Report of the Committee to Investigate
THE TEACHINGS OF THE REVOICE CONFERENCE
Adopted by Westminster Presbytery March 9, 2019
**Note: Roman Catholic speakers will be identified with [RC] after their names

Introduction
If a man was headed down a path that ended in a hidden trap filled with sharpened stakes into which he would surely fall and be impaled, would it be love to encourage him on his way with your blessings? “There is a way that seems right to a man, But its end is the way of death” (Pr.14:12), and the way of homosexuality is just such a way. “Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals… will inherit the kingdom of God.” (1 Cor.6:9-10)

In order to truly love those who struggle with the sexual sins, we must not affirm anything about that sin. Rather, we must encourage them to hate and forsake the affections, desires, orientation, and identity they once had when living in those sins. There is hope for all sinners through the power of the Cross through the death and resurrection of Jesus Christ to break free of all sin that binds, including sexual sin.

Contrary to the picture that has been painted in our culture, true followers of Christ desire that LGBTQ+ sinners come to hear God’s word in His church. Every human needs to hear of the great love that Jesus Christ has for them and the hope that only He can give to break free from the chains of all sin and guilt. In addition, we as followers of Christ should be His hands and feet serving all and loving this community through a true spirit of humility knowing that but for His free grace, we would be held captive by these same sins. We need to boldly proclaim the grace, mercy, love, freedom, and joy that only our great Saviour can give. Isaiah 61:1-3, Luke 4:18-19

We believe that many of the teachers at the Revoice Conference are not loving those who struggle with these sins, but leading them astray. Though their intentions may be good, the actual teaching of the conference is leading people down a path toward a trap filled with sharpened stakes. So in a desire to correct our brethren and protect the sheep, we present the following paper evaluating the teaching at the Revoice Conference hosted by Memorial Presbyterian Church in July 2018.

I. Homosexual Sex and Homosexual Marriage are always Sinful.

Documentation of This Teaching
A. Eve Tushnet [RC] (https://www.youtube.com/watch?v=xC4u02b9-gk)

23:56 … There are sort of obviously ways that we're not supposed to express them in Scripture is very clear on that

31:00 the desires that we have to love and be with someone of the same sex are in fact guided their given shape and form. It is not the shape and form that that most of our culture would give. It is not a shape and form of marriage it is not a shape and form of sexual love but it is a shape and form of love with its own history richness and intimacy as both the Gospel of John and the Book of Ruth make clear these forms of love actually persists after death have consequences that persist after death unlike marriage…

B. Ray Low (https://www.youtube.com/watch?v=SHe2y2SVi1c)

1 Hosted at Memorial Presbyterian Church PCA, St. Louis MO, July 2018
02:56 Christian today or about how I've learned what it means to surrender my sexuality to the Lord and how I'm committed to a life of obedience and how about how I agree with the church's beliefs on marriage and sexuality and I have no agenda to change it...

C. Bekah  (https://www.youtube.com/watch?v=ImESpqDCfQ)

09:52 … Scripture is clear that sin is fun for a season, and I had fun the scripture also says that our Father loves us enough to discipline us when we are insisting on doing things that are not best for us and he is best...

10:13 I could not serve Him and continue serving myself …

11:59 I committed to actually read his word and I repented of a life of doing things my way which is something I still have to do daily. And I turned to doing things his way as if I actually believed that it's what was best for me. And wouldn't you know that from that day his word came to life the more I obeyed whether or not I liked it or agreed with it or even believed it the more I saw he could trusted, that he did know what was best for me. The more I hid his word in my heart the more it pierced my heart like the sword of the Spirit that it is laying bare before me the sin and the selfishness of my heart. 

[This part of “Bekah’s” talk was, I thought, just outstanding.]

D. Wes Hill  (https://www.youtube.com/watch?v=xvEUnnA8nFo)

27:38 true of our lives he says in the Sermon on the Mount. “Don't think that I've come to abolish the law or the prophets I have not come to abolish but to fulfill…”

28:40 … we have not been able to shake the conviction that God has spoken a word for our sexual lives. God has given a vision what sexual holiness and flourishing looks like. In it we read it right at the beginning of the Bible God created male and female and gave them to one another to be in a lifelong covenant of marriage and exclusive covenant ordered to the bringing into the world of new life the procreation of children and we've seen that and we may struggle with it I struggle with it I don't always understand why it's there I not always sure I can actually follow it but we see that and we can't surrender that we can't let go of that our consciences are bound to it we don't want to adjust or trim down the law of God to fit our own proclivities…

31:23 key chapter in the New Testament about homosexuality. Romans chapter 1. I read that as a very clear text. Paul going back to creation and saying we were made for one another as male and female for holy matrimony

Response to “Homosexual Sex and Homosexual Marriage are always Sinful.”: Affirm

There is consistency in the testimony of the speakers at the Revoice conference itself as well as in their other available publications on this particular point. For this, we are grateful.

II. Sexual Orientation is Real, Fixed, & Likely Unchangeable, and same-sex orientation is not inherently sinful.
“Sexual Orientation” is a phrase invented by the American Psychological Association in 1975. It means: “an enduring pattern of emotional, romantic and/or sexual attractions to men, women or both sexes. Sexual orientation also refers to a person’s sense of identity based on those attractions, related behaviors and membership in a community of others who share those attractions.” Sexual Orientation is part of what Nate Collins in his book All But Invisible calls our “First Creation” which is not sinful. There are gender and sexual minorities who are identified by their non-straight sexual orientations. Repentance is not possible from non-straight sexual orientations, nor is repentance necessary since non-straight sexual orientations are not sinful. There ought to be no shame associated with non-straight orientations because they are not inherently sinful being part of one’s “First Creation.” One simply “discovers” or “becomes aware” of their orientation: straight, gay, lesbian, bi-sexual, etc.

Documentation of This Teaching

A. Amber Carol (https://www.youtube.com/watch?v=xC4u02b9-gk)

13:21 … God began to instill in me a deep love for gay people and over the past

B. Eve Tushnet [RC] (https://www.youtube.com/watch?v=xC4u02b9-gk)

19:04 … having an extraordinarily easy time coming out as gay

19:25 second what I'm actually saying here is that it's harder for gay children who grow up in the church to know that Jesus loves them

19:40 as an adult convert coming from atheism to genuinely know and trust that God loved and cherished me and that my sexual orientation did not separate me from him or from his love

23:36 they began to realize that some of the longings and desires that they have always felt separated them from God and from other Christians and from their churches may actually be places where God is working very deeply and places that are in that are that there is guidance…

30:40 things that convinces gay people that there is no future for them in the church

37:02 creates its own kind of community a community which is strange very diverse a community which is united largely by its by its sacrifices and in order to come to understand if you know yourself to be a part of this community, the community of gay Christians

37:44 that does the most damage that churches can do to gay people is encourage us not to get to know one another not to stay away from places where we might meet other gay people because that would be like tempting when in fact so much of what I've seen happen is as people get to know other gay and same-sex attracted people they come to love and to see the beauty of those people and to admire many of them

2 “As we’ve already seen, it isn’t sin merely to experience an internal pull to someone of the same gender, so it would be an overly simplistic response to say, ‘No, I won’t be gay in heaven because there is no sin in heaven.’ One of my main arguments in this book is that being gay (understood as an aesthetic orientation) is not sinful in itself, so it might seem that a correct response would be, ‘Yes, I will still be gay in heaven.’ But I don’t think this is an adequate answer, because the gay identity is a first-creation identity.”

44:25 … The Lord is better able to guide gay people to know who we are praising to know that this is

45:17 I think we will be closer to a world where you hear people casually say “oh well you know I grew up in the church so when I came out I really didn't have any doubt that God loved me because I was raised Christian ...”

C. Ray Low (https://www.youtube.com/watch?v=SHe2y2SVile)

01:39 I myself received the calling to become pastor as well. Now you would think that the idea of an LGBT pastor would be a wonderful thing after decades of you know just LGBT people being kicked out of their churches...

01:58 … Someone who would never judge or condemn you for being attracted to the same gender or feeling like you don't fit the stereotypical gender norms

03:40 on paper I was the perfect candidate but my sexuality made it difficult for them to hire me...

04:25 it still wasn't enough and the one thing I couldn't change about myself became the very thing that disqualified me in their eyes...

05:18 … youth pastoring position and they even set me up with the place to live the pastor's there knew about my sexuality but they didn't think too much about it...

08:04 … why was I being told that I needed to change my language about this issue to deny my feelings and to stop spending time with the LGBTQ community why was it that the very person who should know the most about this issue was the only person who wasn't being included in the conversation [applause].

08:51 … They what even went as far as to ask if I would consider it if I would consider going to counseling from my attractions and I just couldn't do it, I couldn't agree to it, I couldn't compromise myself...

[This is particularly shocking because what Romans 1:26-27 identifies as a “vile/degrading passion” is seen by Ray Low to be so definitional to his very constitution as a person that to fight against it would be to “compromise” himself.]

