

XXII. Contending and Defending the Faith in Biblical Perspective  
*Contending and Contenders—Defending and Defenders*  
“Biblical Sexuality and the Contemporary Agenda of Sexual Anarchy”  
I Corinthians 7:1–5  
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November 30, 2014 – Evening Sermon

I’m going to ask you to gird your loins. Tighten your belt for I have a lot of passages of Scriptures to walk you through. We will be looking at Romans 1 as we come to a close in this series of what happens to cultures when it is devoid of the work of redeeming grace or the testimony of God’s common grace. Redeeming grace saves sinners and common grace restrains sinners. We will be dealing with Biblical sexuality and also what is clearly the agenda of sexual anarchy in our society. I want to take a moment to review very quickly the last 22 studies as we have been talking about contending and defending the faith.

We have moved our way to understand that no one is without religion or faith. Everyone believes even the devil and from which you believe you develop a “religion”, a world and life view that develops your lifestyle around what you believe. Then it brings before you the objects of your worship. So today the prevailing religion in America is not the testimony of Christianity and you must realize that you’re not the majority voice. I know that is hard to grasp living in the buckle of the Bible belt for we enjoy many blessings but we have a minoritarian voice in our culture. The majoritarian voice in our culture is one of a religion of secular narcissistic humanism – self-absorption, self-reliance, not in humanitarianism but humanism which is the exaltation of self.

Just watch here is a person with a contract for two million dollars and they break their word, that contract to sign another contract and the person is asked ‘why did you do that?’ with the standard answer of ‘I just had to do what was good for me.’ So forget your name and your vows and do what is good for you. There is your testimony in our cultural acceptance of that answer in this culture of secular narcissistic humanism. The messiah is not the state and the state is considered the messiah that will deliver us from all of our fears and deliver to us all of our wants.

The first amendment which we so cherish which is the free practice of religion, speech, assembly and freedom of oppressed is all now been addressed with a new supposed first liberty and the driving force in our society today is unfettered sexual gratification. That is the number one supposed liberty and nothing is to stand against it because no one has a right to stand against it as it is fueled by the narcissism of self-gratification in any manner in any way that I want to and the most profound way which is through our sexuality.

So now we come to the agenda of the LGBT and those that surround it and support it and those who would merely sign on to an agenda of sexual anarchy in the name of personal freedom. They have captured the narrative of personal freedom in order to promote this particular driving impotence of unfettered sexual eroticism. So many things stand that are being lost in the culture because of it but I wanted to address this from a number of standpoints in this study. One is how do we deal with the agenda and how do we deal with those who propagate the agenda. How do we deal with those who are in the bondage of that agenda? How do we deal with it on a cultural basis? I

will deal with these questions by using a number of passages that I think are absolutely crucial to understand it.

I will tell you that I am not a prophet nor a son of a prophet but I think after I read these text you will understand why I believe that if this issue is not addressed and if God's people do not win the day with Gospel truth that does redeeming grace and common grace, then I believe the hand of God's judgment will come down upon us. In the book of Genesis there are only two times that it says that God has come down from heaven to see about the sinfulness of man. Not even in the flood does it say that God came down to see about the sinfulness of man. The first time it happened was the sin of Cain when he took innocent blood, the life of his brother Abel and it says that God came down. God said 'the blood cries out to me and I have come down' and He brings judgment upon Cain and a line of unbelief against him.

The second time God comes down is during the time the three angels appear as men to Abram. As they come they are on a two-fold mission. One is the promise of redeeming grace through a supernatural birth that would be given to Sarai that would set in motion the seed and the line from which the Redeemer would come in another supernatural birth through Mary. Then when they left Abram they went to Sodom and Gomorrah where Lot resided, one who knew the Lord but had become compromised in the presence of the culture of Sodom and Gomorrah. Abram has attempted to bargain with them to forestall their judgment but it says 'I have come down to see if the evil is as great as the cry of the sin that comes up to Me.'

