

**General Topics :: What Christians should understand about homosexuality and gay marriage****What Christians should understand about homosexuality and gay marriage - posted by roadsign (), on: 2005/8/30 10:08**

I would like know what you think of this sermon about gay marriage by Bruxy Cavey, a pastor of a church geared to the younger generation, and to those who are deeply wounded by church.

(<http://www.themeetinghouse.ca/media/284-2002-11-3.mp3>) What Christians should know about the gay marriage issues

I post it because I feel that we as Christians need to take time to learn more about the issue in order that we can respond effectively and Christ-like. Do you think Pastor Bruxy is leading us in the right direction?

The actual title, "Is gay marriage a step in the right direction?" makes it seem like the preacher is engaging us in a non-negotiable debate. He is not, however, he is engaging us to think more deeply about many things surrounding it. You will be amazed!

Diane

(PS. I chose to revisit this topic with a new title hoping this time to avoid confusing impressions)

**Re: What Christians should understand about homosexuality and gay marriage - posted by philologos (), on: 2005/8/30**

I think he is mistaken in saying that a homosexual orientation is the same order of problem as a man's 'non-monogamous' orientation. The first is an aberration of 'nature' and is labeled by Paul as un-natural. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:" (Rom. 1:26, KJVS) The second is an abuse of a God-given natural instinct.

His linking of mutual compassion/commitment with 'aspects' of homosexual orientation is similarly mistaken. "No one is ridiculing deep, heart felt compassion that can be had between two people of the same sex. Deep, heart felt, compassion, romantic attachment, are all partnered with sexual desire. Some of the deep compassion can be very touching and very genuine and no-one is trying to dismiss that. But is it love to act on that?" I am uncomfortable with these sentences. What does 'partnered with sexual desire' mean in this context? Sexual desire is part of what God made us to be. It requires 'revelation' to use it appropriately. But is he saying that 'homosexual desire' is part of what God made us to be? In what context could it ever be appropriate? If the 'revelation' is to be believed 'God' has given a desire that must be forever frustrated in every conceivable circumstance.

There is a fundamental difference between heterosexual sin and homosexual sin. Neither homosexual desire or practice is ever condoned by God. There is no Song of Songs to mirror the relationship between Christ and his Bride. There never can be. Heterosexual desire has its place as a metaphor in the Song, but homosexual desire could never mirror God.

I have difficulty too with the assumption that homosexual orientation will continue unchanged in the 'Christ follower'. And if God does change it, why? If it is essentially no different to heterosexual orientation? "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." (1Cor. 6:9-10, NKJV) Would we not expect the Spirit of God to change the orientation of the thief, the covetous, the drunkards etc? Why not the 'homosexually orientated'?

I am not anti-homosexual or homophobic. I think the thrusting forwards of any sexuality is unpleasant but I do not see the homosexual as 'worse' than another. According to Romans 1 the orientation and the practice is the ongoing consequence of a determination to alter revelation. To 'change the truth of God into a lie'. My gospel offers 'freedom' for the homosexually orientated. I am convinced that Paul's did too.

**Re: - posted by rookie (), on: 2005/8/30 12:47**

Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because what may be known of God is manifest in them, for God has shown it to them. 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, 21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. 22 Professing to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Rom. 1:24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

I agree with Brother Ron concerning this type of relationship. All men are without excuse, God has given all the witness of the eternal power which calls out to all in the gates of the city and on the mountain tops. When one continues to rebel against God's eternal power, there comes a time where God removes that which preserves and their conscience is seared. The conscience is seared because God has removed that which enables depraved man to know Him,

Therefore in rebellion man degenerates into something that can never coexist with the influence that God has given to all men, The Scriptures teach that those who are given up by God will have their hearts hardened by sin, Man has no hope without God no matter how one might appeal his case before the Lord.