09:42 … The greatest sorrow of an LGBT Christian committed to celibacy is not being able to experience the joy of a marriage. But I think for me the greatest sorrow of an LGBT Christian is seeing the continued mistreatment of the LGBTQ community at the hands of the church that's my greatest sorrow that's my greatest anguish and that's my greatest lament.

11:03 … Tim came out as gay a few years later and soon afterwards he also was removed from his position as worship leader of his church...

11:42 … what happens when the world keeps telling you that you're not allowed to serve God's people that you're not good enough that you will never be good enough and you can't do anything about it. What happens when the people that you're called to lay down your life for are the very people who continue to crucify you over and over again.
It took a long time for me to find a church. It's gonna take an even longer time before we see the churches of America changing their attitudes and postures towards the LGBT community but that's where I want to encourage you guys all to be a part of the change to never stop because the church just doesn't just need my voice it needs yours as well.

I am called to lay down my life and so are all of you even if you're not a pastor. See that's the beautiful thing about it because where Jesus says in John 10 that a Good Shepherd lays down his life for the Sheep he also says five chapters later in John chapter 15 that greater love has no one than this to lay down your life for your friends and that's where maybe you and I aren't that different at all maybe a gay pastor isn't all that different from a gay Christian maybe you and I are called to show the world that the greatest love isn't always found in a marriage but in the laying down of your life for your friends.

D. Nate Collins (https://www.youtube.com/watch?v=SHe2y2SVjIc)

I'm tired I'm tired of hearing about gay people who have unsafe homes angry homes or no homes…

I'm tired of being reminded over and over again that 40% of homeless teenagers are LGBT that gay and bi youth are three times more likely to seriously contemplate suicide than their straight friends

the stories of gender and sexual minorities who are trying to eek by…

that might help those of us who are great tradition gay Christians …

Passage after passage is cited from Jeremiah to the following effect: Jeremiah was punished by his people (27:36ff) for being nothing but obedient:

the people of Judah weren't the source of Jeremiah's woes it was attacks from false prophets Jeremiah 14:13-14: Then I said: "Ah, Lord God! Here are the prophets saying to them, 'You shall not see the sword, nor shall you have famine, but I will give you true peace in this place.' " [14] And the Lord said to me: The prophets are prophesying lies in my name; I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds.

[Nate Collins’s application is very clear: Anyone who disagrees with Revoice on this all important point, namely that orientation is fixed, unchanging, cannot be repented of, and ought to cause no shame, is likened directly to false prophets who prophesy lies in God’s name and are, in point of fact, exactly like those who persecuted Jeremiah. This point becomes explicit at the end of Collins’s talk when he asserts that he and LGBT “Christians” are “prophets sent by God to the church” today.].

Jeremiah 23:1-3 “Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. [2] Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. [3] Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.”

The application again is clear: The shepherds who destroy and scatter the sheep are anyone who disagrees with point #2 here in this document. And God will “attend to” us for our “evil doings.”]
31:51 we read the next few verses Jeremiah shows us what lament couldn't look like well it can look like to cry out to God while suffering for doing what is right Jeremiah had hope in the very next four verses: Jeremiah 23:3-6 “Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. [4] I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. [5] The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. [6] In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

[Here again, the application is clear: God will raise up pastors and shepherds who embrace Revoice’s vision and then all will be well with these victimized LGBT “sheep.”]

33:12 … true lament ends in hope for deliverance not ultimately from suffering although that's part of it but from the injustice of his suffering. And who is the source of this justice. It's Jesus who is the Lord our righteousness and this is exactly what we encounter in the Gospels. When Jesus takes on a prophetic posture it's always towards the Pharisees who were the bad shepherds in his day.

[The application of this passage is again clear: All who reject Revoice’s stance will stand under the judgment of “the Lord our righteousness,” namely, Jesus Himself.]

33:56 … Matthew 23 just gonna read one of the famous woes. Matthew 23:1-4 “Then Jesus said to the crowds and to his disciples, [2] "The scribes and the Pharisees sit on Moses' seat; [3] therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. [4] They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them.” There are some thoughts and opinions about our experience of orientation that are heavy burdens. Bad Shepherds give us those burdens. They are hard to bear and lay them on people's shoulders but they themselves are not willing to move them with their finger.

[Once again, all opponents of Revoice who reject the unbiblical concept of sexual orientation are Pharisees and bad shepherds who tie up heavy burdens and lay them on the shoulders of LGBT “Christians.”]

35:08 … Matthew 23:37 "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!” So where does that leave us? How does this help us lament? I think to answer that question we can go back to Jeremiah in Jeremiah 15 we can all say with him (Jeremiah 15:15-16) “O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. [16] Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts.” Is it possible that gay people today are being sent by God like Jeremiah to find God's words for the church to eat them and make them our own to shed light on contemporary false teachings and even idolatries not just the false teaching of the progressive sexual ethic but other more subtle forms of false teaching? Is it possible that gender and sexual minorities who live lives of costly obedience are themselves a prophetic call to the church to abandon idolatrous attitudes toward the nuclear family towards sexual pleasure? If so then we are prophets.

39:40 … Injustice is real and for us that means injustice against gender and sexual minorities is real. Ultimately the injustices we suffer come from others who must be forgiven particularly when they are
other Christians. We need the church and the church needs us. This is the gospel. This is the church. This is us.

E. Bekah (https://www.youtube.com/watch?v=ImESpqDCfhQ)

03:47 great tradition and gay Christians simply grit our teeth and hope for heaven or is there a hope for us now within these bounds of time…

F. Wes Hill (https://www.youtube.com/watch?v=xvEUnnA8nFo)

18:59 who are lesbian and gay and bi and trans and same-sex attracted or whatever label you have people who are non straight how do we help them to flourish in the church

20:58 … I want to get there by way of thinking about why we need hope and specifically I want to talk about the issue of shame. Shame I think is a recurring experience for many of us who are LGBT in Christ…

21:36 … his adolescence on his dawning awareness of his own homosexuality and…

24:23 … maybe it was when a friend outing you at school in front of a group of friends you weren't ready to come out

30:22 … whether gay or straight or bi or wherever you are on the spectrum you are not farther away or closer to God simply by virtue of who you are…

39:19 … gay people have been called into fellowship with God we've heard that word of no condemnation over us…

41:28 … If you're a gay Christian you are are called to love people of the same sex I am called to love people of the same sex…

Response to “Sexual Orientation is Real, Fixed, & Likely Unchangeable, and same-sex orientation is not inherently sinful.”: Deny

The Word of God does not acknowledge the existence of “sexual orientation” as it is defined by the speakers at the Revoice conference as a fixed part of one’s “first creation” personhood design. Sexual immorality is real phenomena that is experienced by all sinners to some degree. For this reason, God’s Word contains many exhortations to sexual purity and holiness. No concessions of any kind are made in Scripture for any form of sexually immoral desires, attractions, longings, or behaviors as being part of our personhood such that repentance from them would be either rendered impossible or unnecessary. Attractions experienced by professing Christians which are identified in Scripture as being against nature such as homosexuality are included by God as sins for which repentance is necessary. God’s Word addresses this directly:

Romans 1:26-27 For this reason God gave them over to degrading passions [πάθη ἀτιμίας – “shameful/degrading passions/desires”]; for their women exchanged the natural function for that which is unnatural [παρὰ φύσιν – “against nature”]. [27] and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another [ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους – “burned in their desires/longing for one another”], men with men committing indecent acts and receiving in their own persons the due penalty of their error.
Romans 1:27 explicitly condemns the desires, attractions, and/or longings of men for other men, or women for other women in a romantic and/or sexual manner in this phrase: “burned in their desire toward one another.”

Romans 1:27 explicitly condemns the committing of indecent acts of men with men and of women with women.

Both homosexual desires and homosexual actions are explicitly named and condemned by God in His Word. The call of Christ to people embroiled in homosexual attractions or behaviors is to repent of both the desires and the actions. The contention of Revoice that a person who has a homosexual orientation need not repent of their romantic, sexual, or aesthetic longings for people of the same gender is in direct opposition to the Word of God and is endangering the eternal souls of those who have embraced this false teaching. Our Lord’s mind on this matter and the entire teaching of Scripture is simple, emphatic, and clear. The degrading passion and “against nature” character of homosexual desires and actions (Romans 1:26-27) are abominable in the sight of our Holy God and must be repented of. Jesus’s words are simple and doubly emphatic:

Luke 13:3, 5 “… unless you repent, you will all likewise perish. … [5] … unless you repent, you will all likewise perish.”

Jesus also corrected erroneous understandings of the law in His Sermon on the Mount. Many believed that law required only outward conformity. Our Lord taught that the law requires outward conformity to be sure, but also inward conformity in our desires, longings, attractions, imaginations, and the motions of our hearts.

Matthew 5:27-28 You have heard that it was said, ‘You shall not commit adultery’; [28] but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

Scripture clearly condemns homosexual longings, attractions, desires and behaviors. The attempt to condone the one (homosexual desires, attractions, longings) and condemn the other (homosexual behaviors) is in error. God condemns them both.

