

The Alleged Biblical Defense for “Gay Christianity”

False Interpretive Premises Embraced by “Gay Christians”

1. The r_____ few p_____ that address h_____ in the Bible should cause us to see this i_____ is “no big deal” to God.
2. The s_____ passages that the church has h_____ m_____ to condemn homosexuality universally can and should be understood in a more l_____ w_____ (Genesis 19 and Ezekiel 16:49-50, Leviticus 18:22 and 20:13, Romans 1:24-27, and I Corinthians 6:9-11).
3. J_____ never c_____ homosexuality (consider Matthew 5:17 and 15:19).
4. Jesus and Paul c_____ not p_____ to good examples of m_____ homosexual relationships in their s_____ but would have done so if there were such examples.

Passages Cited to Condone “Gay Christianity”

NOTE: These are all examples of Scripture twisting at its worst - II Peter 3:14-18.

1. Genesis 1:27-28: Adam was a_____.
2. Genesis 2:18 and I Corinthians 7:7-9: It is not good for m_____ to be a_____ if he does not have the gift of c_____.
3. Ruth 1:16-17 and 4:14-15: Ruth’s w_____ to N_____ and the women of B_____ words to Naomi at least hint at a l_____ relationship.
4. I Samuel 18:1-4, 20:17 and 41-42, and II Samuel 1:25-26; D_____ and J_____ both p_____ and acted u_____ their sexual a_____ for one another.
5. Matthew 8:6 and Luke 7:2: Jesus healed the s_____ - b_____ who was “v_____ d_____” to the c_____, an indication that our Savior a_____ this homosexual relationship.
6. Romans 13:8-10: We are s_____ u_____ when we seek to p_____ “Gay Christians” from s_____ their l_____ for one another.