The religion of Humanism has many ways, the road is broad and appealing, but it leads to destruction,

Prov. 7:1 My son, keep my words,  
And treasure my commands within you.  
2 Keep my commands and live,  
And my law as the apple of your eye.  
3 Bind them on your fingers;  
Write them on the tablet of your heart.  
4 Say to wisdom, "You are my sister,"  
And call understanding your nearest kin,  
5 That they may keep you from the immoral woman,  
From the seductress who flatters with her words.  
6 For at the window of my house  
I looked through my lattice,  
7 And saw among the simple,  
I perceived among the youths,  
A young man devoid of understanding,  
8 Passing along the street near her corner;  
And he took the path to her house  
9 In the twilight, in the evening,  
In the black and dark night.  
10 And there a woman met him,  
With the attire of a harlot, and a crafty heart.  
11 She was loud and rebellious,  
Her feet would not stay at home.  
12 At times she was outside, at times in the open square,  
Lurking at every corner.  
13 So she caught him and kissed him;  
With an impudent face she said to him:  
14 "I have peace offerings with me;  
Today I have paid my vows.  
15 So I came out to meet you,  
Diligently to seek your face,  
And I have found you.  
16 I have spread my bed with tapestry,  
Colored coverings of Egyptian linen.

17 I have perfumed my bed  
With myrrh, aloes, and cinnamon.  
18 Come, let us take our fill of love until morning;  
Let us delight ourselves with love.  
19 For my husband is not at home;  
He has gone on a long journey;  
20 He has taken a bag of money with him,  
And will come home on the appointed day.Â”  
21 With her enticing speech she caused him to yield,  
With her flattering lips she seduced him.  
22 Immediately he went after her, as an ox goes to the slaughter,  
Or as a fool to the correction of the stocks,  
23 Till an arrow struck his liver.  
As a bird hastens to the snare,  
He did not know it would cost his life.

In Christ  
Jeff

**Re: comments about the message - posted by roadsign (), on: 2005/8/30 13:08**

Just curious, Rookie, have you heard the message?

So, Philologos, Do you think that by equating homosexuality and adultery, Bruxy is implying that adulterers are less sinful than homosexuals? What difference would these degrees of sinfulness make to their potential salvation? Do homosexuals deserve a greater punishment - less mercy? Are they less salvable?

Correct me: Do I sense that you feel Bruxy's message is not what Jesus would have said? Do you think that he is not leading the sinners to repentance ie Christ? Funny, I sensed the opposite.

Funny, it seems to me that Jesus was actually harshest with the religious leaders - those who were morally upright and knew the Torah very well. They were the ones most resistant to Christ.

Funny how people can hear different things from the same message. I do not get any impression that Bruxy is condoning or excusing any aspect of homosexuality, but is showing them that they need Christ to rule their lives, and that a homosexual life style conflicts with that.

Here is another thought:

Why not check some of the testimonies of recovered homosexuals on the (<http://www.exodusglobalalliance.org/>) Exodus site? These people have great insight for us, since they have walked where we never have - and they have found Christ!!!!

Diane

**Re: - posted by Eli\_Barnabas (), on: 2005/8/30 13:24**

Quote:  
-----Would we not expect the Spirit of God to change the orientation of the thief, the covetous, the drunkards etc? Why not the 'homosexually orientated'?  
-----

Amen, Philologos! Amen, brother!

**Re: old nature - posted by roadsign (), on: 2005/8/30 13:38**

I think we can safely assume that in this forum people understand that a homosexual life style is a sinful pattern of living. But that is not the end of our responsibility to God. We must not only desire that they repent, we must also be as Christ to them, no matter how we may feel or how disturbed we feel by them. Don't we have a role in that?

Quote:  
-----Would we not expect the Spirit of God to change the orientation of the thief, the covetous, the drunkards etc? Why not the 'homosexually orientated'  
-----

So how do we respond to those who, after surrendering to Christ, still struggle with aspects of their old nature, or do you feel that this should not happen?

Other Christians struggle too: overeating, materialism, fear of man, reliance on man, alcohol. Perhaps some are instantly transformed, but not all are. Or some are healed of one thing (cigarettes) but still struggle with anger.

Is it not admirable for a redeemed homosexual to CHOOSE not to engage in such activity, even though his bent may still linger?