The 1980 RPCES Report on Homosexuality gives an excellent summary of the context for their report in its opening paragraph by stating:

The study committee on homosexuality is pleased to report to the 158th General Synod. As I had indicated in my letter to the 157th General Synod, the committee was concerned to provide aid to our denomination in the area of pastoral care for those struggling in the area of homosexuality in and outside of our congregations.

This citation above from that report renders Rev. Greg Johnson’s attempt to enlist this report in defense of himself and Revoice null and void because of one simple fact Rev. Johnson overlooks: At no point in any of the Revoice talks or in any of the books, articles, interviews, and blog articles by the speakers is anyone ever called to “struggle” against their homosexual, lesbian, or bisexual “orientation” or to struggle against believing themselves to be the opposite gender (“transgender”). There was no call to repentance of same sex attraction at Revoice. There is no call to repentance of being “gay,” of being “bisexual,” of being “lesbian,” or of being “transgender” by Revoice and its speakers because of their firm conviction that none of these things are in themselves sinful. This is precisely the opposite of what the authors of the 1980 RPCES Report on Homosexuality state in their opening paragraph. In the teachings of Revoice, there is no struggle with these “identities” because Revoice teaches emphatically, repeatedly, and clearly that such identities are not sinful. Why would professing Christians “struggle” with what is not acknowledged to be sin? The authors of this excellent report on homosexuality clearly identify homosexual
attractions, desires, longings, and actions as sins for which repentance and struggle are necessary in order to be faithful to Christ. In the “Theological Considerations” section at the beginning, the authors are nearly prophetic in anticipating the precise errors of Revoice:

Man responds to the wrath of God in self-pity in that finite man creates his own gods (221). By falling down before them, man tries to come to grips with who he perceives himself to be: justifying his fallen existence with regret. We frequently see sinful man sadly admitting to himself and to others that he is who he thinks he has to be. … At the end of the chapter [Romans 1], v. 32, we see man’s response to the wrath of God take a different form, that of defiance and pride. "They not only condone to do these very things but also approve of those who practice them." In this context fallen man will seek to justify his behavior by calling upon psychology, situation ethics, and sociology in an attempt to assert not merely the inevitability but also the beauty of his lifestyle.

Into this climate of self-pity and defiance the church has to speak about the work of propitiation and expiation in Jesus Christ. Only if we trust that the wrath of God is borne by Jesus Christ we are able to call man out of his response of despair and hardness of heart. On the basis of the gospel of the atoning work of Jesus Christ, sinful man can learn to define himself again in terms of his creator. This concern Jesus expressed in Matthew 19:4ff. Jesus wanted the Pharisees to return to the original intent of God’s creation. “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning” (19:8). In light of man’s renewed confidence in God, he can see himself as created as “male and female,” reflecting the image of God. Scripture sees in the polarity and correspondence of male and female, the original image of God.

Jesus can also speak of other forms of human existence. “for some are eunuchs because they were born that way; others were made that way by man; and others have renounced marriage because of the kingdom of heaven” (19:12). There can be significant and beautiful relationships between members of the same sex (1 Sam. 18:3ff and 20:41) or members of the opposite sex. But Scripture does not perceive these to find their fulfillment in sexual union. It is at this point where homosexuals misunderstand their own identity. They have to be challenged to grow and to define themselves again according to their creator.

Sadly, the excellent biblical counsel in these above paragraphs is exactly what Revoice is not doing. Revoice promotes self-pity and a victim mindset (Ray Low and Nate Collins in particular). Revoice does not call anyone to return their desires, attractions, and longings to the original intent of God’s creation. Revoice does not encourage people to embrace what Scripture teaches about “the polarity and correspondence of male and female, the original image of God.” On the contrary, Revoice promotes defining one’s self according to one’s perverted so-called gay, lesbian, bisexual “orientation,” or as “transgender,” all of which they emphatically teach are not sinful. In fact, Revoice is doing exactly the opposite of what the RPCES Report counsels. They are “supporting, encouraging, and empowering” people in these sinful desires and identities. They are encouraging the church of Christ to embrace these identities as fundamental facets of human personhood which are not sinful at all. Dr. Nate Collins, the founder of Revoice, also consigns any and all who would call people to repent of these desires and identities to the level of the Pharisees and Jeremiah’s persecutors. Ray Low consigns them to the level of those who crucified Jesus. Dr. Collins has been clear and straightforward in asserting just the opposite of the RPCES report, namely, that it is not a sin to be gay and to identify oneself as gay. The RPCES report, following Scripture, asserts: “It is at this point where homosexuals misunderstand their own identity. They have to be challenged to grow and to define themselves again according to their creator.” Dr. Collins writes in his book All But Invisible, p 313:

As we’ve already seen, it isn’t sin merely to experience an internal pull to someone of the same gender, so it would be an overly simplistic response to say, ‘No, I won’t be gay in heaven because there is no sin
in heaven.’ One of my main arguments in this book is that being gay (understood as an aesthetic orientation) is not sinful in itself, so it might seem that a correct response would be, ‘Yes, I will still be gay in heaven.’ But I don’t think this is an adequate answer, because the gay identity is a first-creation identity.

Contrary to Nate Collins, The 1980 RPCES Report on Homosexuality wisely states under point D. “Call to Obedience,” the following:

The repentant homosexual brother or sister has to be encouraged to join the rest of us to follow Jesus who “though he was a son, learned obedience from what he suffered” (Hebrews 5:8) and to realize that even Jesus learned obedience by offering up “prayers and petitions with loud cries and tears to the one who could save him from death” (Hebrews 5:7). Obedience is essential to our growth. It will begin with refraining from acting out our desires. It will not rest until ultimately even our sinful desires are transformed into restored humanity at Christ’s return. In the meanwhile we and our brothers and sisters will encourage one another in exploring the depth of the promise “In all things God works for the good of those who love Him” (Romans 8:28).

There is great wisdom in this paragraph in that it counsels the church to encourage “the repenant homosexual brother or sister” to “join the rest of us” in simply obeying God and suffering as our Lord did. There is nothing in this report that would come close to “supporting, encouraging, and empowering gay, lesbian, same-sex-attracted, and other gender and sexual minority Christians” in those sinful identities, desires, attractions, and longings. Earlier in point C. “How Our Congregations Might be of Help” this same report wisely states in sub-point #3:

We cannot presume to know in what way God is going to help our brother and sister grow in grace. But we do have the confidence that God desires our growth in grace and holiness. We should not, therefore have fixed ideas in what way sanctification will express itself in any particular person. Change from homosexual desires to heterosexual attraction is only one possible expression of sanctification. 2 Corinthians 12:9 indicates one other way in which God might show his strength in our weakness (cf. also Matthew 19:12 and the promise of Isaiah 56:3-5).

Biblically speaking, the issue before us is neither big nor complex. The Christian Church has not struggled to understand the mind of God concerning these issues as it is easy to understand. The concept of sexual orientation is utterly foreign to Holy Scripture and as such should be neither acknowledged nor used by God’s people. There are not gender and sexual minorities either. The push to grant “minority” status to individuals experiencing unchosen homosexual desires or gender dysphoria is defeatist, cruel, and biblically false. God gives us the “binary” or what the RPCES report calls “polarity” for understanding gender and sexuality. What does this mean? It’s very simple: Here is the biblical universe of discourse on the entire topic of gender and sexuality. Three key verses of Scripture:

**Genesis 1:27** “So God created man in His own image; in the image of God He created him; male and female He created them.”

- **God creates the binary/polarity.** There are two genders. One is either 1) male or 2) female.

**Genesis 2:24-25** “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. [25] And they were both naked, the man and his wife, and were not ashamed.”

- **God creates the binary/polarity.** 1) The man becomes one flesh with his wife. 2) The wife becomes one flesh with her husband.

Any desires, attractions, longings, or affections for anything outside of these binaries created by God which He built into the emotional and physical fabric of humanity are by definition as Romans 1:26 says, παρά
φύσιν – “against nature.” God condemns as sin any desires or actions regarding gender or sexuality on the part of human beings that is “against nature.” Our experience of various sinful sexual desires contrary to these two passages does not dictate the categories for the universe of discourse regarding the nature of sexual sin. Our experiences do not dictate the way in which we speak about gender and sexuality. God’s Word dictates these things. Anything that runs contrary to the binary of male and female in the realm of gender is sinful. Anything that runs contrary to the truth that one man and one woman become one flesh sexually and emotionally in marriage is likewise sinful. In an article (https://centerforfaith.com/blog/all-but-invisible) promoting his book All But Invisible, Nate Collins make this very disturbing statement:

Sadly, this emphasis on binary, yes/no dilemmas has produced a cultural Christian trajectory that avoids nuance, inhibits conversation, and discourages consensus.

