

THE CHURCH'S RESPONSE TO HOMOSEXUALITY

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A tidal wave of immorality has inundated the United States and the rest of the world, demanding that the church respond to homosexuality in four ways. First, it must expose the sinfulness of homosexuality as depicted in the NT. Second, it must clarify that the grace of God and forgiveness extends to homosexuals also. The NT also makes this clear. Third, the church must expel practicing homosexuals from its fellowship. For them to remain a part of the church activities is a blemish that cannot be tolerated because it would indicate moral compromise, a lack of courage in confronting sin, and a failure to exercise the biblical prerogative of excommunication. Fourth, the church must resist the assault of homosexuality on society as a whole. The purposeful effort to sell the homosexual lifestyle is organized and dangerous and needs a concerted resistance to halt that movement.

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Fueled by the attitudes of free sex, abortion on demand, the acceptance of pornography, and the coming out of homosexuality into the public square, the sexual revolution of the 1960s unleashed a tsunami that threatens the moral basis of American life. All these have brought a tidal wave of immorality which is hitting America and the world, leaving unimaginable destructive effects in its wake, among which are:

- increased promiscuity
- millions of aborted babies
- millions of babies born out of wedlock
- a generation of blended families
- destruction of marriage and the family
- erosion of morals in schools and in public media
- promotion of homosexuality on an unprecedented scale

The almost universal acceptance of homosexuality as a normal and natural lifestyle is one result of this sexual revolution. Moral decay permeates every aspect of society from the White House to the school house. Consider what former Vice-President Al Gore had to say about homosexuality:

I think gay men and women ought to have the same rights as heterosexual men and women—to make contracts, to have hospital visiting rights, to join together in marriage....I don't understand why it is considered by some people to be a threat to heterosexual marriage.¹

The passage of SB777 by the California legislature and its signing into law by the governor make the public schools a viable force in the promotion and protection of homosexuality in public schools. More recently, the California Supreme Court issued a ruling that the banning gay of marriages was unconstitutional, thus opening the door for the legalization of gay marriages and the demise of the traditional biblical union of husband and wife.

There is no question that the church faces a major issue on how to respond to homosexuality in our society and in the church. The church must rise to the challenges before it is rendered powerless by its apathy or before it is persecuted to inactivity for its lack of earnestness in stemming the tidal wave of moral corruption. She must heed the words of Scripture:

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are light in the Lord; walk as children of Light (for the fruit of the Light consists in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. Do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light, for everything that becomes visible is light (Eph 5:5-13).

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, no effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God (1 Cor 6:9-11).

The context today is much like it was in the Corinthian church. What God

¹Pete Winn, "Gore Expresses Support for Homosexual Marriage" online at <http://americansfortruth.com/issues/civil-unions-gay-marriage/page/6>, accessed 6/18/2008.

said to them is exactly what the church needs to hear today. We need to hear and we need to act. Just as the Corinthian church needed to respond to the moral corruption of its day so does the church need to do today. There are four responses to the onslaught of homosexuality needed today.

But before we consider the responses, we must also identify the attitudes which paralyzed the Corinthian church in its need to respond properly to the immorality it was facing. They were ignorant, deceived, arrogant, and apathetic to the moral corruption within the church. The church today has the same problem. It is ignorant of the biblical mandate, it is being deceived by both the Christian and secular thinkers, it is arrogant in its attitude toward God's Word and sin, and it is apathetic to the dangers it faces from the enemies of the gospel and of biblical marriage.

The biblical mandates found in Ephesians 5 and 1 Corinthians 5–6 demand from the church four responses to homosexuality.

I. THE CHURCH MUST EXPOSE HOMOSEXUALITY AS A SIN AGAINST GOD.

Homosexuality is more than a mere sexual preference, a social choice, a genetic predisposition as some say; it is a sin against Almighty God. It is a willful assault on the person and work of God. Homosexuality is against God in these four ways. First, *homosexuality is a sin against God's creative order*. God's Word is very clear about man's sexuality, about its purpose and its nature. Consider these references:

God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth" (Gen 1:27-28).

