

A Biblical Response to “Gay Christianity”

This is a brief survey of a two day seminar sponsored by TruthXchange ministries in October. For more details on this and other related topics contact the ministry at www.truthexchange.com.

The main focus of the seminar was how to respond righteously to those in the “Christian community” who assert that the Bible does not condemn the practice of a monogamous homosexual relationship (i.e. marriage).

Five Explanatory Statements

1. Throughout church history, it was never d_____ that the Bible c_____ homosexuality. While some openly rejected this condemnation as w_____ or o_____, no attempt was made until the last three decades of the 1900’s to d_____ that this was the c_____ teaching of Scripture.
2. Advocates of “gay Christianity” argue that just as wrong interpretations of Scripture resulted in the m_____ of w_____ and s_____ in the past, hanging on to a f_____ u_____ of Scripture will result in Christians “being on the wrong side of history” in their dealings with homosexuals.
3. Advocates of “gay Christianity” argue that one’s i_____ can be equated with one’s s_____ o_____.
4. Since this is p_____ and p_____ of our h_____, j_____ must permit the practice of h_____.
5. Advocates of “gay Christianity” argue that homosexuals are made whole as they l_____ J_____ and each o_____ a_____.

Five Responses to These Statements

1. The Bible is clear in its c_____ of h_____. “God does not stutter.”
2. All r_____ in the Bible to m_____ presuppose m_____ and f_____ spouses.
3. “We can either interpret S_____ by our s_____, or we can interpret our s_____ by S_____.”
4. “F_____ d_____ are not who you are; they are s_____ results of the fall.” To identify oneself with these d_____ results in total r_____ and becomes so s_____ that you are w_____ you want to be (New York City public schools have over 20 sexual designations).
5. The identity of all p_____ is an i_____ -b_____ of God, and for Christians, our i_____ is in C_____ (I Corinthians 6:11).