

**HOMOSEXUALITY,
IS IT
SANCTIFIED OR
SINFUL?**

THE BIBLICAL ANSWER

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PREFACE

“As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. For some men, straying from these things, have turned aside to fruitless discussion...”

The Apostle Paul in his first letter to Timothy, 1:3-6

It is the purpose of this booklet to point out what is evident in Scripture regarding homosexuality. Through the speculations of darkened minds and the secularization of the church as it has been influenced by worldly wisdom such as humanistic psychology and political correctness the subject of homosexuality has become increasingly controversial. While the issue may be indistinct with some, such is not the case with Scripture. From the Creation to the consummation of the ages the Word of God is unmistakably clear and unwavering on the nature of the subject of homosexuality. May those who read these pages discard the hollow and deceptive philosophies which depend on human tradition and the basic principles of this world rather than on Christ and turn to God by turning to His Word.

CHAPTER 1

IS HOMOSEXUALITY SINFUL?

The Bible describes the men of the city of Sodom as *"wicked exceedingly and sinners against the Lord."*

Genesis 13:13—*Now the men of Sodom were wicked exceedingly and sinners against the LORD.*

Genesis 18:20—*And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave."*

Furthermore, the Bible reveals that one aspect of the nature of their sin was that of homosexuality.

Genesis 19:4-5—*Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."*

The New International Version translates the Hebrew word "yada" in verse 5 as "sex", where the KJV uses "know" and the NAS "relations." That this was between men is obvious from the text. Thus, we see that these individuals were indeed homosexual.

Jude 1:7 explains that these men "went after strange flesh." The word "strange" is translated from the Greek word "heteras." This word comes from the root word "heteros" meaning "another of a different sort."

This indicates that these men sought a sexual relation contrary (different, strange) from that which is normal. That which is normal is what God designed at creation - Adam and Eve. As one Christian ministry puts it, "Adam and Eve, not Adam and Steve."

Moreover Romans 1:26-27 distinctly reveals what is natural and unnatural.

Romans 1:26-27—*For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.*

In these two verses the sin of homosexuality is described four different ways, none of which is good.

- Degrading passions**
- Unnatural**
- Indecent acts**
- Error**

Those guilty of these descriptions received in their own persons the due penalty of their error.

Biblical Descriptions of Homosexuality	
Abomination, Detestable Act (Same Hebrew word)	Leviticus 18:22; 20:13
Disgraceful acts, vileness, folly	Judges 20:10
Deep in depravity, iniquity, sins	Hosea 9:9 (See Judges 19-20 for sins in Gibeah)
Unrighteous, wicked	1 Corinthians 6:9
Gross immorality, sexual immorality, fornication	Jude 1:7
The descriptions in this table reflect various translations- NAS, NIV, KJV, and ASV. Hosea 9:9 uses three different Hebrew words translated in the NIV as "corruption," "wickedness," and "sins."	

When God saw that it was not good for the man to be alone He made a woman to be Adam's helper. She would be suitable for him (Genesis 2:18-24). Together, the man and the woman were blessed by the Lord and commanded to be fruitful and multiply, and fill the earth (Genesis 1:28). This was the original family, a husband (male- Adam) and wife (female- Eve). The sexual relationship between a husband (male) and a wife (female) is that which is normal and natural.

That a homosexual relationship is sinful to God and destructive to the family is evident from the very beginning. Because homosexuality is against both God's command (Leviticus 18:22, 20:13) and design (Genesis 1:26-28) it is a sin against the Lord (Genesis 13:13). Furthermore, it is innately impossible for a homosexual union to fulfill God's command to multiply. Consequently, homosexuality is destructive to the family because it attempts to redefine the Creator's original design for the family. Any modification to God's perfectly good work (Genesis 1:31) will only result in catastrophe.

Many practicing homosexuals and others who are tolerant of homosexual behavior and its various forms are quick to vocalize that those who view homosexuality as a sin are being judgmental. However, such an opinion is incorrect. As clearly indicated in Scripture, it is God who has judged the sin of homosexuality. Those who, based on the truth of God's Word, point out homosexuality as a sin are merely referring to a standard outside of themselves. This is in contrast to the advocates of homosexuality who, attempting to sanctify the sin of homosexuality, exalt themselves and their sinful desires as a standard by which the vast majority of others are to live or should accept as being normal.

As will be discussed in Chapter 3, advocates of homosexuality use cleverly designed words and phrases in an attempt to justify the sin of homosexuality. Those who have drifted away from the external standard of the Word of God or reject the teachings of the Bible and substitute a standard developed by sinful men are captivated by such words and phrases. Without realizing it, their minds are pushed further into sin's bondage all the while they claim to be "free thinkers."

