our listening audience, we are not telling anybody how they should live and how they should not live, what they should do and what they should not do.

RICK: The object of this program is not to point fingers. It is to simply say, here is what the Scriptures say. If you are a dedicated Christian, here is what we have to stand up for. Having said that, we realize the world around us does not agree with us. We cannot tell them what to do, how to act, what to think or how to think. We can just be a reflection of what we believe is scriptural truth.



A caller from Connecticut shared: I love your show. When this came out, I was sitting in church, and two Sundays in a row my priest, all he talked about was this ruling of the Supreme Court, how wrong it was, that they don't care if they get fined. They don't care if they have to be taxed now. It's evil what they're doing and they're not going to abide. Two Sundays in a row I had to hear that. People walked out. People refused to come back. And I found that so appalling as God loves everybody. Please don't put politics into the church because God loves everybody. And to say they're not going to follow these rules if a couple wants to get married in a Catholic church, that's wrong. They're good people. They're good people like anybody else, you know? And I wanted to say this when it came up, but I'm glad you brought the subject up this Sunday.



RICK: Our caller brings up an important point. She says “they’re good people,” and I agree. I have personal experience with family members, and as a matter of fact, the members of my family who are gay are some of the best people I know in terms of being wonderful human beings, and I am proud of that.

Having said that, we’ve got a little bit of a dilemma when we look at this whole situation because we need to be able to deal with the practicality of scriptural teaching. We will comment more on this shortly.

Does the Apostle Paul try to condemn gay people in the book of Romans?

This is one of the most often quoted Scriptures in the debate on homosexuality and the Bible:

Romans 1:26-27: (NASB) ²⁶For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, ²⁷and 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 - not customary, *For the Bible Tells Me So, Documentary (2007)*

- *It seems to me the clear meaning of that is that whatever the other stuff in the Old Testament, one thing that carries over as an enduring thing, is that God disapproves of same sex genital intimacy. He does not want men lying with men and women lying with women denying the natural use.*
- *When Paul uses the term natural or unnatural he’s really meaning what is customary or unc customary. It wasn’t customary for men to have sex with men in the Jewish context, but he saw it in the Greek world and so he saw that as evidence of worshipping the wrong god of idolatry.*
- *His reference, of course, is to exploit same sex relationships among pagan Romans and Greeks. Paul certainly never contemplated the kind of monogamous, long-term relationships that are very much normal among homosexual people today.*

RICK: So, there is the take on the Romans 1 Scripture that says “customary,” not “natural.” Is that what the Scriptures are actually teaching? To find a clear scriptural answer, we need to establish the context because the documentary says this was a cultural matter and a cultural issue back in the time when Paul wrote the book of Romans. Is that the case?



To find a clear scriptural answer, we need to establish the clear context: **Who is being spoken about?**

Romans 1:18-20: (KJV) ¹⁸For the wrath of God is revealed from heaven **against all ungodliness and unrighteousness of men**, (a broad picture of unrighteousness - not just one issue) who hold the truth in unrighteousness; ¹⁹Because that which may be known of God is manifest in them; for God hath shewed it unto them. ²⁰For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.



All unrighteous men, not only then but all through the history of sinful humanity!

Romans 1:21-23: (KJV) ²¹Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ²²Professing themselves to be wise, they became fools, ²³And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

RICK: Again, that is idolatry, which existed throughout all of history. This is a very simple, straightforward condemnation of history, not customs of that moment. That is what these verses are really talking about.

What follows is a very sweeping indictment of all who are and who throughout history have been outside of God's favor.

Paul is labeling what we do or think that is not ultimately in praise of God as idolatry:

Romans 1:24-25: (KJV) ²⁴Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

RICK: We have the sense of the sanctity and honor of sex within marriage being defiled here, changing the truth of God into a lie, worshipping the created. That is the ultimate level of idolatry.

Jesus verified Genesis and established the sanctity and honor of sex within marriage:

Matthew 19:4-6: (KJV) ⁴And he answered and said unto them, have ye not read, that he which made them at the beginning made them male and female, ⁵And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Hebrews 13:4: (KJV) *Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

RICK: So, in Romans 1, those verses really are talking about history and not the cultural moment in the time Romans was written.

DAVID: That is absolutely correct. When the speaker there in that audio clip used the terms "customary" or "uncustomary," he was doing something not legitimate in Scripture. In the next segment we are going to talk about that word a little bit more, but that was interpretation. There is nothing wrong with interpretation, but you have to go back and find out what things really mean. He threw out what was the customary meaning and replaced it with the customary thought.

RICK: We will discuss that further coming up. In summary, we believe all sex outside of scripturally-defined marriage is a form of idolatry and therefore not acceptable to God.

JONATHAN: Then living together before you are married is not acceptable?

We believe all sex outside of scripturally-defined marriage is a form of idolatry and therefore not acceptable to God.



RICK: Not before God, not according to scriptural principle. If you are going to get all up in arms about the gay community, by right you should also be up in arms with the heterosexual community and their absolute misuse and dishonor of sex.



A caller from Missouri comments: Very detailed. I like the all-encompassing study. I don't know if I agree with it all yet, but I'm still listening. Apparently God allowed a man and a woman to get married and predicted they will. He was right. Men and women do get married. And apparently there's nothing that says they can't get married, a man and a man and a woman and a woman. It's about sex, apparently. So, what if a man marries a man but they never have sex or a woman marries a woman but they never have sex, because there are many, many heterosexuals that get married and never have sex. So, what if a man marries a man and they never have sex, any form of sex, and a woman marries a woman and they never have sex. Would that be allowed by God?

RICK: Now that's an interesting question! David, he's bringing up a unique perspective on the matter.

DAVID: A marriage contract was put in place by God to safeguard the family and the children, protecting the integrity of the family. Once you have that contract, if a husband and wife choose to live a platonic relationship, there is nothing wrong with that. But that contract is the legal basis, from God's standpoint, for the sexual relations between a husband and wife. If you do not have that contract, going back to everything outside is idolatry, then you are doing something not authorized by God.

When you violated the marriage contract under the Mosaic Law, the penalty was death. Violating that contract was considered a very severe and terrible thing to do. However, Deuteronomy 22:28,29 has a situation where an unmarried man and unmarried woman who were not engaged were found in a sexual relationship. The penalty in that case was not death, but, rather, to get a contract! This is okay under contract but not without a contract. God is saying, in essence, that I want to protect children and offspring that can come out of that, so the contract was required.

