

“Is There Anything Wrong with Same Sex Attraction?” // 1 Cor 6:9–11 // From the Beginning #3

The **title of the series** we have gotten ourselves into is called, *From the Beginning*. *From the Beginning* is a **phrase we get from Jesus...** he was one asked a **controversial question about marriage and sex** and the basis of his answer was **how God had set up marriage** “from the beginning.”

So we are trying to answer some of our toughest questions about relationships and sex today using the same reasoning. **This weekend we’re going to apply this reasoning** to a really difficult question people have, of same-sex attraction.

3 questions for us today: **1. Is it wrong, and if so, why? 2. What do I do if this is ‘me’? 3. How do I love my gay friend?**

The narrative our culture puts forward is that we have only **two options in our relationship** with the gay and lesbian community: **affirmation or alienation**. I want to show you that Jesus presented a 3rd option...

- **Jesus’ ministry was a paradox because never was there anyone who so exalted God’s standards of righteousness...** jot/tittle; exceed that of the Pharisees...
- **Yet, at the same time, never was there one who so effectively drew in people who had broken every aspect the law**—be they the prostitutes or the tax collectors or those with broken marriages—they all loved to be around him.
- **The last week of Jesus’ life captures the paradox** of his ministry: Though he had never broken any laws or done anything wrong, the religious and political leaders called out for his crucifixion,

while a former prostitute washed his feet with her tears and a thief defended his reputation from the cross.

The Apostle John summarized Jesus’ ministry in John 1:14 when he described Jesus as “*full of grace and truth.*”

- Grace **and** truth. As I’ve often told you, **truth without grace** is fundamentalism; **grace without truth** is vapid sentimentality.
- One w/o the other is not a faithful representation of Jesus; to represent him we just to be full of both.

And let me tell you that **as I attempt to answer some of these questions**, in recent years I’ve learned to do so less like a theologian and more like a friend, or a pastor...

I think, for example, a **young man** in our church, whom I’ll call Dustin, very **active in leadership**. Worked **directly on my team**.

- **Sat in my office:** SSA that led to a porn addiction that led to a string of hookups with random guys he met in chatrooms...
- **He has wrestled with it now** for several years. **Recently he told me...** There is no way I would have chosen to be like this, and I imagine this will be a struggle for me until I die.
- ***I can’t talk about these things without thinking about him.***

Or I think of Ginger... I first met her in a **cell phone** store...

- She was **in her 30’s** and she’d been a **practicing lesbian** since she was in college. She started to come to our church...
- She battled **severe depression**...
- She was **driving out one Saturday morning to the Blue Ridge Mountains** where she planned to take her life when God intervened and did a marvelous work in her... and **now she is a member here** and an active part of our overseas mission efforts, particularly in India.
- She has told me, “These things—my desires, the depression—have never totally gone away,” but she is following hard after God. **I love her as a friend... I can’t talk about these things without thinking of her.**

I know that there are probably some listening to me right now who have been hurt, ostracized, even cast out over this issue... We all **have heard the heartbreaking stories of parents who disowned their kids** when they came out... Which is so **tragic...** At the time they most needed the constant love of a parent; they were rejected. Perhaps even more tragically, this was sometimes done in the name of Christ. What greater lie could we tell about our Savior than to distance ourselves from the hurting, and the broken?

So, that's the context I want to speak from. (And there are three people in particular I have in mind I want to address at the beginning)

1. **For some of you, your mind is made up...** and nothing I, or the Bible, says on this issue is going to make any difference.
 - **If that's you, I want to challenge you to really think about what it means for Jesus to be Lord.** Do you trust him, and are you ready for him to lead in this? Those are questions for all of us... but especially for you who struggle with this.
 - And if you feel right now like you just want to walk out... I will ask you, "Will you at least be open to hearing what God's word says?"
 - But if you're like, "I can't even consider this now." Well... I'm **grateful you are here...** and I often tell people there are issues they may need to **punt** for a while... If so, you might use the prayer time in just a minute to **slip out** rather than make a big scene later... **I promise, if you do that, that I won't think** you are ending the conversation... just that you're not ready for it now and we can have it another day.
2. **Then, there are those of you who don't want to make a decision... it is just more convenient** not to come to an answer. Some of you feel caught between the Bible and a friend you don't want to offend, **and it is just easier convenient** not to come down anywhere on this. I want to **convince you that your indifference** is actually harming others... you need to make your mind either way

because whatever is right, getting that wrong has massively negative implications.