CHAPTER 2 **SODOM and GOMORRAH** **EXAMPLES of GOD'S JUDGMENT**

God's Word is the holy standard that has been established by the righteous Creator Himself (2 Timothy 3:16). Having established a standard God will, as He has judged others who sin, judge those who commit the sin of homosexuality. The destruction that results from God's judgment will be complete. The following verses demonstrate the completeness of God's Judgment on Sodom and Gomorrah and the fact

that He used Sodom and Gomorrah as examples to those who will live ungodly.

Genesis 19:24-25—*“Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.”*

Genesis 19:28—*“...and he [Lot] looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.”*

Example to those who reject His covenant (See context):

Deuteronomy 29:23—*“All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.”*

Example to Israel of God's mercy on them as compared to His total judgment on Sodom and Gomorrah. He then demonstrates the depravity of their sin to them by comparing them to Sodom and Gomorrah. He does this by referring to them by the names of the two wicked cities. By this He exemplifies once again, the sin of Sodom and Gomorrah and His anger against them.

Isaiah 1:9-10—*“Unless the LORD of hosts had left us a few survivors, we would be like Sodom, we would be like Gomorrah. Hear the word of the LORD, you rulers of Sodom; give ear to the instruction of our God, you people of Gomorrah.”*

Isaiah 3:9—*“The expression of their faces bears witness against them. And they display their sin like Sodom; they do not {even} conceal {it.} Woe to them! For they have brought evil on themselves.”*

Jeremiah 23:14—*“Also among the prophets of Jerusalem I have seen a horrible thing: the committing of adultery and walking in falsehood; and they strengthen the hands of evildoers, so that no one has turned back from his wickedness. All of them have become to me like Sodom, and her inhabitants like Gomorrah.”*

Example to Babylon:

Isaiah 13:19—*“And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, will be as when God overthrew Sodom and Gomorrah.”*

Jeremiah 50:40—*“As when God overthrew Sodom and Gomorrah with its neighbors,” declares the LORD, “No man will live there, nor will {any} son of man reside in it.”*

Example to Edom:

Jeremiah 49:17-18—*“And Edom will become an object of horror; everyone who passes by it will be horrified and will hiss at all its wounds. “Like the overthrow of Sodom and Gomorrah with its neighbors,” says the LORD, “no one will live there, nor will a son of man reside in it.”*

Description of the activities of the last days prior to Christ's second coming:

Luke 17:28-29—*“It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.”*

Certainly the things mentioned in this verse are part of everyday life and are not necessarily sins, however this verse does provide insight into the attitudes of those in Sodom. They accepted the sin of homosexuality as a norm. They carried on as if there was nothing wrong. It appears that until the day that Lot went out from Sodom that they had experienced no suffering or great trials from their sin. The verse gives the impression that as far as the people of Sodom were concerned everything was well

and good, but in reality the people of Sodom as others have and obviously still do, were only enjoying the passing pleasures of sin (Hebrews 11:25). On a day when least expected it God unleashed His judgment. The season of sin came to a sudden end. Sin paid its wage as its unrighteous servants were ushered into an eternity of torment.

Because of a perverted form of love that has been attributed to God by evil men, there are those who think that Christ will overlook their sin. One should not be so foolish as to think that Jesus will overlook or excuse sin. It was because of the sins of men that He died. For Him to overlook any sin would be a denial of His own death.

According to the book of Revelation not only will Jesus judge the sinner, but He will cast the guilty into the Lake of Fire (Revelation 20:11-15; Matthew 7:21-23).

Example of God's ability to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment:

2 Peter 2:6-11—"...and {if} He condemned the cities of Sodom and Gomorrah to destruction by reducing {them} to ashes, having made them an example to those who would live ungodly thereafter; and {if} He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard {that} righteous man, while living among them, felt {his} righteous soul tormented day after day with {their} lawless deeds), {then} the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in {its} corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord."

CHAPTER 3

NO EXCUSES, HOMOSEXUALITY IS NOT SANCTIFIED

Advocates of homosexuality have sought to justify this sin by claiming it is genetic. However, in the light of Scripture their point is mute. The truth of Scripture is that homosexuality is a sin from which one must repent, turning to God for mercy and forgiveness. Phrases such as "alternative life style," "genetic inheritance," "same-sex monogamous relationship," "wound," etc., are all attempts to excuse or minimize the sin of homosexuality. In reality, these rationalizations are cruel for they minimize the dangerous state of being separated from God's forgiveness and subject to His wrath.