Going back to the question of the caller, the contract and the sexual behavior are two different things.

RICK: A marriage contract is a covenant before God to cleave one to another. With that contract, my understanding of that would be it would not be legitimate to create that covenant before God, because when you make such a covenant, you are making a solemn promise to call God in as a witness. This is not the solemn promise God sanctioned.

You could promise to steal somebody's goods and give them all to the poor, and you can make that promise before God and, say, I'm going to do good with this stuff that I have stolen. God is not going to look at that and say, "Okay, go ahead. You have good intentions." He is going to say, "You are stealing. Thou shalt not steal." It is almost like a splitting of hairs, but it is a good question.



RICK: Let's recap. We have looked at scriptural precedent for marriage. What is it?

DAVID: That sexual relations are only permitted within the marriage contract, the marriage arrangement.

RICK: We also looked at the fact that Jesus does not talk directly about loving gay relationships and the fact that the Scriptures do not condemn loving gay relationships per se. The Scriptures are about putting behavior in order.

We are going through several Scriptures that are debated within the Christian community as to what they mean in regards to homosexuality.

RICK: Just another personal experience of my own: Several years ago, I had a very good Christian friend with whom I shared a lot in fellowship for many, many years. He came to me one day and said, "Rick, I'm gay." So we worked through that. We were brothers in Christ together with that. Then several years later, he said, "Rick, you know, I don't think the Scriptures condemn homosexuality." And I said, "Really? How do you know?" He said there was a lot of material out there to prove it. I said, "Okay, here is what we will do. Show me the material, and I promise you that I will read it, and if it is correct and scripturally sound, I will stand with you together on this." He gathered the material and gave it to me. And I struggled with that because, honestly, Folks, I am being as brutally honest as I can, I did not want it to be true.

JONATHAN: But you had an open mind.

RICK: Well, it took me months before I could open up the book that he gave me, because I was not ready to be open minded. Even though I said I was, it took me months to the point of saying, "Look, if this is God's way, I need to know and to be able to accept it."

So I did an in-depth study based on that. There were holes in the argument at that point in time. I went back to my brother, whom I loved dearly, and I said, what about this and what about this and what about this? He did not have any answers and eventually walked away. And it broke my heart. It truly broke my heart because I loved him as a brother in Christ and wanted to work and encourage and build him up in Christ. So, this is another experience that makes this subject very important to me personally: What do the Scriptures teach and how do you deal with them?

DAVID: If he ever came back to you and said, I need you to do something for me, would you lay your life down for him?

RICK: Absolutely, positively. I love the man; so, yes. It is not about "those people." It is about human beings who have a different perspective and how we treat them in a Christ-like fashion.

Earlier we made a statement that sex is reserved for the marriage covenant. Why?

DAVID: What sex does between a husband and wife, especially in the youthful part of a marriage arrangement, when you are young and full of hormones, it



cements a relationship. It is a strong adhesive that bonds two fragile souls together. And that kind of explains the severe heartbreak that happens when people who have engaged in sexual intercourse outside of marriage break up. It is devastating to them because of that physiological merging of two bodies. And remember, God made this. Sex is not dirty. It can become dirty when it is perverted and used in a way God did not intend, but at its very base it is holy and it is one of those things that unites two souls together in matrimony.

 **The Bible is silent, *For the Bible Tells Me So, Documentary (2007)***

- *The Bible really doesn't deal with homosexuality because it has no concept of it. There were no Greek words, no Aramaic words, no Hebrew words for these concepts of human sexuality, and therefore the few references that have been lifted out of the Bible to be used in religious teachings to condemn homosexuality really are inappropriate.*

RICK: He is saying the Bible has no concept of homosexuality. But the Bible has a concept of sexual behavior, and not only a concept but a very clear statement of sexual behavior, so there is a difference. God is not trying to look at somebody who is wired one way or another and say that is a bad person. He is looking at the behavior.

Let's look at the scriptural reasoning in Romans 1:26,27 reading from the New American Standard, as it talks about things that are *natural* or *unnatural*.

Romans 1:26-27: (NASB) ²⁶For this reason God gave them over to degrading passions; for their women exchanged the **natural <5446> function <5540>** for that which is **unnatural <5449>**, ²⁷and in the same way also the men abandoned the **natural <5446> function <5540>** of the woman and burned in their **desire <3715>** toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

RICK: What does the Apostle Paul mean by *natural* and *unnatural*?

Natural: Strongs #5446 "physical", i.e. (by implication) instinctive

Function/use: Strongs #5540 employment, i.e. (specifically) sexual intercourse (as an occupation of the body)

(Un) Natural: Strongs #5449 growth (by germination or expansion), i.e. (by implication) natural production (lineal descent); by extension, a genus or sort; figuratively, native disposition, constitution or usage

Desire: (The only New Testament use) Strongs #715 excitement of the mind, i.e. longing after

By definitions it looks like there is far more meant here than "something customary." By context, we know the Apostle Paul WAS addressing a world history of godlessness. We believe Paul was using "natural" to mean what God intended and designated. The sacred sexual expression, David, like you said earlier, between married men and married women, is where sex belongs according to God's way. This definition of natural and not customary is further proven by Paul himself because he uses the exact same word in the very next chapter of Romans and also in Chapter 11.

In terms of scriptural study, if you want to understand something we need to look not only at the words but also the context in which they are used. Often the writer will define what he (or she) means by a word, not just by the one



way he uses it in one verse, but also by several ways he uses it in several verses. In Romans 2:14 Paul uses the exact same word, "nature."

Romans 2:14: (KJV) *For when the Gentiles, which have not the law, do by **nature <5446>** the things contained in the law, these, having not the law, are a law unto themselves:*

RICK: What does *do by nature* mean?

DAVID: Meaning, it is not their custom per se. It is what they do naturally by virtue of their makeup and psychology.

RICK: Their instinct.

DAVID: Yes.

RICK: They have not been given the Law, but instinctively there are things they knew were right and wrong.

Romans 2:27: (KJV) *And shall not uncircumcision, which is by **nature <5446>**, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?*

RICK: Uncircumcision obviously is natural.

DAVID: It is the way that men come into the world.

RICK: That's right. There is nothing "customary" about that. It is natural. It is always the way. So, you can see in Romans 2, *natural* is not used to describe something "customary" for that moment. It is used in a way that describes something that "just is."

