

Week Four: Gay Christianity

- **A Brief Review**

1. Advocates of “Gay Christianity” falsely interpret S_____ by their s_____.
2. Advocates of “Gay Christianity” falsely argue that one’s i_____ can be equated with one’s s_____ o_____ rather than as an i_____ -b_____ of God.
3. Advocates of “Gay Christianity” practice S_____ t_____ in the worst way as they seek to i_____ passages to condone their view.
4. We cannot ignore their a_____ but must both u_____ and r_____ them.

- **Genesis 19**

1. Sodom’s great s_____ was that of being i_____ (19:1-3 and Ezekiel 16:49). Note Ezekiel 16:50, however.
2. The desire to “k_____” the angels (verse 5) was a h_____ d_____ to become acquainted with the new visitors in town. Note Lot’s response (verses 6-8), however.
3. Sodom’s great sin was attempted g_____ -r_____, not the mere p_____ of h_____. Do we have any indication of such a planned attempt here?
4. II Peter 2:6-8 and Jude 7 indicate that the m_____ of S_____ daily practiced l_____ and w_____ perversions involving s_____ i_____ and u_____ d_____.

- **Leviticus 18:22 and 20:13**

1. Some refuse to make a distinction between the c_____ and the m_____ law and thus scoff at the notion of the b_____ n_____ of these p_____ today (Horner page 71).
2. More commonly, these passages are considered as a c_____ of homosexual acts associated with the i_____ of the C_____ who practiced c_____ f_____ rites in the t_____, using m_____ and f_____ prostitutes (Deuteronomy 23:17-18). This requires us to make no d_____ between Deuteronomy 23 and the two passages in Leviticus that are focused on p_____ h_____.