Citing cases of abuse against homosexuals, advocates have also attempted to justify homosexuality. Certainly, some who are guilty of the sin of homosexuality have been wrongly and cruelly abused. However, that does not change the biblical fact that homosexuality is a sin. Seeking to justify homosexuality on the basis of the sins of others makes about as much sense as saying that illegal vigilante groups justify the crime for which they were organized to oppose. In other words, attempting to justify homosexuality on the basis of the sins of others is like saying private vengeance on a murderer makes the sin of murder acceptable.

Wrongly believing homosexuality to be an alternative lifestyle, its advocates confuse the sins of some who do physical harm to homosexuals with the sincere and loving warnings of those who regard homosexuality as a sin against God. The advocates then tag all opposition as *homophobic*. This response is as confused as the former. It is equivalent to saying that the justice system sentences a thief because the individuals in the system are kleptophobic.

Sadly, since the first writing of this article in 1998 the sin of homosexuality has become more and more accepted both inside and outside of general evangelicalism.

In September of 2012 the democratic party of the United States, during its national convention openly endorsed homosexuality.

More and more professing evangelicals have become a part of those who minimize or even legitimize the sin of homosexuality. As a result of misunderstanding biblical love they have embraced the sin in multiple ways.

Some have actually refused to call homosexuality and its various forms sin at all. These openly accept homosexuality and in some instances tout it as a legitimate biblically endorsed practice. They teach that a homosexual lifestyle is as normal as a heterosexual lifestyle. They ignore the clear teaching of Scripture, explaining verses such as those cited in this booklet as the Bible's way of denouncing extreme practices of homosexuality. For instance, they explain that the sin of Sodom and Gomorrah was not homosexuality but that of attempting a gang rape. They explain Romans 1:18-32 as the Bible's denunciation of promiscuity among what they refer to as legitimate homosexual relationships. In other words, they say the Bible teaches that homosexuals should not rape or cheat on their partners. This is the result of reading back into Scripture their acceptance of homosexuality. Such interpretations of the Bible are nothing more than twisting Scripture to one's own destruction and the destruction of others.

Still others within the realm of professing evangelicalism minimize the sin of homosexuality in what at first glance appears or upon initial hearing sounds biblical. These openly condemn actual homosexual deeds at the same time professing to be celibate homosexuals. They confess to on going desires for the same-sex and therefore refer to themselves as homosexuals and yet say they abstain from actual physical relationships with those of the same-sex and possibly abstain from a heterosexual relationship as well. Like the previous group which twists the Scripture to justify their practice these also twist the Scripture to justify their profession.

Among the many disgraces associated with the second group there is the mixing of terms to justify or at least minimize their cause. On the one hand they profess to be homosexual but on the other they profess to be celibate. To use the term *celibate* scripturally the only context that could possibly be in view and be in agreement with Scripture is that of abstaining from a biblical marriage between a man and a woman such as in Matthew 19:11-12 and 1 Corinthians 7. Since the Bible speaks of abstaining from biblical marriage for various reasons, application of the

term (celibate) in reference to a marital relationship between a man and a woman is biblically appropriate. In this case a man and or a woman choose to refrain from the expression of natural non-sinful desires by being celibate. Their choice both condones and respects God's gift of sex and the biblical parameters within which the sexual relationship is to be expressed.

However, to use the term *celibate* with reference to a homosexual relationship is inappropriate. For both the desire for a person of the same sex and a same-sex relationship are evil. Both are deviant from God's design. Both are against God's Word. Both are against God.

Therefore, those who profess to be homosexual and use the term *celibate* in reference to homosexuality, whether knowingly or unknowing, are justifying or in the least minimizing what the Bible refers to as a perverted desire/condition. Combining the term celibate with the term homosexual places a perverted desire on par with a God ordained desire. In essence, this misuse of terms becomes just as perverted as the associated desires.

Furthermore, those who refer to themselves as Christian homosexuals also mix terms and conditions which Scripture explicitly refuses to combine. The Holy Spirit in 1 Corinthians 6:9-10 gives a list of some of the kinds of people who will not enter the kingdom of God. Among those listed are the effeminate (possible reference to passive partner in a homosexual relationship) and homosexuals. Then in verse 11 the Spirit says to the Christians of the church at Corinth, "...and such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." Without mixing terms the Bible in these verses specifically shows that a person who is truly a Christian is neither effeminate nor homosexual. Those conditions characterized their lives before they were saved but not afterwards. To refer to a Christian as a homosexual is a biblical contradiction. In 1 Cor. 6:11 the Spirit is conveying what is stated again to the Church at Corinth in 2 Corinthians 5:17,

"Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come." NASB

What about the biblical fact that Christians are still sinners, doesn't this allow for Christian homosexuals? No, not biblically! It is true that Christians are sinners. Paul, who, by the way was the same human instrument used by the Spirit to give us the verses mentioned above in 1 and 2 Corinthians, referring to sinners called himself foremost (1 Tim. 1:15). In Romans 7:21 he also said of himself during his earthly life as a Christian that evil was present in him. But this was an entirely different state than that previous condition to which he referred in verse 5 of Romans 7. In verse 5 he said of his life before being in Christ that he was in the flesh. This is to say he was under the dominion or control of sin. In that condition he was a sinner under sin's dominion. However, after being placed in Christ by God (1 Cor. 1:30) he was freed from sin's dominion but not its presence. This new condition of being free from sin's dominion meant that he was released from sin's power and for the first time was against his sinful flesh. Being in Christ and therefore free from sin's dominion was his new condition even though as long as he remained in his mortal physical body he was still tethered to the flesh (vs. 14, 23-24). The flesh was present with him but through God's grace he was no longer in the flesh but in the Spirit Who was also in Him (8:9) enabling him to yield his body as an instrument of righteousness to God (Rm. 6:12-13) Who will through the Spirit also give life to his mortal body in the resurrection (Rm. 8:11).

Isn't the description Paul described of himself in Romans 7 what the person who professes to be a homosexual and a Christian is saying? No. To profess to be a homosexual is to describe one's self as being in the flesh. Such a person has not received a new nature. He is not born again. He is not a new creature. Old things have not passed away. External things may have been altered but what counts remains the same. Sin still reigns. Neither the Holy Spirit nor the apostle Paul referred to the Christians at Corinth as *reforming homosexuals*; *Christian homosexuals warring against the flesh* or *homosexual Christians*. Instead, when they referred to those truly saved they referred to such a condition as homosexuality as being a past condition.

A third category also appeals to Romans 7 to justify their condition. They profess to be Christians who still possess intense homosexual desires. However, they are aware that referring to themselves as Christian homosexuals would clearly be unacceptable in the realm of orthodox Christianity. Therefore, in profession they refuse to combine

the terms in order to remain in conservative ranks. So they profess homosexual desires but couch such desires in terms associated with the biblical process of sanctification.

This too is an abuse of Scripture. The process of sanctification is not a biblical doctrine that exists as a catch all doctrine for sin in the Christian life. Instead, while sanctification is a process which lasts throughout the duration of this life, sanctification is a biblical doctrine that calls for the expulsion of all sin, sinful desires and sinful deeds. That sanctification is a lifelong process is not grounds for minimizing sinful desires or sinful deeds or both.

Furthermore, the sanctification process is not a quagmire where a Christian learns to live with sin and its desires merely coping with their presence. Instead, the process of sanctification is the ongoing eradication of sin with its desires. As such the biblical doctrine of sanctification is a doctrine that brings genuine hope to the true believer for it speaks of a process which is progressive in nature. A process which moves from worse to better as opposed to no change at all or digressing. As the believer pursues holiness he can rest assured knowing that he has not only been set free from sin's dominion but the dominion of its desires as well.

As a matter of biblical fact, ongoing failure in the sanctification process is not as much an indication of a Christian wrestling against sin with its passions as it is an indication that a person is not a Christian at all. This is apparent when one even superficially examines biblical truths associated with the doctrine of sanctification.

The first of these biblical truths is the fact of the new nature. Regeneration or being *born again* is the possession of a new nature. As 2 Corinthians 5:17 says, "*Therefore if anyone be in Christ, he is a new creature; the old things passed away; behold, new things have come.*" This rebirth is the Christian's new being in Christ. Regeneration is not merely an alternative being to the flesh where the Christian can choose to be alive part of the time in Christ and the other part of the time in the flesh, similar to the way a person who owns a house on the beach and one in the forest lives part of the time in one or the other. No. Being born again is a new nature in Christ. There are no other places of residency.

Secondly, this new existence in Christ is also a condition in which a person is indwelt with the Holy Spirit of God. Not only is the regenerate person's residency in Christ but the Holy Spirit takes up residency in the person who resides in Christ (Rm. 8:9; Eph. 1:13-14).