Romans 11:24: (KJV) *For if thou wert cut out of the olive tree which is wild by **nature <5446>**, and wert graft contrary to **nature <5446>** into a good olive tree: how much more shall these, which be the **natural <5446>** branches, be graft into their own olive tree?*

RICK: When talking about natural branches of a tree, they do not grow there because it is "customary," they grow there because that is the way the tree works. So, when the Apostle Paul in Romans 1 talks about the "natural function," it is nothing to do with customs of the day.

DAVID: No. You hate to be too judgmental of those who see things otherwise, but this is spin. It is taking a clearly stated statement in Scripture and saying what it really means is this. That is interpretive. You mentioned the best way to look at what words mean is to see how they are used in Scripture. We have hundreds of years of Bible writers that did that same thing. On this program, you use Strong's Concordance all the time. When somebody comes up and says, "Well, it doesn't really mean that," then it is purely an interpretation.

RICK: Let's talk about the idea of the nuclear family and how that all fits together and why is it such an important thing. Is it wrong for gay people who love each other to have a family?

DAVID: From a scriptural standpoint, it is not the model that God laid out. You used the term nuclear family of a mother and a father, husband and wife - two role models who would be available for the children as they grow up to see what type of behavior, what type of activities, what type of love should exist = what the family should be about.



RICK: If you take the concept of sex, the adhesive that binds these two fragile souls together, from that produces the children.

DAVID: That is the natural way of things. Sex is designed by God primarily for the producing of children. The fact that it is pleasurable and a wonderful thing is a benefit for the husband and wife. But the purpose of it is to produce children. They fit together. It is natural. It works perfectly. That is the model God has. If we start saying, “Let’s try this model and let’s try that model,” you may or may not have success in it, but it is not God’s model that was intended to be a blessing to the family.

RICK: There are studies all over the place about the children out of gay relationships and are they healthier or not healthier. We have read an interesting letter ([See CQ Rewind Bonus Material](#)) written by a woman who was a daughter of a gay relationship in the '80s and '90s. And she talks about her own experience as a heterosexual mother watching her children interact with their father. She was in the marches. She was all for gay rights. She had two moms. Her point is our children are hurting, because we are not giving them the opportunity for a father and a mother. We are denying them that opportunity. I believe every child has two rights: One is a right to be born, and the second right is to have a mother and a father, because that is where they came from. It gives us a sense the nuclear family, the mother, the father, and the children, is a design. It is very obviously a design. It has been the way children have come into the world since human history began. We have that as a basis. Now, does that say that anybody who steps outside of that is evil and dark and nasty?

DAVID: No, no, not at all! In fact, this woman who wrote the letter came from that environment and obviously was a good person. She did all right. But she saw she missed something in this relationship.

RICK: It is about understanding God's way in regards to the ways of the world and seeing what is the difference? Now what about if you are a Christian?

**Is the Christian community homophobic?
Is the gay community Christian-o-phobic?**

 **Homophobia, *For the Bible Tells Me So*, Documentary (2007)**

- *The consequence of homophobia is to stereotype gay people and then to define them in negative ways, and once we do that we are able to treat them negatively and brutally. Fear does terrible things to a society.*
- *When people are afraid they have to find scapegoats, and then they want to get rid of those people who are the “bad guys.”*
- *The cheapest way of getting the feeling that we’re a group, a family, a something, is to make an “other.” And it’s throughout history with all different groups - civil rights with the blacks and anti-Semitism with Jews - to have an “other,” and homosexuals unfortunately are the new “other.”*

RICK: I think there is homophobia, and it is a dastardly, nasty and terribly destructive way of looking at things and needs to be stopped firmly and quickly and decisively. Having said that, what is our responsibility as Christians?



DAVID: True Christians are not afraid of homosexuals. We do not fear homosexuals, and neither do we get into condemnation of the individuals involved. We are speaking only about the biblical standard of moral behavior. And we must, in order to be faithful to it, let our light shine on that.

One last set of Scriptures that have been interpreted in several ways:

1 Corinthians 6:9-11: (KJV) ⁹Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **effeminate**, nor **abusers of themselves with mankind**, ¹⁰Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

RICK: This is a long list of morally decayed behaviors. While some may argue about the meaning of some of the words, the intent of this list is very clear: Our actions can keep us out of the kingdom of God. It does not say anything about our *orientation*. It is our *actions* that can keep us out of the kingdom of God. Paul in no way deals with anyone's orientation of anything.

- There are many categories of things to keep us out of the kingdom - thieves, drunkards, extortioners, etc.
- Some true Christians had previously done these things.
- They stopped - they were forgiven, washed, sanctified and now are faithful.
- There is a double standard presented here - higher living for those called to spirituality.

RICK: That is what we were talking about earlier in the program. You keep saying we are here to present a scriptural perspective, but we are not here to point fingers and say, "You there, I don't care what you believe. You have to live this way."

DAVID: I think the thought often found in some scriptural circles is because you behave this way, you are not going to inherit the kingdom of God. We choose to interpret this more narrowly. Those who inherit the kingdom will be the kings of the kingdom - Christians who are following Jesus' footsteps now.

Remember our theme text for this whole program - God had Jesus come to earth to give his life a ransom for ALL. So there will be an opportunity for ALL the sinners of the world to experience the love of God and to find out what the model for living is all about. But for those that are following Christ, you are not going to inherit that position as a king unless you are obedient to God's moral law.

RICK: The New Testament is written to the footstep followers of Christ - those who would *take up their cross and follow him*.

JONATHAN: Sacrifice.

RICK: If you are not in that category, if you are reading the New Testament, it is as if you are reading somebody else's mail. You are reading something that is



directed to them for their personal behavior. You can draw principles from it, but it does not all apply to you. That is the purpose of the New Testament.

In 1 Corinthians 6:9, it used the word *effeminate* then the phrase *abusers of themselves with mankind*. Effeminate (also called "catamite") meant a boy or a youth who was in a sexual relationship with a man. We look at that and we say, no, that is morally unacceptable. It happened then. It happens now. It wasn't just a thing that happened in the temples of idolatry. It is part of society.