The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. The man 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. For this cause a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh" (Gen 2:22-24).

And He answered and said, "Have you not read that He who created them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. What therefore God has joined together, let no man separate" (Matt 19:4-6).

Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge (Heb 13:4).

Hence, the Scriptures affirm that any violation of the creative purposes of God is a sin against Him. Furthermore, it proceeds to state categorically that homosexuality is not only sin but a perversion of the creative order:

Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them....For this reason God gave them over to degrading passions; for their woman exchanged the natural function for that which is unnatural, and 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 (Rom 1:24-27).

A second way that homosexuality is against God is that *homosexuality is a sin against God's law* (1 Tim 1:8-11). The Scriptures clearly identify homosexuality as a sin which violates the express law of God. In Paul's discussion of God's law, he states,

Realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers and mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted (1 Tim 1:9-11).

The apostle clearly makes homosexuality a sin which cannot be reconciled with the gospel of Jesus Christ. Scripturally, one cannot be a Christian and a homosexual.

The third way that homosexuality is against God is that *homosexuality is a sin against God's Kingdom* (1 Cor 6:9-10). The apostle Paul informs an ignorant mind and corrects a deceived heart by stating clearly that homosexuality excludes one from inheriting the kingdom of God. In other words, a homosexual will not inherit eternal life and go to heaven; instead, such will be guilty of sin and subject to eternal punishment in hell. Note what it says:

Or 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 effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God (1 Cor 6:9-10).

Finally, the fourth way that homosexuality is against God is that *homosexuality is a sin against God's holiness* (1 Thess 4:3; 1 Pet 1:15-16). The Bible is clear on God's expectation of His people:

But like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, "You shall be holy, for I am holy" (1 Peter 1:15-16).

This holiness pertains specifically to the area of sexuality:

For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God... For God has not called us for the purpose of impurity, but in sanctification. So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you (1 Thess 4:3-8).

Homosexuality is called an unrighteous and ungodly act (Rom 1:18; 1 Cor 6:9; 2 Pet 2:9; Jude 4). I have dealt with the revisionists' treatment of these verses in a previous issue, and so will not go into these discussions here.²

Hence, Christians are under obligation to know and to make known the sinfulness of homosexuality. They cannot be swept away by the tide of public opinion or public decrees; nor can they remain mute concerning the terrible consequences of those who practice homosexuality. They must make known to all the temporal wrath associated with homosexuality; that as a temporal judgment of God, it degrades the human nature and destroys the body in no uncertain terms (Rom 1:18, 26-27). They must also make known the eternal wrath which will be faced by those who practice this sin (Rom 1:32; 2 Pet 2:2-11; Jude 4-8). They must be told that "the Lord is the avenger in all these things" (1 Thess 4:6), and that "fornicators and adulterers God will judge" (Heb 13:4). As the watchman of Israel was warned not to be silent about the judgment coming upon the nation, so too, Christians dare not be silent about the dangers that homosexuals are facing (cf. Ezek 3:17-19).

II. THE CHURCH MUST EXTEND THE GRACE OF GOD TO HOMOSEXUALS

Indeed, homosexuality is a sin against God, but it is also one of many sins against God, and it is a sin for which Christ died. This is a truth which the church must never forget. Believers are called upon by Christ to extend the grace of the cross to homosexuals, to assure them that God's forgiveness, peace, and the hope of eternal life is available to them as well.

