

XXI. Timeless Truth for Timely Topics in Biblical Perspective

What Does the Bible Say?

“Biblical Sexuality Understood, Part II”

Leviticus 18

Dr. Harry L. Reeder III

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Why would I say this topic is timely and timely in terms of such topics as this? We live in an era and if you have lived more than 15 years you have seen that in the arena of sexual ethics that would have been called moral, now called immoral and that which is immoral is now called moral. You have seen a tsunami wave of a world and life view transition in which what once was admired is now abhorred, what once was elevated is now denigrated and that is the Biblical ethic that sexuality is a gift from God to be celebrated and to be enjoyed in the context of marriage for the initiation of a marriage, an invigoration of a marriage and procreation out of marriage. We studied that in the last study from Hebrews 13 where we took the time to look at this matter of Biblical sexuality from two texts that and I Corinthians 7.

It is clear from the Bible that marriage is not simply a church ordinance. Marriage in the Lord is a church ordinance but not marriage for marriage is a creation ordinance. It is to be observed and honored throughout all of creation. Let marriage be held in honor among all for fornicators and adulterers God would judge. There is the inseparable tie between the seventh commandment of do not commit adultery (sexual transgressions) with the celebration of sexuality in the context of marriage and any sexuality outside of that (monosexuality, homosexuality, fornication, adultery) is all declared sinful before the Lord and brings God's divine judgment. The judgement comes upon the body, emotions, relationships and if it is redemptive one will repent, have forgiveness in Christ and then transformation in Christ. If it is not a redemptive one then there will be that continued death spiral will move forward.

We looked at I Corinthians 7 which told us Biblical sexuality is marital, heterosexual, reciprocal within marriage, not hierarchical, ministerial, and regular and engaged as God's invigorating gift within marriage. After the last study someone had asked me why I didn't include life takeaways but I told them that based on what I said about Biblical sexuality I think one could conclude takeaways for their own life that God would have them do. Now we come to a little bit of a negative side to this dealing with this 'tsunami wave' of this world and life view in which in our culture now unfettered sexual eroticism is the affirmed right of all. At the moment there is on contingency on this world and life view and that is that it is between two consenting adults.

Once you remove the Biblical ethic then you have to ask yourself why two? That won't stand long. Why consenting? Why adult? You have no foundation, no absolute to enforce that whatsoever and the culture devolution that takes place which begs to differ with our current president who thinks this is evolution in our society. I don't think this is evolution at all for it is a devolving act according to the Scripture, not an evolving act that moves to a higher plane but a devolving act that brings death and despair.

There are three times in the Book of Genesis in which sin is personified as a voice. Once is in Genesis 4. This is where the innocent blood of Abel cries out to the Lord so the Lord came down. There is a cry out from the earth to the heavens that the homicidal sin of Cain against Abel brought into the presence of God and then God comes down in investigation and a temporal judgment upon Cain.

The second time sin is personified is in Genesis 11. This is where the cry of man's arrogance comes out, instead of looking to the Lord for salvation to come down from heaven man is going to build his own way to heaven through the tower of Babel. God comes down again. Notice the phrase, 'the cry goes up and God comes down.' The cry goes up – sin has a voice into the presence of God – and then God comes down to bring temporal and to usher in even eternal judgments at those moments.

The third time sin is personified is in Genesis 18. Before we go there I want to make a point with you. In this series I have tried to keep reinforcing the fact in this matter of sexuality that this is a creation ordinance, along with two others – marriage and life. Note, the cry goes up and God comes down on the sanctity of life (Genesis 4), and the sanctity of sexuality and marriage in Genesis 18. God not only comes down with judgments concerning people that He is dealing with but He also comes down with judgments upon nations, cities and states that He is dealing with. We will see this as we look at Genesis 18.

Genesis 18 is a wonderful Christophany – pre-Incarnate appearances of Christ. Here Christ appears to Abraham and is going to deal with the assurance of the promise that he and his wife Sarai will have a child. Abram invites the Lord in, feeds Him, they sit down in table fellowship and the Lord reaffirms this promise to her. Then He gets to the conclusion of this.