3. **Finally, there are some of you who believe it is wrong, but for the wrong reasons.** "It's gross." Your position is more characterized by bigotry and intolerance than compassionate Christian conviction. I want to challenge you to rethink this issue in terms of the gospel.

Prayer

- *Be full of spirit of grace and truth*
- *Be humble, contrite, tremble at God's word*

Here's our main passage: "Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men, nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. 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 Cor 6:9–11**

1. Is it wrong?

There are **6 passages** in the Bible that directly address homosexuality. Every single one of them does so like the passage in 1 Cor—in explicitly negative terms.

- **The words Paul uses there in 1 Cor 6, that we translate** "men who have sex with men" are *malakoi* (soft, effeminate) and *arsenokoitai* (sex between males).
 - **Every major Greek writer and philosopher** used those same words to refer exclusively to homosexual relationships.
- **Some have said,** "Well, Paul doesn't have in view committed same-sex relationships because they didn't exist back then." He was thinking of male prostitution, or man-boy love. Same sex relationships as we conceive of them weren't around.

- But **that's not true**. Historian Thomas Hubbard, who is not a Christian, wrote the definitive work on homosexuality in the ancient world called, *Homosexuality in Greece and Rome*, and he shows that homosexuality existed in a wide variety of forms in the Greek and Roman world, including committed, same-sex partners, and they were always referred to by the terms Paul uses in 1 Cor 6, *malakoi* and *arsenokoitai*.
- **Bottom line is this:** To say that **what Paul says here** would not apply to same sex relationships today requires the most *tortuous and disintegrated methods of interpretation...*¹ There is no doubt Paul had in mind exactly what we are talking about when we talk about same-sex relationships.

Let's look at another one... Romans 1... Paul is talking about the **human race's rejection of God's authority**. Because we rejected God's authority, he says, **"For this reason God gave them (us) 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."** **Romans 1:26–27**

- **Richard Hays over at Duke** says that Paul here depicts gay and lesbian activity as an outward epitome of the inward posture of sin, a *rejection of the Creator's design*.²
- **It is unnatural**, Paul says. Someone says, "But it feels natural to me."
- Just because something feels natural doesn't mean that it is right. **Right? We know that.**
 - **Because sin has corrupted our nature**, a lot of things feel natural to us that are wrong.
 - **Kids... If I feel like hitting someone...** that doesn't make it right.

- **If I were to come to my wife** and say, "You are beautiful... Well, I must have been born polygamous... so I have to be true to myself and Veronica, you are going to have to be ok with that." Veronica would say, "I'm going to have to be true to myself and smack you upside the head with a 2x4."
- **I use that example not to say that all these things are the same, simply to say that our sexual desires are not a safe guide to what is right because according to Romans 1 something has gone wrong with them.** Your sexual desires (gay or straight), on their own, will lead outside of God's will. Every. Single. Time. (2x)

Old Testament: **"If a man lies with a male as with a woman, both of them have committed an abomination..." (Leviticus 20:13)**

The other 3 passages are similar.

Here are the most common objections I hear:

"Well, we don't heed all the Old Testament laws on things like diet or the prohibition on wearing mixed fibers, so it's hypocritical to pick out this prohibition and heed it."

- First, as I showed you, this is **not just an OT thing**. The New Testament is even clearer than the OT on homosexuality being a deviation from God's plan.
- Second, there are **different kinds of laws** in the OT... moral laws and ceremonial laws. **When Jesus said he fulfilled the law**, he meant that because he embodied everything the ceremonial laws were pointing to... all the stuff about cleanliness and diet were to teach Israel about his coming... that was no longer necessary the same way a picture is no longer necessary when you have the person... and b) and he had also shown us what the moral laws looked like in practice... **what he didn't mean** was that we were supposed to put away the all the moral commands like murder, adultery, or homosexuality, because God never changes.

"Jesus never spoke about it"

- That is just not true... Jesus **affirmed the creative order** and the Mosaic Law that declared sex to be permissible only between a

¹ Sam Allberry

² Richard Hays, "Awaiting the Redemption of our Bodies," 8

man and a woman in covenant marriage. **Anything that deviates** from that Jesus called *porneia* (Mark 7:21).