The emphasis on binary, yes/no dilemmas is itself the biblical teaching on these matters and as such is the only basis for consensus. The question, “Are you a man?” is a “yes/no” question and it always will be a “yes/no” question. Except for the rare cases of genetic deformities and anomalies, if a person is asked, “Are you a man?” there will be no need whatsoever to nuance their answer. That always has been, is, and always will be a “yes/no” question. For Christians, the gender binary (male / female) and the sexual binary (one man joined with his wife / one woman joined with her husband) is what our God has given to us. It is fundamentally pagan to reject “binary” thinking when it comes to gender and human sexuality. Binary thinking is how our Creator thinks on these issues. Any desires, longings, attractions, experiences, orientations, or affections in any image-bearer of God that run contrary to these binaries is sinful. Sin is what distorts, casts fog over, and adds “nuance” to our God’s binary created order regarding gender and human sexuality. Nate Collins laments the emphasis upon “binary, yes / no dilemmas,” but God’s people rejoice in the goodness of what He has created, and how obedience to Him leads to human flourishing and happiness. Rejecting, nuancing, and casting fog over the simple biblical binaries our loving God gave us in the very created order itself leads to death culture, misery, spiritual destruction, the wrath of God, and the annihilation of joy and happiness. There is tremendous, life-giving blessedness in obeying what God has said about our gender, marriage, and sex.

The wise counsel of our forefathers in the 1980 RPCES Report on Homosexuality is clear and biblical. Obedience to Scripture is essential and primary. Those “struggling” with homosexuality must be told that they have “misunderstood their own identity,” and encouraged “to define themselves again according to their creator.” Our experiences of sin must be seen under the Lordship of Christ speaking in Scripture, not the other way around. The repentant homosexual brother or sister must struggle against their sinful desires. They must not expect that God will simply change their desires into normal, healthy heterosexual desires. God is sovereign over our sanctification. He may or may not remove or weaken our desires as we want Him to. Regardless of what our loving and sovereign God does, our duty is obedience to His revealed will in the matter of sexuality, desires, attractions, and actions. Revoice does not teach the truth in this matter. Revoice issues no call to “struggle” against or repentance of the sinful desires, attractions, and longings which our loving God clearly identifies as sinful. This is an error of monumental significance because the unrepentant will not inherit the kingdom of God.

The failure of Revoice to call people to repent of all unnatural desires, affections, orientations, and longings is a denial of Scripture and of the Westminster Confession of Faith’s chapter 13, Of Sanctification:

WCF 13.1 They, who are once effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection,(1) by His Word and Spirit dwelling in them;(2) the dominion of the whole body of sin is destroyed,(3) and the several lusts thereof are more and more weakened and mortified,(4) and they more and more quickened and strengthened in all saving graces,(5) to the practice of true holiness, without which no man shall see the Lord (6)
WCF 13.2 This sanctification is throughout in the whole man, (1) yet imperfect in this life; there abideth still some remnants of corruption in every part: (2) whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh (3).

(1) 1 Thess. 5:23. (2) 1 John 1:10; Rom. 7:18,23; Phil. 3:12. (3) Gal. 5:17; 1 Pet. 2:11.

The Biblical and confessional teaching on the all-important notion of Repentance unto Life (chapter 15 of the WCF) is likewise denied directly by these teachings.

WCF 15.5 Men ought not to content themselves with a general repentance, but it is every man’s duty to endeavour to repent of his particular sins particularly (1).

(1) Ps. 19:13; Luke 19:8; 1 Tim. 1:13,15.

The seriousness of Revoice’s omission of calling all men everywhere to repent of any and all homosexual desires, attractions, affections, etc. in addition to actions is found in their approbation of sins we know from Scripture will exclude unrepentant people from the kingdom of God.

1 Cor. 6:9-10 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, [10] nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

The confessional and biblical teaching on sexual ethics as spelled out in our Larger Catechism is likewise directly denied by these teachings:

WLC Q#138 What are the duties required in the seventh commandment? A. The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behaviour; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency; conjugal love, and cohabitation; diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

WLC Q#139 What are the sins forbidden in the seventh commandment? A. The sins forbidden in the seventh commandment, besides the neglect of the duties required, are adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behaviour, immodest apparel, prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company, lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

Our Lord has not lost His supernatural and remarkable ability to free people from the tyranny of such sins. Paul rejoiced in listing the sins from which the Corinthian believers (and many all over the world since then) had been delivered by Jesus Christ:

1 Cor. 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, [10] nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.
[11] **And such were some of you.** But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Notice the Word of God does not say “and such are some of you, but now your gayness has been redeemed and redirected.” It says, “and such were some of you.” Paul does not say that Christ eradicated that sin from their lives completely, however. Every Christian will testify that while they have not been delivered from the **presence** of all their sins, _they have been delivered from the domination and tyranny of all their sins._ And certainly, no member of the Corinthian congregation would ever have identified themselves as a “homosexual Christian,” a “thieving Christian,” a “covetous Christian,” a “reviling Christian,” etc.

_Romans 6:7_ For he who has died has been freed from sin.
_Romans 6:14_ For sin shall not have dominion over you…
_Romans 6:18_ And having been set free from sin, you became slaves of righteousness.

### III. Memorial PCA has put 3 Roman Catholic Speakers in front of the people of God as spokespersons for true Christianity and teachers of God’s word.

**Documentation of This Teaching**

**A.** There were at least 3 Roman Catholic speakers at the Revoice conference: Eve Tushnet (author of _Gay and Catholic_), Ron Belgau (of the _Spiritual Friendship_ blog), and “Brother” Trout. A “Brother” in Roman Catholicism is an unordained layman who has taken vows of poverty, celibacy, and obedience. This is why Brother Trout was dressed in a white robe. Essentially, “brothers” in Roman Catholicism are modern monks.

**B.** Eve Tushnet [RC]  
(https://www.youtube.com/watch?v=xC4u02b9-gk)

18:32 … I became _Christian_ in college at the ripe old age of 19 [She means she became Roman Catholic]

19:04 … talking about my conversion and sort of acceptance of Catholic teaching

41:55 in that anthology that I edited “Christ's body Christ wound: staying Catholic when you've been hurt in the church” there's an essay title of which really resonated with me Jesus is not an abusive boyfriend…

42:17 just say well you know I am a sinner who acknowledges my sexual brokenness and therefore I give my life to be **guided by the church** you have to also know who the church is… [She means The Roman Catholic Church]

**C.** The idea of “Gay Christianity” is in fact a Roman Catholic movement. Revoice’s overarching teaching falls in line with Roman Catholic theology on the issue of sin. _The Catechism of the Catholic Church_ states in paragraph 1264:

1264 Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls **concupiscence**, or metaphorically, "the tinder for sin" (_fomes peccati_); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ." Indeed, "an athlete is not crowned unless he competes according to the rules."

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13
**The teaching is clear:** Desires are not sinful. Only actions are sinful. Hence, the label: “Gay Celibate Christianity.”

Joel Belz wrote an article in *World Magazine* September 29, 2018, p3, called “Gay, but celibate” in which he stated after addressing the horrific sex abuse scandals which have been publicly coming to light for decades now:

So the next time you’re confronted with a candidate for leadership in your own church (or school, or mission, or other institution) who boasts that he is ‘gay but celibate,’ you may do well to remember the clear and present agony of a growing host of your Catholic brothers and sisters. Every single one of the priests who stand guilty of sexual abuse started with a promise of chastity.

**Rev. Greg Johnson of Memorial Presbyterian Church** was interviewed by a radio program called “Crosspolitic” regarding the Revoice Conference. His church sponsored and endorsed the conference. Rev. Johnson has defended Revoice against its critics in public as well. He was also a presenter at the conference although his presentation, evidently, was not recorded or made public (along with many other presenters and their presentations).

**Rev. Johnson’s interview on “Crosspolitic”** can be viewed in its entirety here: https://www.youtube.com/watch?v=wb5yk2ldGpc. If you go to the timestamp 50:40, Rev. Johnson says the following:

What I’m hearing is you judging brothers for not repenting of something that can’t be repented of. You can resist it. But you’re assuming it’s volitional. … You can’t repent of an attraction. You can repent of a lust because that’s a choice.

**Rev. Johnson’s comments are a direct denial of the biblical (and Confessional) doctrine of Original Sin.** The Westminster Larger Catechism’s exposition of the biblical duties required and sins forbidden in the seventh commandment *You shall not commit adultery* are quite explicit in condemning sexually immoral desires and actions. Questions 138 and 139 from the Larger Catechism with their answers are:

**WLC Q#138 What are the duties required in the seventh commandment?** A. The duties required in the seventh commandment are, chastity in **body, mind, affections, words, and behaviour**; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency; conjugal love, and cohabitation; diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

**WLC Q#139 What are the sins forbidden in the seventh commandment?** A. The sins forbidden in the seventh commandment, besides the neglect of the duties required, are adultery, fornication, rape, incest, sodomy, and **all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections**; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behaviour, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; **entangling vows of single life** [This would exclude the Roman Catholic “Brother” Trout from the conference since he has taken a vows specifically identified elsewhere in our Confession as sinful. WCF 22.7 explicitly identifies “Popish monastical vows of perpetual single life, professed poverty, and regular obedience” as being “superstitious and sinful snares, in which no Christian may entangle himself.”], undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company, lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.
Rev. Johnson also repeatedly refers to all of the speakers at Revoice including the Roman Catholic ones as “brothers and sisters in Christ.” In the panel discussions, a mixture of “Protestants” and Roman Catholics speak together as representatives of true Christianity giving their Christian insights into these various topics and issues.