If church is to be involved in bringing homosexuals into the fold of Christ it must be prepared to do the following. *The church must first learn to show compassion to the homosexual.* Tim Wilkins said, "Over time I've discovered that when it comes to homosexuality, Christians show great passion in one of two areas. Either they are passionate about extinguishing the pro-gay movement or about

²Alex Montoya, "Homosexuality and the Church," *The Master's Seminary Journal* 11/2 (Fall 2000): 155-68.

expanding God's movement by introducing them to His Son."³

The church can be guilty of the attitude of the Pharisees towards the sinners of their day. The Pharisees displayed an absolute lack of concern and compassion for those who were lost (cp. Luke 15:1-32). Christ taught compassion for the lost, and this includes the homosexual:

Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples. When the Pharisees saw this they said to His disciples, "Why is your Teacher eating with tax collectors and sinners?" But when Jesus heard this, He said, 'It is not those who are healthy who need a physician, but those who are sick. But go and learn what this means: "I desire compassion, and not sacrifice," for I did not come to call the righteous, but sinners" (Matt 9:10-13).

R. Albert Mohler writes, "Homosexuals are waiting to see if the Christian church has anything more to say after we declare that homosexuality is a sin."⁴ Homosexuals are hurting people and need more than condemnation; they also need compassion.

In the second place, *the church must be willing to associate with homosexuals*. Here is where the church displays its ignorance and its arrogance when it comes to reaching out to homosexuals. The church can misunderstand what it means to be in the world but not of it. We may think that it means for Christians to have absolutely nothing to do with homosexuals. The Bible speaks of the opposite. It shows that it is unavoidable and in many ways necessary to associate with homosexuals if we are to present the gospel to them. Paul corrected the Corinthians when he said,

I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world (1 Cor 5:9-10).

Clearly we must dispel the label of being "homophobic" by not refusing to befriend and associate with homosexuals. We have nothing to fear and everything to gain for the gospel's sake.

Thirdly, *the church must have the conviction of the power of the gospel to convert the homosexual*. That homosexuals are such by nature and therefore cannot change nor should society try to change them into heterosexuals has been exposed as utterly false. The power of the gospel has been rendered ineffective by the deception placed upon the church that homosexuals cannot be changed. Prior to the

³Tim Wilkins, "Preaching on Homosexuality/Taking the Road Less Traveled," *Preaching* 23/6 (January February 2008):13.

⁴Cited in *ibid.*, 14.

“sexual revolution,” no question existed about homosexuals being able to change. Jones and Yarhouse in their book *Ex-Gays?* state,

About four decades ago and earlier, the majority wisdom of the leading professionals in the mental health community was that homosexuality was a psychological disturbance of some kind that could, though perhaps with difficulty, be treated successfully, resulting in satisfactory readjustment to heterosexual experience and satisfaction.⁵

That majority opinion has now changed and the American Psychological Association now claims that homosexuality is not changeable.⁶ Again, this change took place without any scientific evidence. The study done by Jones and Yarhouse was done to challenge this myth and states that their study “produces significant scientific evidence that sexual orientation is in fact changeable for some, and this should trigger a considerable reexamination of many of the presuppositions about sexual orientation and sexual identity that hold sway in contemporary Western culture.”⁷

The Christian church has known this all along. It has always believed that the gospel “is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom 1:16). It is a truth in Scripture that wherever the sinfulness of sin is mentioned, the power of the gospel is also mentioned as that force which counteracts the power of sin to enslave and to condemn.

After the condemnation of homosexuality in Romans 1, Paul wrote, “For all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus” (Rom 3:23-24).

After the condemnation of homosexuality in 1 Cor 6:9, Paul adds, “Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of our Lord Jesus Christ and in the Spirit of our God” (1 Cor 6:11). The homosexual can experience regeneration through the Holy Spirit, the power to triumph over indwelling sin as described in Romans 6, and the full assurance offered to all believers in the justifying work of Christ (cf. Romans 8). Mark Christopher gives the church a great admonition when he states,

Homosexuality is not a greater sin than other sins and does not require a different plan on God's part to save and redeem. What the above passage teaches us is that there is more grace in God than there is sin in your past! As someone once said, “He is a better

⁵Stanton L. Jones and Mark A. Yarhouse, *Ex-Gays?* (Downers Grove, Ill.: InterVarsity, 2007) 15.