- **It is true that Jesus did not list out all the possible deviations...** because there are 2 ways you can declare what is wrong. You can **list out every possible variation** of the wrong, or you can simply affirm what is right. If there **were 5 women on stage**, one of which was my wife, there are two ways I could identify her: I could point out each one that is not my wife, or I could identify the one who is my wife. **Either approach** would serve the same purpose.
- **In repeatedly affirming the Mosaic understanding** of the sanctity of sex within heterosexual marriage, Jesus disallowed all deviations from that—whatever variations they take.
 - **To put it in perspective**, the Scriptures never record Jesus saying the words *idolatry, rape, fraud, or bestiality* either, but is anyone arguing that these things are ok for us to do today?³
- **Furthermore, saying “Jesus never talked about it” pits the words of Jesus against the Scriptures.** But Jesus that said all Christian Scripture is inspired, which means that in Jesus’ mind the black letters in your Bible written by Paul have as much divine authority the red letters spoken by Jesus.

“Christian leaders disagree on this issue”

- **It is true. You can always find dissident voices** in every generation on every issue, of course, but the **vast consensus** of evangelical theologians see this as clear in the Bible ... and that’s **not even to take into account** the opinion of the church worldwide and the collective witness of Christian history... **For 2000 years Christians have understood this to be clear.**
- This is **only a question for a handful** of 21st century Western Christians who say God has not spoken clearly on this issue, and we’re the first generation in history to figure that out... **More likely, God has spoken clearly; they just don’t like what he has said.**

- **And let me tell you why we, as a church**, have to be clear on this and not just abstain from the conversation... (*My personal preference would be just to leave this alone... not a way to grow a church*)
- **But in Revelation 2**, Jesus rebuked the church in Thyatira for tolerating someone whose teaching led people into sexual sin (Rev. 2:20). He said, “You do all of this other stuff well, but here you compromise.” And he threatened to remove his presence from those churches.
 - **That means that Jesus is not just against those who do the teaching;** he is against those who tolerate the teaching in their midst.
 - *We’re going to have to offend somebody on this, the world, or Jesus. I choose to offend the world.*
- **Ours is not the 1st generation to be offended by the teachings of Jesus.** *What offends* the culture changes from generation to generation (**equal opportunity offender—if not offended, not listening!**); *in every generation we have to choose* whether our allegiance is to our culture or to our Savior.
 - I choose Jesus, because our culture is passing away, but Jesus is forever.

2. What do I do if this is me?

Our culture says, “If you find this desire in you, affirm it... The only way to be truly authentic is to be true to what is deep inside of you.”

Let’s forget about the issue of sexuality for a minute, and let me just talk about how God says we must approach him in general.

Isa 66:2 *“This is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.”*

- **Humble** means, “God, wherever we disagree, you are right and I am wrong.” **Contrite** means, “I recognize my heart is bad and may

³ Matthew 5:32ff; Mark 10:7–11

lead me astray.” “**Trembles at my word,**” means, “God, whatever you say, I am ready to obey.”

- On all issues, whether about our sexuality or our opinions, this is to be our posture before God.

So that’s the question... in regards to your sexuality, is your posture before God ***humble, contrite, trembling at your word?***

- Rosaria Butterfield, who spoke here to our college students last week (also up on SJI)... she was a practicing lesbian for years, tenured professor of women’s studies at Syracuse University before coming to Christ, said: **The core issue is never sexual...** It’s the **attitude toward God** behind our sexuality: *We want to establish what is right. We want to be God. We want to judge rather than be judged. We want to remake reality around our preferences. It is not homosexuality that condemns; it is the sin behind that sin that condemns.*

- ***No one goes to hell for being a homosexual. How do I know that? Because you don’t go to heaven for being a heterosexual.***

We are condemned for a refusal to submit to God and the exaltation of our sinful desires over his will.

- ***And that sinful heart can be as present*** in a heterosexual person as it could be in someone gay or lesbian.
- **Jesus said that following him means denying yourself...** “If any man come after me...” That’s not just for gay people about their sexual preference... that’s for all of us about every thing. I love how Rosaria says it... ***To follow Jesus, every person must surrender up every thing.*** All my ideas, ambitions, dreams, and yes, even my sexuality.

