

Joshua 07-05-25b

Let's resume our special study now. We are taking a look at the issue of homosexuality as it is addressed in the Bible. Certainly not one of my favorite topics.

Don't hold your breath until we cover it again. But it is a necessary subject specifically because there is a very real and pervasive agenda to push for social and even religious acceptance of this practice as normal, healthy and so forth. And so we need to know exactly what the Bible has to say and those arguments which seek to deflect or explain away or otherwise blunt the Bible's force on this subject really need to be addressed.

Now, we talked about Leviticus chapter 18. We talked about Leviticus chapter 20 where it is very clear that the Bible in no uncertain terms condemns all forms of same gender sexual relation. Now, another objection you often hear is well, it only talks about men.

It doesn't address women in Leviticus. It says a man should not lie with a man as with a woman. It doesn't say a woman should not lie with a woman as with a man.

Well, without getting into great detail, A. Women don't lie with women as with men. So that would be a silly thing to say in the first place. But secondly, the men are the responsible parties.

As Paul points out in the New Testament, Adam was born first, then Eve. Man is responsible. The Levites are men.

Obviously there are plenty of women. Half the tribe of Levi is women. But these regulations are addressed to the men of the tribe because they are the ones tasked with enforcement.

They are the responsible ones. And it goes without saying that if you prohibit murder for men, it applies to women. If you prohibit bestiality for men, it applies to women.

If you prohibit... Some of these things are going to be described by gender and others are not. But the principle is there and it can hardly be morally justifiable to say, Well, it depends. If you're a man, it's an abomination.

But if you're a woman, it's just wonderfully, perfectly okay. On what basis? There is a principle. There is a moral principle.

Now think about it. There is a natural order. This is the approach that the Apostle Paul is going to take when we look at his passages here in a couple of minutes.

But God has established that which is according to nature. God... You know, the old song goes, It was Adam and Eve, not Adam and Steve. There was a man and a woman.

They were created. The woman is the complement of the man. This is natural.

The woman completes the man. They are insufficient and inadequate without each other. This is God's design.

And it isn't a matter of superiority and inferiority. It is a matter of complementary relationship. There is no difference in value between men and women.

But there is a different assigned function. The fact that one person is a supervisor and another person is an employee is not a value judgment. It is a functional assignment.

The fact that someone has authority and someone else is under authority is not a value judgment. It is a functional assignment. Having authority doesn't make you a better person.

Being subject to authority doesn't make you a worse person or an inferior person or a lesser person in any sense. Please hear me on this. There is great fallacious argument floating around that says to be a submissive wife makes one inferior.

Nonsense. The greatest example of submission in human history is the Lord Jesus Christ. Do you want to stand up, talk to His face and tell Him He is inferior? He was submissive.

He submitted to the will of the Father. Submission requires great character. It requires great strength of will.

It requires great personal quality. Everybody is submissive to something. Unless you are God, you are submitted to something.

There is some authority greater than you. Everyone. I don't care if you are rich, famous, celebrity or if you are the guy sleeping next to the dumpster.

Everyone is subject to authorities. And being a good submitter is difficult. And to the extent that you accomplish it, to the extent that I accomplish it, to the extent that a woman in a marriage accomplishes it, to the extent that a man as an employee accomplishes it, to the extent that a service member in the Marine Corps or the Army or the Navy or the Air Force or the Coast Guard accomplishes that, that is an achievement.

It is noteworthy. It is admirable. It is a fallacy to say that there is some sort of value judgment involved in being submissive.

Quite the contrary. Some of the greatest people you will ever meet and ever know are those who have learned how to be great at submission. The Bible commands believers to submit to one another.

It is a mutual submission. What does it mean? I put your interests ahead of my own. You put my interests ahead of your own.

We all put each other's interests ahead of our own. Jesus Christ put our interests ahead

of his own. That is why we are saved.

That is why we have a future. Right? So, do not let somebody push this weird, illogical, unreasonable, asinine argument off on you that being a submissive wife or a submissive woman or a submissive person in any sense somehow devalues you. This is a deception.