**Re: comments about the message - posted by Kadmiel (), on: 2005/8/30 13:43**

roadsign wrote:

Have you ever checked some of the testimonies of recovered homosexuals on the Exodus site? These people may have some insight for us, since they have walked where we never have - and they have found Christ!!!!  
Diane

Insight for us ?

I have all the insight I need in the Word of God, and by the Holy Ghost,(not from their testimonies) along with the love of the Lord for their souls to find Christ!

**Re: - posted by roadsign (), on: 2005/8/30 14:12**

Quote:  
-----I have all the insight I need in the Word of God, and by the Holy Ghost,(not from their testimonies) along with the love of the Lord for their souls to find Christ!  
-----

This is great! Do you mind sharing some of your insight - as it relates to the sermon?

Yes the Bible contains everything we need to know in order to live right.

Yet, I think that we all have to admit that, historically, unbelievable atrocities against humanity have been done by those who claim to believe every word in the Bible and believe that they are defending the cause of Christ.

I think it is always prudent to examine our own hearts - and grow in spiritual insight and love.

Re: - posted by philologos (), on: 2005/8/30 14:30

Quote:

-----So, Philologos,

Do you think that by equating homosexuality and adultery, Bruxy is implying that adulterers are less sinful than homosexuals?

What difference would these degrees of sinfulness make to their potential salvation?

Do homosexuals deserve a greater punishment - less mercy?

Are they less salvable?  
-----

No.

None, because they aren't.

No.

No.

Having just listened to the one message it would be unfair of me to comment on this except to say that from what I have heard the preacher seems to find some commendable aspects of a homosexual orientation. I am still unsure what he means by saying that acts of compassion and romantic attachment 'partner' sexual desires. I can see how romantic attachments would do so, but compassion? What is he saying, that every act of compassion was motivated by a sexual desire?

Actually, I think I probably do know what he is taking about but he doesn't say it. I think he sees a certain sensitivity and gentleness of character as being a particular outworking of a homosexual orientation. (I may be wrong in my guess, but I am really trying to 'hear' what he is saying.) I know that this is stereotyping but people with 'homosexual orientation' are often of a more artistic temperament. But I think this is a question of the chicken or the egg. Is it the 'homosexual orientation' that disposes someone to a aesthetic sensitivity OR is it the sensitivity which opens someone to the particular sin of homosexual behaviour?

I suppose I do not believe that people are born 'thieves' or 'adulterers' or 'homosexuals'. I believe they 'become' these things and I believe that every 'thief/adulterer/homosexual' knows that their first 'action' in these things is wrong. I do believe in 'congenital/original sin' as the set of the heart to disobey God but I do not believe that 'congenital sin' reveals itself in a congenital disposition to acts of homosexuality. Somewhere along they way they, and we, make our choices.

No, I do not get the impression that he is condoning the act of homosexuality but I do get the impression that he is saying that 'homosexual orientation' is congenital and I disagree with him for the reasons expressed.

I have friends who have had 'homosexual orientations' and have seen them changed. They still have their sensitivity to beauty and are naturally gentle characters but they don't have their 'homosexual orientations' and their finer qualities are not the spin-off of an homosexual orientation.

Re: born with it? - posted by roadsign (), on: 2005/8/30 15:12

I don't think Bruxy said that he feels homosexuality is congenital. He makes the point that even IF one were born with it, is is still no reason to remain in that life style. One can be set free through Christ! Bruxy is dealing with the objections.

My eyes were opened when I read some testimonies on the Exodus site. I suddenly realized the depth of pain they endured for a long time, even from a very young age and how their orientation developed early on, and how they hated it, but at the time had no way of dealing with it. When I read the testimonies I wept over these people, and also because of my own calloused heart towards homosexuals.

There are many sinful life habits that develop very early in life, due to troubled upbringing or traumatic events or whatever. Unhealthy patterns get ingrained as a means of coping with life.

If we can grieve for the pain, shame, ridicule these people suffer with at an early age, in the schoolyard etc, then I think we are a step closer in the right direction.

The problem seems to be this: We all know that alcoholism, overeating, crime, and promiscuity are harmful way of dealing with life (that is why they are sinful), but it is harder for many to see that homosexual activity is also harmful, just like it is hard for us church folk to see the damaging effects of hypocritical religiosity.

