

# THE ROAD OF THE RIGHTEOUS

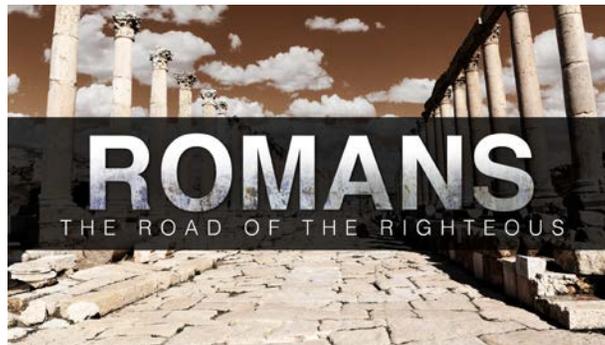
## Expositional Study Of Romans

Romans 1:24-27

Written By

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In 2017 the Oroville earthen dam, one of the largest in the United States, was on the verge of total collapse. For over twelve years, environmentalists have warned State of California leaders that erosion coupled could compromise the dam. Their warning went unheeded for years, as the State continued to beef up infrastructure elsewhere. In fact, just last year as the dam structure continued to erode, the governor slated a massive amount of money to be poured into a high speed rail system between Los Angeles and San Francisco.

But then the inevitable happened. Record rainfall no one had seen in some fifty years filled the lake behind the dam beyond capacity, resulting in water gushing violently down the concrete spillway. As it did, a 250-foot wide hole formed as the powerful water drilled into the dirt at the base of the dam. Excess water also started cresting on the west side of the dam, which it had never done in forty-eight years, and it began carving deep gullies in the earthen causeway. Had repairs not kept the massive hole from continuing to penetrate the base of the day, the devastation would have been off the charts.

By way of analogy, this historical event is a picture of what occurs as sinful mankind willfully chooses to reject God's revelation built into the cosmos, along with the special revelation of the gospel of Jesus Christ. Spiritual environmentalists, like R. C. Sproul, warn people of the consequences of failing to put God first in their lives. As the wise apologist once observed,

“When man will not have God in his thoughts, that lack is immediately reflected in what man does. If we think that God is not worthy of consideration, then that view will have a major influence on our thoughts and on our style of life.”<sup>1</sup>

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<sup>1</sup>R. C. Sproul, *Life views: Understanding the Ideas that Shape Society Today* (Old Tappan: Fleming H. Revell, 1986), 81).

This action, as Paul denotes in Romans 1, results in small breaches in God's protective wall. Erosion sets in as people embrace false philosophies instead of choosing to believe in God (Rom. 1:22). Cracks start forming as people begin to worship themselves and their desires instead of God and His desires (Rom. 1:23-24). Water begins to gush out of small, seemingly insignificant fractures as people begin to pervert the sexuality God gave them to use within the confines of holy matrimony. Eventually cultural and spiritual devastation ensues while everyone is consumed with perusing the perversion of choice. The devastation leaves in its wake lives shackled to sin instead of the Savior, families torn asunder by perversion masquerading as purity (Rom. 1:24-27), people confused as to what is normal and what is abnormal, and godless behavior replacing godly behavior (Rom. 1:28-32).

I stand here today as a prophet warning a culture arrogantly consumed with perversity in all of its forms, sexual and otherwise, that . . .

### The Rejection of Divine Revelation is Costly (Rom. 1:24-27)

Note, I didn't say it might be costly, but that it is costly. You cannot, to switch metaphors, sow the wind and not reap the whirlwind . . . as Hosea warned the carnal culture of his day (Hos. 8:7). Rejection of God always leads to ruination. Rejection of God is always digressive and never progressive. Rejection of God leads to devising philosophical systems to protect you from believing in Him, followed by an unleashing of sexual desires as man serves himself instead of God. Or, as Paul puts it in so many words . . .

### It Leads To Sexual Dishonor, Not Honor (Rom. 1:24-25)

Let's review. Paul develops this point starting with verse 24:

<sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

You will remember Paul is speaking here about how self-consumed man rejects God and, by definition, pursues all of his sexual lusts. This, of course, results in him being "dishonored," which is the Greek word *atimazo* (ἀτιμάζω) . . . a word which lexically means to be shamed. Note the digression: rejection of God leads to the injection of sexual perversion in one's life . . . or at least the cognitive acceptance of it as a viable lifestyle for some people . . . and this results in shame. Our culture has bought into the myth you can bypass the final outcome of their love affair with perversion, but they cannot. Shameful acts are shameful no matter how many friends you surround yourself with who tell you otherwise. Shame. It's all part of the penalty for pushing God out of your life and putting your desires on the throne.