We know how the story unfolds. Two of these three angels go into the arena and one of those angels was the angel of the Lord which is the pre-incarnate appearance of Christ. As they appear as men the entire city set themselves upon them to have them and even Lot offers his virgin daughters which is not enough to satisfy their evil. They set upon Lot, his daughters, his family and upon the men (angels) but then the hand of the Lord confused them and Lot and his family were rescued. Lot's wife perished as she looked back to what she now had embraced and could not leave it. Then the judgment of God reigned upon Sodom and Gomorrah.

Why is that there? Isaiah gives a catalogue for sins that included not only the sexual sins they engaged in but also even more sins but Jude cuts straight to the point so let's start by looking at Jude 1. This is an amazing text that describes the apostasy and he gives a number of illustrations of people who stand against the truth of God. 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 (military term meaning to set an ambush) unnatural desire, serve as an example by undergoing a punishment of eternal fire.* So why does the judgment come upon Sodom and Gomorrah? It was because what they indulged in and what they pursued. They indulged in the sexual practices of anarchy and then they pursued the unnatural desires that would lead to those practices.

Now let's look at Romans 1. I want to bring out one thing from this passage. Romans 1:18-32 says [18] *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the*

*truth. [19] For what can be known about God is plain to them, because God has shown it to them. [20] For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. [21] For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. [22] Claiming to be wise, they became fools, [23] and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. (Here is the charade of idolatry of humanism.)*

*[24] Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, [25] because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.*

*[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.*

It says that the cry of the sins of sexual eroticism, promiscuity and perversion had risen up so God comes down and then He brings judgment on Sodom and Gomorrah. Jude tells us that He does so because of their rebellion of the sexual passions that they now pursued and indulged in rebellion against God. So God brings judgment upon the entire city and the surrounding cities as well. His redeeming Hand is there as He rescues Lot and his family but His bringing of judgment came upon them because of such practices.

Romans says that not only does God's judgment come upon such practices of sexual promiscuity, perversion and approval of these acts but such practices are the evidences of God's judgment. Whenever the testimony of redeeming grace or common grace is removed inevitably this is what happens to a nation and a culture. That's why they write all these books of how nations die from the inside out. That is exactly what happens to them. When such practices becomes the evidence of God's judgment that is when God gives them over. I think the most frightening words in the Bible are 'depart from Me' and 'God gave them over to the desires of their heart.'

So clearly what the Scripture says is paramount. I want to go to Leviticus 18 but I don't have time to develop this passage fully. The book of Leviticus is the development of the Ten Commandments with appropriate civil and ceremonial law for their application. What about the commandment that says 'do not commit adultery' that is do not practice sexuality outside of marriage? Pursue purity to marriage, chastity for marriage and then purity within marriage. What happens to any and all sexuality outside of that?

Leviticus 18 develops a series of statutes around that commandment of not committing adultery. It gives five of them. First of all there is the prohibition against incest. Then He goes to sexuality that is done with hygienic consideration. Then He goes to avoiding the sexuality of avoiding the cults of sex. The fourth thing outlawed is homosexuality and then the fifth thing is bestiality that is not to be embraced. Leviticus 18 tells us to be different than those around us. Those five things are declared unlawful by God as He brings to them the appropriate dynamic of sexuality within marriage. Now I'd like to look at the end of it.

Leviticus 18:24-25 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, (Nations without the work of grace always, eventually end in a sexual rebellion to manifest their rebellion against God and their idolatry which shows up in sexual anarchy.) [25] and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants.*

I put you for 400 years in Egypt until the iniquities of the nations of Canaan came to its fullness. Then I delivered you and brought you out to enter the land. You were also My instrument to bring judgment upon them because of their sins that cry out to Me. You're coming in to drive them out and then He gives this picture of nausea in the land. You are the instrument of nausea and I am vomiting out of the land these nations because of these sins – incest, sexual cults, idolatry of sex, homosexuality, bestiality. The land is now vomiting out the inhabitants. Let's look further in the text.