Abusers of themselves with mankind =

(Source: Wikipedia) The word *arsenokoitēs* (ἀρσενοκοίτης) has challenged scholars for centuries, and has been variously rendered as "abusers of themselves with mankind" (KJV), "sodomites" (YLT), or "men who practice homosexuality."...It is likely that *arsenokoitēs* is taken from the Septuagint (LXX) reading of Leviticus 20:13 where the root forms (Greek ἄρρην / ἄρσην [arrhēn / arsēn] and κοίτην [koitēn] both appear. Paul's use of the word in 1 Corinthians (& 1 Tim.) is the earliest example of the term...

DAVID: The two parts of it are male and sexual intercourse, so it is talking specifically about homosexual behavior. Again, we have those who want to spin this into something else that it is not.

RICK: ...meaning something merely cultural at that moment.

DAVID: Or "customary" as we saw earlier. But if you go back to the meaning of the word, you can't escape it. It is talking about homosexuality.

RICK: Again, are we pointing fingers here and saying to people - you are condemned and you are not? No. David said earlier that there are two aspects of salvation. There is an aspect for those who will inherit the kingdom to whom the New Testament is written who the Bible describes will be kings and priests to bless all the families of the earth. There is a higher standard if you are going to follow Christ.

1 Timothy 1:9-10: (KJV) ⁹Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰For whoremongers, **for them that defile themselves with mankind**, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

RICK: This is just another long list of things you should not do. To do any or all of these things would be to violate your Christian commitment.

DAVID: God wants holy people, and He defines what holy is. This is designated specifically to those that are following the footsteps of Jesus.

RICK: We live in a time where the idea of this higher level, this higher standard, is really frowned upon. As a matter of fact, lower standards are embraced. Do you know that there are 58 different listed ways to describe your sexual orientation? It used to be you were a man or a woman. Those are no longer part of the list any longer. There are 58 different ways to describe gender. What does that tell you? It tells you we have gotten into a world where the *choice* of what you want to do overrides actually what we are. And that is a dangerous place for us to go, especially if you are a Christian.



The following are the 58 gender options for Facebook users identified by ABC News on February 13, 2014:

-
- Agender
 - Androgyne
 - Androgynous
 - Bigender
 - Cis
 - Cisgender
 - Cis Female
 - Cis Male
 - Cis Man
 - Cis Woman
 - Cisgender Female
 - Cisgender Male
 - Cisgender Man
 - Cisgender Woman
 - Female to Male
 - FTM
 - Gender Fluid
 - Gender Nonconforming
 - Gender Questioning
 - Gender Variant
 - Genderqueer
 - Intersex
 - Male to Female
 - MTF
 - Neither
 - Neutrois
 - Non-binary
 - Other
 - Pangender
 - Trans
 - Trans*
 - Trans Female
 - Trans* Female
 - Trans Male
 - Trans* Male
 - Trans Man
 - Trans* Man
 - Trans Person
 - Trans* Person
 - Trans Woman
 - Trans* Woman
 - Transfeminine
 - Transgender
 - Transgender Female
 - Transgender Male
 - Transgender Man
 - Transgender Person
 - Transgender Woman
 - Transmasculine
 - Transsexual
 - Transsexual Female
 - Transsexual Male
 - Transsexual Man
 - Transsexual Person
 - Transsexual Woman
 - Two-Spirit

DAVID: God has standards, and when you get away from the standards, you get into this very diffused type of behavior. What is right or what is wrong depends on what YOU think about it, not what God thinks about it. I think it is good at this point to say while we are not homophobic - we are not afraid of the homosexual community - if we are true Christians, we do not want to get involved in the politics of the issue. In that list you mentioned, there are all kinds of reasons for politics. That is the world. Let them have those battles. We want to have peace with all men, and we want to let our light shine as best as we can.

RICK: You also get into the slippery slope of if this now becomes pure and acceptable, what is next?



 For the sake of Christ, *Question About Gay Christians, Ravi Zacharias, lumelonline.com*

- *And somebody may say well, you don't know what it is like then to have that disposition. No, I've talked to people who do. One of the greatest saints of recent memory was Henri Nouwen and some years ago he went to St. Petersburg in Russia, and there he went into the famed Hermitage Museum and he saw the painting of Rembrandt on The Return of the Prodigal Son. It changed his life. He came back to Harvard, resigned his position and went to work for the mentally retarded in Toronto. He disclosed in his closing book there that he was dispositionally a homosexual but never fulfilled that for the sake of Christ. And I have read many authors who say that, so I say to the one who has that disposition, yes, it has to be tough. It has to be tough, but sometimes we renounce our dispositions for the sake of Christ and just wait and hope and trust for the possibility that he would give us that resistance.*



Photo (right)
Rembrandt's The
Prodigal Son
c. 1669
oil on canvas
The Hermitage Museum,
St Petersburg

RICK: He gives a wonderful example of what Christianity means and what it is we need to be striving for.

DAVID: Beautiful.

RICK: It is. It's beautiful. In some ways it is a hard statement because it is saying that for the sake of Christ, you have to leave some things behind. And people look at that and say, well, why do you have to leave *that* thing behind? I think the best answer to that is, we all have to leave much behind in our lives. If you are going to follow Christ, that is the cost.

DAVID: Christianity is all about self-denial, Rick.

RICK: That's what it is *supposed* to be about. What we have *made* it to be about is, what about ME? What about giving ME what I want...so I can glorify God! No. Christianity is about giving me what is good for me and taking away what is good for me so I can glorify God.

JONATHAN: Being selfless, not selfish.

Matthew 19:12: (KJV) *For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it.*

RICK: Jesus does not directly talk about homosexuality, but here he talks directly about sacrifice for the sake of the kingdom.

DAVID: There were many things Jesus did not talk about like incest, witchcraft, bestiality, and other things like that, but they are covered in other parts of Scripture.



RICK: Right. And that is the reason he does not talk about them - they were in the moral code he was upholding. He did not need to talk about them. He needed to lay out the groundwork about "living higher" for those who would follow him.

One quick thing about orientation, there are many simply wired this way or that way, but I think orientation in this day in this country at this time *also* is chosen. Let me give you an example. Jonathan, you like sports.

JONATHAN: I'm a Pittsburgh Steelers fan!

RICK: And I am a New York Yankees and New York Giants fan. How did I become a New York Yankees fan? It happened through my youth, and I can't pinpoint the moment or the time, but I will tell you this: I love the Yankees and I dislike the Boston Red Sox.



JONATHAN: Uh oh, trouble!