It is erroneous. The Bible commands submission to authority that God himself has delegated in various areas. National government, family, and God himself.

The authority of Scripture. We submit. What does the Scripture say? Submit yourselves under the mighty hand of God and he will exalt you in due time.

How many times did Jesus say, the last shall be first and the first shall be last. This is why pleads at the Naval Academy and first year cadets at the Military Academy are given enlisted jobs when they go out for their first exposure to the Navy or the Army or the Marine Corps. They are officer candidates.

They are, in some sense, already an officer. They rank just below an Ensign. But you are saluted by every enlisted man in the Armed Forces even when you are a midshipman.

And yet you go stand in enlisted watches. You swab decks. You chip paint.

You clean different parts of boilers. You do all kinds of egregiously heinous jobs. Just like enlisted men do.

Why? Because the Navy and the Marine Corps and the Army understand that to be a good leader you must first learn to be a good submitter, a good follower, a good subordinate. So, we've already addressed these ideas that say homosexuality is okay because it's prohibited in the Law of Moses but that law is now irrelevant. The Law of Moses as a code for the Nation of Israel of course has been set aside because it was specifically assigned to the Nation of Israel.

They had a specific mission, a specific time and place in history a specific direct revelation from God a specific covenant that they entered into with God and that code and that covenant and that history has been preserved for us in the Old Testament. We are not Israel. We didn't assemble at Sinai.

We didn't assemble at Mount Ebal and Mount Gerizim and enter into agreement with God on these commandments. They have been preserved for our instruction. We study the history and the covenants and the relationship with God of the Nation of Israel and it instructs and teaches us timeless principles.

Now, some timeless principles are directly stated moral principles Thou shalt not murder Thou shalt not commit adultery Thou shalt not steal Thou shalt not bear false witness Thou shalt have no other gods before the one God. Don't enter into idolatry. Don't take

the Lord's name in vain.

Remember God's order. Remember the Sabbath day translates to remember the work that you're supposed to do and remember the work that God is supposed to do. Keep them separate.

Don't ask God to do your work and don't you try to do God's work. And that applies every day for us. The Ten Commandments, the principles embodied in those are just as real and just as relevant today as ever.

The moral components of the law are always moral. What was immoral under the law of Moses has not become moral now. Ritual prescriptions, ceremonial regulations have been set aside.

Cultural distinctives that God assigned to the Nation of Israel have been set aside. We don't have to wear certain kinds of garments. We don't have to present a certain appearance.

We don't have to stick to a certain diet. We don't have to follow specified rituals for worship. That's been set aside.

Nothing in the moral code given to Israel is set aside. The morality embodied in the law, although the law has been abrogated, the law has been taken away for us, the moral component of it is not eviscerated or in any way diminished by that fact. So, that takes care of our Old Testament passages.

Now, what about the New Testament? We have, for example, Romans chapter 1, verses 24 through 32. Paul talks about those who have suppressed the truth in unrighteousness. And when they knew God, they did not glorify Him as God.

They weren't thankful. They became empty in their imagination. Their foolish heart is darkened.

And because they did not like to retain God in their thoughts, God gave them over to the practices and the perversions that they chose instead. They did not submit themselves to God's law, so now they are going to be submissive. They are going to be subject.

They are going to be slaves to the things that they do choose. Everyone is a slave to something. Everyone submits to something.

If you disregard God, if you disregard His Word, you are going to end up being enslaved to something else. Your own passions, your own desires, your own thoughts. You can have an inferiority complex and you will be submissive to that.

You can have different kinds of mental attitudes, sin patterns, and you are going to be enslaved to those. You can't escape them. You can't shake them.

You can't talk yourself out of them. You can't get past them. You are turned over to them.

The only real freedom is in Christ. Christ said, talking about the Word of God, talking about the plan and purpose of God, talking about growing believers, you shall know the truth and the truth shall set you free. Free from enslavement to sin.