Genesis 18:16–21 says *[16] Then the men (the Lord and the two angels with Him) set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. [17] The LORD said, "Shall I hide from Abraham what I am about to do, [18] seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? [19] For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him." [20] Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, [21] I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know."*

Here the sin of Sodom and Gomorrah brings God down. We want to know what that sin is, would we not? You live in a culture today that basically says the Christian ethic of sexuality within marriage is repressive and harmful. That is the world and life view that is taught in the colleges today that have embraced secularism. The sexual ethic that the Bible teaches in today's culture is repressive, anti-identity, shunned, denigrated, mocked, removed and eradicated. If there is a God why would He care about what a couple of people do in the privacy of their own rooms?

What does the Bible tell us about this? Does God consider His law one of repression or one of blessing? Oh how I love Thy law O Lord, my God. Are the ethics that God has given us by grace that we can embrace because of His grace for our repression or actually liberty in Christ? The law of liberty is that which grants us a right relationship with Him because of what He has done under the law to write the law upon our hearts. So what sin is it that brings Jesus to the cities of the plain (Sodom and Gomorrah)?

Genesis 18:22–33 says *[22] So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. [23] Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked? [24] Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? [25] Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do*

what is just?” [26] And the LORD said, “If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake.”

[27] Abraham answered and said, “Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. [28] Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?” And he said, “I will not destroy it if I find forty-five there.” [29] Again he spoke to him and said, “Suppose forty are found there.” He answered, “For the sake of forty I will not do it.” [30] Then he said, “Oh let not the Lord be angry, and I will speak. Suppose thirty are found there.” He answered, “I will not do it, if I find thirty there.” [31] He said, “Behold, I have undertaken to speak to the Lord. Suppose twenty are found there.” He answered, “For the sake of twenty I will not destroy it.” [32] Then he said, “Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.” He answered, “For the sake of ten I will not destroy it.” [33] And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

Here Abraham negotiates with the Lord for the righteous in the cities of Sodom and Gomorrah. He establishes a principle here for us and that is the righteous can take the place of the sinner to redeem them but there is not righteous there. But praise the Lord for He will send His Son to redeem us. After these negotiations we get to Genesis 19.

Genesis 19:1–11 says [1] The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth [2] and said, “My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way.” They said, “No; we will spend the night in the town square.” [3] But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

[4] But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. [5] And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.” [6] Lot went out to the men at the entrance, shut the door after him, [7] and said, “I beg you, my brothers, do not act so wickedly. [8] Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.” [9] But they said, “Stand back!” And they said, “This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them.” Then they pressed hard against the man Lot, and drew near to break the door down. [10] But the men reached out their hands and brought Lot into the house with them and shut the door. [11] And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

The rest of the story is that they rescue Lot and then bring judgment upon Sodom and Gomorrah destroying them and the cities of the plains. It is clear that the sin of homosexuality has extended pervasively to all the men and the boys. It has become a right to invoke such activities with any that come into the midst and it has become one in which gratification in this matter has led to the denial of the normalcy of heterosexual relationships, even when Lot offers his two daughters. I’m not here to comment on Lot’s offer because that’s a whole other issue. Sexual sins always devolve, denigrate. Sexual sins always go to another level of despair. They are also pervasive in the culture, age barriers, gender barriers and it is so described in this passage in Genesis 18.

There is a divine commentary on this text and it is in the book of Jude. Jude 1:5–7 says *[5] Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. [6] And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—[7] just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.*

God brings that temporal judgment to warn you of the judgment to come. What is the sin that brings God down? It is what we dismiss as a matter of private consent, of no victims, a static sin where it doesn't lead to other sins and to the debasing of a culture and the lives of men and women. So here is what we find in the book of Genesis at that moment. Stop and think about this for this is happening in the days of Abraham. God brings judgment upon the cities that are identified by sexual deviation and sexual anarchy. Would you not think that, that would lead a region to repentance? It doesn't. There are six Canaanite nations that dwell in this land, adjacent to it and in it. They actually take this to a whole other level, beyond Sodom and Gomorrah. Unless God's grace is joined to God's temporal judgments they only harden hearts, they don't break hearts.