RICK: To this day it is instinctive for me when I check the scores to see if the Yankees won first and if the Red Sox lost second. Why is that? It was somehow or other conditioned into me maybe by what my Dad said, by the things I read. Whatever it was, it is a part of me. And you ask my family; it is a part of me. And if our sports fandom can be such a part of us...and it is...you listen to sports talk, people are rabid fans. And they can't change. You can't tell somebody to...

JONATHAN: ...switch teams? No!

RICK: I have tried that with other people. I don't let people try that with me, (laugh) but I have tried that with other people! But the point is because of that, it is very sensible for me to look at this and say, we are teaching our children that sexuality is a choice, and it really, truly should not be because sexuality is sacred before God, especially if you're a Christian.

So, what does God expect - what does Jesus expect from us be we gay or straight?

RICK: God does have very specific standards about behavior. It is not about orientation but behavior. Next let's look at the principles of the life of Jesus.



Jesus embraces outcasts, *For the Bible Tells Me So, Documentary (2007)*

- *My theological belief is that all loving relationships are honored by God. I do not believe that the Bible speaks against loving, committed homosexual relationships.*
- *The core principle of the Bible is about love, is about the human condition. It is about inclusion; it's about justice for all people not just some people.*
- *We are never to be exclusive. God's world is always inclusive.*
- *Jesus, he always embraced the outcast, so how a church can make someone an outcast and call themselves "Christian" doesn't make any sense.*
- *He loves everybody just the way they are, gay or not gay.*
- *Exactly.*



RICK: Jesus *did* embrace the outcast. Jesus went to the outcasts. Zacchaeus was an outcast and Jesus sought him out. There is a beauty in Jesus seeking out the outcasts. But what about the statement “all loving relationships are honored by God?”

DAVID: There is a little bit of confusion here between the category of “loving relationships” and the category of “sexual relationships.” In the category of sexual relationships, God has bounds. But in the category of loving relationships, there are no bounds.

Let me just give an example. I have had associates and acquaintances that I've known through the years that are gay. I haven't had any real intimate discussions with gay people about this; so I do not quite have the experience you have. But if a gay acquaintance came to me and said, “Hey, I need help moving from my apartment over here tomorrow, can you help?” Absolutely. I would lay my life down for them. However, if he invited me to his gay wedding, I could not go. It would be a compromise of the biblical position that I hold. I would be endorsing that which I believe is not taught in Scripture if I went. But would I be available to help him or her at any time? Absolutely. As a Christian, I have to love all mankind just as John 3:16 says of God, that He loved the world so much He gave His only begotten son.

RICK: That has actually been part of my personal experience. I mentioned earlier in the program we had experience with several members of our family who are gay. We have had great experience with most; however, there was a situation a few years ago of a gay wedding to which we could not go. And the reaction of that from the few - not from the majority, but from the few - was vicious and decisive. We were cut off, cut out and thrown away because of that. And that breaks my heart. We were not trying to reject anyone. There was a Christian-a-phobia brought to us that was very difficult to deal with, and still is to this day. As Christians, we need to understand that people are people. And if they are not following after Christ, and if they are going by the rules and the laws of the land, we need to live and let live. We need to be respectful, loving and as kind as Jesus was.

DAVID: I think that is the difference between *tolerating* a situation and *embracing* a situation. The Supreme Court made their decision. It is the law of the land now. Okay. From a personal perspective, I do not care. That is what the world does. That is what they do. I can tolerate that even if I do not like it because it is the law of the land. But, now, am I going to embrace it? And here is where I think some in the homosexual community cross the line. Wanting tolerance is one thing, I agree. They should be treated as human beings and treated justly and with respect. But if you are now asking me to embrace something based on a principle I know is not taught in Scripture, I cannot do that.

It is possible this stance will lead to persecution:

2 Timothy 3:12: (KJV) *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*



RICK: That is an important part of this. We need to be able to stand, but by standing for something does not mean you step on anybody. That is the point of Christianity. We want to live and let live. They are in the world and that is okay. Be respectful. Be honoring. Show your Christianity.

What if you have somebody who is gay and comes to you and they want to be a follower of Christ? What do you do? What do you tell them? How do you act?

The price of discipleship:

Luke 9:23-24: (KJV) ²³And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. ²⁴For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

RICK: In that circumstance, this would be one of the first Scriptures I would go to. I would ask the questions, "Do you believe in the Bible?? Do you believe the Bible is the inspired word of God? Do you want to follow in Jesus' footsteps?" If somebody is truly desirous of following Jesus, I am sure the answer would be affirmative. Now we would need to look at what is required of us to step up higher to the level of true Christian behavior.

Matthew 7:13-14: (KJV) ¹³Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: ¹⁴Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

RICK: Difficult is the gate. Narrow is the way that leads to life in following after Christ. Are you willing to walk that narrow, difficult way? It then comes down to applying the Scriptures that say, *all of these things, some of you were.*

DAVID: Yes, that is right. Paul says they got away from that. It all comes down to a matter of choice. If we want to choose to serve God, then we must align our lives and be obedient to the laws that He set down. If we do not, it is really idolatry. We were talking earlier about sexual immorality being idolatry, and it is in the sense that you are now being obedient to your passions that say, "I want to do this, I want to do that." So, you are making your passions your god. That is why we put sexual immorality under the general heading of idolatry.

RICK: Exactly. But it is easy for me to say. Jonathan, David and I are all in the same category. We are all happily married, heterosexual men. It is easy for us to sit here and say, "There are certain things you have to give up." It is easy because we do not know that particular feeling.

But by the same token, what have we given up in own lives to follow Christ? How is our life different than it would have been? I can tell you, for me, my life is way different in what I do, how I think and how I spend my time. That's between me and God.

If someone has a gay orientation and they want to follow Christ, they are left with a void in their life. What do you do? You seek to fill that void with fellowship, with family, and with kind of "adopting" them. By God's grace and God's strength, somebody can rise up to that level.



We now want to touch briefly on what the gay community has come to stand for, because I think this is something a lot of people don't realize. It is typically called the "LGBT" community - lesbian, gay, bisexual and transexual. But that community has spread out and gotten bigger and wider - the "LGBPTQQIIAA+" community. What does that stand for? In any combination of the letters attempting to represent all the identities in the queer community, this near exhaustive one represents lesbian, gay, bisexual, pansexual, transgender, queer, questioning, intersex, inter-gender, asexual and ally.

DAVID: Wow.