Leviticus 18:26-30 says [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.”*

Having drawn those points of clarity where God does not treat sexual sins like any other sin is sin and any sin deserves the judgment of God because it's cosmic treason but not all sin is equal in its expression or its effects. When God made man He made man in His image. To make God in His image it required male and female. In other words, male does not image God sufficiently alone. It requires both, male and female. Let us make man in Our Image, God made them male and female in His Image. Then God set up a covenant relationship whereby these made in His image would live together in intimacy and love. That covenant was marriage – covenantal, monogamous, heterosexual, conjugal relationship. Anything else cannot be a marriage. By definition it can't be a marriage. So He makes that for them to dwell together to image Him, the Triune God. That is why marriage is so glorious for its number one purpose is to reflect God's relationship with His people. Jesus is the Groom, we are the bride and nothing can cause the divorce. Nothing can separate us from the love of God in Christ Jesus.

So one of the reasons I fight for marriage is because it is the God-given illustration. He made marriage to illustrate what He was going to do to redeem a people and that's why it is such a sacred institution. I don't expect the world to do Christian

marriages but I do expect the world to honor the creation ordinance of marriage – one man, one woman, one life and that is a statement of God’s relationship with His redeemed people. God now has an intimate relationship with them the way God enjoys an intimate relationship with Himself – Father, Son and Holy Spirit. Now we are in Christ and Christ is in us. We are joint heirs with Him. The covenant of intimacy with God in redemption is reflected in the covenant of intimacy called marriage.

I have no way to be able to explain this as clearly as I’d like to because if I go too far it will be misunderstood and I am incapable of the words that are necessary for it. In some way the sacrament of intimacy in the marriage bed is an instrument that God uses to give us just a taste of the intimacy of the Trinity. The intimacy of a man and a woman in the covenant of marriage expressed in the physical intimacies of the sexuality and desires that God gives us for each other is there in some sense to express the intimacy that we have with God in our sacramental relationship with Christ and the relationship that the Trinity enjoys of oneness of Father, Son and Holy Spirit.

That’s why when man goes into rebellion his most prolific expression of rebellion against God will always be sexual anarchy. I will be a god unto myself and my sexuality will be there for me in any way I choose to accomplish it. When we take the God-given blessing of distinctions of men and women where we’re equal in standing but equality is not interchangeability yet rebel against it and the marriage structure that has been put into place to social approval of this then it becomes all about us and sexual anarchy. Our president’s views have not evolved but devolved where this is concerned.

I’m going to get a little political here which some of you will not like. There are libertarians that somehow believe that self-interest will rule out sexual anarchy and that you don’t need governing structures against sexual anarchy. Self-interest is what brings it. Then there is another party that thinks they are enlightened and God’s an idiot. They think we ought to engage in sex in any way, any form and any time but we’ll observe whatever the social constructs are right now but if they change majority rules or culture rules or the culture elite rules. Then there is another party that says we don’t believe that because they are so scared they aren’t going to get elected that they won’t say anything. Don’t let this dismay you because I don’t look for salvation from the political parties. I look for it from the Gospel and it’s to come from the church.

What is our problem? We have already allowed the unnatural cultural expression of sexual eroticism because we have already made peace in the 60s and 70s with the unnatural expressions of sexual promiscuity. We took on the no-fault divorce as we embraced the pill as another means to engage in sex without consequence. We have been part of a society that now uses technology to have babies without sex and to have sex without babies. We think that is liberty. That’s where we are. We have our designer babies without sex and then we want our sex without babies. Here is a society that the church has put their stamp of approval on these matters by the way that we have accommodated it, just like Lot.

I don’t have time to go into all this but when Lot first pitched his tent it was near Sodom. Go check this out in Genesis 13. The next thing you’ll see is that Lot has a house in Sodom. The next thing you find out he is sitting at the gates as one of the rulers of Sodom. He went from contextualization to assimilation to accommodation. So we have lost our voice and no longer does the Gospel of grace flow into society to redeem

and common grace to restrain because we have not embraced the Biblical call to Biblical sexuality.