Free from enslavement to our fallen nature. We can live a transcendent life. So, Paul is talking about this in Romans 1. And he says, if God is presented to you, you know Him as God, but you don't glorify Him.

You are not appreciative. You are not grateful. You are not thankful.

Your mind goes empty and your foolish heart is darkened and you are given over to these things that you choose instead. I don't want to be submissive to God. I would rather follow these other practices.

So, it talks about being handed over to or subject to uncleanness. Akatharsion in Greek. And Akatharsia is often used by Paul to refer not just to general uncleanness, but to sexual sin.

You find this in 2 Corinthians 12.21, Galatians 5.19. The works of the flesh are evident. Adultery, fornication, uncleanness, lewdness. In that context, Akatharsia means sexual perversion.

Ephesians 5.3 Fornication and all uncleanness or covetousness, let it not even be named among you. Colossians 3.5 Put to death your members which are on the earth, fornication, uncleanness, passion, evil desire, and covetousness which is idolatry. Lust of the flesh, in other words.

1 Thessalonians 4.7, same thing. So, he starts out in the general sense in Romans 1.24, talking about people being given over to, becoming subject to uncleanness. And now he's going to get more specific on that.

And when you read further in the passage, you find that he talks specifically about the acts that we are addressing this evening, which is homosexuality. He says in verse 25, after they are dishonoring their bodies among themselves, who exchange the truth of God for a lie, worship and serve the creature rather than the creator, who is blessed forever. And isn't it interesting that as believers, what do we call ourselves? What do we call ourselves as a believer in Jesus Christ? We're Christians.

Our identifying feature is Christian. The Lord Jesus Christ is our, how does the old hymn go? Our maker, defender, redeemer, and friend. We identify ourselves in terms of the creator, in terms of our savior, in terms of God the Father, and God the Son, and God the Holy Spirit.

Instead, these people worship and serve the creature rather than the creator. Worship and serve. Focus on.

Somebody comes up and says, Hi there, I'm a homosexual. That's my identifying feature. I identify myself by my focus on someone of my same gender.

That's my identifying issue. For this reason, God gave them up to vile passions. In verse 26, this is atimia.

Atimia in Greek means honor, or that which is honorable. It's the root for the name Timothy. Atimia, that's the alpha privative, the negative in front of it, that which is dishonorable.

And it comes to mean vile, despicable, the opposite of honorable. It used to be in the military, you could get an honorable discharge or a dishonorable discharge. Well, this is a pathos.

Pathos in Greek, we talk about pathological. Pathos is the word that translated passion. So this is an atimia pathos.

Dishonorable passion, vile passion. Even their women exchanged the natural use for that which is against nature. Now, you say, well, what does that mean? Women exchanged a natural use for that which is against nature.

We've already sort of talked about this. What is the natural model of Genesis 1-2? The male and the female. He created them.

It's in the animal kingdom. What did God bring into the ark? He didn't bring two of every kind, male and male, or female and female. It's male and female.

That's the natural order. So exchanging that which is natural for that which is against nature. But we can be more specific than this.

The word used here is chresin, C-H-R-E-S-I-N, chresin. The word chresis is often used of sexual relations in Greek literature outside the Bible. And phusis, P-H-U-S-I-S, is the word that is translated nature.

A U becomes a Y when it comes over in English. So you have P-H-Y-S. We talk about physical, that which is natural.

Well, this is from phusis and it means nature. So the word phusis is a clue here. But what does it really mean? What is Paul saying when he says the women gave up the natural use for that which is contrary to nature? Well, you see the same thing further down where it says that the men leave the natural use of the woman.

We are clearly talking about the realm of physical intercourse here. That's what the

natural use is referring to. And you'll notice here that the words that Paul is using are not the usual ones we find in the New Testament for men and women.

And it is an emphasis here on gender. Because the normal word that you'll find talking about men is aner, A-N-E-R. This is man in his nobility.

Gentleman would be a good translation in a lot of cases. And the word for woman is gune. That doesn't sound too hot in English.

Gune. But gune is the word for woman. It's the nice or acceptable word.