**General Topics :: What Christians should understand about homosexuality and gay marriage**

I don't think that Bruxy was saying that compassion sprung out of homosexual orientation. Let's admit, just because a person has a bad orientation, doesn't mean he has no positive quality in his personality.

Just a thought: Compassion in some may have developed through their past hurts. They know what it is like to be shunned, and so are sensitive to others who hurt. Others become hardened in their hearts. Unfortunately these are the ones who irritate and offend us intensely. They get the attention because of their aggressive behaviors.

**Re: - posted by philologos (), on: 2005/8/30 15:43**

I'm happy with this. I was unhappy because I perceived that Bruxy was equating 'homosexual orientation' with 'original sin'. I don't believe it is, although as I said earlier I am quite sure that personal 'soul characteristics' can make one man vulnerable to temptations that would not trouble another.

On another theme from the same message, I was hoping he might do some digging into the whole concept of marriage. He said that "marriage, by definition...is..." I don't dispute any of the things he said but there is no 'definition' of marriage biblically, although we often assume that there are.

I don't oppose Bruxy for reaching out to the homosexually orientated, nor for challenging Christians on their selective judgementalism. I just think we have to tell the thief that he will steal no more, and will not be tormented through life by a thieving orientation. To become a 'Christ follower' the hearer will have to turn from his homosexual practice and I would want to tell him that if a man be in Christ he becomes a new creation. Old things pass away and all things become new.

To the thief, I would say you're not even to think about the possibility; its over. I would want to say the same to the 'homosexually orientated'.

**Re: What Christians should understand about homosexuality and gay marriage, on: 2005/8/30 16:58**

I heard a married man testify he had been brought up in a home where homosexual practice was normal. After coming to Christ, the Lord spoke to him about celibacy, which he embraced. After 7 years, the Lord began speaking to him about marriage. 7 years sounds a long time. Is it? Or, is this a highly individual process?

Quote:  
-----I don't oppose Bruxy for reaching out to the homosexually orientated, nor for challenging Christians on their selective judgementalism. I just think we have to tell the thief that he will steal no more, and will not be tormented through life by a thieving orientation. To become a 'Christ follower' the hearer will have to turn from his homosexual practice and I would want to tell him that if a man be in Christ he becomes a new creation. Old things pass away and all things become new.

To the thief, I would say you're not even to think about the possibility; its over. I would want to say the same to the 'homosexually orientated'.

-----  
philologos, I like what you've said here. :-)

How do you then pick words to discuss lingering homosexual desires and the ending of homosexual relationships?

Would you insist on the ending of the emotional/friendships between homosexuals?

Would you encourage the 'new creation' to think of himself as heterosexually aligned, now, even if he has no inkling of such *feelings* in experience?

**Re: The difference between approval and acceptance - posted by roadsign (), on: 2005/8/30 17:09**

Quote:  
-----To the thief, I would say you're not even to think about the possibility; its over. I would want to say the same to the 'homosexually oriented'.  
-----

Would't we all like to say this about any sin? Then we would not need AA. We would never have to exercise mercy, patience, and compassion with each other. We would all have arrived. We would be polished saints in the churches.

An example: ANGER can cause untold devastation. We should not be filled with anger. However, scripture does not say: Never be angry. To preach this either consciously or unconsciously encourages repression, hypocrisy, shame, guilt etc and leads to countless emotional disorders. It is far better to admit it and work with that reality. Then we can move on.

I like the way Bruxy differentiates between ACCEPTANCE and APPROVAL. They are not the same thing. He does not say that orientation means craving to sin or necessarily means sinful desire.

Surely you must respect those who remain celibate in order to please the Lord, those who refuse to act on their orientation, if it didn't go away. That is FAR MORE DIFFICULT than it would be for those completely healed.

Do you know the story of the musician, Tchaikovsky. He ended up taking his life because he could not live with the pain caused by his homosexuality. Of course, we could easily say, Well he should have trusted Christ", but sadly, everyone in his life was too busy condemning him and driving him away rather than SHOWING him the love of Christ.