“But I was born this way and I can’t change.”

- Being humble and repentant toward God does not mean that you lose all desires contrary to his will.
- Repentance means acknowledging that where you and God disagree, God is right and you need him to change you.
- Having a **contrite heart** means that you recognize your heart continues to have evil in it.

You say, “Is change even possible?” Well, let’s go back to 1 Cor...

“And that is what some of you were. 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.”

- “Washed” means our guilt is removed.
- “Sanctified” means we were set apart for God & his purposes.
- “Justified” means that the penalty for our sin has been cancelled because the debt has been paid in full.

That doesn’t say **anything** about all your sinful desires disappearing when you trust Christ.

Can God heal that part of you? Of course he can. But not every broken thing in our lives gets healed immediately.

Richard Hays says that the answer to the question of “Can someone’s sexual desires changes” lies in the “already/not yet” dimension of the kingdom of God.

- **“Already”** means when we accept Christ, that Jesus has begun the process of new life in us, and we already experience some of its power.
- But there is a **“not yet”** dimension to Jesus’ kingdom, too... which means that some of our ultimate healing is yet to come.
- **You can see it in Jesus’ miracles: Sometimes Jesus healed blindness...** and one day there will be no more blindness in his kingdom. But today, not every blind person who becomes a Christian has their sight restored.
- In the same way, coming to Jesus does not automatically remove all of your sinful cravings from you.
 - I know of **alcoholics** who said that upon coming to Jesus have been released from that addiction. I know of many others who struggled with it for the rest of their lives.
 - **I can look in my own heart and see things that I asked Jesus to heal me from and he has.** I am a changed man. But other things I continue to struggle with...

- Paul said, “Even though the power of new life is in me, I know that sin is always close, present in my flesh, as long as I have this body.”

When you apply this thinking to sexuality, Hays says, that means that when someone comes to Christ, there are **some whose sexual orientation** God transforms... Like Rosaria Butterfield... **Others, he allows** to struggle so they can be a testimony to God’s sustaining grace in struggle. I might even say that is God’s normal way.

- **John Newton**, writer of *Amazing Grace* in a letter to a Christian friend. He had prayed for victory over sin in several areas, but God allowed him to struggle with particular sins his whole life. **He said it appears that God has chosen to magnify his grace in me by keeping me painfully aware until my dying breath of how desperate I am in need of God’s grace.**⁴
- God’s grace in your life may not be the removal of the desire; it may be his enablement for you to struggle against it faithfully for the rest of your life with the assurance that you are, in Christ, washed, sanctified and justified; that he will no longer hold your sins against you; as far as the east is the from the west, so far has he removed the guilt of our transgressions from us.

I’ve been asked by a gay friend, *“If God doesn’t change my desires... and give me a desire for marriage to the opposite sex, must I always be alone?”*

- That’s what our **1st 2 weeks** have been about... marriage does not make for the complete life. We promote that in the church. God has other ways of giving you companionship and offspring.
- Many **people just aren’t given a desire for the opposite sex...** nothing wrong with that. In fact, Paul calls that GIFT (1 Cor 7)
 - Many people **don’t like to hang out** with the opposite sex, they prefer people of the same sex... and that’s ok, too.

- **They can have deep, non-sexual companionships** with people of the same sex.

If God calls you to a single life by not giving you a desire for marriage he will give you the empowerment to do it joyfully.

- ***I realize that for you, you have a heavy cross to bear...***
- ***Jesus says, “Come unto me, all you who labor... burdens are easy, yoke is light.” They are not light in themselves, but light because Jesus shoulders them with you!***

3. How do I love my gay friend?

Again, we look to **1 Cor 6:11**, **“And that is what some of you were.”** How do I love my gay friend? As a fellow sinner. **The ground is level at the foot of the cross!** Which means...

A. Don’t judge them

- What does that mean?
- Last year we unpacked what Jesus meant when he said, “Judge not, lest you be judged.” (One of most common verses people know... If you ask the **average guy on the street to quote 2 verses** from the Bible, this is one of the two... (Bill Maher) Remember I showed you this... When I typed in **“the Bible says not to...”** on a Google search, here’s what Google auto-suggested for me:

⁴ My paraphrase: “The Believer’s Struggle with Sin” in the *Banner of Truth* collection.



