



THE LGBT AGENDA : DO WE FOLLOW GOD'S WORD OR THE SPIRIT OF THE AGE?

The doctrines of militant LGBT activism now exercise enormous influence throughout British society, enjoying the support of the politicians, the media, big business, the educational system and most major national institutions. Even many churches have succumbed to the pressures and now endorse what the Bible plainly calls sin.

We must understand that at the heart of the LGBT movement is an attack upon the trustworthiness of the Christian Scriptures. A frequently used tactic is to point to various Old Testament civil, ceremonial and dietary laws which are no longer in force, including, for example, the prohibition on garments containing mixed fibres (Leviticus 19:19) and on the eating of shellfish (Leviticus 11:10).

It is argued that, because these laws are not now valid in New Testament times, therefore the teaching, for example in Leviticus 18:22 concerning the sinfulness of homosexuality, also no longer carries authority. Such an argument, however, fails to distinguish between the eternal nature of God's moral law and the deliberately temporary nature of the civil, ceremonial and dietary regulations of the Old Testament period.

God's condemnation of homosexuality is an aspect of His eternal moral law, and it comes under the umbrella of the 7th commandment, which refers to all deviations of sexual conduct from the standard of one man and one woman within the marriage relationship. In other words, Leviticus 18:22 stands for

for all time : *“Thou shalt not lie with mankind as with womankind : it is abomination”*.

To uphold this teaching does not imply any hatred whatsoever for homosexual people, any more than to condemn, say, adultery or stealing means that Christians hate all adulterers and thieves.

In AD70 the Temple in Jerusalem was destroyed, and the Old Testament priesthood and sacrificial system of Israel ceased to exist. This also signalled the laying aside of the nation’s civil, ceremonial and dietary regulations, but not of the moral law, which never loses its validity.

Many argue today, trying to accommodate the Christian faith to contemporary fashion, that **“Jesus never condemned homosexuality”**. This statement is actually bordering on the blasphemous, because it implies that the Son of God, who was without sin and who is described as the ‘Holy One’ in Psalm 16:10, is happy to endorse the rejection of God’s moral law as laid down in the Old Testament Scriptures.

The truth is that the Son of God totally upheld the validity of all Old Testament moral teaching during His earthly ministry. For example, in Luke 10:12, in passing judgement upon the people of His own generation, the Lord Jesus refers to the historic reality and righteous nature of God’s judgement upon Sodom. In Luke 24:44 He endorses “all things ... which were written in the law of Moses”, which must include Leviticus 18:22. In Matthew 19:17, our Lord declares, “If thou wilt enter into life, keep the commandments”, which again must include the moral teaching in the book of Leviticus. Therefore, one can no more ignore the condemnation of homosexuality in Leviticus 18:22 than one can ignore the commandment, “Thou shalt love thy neighbour as thyself”, which is given shortly afterwards in Leviticus 19:18.

Furthermore, the New Testament endorses the teaching of Leviticus 18:22 in Romans 1:22-28, 1 Corinthians 6:9-10, 1 Timothy 1:9-10 and Jude v7. Our call to homosexual people to repent and to believe in the Lord Jesus Christ is made out of a genuine love and concern for our neighbour, and we of course make this call in the context of all people without exception also being sinners in the sight of the holy God (Romans 3:23).