Rosaria Butterfield, former Lesbian and now Reformed Christian addressed the “Gay Christianity” movement and the Revoice conference in particular a short time ago. I highly recommend listening to her analysis: https://www.youtube.com/watch?v=xVjj_dDAxLA: At one point in this talk, Dr. Butterfield made this particularly insightful observation:

Sexual orientation and gender identity as categories of selfhood are inherently secular. You can no more add the gospel and stir this onto it than you could walk on the moon. If we maintain that bearing the image of God is what distinguishes humans from animals, we see that sexual orientation and gender identity create fictional identities that rob people of their true identity: male and female image bearers of a holy God. Even, and I would say here now especially, if you are someone who experiences unchosen homosexual desires or gender dysphoria, you must know that the ideas of sexual orientation and gender-identity as categories of personhood are dishonest, cruel, and defeating. Unchosen homosexual desires and gender dysphoria come from the fall of man, from Satan’s intrusions, from the pit of hell. Homosexual desires and gender dysphoria are outworkings of Original Sin. In Christ, fallen desires are not who you are, even though they may well represent how you feel and perceive the world. For those who have or have had homosexual desires or gender dysphoria and are Christians, we know that Christ's forgiveness renders us citizens of a new and different country. The gospel comes in exchange for the life you once loved, never in addition to it. We know that experiencing unchosen homosexual desire or any desire that God says "no" to is one of the ways that Original Sin has thumb-printed us. We know that when we have acted on any sexual sin, it quickly escalates into an intractable indwelling sin. And we know what God says to do with sexual sin and any sin: flee from it - even if it has been with us from the earliest days of our lives.

Response “Ecumenism with Roman Catholicism as True Christianity”: Deny

The Roman Catholic Church is not a true church of Jesus Christ because of its denial of the biblical gospel. It is pastoral irresponsibility of the highest order for the leaders of Memorial Presbyterian Church to have allowed members of the Roman Catholic Church (who also identify themselves as “gay” and “lesbian” making their sin all the more grave) to stand before the people of God, to open and teach from the Word of God, to represent Christ, and to be put forward as spokespersons for true Christianity. There is no excuse for this spiritual negligence and folly. There is no possible scenario in which it would ever be appropriate for godly, discerning elders of Christ’s church and shepherds of the flock they have been ordered by Christ to protect to allow self-identifying “gay” and “lesbian” Roman Catholics to speak in the name of Christ to the sheep of Christ as if they were representatives of true Christianity. Roman Catholicism has been and continues to be an unrepentant haven of blasphemies against Christ in its mass, its false gospel of justification by grace-infused works righteousness, its doctrine of purgatory, its doctrine of the papacy, the priesthood, the treasury of merit, indulgences, the Marian dogmas, and a host of other bible-denying superstitions, idolatries, practices, and gospel-denying heresies that are central and foundational to its theology. It ought to shock and perplex faithful ministers of the gospel that immediate disciplinary action has not been taken against the leadership of Memorial Presbyterian Church for this failure to protect the sheep for whom our Lord shed His blood. The Roman Catholic Church is one of the ripest fields for evangelistic harvest on earth today. Its members are not our brothers and sisters in Christ, but souls in dire need of lovingly hearing the true gospel from Christian people who love them enough to tell it to them.
IV. Revoice’s Concept of “Spiritual Friendship” Promoted by Wesley Hill and Ron Belgau [RC] is the Creation of Marriage Culture Minus Sex.

Documentation of This Teaching

Ron Belgau [RC] – From his article: “What ‘Sexual Orientation’ Orients” accessible here: https://spiritualfriendship.org/2013/09/27/what-does-sexual-orientation-orient/. Ron Belgau [RC] and Wesley Hill run a blog called “Spiritual Friendship” (https://spiritualfriendship.org/) which describes itself as offering an alternative to gay-sex and gay-marriage in “Christ-centered chaste friendships…” The following is an excerpt from the blog entry linked above by Revoice speaker, Ron Belgau [RC]:

I wanted a man who understood the long loneliness I had experienced growing up gay, and who I could talk to when I faced prejudice and misunderstanding. But I hoped the world was getting better, and that our relationship would gain greater acceptance as people came to understand gays and lesbians better. I wanted to be able to take him home to meet my parents, and introduce him as the one whom I loved more than anyone else in the world, and have him welcomed into the family. I wanted him to introduce me to his parents as the one he loved more than anyone else in the world, and be part of his family. I wanted to exchange vows in front of our friends, family, and church, and celebrate our vows by dancing together at the reception. I wanted to buy a house and make a home together. I wanted to go to garage sales and second-hand shops together, and pick out furniture and decorations for our home. I wanted him to be there when I came home at the end of the day. I wanted to find a Tiffany lamp to hang over our dining room table, and I wanted to cook romantic Italian meals that we could share by candlelight. I wanted us to adopt children together—I thought four children would be a good family size—and change diapers and go to little league games and graduation. (I suppose we might have had to argue over which one of us got to escort our daughters down the aisle when they got married, but that seems like a minor obstacle in the larger scheme of things.) I wanted to worship God together and share with each other the insights we gained into our faith along the way. I wanted a church that would welcome our family the way they welcomed every other family. I wanted to be able to walk down the street holding his hand and kiss him goodbye at the airport without having to worry about stares and comments. I even wanted to grow old together, to know that he would still be there to come home to as our hair fell out and our bodies wrinkled and grew fat. I remember wondering what love would be like in old age, and imagining running my hand over his now-bald head. It was strange to imagine as a teen, and yet somehow deeply satisfying to think that as we approached the sunset of life, we would be able to sit in armchairs by the fire, or on rocking chairs on the back porch, and reminisce about the life we had cultivated together, the friends we had shared, the children we had raised, the memories we had created, and the heirlooms we had collected.

But I don’t think the kind of desire for shared life which I just described was really just a dressed up way of trying to have sex as often as I possibly could. ... I believe that gay sex is sinful, and that the desire for gay sex, though not itself sinful, is a temptation that cannot be regarded as morally neutral. But what I have just described is a desire that is much more complex than simply a desire for gay sex. Unless we are dumb enough to accept the Freudian picture of human desire, there is no good reason to think that my feelings for my friend were derived primarily from disordered sexual desires.

Response to “Spiritual Friendship”: Deny
Friendship is a wonderful blessing that all of God’s people must pursue with fellow believers. But the way in which the concept of “spiritual friendship” functions in the discourse of the Revoice conference and its speakers is clearly their alternative to biblical marriage. Ron Belgau’s and Wesley Hill’s comments in the documentation make this point undeniable. While friendship and love of the brethren is essential to the life of every believer, what is being advocated with same-sex couples publically exchanging vows of lifelong commitment before the gathered church, cohabitating, adopting children together, eating Italian food by candle-light, holding hands, kissing one another goodbye, and etc. is appropriate only within the context of marriage. Pastorally speaking, if a congregant needs counsel and help with same-sex attraction, the last thing anyone who loves and cares for them ought to do is recommend they listen to Eve Tushnet’s talk at the Revoice conference where she outlines from Scripture God’s parameters for the expression of same-sex love, or that they check out Wes Hill’s book “Spiritual Friendship,” or that they read the articles posted at Ron Belgau’s and Wes Hill’s “Spiritual Friendship” blog. The reasons are obvious and simple. The Biblical admonitions regarding sin are consistent and clear.

- **We are to cut off and pluck out the occasions of our sinful temptations.**
  
  *Matthew 5:29-30* If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. [30] And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

- **We are to flee from idolatry, not keep it as close to us as possible.**
  
  *1 Cor. 10:13-14* No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. [14] Therefore, my beloved, flee from idolatry.
  
  *Genesis 39:11-12* But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, [12] that she caught him by his garment, saying, "Lie with me.” But he left his garment in her hand, and fled and ran outside.

- **We are to be wise and not fools when it comes to the points of our weakness and temptation.**
  
  *Proverbs 6:27* Can a man take fire in his bosom And his clothes not be burned?

Friendship ought to be encouraged, but not the concept of “Spiritual Friendship” as it is advocated by Eve Tushnet, Ron Belgau, and Wes Hill as it is not fleeing sexual immorality (I Cor. 6:18) and creates a same-sex marriage culture minus sex which is profoundly unwise and anti-Biblical.

V. Gender and Sexual Minority Christians are Victims of the Church Because the Church Will not Acknowledge Sexual Orientation and LGBT Identity.

