

The
SODOMY
of
CHRISTIANS

The Biblical View

Martin & Deidre Bobgan

Unless otherwise indicated, Scripture quotations are taken from the Authorized King James Version of the Bible

***The Sodomy of Christians
The Biblical View***

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This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind....

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness.

Ephesians 4:17, 22-24

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Introduction

The Sodomy of Christians: The Biblical View (hereafter referred to as *SOC*) is written for Christians who desire to think and live according to the Word of God, because many, perhaps unknowingly, are following the sinful ways of the world in the marriage bed. We provide information about the sexual climate in America and in the church to alert Christians to the dangers of sodomy and to urge all Christians to discipline their bodies according to God's sexual design for mankind as revealed in Scripture. Christians who have engaged in sexual intimacy outside the pattern of God's design, as clearly revealed in Scripture, need to follow the Narrow Way, rather than the ways of the world, the flesh, and the devil.

We have three purposes in mind for which we provide ample biblical and practical support. **First and foremost of importance is to explain God's sexual design for mankind, which is sexual intercourse within the covenant of marriage between one man and one woman.** The second purpose is to reveal that the adoption and practice of oral and anal sex by many Ameri-

cans, including Christians, was the cataclysmic catalyst that preceded and enabled America to embrace the whole homosexual agenda! The third purpose is to show that the growing practice and promotion of oral and anal sex among Christians is a dishonorable and vile violation of God's sexual design for sexual intercourse.

While it sounds redundant, *SOC* is about the sodomy of Christians. A legal dictionary defines *sodomy* as follows: "Sodomy refers to anal or oral sex, whether between a man and a woman, two women, or two men."¹ To put it bluntly, *SOC* is about oral and anal sex being practiced by many Christians and how this came to be. We describe how and why, in recent history, many Christians moved from orthodox (sound doctrine) biblical beliefs about sexuality to the outright acceptance of oral and anal sex. This unbiblical, latter-day reversal in belief was made possible when many in the church began participating in sodomy: oral and anal sex.

The title of this book may sound extreme. However, since the sexual revolution of the 1960s taking off, gaining speed through the last half of the Twentieth Century, and coming to full flower in the Twenty-First Century, many Americans and Christians have become compromised or undecided about the homosexual agenda. **In *SOC* we reveal that the sensual and sinful pleasures of oral and anal sex have seduced many Americans and Christians into embracing this ungodly behavior, contrary and contradictory to God's design for human sexuality.** We also reveal how this dramatic change occurred and why such practices became acceptable to many in America and in the church, which led to the acceptance of the entire homosexual agenda. **The reason**

why Americans and many Christians have swallowed the whole homosexual agenda is because many heterosexual Americans and Christians were themselves practicing homosexual sexual acts. After all, aside from the gender of their partners, heterosexuals were doing the same thing as homosexuals: oral and anal sex.

In *SOC* we plainly present the biblical view of human sexuality and sexual intercourse. In addition, we bluntly discuss two of the many sexual acts of homosexuals and how these acts have influenced society as a whole, individual Christians, and the Church. **We issue a caveat to those who would be sensitive to the terms used as we clearly describe sexual intercourse according to the Bible and as we candidly describe oral and anal sex.** Throughout this book we report on surveys and research to support what we say, but **the Bible is the true and final Word that supersedes all surveys and research.**

Chapters 1-8

In Chapter 1, “God’s Sexual Design,” we present the orthodox biblical view of human sexuality. God created man and woman in such a way as to enable them to connect with one another organically and relationally as one flesh. Thus, according to God’s purpose and design, human sexuality is between one man and one woman in a committed relationship for procreation and for pleasurable intimacy. In Chapter 2 we describe the orthodox biblical view of like-sex relationships and homosexual sexual practices, which, according to the Bible, are offenses against God, His Word, and His creation.

In Chapter 3, we give an overview of “The Sexual Revolution” and its impact on changing attitudes towards homosexual sexual practices and concomitantly on influencing the response of the country and the church. The sexual revolution in America was the cauldron within which “The Sodomy of Americans” (Chapter 4) evolved into the acceptance of homosexuals as a minority group with special minority-group rights along with their homosexual practices. During this time, the sodomy of Americans, with their openness to all forms of sexual practices between homosexuals and some between heterosexuals, leached into the liberal churches and eventually into many of the conservative churches, which led to “The Sodomy of Christians” (Chapter 5).

