



The Voice of Truth



November 15, 2009

My Conversation With One Who Supports Homosexuality

By Jimmy Pettigrew

Not too long ago, I received an email from one asking me questions concerning the act of homosexuality. I thought this person was being honest concerning these questions, but I soon found out that he already had his mind up concerning this subject, and just wanted to push his view upon me. I want you to see what transpired during this conversation.

First, this individual said that I (Jimmy) “believed God to be evil,” because I said God would condemn homosexuals. God is not evil; God is a just God (**Isaiah 45:21**), and His justice demands He punish sin. The punishment of the wicked is just. It would not only be unfair, but against the righteous nature of God to have the same disposition of heart toward the wicked as He does toward the righteous. “*Righteousness and justice are the foundation of thy throne*” (**Psa. 89:14**). When the city of Sodom lay under the sentence of destruction, Abraham asked God, “*Shall not the judge of all the earth do right?*” (**Gen. 18:25**). Every time homosexual behavior is mentioned, it is **CONDEMNED!** (**Gen. 19; Lev. 18:22; Rom. 1:26-27; 1 Cor. 6:9-10; 1 Tim. 1:9-11**). “*And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them*” (**Lev. 20:13**). **Question:** What Scripture can be presented that legitimizes homosexuality?

Now this individual says, “The mob (**Gen. 19**) wanted *yadah* (know) the angels” and then he wrote, “The reality is *yadah* is not sex.” This is wrong! Look with me at these two passages:

Genesis 19:5: “*And they called unto Lot, and said unto him, Where are the men that came in to thee this night? Bring them out*

unto us, that we may know them.”

Genesis 19:8: “*Behold now, I have two daughters that have not known man. Let me, I pray you, bring them but unto you, and do ye to them as is good in your eyes. Only unto these men do nothing, forasmuch as they are come under the shadow of my roof.*”

In **Genesis 19:5**, (know) and **verse 8** (known) are references to sexual intercourse; in fact, the same Strong number (3045) is in all of these passages (**Gen. 4:1, 17, 25, 24:16; Judges 24:16**). This individual says *yadah* is not sex, yet these passages teach it is sexual intercourse. Notice this passage in Numbers: “Now therefore kill every male among the little ones, and kill every woman that hath known (same Strong’s number 3045) man by lying with him” (**Num. 31:17**). One version says, “all the women who have had sexual intercourse.” Pretty plain! You would have a hard time misunderstanding this! The men of Sodom wanted Lot’s visitor’s brought out so “that we may know them,” to have sexual relations with them. Lot knew their plan and begged them to “do not so wickedly.” The Lord said their sin was “very grievous” (**Gen. 18:20**). Yes, in Sodom there is homosexual sin! These Sodomites were so steeped in perversion and lust that, despite being smitten with blindness, they sustained their quest (homosexual acts) to be with these men that “*wearied themselves to find the door*” (**Gen. 19:11**). Would you want to get acquainted with someone who struck you blind? Notice the men of Sodom threatened Lot with the words, “*we will deal worse with you than with them*” (**Gen. 19:9**). If their intention was simply to “get to know” the visitors, what would “dealing worse” with Lot entail? Maybe they intended to impose on Lot’s hospitality to the point where they

would stay at his house, eat all of his food, and refused to leave his home until 4:00 or 5:00 o'clock in the morning.

Then this individual uses Jesus' words in **Luke 10:10-12**, in a further effort to achieve sanction for homosexuality. He claims that Jesus was drawing a comparison between the inhospitality of Sodom and the cities that the disciples would encounter. He claims that the inhospitality of the city that would reject Christ's messengers would be a greater evil than Sodom's inhospitable treatment of the angelic visitors. Wrong again! The words of Jesus in **Luke 10** were not directed against the cities' refusal to be hospitable toward the disciples. Jesus pinpointed their task when he warned: "He who hears you hears Me, He who rejects you rejects Me." Jesus placed Sodom at the top of the list of the most extremely wicked cities in history. He stressed the fact that to reject Christ and the Gospel would be a far greater offense than what the most wicked city in human history did.