I want to show you this by looking at a couple of texts of Scripture. Let's start by looking at Leviticus 18. This chapter deals with the moral law, the Ten Commandments, particularly the seventh commandment and the exposition of the seventh commandment. It also deals with aspects of the ceremonial law. You will find that when God deals with ethical absolutes He will also mix in the ceremonial law which is there as a teaching tool to teach us to make distinctions that God's people are supposed to be different. It is to show that we are a people of the Lord in the midst of this world. Again there is an inseparable relationship between the seventh commandment and marriage. Here He begins to deal with God's people who have just left Egypt and are coming into the Promised Land and God will use them to evict the Canaanite nations that are there. In this passage He will describe the sexual practices in Egypt and in the land they are going to, Canaan.

Leviticus 18:1–3 says *[1] And the LORD spoke to Moses, saying, [2] "Speak to the people of Israel and say to them, I am the LORD your God. [3] You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes.* He is about to give a profile around their transgressions and enculturation of disobedience to the seventh commandment. There is a lesson here for whenever God's grace is not at work within a nation, because men are totally depraved they will insatiably move toward absolute depravity unless God's common grace and redeeming grace intervenes. So here in the Ancient Near East God's redeeming and common grace was not present therefore the profile of what happened to them in relationship to the seventh commandment is laid out for us in the follow text. He is going to develop the way they are supposed to live as opposed to the way those in the land are living.

Leviticus 18:4–5 says *[4] You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. [5] You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.* Because we have this covenant relationship with the Lord His Word and His law is dear to us and God has given it as a blessing to us. Now we are about to see the inseparable relationship between the seventh commandment and marriage in what is to follow.

Secondly, you are in the world but not of the world. You are in Egypt but you won't be of Egypt. You will be in the land of Canaan but you won't be of the Canaanites. You live among them but don't live like them. You are distinct. You are different and that's why He brings the ceremonial laws in Leviticus 19, to reinforce that. Because of God's delivering grace in Christ we are people who will embrace God's law including His creation law of the sanctity of marriage, sexuality within marriage and life. God's people are in nations but not to be like those nations. So now He will expound on the seventh commandment of 'do not commit adultery.'

I'm just going to give you the outline but you can read it on your own. He outlines six manifestations of transgressing the seventh commandment that profiled Egypt and the Canaanite nations. One, they practiced of incest. He covers how God's people do not practice incest citing many examples in Leviticus 18:6–18 which expose the sins of incest. Then He exposes the thoughtless gratification of sexual desires at a moment of a woman's uncleanness. So the sin of transgressing hygiene in sexuality is covered in Leviticus 18:19 which says *[19] You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness.*

Then He exposes the sin of recreational hookup, connecting sex as it is called today. Leviticus 18:20 says *[20] And you shall not lie sexually with your neighbor's wife and so make yourself unclean with her.* The next thing He deals with is in Leviticus 18:21 *[21] You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD.* So they are to stay away from idolatrous sex that would even cause you to give up your children to the idols of this world. They would engage with temple prostitutes as they - would offer their first born as a sacrifice. Next is in Leviticus 18:22 which says *[22] You shall not lie with a male as with a woman; it is an abomination.* Here He addresses the sin of homosexuality. Then finally is the sin of bestiality. Leviticus 18:23 says *[23] And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is perversion.* So He outlines this descending order of sexual transgressions against the seventh commandment which calls us to sexual purity, chastity and sexual activity only within the bounds of marriage.

Leviticus 18:24–30 says *[24] "Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean, [25] and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants. [26] But you shall keep my statutes and my rules and do none of these abominations, either the native or the stranger who sojourns among you [27] (for the people of the land, who were before you, did all of these abominations, so that the land became unclean), [28] lest the land vomit you out when you make it unclean, as it vomited out the nation that was before you. [29] For everyone who does any of these abominations, the persons who do them shall be cut off from among their people. [30] So keep my charge never to practice any of these abominable customs that were practiced before you, and never to make yourselves unclean by them: I am the LORD your God."*

Here is a God who exhibited grace to deliver them but the deliverance of grace does not cause them to be trivial in their relationship with sin but it causes them to hate sin, leave sin and embrace God's law out of praise to God and declaring the difference of God's people in the nation whereby they live. He tells them that one of the reasons He is bringing them into this land is to use them to vomit these nations out of the land because of these sins. So the question is, does God bring judgment upon nations who culturally, legally and functionally embrace violations of the seventh commandment? The answer is yes.