This is what Jesus addressed His mother as. He said, woman, at least the way it's translated in Greek. I'm sure He spoke Aramaic, but in Greek it's translated gune.

Woman, what is it between you and me that I should turn this situation around at the wedding feast and so on? From the cross, He said, woman, behold your son. John, behold your mother. Gune.

That's the word that's used to translate His Aramaic speech there. And it might be the word lady that we use in English. That's not the words that Paul uses here for the male and the female.

He uses here phallus for the female. By the way, gune, remember U becomes Y when it comes over in English? So what do you get? Gynae. You know what a gynecologist is? Gynae.

Gune. It's a womanologist, a guy that knows all about woman stuff. So, we don't have that here.

We don't have gune. When he says the women left the natural use, this is phallus. T-H-E-L-U-S.

And for man, instead of on air, you have arsene. A-R-S-E-N. Arsene.

These are male and female. When you go to the Septuagint of Genesis and talking about male and female creating them, arsene. Thalus.

Because it is emphasis on gender. This is a male-female issue here in these verses. So, anybody that tries to come in and say, Paul isn't really talking about homosexuality here.

Balderdash. Nonsense. It's very specific.

It's very clear in Greek. Why do you think he's using arsene and thalus instead of men and women talking about some euphemistic, oh, they're not doing what they're supposed to. No, no.

This is males not doing what males are supposed to do with females and females not

doing what they're supposed to do by getting with other females. So, these are the very same words used over in the creation account and they emphasize the sexual distinctiveness of males and females. That's the point of these words.

And God intended males and females to engage in this activity together. That's the way God set it up. And it is unnatural.

It is against nature to do otherwise. Paraphusen, against nature, is a phrase that you find in Stoic and Hellenistic Jewish literature. When you look at verse 27 here, likewise also the men leaving the natural use of women burned in their lusts for one another, men with men committing what is shameful.

Now, you can't get any, it doesn't say men with boys, it doesn't say men abusing weaker men. It says men with men. These are equal consenting parties here.

Men with men, both committing what is shameful. Just like over in Leviticus, where it says if a man lies with a man, they are both under a death penalty because they are both equally guilty, because they are both consenting adults. Loving, committed relationship notwithstanding, these people are under moral condemnation from God.

There is no qualification here about any extenuating or mitigating circumstances. So, people have tried to reinterpret this text in the light of modern sympathy for the whole issue of homosexuality, but it will not wash. And people say, well, Paul had some kind of a weird personal problem with it.

Paul is reflecting a uniform Orthodox Jewish tradition. Read the rabbinic literature from this period. All of the Jews were unanimous in the condemnation of homosexuality.

Unanimous. And Paul does no more than reflect that perfectly correct and biblical understanding of God's view of this issue. So, all of the things about, well, Paul had some weird Hellenistic thing going, or he was only talking about a certain kind of a thing, you have to try to overturn the entire Old Testament and all of the rabbinic literature to get that kind of a thing to fly.

It is a blanket condemnation, a blanket assignment of the tag and morality to this practice. Now, we have another passage that I want to look at while we still have time. And this is 1 Corinthians chapter 6 and verse 9. Let me give you a quote from David Malik, who has been a prophet at Dallas Seminary.

He says this, The cultural sweep of theological thought toward leniency with respect to moral absolutes requires that Paul's prohibitions against homosexual activity be examined in more depth. The primary argument posed by those who desire to see a more accepting Christian community is that the Apostle Paul did not write general prohibitions against homosexual activity, but against abuses in homosexual activity, specifically pederasty, that man, boy, love. Various aspects of abuse are supposedly in

view when Paul says homosexuality is bad.

General abuse, pederasty, cult prostitution or male bisexual prostitution, that is specific cult related or abusive rape type situations is the only thing that he is saying shouldn't happen. 1 Corinthians chapter 6 says this, let me read it to you from the New King James, Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

And such were some of you Corinthians. But you were washed. But you were sanctified.

