

COUNTER CULTURE

A World of Pride: The Gospel and the LGBTQ+ Movement

The Definition of a "Revolution" in 3 Stages

1. What was Universally Despised is now Celebrated
2. What was Universally Celebrated is now Despised.
3. Those who refuse to Celebrate are Despised

Dr. Theo Hobson
British Theologian



The origins of this book lie in my curiosity about how and why a particular statement has come to be regarded as coherent and meaningful:

"I am a woman trapped in a man's body."

Dr. Carl Trueman
The Rise and Triumph of the Modern Self

About This Class . . . Personal & Timely

Redeemer Family:

As Dr. Rosaria Butterfield says concerning the rise of the LGBTQ+ movement: "To say we live in tumultuous times is a boring repetition." We are in fact living in the midst of a sexual revolution unprecedented in the history of the church.

In our class today we will take a look at this revolution, from two vantage points; first, the secular culture (briefly) and secondly from church culture (our church). As has been our aim in this class, once the beliefs of the culture are identified, we will discuss how we live as believers, "counter-culturally," to the glory of God! *It is my goal to do this prayerfully with grace and gentleness.*

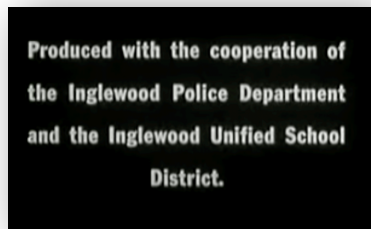
As you will see, this study is deeply personal to me, and has been at the forefront of my mind and heart virtually non-stop for the last 20 years. At the end of the day you may not agree with my conclusions about the threat, both inside and outside of the church, the LGBTQ+ / effeminacy culture poses, but my prayer is that you will at a minimum, understand why I, and others, have decided that this is a hill we are willing to die on.

Soli Deo Gloria

Mark

How Did We Get Here? / Media Comparison

"Boys Beware" (1961)

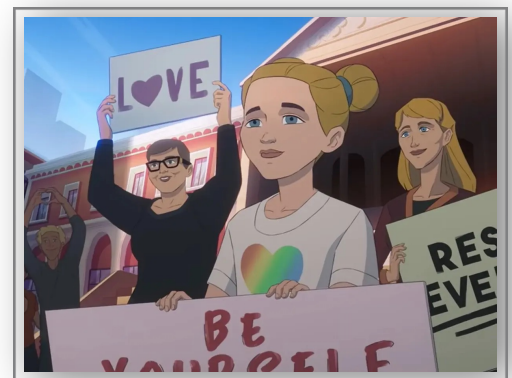


Film Made By The Inglewood, CA Police Dept. & School District



1967 1hour CBS Prime Time Special . The first time millions of Americans were ever exposed to the concept of Homosexuality

U.S. Army Recruitment Video



May, 2021

“The idea that an 8-year-old child or a 10-year-old child decides, ‘You know I decided I want to be transgender. That’s what I think I’d like to be. It would make my life a lot easier.’ There should be zero discrimination.”

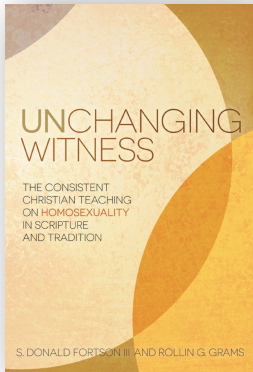
Candidate for President
Joe Biden

October, 2020



The beginning of the the “Christian” Gay Rights movement; 1/1/1965 - New Years Mardi Gras Ball.

The Council on Religion and Homosexuality (CRH)



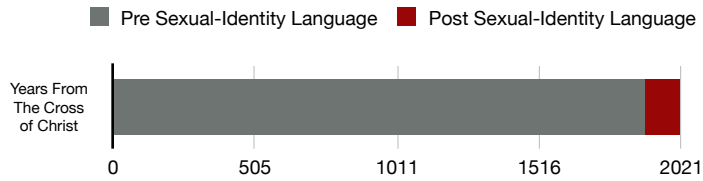
“If there is one book that every family in Redeemer should have and read on homosexuality and the church it is this one..”