- (Not eat? **Don't know what Bible** you are reading... not SB I grew up reading...)
- This verse is usually quoted to mean that we have **no right to tell someone** that we are doing is wrong.
- **I explained that it can't mean that**, because Jesus spent his entire life correcting error, and he commands us to be clear on his word as well.
 - **But even though Jesus was clear** about what was right and wrong, he didn't judge the world, he said... because *what did he do? After telling us the truth*, he brought us close. He made us—sinners—his friends.
- Here's what we said: **You judge someone not when you assess their position but when you dismiss them as a person.**
 - *It's not telling someone the truth that is judging them; it's what you do after you tell them the truth that determines whether you judge them.*

- **Judging assumes that you are** righteous and they are guilty and thus guilty them should get away from righteous you. We can never do that.

What that means on this issue is that when someone disagrees with us, or comes out, we don't push them away—we draw them close.

- Here's a statement I want you to think about: **We have to love our gay neighbor more than we love our position on sexual morality.**
 - *I don't mean by that that we give up our conviction. I mean that **our relationship with them must not be contingent upon their agreeing with us.***
 - *Like Jesus... who would not bend on God's righteous laws, but when we came into conflict with them, rather than crush us, he allowed himself to be crushed.*
 - We say, **"I love you more than I love being right and so even if you don't see things my way, I'm going to keep bringing you close and remain committed to you."**
- **This is where the Christian community has so badly failed to live out Jesus ministry.**
 - The **church ought to be the safest place** on the planet for teenagers with SSA to come out.
 - Sinners were **always safe** exposing their hearts to Jesus.
 - Doesn't mean we consent or agree. Just means we **never turn away** and never stop loving and never stop drawing them close.
- And we, church, must be the **biggest advocates against discrimination and abuse...** and where we have not, church, we must repent.
- Some of you have suffered abuse in the name of Jesus... that wasn't Jesus. It was **Satan dressed up in Jesus' clothes.**

At the same time, we must...

B. Love them enough to tell them the truth

Like Paul does here. If 1 Cor 6:9 is true, then those who openly practice a gay and lesbian lifestyle will not inherit the kingdom of God, what is the only loving thing to do?

- *I have to, in love, warn you against anything that will keep you from joy in God.*
- People ask: **What if your son** declares he's gay one day? I can't imagine a human being I love more than my son! **But if I love him**, I will tell him what God's word says, plainly. *If not, I am not loving him!*
- And **I hope I can teach him, like his daddy**, to come to the feet of Jesus, broken and repentant... both **broken men who need a Savior... repentant toward a wickedness** in our hearts that we have no way of overcoming.
- **If he was born with a proclivity toward same sex behavior** and I was born with a proclivity toward anger, pride, deceit and unfaithfulness... well, we both need to be born again.
- **The only thing that puts you outside of God's grace** is refusing to acknowledge your brokenness and Jesus' Lordship.
 - **But if we confess our sins**... Grace rolls down like a flood!
 - **Come unto me**, all you labor...
 - **Steadfast love** of the Lord never ceases...
 - As high as the heavens above the earth, that's **how great is his love** for all who know him... as far as the **east is from the west**
- **And what if he and I don't agree about this issue?** Well, then I'll do **what Jesus did**. **I won't judge** him. I won't send him away; I'll keep bringing him close.
- But **I'll warn him the Bible says that a day of judgment** is coming, when the Righteous Judge of all the earth will hold us all to account for what he has said.
- **When we push someone away after speaking truth**, we have failed to represent our Savior. **But when we say "peace, peace" when there is no peace**, we have failed in our responsibility to be faithful heralds of God's word.