⁶*Ibid.*, 16.

⁷*Ibid.*, 42.

Savior than you are a sinner"! The message of amazing grace is exactly what the Church needs to promote and practice.⁸

After the condemnation of homosexuality in 1 Tim 1:10, Paul magnifies his own sin above all sins and says, "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all" (1 Tim 1:15). If God can save the worst, then He can obviously save a homosexual.

Wherever man's depravity and sinfulness are magnified, so also is the grace of God magnified so as to more than make up for man's fallen nature. Consider the testimony of Eph 2:1-10 and Titus 3:3-7. These promises apply to homosexuals as well.

The fourth way that the church can extend the grace of God to homosexuals is for *the church to provide special discipleship for homosexuals*. The New Testament testifies to the possibility and frequency of a believer's relapse into their former way of life. The convert from a homosexual lifestyle is no exception. Christians should not be surprised by the difficulties encountered by some in overcoming their former lusts, nor should they give up in their efforts to disciple them into the new life in Christ.

The rise of numerous support groups for homosexuals is testimony to the necessity of the church to focus on those who desire Christ and who desire to live a victorious life in Christ. Groups like Exodus, Regeneration, Genesis Counseling, Desert Stream Ministries, New Hope Ministry, Cross Ministries, and others exist to help those who want to leave the homosexual lifestyle. All these groups offer God's grace and hope to those who desire a relationship with Jesus Christ. Andy Comiskey of Desert Stream Ministry writes, "We must renounce the unbelief prevalent in certain evangelical circles that resigns homosexual strugglers to little if any release from their tendencies. That perception of God is too small."⁹

The success of special groups designed to minister to homosexuals and ex-homosexuals is clearly evident. Again, these groups testify that the "early hopes for instant healing have given way to belief that transformation occurs through a lifetime of discipleship."¹⁰ They serve as an example and motivation for the church to become involved in the salvation of homosexuals and a subsequent discipleship in a new life in Christ.

Finally, if the church is to extend the grace of God to homosexuals, *the church must effectively incorporate converted homosexuals into the Body of Christ*. At times the church has allowed the stigma of homosexuality to follow the converted

⁸Mark Christopher, *Same-Sex Marriage: Is It Really The Same?* (Constantia, South Africa: The Voice of Hope, 2007) 44.

⁹Tim Stafford, "The Best Research Yet," *Christianity Today* (October 2007):51.

¹⁰Ibid.

homosexual into his new life in Christ. They may not be welcomed nor easily assimilated into the fellowship of believers, or they may be subject to certain restrictions not given to other converted sinners. The Corinthian church serves as a model in the way it was composed of all sorts of sinners. Note how Paul addressed the church: "Such were some of you; but you were washed..." (1 Cor 6:11). The "some" refers to the fact that the church contained some ex-fornicators, some ex-idolaters, some ex-adulterers, ex-effeminate, ex-homosexuals, some ex-thieves, etc. The phrase "such were some" indicates the conversion from a life of sin to a new relationship with Christ, and acceptance into the fellowship of believers in Corinth.

The church cannot adopt an arrogant attitude toward converted homosexuals, but instead deal biblically with their conversion, and in fact, rejoice that God has saved "some." Again, Andy Comiskey of Desert Stream Ministry gives the church this challenge: "We do need sexperts, counselors who can do things that small groups cannot ... but for the church to say that help exists only outside our walls, that is not optimal. I think it has to be body life."¹¹ Alan Chambers of Exodus affirms: "The traditional pattern within Exodus has been a stepping-stone or launching pad to leave the homosexual lifestyle or a life of secrecy, to find camaraderie with others facing the same struggles, and then to go on to embrace the church. What if a church was so dynamic that a Sunday school class could do the same thing? What if people in church could become transparent, and people in those Sunday school classes became comfortable to share their stuff as well?"¹²

III. THE CHURCH MUST EXPEL PRACTICING HOMOSEXUALS FROM THE FELLOWSHIP

The tidal wave of sexual immorality has invaded the church, and the church has done little or nothing to deal with the cancer within. Sexual immorality in all of its forms can be found in the church, ranging from divorce, people sleeping together, lewdness, and even homosexuality. As in Corinth, the church today must also deal with the immorality within.