Me

Unchanging Witness: The Consistent Christian Teaching on Homosexuality in Scripture and Tradition

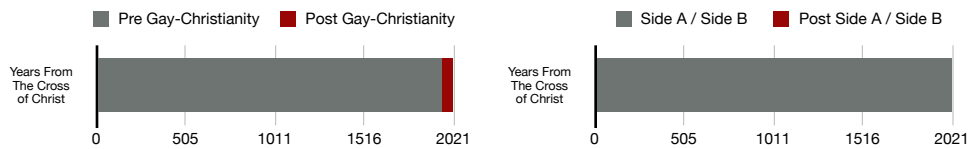
Dr. S.Donald Fortson
Dr. Rollin G. Grams

A Timeline of Language



The English word “Homosexual” was first used in a letter in 1868 and not published until 1897 in the Havelock Ellis book *Sexual Inversion*.

It is important to note that to Ellis and others the definition of “homosexual” was not limited to what we describe today as SSA or Sexual Preference but had a deeper meaning of “male-bodied person with a female psyche,” or a “female-bodied person with a male psyche.”



There is simply an “unbroken” and an “unchanging” consistent Christian teaching on homosexuality in scripture and tradition until 1965. There was not a homosexual affirming church until the advent of the Metropolitan Community Church (MCC) in 1968. “Gay Christianity” did not exist prior to the early 1970’s and was not main stream until the 1990’s. Our current divide over “Side A

An Unchanging Witness

From the back cover of the book...

“The church is going through a time of severe fracture over the issue of homosexuality. This book addresses the argument from the gay Christian movement and revisionist theology theologians and exegetes on a single point: Can they withstand the evidence of the primary sources?”

In *Unchanging Witness*, Donald Fortson and Rollin Grams articulate the consistent orthodox view on homosexuality by presenting primary sources throughout Christian history and by interpreting the biblical text in their cultural contexts. The first part of the book examines church history from the patristic period to the present day, and the second part engages biblical text in the light of ancient Near Eastern, Jewish, Greek, and Roman primary sources.

Throughout, the authors survey the conflicting and changing arguments of revisionist readings and contend that, in light of the overwhelming evidence of the relevant texts, the real issue is not one of interpretation but one of biblical authority and Christian orthodoxy.”

We only have time today to look a little bit at the relevant Biblical Data...

1 Corinthians 6:9-11 & 1 Timothy 1:10

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. 1 Corinthians 6:9-11 ESV

Notice the ESV footnote: ¹⁰ Two Greek words translated by this phrase refer to the passive and active partners in consensual homosexual acts

Paul & His Terms for Homosexuality

Paul uses two distinct Greek terms translated as homosexuality in the ESV in 1 Corinthians 9:6 - Notice how English Bible versions before the 20th Century translated this verse:

⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **wantons** (*Malakos*), nor **buggerers** (*arsenokoitēs*), 1 Corinthians 6:9 Geneva Bible (1560)

⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **effeminate** (*Malakos*), nor **abusers of themselves with mankind** (*arsenokoitēs*), 1 Corinthians 6:9 KJV (1611)

⁹ Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor **homosexuals** (*Malakos*), nor **sodomites** (*arsenokoitēs*), 1 Corinthians 6:9 NKJV (1982)

Side A / Side B - Gay Christianity

What is Side A & Side B?

Side A: Started in the 2000's and supported by the GCN (Gay Christian Network). Side A teaches that homosexuality and same-sex marriage should be fully sanctioned and supported by the church.

Side B: Started in the 2012-2014 timeframe and supported by the Spiritual Friendship internet community, it became main stream at the 2018 *Revoice* Conference in St. Louis. Side B teaches that homosexuality is not morally culpable, but homosexual activity is sinful.

Rosaria Butterfield on Side B: "...because it sees sexual orientation as an accurate category of personhood, their theology in no way allows for an understanding of why homosexuality, even at the level of desire, is sinful and needing the grace of repentance. To the Side B Christian, homosexuality is a sexuality—one of many, and Gay (LGBTQ+) and celibate believers are to be fully accepted in the church (including ordination) and are to be regarded as sexual "minorities."

Side B, Victimhood & The PCA Timeline

June 2018: *Revoice* Conference - Memorial Presbyterian Church (PCA) - 2 PCA TE's and one Professor from Covenant Seminary Speak

May 2019: TE Greg Johnson's Christianity Today Article, "Bill, I'm Gay" - *Revoice* Founder Nate Collins converts to Presbyterianism joining Mem. Pres. (PCA) St. Louis.

June 2019: PCA General Assembly, Dallas, TX: Nashville Statement Adoption - Sides drawn. Greg Johnson, Scott Sauls / Kevin DeYoung, Lig/Mel Duncan, etc. "Sodomy" language rebellion. Ad-Interim Study Commission Assigned.