So the responsibility is not only theirs, but ours too, and I think we have failed miserably to be the light of Christ. These people, whether or not they admit it, already know that it is wrong in God's eyes. If that's all we tell them over and over again, we don't get anywhere.

I do believe that to the extent we are aware of our own brokenness - that we too are poor, naked, blind, and wretched - we will be able to help the sinner.

As I write this, I am wondering: Is a bit of tolerance with true love more effective than rigid condemnation without love? Maybe the latter is less likely to lead anyone to Christ.

Diane

**Re: - posted by philologos (), on: 2005/8/30 17:18**

Quote:  
-----How do you then pick words to discuss lingering homosexual desires and the ending of homosexual relationships?

Would you insist on the ending of the emotional/friendships between homosexuals?

Would you encourage the 'new creation' to think of himself as heterosexually aligned, now, even if he has no inkling of such feelings in experience?  
-----

OK, it's time for me to come clean on this one. I don't believe that lingering homosexual desires can survive an authentic experience of regeneration.

"I" wouldn't insist upon anything but as the old Puritans used to say "there is little point in saying 'lead us not into temptation' and then taking the route through the orchard". Please note that I would distinguish between 'temptation' and 'lingering homosexual desires'.

No, I wouldn't encourage heterosexual desires in an ex-homosexual. I have known 'ministers' who have taken this route in counselling to the destruction of themselves and their families. To try to encourage 'natural desires' is an impertinence and only shows the arrogance of those who try. Let God do his own work, would be my counsel.

**Re: The difference between approval and acceptance - posted by philologos (), on: 2005/8/30 17:34**

Quote:  
-----An example: ANGER can cause untold devastation. We should not be filled with anger. However, scripture does not say: Never be angry. To preach this either consciously or unconsciously encourages repression, hypocrisy, shame, guilt etc and leads to countless emotional disorders. It is far better to admit it and work with that reality. Then we can move on.  
-----

Are we moving into 'Christian' psychology here? I preach that the sinner must leave his sin. He must acknowledge it before God and receive cleansing; that is the only 'reality' I would want to work with in this sense. I fear we are slipping into psychotherapy rather than faith to see Christ change lives.

When you say that Bruxy differentiates between ACCEPTANCE and APPROVAL, what is he accepting or approving? God neither accepts nor approves of 'homosexual orientation' nor practice. God accepts us because of what Christ has done, and our acceptance of each other is to be on the same basis. But Christ says 'Come as you are' with the clear understanding that you cannot remain 'as you are'.

I feel no animosity towards the homosexual. I do not reject him. I am not even curious as to sexual orientations. I would tell him that he must be prepared to put away immediately all known sin. Christ will never pat us on the head and say 'there, there'. It will always be 'neither do I condemn thee; go and sin no more'. I could not say this to a person because I do not have the power to enable his obedience, but Christ can because He does have such power.

**Re: acceptance vs approval - posted by roadsign (), on: 2005/8/30 22:01**

I guess I picked a bad example to explain that struggles with sin don't magically disappear as soon as one turns to Christ. (If only!!!)

As I understood:

Approval means: "I approve of your choices, (and so does God)"

Acceptance means: "I accept you, I accept the fact that you are homosexual (or whatever sin), but that doesn't mean that I approve (or God).

Conflicts arise because the difference is not recognized. All people, including homosexuals, need acceptance, and they mistakenly think that they can only receive it if they also have approval for their lifestyle. Those (ex some churches) who think that they must approve of the sinner's life style in order to love them are mistaken. That's what I got from the message. Does that make sense?

I can relate because I used to believe that in order for me to be accepted, I had to be approved. I didn't think I could be loved if people saw my faults. That locked me into a perfectionist bondage, and a hypocritical pattern of life. Essentially I lived a lie, though I was greatly approved by my church for being a very good Christian.

Quote:  
-----But Christ says 'Come as you are' with the clear understanding that you cannot remain 'as you are'.  
-----

Exactly! That seems to be the focal point of the message.

From what I read of your words, Philologos, it seems that you agree with Bruxy in the critical aspects. It's good to try to clarify terms and usage of words before making a final judgment of someone's message. You took the time to wrestle through this and I admire you for this. I fear that far too many prefer to merely stick with their mindsets and not consider any other thoughts.

