

Responding to the Gay Rights Movement

1. Along with the influence of Biblical revisionism that threatens the church from within, the culture in which we live is inundated with messages that are intended to undermine biblical ethics related to sexuality—homosexuality in particular.
 - a. “It’s about love”
 - i. This argument assumes 1) that there is no difference in the way love is expressed between people and 2) that the “love” shared between homosexuals is the same type of love between that of heterosexuals.
 - ii. Love is not a mere *feeling*. A true expression of love would also include caring for one’s physical, mental, and spiritual well-being.
 - iii. Love is not expressed the same between people (e.g., the way I love my spouse is not the same way I love my mother).
 - iv. In homosexuality it is impossible to love someone who is created differently (anatomically and psychologically) from oneself.
 - b. “I was born this way”
 - i. Homosexuality, we are told, is 1) biologically determined and, 2) therefore, unchangeable. This assumption, consequently, leads to the popular notion that “gay is the new black.”
 - ii. There is a difference between heredity and innate urges. Heredity is biologically determined. Homosexuality (an innate impulse) is, at best, congenitally influenced.
 - iii. Even if it could be proved conclusively that sexual orientation is genetic, that does not speak to the morality of the behavior (e.g., there are many studies that assert alcoholism is genetic).
 - iv. Treatment of homosexuals in our culture cannot be compared with that of the civil rights struggles for racial equality. There has been no slavery or segregation of homosexuals. Further, many of the most powerful people (CEO’s, politicians, celebrities, etc.) in today’s culture are openly gay.
 - c. “It’s about equality”
 - i. This argument has been used in recent years in support of same-sex “marriage,” among other things. The pro-homosexual advocates insist that current laws in society are unfair and discriminatory.
 - ii. All laws are, by nature, discriminatory (e.g., laws pertaining to alcohol discriminate against underage drinking and drunk drivers). Thus, the question is not so much whether or not current laws are discriminatory but, rather, what the laws are discriminating against, and why.

- iii. If the reason for endorsing same-sex unions is based solely on romantic feelings between consenting adults, on what grounds can the state continue to discriminate against other non-traditional (e.g., polygamous, incestuous) relationships?

2. Our Response

- a. Responses to these assertions are not effective in and of themselves.
 - i. Scripture tells us that, apart from God's grace, we will only suppress the truth (Rom. 1:18) and our disposition towards God will always be one of hostility (Rom. 8:7).
 - ii. Thus, our response to these assertions must be steered towards the gospel if there is to be any change (Rom. 1:16).
- b. Rather than ignore sin we must love homosexuals enough to warn them of the implications of their fallen condition, and rather than excuse sin we must identify the gospel as the only hope for our fallen condition
- c. We must identify with the plight of the homosexual in our own struggle against sin.
- d. We must overcome our fear and selfishness, sacrificing our own comforts, out of love for those who are perishing in their sin.

Bibliography and Recommended Reading

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