What would that look like? I have two more texts I want to show you. First go to Hebrews 13. I love the way the writer of Hebrews puts things so succinctly and wonderfully. He gets toward the conclusion and gives these series of admonitions and exhortations. I can't do civil union for what it says here in Hebrews. Hebrews 13:4 says *[4] Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.* I do not expect the state to regulate, install or legislate Christian marriage in the Lord for that is the church's job but the church is to speak to the culture and the state that marriage be held in honor among all. If it is not then sexuality will be outside of marriage in the descent of the death spiral of the culture and before long the inhabitants of this land will be vomited out. So I will speak for marriage to be held in honor among all which is my first point.

Number two let the marriage bed be undefiled for God will judge the sexually immoral and adulterous. God will bring judgment against the sexual practices outside of marriage. Marriage is to be held in honor including sexuality within marriage. The marriage bed is a glorious, sacred, good, benevolent gift of God. It is designed and delivered by God that we may enjoy the intimacy of the male and female relationship who image God. In that intimacy we get some taste of the glorious intimacy of Father, Son and Holy Spirit and that glorious intimacy.

Here is the warning though. If that marriage is not held in honor and if the marriage bed is not declared sacred for sexuality in its good, God-given design, then God's judgment will fall upon the sexually immoral and the adulterous, so what does that mean? I'd like to look at one more text in I Corinthians 7. People tend to think that we need to be quiet about this matter of sexual sin and just talk about Jesus who will save them but don't get into the details of their sin. They think if you speak about homosexuality, adultery or promiscuity then you won't get to tell them about Jesus. First of all you just sold short the power of the Holy Spirit. Secondly, Jesus saves us from our sins so if I don't tell them the bad news of what sin is then how can I tell them about Jesus who saves them from that and how God can deliver them from its power, penalty and its practice. Thirdly, the same people who tell me to do that will thunder in the pulpit against racism and I applaud that but I don't remember anyone coming up to me telling me to be quiet about racism. The reason no one tells me to do this against racism is that our culture approves the speaking out against racism in our culture and rightly so, praise the Lord. The culture doesn't approve of us dealing with sexual eroticism so we take our cue, not from the Bible, but from the culture and we're silent, and not just the political parties.

Here you can't get more decadent than Corinth. Back then if someone called you a Corinthian that was a curse word. They were the most immoral, decadent people of all and that's why Paul will say to them in I Corinthians 6 that there is to be no adulterer, fornicator, drunkard, murderer, thief, glutton, sexually immoral, effeminate or homosexual that will enter the Kingdom of God and such were some of you. If you look at the list Paul gave seven of the nine were true about me and God delivered me from my sins, its penalty and power and increasingly He is delivering me from the practice and even the thought of sin. Praise His Name until one day He'll deliver me from the presence of it. He does deliver in the power of the Gospel.

When He delivers us how should the church embrace sexuality? It's a God-given gift so how should we embrace it? I love His instructions to the Corinthians. Right in the middle of it Paul takes this matter on and he is not silent about it. He tells us what we ought to be doing. I Corinthians 7:1-5 says [1] *Now concerning the matters about which you wrote: "It is good for a man not to have sexual relations with a woman."* [2] *But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.* [3] *The husband should give to his wife her conjugal rights, and likewise the wife to her husband.* [4] *For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.* [5] *Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.*

Here He gives us nine governing principles about Biblical sexuality in the practice of believers and I'm just going to list them for you. Number one is that it is beneficial. Biblical sexuality properly practiced is one that helps us deal with immorality because of its proper channeling and direction of our sexual appetites in the context of marriage. It is a gift of God so that we don't have room for Satan to tempt us. Just ask God to give you a nausea for sin so that we don't nauseate Him. Then ask God to give you such a heart for Jesus you want to follow Him. Then ask Him to give you such a heart for your husband or wife that you're ready to embrace only him or her. If you're not married yet then ask God to give you a heart for the one the Lord will give you and a heart for the Lord that is so great that you are content in Him, where you're content to the station He has called you to in life. It is a beneficial gift within marriage and outside of marriage is brings despair.