Diane



**Re: - posted by philologos (), on: 2005/8/31 7:51**

Quote:

-----  
RonB's  
But Christ says 'Come as you are' with the clear understanding that you cannot remain 'as you are'.  
-----

Exactly! That seems to be the focal point of the message.  
-----

Agreement? Great :-D

We are accepted with God through Christ's death and our enjoyment of that is the result of 'justification by faith'. In terms of thought, justification must be followed by sanctification. The danger is that in keeping our eyes on sanctification we may end up preaching 'justification by sanctification' which is a deadly doctrine.

Rom. 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Rom. 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Rom. 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God. This word for 'receive' signifies to 'take towards yourself'; it's stretching it a bit but you might almost paraphrase it 'give him a hug!' We have to be ready to 'gather in' the sinners whatever their brand...

This is one of my favourite texts "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." (Ezek. 16:8-9&ff, KJVS) You will see that the 'hug' comes before the 'washing'.

**Re: Mercy Triumphs over judgment - posted by roadsign (), on: 2005/8/31 10:18**

Thank you, Philologos for your words of mercy. "Mercy triumphs over judgment". Shouldn't this mean that the major part of our dialogue about homosexuality should be expression of mercy rather than judgment? I sense that not many Christians are eager to learn how they can practically reflect Christ's mercy – the path to salvation.

I think of the parable of the unmerciful manager and wonder, to what extent am I like that?

"Blessed are the merciful for they shall be shown mercy" Matt. 5:8

To the extent that we face our own depravity, that like Paul, we are "the greatest of sinners", we will see our own need for mercy. To the extent that we know (experience) God's mercy, we will express a heart of mercy towards the homosexual community. We will then see our prejudices, the destructiveness of protest marches, the cruelty of ridiculing gay jokes, etc

PS: The horrors of the Katrina disaster expose far greater ethical issues that threaten our existence – materialism, competition, greed, distribution of wealth, global warming, looting, exploitation, defending the cause of the poor ... etc So one of these hit close to home, I must admit.

"Blessed are the merciful for they shall be shown mercy"

Maybe it's time for many of us to put down our Bibles and practice what we know, to love the world as God does. "For God so loved the world..." Jn. 3:16 May God help me, for I have failed to measure up in many ways.

Here's a word I just made up: Philohomosapiens

**General Topics :: What Christians should understand about homosexuality and gay marriage**

**Re: - posted by RobertW (), on: 2005/8/31 13:36**

Quote:  
-----I feel no animosity towards the homosexual. I do not reject him. I am not even curious as to sexual orientations. I would tell him that he must be prepared to put away immediately all known sin. Christ will never pat us on the head and say 'there, there'. It will always be 'neither do I condemn thee; go and sin no more'. I could not say this to a person because I do not have the power to enable his obedience, but Christ can because He does have such power.  
-----

Would that be Luke 1:37? No rhema from God is without power? When God 'says' you 'can' and you 'must'?

**God's timing - posted by roadsign (), on: 2005/8/31 14:34**

Quote:  
-----I could not say this to a person because I do not have the power to enable his obedience,  
-----

Amen,amen, brother! It is never our authority to absolve anyone of guilt before God. Let the Holy Spirit do this. (Rom. 8 :16) If all religious leaders would accept this then we would not have so many false conversions and pseudo-Christians - those who have never really experienced God's mercy. I suspect that these are the ones inclined to want homosexuals to give up their life style above anything else. We should desire that they, like any unbeliever come to know Christ first and foremost?

Who are we to know how long God takes to work within their hearts to change them, to erode their faulty beliefs, convict them, and draw them to himself? It's no different for anyone.

**Re: - posted by lastblast (), on: 2005/8/31 14:59**

Quote:  
-----But Christ says 'Come as you are' with the clear understanding that you cannot remain 'as you are'.  
-----

This is absolutely perfect!!! :-)

**This tread is worth your time reading - posted by GaryE (), on: 2005/8/31 21:18**

It seems to me that this thread is a thread that is worth looking at if you haven't read it.