**Documentation of This Teaching**

A. Ray Low (https://www.youtube.com/watch?v=SHe2y2SVjIc)

  *01:47* … after decades of you know just LGBT people being kicked out of their churches…

  *04:33* … I know what it means to do everything right and still never be good enough…

  *05:18* … youth pastoring position and they even set me up with the place to live the pastor's there knew about my sexuality but they didn't think too much about it. For the first time in a long while I felt like I was wanted by the church
08:04 … why was I being told that I needed to change my language about this issue to deny my feelings and to stop spending time with the LGBTQ community? Why was it that the very person who should know the most about this issue was the only person who wasn't being included in the conversation [applause].

09:42 … The greatest sorrow of an LGBT Christian committed to celibacy is not being able to experience the joy of a marriage. But I think for me the greatest sorrow of an LGBT Christian is seeing the continued mistreatment of the LGBT community at the hands of the church. That's my greatest sorrow that's my greatest anguish and that's my greatest lament. [applause]

11:03 … Tim came out as gay a few years later and soon afterwards he also was removed from his position as worship leader of his church…

11:42 … what happens when the world keeps telling you that you're not allowed to serve God's people that you're not good enough that you will never be good enough and you can't do anything about it. What happens when the people that you're called to lay down your life for are the very people who continue to crucify you over and over again.

12:11 … God knows how hard that's been for us how hard it's been for us to find a place in our churches where we aren't judged, where we aren't given a litmus test of our beliefs before we're allowed to belong to their community, where there's an this automatic assumption that there's something wrong with us that needs to be fixed before we can be a part of your family. Do you realize what I realized? Do you see what my story showed me about LGBT exclusion? Because I knew that it happened in the family. I knew it happened at the congregational level. But if a person like me can climb the ranks of a church and become the pastor of a church and still be driven out and maybe we've been right all along maybe there really isn't a place for us in the church.

13:31 … LGBT people are four times as likely to commit suicide than straight and cisgender people…

**Excursus on Ray Low’s use of the term: “cisgender.”** This is a term invented in 1994 by biologist Dana Leland Defosse on a Usenet newsgroup. It is a term intended to stand over against the term “transgender.” A “cisgender” person identifies as the gender they were assigned at birth. A “transgender” person identifies as the gender opposite the one they were assigned at birth. This is a significant development in the terminology surrounding the sexual revolution. Now we have a pathology assigned for normal people. Such labels are usually only for what is recognized to be a disorder – such as being transgender. But now, since gender is being taken over by progressives and revolutionaries, there is a specific pathological term for the normal – for people who “identify” as the biological gender they actually are by creation. We no longer have normal, healthy people over against people who are “transgender.” Now we have those who are “cisgender” and those who are “transgender.” This is what is behind Ray Low’s use of the term “cisgender.”

B. Nate Collins [https://www.youtube.com/watch?v=SHe2y2SVjIc]

20:56 … The circus performers are excluded, excluded from a happy joyful place led by the character of the bearded lady they sing about this exclusion and the shame that they experience on a daily basis because of who their society perceives them to be.

22:04 It's exhausting to live in the darkness of rejection. It's exhausting to constantly be defined by others by the ways you feel broken or by the waves you don't measure up or by a warped understanding of how and who you love. It's exhausting to feel like you have no option but to run
away from love is it no wonder then that for many of us the main reason we're here tonight it's because we're just tired I'll just say I'm tired...

Response to “Gender and Sexual Minority Christians are Victims”: Deny

The accounts given by Nate Collins about “gay jokes” being told by fellow believers are sad and entirely inappropriate. It is disrespectful and evil for anyone to joke about or make light of the sinful struggles of others. The individuals who did this in Nate Collins’s presence have no excuse for this cruel and unchristian behavior and ought to be ashamed. Sin is the gravest matter there is and can never be the subject of humor or lightheartedness. When we speak of that for which Jesus bled and died, we speak of weighty eternal matters which require sobriety and seriousness, never joking. Fellow image-bearers of God, no matter what their sinful struggles may be, or how foreign to us those sinful struggles may be, are worthy of our respect, love, and kindness at all times and in all places. We must always labor to be empathetic and understanding to the struggles of others even if we ourselves have not had such struggles.

The constant insistence that members of the LGBT community have been excluded, crucified, persecuted, and victimized by the church is entirely inaccurate. The Church of God before and after the coming of Christ has never struggled to understand the nature of such unnatural, perverted sexual desires and actions. The church is a home for broken sinners who are repentant for all of their sinful desires, affections, attractions, attitudes, thoughts, motives, and actions. What the law of God identifies as sin, true Christians likewise confess to be sin. The Greek word for “confess” is homologeo (ὁμολογέω) which means: “to speak the same thing.” What God says is sinful, the true Christian also says is sinful. We speak the same thing God does. God identifies homosexual desires and actions as sinful. Christians “speak the same thing.” There are no exclusions or exceptions to this in Scripture. Anyone, no matter who they are, what they’ve done, or what their ongoing struggles with sin are, can be a member of a local church if they are repentant and are in an ongoing struggle with all of their sins just like all other believers.

Galatians 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

Church discipline is at times necessary when professing Christians refuse to repent of their sins. A man who identifies himself as a “gay Christian” would be such an individual. As has already been documented, both the desires (attractions, longings, etc.) and the actions are explicitly named and condemned as sin by God in Scripture (Romans 1:26-27). The concepts of “sexual orientation” and “gender & sexual minorities” as they are used by the Revoice speakers represent direct denials of the simple biblical binaries God has given us in Scripture. Those binaries are: 1) There are 2 genders, male and female, & 2) a man being joined to his wife sexually in marriage, and a woman being joined to her husband sexually in marriage. Anything that seeks to embrace or promote desires or actions outside of or beyond these binaries is “against nature” and as such is sinful in God’s sight. All desires, orientations, longings, attractions, passions, thoughts, imaginations, and etc. that go beyond these biblical binaries is by definition sinful in God’s sight and as such must be repented of, fought against, and despised by every professing Christian. Therefore, when the Revoice speakers talk of the persecution and exclusion of members of the LGBT community from churches, they are simply speaking of the church doing what it has always done and must always continue to do in order to maintain the holiness of the church as distinct from the world of unrepentant sinners. The day the church ceases to require its members to be repentant and holy is the day the church ceases to be different from the world and thus ceases to be the salt and light our Lord said that it is (Matthew 5:13-15). The fact is, any group of unrepentant sinners on earth could make the same argument that they too have been victimized, persecuted, crucified, and excluded by the church because they will not be allowed into its membership or to serve in its leadership in their unrepentant condition. The church is indeed a place for everyone who is repentant for all of their sins. Those who refuse to repent cannot become members of a
church. If members of a church sin and refuse to repent, they must be put out because this is the loving and obedient thing to do:

**Matthew 18:17** And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

**Galatians 6:1** Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

**1 Cor. 5:13** ... put away from yourselves the evil person.

**1 Cor. 5:9-11** I wrote to you in my epistle not to keep company with sexually immoral people. [10] Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. [11] But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.

**2 John 1:10-11** If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; [11] for he who greets him shares in his evil deeds.

The church does not have gender and sexual minorities. Such is a completely unbiblical misappropriation of terminology. The reason Revoice and its speakers use the term “minorities” is what they believe and teach concerning the fixedness of one’s sexual orientation and the fact that gay, lesbian, and bisexual orientations are not sinful along with the notion that it is likewise not sinful for one to believe oneself to be the opposite gender. If these are fixed and are simply part of one’s “first creation” identity as Nate Collins teaches, then it follows that they are a “minority” group. And if the church will not allow people who identify themselves as LGBT Christians to be members or serve as leaders, then we are victimizing a “minority” group. As has been documented already in point #2 above, sexual orientation which ranges beyond the biblical binaries is a concept utterly foreign to Scripture.

VI. Misuses of Scripture.

**Documentation of This Teaching**

A. Eve Tushnet [RC]  (https://www.youtube.com/watch?v=xC4u02b9-gk)

21:22 … So I sat down and came up with a series of scripture passages that I think have helped me and other gay people to see where God is loving us and working in our lives in our experience of being gay. I'm gonna start with probably the longest section. Now this is I think one of the sort of things that it took me a while to realize what and that is very hard for a lot of gay people is that God is working in our lives in and through our longings for same-sex love intimacy tenderness and to share and to share our lives with someone of the same sex this is ... actually something that's in Scripture. Scripture uses as I think we all know the image of marriage between a man and a woman to teach us what it is to love and what it is for God to love us scripture also uses images of same-sex love to teach us what it is to be loved and be loved by God.

22:56 if we revived same-sex friendship of the kind that David had with Jonathan...