The church today is faced with the problem of moral compromise. The church in Corinth was tolerating a man living in an incestuous relationship with his father's wife. Instead of mourning over this sinful situation, the apostle accused them of arrogance (1 Cor 5:2). The solution the apostle proposed was that the church exercise church discipline and remove the wicked man from their midst (5:13).

The church today is in a sad state of affairs. The debate today in some denominations is not the removal of the wicked from their midst, but as to whether or not they should appoint a homosexual to be a priest, pastor, or bishop in the

¹¹Ibid., 50.

¹²Ibid.

church. Never mind the problem of immorality. Has the church lost its spiritual sense?

Furthermore, it is alarming how the church tolerates the blasphemies of certain so-called Christians and continues to give them recognition for these blasphemies and allow them to hold positions of influence in the church and its institutions. Consider the statement made by Horace L. Griffen, an Episcopalian priest and teacher at an Episcopalian seminary. In his argument for the black church accepting homosexuals, he says of the apostle Paul,

Knowing that sexuality can be mysterious even when it is revealing, and recognizing that scientific and social research informs us about our bodies and sexual expressions in ways that were hidden from those who lived twenty centuries ago, it is reasonable that Paul could not have known about homosexuality as we know about it today. To accept this reality as responsible reasonable Christians, we can conclude that the apostle makes an uninformed judgment limited by his time and space.¹³

Such is the epitome of human arrogance, and the type of arrogance Paul found in the Corinthian church concerning some who were not willing to accept his authoritative and God-given teachings (1 Cor 4:18-21). The theological landscape is littered with such revisionists who continue to call their arrogant blasphemies theological insights and relevant discoveries. The church should cry, "Enough," and put these wicked people out of the fold.

In addition, *the church must have the courage to confront the homosexual activist within and outside the church*. As we will discuss in more detail later on in this article, the homosexual community has an agenda aimed at the traditional lifestyle and at the Christian interpretation of sexuality and marriage. One of their aims is to silence opposition to their lifestyle. They do this with the weapon of intimidation. In an article in *Guide* magazine entitled "The Overhauling of Straight American," Marshal K. Kirk and Erastis Pill put forth an agenda to convert American culture and to demonize the opponents. One of their tactics is to intimidate the opposition. Here is what they suggest:

We can undermine the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology. Against the mighty pull of institutional religion, one must set up the mightier draw of Science & Public Opinion.... Such an unholy alliance has worked well against churches before, on such topics as divorce and abortion.¹⁴

¹³Horace L. Griffen, *Their Own Received Them Not* (Cleveland: Pilgrim, 2006) 74.

¹⁴Marshall Kirk and Erastes Pill, "The Overhauling of Straight America," *The Guide* (November 1987), Online at <http://americansfortruth.com/issues/health-science/page/7>, accessed 6/18/2008.

That is why they delight in calling some evangelicals homophobic, transphobic, and biophobic so that they will tone down our rhetoric. Even evangelical leaders have succumbed to their tactics. A recent profile of Rob Bell, pastor of Mars Hill, drew this assessment of his view on homosexuality. *Time* magazine said of Bell and evangelicals like him,

Polling by the evangelically oriented Barna research group shows that at least half of regular churchgoers ages 16 to 29 think their church is too judgmental, too political and too negative about homosexuality. Princeton sociologist Robert Wuthnow describes today's young adults as spiritual "tinkerers." Bell, 37, is guilty of none of the negatives. He is largely apolitical, thinks that only those with gay friends are positioned to judge homosexuality—and he tinkers marvelously.¹⁵

Since when does friendship qualify one to speak courageously against sin? We can see the extent that intimidation, deception and arrogance have muted the voice of God's spokesmen. May it not happen to us!