RICK: And here's the thing, there is a very blurred line as a result. The gay community is not just about gay rights. It is about sexual freedom for everybody. Is there a problem with that?

DAVID: There is a problem with that. Freedom is only given to us in the context of certain constraints. In other words, you maximize your freedom by having certain standards of behavior. If you go beyond that, now you are stepping on the freedoms of others. You are causing problems within the family or personally or ultimately within your society.

RICK: So, where do you draw the line? We have the advantage of Scriptures from above that tell us where to draw a line. In this type of community, there is no line necessarily that is set in stone. How do you feel about polygamy? There are already cases coming before local courts to marry multiple women. What could be possibly next? What about a 50-year-old who is in love with three 16-year olds? Because they are all consenting, why not let them engage in their life because they love each other?

JONATHAN: What happens if someone wants to marry a pet?

RICK: What happens? You say those examples are ridiculous and they may be in *your* mind with *your* line. But where does the line get drawn? Any response on that, David?

DAVID: You illustrated something very important - when you take away the standards, you open the floodgates. What happens beyond that? Who can tell?

Jonathan talked about marrying a pet. We saw another article recently about robot/human marriage because they are developing more sophisticated robots. Where do you draw the line? If you have a standard, the line is drawn for you and you are protected. When you do not have a standard, the floodgates are let loose and it will bring society down lower and lower.

RICK: Our stand is we stand by Scripture, but we live and let live. For those who do not want to believe in Scripture, it is okay because their opportunity will come later.

DAVID: Two things:

1.) We are not judging those individuals that are of the gay persuasion. We stand for the biblical principle that sexual morality is taught in Scripture and does not include homosexual relations.



2.) There is hope for everybody. We are not condemning to eternal torment those who do not care about what we think they should or what we think the Bible teaches. The New Testament is the letter written for Christians today. Christ died for ALL, and all will have an opportunity to clean their lives up in the kingdom.

RICK: And all will have an opportunity in an environment where righteousness reigns and sin has to be chosen. That is the difference. At this time, sin reigns and *righteousness* has to be chosen and sought after.

If you are a Christian, you need to know what the Scriptures truly teach and how to be Christ-like in dealing with those teachings. If you get what the Scriptures teach but put away Christ-likeness, you have missed the entire point. We need to be tolerant, loving, caring and firm when necessary but not to the point of stepping on others. If someone is a gay Christian, you encourage them to step up to a higher level. Otherwise, you live and let live. God does have it in control.



So, the gay marriage law -
how do we respond?
For Jonathan and Rick (and David!) and
Christian Questions...
Think about it...!

And now even more to think
about...
only in the **Full Edition of CQ
Rewind!**

The price of discipleship:

John 6:52-66: (KJV) ⁵²The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? ⁵³Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ⁵⁴Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. ⁵⁵For my flesh is meat indeed, and my blood is drink indeed. ⁵⁶He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ⁵⁷As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. ⁵⁸This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. ⁵⁹These things said he in the synagogue, as he taught in Capernaum. ⁶⁰Many therefore of his disciples, when they had heard this, said, this is an hard saying; who can hear it? ⁶¹When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ⁶²What and if ye shall see the Son of man ascend up where he was before? ⁶³It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. ⁶⁴But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ⁶⁵And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. ⁶⁶From that time many of his disciples went back, and walked no more with him.



Luke 19:8-10: (KJV) ⁸And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. ⁹And Jesus said unto him, this day is salvation come to this house, forsomuch as he also is a son of Abraham. ¹⁰For the Son of man is come to seek and to save that which was lost.

John 5:11-14: (KJV) ¹¹He answered them, he that made me whole, the same said unto me, take up thy bed, and walk. ¹²Then asked they him, what man is that which said unto thee, take up thy bed, and walk? ¹³And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. ¹⁴Afterward Jesus findeth him in the temple, and said unto him, behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Luke 18:18-27: (KJV) ¹⁸And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? ¹⁹And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God. ²⁰Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, honour thy father and thy mother. ²¹And he said, all these have I kept from my youth up. ²²Now when Jesus heard these things, he said unto him, yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. ²³And when he heard this, he was very sorrowful: for he was very rich. ²⁴And when Jesus saw that he was very sorrowful, he said, how hardly shall they that have riches enter into the kingdom of God! ²⁵For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. ²⁶And they that heard it said, who then can be saved? ²⁷And he said, the things, which are impossible with men are possible with God.

Choose your master:

Colossians 3:2-5: (NRSV) ²Set your minds on things that are above, not on things that are on earth, ³for you have died, and your life is hidden with Christ in God. ⁴When Christ who is your life is revealed, then you also will be revealed with him in glory. ⁵Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry).

Having seen the path of discipleship, we need to have the courage to walk in righteousness, no matter what the cost.

Proverbs 4:18-19: (NASB) ¹⁸But the path of the righteous is like the light of dawn, that shines brighter and brighter until the full day. ¹⁹The way of the wicked is like darkness; they do not know over what they stumble.

This next text should serve as a sober warning regarding the Light that we choose to follow:

Isaiah 5:20-23: (NASB) ²⁰Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter! ²¹Woe to those who are wise in their own eyes and clever in their own sight! ²²Woe to those who are heroes in drinking wine and valiant men in mixing strong drink, ²³Who justify the wicked for a bribe, and take away the rights of the ones who are in the right!

When we reflect something we are standing in its path and are being used by that which we reflect to pass its message, be it good or evil, to those around us. As in the last text, we may not be the one substituting darkness for light, but are we in any way reflecting that substitution?

Always keep the most important thing as the most important thing - the Gospel of Christ!

2 Corinthians 4:3-6: (NASB) ³And even if our gospel is veiled, it is veiled to those who are perishing, ⁴in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. ⁵For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bondservants for



Jesus' sake. *For God, who said, light shall shine out of darkness, is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.*

Preach Jesus; be bound to that message because it reflects from the inside out!

So, let's look at something that many say destroys the Bible's "one man one woman" credibility - polygamy. Many say the Bible is "full" of this practice and it goes against the one man one woman marriage concept, therefore exceptions to that concept are acceptable:

- There are only a few examples of polygamy in the Scriptures
- Most notable are kings of the Old Testament
- There are NO Christian examples of polygamy - only one man one woman

Did God endorse or tolerate polygamy:

Deuteronomy 17:14-20: (NASB) ¹⁴When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, I will set a king over me like all the nations who are around me, ¹⁵you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves...¹⁷He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself. ¹⁸Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. ¹⁹It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, ²⁰that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

God warns about wrong courses but shows His willingness to let the consequences of our actions have their effect.