The next erosion point of a life bent on living contrary to God . . .

### It Leads To Sexual Delusion (Rom. 1:25-27)

I want to dig a little deeper into the soil of what Paul says in verse 25:

<sup>25</sup> For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Actually, an article appears in the Greek text before the word “lie” (ἐν τῷ ψεύδει). Hence, a more precise translation is “the lie,” as we see in the New King James Version. Interestingly enough, this phrase occurs three times the Bible. Once here, once in Isaiah 28:15, and once in 2 Thessalonians 2:11.

Contextually, in Isaiah 28 the prophet warned the ten northern tribes of Israel their false worship, perversions, drunkenness, and failure of politicians and priests to speak truth and render sound judgment would cost them. They, of course, like so many today, didn’t like what he had to say, so they responded by mocking him. To them, God’s absolute word and truth was a boring repetitious lecture, something akin to how you would teach a child:

So the word of the LORD to them will be, “Order on order, order on order, Line on line, line on line, a little here, a little there,” That they may go and stumble backward, be broken, snared, and taken captive. (Isa. 28:13).

The Hebrew form of their taunt puts in perspective their hatred of Isaiah who, from their viewpoint, had the gall to lecture *them*, of all people, on true morals and spirituality.

צָו לְצָו צָו לְצָו קוּ לְקוּ קוּ לְקוּ זְעִיר נָשָׁם זְעִיר נָשָׁם (Isa. 28:13)

Sav lasav, sav lasav, qav laqav, qav laqav, seir sham, seir sham.

In the Hebrew you can readily hear the way they made Isaiah sound like a parent who just droned in a monotone voice on with his rules and regulations. Don’t think sinners have stopped doing this today. They continue to mock those who stand up for spiritual and moral truth. They continue to devise vain arguments to support their false lifestyles as we seen in Isaiah 28:14-15. Here Isaiah says, the same spiritual, moral garbage he heard in northern Israel, he now hears in Judah in the south. Don’t tell me the rejection of God and God’s truth does not spread quickly.

<sup>4</sup> Therefore, hear the word of the LORD, O scoffers, Who rule this people who are in Jerusalem, <sup>15</sup> Because you have said, “We have made a covenant with death, And with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception” (Isa. 28).

Their argument to defend their wickedness masquerading as holiness is clear here. Note the argument uses the plural pronoun, “We.” They scoffed at Isaiah because they had rejected God and chosen to make a deal with the Devil. They had made a covenant with another god, the god of the Ugaritic pantheon in charge of the underworld. He would protect them. They had made “the falsehood,” or “the lie” (τῷ ψεύδει) their refuge instead of God. Isaiah gives them the bad news in the ensuing verses. They will pay dearly for their rejection of God because God is coming in judgment (Isa. 28:16ff).

The digression Paul speaks of in Romans 1 has been around since the beginning of man’s fall in the Garden of Eden, and it is recorded in high definition for all to see in Isaiah 28. Those who reject God embrace perversion and they trust in gods of their own making so they arrogantly continue to enjoy their sin. Eventually, the lie is shown for what it is by the Almighty and the person or culture has a day of divine accounting.

The second place the phrase “the lie” occurs is in 2 Thessalonians 2:11. Here is what Paul says,

<sup>11</sup> And for this reason God will send upon them a deluding influence so that they might believe what is false, <sup>12</sup> in order that they all may be judged who did not believe the truth, but took pleasure in wickedness (2 Thess. 2).

Actually, the NIV is a better translation here:

For this reason God sends them a powerful delusion so that they will believe the lie (2 Thess. 2).

What is “the lie?” Contextually, it denotes the lie that the Anti-Christ, during the seven-year tribulation, will be seen as the ultimate man that all should worship. He will be the end result of mankind pushing God off the throne of their lives. They will lovingly and willingly embrace adoration and worship of him because he will approve of their love of self and all of their perversions.