Furthermore, *the church must have the conviction to practice excommunication on its own membership*. This was part of the solution to the immorality that had crept into the church at Corinth. The church's response was arrogance, tolerance, and the subtle deception that they were acting in love and Christian liberty. God's solution was the biblical practice of excommunication, or isolation from the life of the church. The sad truth is that most churches do not deal with the sin within their walls. The problem in the church today is not so much the onslaught of homosexuality as it is the toleration of any sin in the church. If we have not dealt with the other forms of immorality, why should the church deal only with homosexuality?

John MacArthur expounds on Paul's command to the church at Corinth:

Faithful believers are not to keep close company with any fellow believers who persistently practice serious sins such as those mentioned here. If the offenders will not listen to the counsel and warning of two or three other believers and not even of the whole church, they are to be put out of the fellowship. They should not be allowed to participate in any activities of the church—worship services, Sunday school, Bible studies, or even social events. Obviously, and most importantly, they should not be allowed to have any leadership role. They should be totally cut off both from individual and corporate fellowship with other Christians, including that of eating together (v. 11; cf. 2 Thess. 3:6-15). No exceptions are made. Even if the unrepentant person is a close friend or family member, he is to be put out.¹⁶

¹⁵David Van Biema, "The Pastor's No Square," *Time* (December 6, 2008):60.

¹⁶John MacArthur, *1 Corinthians*, The MacArthur New Testament Commentary (Chicago: Moody, 1984):130.

The danger of deception is always present in the church. Paul's appeal to the Corinthians in 1 Cor 6:9 is not only a clarification of who is qualified to inherit the kingdom, but is also a warning to the so-called brother of 5:11. Every one of the sins committed by the so-called brother of 5:11 is repeated in 6:9-10. A professing believer who lives a lifestyle of 6:9-10 is most likely not a believer, and thus will not go to heaven. The multitudes of "tares" that fill the pews of the church need this stern reminder. They may not be going to heaven, and thus are greatly deceived.

IV. THE CHURCH MUST RESIST THE ASSAULT OF THE HOMOSEXUAL COMMUNITY UPON SOCIETY

The apostle Paul does not address a danger that exists today in our democratic society. The apostle could only tell the Corinthians that they had a responsibility to judge those within the church; those outside the church, God would judge (1 Cor 5:12-13). The Christians in Corinth had little if any influence in the civil affairs of the city. Today, Christians in a democratic society have a major role in determining the morality of their communities.

What Christians in American need to know is that the homosexual community has an organized agenda to change the moral fabric of American society. This organized effort has been well documented by David Kupelian in his *The Marketing of Evil*, an expose of Marshal Kirk and Hunter Madison's book, *After the Ball: How America Will Conquer Its Fear And Hatred of Gays in the '90's*.¹⁷ A more recent book is *The Agenda: The Homosexual Plan to Change America* by Rev. Louis P. Sheldon, president of Traditional Values Coalition, who states, "The homosexual agenda is an all-out assault on everything we believe in and an attack on everything our Founding Fathers hoped to give us when they fought to establish this great nation."¹⁸

The church needs to be aware of the purposeful effort to sell the homosexual lifestyle to America. David Kupelian shows the sophisticated strategy of Kirk and Madsen to change the way Americans think about homosexuality, and writes of three phases called, "Desensitization," "Jamming," and "Conversion." "Desensitization" consists of inundating the public in a continuous flood of gay-related advertising, presented in the least offensive fashion possible. "Jamming" is psychological terrorism meant to silence expression of or even support for dissenting opinion. "Conversion" is the conversion of the average American's emotions, mind, and will, through a planned psychological attack, in the form of propaganda fed to the nation via the media.¹⁹

¹⁷David Kupelian, "Quotes from Homosexuality Statistics," Online at http://www.conservapapdia.com/Homosexuality_Statistics, accessed on 02/07/2008.