(Source: Thefederalist.com.)

Heather Barwick mother and her mother's same-sex partner raised this author. She is a former gay marriage advocate turned children's rights activist. She is a wife and mother of four rambunctious kids.

Dear Gay Community: Your Kids Are Hurting

Gay community, I am your daughter. My mom raised me with her same-sex partner back in the '80s and '90s. She and my dad were married for a little while. She knew she was gay before they got married, but things were different back then. That's how I got here. It was complicated as you can imagine. She left him when I was two or three because she wanted a chance to be happy with someone she really loved: a woman.

My dad wasn't a great guy, and after she left him he didn't bother coming around anymore.

Do you remember that book, "Heather Has Two Mommies"? That was my life. My mom, her partner, and I lived in a cozy little house in the 'burbs of a very liberal and open-minded area. Her partner treated me as if I was her own daughter. Along with my mom's partner, I also inherited her tight-knit community of gay and lesbian friends. Or maybe they inherited me?

Either way, I still feel like gay people are my people. I've learned so much from you. You taught me how to be brave, especially when it is hard. You taught me empathy. You taught me how to listen and how to dance. You taught me not be afraid of things



that are different. And you taught me how to stand up for myself, even if that means I stand alone.

I'm writing to you because I'm letting myself out of the closet: I don't support gay marriage. But it might not be for the reasons that you think.

Children Need a Mother and Father

It's not because you're gay. I love you, so much. It's because of the nature of the same-sex relationship itself.

Growing up, and even into my 20s, I supported and advocated for gay marriage. It's only with some time and distance from my childhood that I'm able to reflect on my experiences and recognize the long-term consequences that same-sex parenting had on me. And it's only now, as I watch my children loving and being loved by their father each day, that I can see the beauty and wisdom in traditional marriage and parenting.

Same-sex marriage and parenting withholds either a mother or father from a child while telling him or her that it doesn't matter. That it is all the same. But it's not. A lot of us, a lot of your kids, are hurting. My father's absence created a huge hole in me, and I ached every day for a dad. I loved my mom's partner, but another mom could never have replaced the father I lost.

I grew up surrounded by women who said they didn't need or want a man. Yet, as a little girl, I so desperately wanted a daddy. It is a strange and confusing thing to walk around with this deep-down unquenchable ache for a father, for a man, in a community that says that men are unnecessary. There were times I felt so angry with my dad for not being there for me, and then times I felt angry with myself for even wanting a father to begin with. There are parts of me that still grieve over that loss today.

I'm not saying that you can't be good parents. You can. I had one of the best. I'm also not saying that being raised by straight parents means everything will turn out okay. We know there are so many different ways that the family unit can break down and cause kids to suffer: divorce, abandonment, infidelity, abuse, death, etc. But by and large, the best and most successful family structure is one in which kids are being raised by both their mother and father.

Why Can't Gay People's Kids Be Honest?

Gay marriage doesn't just redefine marriage but also parenting. It promotes and normalizes a family structure that necessarily denies us something precious and foundational. It denies us something we need and long for, while at the same time tells us that we don't need what we naturally crave. That we will be okay. But we're not. We're hurting.

If anyone can talk about hard things, it's us.

Kids of divorced parents are allowed to say, "Hey, mom and dad, I love you, but the divorce crushed me and has been so hard. It shattered my trust and made me feel like it was my fault. It is so hard living in two different houses." Kids of adoption are allowed to say, "Hey, adoptive parents, I love you. But this is really hard for me. I suffer because my relationship with my first parents was broken. I'm confused and I miss them even though I've never met them."

But children of same-sex parents haven't been given the same voice. It's not just me. There are so many of us. Many of us are too scared to speak up and tell you about our hurt and pain, because for whatever reason it feels like you're not listening, that you



don't want to hear. If we say we are hurting because same-sex parents raised us, we are either ignored or labeled a hater.

This isn't about hate at all. I know you understand the pain of a label that doesn't fit and the pain of a label that is used to malign or silence you. And I know that you really have been hated and that you really have been hurt. I was there, at the marches, when they held up signs that said, "God hates fags," and "AIDS cures homosexuality." I cried and turned hot with anger right there in the street with you. But that's not me. That's not us.

I know this is a hard conversation. But we need to talk about it. If anyone can talk about hard things, it's us. You taught me that.

More details on the Leviticus Scriptures:

Leviticus chapters 1-10 - offerings and the priesthood

Verse 11 - clean and unclean animals

Verses 12-15 - being clean, after a woman gives birth, if you have a disease, how to keep it from spreading, etc. There are no punishments, only instructions on how to be clean and keep others clean and free of disease.

Verse 16 - the process of the sin offering.

Verse 17 - do not eat blood; if you do, God's face is set against you and you are cut off from the people (not killed).

Verse 18 - laws on immoral relations - specific to not doing what others do

Verse 19 - laws on idolatry and the proper treatment of others

Verse 20 - laws on human sacrifice and immorality

Verse 21 - regulation concerning the priesthood

Next we look at Leviticus 18 as a whole and the word for *abomination*: This word for *abomination* is only used within the book of Leviticus in chapters 18 (we listed all uses) and once in chapter 20. (Also listed below) (This word is used many times in other Old Testament books)

Abomination: Strongs #8441 properly, something disgusting (morally), i.e. (as noun) an abhorrence; especially idolatry or (concretely) an idol
KJV - abominable (custom, thing), abomination
AV-abomination 113, abominable thing 2, abominable 2; 117
1) a disgusting thing, abomination, abominable
2) in ritual sense (of unclean food, idols, mixed marriages)
3) in ethical sense (of wickedness, etc.)