“The lie” Paul speaks of in Romans 1:25 is the lie that man’s ways are better than God’s ways, that man’s desires are better than God’s desires, and that man’s sexual desire should be worshipped above all else, so long as it is not tied to the restrictive nature of God’s rules and regulations as laid out in Genesis. I direct you back to Genesis because it is also in the background of what Paul is talking about here. The Devil concocted the ultimate lie back in Genesis three to the couple whose sexuality was pure and holy within the confines of marriage. His question was innocent enough, “Hath God said . . .?” (Gen. 3:1). Or, to bring it up to cultural speed, “Hath God said you cannot rule your own life quite effectively by yourself?” Hath God said it is wrong for you to fulfill all of your sexual desires, be what they may?”

Those who take the bait and worship their desires instead of God will ultimately be divinely given over to those degrading, not uplifting sexual passions. As Paul warns starting in verse 26:

<sup>26</sup> For this reason God gave them over to degrading passions;

“Degrading” is from the Greek word *atimas* (ἀτιμίας), which denotes that which is disgraceful or shameful.<sup>2</sup> “Passion” is built on the *pathos* (πάθος) from which we get our word for feelings and/or compassion.<sup>3</sup> A passion can be a good feeling if the object is noble and worthy; however,

<sup>2</sup>William Arndt, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press, 2000), 148: **ἀτιμία, ας, ἡ** (s. ἄτιμος; Hom. et al.; Epict. 4, 1, 60; PSI 330, 7; PGiss 40 II, 5; LXX; En 98:3; Test12Patr, Philo; Jos., Ant. 4, 229; 15, 24; Mel., P. 49; Ath. R. 76, 13; Did., Gen. 238, 26) a state of dishonor or disrespect, **dishonor**, of pers.: a disaster in Gr-Rom. society, in which civic-minded pers. placed a high premium on honor (τιμή) and enjoyment of repute (δόξα) 2 Cor 6:8 (opp. δόξα); ἐν ταῖς ἀτιμίαις δοξάζονται in dishonor (or by shameful treatment) they are held in esteem Dg 5:14 (pl. as Pla., Pol. 309a; Demosth. 18, 205).—Of things, a vessel to which no special value is attached εἰς ἄ. for ordinary (use) Ro 9:21; 2 Ti 2:20.—Of affective state **πάθη ἀτιμίας shameful passions** (-passions that disgrace a pers.) Ro 1:26; ἄ. αὐτῷ ἐστὶν it is a disgrace for him 1 Cor 11:14. ἐν ἄ. in humiliation (opp. δόξα) 15:43 (PsSol 2:27). κατὰ ἄ. λέγω to my shame I must confess 2 Cor 11:21 in self-deprecating irony (sim. Demosth. 18, 320; s. FDanker, in: *Persuasive Artistry* [GKennedy Festschr.], ed. DWatson, '91, 274).—DELG s.v. τιμή. M-M. TW.<sup>2</sup>

<sup>3</sup>Ibid., 748.

if the object is inappropriate or impure then the passion is ignoble and becomes sinful. As used in the New Testament, BAG states that passion is degrading when it is tied to some type of sexual vice.

② experience of strong desire, *passion* (Pla. et al.; oft. 4 Macc; Philo; Jos., C. Ap. 1, 214; Ar. 8, 2; Just., A 1, 53, 12; Tat. 19, 3; Ath.; οὐ π. τοῦ θεοῦ ἐστὶν ἡ ὀργή Orig., C. Cels. 4, 72, 1), esp. of a sexual nature (Pla.; PMich 149 VI, 30 [II A.D.] π. αἰσχρόν; Ps.-Phoc. 194; Jos., Ant. 2, 53; Did., Gen. 138, 1) ἐν πάθει ἐπιθυμίας *in lustful passion* 1 Th 4:5 (Ath. 21, 1 πάθη ὀργῆς καὶ ἐπιθυμίας). Abs. (w. other vices, some of which are also sexual in character) Col 3:5. Of an adulterous woman: ἐπιμένειν τῷ π. τούτῳ *persist in this passion* Hm 4, 1, 6. Pl. πάθη ἀτιμίας *disgraceful passions* Ro 1:26.—Also of the passion of anger Hs 6, 5, 5 v.l. (Cp. τὸ τῆς φιλαργυρίας π. Did., Gen. 126, 15.)—RRabel, Diseases of the Soul in Stoic Psychology: Greek, Roman, and Byzantine Studies 22, '81, 385–93. S. on πάσχω, end.—B. 1089f. DELG s.v. πάσχω. M-M. TW. Sv.<sup>4</sup>

Paul minces no words here when he describes this particular “degrading passion,” or forbidden inner sexual craving.

. . . for their women exchanged the natural function for that which is unnatural (Rom. 1).