24:05 scripture is also quite clear on ways that we can express longings for same-sex intimacy longings to unite our lives with someone of the same sex [She cites: David and Jonathan, Ruth and Naomi, Jesus and John the Beloved Disciple]

29:35 into his home so Jesus is actually creating a family here he is making all of us can he's making all of us Mary's children because we all stand in the place of that disciple whom Jesus loved. We are John. We are Mary's children because we are Jesus's friend...
family but I think one of the biggest

30:40 things that convinces gay people that there is no future for them in the church that God has no future for them is specifically that in the area of their longings for love, intimacy, and connection with someone of the same sex. They see no place for that in God's plan which is sort of shocking when again like if there it is in Scripture [referring to David and Jonathan, Ruth and Naomi, Jesus and John]

31:00 the desires that we have to love and be with someone of the same sex are in fact guided their given shape and form. It is not the shape and form that that most of our culture would give. It is not a shape and form of marriage it is not a shape and form of sexual love but it is a shape and form of love with its own history richness and intimacy as both the Gospel of John and the Book of Ruth make clear these forms of love actually persists after death have consequences that persist after death unlike marriage…

38:41 and so I think part of and part of what Mary is doing in the Magnificat is articulating the terms of a community based on its marginalization based on our most painful experiences and saying it is these experiences that help us see one another as beloved as beloved of God

B. Ray Low (https://www.youtube.com/watch?v=SHe2y2SVjIc)

15:23 … I knew that there are so many other churches out there that need change like the Pharisees whom Jesus never gave up on in his own ministry. I knew that I could not give up on the most closed-minded the most oppressive perhaps even the most lost and wayward of the church even when they’re the very people who crucified Jesus in the end and even though they're the very people who will crucify us over and over again.

16:43 … I am called to lay down my life and so are all of you even if you're not a pastor. See that's the beautiful thing about it because where Jesus says in John 10 that a Good Shepherd lays down his life for the Sheep he also says five chapters later in John chapter 15 that greater love has no one than this to lay down your life for your friends and that's where maybe you and I aren't that different at all maybe a gay pastor isn't all that different from a gay Christian. Maybe you and I are called to show the world that the greatest love isn't always found in a marriage but in the laying down of your life for your friends.

C. Nate Collins (https://www.youtube.com/watch?v=SHe2y2SVjIc)

28:00 … the people of Judah weren't the source of Jeremiah's woes it was attacks from false prophets Jeremiah 14:13-14: Then I said: "Ah, Lord God! Here are the prophets saying to them, 'You shall not see the sword, nor shall you have famine, but I will give you true peace in this place.' " [14] And the Lord said to me: The prophets are prophesying lies in my name; I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds."

30:55 Jeremiah 23:1-3 “Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. [2] Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. [3] Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply.”
... Matthew 23 just gonna read one of the famous woes. Matthew 23:1-4 “Then Jesus said to the crowds and to his disciples, [2] "The scribes and the Pharisees sit on Moses' seat; [3] therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. [4] They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them." There are some thoughts and opinions about our experience of orientation that are heavy burdens. Bad Shepherds give us those burdens. They are hard to bear and lay them on people's shoulders but they themselves are not willing to move them with their finger.

... Matthew 23:37 "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!" So where does that leave us? How does this help us lament? I think to answer that question we can go back to Jeremiah in Jeremiah 15 we can all say with him (Jeremiah 15:15-16) “O Lord, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. [16] Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O Lord, God of hosts.” Is it possible that gay people today are being sent by God like Jeremiah to find God's words for the church to eat them and make them our own to shed light on contemporary false teachings and even idolatries not just the false teaching of the progressive sexual ethic but other more subtle forms of false teaching? Is it possible that gender and sexual minorities who live lives of costly obedience are themselves a prophetic call to the church to abandon idolatrous attitudes toward the nuclear family towards sexual pleasure? If so then we are prophets.

We felt compelled to include this as a separate category in my analysis by the almost constant misuse of God’s holy Word. We would refer you to the documentation and citations we collected under this heading. The frequency with which the Word of God was treated with disrespect and without any regard for context or careful exegesis or application was shameful, grievous, and painful to listen to. The leadership of Memorial Presbyterian Church ought to have screened these speakers ahead of time so they might have known that none of them were competent to stand before the people of God as teachers of Scripture. As a called and ordained servant of the Word of God, faithful exposition of Scripture is our sacred duty. That which comes from the mouths of spokespersons for Christ from the sacred spot of standing before God’s people is always of the utmost importance. God’s Holy Word was repeatedly misused to condone desires which will, in point of fact, land people in hell if they do not confess those desires as sin, repent of them, and fight the good fight against them.

VII. Roman Catholicism’s Anti-Scriptural Doctrine of Sin is True (aka: “concupiscence”):

Sin consists in actions only, not in desires contrary to God’s Word.

The Catechism of the Catholic Church states in paragraph 1264:

1264 Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls concupiscence, or metaphorically, "the tinder for sin" (fomes peccati); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ." Indeed, "an athlete is not crowned unless he competes according to the rules."

The teaching is clear: Desires are not sinful. Only actions are sinful. Hence, “Gay Celibate Christianity.”
Documentation of This Teaching

A. Eve Tushnet [RC] (https://www.youtube.com/watch?v=xC4u02b9-gk)

19:40 as an adult convert coming from atheism to genuinely know and trust that God loved and cherished me and that my sexual orientation did not separate me from him or from his love…

23:36 they began to realize that some of the longings and desires that they have always felt separated them from God and from other Christians and from their churches may actually be places where God is working very deeply and places that are in that are that there is guidance…

42:37 God cherishes you, is tender toward you more so than you could ever be toward yourself. That God is not someone who holds you in contempt views you with suspicion judges your every action…

B. Ray Low (https://www.youtube.com/watch?v=SHe2y2SVjIc)

01:58 … Someone who would never judge or condemn you for being attracted to the same gender or feeling like you don't fit the stereotypical gender norms…

08:51 … They what even went as far as to ask if I would consider it if I would consider going to counseling from my attractions and I just couldn't do it, I couldn't agree to it, I couldn't compromise myself…

C. Nate Collins (https://www.youtube.com/watch?v=SHe2y2SVjIc)

22:52 … I'm tired of feeling burdened by shame because I think my orientation makes me less human

Nate Collins’s book All But Invisible, p313: “As we’ve already seen, it isn’t sin merely to experience an internal pull to someone of the same gender, so it would be an overly simplistic response to say, ‘No, I won’t be gay in heaven because there is no sin in heaven.’ One of my main arguments in this book is that being gay (understood as an aesthetic orientation) is not sinful in itself, so it might seem that a correct response would be, ‘Yes, I will still be gay in heaven.’ But I don’t think this is an adequate answer, because the gay identity is a first-creation identity.” Collins, Nate. All But Invisible: Exploring Identity Questions at the Intersection of Faith, Gender, and Sexuality (p. 313). Zondervan. Kindle Edition.

D. Wes Hill (https://www.youtube.com/watch?v=xvEUnnA8nFo)

20:58 … I want to get there by way of thinking about why we need hope and specifically I want to talk about the issue of shame. Shame I think is a recurring experience for many of us who are LGBT in Christ…

Response “Sin consists in actions only, not in desires contrary to God’s Word”: Deny

See response to point #2 above. The connection of the “Gay Celibate Christianity” movement to the false doctrines of Roman Catholicism is clear and fully documented in the citations under this point in the previous document. This is a denial of the biblical (and confessional) teaching on the nature of sin.
A. Nate Collins and “Revoice” refused to sign the excellent and thoroughly biblical “Nashville Statement.” The Nashville Statement can be viewed here: [https://cbmw.org/nashville-statement/](https://cbmw.org/nashville-statement/)

B. Nate Collins was interviewed on the podcast called “Sheologians.” That program can be heard here: [http://content.blubrry.com/sheologians/Sheologians-Nate-Collins-Revoice.mp3](http://content.blubrry.com/sheologians/Sheologians-Nate-Collins-Revoice.mp3).

If you go to timestamp 1.30 you can hear Nate Collins describe himself as a “gay man” who is married to a woman and that he has 3 sons. To hear Nate Collins’s reasons for refusing to sign the “Nashville Statement,” go to time-stamp: 6.30 and listen for a few minutes. Specifically, here is a transcription of what Nate Collins says about the Nashville Statement and how it prompted him to found the Revoice organization:

Probably the thing that kicked it off in my mind was when the Nashville Statement came out. A lot of us felt that the Nashville Statement unfairly excluded people like me, people like Wesley Hill, people who would loosely be related to the Gay Christian movement. … I felt like there was some excluding going on and some foreclosing conversations by this event. … The idea for Revoice came in the aftermath of that. I thought, “ya know what? There needs to be some community that will welcome anybody who does not identify as straight, who has some complexity in the way they think about their gender and sexuality. And let’s welcome each other. Let’s have a place where we can gather together and enjoy each other’s company and find a new community.”

What was “excluding” about the Nashville Statement? The statement consists of 14 articles, each of which has an affirmation and a denial. Here is what Nate Collins and Revoice did not like:

- **Article 7:** WE AFFIRM that self-conception as male or female should be defined by God’s holy purposes in creation and redemption as revealed in Scripture. WE DENY that adopting a homosexual or transgender self-conception is consistent with God’s holy purposes in creation and redemption.

- **Article 8:** WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life. WE DENY that sexual attraction for the same sex is part of the natural goodness of God’s original creation, or that it puts a person outside the hope of the gospel.