In Christ,  
GaryE

**Re: This tread is worth your time reading - posted by philologos (), on: 2005/9/1 4:48**

Quote:  
-----It seems to me that this thread is a thread that is worth looking at if you haven't read it.  
-----

Hi GaryE  
How would they read your posting if they had not read the thread? ;-)  
Just teasing. :-D

**Re: Checking on Gary - posted by roadsign (), on: 2005/9/1 13:54**

Quote:  
-----How would they read your posting if they had not read the thread?  
-----

Tee hee hee. What a profound question Philologos!

Gary, we're testing you out. Here is another question: Did you happen to hear the sermon at the beginning, and what do you think?

Diane

**Re: What Christians should understand about homosexuality and gay marriage - posted by ellie, on: 2005/9/2 10:38**

Intimate activity between, Men. Intimate activity between, women.

Is too Gross, to even think about particularly that there is much perversion in the activities.

It is sentiment; Christians shed sentiment when they become Born Again through the Holy Spirit of God. I will never come along side these activities and the ridiculous notion. That there is such a thing, as a formal marriage for them or their intimate acts, under God's Heaven. It is all an abomination to God.

The obvious seems to be missed; we were not created to do these despicable acts. We all know what the intimate act, was intended for.

The people, who find themselves in that life, must be prayed for. So that they might, turn to him for release into the righteousness of God.

Prayer is what we should all be doing; God requires this of us all. So that they might, have the breakthrough into the freedom of God. For their Salvation to, have their wonderful walk with God. Which is, free to those who will turn to Him.

If we come alongside and encourage this behaviour we then deny them Christ and freedom. Who are we to deny them this? When they come through, they will see the hypocrisy.

May you God, remove the curse that they put themselves under. That you would have Mercy upon them, that by Your Grace they would come to know you. Holy Spirit that you would deliver them, from the darkness. That Jesus you would so shine your light upon them, that they would see your wondrous Glory and Holiness and find their redemption in you. Amen.

Hallelujah, Praise is to the Lord who died for all, to set all free to come through him before the Throne of God The Father . Amen.

ellie

Re: - posted by rookie (), on: 2005/9/2 11:45

Sister Diane wrote:

Quote:

-----Rookie did you listen to the sermon?  
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Sorry I haven't had time to respond.

This particular point is where I find the author to have stumbled. He stumbles because he relies on rational thought. Rational thought is the product of the carnal minds seeking truth based on personal relationships. The question we ask ourselves over and over again, "Is it fair?"

In this particular case: "Is it fair that I am tempted by Satan by the lust of the flesh?"

Just as a reminder, we are tempted in three different ways by Satan, We are attacked by enticing appeals to the lust of our flesh, the lust of our eyes, and the pride of life. We are all born and subjected to corruption,

Romans 8

20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

The author of this sermons clearly states that Homosexuals are rebelling against the precepts and ordinances established by the Creator, In this the author speaks the truth, After this foundation has been established the author then begins to speak of the love a man has for another man and the love a woman might demonstrate for another woman, He seeks to establish that these individuals display love and compassion for one another. He states that if one truly loves God he or she should sacrifice and become abstinent in their relationship with another homosexually tempted person.

Rough quote with is repeated, I believe 4 times.

"Love is not doing what feels good but what is doing good inspite of how we feel."

The author seeks to hammer this precept into the minds of those who are listening.

Let us look at the first part of this statement according to Scripture. First again the author's statement; "Love is not doing what feels good..."

Look more closely to this thought, "**what feels good.**"

Rom. 1:26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. 27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Scripture identifies the nature of **what feels good as being vile passion.** Now one might say that all sin is the same. And also, that other passions of the lust of the flesh equally condemn those who practice them to death. May I suggest that this is not the argument that can be made here. The Scripture that is brought to us by the author of the sermon is:

Romans 3:

23 for all have sinned and fall short of the glory of God,

We all fall short and God's grace is sufficient to overcome all temptation. But for those who continue in rebellion, inspite of God's desire for them to repent, are subjected to a life "in the flesh," that has no hope.