Just as idolatry was/is the ultimate sinful choice contrary to the worship of God, choosing to have a sexual relationship with someone of the same sex was, to Paul, the ultimate sinful choice contrary to how God lovingly designed women and men. It was also the logical end result of deifying one’s carnal passions, while rejecting the worship of God and the effacing of His Word, gospel, and truth(s). At one level, sinful man makes the ultimate exchange when he chooses to worship false gods of his own making. At another derogatory level, sinful man makes the ultimate exchange when he chooses to worship false sexuality of his own making.

Again, Paul’s words highlight the cultural myth and lie of our day that same sex relationships are the same as heterosexual relationships. They do form relationships, and now they marry with the State’s blessing. However, in Paul’s mind, the two types of relationships are mutually exclusive because this is not how the bodies of women and men are designed by God. Once again, the discussion about “natural function” goes back to the Genesis creation account. God specially designed women and men to be *unitive* and *generative* in order to fill the earth per His holy command (Gen. 1:28), and from what we see in Genesis 2:23-25 this command is designed to occur within the confines of marriage between one woman and one man. Anything less is, to paraphrase Paul to exchange the natural function of your divinely designed body.

“Natural” is from the Greek word *physikos* (φυσικός), and it means “the regular or established order of things.” It speaks of that which instinctive to how we are created by God. “Function,” which is from *chresis* (χρησις), is used in the New Testament of sexual action.

③ state of intimate involvement w. a pers., *relations, function*, esp. of sexual intercourse (X., Symp. 8, 28; Pla., Leg. 8, 841a; Isocr. 19, 11; Ps.-Lucian, Am. 25

<sup>4</sup>Ibid.

παιδική; Plut., Mor. 905b ὀρέξεις παρὰ τὰς χρήσεις; POxy 272, 12 al.) ἡ φυσικὴ χρῆσις Ro 1:26; w. objective gen. τῆς θηλείας vs. 27.—DELG s.v. χρῆσ-4. Frisk s.v. χρή. M-M. DNP II 1151. Sv.<sup>5</sup>

Wedding these two words together Paul emphasized that since the creation of women and men the natural sexual function was for a woman to be unitive and generative with one man. To trade this divinely ordered creation is to do that which unnatural or against nature.

Paul's line of reasoning sounds so Aristotelean, and being from Tarsus, a cosmopolitan city known for being in touch with Greek and Roman philosophical thinking, this is not shocking. Aristotle (384-322 B.C., unlike Plato, believed a given object possessed a definite purpose or function to perform based on its form. To prove his point he devised the *Four Causes* line of argumentation.

- *The Material Cause* is what something is made out of. In the case of a man, it denotes the flesh, blood, skin, and muscles which compose him.
- *The Formal Cause* denotes the form something takes. In the case of a man, it denotes how all these material causes are formed into a man's body by nature.
- *The Efficient Cause* addresses what caused this man to be a man, or this woman to be a woman. For Aristotle this cause would be the parents of the man or woman. For Paul it would be this, but it would also be God who made the parents in the first place.
- *The Final Cause* is the end or goal of a thing, or its purpose. In the case of a man, it describes what his body is made for. Anatomically it is made for reproduction. When all of these causes are applied to the woman, the same Final Cause is apparent. She, too, is anatomically formed to function reproductively.<sup>6</sup>

The natural function of the female is, therefore, teleologically (or by design) to reproduce.

To use the female body within the confines of a female to female relationship is nothing short of illogic and unnatural, as Paul states. It goes against nature and nature's God who designed the form and function of said sex and gender from the very beginning. It is, also, to go against the logical worldview which says that something which is designed exists outside of myself for an intended purpose, and that intended purpose cannot be altered without negative ramifications. It is to, conversely embrace an erroneous worldview which says I have the freedom to deny my divine design and do with it what I desire without negative ramifications. It is really to argue against teleology (how one was designed), while opting for antiteleology. It is to shun the Designer and His glorious design and to live as if the person in question is the designer capable of making their own design. No wonder Paul likens this analogy to the antithesis of exchanging worship of the true God for a false god. This is to exchange the superior divinely designed sexuality for an inferior one, which, in reality, cannot ever fulfill God's command for women and man in Genesis 1.

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<sup>5</sup> William Arndt, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press, 2000), 1089.

<sup>6</sup> Edward Feser, *Aquinas: Beginners Guides* (London: Oneworld Publications, 2013), 16.