- **Article 10:** WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness. WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

- **Article 13:** WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one’s biological sex and one’s self-conception as male or female. WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God’s revealed will.

These precious biblical and Christian truths spelled out in these particular articles of the Nashville Statement are, in point of fact, denied repeatedly and emphatically by the speakers at the Revoice Conference.

**Conclusion and Recommendations for Helping Those Who Struggle with Sexual Sin**

God’s almighty power to liberate unregenerate sinners who are enslaved to sin has not diminished since Adam plunged our race into the estate of sin and misery. Just as surely as God justifies and accepts our persons as righteous in His sight on the legal grounds of Jesus’s cross-work satisfaction of divine justice and the imputation of His obedient righteousness to our account (Romans 3:20-31; 4:1-8; 1 Peter 2:24;
Galatians 3:10-14; etc.), God also breaks the chains of the sinner’s grim servitude to all sin in their life (Romans 6; John 8:36). There are no exceptions to the sins which God can and does liberate every single Christian from. And the universal testimony of the Word of God is that the newly adopted child of God is called and equipped to forever lay aside every form in which sin manifests itself in their lives.

**James 1:21-22** Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. [22] But prove yourselves doers of the word, and not merely hearers who delude themselves.

Homosexual, bisexual, and transgender desires, attractions, and identities are examples of “filthiness” and “wickedness” which are to be “put aside” by the Christian. Every Christian without exception is called by God to put aside all filthiness and all that remains of wickedness. If any form of sin, whether it is sexually perverted in nature or not, is guarded or held on to by a professing Christian, they are merely hearers of God’s word who have “deluded themselves.” The glorious work of being born again by the Spirit of God (John 3:8) leaves no sin’s power unbroken. For this reason, the approach of Revoice in their desire to “support, encourage, and empower” people in their identities as homosexual, bisexual, and/or transgender must be rejected as both hateful and spiritually destructive to the souls of the precious people who are in the vice-grip of those sorts of sexual sins. God’s Word teaches us that true biblical love does not rejoice in iniquity (1 Corinthians 13:6). We do not encourage people who have shown interest in the gospel and in the things of God to look for ways to “redeem their gayness,” but rather encourage them to look for ways to kill and mortify their gayness. What our culture and Revoice calls love is hate. The unbelieving world will applaud Revoice and those who support it are being deceived by its pretentions to be “loving.” Such individuals call Revoice “loving” at the expense of coming under the judgment of God who still sees sexually perverted desires, identities, and actions as abominations in His sight. God’s mind on this matter has not changed with our cultural shift. People who are unrepentant in such sins will be permanently excluded from heaven at the last day. And those who accept and promote Revoice are ushering people to the gates of hell and pushing them in all the while claiming to be loving them.

Our duty before God as Christians and as ministers is to be as friendly, winsome, patient, and as gracious as we possibly can be toward individuals who have embraced such sinful desires, identities, attractions, or actions as fellow image-bearers of God who are worthy of our time, our friendship, and our love. Christians and ministers need to be encouraged to love people exactly where they are in a non-confrontational way, to be good listeners, to be loving neighbors who are involved in helping and serving them without the ulterior motive of confronting their sin or inviting them to church or even witnessing to them. Conversations about the things of God and about the most sensitive parts of people’s lives must be won by a long track record of love first. Unbelievers must really matter to us first before we will gain an opportunity to preach the gospel to them.

Living in a post Obergefell V. Hodges America, it is in no way surprising that Christian people and ministers who stand upon biblical ground and in loving obedience to Christ are beginning to experience very strong pushback. Christian people and ministers who love the lost are already being denounced as unloving, un-Christ-like, and evil for continuing to believe what the Word of God has always taught on these things. We ought to expect opposition to biblical truth to continue to intensify and the proponents of biblical truth to be more and more vilified by people both inside and outside of the church barring widespread revival from God. In the absence of meaningful biblical argumentation to support the false teachings of Revoice, its supporters’ only recourse will be, in desperation, to demonize us. False teachers always cry “intolerance.” False teachers always say the other side is being divisive, unloving, uncharitable, etc. because this is the only way they can shut down critical thought of onlookers. And false teachers can only continue to perpetuate their errors if they are not scrutinized. Since facts and truth are not on their side, their only tactic can be to attack the character of their opponents. This is already happening. We can expect their attacks to escalate in their viciousness and irrationality as time presses on. It ought not to surprise us in the least that
with the collapse of biblical catechesis and expository preaching in so many churches today that many professing Christians and even ministers no longer function with a biblical definition of “love.” Love does not rejoice in iniquity. Love rejoices in the truth. Nevertheless, let us remember our Lord’s promise:

Matthew 5:10-13 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. [11] "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. [12] "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. [13] "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.

In order to win the lost of this world to Christ, God’s people must be gracious, friendly, warm, and involved in the lives of lost people. We must not see people engaged in sexual perversion as dirty, odd, or our enemies. Our duty before God is to love all people and to become all things to all people that we might win them to Christ. We ought to listen to their stories and be interested in them as unique people made in God’s image. As Christian people find themselves with neighbors and coworkers who identify themselves as homosexuals, bisexuals, or transgender people, there must be a winsome willingness to be hospitable and gracious to such people. If they are in need of help financially, we ought to freely give to them. If their roof is leaking or their home needs repairs and we can help them, we ought to do so cheerfully as if unto Jesus Himself. There is nothing of more value in the entire universe than a human being. And no matter what sorts of sin they are held by, they are worthy of our time, attention, and love. Christian people who are caught mocking this sort of sin need to be admonished by their sessions and brought under church discipline if they continue in such abominable behavior. In fact, we ought to question the salvation of any Christian person who would make light of or joke about sins for which their Lord suffered unspeakable agony on the cross under the very curse of God. Were it not for the irresistible grace of God, we ourselves would likewise be drowning in unrepentant sin and under God’s just condemnation for it. Our love must cover a multitude of sins. Love does not rejoice in iniquity but rejoices in the truth.

In time, as opportunities are won through loving people to be a witness for the gospel, people identifying as these particular sorts of sexually perverted sins must lovingly and graciously be told the truth: They must repent of these desires, attractions, identities, and/or actions. This is the apostolic example. There is nothing more loving than the truth. Paul felt the hatred which came from the unrepentant at times because he did tell people the truth: Galatians 4:16 “So have I become your enemy by telling you the truth?” Our Lord experienced that same hatred: John 7:7 "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.” Pronouncing the world’s beloved sins to be evil has been and always will be the occasion in which people have felt the antithesis God pronounced in Eden upon the seed of Satan and the seed of the woman. There is “enmity” or “hatred with a desire to murder” that will exist in the hearts of many bound by Satan in sin against those who truly know God. They will at times hate us for no other reason than that our deeds are righteous and theirs are wicked. This is why Cain murdered his brother Abel:

1 John 3:10-12 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. [11] For this is the message which you have heard from the beginning, that we should love one another; [12] not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

At times, God will use our love, our obedience to Him, our testimony to the gospel, and our calls to repentance to liberate people from slavery to sin and to deliver them into the glorious liberty of the children of God. At other times, we will simply bring down the wrath and hatred of unbelievers upon us because, in imitation of our Lord, we declare their beloved sins to be evil. The Scriptures everywhere promise us that we will be hated on account of our loyalty to Christ and His law:
2 Tim. 3:12 Indeed, all who desire to live godly in Christ Jesus will be persecuted.

John 15:18-20 "If the world hates you, you know that it has hated Me before it hated you. [19] "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. [20] "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

If no one ever hates or persecutes us, it can only be because we are cowards who refuse to stand for the truth and who refuse to let the world know by our obedience and by our words that we are indeed the followers of Jesus Christ. Persecution and hatred is a promise from God to all who know, love, and follow Christ.

In summary, Christian people and ministers must befriend, love, and express the deepest patience and grace toward people engaged in sexually perverted forms of sin. We must be godly and loving neighbors to them first. We must rebuke and silence any and all mockery of them we see coming from anyone in society whether they are professing Christians or not. And individuals ensnared by such sins must see in us a people who are determined to love and serve them regardless of whether or not they ever repent and come to Christ. We have freely received the love and grace of God while we were yet vile, unrepentant, and utterly unworthy in ourselves. We must freely give that same love and grace to individuals entrenched in sexually perverted sin. The counsel and teaching of the Revoice conference is, for the most part, in grave error and is spiritually reckless and destructive (as we have fully documented). The church must support, encourage, and empower people to repent from and put to death their LGBT identities, attractions, desires, and/or actions with the help of Christ. And we must work hard to counsel and walk beside such people as they do so. Their battle with sin will be no less consuming and intense than our own. This is what the body of Christ and Christian fellowship is all about. We walk alongside each other, support one another in our battles with sin, and cheer each other on as we run the race with endurance. There is hope and there is freedom from such forms of sin. Our sovereign Lord has lost none of His life-saving and life-changing power. And we must work hard against this growing crescendo of voices who are trying to convince us and the world otherwise. Nothing short of the salvation of multitudes of people is at stake along with the glory of Christ and His gospel.