Secondly, Biblical sexuality is to be marital. It is to be between a husband and wife. It is not between men and women. Sexual relations between men and men and women and women are unnatural but so are sexual relationships outside of marriage. That is sinful as well. The sexual relationship is to be marital.

Thirdly, it is to be between a man and a woman in marriage. It is heterosexual. Fourthly, it is monogamous. Let the husband (singular) have his wife (singular). The man is the husband and the woman is the wife. It is singular. Number five is that it is reciprocal, not hierarchical. It's not just the husband who says 'tonight is the night' but it can also be the wife that says 'tonight is the night.' We both have rights to minister to one another in our relationship sexually. It is not a hierarchical relationship sexually in the marriage but it is a reciprocal relationship sexually.

Sixthly, it is a procreation relationship. God uses this relationship to bring children into the world. Seventhly, it is also recreational. It is something whereby we care for one another within the context of marriage. It is a commitment of giving ourselves to each other. It is a commitment of celebrating our unity and of encouraging our unity with one another. It is a renewal relationship with one another in marriage.

Number eight it is to be regular. He says not to withhold yourself from one another and not to defraud one another except when you have an agreement that you're both going to take a spiritual retreat for prayer, fasting and getting time in the Word. Then you come back together lest Satan tempts you. Earlier on when I was younger in my relationship with my wife and people would ask me to go places, I would not go for more than a week if I couldn't take my wife with me. I didn't want to put myself in a

position of even thinking anything else or anywhere else. If she is there I know I'm thinking what I need to be thinking and when I need to be thinking what I need to be thinking. If you don't have any sense to know what I'm talking about here then I will have to give another whole sermon.

Number nine, is Biblical sexuality is ministerial. Here is where you hit it straight on. The woman's body belongs to her husband. The husband's body belongs to his wife. Women don't get a very good deal on this one but here's the point He is really making. Our sexual desires are there to propel us to give pleasure not take it. The man comes to give pleasure to his wife and the wife comes into the relationship to give pleasure to her husband. That way both are blessed. If one comes to take then the other goes away empty. That's why there is no pillow talk later because there is nothing but shame when you know you just used them. You didn't minister to them. It is not self-focused for one's pleasure. The desire is there to propel you to love as you would be loved. Let me give you a download on Proverbs. Men are microwaves and women are crockpots when you come to the time of intimacy. That's why you take the time to love each other at the moment and not take from each other in the moment.

With those basic nine principles, where does that lead us to? Here is the takeaway. Sex is a good gift from God when and only when it is practiced rightly within a covenantal, monogamous, heterosexual, conjugal, marital relationship. That is where it is to be practiced and enjoyed.

How do we go from here? Number one, let's make a commitment in evangelism and discipleship to carefully and compassionately teach Biblical sexuality to Christ's followers and to our covenant children. The average child is getting eight and a half hours a day to technology and encountering programs that are designed to promote sexual eroticism. You have got to get into the lives of your children and you have to control what is getting into their lives. You have to be a parent now for you can be a friend later. So we need to make a commitment to disciple new believers carefully as they are coming out of this erotic culture, how to pursue Biblical sexuality and how to promote it in the lives of our children.

Secondly, we have a challenge. We have to take on the agenda of sexual anarchy with clarity, with calmness, we cannot accommodate it and we cannot get angry. The anger of man does not achieve anything. You can get angry at sin but every time you get angry at either those who get caught in its grip or propagating it for that is a dead giveaway of some root of works salvation in your own life. If you know you have been saved by grace then that will give you patience with people even as you have a holy hatred against sin. So we need to take on the challenge of the agenda even while we make a Gospel commitment to win people to Christ and disciple them.

Three, we need to do the Gospel ministry of truth and love in the lives of people – the propagators of the sexual agenda, the deceived in the sexual agenda and those who are in the bondage of it. I need a whole lot more time on this.