¹⁸Louis P. Sheldon, *The Agenda* (Lake Mary, Fla.: Frontline, 2005) 9.

¹⁹Kupelian, "Homosexuality Statistics."

In "The Overhauling of Straight America," Kirk and Pill offer these five strategies:

- Talk about gays and gayness as loudly and as often as possible
- Portray gays as victims, not as aggressive challengers
- Give protectors a just cause
- Make gays look good
- Make the victimizers look bad.²⁰

The effect this effort has had upon the number and nature of the exposures that homosexuality gets in public is already obvious. The news media is notorious for under-reporting any negative exposure of homosexuality.

The church must be made aware of an organized effort to sell the homosexual lifestyle to America. It is known fact by now that the homosexual community comprises a very small segment of the population, less than 2% by some estimates, but not nearly the 10% that was originally proposed. Yet in spite of their small numbers, the homosexual community has been able to gain popular approval and support across the country. The reason behind this is their ability to organize themselves into an effective force for change and influence.

Consider a list of some organizations formed by the homosexual community, and their respective goals:

- The Human Rights Campaign—Lobbying Political Action (called the world's most powerful homosexual pressure group)²¹
- National Gay and Lesbian Task Force—Grassroots Organization
- Gay and Lesbian Straight Education Network (GLSEN)—Transforming K-12 Schools/Colleges
- Parents, Family, and Friends of Lesbians and Gays (PFLAG)—Cultural Acceptance, Lobbying, Schools
- Lambda Legal—Changing the Law/Pro-homosexual Lawsuits
- ACLU Lesbian Gay Bisexual Transgender Project—Lawsuits
- Service Members Legal Defense Network—Military
- Gay and Lesbian Alliance Against Defamation (GLAAD)—Media/Hollywood
- National Center for Lesbian Rights—Lesbian Parenthood/Child Custody
- National Lesbian and Gay Journalistic Association—Changing Media from Within
- Gender Pac—Redefining Gender Norms/Transgender "Lobbying"

²⁰Cited in Sheldon, *The Agenda* 48.

²¹"Is Nancy Pelosi Right? Can God 'Bless' America with Homosexual Activism?" Online at <http://americansfortruth.com/news/is-nancy-pelosi-right-can-god-bless-america-with-homosexual-activism.html>, accessed on 6/19/2008.

Soulforce—Redefining Biblical Beliefs as “Homophobic”/Propagandizing
Christian Colleges
Gay and Lesbian Advocates and Defenders—Lobby/Law/Same Sex Marriage

These are some of the agencies which serve the homosexual community in accomplishing its agenda. An indication of how mainstream they are and to what degree of influence they have become is seen in the remarks of House Speaker Pelosi from California to the Human Rights Campaign: “God has certainly blessed America with the work of the Human Rights Campaign.”²²

In addition, *the church needs to resist the political effort to sell the homosexual lifestyle to America*. It has been a major thrust of the homosexual agenda to have laws passed that will secure their status and protect their rights. The homosexual activists have been successful in having sodomy laws removed from numerous states. The recent passage of SB 777 in California is an evidence of their ability to get laws passed even when the majority is not in favor of their position. Even the Supreme Court has been swept into its arms. This statement by Supreme Court Justice Antonin Scalia helps us understand the influence of the homosexual on the Supreme Court:

Today’s opinion is a product of a Court, which is the product of a law-profession culture, that has largely signed on to the so-called homosexual agenda, by which I mean the agenda promoted by some homosexual activists directed at eliminating the moral opprobrium that has traditionally attached to homosexual conduct.²³

Finally, *the church must be made aware of the dangerous effort to sell the homosexual lifestyle to America*. The homosexual agenda poses a physical, social, and moral threat to American, a threat that is quite obvious to the homosexual agenda but for which they take no regard. The homosexual community and those whom they influence and control have no desire to face up to the dangers of the homosexual lifestyle. In their promotion of homosexuality rarely is there ever a discussion on the dangers of the homosexual lifestyle. The life of a homosexual is far from gay.