With verse 27, Paul illustrates how the perversion of God's form and function for women and man was/is readily distorted by those who choose to worship their illicit sexual desires.

<sup>27</sup> and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error (Rom. 1).

Once again, "natural function" speaks of God's ultimate design for the man. A man's body is made for a woman, and a woman's body is made for man so that they can reproduce and fill the earth per God's command within the confines of marriage. True, there is pleasure in sexuality; however, this is not the final purpose of the union of two bodies. The purpose of the design is for a man and a woman in a covenant relationship before God to produce children to God's glory, if it be God's will for them, of course. When men argue they are oriented toward men, and then seek to forge this thinking and these feelings into a relationship and finally a marriage, they by-pass and belittle their divine construction, opting for that which is sub-par and inferior to the optimal as God designed.

A man with a man is to go against nature, not with it. It is to do that which is unnatural, not natural, no matter who passionate the position is argued, nor how many friends say they celebrate your decision with you. Or as Robert Reilly puts it, "Behaving according to human Nature therefore means acting rationally. Concomitantly, behaving unnaturally means acting irrationally. This notion of reality necessitates the rule of reason for human beings."<sup>7</sup> A man choosing a man is the epitome of irrationality, then, because it goes against nature and nature's God.

But man, in his sinful state, wants what he lustfully wants. Paul says it with even more force when he says that men "burned in their desire toward" other men. The Greek word is quite intensive and denotes a raging, out-of-control fire. Wedded to sexual lust, not love, it is a craving which knows no bounds and finds no complete fulfillment. A 1970s study by the Kinsey Institute is most telling:

- 83% of the homosexual men surveyed estimated they had had sex with 50 or more partners in their lifetime.
- 43% estimated they had sex with 500 or more partners.
- 28% with 1,000 or more partners.
- 79% of homosexual men say over half of their sex partners are strangers.<sup>8</sup>

Activists will argue these stats are old and that things are different now. An article on *Barbwire.com* titled *The Myth of Male Gay Monogamy* states otherwise. Sexual promiscuity outside of male on male relationships *continues* at levels far beyond that of heterosexual couples, while it is projected faithfulness is the order of the day. Paul's words stand true: indecent acts hide behind a thin veil of decency, but God is not fooled.

Yet current cultural activists, who desire for their unnatural version of sexuality to be fully normalized and embrace by the entire society, cleverly seek to minimize Paul's inspired words by

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<sup>7</sup>Robert Reilly, *Making Gay O-Kay* (San Francisco: Ignatius Press, 2015), 21.

<sup>8</sup>Jeff Allen, "The Myth of 'Gay' Male Monogamy," *Barbwire.com*, June 6, 2014, accessed February 15, 2018, <https://barbwire.com/2014/06/06/myth-gay-male-monogamy/>.

positing good-sounding but highly tenuous arguments. I will present some of the better ones at this juncture.

View 1, which is developed by Scanzoni and Mollenkott simply posits that Paul was merely imposing his highly restrictive Jewish version/heritage of sexuality on the Roman and Greek cultures. Had he truly known what the Romans and Greeks thought about sexuality, he would have thought and taught differently. There are several problems with this viewpoint. For one, Paul speaks here about women and men leaving the “natural function” of their sexual bodies. This clearly ties his teaching not to Jewish heritage but to the Torah; namely, Genesis one where God gave men and women their natural bodies and natural tendencies where sexuality is concerned. Further, Paul uses two unusual words for female and male here: *thulus* (θηλυς, female . . . instead of *gunay*) and *arsen* (αρσην, male . . . instead of *aner*). This is significant. Why? These are exactly the same two terms God used to describe men and women in Genesis 1:

LXT **Genesis 1:27** καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς (Gen. 1:27 LXT).

The point is well-taken. Paul was not condemning lesbianism and homosexuality from the perspective of his Jewish heritage.