There are three things that you need to think about in sexual eroticism and particularly in the matters of homosexuality. One is sexual orientation, two sexual desires, and three is sexual practice. We begin to teach the practices wrong and it kills. The landscape is strewn with the physical diseases, the emotional and family breakdowns that it brings. The practice is there when you allow the pursuit of desires to govern you.



People ask me if I think people are born to an orientation to homosexuality and my answer is ‘yes.’ I was born with an orientation to sexual promiscuity. In other words, I was born with a sin nature and therefore we are oriented to sin. This doesn’t mean we say ‘God made me this way.’ Everybody denying the claims of God’s Word keep trying to say God says this is ok or they say God made me this way. We are not talking about creation sexual orientation. We are talking about the fall, sinful nature and when you encounter people there, be patient. There is only one thing that will set them free from that orientation of self-gratification in any form or fashion in their sexuality and that is God’s redeeming grace or God’s common grace to restrain them. Therefore you can teach them to say ‘no’ to the desires and ‘no’ to the practice because God’s grace is sufficient to give you something more glorious, so much greater and that is Jesus Himself, not the substitute of the idolatry of sex.

The cultural death spiral and a propagated agenda of sexual anarchy are not surprising. Here is what ought to hurt us. The reason our culture is going down into this death spiral is because the church has lost its salt and light. We have to recover the Gospel and the lifestyle of the Gospel including Biblical sexuality of those nine principles in evangelism, discipleship and in the development of our covenant children in the Lord. So say ‘no’ to accommodation in order to be heard. Say ‘no’ to the anger of man in order to feel self-righteous. It’s the Gospel alone that the world needs and the source of the Gospel into this world is us. The stewardship of the Gospel has been given to us. I know we’re in tough days.

I think you’re going to find out that the church isn’t as big as we all think it is in these days. It won’t be long where you’ll have to decide if you’re going to be faithful to Jesus or the new definition of being a good American. It’s also not going to be long until you have to decide on my church accommodates and assimilates the culture in order to get along with the culture and I may have to make some decisions because of this. So we have to remain faithful. Truth and love – love truth. Truth without love is barbarity. Love without truth is cruelty. We have to embrace both one hundred percent and only the Holy Spirit can help us do that. I believe we’re in dark days and I think it’s going to get darker.

Here is what I know. All the way from the darkness outside of Bethlehem to the darkness at creation then God brings the Light. It’s from the darkest moment that comes the glorious outshining of the Light. It was in the darkness of Europe that came the Reformation. It was in the darkness of the crucifixion that came Pentecost. It was in the darkness of all that has happened and when it happens may God find us faithful to stand the day for truth and fruitful to love the propagators of sin but not their sin. Don’t let anyone emotionally blackmail you. If you love me you have to accept what I do and that’s emotional blackmail. If I love you many times I can’t accept what you do and that’s the proof.

Remember when Jesus was on the cross and people said to Him “If You’re the Redeemer, the Savior, the Messiah then come down” not knowing that because He was the Messiah He couldn’t come down. If you love me then you’ll accept me – absolutely – if you accept me you have to accept everything I do – no, no, I love you too much. There is a better way. It’s the love of God in Jesus Christ and He will transform you. He will forgive you and will make all things right. Let’s pray.

Prayer:

Father, thank You for the patience of these people in dealing with this very difficult subject and please forgive me for my inadequacies. Holy Spirit go beyond my inadequacies and take this Your Word and in the lives of these people minister to them. There are some reading this that need to be encouraged and the answer for us is not to be on the right side of history but be on the right side of Your work. Father, there are some of us who need encouragement because the libertinism of this world would take hold of us and perhaps has taken hold of us or we are being brought out of it or we're still dealing not with the power of sin that dominates us but the principle of sin that still indwells us. So give us confidence in Your grace that is greater than all our sin to forgive us and to change us from faith to faith and then help us to love You, love one another and love the lost even as we stand for the truth for I pray this in Jesus' Name, Amen.