The lifestyle of homosexuals is most harmful to the homosexuals themselves, evidenced by the diseases spread by homosexual on homosexual, and by the emotional and physical harms homosexual bring on themselves. The Washington Globe on “World’s AIDS Day, 2007” paid tribute to

The 500,000 Americans dead of AIDS
The 1,000,000 Americans who are HIV positive

²²Ibid.

²³Antonin Scalia, “Quote from Homosexual Agenda,” Online at <http://www.conservapedia.com/Homosexuality>, accessed 02/07/2008.

The 15,000 dead in the DC area
The 40,000 new HIV cases per year.²⁴

If any other single source was leading so many Americans to die or to contract such a deadly disease, a state of emergency would have already been declared in the land. The success of homosexuals has only led to their continual pain.

The homosexual is also a threat to the community, the heterosexual citizens of the land. A new strain of bacteria call MRSA (methicillin-resisitant staphylococcus aureus) has been discovered which has been shown to resist certain forms of antibiotics. This new strain has been growing in places like Los Angeles, San Francisco, and other large centers of homosexuality. MRSA is a high-risk bacteria and 13 times more contagious in anal sex. "Once this reaches the general population, it will be truly unstoppable," said Binh Diep, a researcher at the University of California, San Francisco, who led the study.²⁵

Matt Barber of Concerned Women of America states,

Homosexuality is an issue of morality. But it is also a fundamental issue of public health. The evidence is clear. American government, educational systems, and courts should note the facts presented in this paper and advance public policy and curricula that encourage sound behavior rather than offering special protection and endorsement to a behavior that threatens individuals as well as public health. The future of America hangs in the balance. If society is not willing to address the homosexual issue on moral grounds, then the medical evidence alone should be enough to convince the fair-minded that homosexuality is incompatible with good public health.²⁶

The church has no other option but to attempt to stem the slide of America to Sodom. Homosexuality threatens the sanctity of marriage and even marriage as an institution for society. Homosexuality even threatens the safety and security of children. Homosexuals account for almost half of all child abuse cases. Indeed, where will the homosexual recruit new partners for their sexual encounters?

Louis Sheldon offers this warning to the church today:

I do not exaggerate when I say that this trial by fire will determine the very survival of our culture and the fate of civilization as we know it. This is not a battle against foreign enemies or third world extremists, but against an even greater foe: the forces of darkness and legions of angry homosexuals and lesbians determined to abolish Christian virtue and

²⁴Janice Crouse, "HIV/AIDS: Anybody Can Get It," Online at <http://americansfortruth.com/news/hivaids-anybody-can-get-it.html>, accessed 06/19/2008.

²⁵J. Matt Barber, "MRSA Outbreak Among 'Gays'—Let the Whitewash Begin" online at <http://americansfortruth.com/news/mrsa-outbreak-among-gays-let-the-whitewash-begin.html>, accessed 6/18/2008.

²⁶Kupelian, "Homosexuality Statistics."

moral judgment in any form. We must proceed with caution, and we must come forth with open hands.²⁷

What is to be the church's response to homosexuality? This writer has offered a fourfold response which is both biblical and balanced. The church can no longer remain ignorant, deceived, arrogant, or apathetic to this important issue facing it. There are no more "new worlds" for the modern pilgrims to flee to. The line has been drawn in the sand. The church must do what Jude asked it to do: "to contend earnestly for the faith which was once for all handed down to the saints" (Jude 4). Apathy is not an option, neither is failure.

²⁷Sheldon, *The Agenda* 240.