This man goes on and says, "God wiped out a city to kill a few gay men and murdered the innocent heterosexuals as well." Wrong again, and even this man agreed to this, he said, "Every time Sodom is mentioned it's for ungodliness (idolatry), greed, selfishness, not helping the needy and so on, hence they were wicked as Lot says." Now he says they were **INNOCENT!** He is so inconsistent. Why does the Bible repeatedly use forms of the word "wicked" to refer to the actions of the Sodomites? Lot pleaded, "*Do not do so wickedly!*" (**Genesis 19:7**). Moses, by inspiration, already had given God's assessment: "*But the men of Sodom were exceedingly wicked and sinful against the Lord*" (**Genesis 13:13**); "*their sin is very grievous*" (**Genesis 18:20**). Peter referred to the "*filthy conduct of the wicked*" and their "*lawless deeds*" (**2 Peter 2:7-8**). "*And Abraham drew near, and said, Wilt thou consume the righteous with the wicked?*" (**Gen. 18:23**). Then Abraham asked what if 50, 45, 40, 30, 20, 10 righteous people are found in the city? (**Gen 18:24ff**). God said, "*I will not destroy it for the ten's sake*" (**Gen 18:32**). The judgment

which fell upon the wicked cities immediately afterwards proves that there were not ten "righteous persons" in Sodom. God "wilt thou consume the righteous with the wicked"? Peter tells us, God "*delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed (his) righteous soul from day to day with (their) lawless deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment*" (**2 Peter 2:7-9**). "*For thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: Thou hatest all workers of iniquity*" (**Psalms 5:4-5**).

When God destroyed the cities it was used to teach against the ungodly act of homosexuality. So substantial was the sin of Sodom that it became the standard by which the wickedness of other cities was measured and compared (**Deut. 29:23; 32:32; Isa. 1:9-10; 13:19; Jer. 49:18; 50:40; Amos 4:11; Zeph. 2:9-11; Matt. 10:14-15; 11:20-24; Mark 6:11-12**). It is remarkable to observe that the city was so debased that it gave its name to one of the vilest forms of perversion known to man: sodomy. A SODOMITE is one who practices sodomy; unnatural sexual intercourse, especially that between two males. Long after Sodom had been destroyed, Scripture still speaks of sodomites (**Deut. 23:17-18; 1 Kings 14:23-24; 15:12; 22:46; 2 Kings 23:7**); the background of this is found in **Genesis 19**. Jude says in **verse 7**, "*And don't forget the cities of Sodom and Gomorrah and their neighboring towns, all full of lust of every kind, including lust of men for other men. Those cities were destroyed by fire and continue to be a warning to us that there is a hell in which sinners are punished.*" How much clearer can God get? *

Does Baptism “Sanctify” A Sinful Relationship?

By Jimmy Pettigrew

It is said by some that since baptism washes away all sins, it sanctifies marriages which existed at the time of baptism - so those involved in adulterous marriages (*those which violate **Matthew 19:9***) do not have to separate after baptism. This is a false teaching which jeopardizes both the doctrinal and moral purity of the church.

What they are saying then is that non-Christians are simply not under (*amenable to*) the law (*gospel*) of Christ. Marriages involving only non-Christians are acceptable to God even if they violate **Matthew 19:9** because non-Christians are not under the law of Christ.

In **Matthew 19:5** we learn that marriage was not just for Adam and Eve, but it is for all mankind, “. . . *For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.*” Surely no one contends this was for Adam and Eve only, as they had neither father nor mother. Now, since we have all mankind involved in marriage, it is crystal clear that marriage is not an institution limited to the church or covenant; is not limited to Christians only. Marriage antedates the church and the nation.

Does the covenant of God apply to all men? The Biblical answer to this question is “**YES,**” The Lord commissioned his apostles to teach “*all nations*” (**Matthew 28:19-20**), “*unto the uttermost part of the earth*” (**Acts 1:8**), and “*to preach the word to the whole creation*” (**Mark 16:15-16**). Christ will judge all men by His words (**John 5:22, 27; 12:48**). The commands to repent and be baptized are in the covenant of Christ (**Acts 2:28; Mark 16:15-16**). They are not addressed to Christians but to alien sinners. Therefore, all men are accountable to the covenant of Christ.

away all sin?” The biblically correct answer to that question is “**NO!**” Baptism will not forgive a sin known to an individual which is yet unrepented. Repentance demands that one sever all relationships which violate the will of God. Faith in Jesus Christ must precede baptism (**Mark 16:16**), and baptism without prior faith is of no value; repentance must also precede baptism (**Acts 2:38**), and baptism without prior repentance of every known sin is useless.