Our concern is with two of the many homosexual sexual practices and their adoption by Americans and particularly by many professing Christians. **We are not blaming the homosexual community for the ungodly behavior of Christians, but rather appealing to Christians to follow God’s design for human sexuality. *SOC* will hopefully be a biblical wake-up call to those Christians who are violating God’s design for sexual intimacy by replicating the sexual sins of homosexuals.**

The Song of Solomon, also known as Song of Songs and Canticles, has been used by many Christian couples to support their involvement in oral sex. Therefore, we present The Song of Solomon in its traditional biblical understandings (Chapter 6). In Chapter 7, “Dangers and Diseases of Sodomy,” we reveal the dangerous bodily hazards of oral and anal sex, whether indulged in by homosexuals or heterosexuals. Obviously, God wired into

His sexual design a penalty for those who rebel against Him in this area of sexual behavior. In Chapter 8, “Love God and Your Spouse,” we issue a clarion call to Christians and the church to obey God in the area of sexuality and a plea to any Christian who is indulging in any one of the sinful, sometimes life-threatening homosexual practices to repent and then to cease and desist.

Disclaimers

We begin with some disclaimers. First, although we will be presenting what the Bible reveals about homosexuality and homosexual practices, our focus is not to confront the homosexual view of Scripture, which is of recent origin and contradicts the orthodox, established understanding of what the Bible says, because many other writers have so ably and excellently addressed this issue.² Second, we will not be attempting to evangelize homosexuals, as there are many books that competently do so. Instead, we are writing to and for Christians who believe in the authority and sufficiency of the Bible. Third, except for brief references, we will not be saying much on the transgender issue, because that is a subject for another book. We have published an article on the transgender issue, which is available at our website.³

Changes in Sexual Perceptions and Practices

Homosexual sexual practices have been on the rise in the world, in the church, and among many of those who call themselves Christians. Many factors have been at work to bring about changes in the public attitude towards the sexual practices of homosexuals, such as affluence, belief in evolution, the Kinsey Reports, hu-

manistic psychology, sociology, anthropology, and the media, which includes the visual and auditory means of communication and entertainment. **However, underneath all of this is mankind's rebellion against God and His creation. But even beyond the human rebellion is Satan's malevolent, malicious scheme to usurp God's reign and ruin His creation.** At all times, Christians need to remember that as believers we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

SOC is written for Christians who desire to think biblically about human sexuality as designed by our Creator. Every departure from male-female sexuality within the confines of marriage is in violation of God's design. He has clearly forbidden the same-sex practices of homosexuals. They are serious sinful acts calling for confession and repentance before God, not promotion and cries for acceptance in the public square or tacit acceptance within the family of God. Therefore, we simply present how the Bible has been traditionally understood regarding homosexual sexuality through numerous years of Bible scholarship, faithful teaching, and preaching and how the homosexual sexual practices of oral and anal sex violate God's sexual design for mankind.

The Bible is the Word of God and the infallible guide for living a life pleasing to God by grace through faith. And it is from this viewpoint that we examine present-day homosexual sexual practices coming into the marriage bed of Christian couples. Many in the church have been moving from the biblical truth about homosexuality and homosexual sexual practices, because they have

been indulging in sodomy and justifying it with a misunderstanding of all that is included in making the marriage “bed undefiled” (Heb. 13:4). We will also reveal the behind-the-scenes dramatic changes in church circles that resulted in this tragedy.

Loving God and Others

Because of God’s great love revealed in Christ’s sacrificial death, resurrection, gift of new life, and ongoing intercession for all believers, we desire to follow Christ and to allow His life in us to influence all we say and do. God is love. He is the creator and initiator of love. “We love him, because he first loved us” (1 John 4:19). Therefore, as Christians we aspire to follow the Great Commandment:

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. (Mark 12:29-31.)

Loving God involves knowing and walking according to His truth as revealed in the Bible and loving our neighbors in truth and love—speaking truth in love and mercy—not departing from God’s truth while expressing God’s love. This can be a hard call and it is easy to fall one way or the other if we do not maintain an inner vision focused on Jesus Himself. Therefore, as we dare approach the subject of homosexual sexual activi-

ties and their influence on the sexual behavior of many Americans and Christians, we must speak forth the truth of God in which we stand without departing from love and mercy as delineated in Scripture.

This book is written to encourage fellow believers to keep the faith without resorting to either capitulation or animosity. The primary message to all non-Christians should always be the Gospel of Jesus Christ. Thus we are to treat members of the homosexual community just as we would treat other unbelievers—kindly, fairly, and with the hope of winning them to Christ.

The primary message in *SOC* to all Christians is to live a life pleasing to God, which includes the area of sexuality. As Christians we must ever be as wise as serpents and as gentle as doves (Matt. 10:16) as we desire to follow Christ's prayer for us that, though we walk in the world, we do not live according to the ways of the world:

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. (John 17:14-17.)

Throughout this book we hope to encourage fellow Christians to follow the Word of God and therefore be set apart (sanctified) from the ways of the world, the flesh, and the devil. While rejecting sinful sexual practices, we must walk in love, which contains both mercy and truth.

We are not called to correct homosexuals, but to call Christians back to sexual purity in their own lives so that as believers we might all be true witnesses of Christ and thereby glorify God as the Creator and sustainer of human life and as the Father of the new life procured by Jesus Christ the Son, sustained by the Holy Spirit and nurtured by the Word of God.

1

God's Sexual Design

God created human beings and their sexual relationships according to His perfect design. To gain a biblical perspective on sexual relationships and practices, we must begin at the very beginning. Instead of looking to human speculation about the beginning of humanity, we must turn to God's Word. He was there and He did it. The Bible clearly tells us: "In the beginning God created...man in his own image, in the image of God created he him, male and female created he them." Prior to this supreme act of creation, "God created the heaven and the earth" (Gen. 1:1, 27). God created all matter, energy, and time out of nothing. He formed the earth perfectly for the man who was to be made in His image: male and female.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the

earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen. 1:26-28.)

Notice how God uses both the singular “man” and the plural: “Male and female created He them.”

The Beginning of Sexuality

Genesis 2 describes how God made one man into the plural: male and female. Yet the plural becomes one again as the man and woman join together physically and relationally for companionship, communication, intimacy, and procreation: “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18). Adam was created for relationship. Being made in the image of God meant that he had the capacity to love and be loved, just as God is love and has oneness in being Father, Son, and Holy Spirit. God’s creation of man and woman therefore involves the capacity to give and receive love.

God formed Adam from the dust of the ground, but He formed the woman directly from the man. She received from his DNA with a major exception: XX rather than XY. Thus they were of the same flesh, complementary, but not identical. The woman is called a “help meet for him,” which means a helping counterpart to the man. The differences between the man and woman are important in that they give one another some of what the other

may be lacking. Even the brains are different in order to contribute to a whole (uniting of one man and one woman) that is greater than the sum of its parts. Two of the same would not provide the broader spectrum of abilities and thinking processes as two that are similar, but different and yet complementary.

Research on the brain highlights some of the overall, general differences between the brains of men and women. These differences begin before birth and continue throughout life. *Science News* reports:

The reason boys like trucks and girls like dolls relates to fetal differences in brain development.... Males develop differently from females—physically and behaviorally—largely through programming by androgens (male sex hormones such as testosterone).¹

Scientific American Mind reports differences in the neural networks of intelligence in men and women. They say:

The specific areas in this network are different in men and women, suggesting there are at least two different brain architectures that produce equivalent performance on IQ tests. In general, we found that in women more gray and white matter in frontal brain areas, especially those associated with language, was correlated with IQ scores; in men IQ scores correlated with gray matter in frontal areas and, especially, in posterior areas that integrate sensory information.²

Of course there are similarities between the brains of men and women. However, *Scientific American Mind*

says, “It turns out that male and female brains differ quite a bit in architecture and activity.”³ The journal also says that “over the past decade investigators have documented an astonishing array of structural, chemical and functional variations in the brains of males and females.”⁴

Medical doctor Louann Brizendine, in her book *The Female Brain*, describes a woman as “a person whose reality dictated that communication, connection, emotional sensitivity, and responsiveness were the primary values.”⁵ Brizendine’s theme throughout the book is that women are different because they have different brains, and, as a result, women are deeply sensitive to emotions and form strong relationships.

One writer sums it up by saying: “There is ample evidence that men and women think, express themselves and even experience emotions differently.”⁶ In addition to their brains, there are other bodily differences between males and females, such as hormonal differences. Even their sensory organs register differently. An article titled “5 Surprising Ways Men and Women Sense Things Differently” says:

...studies suggest that women really do seem to be the more “sensitive gender.” That is, they tend to taste, smell, hear, see colors, and feel textures more accurately than men—even though, in most cases, researchers aren’t sure exactly why, says Marcia Pelchat, PhD, a sensory scientist who studies taste and smell at the Monell Chemical Sciences Center in Philadelphia.⁷

God created the man and the woman as complementary beings physically, mentally, emotionally, and procreationally.

Man and Woman Becoming One Flesh

The man and the woman need one another to be a complete unit for the purpose of mutual love, relationship, companionship, purpose, pleasure, and procreation: to fulfill God's plan for them to be "fruitful, and multiply, and replenish the earth, and subdue it: and have dominion...." Therefore, God made woman from man and established their sexual pattern of one man and one woman uniting as one flesh:

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. (Gen. 2:21-25.)

God's creation of the first man and woman was the amazing centerpiece of His universe. God breathed life into them and formed the depths of their souls in such a way as to reflect Him in many of His attributes. He formed them to be social beings, in which there would be mutual love, tenderness, care, purpose, and understanding. Their oneness included openness to one another and

mutual care and love; their oneness was also physical. God formed them organically and sexually so that their oneness would be physical and sexual as well. Their pure nakedness identified their sexual identity in a clear and compelling way. **Thus the sexual union of one man and one woman was clearly established early in Genesis, and their sexual organs matched perfectly for becoming one flesh and being fruitful and multiplying.** The physical oneness of relationship is seen as the man's procreative organ enters the woman's reproductive organ, whereby they become one flesh. The man's sperm then penetrates the woman's ovum and another human being can be formed. Thus man and woman were made for each other to accomplish their God-given purpose: to love each other as one flesh (Eph. 5:25-33) and to bring forth new life to fill the earth (Genesis 1:26-28).

Even before there were fathers and mothers, **the pattern was set: one man plus one woman uniting as one flesh: one lasting union.** Adam clearly connected the fact that, just as Eve was created out of his own flesh, the relationship between them reflected their one flesh. He also confirmed God's design for one man and one woman to continue into the future when he said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24). The union is one in which there is cleaving, staying together, not two people going their separate ways. Notice the importance of the sexual identification and the relationship between a man and a woman. God created sexual identification, relationship, purpose, and pleasure for uniting one man and one woman in an enduring rela-

tionship. The importance of this relationship is repeated throughout Scripture.

Jesus reminded his listeners of the Genesis of marriage between one man and one woman in Matthew 19 in answer to the Pharisee's question about divorce:

Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Matt. 19:4-6.)

Thus the relationship was created to continue on within the marriage between one man and one woman. Although God allowed divorce specifically for the nation of Israel within the strict guidelines of the Mosaic law, Jesus declared: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). The one flesh principle (one man joined with one woman) was from the beginning and continues to be God's will for mankind.

The Biblical pattern has been set. Just as one human became two (male and female) in creation, the two become one again sexually and organically. The physical coming together as one flesh happens when one man and one woman join together sexually according to God's design. Because this sexual coming together forms one flesh, Paul warned the Corinthians believers:

Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. (1 Cor. 6:15-16.)

In other words, if a Christian joins with someone sexually, he/she becomes one flesh with the other person and thereby involves Christ in the relationship.

The two coming together as one flesh is a sacred act, which should never be tampered with, either through adultery or any form of uncleanness or fornication. Moreover, because believers are in Christ and are to live by His life, their every act should be such that it honors God. **Marital fidelity is sacrosanct: extremely sacred and inviolable throughout Scripture. Therefore, conjugal faithfulness is mandated by God's Word.**

In his book *What Does the Bible Really Teach about Homosexuality?* Keven DeYoung says:

In Jesus's mind, to answer the divorce question necessitates a right understanding of marriage, and to get at the nature of marriage one must go back to the beginning, where we see God instituting marriage as the lifelong union of a man and a woman.⁸

DeYoung further says:

Moreover, monogamy makes sense only within this Genesis understanding of marriage. Apart from the complementarity of the two sexes there is no moral logic which demands that marriage should be restricted to a twosome.... There is no

internal coherence to the notions of monogamy and exclusivity if marriage is something other than the **reunion of two complementary and differentiated sexes**. It's because God made the woman from the man that she is also for the man (1 Cor. 11: 8–9, 11–12). And it's because the two—male and female—are divinely designed complements each for the other that monogamy makes sense and same-sex marriage does not.⁹ (Bold added.)

Concerning marriage as being a reflection of Christ and the church, DeYoung says,

Marriage by its very nature requires complementarity. The mystical union of Christ and the church—each “part” belonging to the other but neither interchangeable—cannot be pictured in marital union without the differentiation of male and female.¹⁰

Besides creating the perfect pair, God designed a perfect Paradise for Adam and Eve. He gave them language, intelligence, emotion, volition, purpose, meaningful work, and a soul to enjoy each other and Himself. In His wisdom He made such physical union pleasurable as well as purposeful, so that a man and a woman would enjoy their physical union as well as their mutual love, care, and companionship. Everything God created was good; every detail was perfect. Everything Adam and Eve were created to do also brought pleasure. **They needed food to survive, so God made food flavorful. They were to procreate, so God made their sexual intercourse pleasurable.** God created humans for a love relationship

with Himself and with each other. In love He revealed Himself to them and communicated with them.

Life in the Garden was pleasurable, not burdensome. Adam and Eve were able to communicate with each other and with God Himself. God gave them an abundance of trees in the garden with fruit to eat and enjoy. However, right in the midst of such a lavish quantity, quality, and variety of delicious food stood one tree bearing fruit that God forbade them to eat. God gave them only one restriction:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Gen. 2:16-17.)

God had clearly communicated His one instruction, which was for their good and which also would give them an opportunity to exercise their God-given volition and their love for and trust in their Creator.

The Beginning of Man's Rebellion Against God

Adam and Eve had everything except permission to eat from “the tree of the knowledge of good and evil.” They experienced God’s gracious love and kindness as He abundantly provided everything for them. They experienced the wonder of each other, newly created. They had everything they needed to be satisfied—until the tempter attracted Eve’s attention.

Now the serpent was more subtil than any beast of the field which the LORD God had made. And

he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Gen. 3:1-6.)

The Genesis account reveals how temptation works today. **Temptation begins first by questioning what God has said and then by substituting what God has said is right and good with a personal, man-centered view of what is right and good, based on one's feelings and desires that are in conflict with God's purposes and design.** When human beings forget that "the LORD he is God: it is he that hath made us, and not we ourselves" (Ps. 100:3) and form their own ideas of what is right and good, they are vulnerable to all kinds of temptations and develop a worldview that places humanity (themselves) at the center.

There are now two overall worldviews: the first is God-centered in which God's Word reveals what is right and good; the second is man-centered in its various forms of selfism, humanism, idolatry, and Satan-inspired spiri-

tuality. A person's worldview will affect every thought and action directly or indirectly. Here in this book we show forth a biblical, God-centered view regarding: (1) God's great love for mankind as revealed both in creation and redemption; (2) God's wrath against sin; (3) and God's amazing remedy for those who deserve His wrath. Therefore, throughout this book, even while we point out the biblical truth regarding sexual sin, we desire to show forth the marvelous grace of God wherein Christ bore the wrath of God against sin in His body on the cross, so that those who believe the Gospel will be transformed.

The first temptation and the subsequent fall into sin presented a man-centered worldview and its progression can be boiled down to: (1) questioning God's Word, (2) denying God's Word, (3) questioning God's motive, (4) sowing seeds of dissatisfaction, (5) stimulating desire for forbidden fruit, and (6) enticing the person into believing a lie. Satan has been a liar and deceiver from the beginning and continues his crafty lies, gilded with a deceptive touch of truth. A murderer from the beginning, the serpent Satan continues to lie, deceive, and destroy.

Eve was not tainted with sin prior to listening to the serpent. She could have resisted the devil by turning to God and submitting to Him. In his *Notes on the Pentateuch*, C. H. Mackintosh shows how Satan can entice with just four words, "Yea, hath God said":

This was Satan's crafty inquiry, and had the Word of God been dwelling richly in Eve's heart, her answer might have been direct, simple and conclusive.... To admit the question, "Hath God said?" when I know God has spoken, is posi-

tive infidelity; and the very fact of admitting it, proves my incapacity to meet it. Hence, in Eve's case, the form of her reply evidenced the fact that she had admitted to her heart the serpent's crafty inquiry. Instead of adhering strictly to the exact words of God, she, in her reply, actually adds thereto.... Eve would never have stood by to hear God contradicted if she had not previously fallen into looseness and indifference as to His Word.... She suffered God to be contradicted by a creature, simply because His Word had lost its proper authority over her heart, her conscience and her understanding.¹¹

Eve questioned God's Word and was deceived. Adam, however, knew better and could have sought God to extend mercy to Eve. Yet, since Eve did not die on the spot, he readily received the fruit from the "tree of the knowledge of good and evil." But, as soon as Adam ate, things were different and went downhill from that moment until today: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). Once pleasurable, their sexuality bore a foreboding face. Their pure openness with one another—their pure relationship of knowing and being known—was tainted. They were no longer free to be and to do, but instead were bound to cover and hide.

Adam and Eve lost much of the pleasure of being together as one, as they had flawlessly experienced mutual love and purely reunited organically through God-designed sex. They lost their Paradise and their purity. Although physical death would not culminate for a num-

ber of years, they would eventually die. Their life would be marked by pain and hardship. God cast them out of the Garden, but even that was for their benefit, because if they had eaten from the tree of life after partaking of the tree of the knowledge of good and evil, their misery would have had no end. Living eternally unfulfilled lives with much misery and conflict would be like living in hell.

Ever since that dreadful day, sexuality has been distorted in numerous ways. On one hand, some consider sex itself as unclean and not to be mentioned. Some heterosexual married couples have even felt embarrassed about their spouse seeing them naked and/or are unable to fully enjoy that which God said is good—that which God purposed for bearing children and bringing pleasure. On the other hand, the purity of the original design for sexuality has been sexually corrupted. Various societies throughout history have gloried in orgies of all kinds outside the union of one man and one woman. **Nevertheless the perfect pattern remains and the biblical standard of human sexuality continues to be the sexual union of one man and one woman within the confines of marriage and according to sexual behavior designed by God for mutual love and procreation.** A couple cannot become one organically through oral or anal sex. Neither can two of the same sex become one.

God's Natural Law

Every physical thing in God's creation follows physical laws that can be investigated and depended on. However, there are certain matters in which the truth is assumed to be self-evident. We call these truths

“axioms.” Synonyms are “accepted truth” and “general truth.” An example from geometry would be: “A straight line is the shortest distance between two points.” No proof is needed. It is self-evident.

Natural law is God's revelation of Himself as Creator both through physical law and moral law written in the conscience (Rom. 1:19-21; 2:14-15). God endowed humans with a conscience, an inborn sense of right and wrong, along with the ability to think, understand, and reason. An application of “Natural Law” is “use things according to their purpose.”¹² Regarding the natural law, William Blackstone, a famous jurist of the 18th century, said:

Man, considered as a creature, must necessarily be subject to the laws of his creator, for he is an entirely dependent being....And consequently as man depends absolutely upon his maker for every thing, it is necessary that he should in all points conform to his maker's will. This will of his maker is called the law of nature.¹³

The moral law goes beyond the physical to a right and wrong way each aspect of creation is to operate or be used. In other words, “use things according to their purpose.”

God created each organ of the body for a purpose. The anus is the end of the gastrointestinal tract, out of which fecal matter is expelled. Fecal matter is a waste product of the body; it carries harmful microbes that can carry disease. **Obviously, according to natural law, God did not create the mouth or anus as an organ of sexual intercourse. It is unnatural to put a repro-**

ductive organ into another person's mouth or anus. Such acts go against God's design. Likewise, God did not create the vagina or clitoris for the tongue or the tongue for the vagina or clitoris. These sexual deviations were created by those who desired sexual pleasure with a person of the same sex, because two persons of the same sex cannot come together according to God's design.

The manner of sexual intercourse, physically designed by God for the possibility for procreation and pleasurable intimacy, matches the sexual organs of the man and the woman. **God's original plan was that a man and woman would copulate through coitus: the insertion of the man's penis into the woman's vagina so that the semen would penetrate the ovum for the opportunity to bring forth new life.** The semen, which contains the seeds of new life, was not created for oral consumption as in oral sex or for anal inclusion. Likewise, other misapplications of other body parts for the purpose of sexual pleasure are destructive deviations from God's design. Such crude corruptions are not sanitized by the "marriage bed"; they are foul forms of uncleanness and rebellion against God's pattern and purpose. God designed coital intercourse for giving life as well as intimate pleasure; perversions of His pattern lead in the opposite direction.

The Marriage Bed

The Letter to the Hebrews says: "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Hebrews 13:4). Honourable would be God-pleasing and undefiled would mean that it

has not been contaminated by uncleanness or fornication. The Greek word for “bed” in reference to the marriage relationship is “koite,”¹⁴ from which the English word “coitus” comes by way of the Latin word “coitus.”¹⁵ The Greek word was used as a euphemism for sexual intercourse, but the Latin word “coitus” is defined directly as “a meeting together; sexual union,” which would have thus been coital sex. In the context of creation, Hebrews 13:4 speaks of the physical union of husband and wife through coital sexual intercourse.

After the sexual revolution of the 1960s (see Chapter 3), an increasing number of Christians have been expanding the meaning of the verse to include all sexual activity within marriage, no matter how unbiblical or unclean it might be. **Prior to the sexual revolution, Christians understood the biblical standard for marriage to be a committed relationship between one man and one woman uniting as one according to God's original design: coitus.** All other sexual relationships and behaviors were recognized to be sinful, including all homosexual sexual behaviors, such as oral and anal sex.

Primary departures from God's design for sexual activity occur outside the marriage bond of one man and one woman. Such sexual activities come under the designation “fornication,” which includes adultery, pornography, prostitution, inordinate desire or lust, rape, molestation, homosexual sexual practices, and bestiality. The word “fornication” is translated from the Greek word *porneia*. According to *The Evangelical Dictionary of Theology*, the word “fornication” has a broader meaning: “In its widest sense *porneia* denotes immorality in general, or every kind of sexual transgression.”¹⁶ Thus it

includes anything unlawful, and in this case, the natural law would apply. “Uncleanness” would include fornication and everything else that distorts or supplants God’s original design for sex.

Oral and anal sex definitely occur under the designation “uncleanness,” because they are unclean. As we describe in Chapter 7, these unclean practices can lead to damage and disease. Such unclean activities should never occur within the marital union of one man and one woman. Such inordinate sexual practices are serious violations of God’s design, His Word, and natural law. Every one of them moves in the direction of destruction rather than life. We appeal to Christians to think biblically about their sexual practices and to correct any errant sexual practices that deviate from God’s design.

God’s Love for His Creation

Just as in the beginning, God’s laws originated in His love for those He created in His image. Though Adam and Eve were cast from the Garden because of their rebellious disobedience to God’s one-rule restriction, God’s love for humans continues on—all the way to the cross of Christ, wherein He died in the place of sinners to make them right before God (justified) and to give them new life by which to live by His life and grow into the image of Christ by grace through faith. Therefore, before we proceed to present the biblical view of same-sex practices and other forms of rebellion against God’s design of sexuality and God’s laws regarding sexual practices, we want to emphasize that God is good. He is not withholding that which is ultimately good for His creation.

God designed men and women perfectly for one another with their corresponding sexual organs uniting them as one flesh to fulfill His plan for mankind. However, after the Fall, mankind devolved through the accumulation of sin and its effect on the entire human race. The Bible clearly states: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Thus, through generations of sin, both inherited and perpetrated, the original gift of sexual union plunged from perfection to perversion. Because God is holy and just, sin must be punished; yet, because God is love, He paid the eternal penalty for all who believe, receive new life, and follow Him.

Prior to warning us about God's wrath against ever-increasing sinfulness in the first chapter of Romans, Paul extols the power of God in the Gospel, which saves those who hear and respond by grace through faith. Paul emphasizes the righteousness of God as revealed in the Gospel, whereby both His great mercy and perfect justice were satisfied, and by which Christians live by faith:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith. (Romans 1:16-17.)

Therefore, God's gift of salvation is to everyone who believes the Gospel and thereby receives forgiveness, justification, and new life in Christ Jesus. God's righteousness shows forth in the Gospel and believers are to

live by faith in God's righteousness rather than in their own righteousness. By God's merciful grace they live by faith in God and His Word instead of trying to earn His acceptance. This glorious truth precedes the verses that reveal the devastating consequences of rejecting God and replacing Him with any man-made god (idol) or man-centered religion (idolatry).

Christ came to redeem His creation and, with that redemption, believers are given new life whereby they are enabled by the Holy Spirit to glorify God. They thus have the ability to glorify Him in their bodies as they unite in marriage, in purity and holiness, according to His original sexual design, with their corresponding sexual organs. **Our plea is to Christian couples—that they reflect His unadulterated design for sexual union in both faithfulness and form.**