Does He put His people in that nation? Yes. He puts them in there for redeeming grace to win people to Christ with the Gospel. He puts them in there for common grace to restrain the

sin that is in those nations. If God's people are not there with a clear witness of redeeming grace verbally and common grace by our obedience to the Lord restraining sin by the way that we live, then God's judgment will vomit them out of the land and then He warns His people that He will vomit them out too if you begin to embrace these things.

Now do you see why He said to Abraham, 'shall I keep from Abraham what I'm about to do the city states of Sodom and Gomorrah?' He did not keep it from him because He was going to make him into a nation. When Abraham becomes a nation he needs to know what God does with nations that walk away from God's law. Then when God does that to Sodom and Gomorrah there is no pervasive repentance throughout the Canaanite nations. On the contrary, they double down in their sin in hardness of heart.

So what else is God going to do? God is going to go on a 400 year plus plan to redeem, mature and bring them back 400 plus years later to deal with them. How do I know this? Let's look at Genesis 15 where God makes a covenant of grace with Abraham and instead of Abraham walking through the sacrifice God Himself walks through the sacrifice to come to Abraham. Genesis 15:12–14 says *[12] As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. [13] Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. [14] But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.*

The reason this foreboding is upon Abraham is because He is awakening him to the fact that this nation that He is establishing from Abraham and his family, is going to be taken as sojourners and nomads into the land of Egypt. When they get there they will be slaves but then God will deliver them with a great Hand and He will bring judgment upon Egypt. They will also come out with great wealth for they will plunder the Egyptians. Look next at what He says.

Genesis 15:15–16 says *[15] As for you, you shall go to your fathers in peace; you shall be buried in a good old age. [16] And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.* In other words, these Canaanite nations that are engaging in this sinful rebellion against God through idolatry and the addictions of sexual aberration is not yet complete. He is taking them away to teach them for 400 plus years and then He'll bring them back and use them to 'tickle the throat of the land' and they will be vomited out. God prepared them for this purpose.

Now when you live in the land you don't live like that. Your life is different and not because your life saves you but because your God has delivered you and brought you into the land. Out of love to Him your life in relationship to all of His commandments and certainly the seventh commandment is different as you are a nation among the nations. So here God has brought this basic truth home to us that we see what God does in these matters. So what does that look like and does that still happen today? Let's look at Romans 1.

Romans 1:16–17 says *[16] For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. [17] For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."* Why does it call us to have a Gospel relationship where we're not ashamed of that Gospel? He goes on in Romans 1 to explain that the culture that is not restrained by God's common grace are infiltrated by God's redeeming grace of evangelism and discipleship, has a downward spiral that is described from Romans 1:18 and on.

Basically step one is that God gives them over to sexual promiscuity. Step two is that He gives them over to sexual perversion. Romans 1:26–31 says *[26] For this reason God gave them*

up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; [27] and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

[28] And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. [29] They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, [30] slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, [31] foolish, faithless, heartless, ruthless. [32] Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Then then approve it. They pass laws to approve it. They affirm it, celebrate it, propagate it and perpetuate it. This text is telling us that God's judgment comes because of the cry of our sexual sins goes up to heaven and God comes down. Secondly, God's people are supposed to be different in the land. Thirdly, God's judgment can evict that nation so it's no longer. They are vomited out of the land. They no longer exist. Their only hope as they shamelessly embrace sin against God, is a people who are not ashamed of the Gospel so that from that Gospel flows the restraining blessings of common grace and through redeeming comes conversion, evangelism and discipleship. So that lives are changed, marriages are changed and hearts are changed.

That really happens and this is where we'll close. Let's look at I Corinthians 6:9–11 which says *[9] Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, [10] nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. [11] And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

No one earns the Kingdom of God for it is inherited. Who are the inheritors? It is those who have a perfect righteousness in Christ and a heart for righteousness from Christ. I want you to think of these three things as we close. The first thing is that text starts off with a word of warning. Do not be deceived. I promise you that in the evangelical church deceivers will rise up who in the name of love will sacrifice truth or who in the name of truth will sacrifice love. When it says do not be deceived it is telling you there are deceivers, deception is powerful and you can be deceived. So the text tells you not to be deceived. Know the truth so that you are not deceived and focus upon Christ and His Word so that the power of deception does not find a foothold in you.