Notice the singular content of this chapter - sexual and moral behavior:

Leviticus 18:1-30: (KJV) ¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, I am the LORD your God. ³After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ⁴Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. ⁵Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD. ⁶None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. ⁷The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. ⁸The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. ⁹The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. ¹⁰The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. ¹¹The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. ¹²Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. ¹³Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. ¹⁴Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. ¹⁵Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. ¹⁶Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. ¹⁷Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. ¹⁸Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime. ¹⁹Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. ²⁰Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. ²¹And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. ²²Thou shalt not lie with mankind, as with womankind: it is **abomination <8441>**. ²³Neither 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. ²⁴Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: ²⁵And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. ²⁶Ye shall therefore keep my statutes and my judgments, and shall not commit any of these **abominations <8441>**; neither any of your own nation, nor any stranger that sojourneth among you: ²⁷(For all these **abominations <8441>** have the men of the land done, which were before you, and the land is defiled;) ²⁸That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. ²⁹For whosoever shall commit any of these **abominations <8441>**, even the souls that commit them shall be cut off from among their people. ³⁰Therefore shall ye keep mine ordinance, that ye commit not any one of these **abominable <8441>** customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

Why is verse 21 about sacrificing children to Molech mixed in with this chapter? The recurring theme of this chapter is respect for the sacredness of our physical life, which includes respect for our covenants and obligations and respect for our ultimate loyalty to God.

Leviticus 20:13: (KJV) *If a man also lie with mankind, as he lieth with a woman, both of them have committed an **abomination <8441>**: they shall surely be put to death; their blood shall be upon them.*



Leviticus 11 selected verses:

⁶the *rabbit* <768> also, for though it chews <5927> cud <1625>, it does not divide <6536> the hoof <6541>, it is unclean <2931> to you;

⁹These <2088> you may eat <398>, whatever <3605> <834> is in the water <4325>: all <3605> that have fins <5579> and scales <7193>, those in the water <4325>, in the seas <3220> or in the rivers <5158>, you may eat <398>.

¹⁰But whatever <3605> <834> is in the seas <3220> and in the rivers <5158> that does not have <369> fins <5579> and scales <7193> among <4480> all <3605> the teeming <8318> life <8318> of the water <4325>, and among <4480> all <3605> the living <2416> creatures <5315> that are in the water <4325>, they are detestable <8263> things <8263> to you,

¹¹and they shall be abhorrent <8263> to you; you may not eat <398> of their flesh <1320>, and their carcasses <5038> you shall detest <8262>.

¹²Whatever <3605> <834> in the water <4325> does not have <369> fins <5579> and scales <7193> is abhorrent <8263> to you.

The words used for *abomination* in Leviticus 11: As we compare the chapters and especially the words for abomination, notice that the level of disdain in this chapter with this word is less than with chapter 18 - still bad - still "filth" but it is different. Remember, God cleaned this "filth" in the New Testament.

Abomination: Strongs #8262 to be filthy, i.e. (intensively) to loathe, pollute

Abomination: Strongs #8263 filth, i.e. (figuratively and specifically) an idolatrous object

Online Hebrew Dictionary:

#8263 detestable thing or idol, an unclean thing, an abomination, detestation

#8262 AV-abomination 2, abominable 2, abhor 1, utterly 1, detest 1

1) to detest, make abominable, count filthy, make detestable

1a) to detest

1b) to make detestable

Abomination: All uses of Strongs #8263:

Leviticus 7:21: (KJV) Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any **abominable** <8263> unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

Leviticus 11:10: (KJV) And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an **abomination** <8263> unto you:

Leviticus 11:11: (KJV) They shall be even an **abomination** <8263> unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

Leviticus 11:12: (KJV) Whatsoever hath no fins nor scales in the waters, that shall be an **abomination** <8263> unto you.

Leviticus 11:13: (KJV) And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an **abomination** <8263>: the eagle, and the ossifrage, and the ospray,

Leviticus 11:20: (KJV) All fowls that creep, going upon all four, shall be an **abomination** <8263> unto you.



Leviticus 11:23: (KJV) *But all other flying creeping things, which have four feet, shall be an **abomination** <8263> unto you.*

Leviticus 11:41: (KJV) *And every creeping thing that creepeth upon the earth shall be an **abomination** <8263>; it shall not be eaten.*

Leviticus 11:42: (KJV) *Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an **abomination** <8263>.*

Isaiah 66:17: (KJV) *They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the **abomination** <8263>, and the mouse, shall be consumed together, saith the LORD.*

Ezekiel 8:10: (KJV) *So I went in and saw; and behold every form of creeping things, and **abominable** <8263> beasts, and all the idols of the house of Israel, portrayed upon the wall round about.*

Abomination: All uses of Strongs #8262:

Leviticus 11:11: (KJV) *They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in **abomination** <8262>.*

Leviticus 11:13: (KJV) *And these are they which ye shall have in **abomination** <8262> among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,*

Leviticus 11:43: (KJV) *Ye shall not make <8262> yourselves **abominable** <8262> with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.*

Leviticus 20:25: (KJV) *Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls **abominable** <8262> by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.*

Deuteronomy 7:26: (KJV) *Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly **detest** <8262> it, and thou shalt utterly abhor it; for it is a cursed thing.*

Psalms: 22:24: (KJV) *For He hath not despised nor **abhorred** <8262> the affliction of the afflicted; neither hath He hid his face from him; but when he cried unto him, He heard.*



What about the relationship between King David and Jonathan? Excerpting from Newsweek, December 15, 2008:

"Gay men like to point to the story of passionate King David and his friend Jonathan, with whom he was "one spirit" and whom he "loved as he loved himself." Conservatives say this is a story about a platonic friendship, but it is also a story about two men who stand up for each other in turbulent times, through violent war and the disapproval of a powerful parent. David rends his clothes at Jonathan's death and, in grieving, writes a song:

*I grieve for you, Jonathan my brother
You were very dear to me.
Your love for me was wonderful
More wonderful than that of women.*



Here the Bible praises enduring love between men. What Jonathan and David did or did not do in privacy is perhaps best left to history and our own imaginations."

"Love" in this verse:

Love: Strongs #160 affection

- 1) love 1a) human love for human object 1a1) of man toward man 1a2) of man toward himself 1a3) between man and woman 1a4) sexual desire
- 2) God's love to His people

Was the "love" between David and Jonathan sexual?

Other uses of the word:

2 Chronicles 2:11: (KJV) *Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath **loved <160>** His people, He hath made thee king over them.*

2 Chronicles 9:8: *Blessed be the LORD thy God, which delighted in thee to set thee on His throne, to be king for the LORD thy God: because thy God **loved <160>** Israel, to establish them forever, therefore made He thee king over them, to do judgment and justice.*

Psalms 109:4: (KJV) *For my **love <160>** they are my adversaries: but I give myself unto prayer.*

David and Jonathan had a relationship that expressed total dedication to one another - kind of like Jesus here describes:

John 15:13: (NKJV) *Greater love has no one than this, than to lay down one's life for his friends.*