But you were justified in the name of the Lord Jesus and by the Spirit of our God. Now, there is confusion, we have a separate subject, we have talked about before, about what does it mean to inherit the kingdom of God. People say, well, if you don't inherit the kingdom of God, you are going to hell.

Nonsense. Inheriting the kingdom of God is a privilege, it is a promise, it is a blessing, it is a reward for faithful believers, who by faith and patience inherit the promises. If you are an unfaithful believer, if you persist in a pattern of disobedience, in a pattern of apathy and indifference, you are not going to hell, but neither are you going to inherit the kingdom.

There is a great middle ground where you have not gone the way of the unsaved, nor have you entered into the privilege of those who will walk with the Lord in white, share the blessings promised to the overcomers. There is a great mass in the middle that is saved yet so as by fire. So Paul's argument here in 1 Corinthians 6, he says, why are you all getting mad at each other and suing each other? This is horrible that you as fellow believers in the church of Corinth are suing each other, taking each other to court in front of unbelievers to adjudicate your case.

What's the matter with you? As believers, you ought to have the ability to solve these problems. It is an utter failure for you that you go to law against one another. Why do you not rather accept wrong? If a guy shortchanged you in a business deal, if someone has encroached on your land, if someone has done you a wrong, you know what you ought to do? You ought to absorb it.

You ought to forget about it. You ought to commit that thing to the Lord. Go to the person.

If you can't be reconciled over it, let it go. Don't bear a grudge. Don't try to exact revenge.

Don't seek restitution. This is the same principle embodied in Jesus' injunction to the people of his day. If a Roman asks you to carry his pack one mile, carry it two.

If someone slaps you on one side of the head, just turn the other cheek. It is better to suffer a wrong, Paul says. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? Instead, you yourselves do wrong and cheat, and you do these things to your own brethren.

Do you not know that the unrighteous will not inherit the kingdom of God? He's talking to believers. He's talking to church members. He says, look, get over it.

These petty squabbles in this life are not worth it. Unrighteous people are not going to inherit in the next life. Do you want to forfeit your inheritance over a boundary dispute, over an ox, over a sheep, over some petty civil suit? You'd be better off to suffer a wrong.

Let yourself be defrauded now. And your attitude of humility and your attitude of committing things to God is going to be rewarded in the future. But by trying to justify and vindicate yourself now, you're sacrificing your future inheritance.

The unrighteous are not going to inherit. People who make a practice of evil forfeit their inheritance as believers. Fornicators, and by the way, these are all things that someone might have taken another believer to court over.

I'm suing you because your slave bedded down my slave, or your son ran off with my daughter, or you cost me money because of some illicit relationship that took place. Fornicators, idolaters, adulterers, homosexuals, sodomites, thieves, covetous drunkards. Notice, it doesn't say a specific act.

An instance of these sins disqualifies someone. It says when you are characterized as a fornicator. You didn't have one instance of fornication.

You are a fornicator. That is your way of operating. It's your pattern.

People try to explain this passage away. There's a guy named Blair, for example, that says Paul was not against homosexuality per se, only against homosexual abuse. He says one should not assume uncritically that there is in the Corinthian passage a proof text against all homosexuality or even all homosexual acts.

Of course, homosexual behavior can be perverted and sinful and exploitative, just as heterosexual activity can be, or any kind of activity can be, but this is not the same as rejecting sexual orientation or specific acts as sinful as such. Well, the idea that Paul is not addressing all homosexuality, but just specific kinds, isn't borne out in the passage. Are there specific kinds of fornication that are in view? Is some fornication okay, but this particular kind is not? Or idolatry? Well, some forms of idolatry are okay.

If you're in a loving, committed relationship with the idolatry, it's okay. Or adultery is okay sometimes. In most cases, adultery is okay.

It's just once in a while. If it's an abusive adultery, then it shouldn't be. You can't apply that standard to any of the other things in this list.

Why do people think that they can parse homosexuality here and have it work? Not only that, but the vocabulary in Greek here prohibits that sort of an understanding. The word that is translated homosexual here is arsenokoites. We've already seen that arsenis is the word used for the male.