If a man makes it clear that he does not intend to repent of his sinful situation, he cannot be scripturally baptized! He would get wet! The notion that baptism somehow sanctifies an unholy relationship so as to turn adultery into marriage is preposterous. Baptism is not some sort of magic which perform marriage ceremonies for adulterers!

If one can keep on committing adultery after being baptized, then one can keep on committing murder after being baptized. If not, why not? Baptism does many things: baptism puts one into Jesus Christ (**Galatians 3:26-27**); it is into the death of Christ (**Romans 6:3-4**); it saves one from sin (**Mark 16:16; 1 Peter 3:21**); it brings remission of sins (**Acts 2:37-38**); baptism washes away sins (**Acts 22:16**); it inducts one into the body, the church (**1 Corinthians 12:12-13**); baptism is into newness of life (**Romans 6:3-5**); it frees one from sin (**Romans 6:17-18**). But baptism will not remove temptation, nor does it guarantee eternal life and will not change a sinful practice into a righteous one or change a sinful relationship into a righteous one!

All men are subject to the laws of Christ on divorce and remarriage. I would be a false teacher if I tried to justify those who are living in a sinful relationship! ♦

Some might ask, “*Doesn't baptism take*

“We Are Free Moral Agents”

By Jarrod Jacobs

What does this title mean? Put simply, it means that we, as humans, have the ability to choose how we will live our lives. Though all things are created by God, God gave man the ability to do something that plants and animals cannot do. Men have the ability to obey or disobey God and then face the consequences. Man is the only one in God’s creation that can tell God “no.”

In the beginning of the Bible, we read about Adam and Eve’s creation, and God’s command to them to not eat of the tree bearing the fruit of the knowledge of good and evil and the consequences if they disobeyed (**Gen. 2:16-17, 3:3**). They abstained for a period of time, but there came a day when Satan tempted Eve to partake of this tree. She ate and then gave it to her husband and he ate of it too (**Gen. 3:6**). After this, the man and woman were cursed and driven from the garden (**Gen. 3:16-24**). Notice please that at one point in time, they both could have chosen not to eat of the fruit. It could have been that Eve ate and Adam did not, or vice versa. Each person had the ability to choose, and then had to face the consequences of their independent decision.

Free will was not lost to this world just because Adam and Eve sinned. In fact, we see men all through Scriptures faced with the opportunity to choose good or evil. A few examples of this:

· *“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live” (Deut. 30:19).*

· *“I have chosen the way of truth: thy judgments have I laid before me” (Ps. 119:30).*

· *“... Mary hath chosen that good part, which shall not be taken away from her” (Lk. 10:42).*

As the apostle Paul recounted his meeting Christ on the road to Damascus and the words Christ told him; he told Agrippa, *“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision” (Acts 26:19)*. This statement lets us know that Paul had the option to choose obedience or disobedience to Christ even while on the road to Damascus. How grateful are we that he chose the right thing!

So it is with us. We stand before God as free moral agents. Will we choose to obey or disobey? Yes, the choice is ours, but so are the consequences that follow (**Matt. 7:13-14**)! The Bible was written to encourage, and exhort us to choose the right things. God will not force anyone to obey, but does present the consequences of obedience and disobedience for anyone who will listen. God wants us to willingly follow Him. What will you choose? *Credit: www.southside-churchofchrist.com ♦*

What Must I Do To Be Saved?

Hear and Learn - Rom. 10:17 m. 10:9-10 ; 1 Pet. 3:21 ; John 6:45; 17:3

Believe - Heb. 11:6; John 6:29; 8:24

Repent - Luke 13:3; Acts 3:19; 17:30

Confess the Lord - Matt. 10:32-33; Romans 10:9-10; 1 Pet. 3:21

Be Baptized - Mark 16:16; Acts 22:16; Gal. 3:26-27

Continue in the Apostles' Teaching - Acts 2:42; 2 Tim. 3:14-17

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Schedule of Assembly

Bible Study: Sunday, 9:00am
Worship Service: Sunday, 10:00am
Bible Study: Wednesday, 7:00pm*

*A song service is held on the last Wednesday of every month

www.hillcrestchurchofchrist.com