Roamns 1: 27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

They receive in themselves the penalty of their error which was due. **"What feels good, becomes the penalty of thei r error.**

The author of this sermon does not address this point. God has given them over to their own vile passions and they themselves are responsible because God has made it known to them.

Rom. 1:24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Is God the liar or is man? God has given the grace necessary for man to repent. God desires that all should come to repentance, therefore God gives all the necessary grace to all men so that they are enabled to "turn to God." Yet these who continue to rebel are given over. These who continue to rebel receive the "the penalty of their error which was due." God is both merciful and just,

I don't have time to finish my point at this time. Hopefully I will have some time this afternoon.

In Christ  
Jeff

**Re: - posted by rookie (), on: 2005/9/2 18:14**

"What feels good" for one who has grown into the likeness of the harlot described by Solomon in Proverbs 7, is the issue at hand. Paul teaches that once God removes His hand in the lives of those who continue to rebel, the course of one's life is subject to the carnal mind. At the end of chapter 1 Paul gives us examples or manifestations which are a result of God's treatment of those who rebel. This is what we can expect to see or find in those who are receiving "in themselves the penalty of their error which was due."

For even their women exchanged the natural use for what is against nature. 27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Rom. 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, 30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful; 32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

So I believe we can determine from Scripture that the manifestations evident in those who practice unnatural relationships can be attributed to the choice that woman or man has made in direct rebellion of God's witness to them.

So when the pastor who said that "Love is not doing what feels good but doing what is right in spite of how you feel." How can one know what is right unless God chooses to once again to act upon the life of the man who has received the penalty of his error?

Some teach that one can identify him or herself as being homosexual, and as long as they abstain from practice, they are permitted to hold a position as pastor in Jesus' church. If God has not changed the desire of that man's heart, he is not of God. A heart driven by vile passion is still at enmity toward God. There is no reconciliation. Likewise, when we recommend abstinence in these circumstances we are not seeking to root out what must be rooted out. We give advice that cannot heal. We fall under the burden of the law. We preach legalism.

The pastor also seemed to have friends who are gay, it wasn't quite clear by what he said. If this is the case I see another conflict in his position. Paul wrote two letters to the Corinthian church. There were many problems because most had not become Spiritually minded. (1 Corinthians 2-3) In the second letter Paul clearly identifies the source for why the Corinthians continue to stumble.

2Cor. 6:11 O Corinthians! We have spoken openly to you, our heart is wide open. 12 You are not restricted by us, but you are restricted by your own affections.

Look to the last few words. Paul states that their own affections restricted them. And then Paul goes on to quote OT Scripture.

2Cor. 6:14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever? 16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

“I will dwell in them  
And walk among them.  
I will be their God,  
And they shall be My people.”

17 Therefore

“Come out from among them  
And be separate, says the Lord.  
Do not touch what is unclean,  
And I will receive you.”

18 “I will be a Father to you,  
And you shall be My sons and daughters,  
Says the LORD Almighty.”

Here Paul identifies that the Corinthians share many of the same affections as those who are subjects of Satan. Many will only look to this Scripture and talk of marriage or friendships. Yet it goes deeper than that. Why does anyone have a relationship with another unless they share similar hopes and desires which makes up the substance for what they strive for? What is Paul's solution?

Again:

17 Therefore

“Come out from among them  
And be separate, says the Lord.  
Do not touch what is unclean,  
And I will receive you.”

18 “I will be a Father to you,  
And you shall be My sons and daughters,  
Says the LORD Almighty.”

I have nothing in common with those who are "receiving in themselves the penalty of their error which was due." I have talked with those who are under this condemnation. There is an overwhelming feeling of uncleanness. This is the same feeling I get when I read about the nature of those who came to rape the angels at Lot's house. Read again about the manifestations evident in the lives of those who sought unnatural relations with the angels. This story is given to us as an example so that we might not err. God's wrath was shortly poured out because the evidence of vile passion had worked its way into every facet of life. Lot's soul was vexed and absent of compassion.

I believe one must preach repentance and pray. Only God can replace the vile passion according to the lusts of the flesh from such an individual. Only by His power.

In Christ  
Jeff