It's the gender emphasis word. This is not aner. This is not andros or something like that.

This is arseno. Arseno, male. Koites, I don't have to explain that.

That is the sexual act. So, while we don't have this particular word showing up elsewhere in Greek, like the Septuagint or something, it isn't found, but you do have arsenikos, which means males. And, essentially, you can't push some abusive sexual act into this word and say this is only talking about pederasty or homosexual rape or something like that.

Arsenokoites simply means sex between males. Male to male sex. There is no abuse.

There is no limitation. There is no exception. There is no kind of parsing that you can do to this.

It is a simple word that means just what it translates to, homosexual. And it prohibits it. It says this is a practice that forfeits your inheritance if you're a believer.

Doesn't mean you can't be a believer and be a homosexual, but you cannot be a growing believer. You can't live a life that pleases God any more than a chronic adulterer, a chronic fornicator, a chronic thief, a chronic drunkard, a chronic reviler, those who constantly carp and gripe and condemn and tear down and criticize and spread poison with their mouth, nor extortioners. There are a lot of cases where extortion is really okay.

If it's not abusive, if nobody really gets hurt, if you are gentle in your extortion, if you're a gentleman bandit and smile and say please and thank you, come on. None of the rest of these are able to establish some sort of tiny applicability and the rest of it is okay. Well, this is the kind of argument that is often made.

So let me just summarize by saying this. The passages in the Bible that deal with homosexuality are not open to reinterpretation. There is nothing in the context that allows these terms to be limited to specific sorts of abusive acts.

Anybody that tries to say that has left reasonable argument behind in favor of their agenda. You cannot objectively make that work. So arguments generally fall into two or three categories.

And I summarized this for someone earlier this week. First of all, you have to dismiss the

authority of the scripture. You say, well, it's basically written by human authors and they reflected a patriarchal, myopic, ancient, primitive, uninformed, unenlightened, unscientific point of view.

Somebody actually said this. The apostle Paul didn't have access to the Kinsey study on human sexuality. If he had, he would have had a completely different view.

He just didn't understand that it's naturally transmitted. A, it's not naturally transmitted. It is a choice.

Now, I grant you, there are people who have an innate and it can manifest itself very early in life. There are some people who lean in that direction. Just like there are some people who lean in the direction of heterosexual nymphomania.

There are people who get very interested in sex at a very early age. It's an impulse. There are people with all kinds of impulses that they exhibit from a very early age.

There are people who are chronic thieves. There are people who are chronic liars. There are people who are chronic in terms of being combative and aggressive and wanting to fight and bully.

It's an impulse. All of us are born with a set of pluses and minuses in terms of what we have as strengths. I don't mean necessarily positive strengths, but things that manifest themselves very strongly in our character and personality.

A lot of that is nature. There can be trends that run in families or run through various parents down through the line. Yes, absolutely.

We get a strength. Things that tempt me terribly, other people are impervious to. What do you mean? Other things, people that have sort of an addictive personality and are easily hooked on whatever it might be, hooked on cigarettes, hooked on some kind of a drug, hooked on alcohol.

Some people have a natural weakness in the area of addictive behavior. Others don't. I've never had a... I'm blessed in that that's not one of my particular weaknesses.

Believe me, I have weaknesses. All of us do. But it will vary from person to person.

Some of them will run as trends within families, will run down generations. But listen, everybody has a choice. In the same way that young teenage boys have a very strong desire to procreate and can, during the time that their hormones are raging in their middle and late teen years, can hardly think about anything else.

And yet, that is controllable. We don't have instances of physical attack. We don't permit them.

We don't allow them. We don't condone them. We don't justify and explain and rationalize them away and say, well, you know, boys will be boys.

Gee, I'm sure sorry that Sally happened to walk by with that low-cut blouse when Tommy was having an urge because Tommy just had to go attack her and have his way with her. I mean, he couldn't help it. It was an urge.