C. Show them a greater love

- Like we've talked about in this series, our sexual desires go down to the core of who we are. Our souls are **thirsty, starving**, for love.
 - Sex is not the answer; it is the question.
- The **love that we need** is not the *love* of another human being, but the love of God.
- We are all captives to sin. Only the love of God sets us free.
- This may be most clearly illustrated in John 8... **a woman in deep sexual sin** was brought to the feet of Jesus. **John 8:11, "Neither do I condemn you; go, and sin no more."**
 - Most important... order. I'd say, "If you go and sin no more..."
 - Not telling her to persist in her sin... he was telling her to repent of it... but he was telling her to change not in order to be accepted, but to change because he had accepted her.
 - God's acceptance of you is not based on you having right desires. Your acceptance is based on Jesus' work on your behalf.
 - God says to you, as he says to her... "I never stopped loving you. Never. Not in your darkest moment or darkest desire. On the cross I took everything about you that made you unacceptable and died for it... the rocks of justice were pummeled into my body instead of yours."
 - **Jesus last words on the cross** were not "go fix yourself" but "it is finished."
 - And when you believe that, that in him you washed and sanctified (he has accepted you and set you apart) and that you are justified (he has paid your debt in full), that **"BREAKS THE POWER OF CANCELLED SIN; and SETS THE PRISONER FREE"**
 - Our message is not simply: Stop sexual sin, but, "behold the grace of your God!"
 - His is a greater love.
 - If this is you... he doesn't define you by your sexual desires, or your mistakes or your sin. He sees you as his

child. And if you let him, you can be washed, sanctified and justified in Christ.

Finally... if you're struggling with this issue...

Remember that sexual ethics are not the center of Christianity.

- Quote from C.S. Lewis, in *Mere Christianity*... Lewis has a chapter on sexual ethics in which he says, "Does this biblical teaching on sexuality bother you? Well, then **punt it for a while**... because the center of Christianity is not sexual ethics: the cross and Lordship of Jesus are."
- **Paul didn't start with this**... 1st time he brought it up to the Corinthians.
- **I frequently will ask seekers to punt the issue... take time to figure out who Jesus is.** Then, if you conclude, as I have, that he is Lord, then let him lead you on this issue.
- The Lordship of Jesus and the grace of the cross are the center of Christianity. Wrestle with that, and then let him lead you in this area.

I want you to know that God's grace and infinite love and acceptance is here for you... but you have to receive it.

- **John 1:12**, "But to as many as **received him** (Lordship; grace) **to them he gave the power to become children of God, to those who believe on his name.**" God will make you his child, by his power. But you have to receive him... which means submit to his Lordship and receive is forgiveness and power.

To believers: We have to let the cross shape how we engage this issue. Full of grace and truth. We have to be faithful to what God says; but we are full of grace and so we never push away.

- Like the cross... if they nail our hands, may God give us grace to say "Father, forgive them."

We must remember that Paul declares...

- **Christ Jesus came into the world to save sinners, of whom we are the chief**
- And in **Romans 10:13** that whosoever... there is no difference in the Jew or the Greek; black, white; gay/straight... **John 3:16 (not straight world)**
 - **One kind of sinner, one Savior**

I close with this letter from XXXXXX, **another young man at our church:** telling me about his journey with same sex attraction...

When I came to the Summit, I heard you preach on the cross, and you explained that Jesus took away all of our guilt and shame by bearing it himself; that we're not just forgiven, we're made pure by the blood Christ... and then, for the first time, it all began to make sense.

My same-sex desires don't define me. My identity is now built on something so much greater—my resurrected Savior Jesus Christ. God knew me from before the foundation of the world, he knew my sin, he knew what my struggles would be, and he still chose to send his Son to live the perfect life I could never live and die the death that I deserved. On the cross, he traded places with me, taking my sin and shame and giving me his place of righteousness w/ the Father. Now, with my same sex desire I am in Christ; I am a new creation.

I began to see my struggle with SSA as a way for me to draw closer to Christ - as a way for me to see my own sinfulness and be driven even more to treasure the gospel; to treasure the fact that in Christ I'm fully known and fully loved. And the thought of eternity then became so much sweeter - knowing that, even if I struggle in this world for the rest of my life, one day I'll be with my Savior and be completely freed from sin. Forever.

All of that is to say thank you for being relentlessly committed to the gospel. I'm proof that faithfulness to the Gospel in this area is

crucial. At a fragile time in my life, when I could have been driven to despair or to an abandonment of Christian faith, I heard, submitted to, and treasured the Gospel, and I thank you and the Summit Church for your role in that.

This is a message of eternal implications.

Why pick on this sin? I'm not. This is the only one our culture celebrates as good. If we don't... Ezek 33:8

Eternal souls are at stake. We have to have courage and be clear.

Prayer time:

- Praying for someone
- This is you... receive forgiveness. We're down here.
- Jesus, here with arms stretched out!