Finally, this new condition of being born again and indwelt by the Holy Spirit empowers the Christian to live a life that is pleasing to God. As he/she seeks the things above where Christ is seated and sets his/her mind on things above he mortifies the sinful passions of the flesh (Col. 3:1-11) and submits the members of his/her body as instruments of righteousness to God (Rm. 6:11-18). Before regeneration and possessing the Holy Spirit the person was about exploring the depths of his/her depravity. However, after being born of the Spirit (born again) indwelt and empowered by the Spirit, the Christian pursues Christ. There is no longer any room in the life of the believer for accommodating sin in any form. The believer looks for no sympathy for sin or its desires. He/she now flees from sin and its lusts. They do not pursue relationships where they may speak openly of their sinful desires in the company of other supposedly Christians, who they say, understand because they have the same or similar experiences, for they know it is shameful to even speak of the things done in darkness (Eph. 5:11-12).

In the blazing light of such clear texts of Scripture one must stop and ask the question why any professing Christian with any biblical decency would want to refer to themselves or anyone else as a homosexual Christian or as a long time Christian still plagued by homosexual desires. It seems that any true Christian operating under the direction of the Holy Spirit Who authored the verses referenced would be ashamed to be referred to as either condition for he would recognize immediately the disgrace that such a condition would lay against the Gospel that freed him; the Spirit Who indwells him and the truth which directs his new life. Not to mention the stumbling stone that such a profession places in the paths of others.

All descriptions of homosexuality with its desires which either minimize its sinfulness or attempt to justify it constitute true hate speech. They are the deceptive kisses of the enemy.

While men may make laws that condone the sin of homosexuality, the law of God will never approve it:

1 Timothy 1:8-11—*"But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted."*

In the light of these verses and many others in Scripture that pertain to the sin of homosexuality, those who practice this sin should repent and believe the Gospel of Jesus Christ that they might be saved and forgiven, lest they likewise perish for:

1 Corinthians 6:9-11—*"...the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."*

That homosexuals can be saved is evident from these verses. However, they must repent of sin believing the Word of God.

Had there been anyone left in Sodom, the judged citizens of Sodom, like the rich man in Luke 16:19-31 might have cried out for someone to warn those remaining. However, there were none. God's judgment was final and complete.

May sinners today heed the words spoken to the rich man in Luke 16:29,

"...They have Moses and the Prophets; let them hear them."

Moses and the prophets were the instruments used of God to convey His Word. As already mentioned it is God who declares that homosexuality is a sin. It is God that the sin of homosexuality is against

and it is to God that one must give account. The only hope the guilty sinner has is in Jesus. For He alone can save sinners.

In the light of Biblical truth there is but one answer to the question posed in the title of this booklet, “Homosexuality, is it Sanctified or Sinful?”— It is sinful.

Therefore true Christians should be boldly speaking the biblical truth in love to those who remain in the bondage of the sin of homosexuality.

Summary:

- **Homosexuality is a sin opposed to God, His design, and His command.**
- **Homosexuality is destructive to the family because it attempts to redefine God’s design of the family.**
- **As examples of God’s judgment, Sodom and Gomorrah are clear warnings that God will judge the ungodly eventually casting them into the Lake of Fire for eternity.**
- **There are no excuses or rationalizations that can acquit the sinner.**
- **Rationalizations, excuses and minimizations of the sin of homosexuality are cruel for they confuse the sinner regarding biblical truth about the sin and thus minimize the sinner’s need for repentance and salvation.**
- **Forgiveness comes only through Jesus Christ. Those guilty of the sin of homosexuality can be saved. However, they must repent, believing the Gospel of Jesus Christ for forgiveness and reconciliation to God.**

What Saith The Scripture?

You shall not lie with a male as one lies with a female; it is an abomination. Leviticus 18:22

If {there is} a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them.

Leviticus 20:13

For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

Romans 1:25-27

Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor {the} covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. 1 Corinthians 6:9-10

But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted. 1 Timothy 1:8-11

The Gospel of Jesus Christ as preached by the Apostle Paul

Acts 13:26-39 (Antioch)

“Brethren, sons of Abraham's family, and those among you who fear God, to us the word of this salvation is sent out. "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him. "And though they found no ground for putting Him to death, they asked Pilate that He be executed. "And when they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. "But God raised Him from the dead; and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. "And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'Thou art My Son; today I have begotten Thee.' "And as for the fact that He raised Him up from the dead, no more to return to decay, He has spoken in this way: 'I will give you the holy and sure blessings of David.' "Therefore He also says in another Psalm, 'Thou wilt not allow Thy Holy One to undergo decay.' "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay; but He whom God raised did not undergo decay. "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.”

Acts 17:22-34 (Athens)

"And Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I proclaim to you. "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, that they should

seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.' "Being then the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." Now when they heard of the resurrection of the dead, some began to sneer, but others said, "We shall hear you again concerning this." So Paul went out of their midst. But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them."