That's a natural urge. Okay, let's say somebody has a natural homosexual urge. All of us have urges that we must suppress because we have standards of what is right and what is wrong and what is allowable and what fits into a certain time and a certain place.

There are certain things that never fit into a time and place. You might have the urge to kill somebody. Do we say it's okay to indulge that because it's a natural urge? Well, I'm just a homicidal maniac by nature.

I'm sorry, but we don't permit you to indulge that urge. You are supposed to impose your will and your reason and your logic and the character that you develop over time to suppress unhealthy urges. The lust of the flesh wars against the desires of the Holy Spirit.

Paul talks about this in Romans. There is a warfare going on and we have a choice as to whether we're going to fight that battle or just throw up our hands and say, you know, I'm just a partying kind of person and I've got to go have a party somewhere with somebody. No.

You don't get a pass because you have an urge. And if someone has unhealthy urges in the wrong direction toward people of their own gender or whatever, once you understand that that is not God's will, that it is against nature, you have an obligation to be transformed by the renewing of your mind. Be transformed by the renewing of your mind.

Offer your body as a living sacrifice. Holy. Acceptable to God.

This is your reasonable service. Now, in the same way that lusting after a woman in one's heart as a man is a sin, people say, oh, but how can... I mean, that's innate. It's natural.

It's an instinct. It's primitive. It's primal.

It goes back to the dawn of time. Fine. You still don't have an excuse to sit there and mentally undress women and have all kinds of lustful, lewd thoughts about engaging in actions with them.

It is forbidden. It is a sin. And it is to be brought under control by the renewing of our minds.

We don't have the power to do that in and of ourselves. We are corrupt, fallen, conceived in iniquity, born in sin. We need God's power to do that.

Hence, the presence of the Holy Spirit. Hence, the Word of God, which is alive and powerful. Doctrine, reproof, correction, instruction in righteousness so that you can be mature and thoroughly furnished for good works.

Whatsoever things are pure. Think on these things. Redirect your mind.

The fact that you have an impulse is not an excuse to indulge it. And you have a choice. This is the Word of God.

This is the will of God. This is the grace of God. We are not subject to our impulses.

And homosexuals don't get a free pass for their urges just because they claim they are natural. To the extent that they are natural and there is an extent to which there can be this can also be early childhood. You can have a screwed up home life.

There are psychological pressures on people. All of us are a stew and a mixture of natural and experiential factors and forces. But guess what? God says, My grace is sufficient for you.

There are thousands of former homosexuals. Thousands. You never hear about them in the press.

You've got to go to churches. You've got to go to ministries to deal with homosexuals to find their stories because you'll never see them profiled in 20/20 or Nightline or any of the other magazine shows because this is completely opposite the modern liberal agenda. But God's grace is sufficient.

There are thousands of recovered homosexuals just as there are thousands of recovered alcoholics and drug addicts and victims or addicts to pornography and all kinds of things. God's grace is sufficient. The Bible condemns homosexuality just as it condemns other forms of immorality.

All forms of immorality we are to eschew, avoid, suppress, run away from, flee youthful lusts. We soak ourselves in the word of God. We pursue righteousness.

We seek treasure in heaven. We look for inheritance. We have need of endurance, faith, patience in all of these areas.

God's grace is sufficient. And understanding that goes a long way. Now, to answer a question I got during the break.

We should, yes, support laws that reflect the biblical model of morality. It's not a matter of legislating morality. It is a matter of having laws that reflect morality.

In the same way that just because someone has an urge to steal we don't make it legal to steal. The fact that someone has an urge to be a homosexual, we don't legalize it. Our national laws should reflect divine establishment in marriage, family, home, and international relations.

That's all the time we have for tonight. We'll resume our study in Joshua next week. Let's close in a word of prayer.

Father, thank you for the truth of your word. Thank you for its clarity and its unambiguous communication of your will for us. We pray that God the Holy Spirit will impress the truth of your word on our hearts so that we can live in a way that is pleasing in your sight.

We ask it in Jesus' name. Amen.