The second thing is a word of hope. Such were some of you... We do our best to find a genetic reason why we sin against the Lord so that we're not responsible or we try to create a syndrome or we try to blame it on our parents or on the environment or something. I know all of that influences us but sin is what we do. You and I don't sin because of a physical fallacy in our body that causes us to sin. We sin because of our sin nature not our physical nature and the Gospel addresses both the sin record and the sin nature to free us from the penalty of sin and emancipate us from the power of sin. Therefore He gives a list of nine addictive sins and God can not only wash you with His blood, justify you and declare you innocent because Jesus pays for those sins but He can sanctify you and grow you in the grace and knowledge of Jesus Christ. You can have victories on this side of eternity.

I know this, for of those nine addictive sins seven of them were true about me. I was embraced with addictions. Addictions are the behavioral term to describe the sin issue of idolatry. It is our idolatry that leads to our addictions. When God gives us a new heart, He not only gives us the Lord God but He gives us the ability to start cutting down the idols one by one by one and then you begin to grow in grace. Sometimes God does this instantly. There were three entangling addictive sins in my life that were every part of my waking moment and when God saved me He microwaved them out, instantly. They were completely gone. There are some others that are there that He has been 'crockpotting' out of my life slowly for 40 plus years. Praise the Lord there is progress but then I find myself falling down. I have to deal with this or that but God's grace is sufficient to help me keep growing in the grace and knowledge of Jesus Christ.

So the word of warning is not to be deceived for deception is powerful. The word of hope is that the Lord can deliver you from sin's guilt and power and He can grow you in His grace so that you are able to say 'such were some of you.' Even if you still have the problem of that sin living in you, no longer does it have dominion over you for God has given you a heart to hate that sin and a heart to grow in the grace and knowledge of Him.

Sin has voice. Life and sexual anarchy are voices that cry out to God that God comes down and deals with people and nations but the blood of Christ that cries out into the throne room of God, is even greater. Because of His blood you and I can be forgiven and we can grow. We can proclaim this Gospel by speaking the truth about sin and the truth about the Gospel out of love to those who are around us and among us. God can give us lives that are not sinless but are sinning less that will draw other people to Christ and restrains sin in society to what we say and how we say it and how we live. We can see how God does this glorious thing but what is required is that as a culture embraces its sins of homicide even to the laughter of selling babies body parts to get a better car or the celebration, propagation, or perpetuation of that which is a sexual abomination before God and the denigration of anyone who would say otherwise, if you think you're silence will buy you some space and you will be tolerated, don't believe it.

How do we enter into the nation? Don't be ashamed of the Gospel. Live and proclaim the Gospel of saving grace in Jesus Christ and then see what He does. Perhaps instead of vomiting out the inhabitants of this nation, He might pour forth from heaven a river of Life. Come and drink of Me and from your inner most being will flow rivers of living water. I'm in the battle and I'm thankful to be in the battle with you. I know my own inadequacies and that may be attributed to it but I believe our people, the evangelical world, is already being boiled in a kettle. As a tsunami wave of sexual immorality is celebrated in our nation for many there is very little interest so what does the Bible about it and how to deal with it, which may be the evidence that we're making peace with it. Please know that sin never makes peace with anybody. It will bring death. Our answer is not to get mad but to be glad of the Gospel and don't be ashamed of it. Every time I do a funeral I get mad at what sin does but I get glad about what Jesus does. He has won the victory so let's walk in the triumph of Christ. Let's pray.

Prayer:

Father, thank You that the battle as it comes to us, we have a great Captain, a great Warrior. Teach us Father from Your Word so that we have the mind of Christ to have a heart for Christ and to increasingly live with maturity a life for Christ. Help us who are in a culture who shamelessly celebrates its rebellion against God the Creator, Redeemer and Sustainer that we will not be ashamed of the Gospel but we will shamelessly proclaim that Jesus is a friend to

sinner, who loves them to take them where they are and who will love them to move them from where they are that they will want to be where He is for I pray this in Jesus' Name, Amen. There is a list of nine addictive sins.