May 2020: Ad-Interim Report Issued: Statement #4 - "Therefore, the experience of same-sex attraction is not morally neutral; the attraction is an expression of original or indwelling sin that must be repented of and put to death (Rom. 8:13)."

July 2021: PCA General Assembly, St. Louis, MO: Overture 23 Passes (1438 to 417), Overture 37 Passes (1130 to 692)

May 2022: All Presbyteries will vote on the 2 Overtures. They must pass by a simple majority in 2/3 of the presbyteries - then win approval again by simple majority at the 2022 GA

μαλακός
(*Malakos*)

The Discussion We Can't Have!

Soft, effeminate, hedonistic, aesthetic, profligate, decadent, sexually loose, homosexual, sometimes bisexual, "soft men"

Only used three times in the NT once by Paul here and twice by Jesus in Matt. 11 and Luke 7.

ἀρσενοκοίτης
(*arsenokoitēs*)

"The term Paul used that is translated 'homosexual(s)' came directly from the two Greek words in the Greek translation of the Levitical passage (i.e. the Septuagint, which Paul quoted regularly) condemning homosexuality. Paul "coined" the compound word, but it did not come from a vacuum. The Septuagint's translation of the Levitical passage says, in effect, "Don't 'bed' [koite] a 'man' [arseno] like you would a woman." Hence, arsenokoites."



"Gay Christianity is a different religion. I'm not standing in the same forest with Greg Johnson and Wes Hill and Nate Collins looking at different angles of the trees, I'm in a different forest altogether."

Rosaria Butterfield

How Shall We Then Live?

*"We could very easily begin and end this section with 4 words:
"Thou art the man" 2 Samuel 12:1-7*

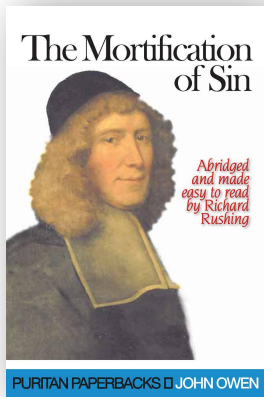
We need to start with the fact that, "like the homosexual", we are all broken sexually - our counsel to the struggling SSA Christian is the same counsel for us struggling with our own sin. Here is Owen's four part strategy for those trapped in the sin of gay christianity (Sides A&B)

1. We must starve sin: We must not cultivate gay friendships, live in gay (effeminate) culture, call ourselves and be identified with homosexuality and the LGBTQ+ lifestyle celibate or not. No participation in gay pride, parades, Revoice, porn, etc. (Such were some of you)

2. We must categorize sin properly: We must call sin "sin." We must not fall into the trap of seeing ourselves as manifestations of our "feelings." We must see our sin taken by Christ on the cross and under his shed blood. We must never forget that Christ did not die for a sin that intends his children to befriend.

3. We must mortify (kill) our sin: We must wake up every morning ready to "pierce a hundred fresh nails into our "choice" sins minute by minute. This is war not a party!

4. We must cultivate a deep life in Christ and the means of grace: This is living in the word of God and deeply in the daily life of the church. In the life of the church your elders and a few close friends should know about the deep struggles you shoulder and should love, support you. If you foolishly think that the whole world needs to know about your homosexual feelings, you are wrong. In a world driven by sinful pride and 'celebrating' the LGBTQ+ lifestyle and 'rights,' your job is not to "come out" but to "come to Christ" over and over again. 10



"Set faith at work on Christ for the killing of thy sin. His blood is the great sovereign remedy for sin-sick souls. **Live in this, and thou wilt die a conqueror; yea, thou wilt, through the good providence of God, live to see thy lust dead at thy feet.**"

John Owen
Mortification of Sin

Let Common Sense & Love Prevail in The Rest

The rest of the questions, "Can I go to a Gay Wedding?" "Can I allow my lesbian daughter and her lover to have Thanksgiving with us, sleep together in our house?" "Am I sinning by selling my services to a homosexual?" "Can I bake a wedding cake, babysit at a gay couples house, let my kids play with the kids of a gay couple, allow my kids to go to a college drenched in the gay aesthetic and ideals?... on and on and on it goes..."

A couple of personal thoughts... these are important questions, and every Christian needs to be persuaded in their own heart and mind, but let me end with my own experience: In 20 years of wrestling with these things - 1. No matter what you decide make it your prayer first and foremost that your goal is to truly love the others involved, and to pray they know it. 2. Let common sense and love prevail, knowing that just when you think you have the answers, the questions change. In summary Love Christ, others, and forgive always...

Notes: