

## Civil Rights 2

In the original Webster's dictionary, sodomy is defined as a crime against nature. *Sodomite* is defined as:

- a. an inhabitant of Sodom;
- b. one guilty of Sodomy.

In another dictionary *Sodomite* is defined as:

- 1) a citizen of Sodom;
- 2) a male who has sexual relations with another male — i.e. the wickedness in Sodom became proverbial (Gen 19:1). *Proverbial* means that the whole world should have learned by the example so as to teach their children by. Example: as a proverbial cure or remedy.

Sodom was renowned for their wickedness (Gen 18:20). Not even ten men could be found who were righteous according to the second covenant for the nations (Gen 3:16-19; Rom 2:16; Rev 20:12-15). The city was destroyed by fire (Gen 19:24) which was burning sulfur (NIV).

The acts of the Sodomites were unnatural (as Webster defines as a crime against nature, which Rom 1:18 and 2:14 supports). The lusts of the men of Sodom (Gen 19:4-8; Jude 7) have given us the modern term *sodomy*, which shows that the sin of Sodom was proverbial and so condemns all mankind who have not learned from history its lesson (2 Pet 2:6).

The city was guilty, Jude 7 states quite frankly, as having given itself up to sexual immorality and perversion. This is called in the Greek, original text, "going after strange flesh." The Amplified Bible says, as all others say very clearly, that it was proverbial. The sexual perversion was laid out in plain sight as an example of perpetual punishment to warn of the eternal fire which those who indulge in like sin will suffer.

The NIV states it plainly. The proverbial example of the Sodomites and the doom of the ancient city of Sodom serve as an example of those who suffer punishment of eternal fire. In the Greek, it serves as an everlasting retributive justice or judgment that was poured out on them as an example of all who pollute the flesh or body (Jude 8).

Gen 19:1-11 tells the proverbial story of an attempted homosexual gang rape at the home of Lot by the wicked men of Sodom. Lot, in giving his daughters, was considered as choosing the lesser of two evils. This is proverbial as 2 Pet 2:6 says, "If He condemned the cities of Sodom and Gomorra to destruction by burning them to ashes, and having made them an example what is going to happen to the ungodly" (NIV).

These homosexuals committed what is considered by God as an abomination (Lev 18:22), and such people deserve the punishment of everlasting fire resulting in the death that justice demanded in the Old Testament (Lev 20:13).

Gen 18:20-21 is proverbial. This is what the Lord said, the creator God in heaven: "The outcry against Sodom is so great, their sin so grievous, that I myself will go down and see if what they have done is as bad as the outcry that has reached Me. If not, I will know" (Gen 18:13).

This is the parallel passage from the book of Judges:

*While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, "Bring out the man who came to your house so we can have sex with him."*

*The owner of the house went outside and said to them, "No, my friends, don't be so vile. Since this man is my guest, don't do this disgraceful thing. Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can do to them whatever you wish. But to this man, don't do such a disgraceful thing."*

*But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped*

*her and abused her throughout the night, and at dawn they let her go. At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight.*

*When her master got up in the morning and opened the door of the house and stepped out to continue on his way there lay his concubine, fallen in the doorway of the house, with her hands on the threshold. He said to her, "Get up; let's go." But there was no answer. Then the man put her on his donkey and set out for home. When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel. Everyone who saw it said, "Such a thing has never been seen or done, not since the day the Israelites came up out of Egypt. Think about it! Consider it! Tell us what to do!" (Judges 19:22-30, NIV)*

Lev 18:22-23 also shows what the Lord thinks about this sin. Paul, the Apostle, condemned this sin (Rom 1:26-27). He considered it to be a sign of God's wrath upon those who practice such abomination. Such behavior is considered as degrading passion, an unnatural and indecent act worthy of death (Rom 1:32). But he made it clear that it could be forgiven in 1 Cor 6:9-11 and resisted in the power of a new life and the Spirit's power.

1 Tim 1:10 shows that homosexuality is mentioned along with lawbreakers and rebels, ungodly and sinners, those who kill their fathers and mothers, murderers, adulterers, slave traders, liars and perjurers. You can see from this homosexuality's nature if one thinks the other mentioned sins are in the least evil, as in Lev 18:22-23. Maybe these things mentioned in these verses should be considered as a mere sexual orientation or preference: "And you shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness. Also you shall not approach a woman to uncover her nakedness during her menstrual period" (Lev 18:18-19).

Has it finally come to the place where heterosexuality is a mere sexual preference? Does God's plan in creation count as a standard of behavior concerning these preferences? "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Gen 2:24). Obviously God, the God who created all things, does not recognize homosexuality as biologically constitutional or hereditary or a kind of a third sex, but sees its roots in the sinful nature of man and if it is a psycho-social learned behavior, it expresses rebellion against God and calls for Redemption by the blood of Messiah, because such persons are responsible for their behavior. Certainly we can see that it could be a complex psychological problem, an aberration in the mind with many roots or causes. But they must know and hear the truth and only then can they be set free (Jn 8:21,32) so they can come into the caring and loving body of the Master Yahshua, who loves them so much (Jn 3:16-21,36).

### **1 Tim 1:9-10**

(We need to make a tract from this idea.)

*...realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and the 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. (1 Tim 1:9-10)*

Homosexuals are introducing into civil society civil rights for people who practice atrocities such as these. No one individual who did such things would have a chance of civil rights being granted to him. But a whole movement introducing such rights would have to be combated with salt, or else its leaven would permeate society.

*Civil rights* legally guarantee (the individual) their right to free speech, thought, and action, limited only insofar as their use does not interfere with the rights of others.

*Civil rights* are rights belonging to a person by right of his status as a citizen or member of a civil society. But 1 Tim 1:9-10 lists several atrocities. Which one guilty of such a crime — much less which group or movement of such perverts of civil society — would be the most fitting for civil rights to be granted to them?

What if the unholy or profane got together and challenged civil society for their civil rights? What could be the only result except to corrupt the whole society? Sodom was destroyed by such an introduction. To introduce

such things into civil society would be the leaven that leavens the whole loaf (1 Cor 5:6). Introduce is to bring in and establish; to insert or inject.

What about a movement of murderers of mothers and fathers, or a movement of fornicators vying for their civil rights to practice their vice? Or what about Sodomites for crying out loud — and you know what they do, and what they crave to do to the unsuspecting. Or what about groups who *introduce* themselves into society as wanting civil rights who think it necessary for them to have civil rights if they are to practice Lev 18:23 — since homosexuals who practice verse 22 have achieved their introduction into civil society? (Lev 18:22,23,24,25-30; Lev 20:13).

But what now, if those who think they need civil rights so they could come out of the closet with their dogs and cats and pigs and monkeys (Lev 18:23), get together and form a coalition to vie for their civil rights also — so it would not be considered a perversion?

What about the dogs (Rev 22:15)? Dt 23:18 says they are male prostitutes or sodomites or transvestites — they need their rights too. They ask, “Who does it hurt?” Masochists need their rights and Satan worshippers their rights to sacrifice.