View 2, Boswell argues in *Christianity, Social Tolerance and Homosexuality* that Paul was condemning heterosexuals who were acting like lesbians or homosexuals.<sup>9</sup> He was not, on the other hand, condemning same-sex loving relationships. Paul, however, is not condemning homoeroticism in heterosexuals, but heterosexuals acting on perverted desire to live contrary to how God fashioned and designed them sexually. Paul was also quite aware of the secular writings of his day which openly condemned such activity as a deviation from the norm because Tarsus was the Athens of the eastern Mediterranean Sea. E. M. Blaiklock states that Athenodorus (74- A.D. 7), who was the teacher of Augustus Caesar, lived here. The seat of the school of Stoic philosophers was here as well.<sup>10</sup> The writings of Prodicus (5<sup>th</sup> century B.C.), Aeschines (4<sup>th</sup> century B.C.), Cicero, Plato, Socrates, and Aristotle clearly speak against this type of activity and argue it is against nature.<sup>11</sup>

Paul, therefore, knew the subject well, and spoke informatively about it. The exchange is, as Paul states clearly, of the sexual body as God designed it for procreative purposes for that of lesbianism and homosexuality, which ran (and runs) counter to God’s design . . . even if they say it is for love. And speaking of love, nowhere in all of Scripture is this type of activity spoken of in a positive fashion. It is always seen as a deviation from God’s intended model, and no amount of love language alters this reality.

What’s the result of willfully choosing to misuse your divinely ordained sexual and procreative powers? Paul puts it this way:

. . . receiving in their own persons the due penalty of their error.

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<sup>9</sup>John Boswell, *Christianity, Social Tolerance and Homosexuality* (Chicago: University of Chicago Press, 1981), 108-114.

<sup>10</sup>Zondervan Pictorial Encyclopedia of the Bible, s.v. “Tarsus,” by E. M. Blaiklock, 5:602. Also see P. Michael Ukleja, “The Bible and Homosexuality; Part 2: Homosexuality in the New Testament,” *Bibliotheca Sacra* 140 (October-December 1983): 354.

<sup>11</sup>Reilly, 15-27.

What the penalty is Paul doesn't specify. But there is a penalty for sexual sin. There always is whether it is this type of activity or a person lost in pornography or a young person doing more with their boy or girlfriend than they should. Penalties just start naturally cropping up when you least expected them:

- Sexually transmitted diseases.
- Broken family relationships.
- A guilty conscience you cannot rationalize away.
- Broken promises.
- Loneliness.
- Well, you fill in the blank.

For those who have bought into the cultural lie in this intimate area, for those who feel the sting of the penalties for deviant sexual activity, there is hope for you. Hope floods into your life the moment you confess your sin to the living, loving God. Yes, the moment you take yourself off the throne and stop worshipping your desires and start worshipping Him, He will take your sins and make them whiter than snow.

And for those who still struggle, who still feel they are right and I, along with Paul, am way off-base, I have several questions:

- If your actions are sexually natural, then what is unnatural? Is anything unnatural. Better yet, is anything perverted anymore, or is everything permissible? And if some sexual things are perverted, what is your standard of measurement?
- If your orientation is natural, then how can a person vacillate between heterosexual and homosexual, between all the 70 different gender types for transgenders?
- If you think that heterosexual and homosexual marriage are one in the same, I must ask, How are they same? One can fulfill the function of their design and the other cannot . . . unless, of course, they used modern medicine or adoption agencies to fulfill the God-given design for marriage. Further, how is heterosexual sex the same as sodomitical sex?
- If your orientation used to be called a preference, what was the motivation for the change? Did new scientific evidence emerge to move you in this direction?
- If your actions are natural, why did God/evolution make homosexuals and lesbians with reproductive organs?
- If you think it is wrong to speak in a negative fashion about anyone's view of sexuality, then must respectfully ask if you are speaking in a negative fashion about what I believe is the biblical view of sexuality. I guess you believe that sometimes negative discussion is warranted, correct?
- If you think, Why does it matter what other people do sexually, I have many answers: One, sin is a contagion and spreads rapidly. Two, sinners will waste no time seeking to educationally push their sin on others so they can rationalize their behavior. Three, those who hold to the sexual views Paul condemns are equally evangelistic with their dogma. Somebody's dogma is correct. Four, worldviews matter greatly. If you remove the objective nature of how God has

created us sexually and relegate it to personal choice, then anything will be possible, sexually speaking, and no one will be able to hold it at bay. Five, if we abandon reason and opt for that which defies reason, then chaos and slavery ensues eventually for people individually and the culture at large. Six, if sexual morals are completely relative to the personal choices of people, and there is no such things as unnatural behavior, then the protective dam isn't going to just leak, it is going to experience a catastrophic failure, resulting in the destruction of all that is pure and prudent.

He does not want to fulfill his procreative powers, but to misuse them for his own pleasure. Because he wants sexual pleasure, but not the procreative side of his God-designed body, he splits one from the other and then calls it normal in order to justify and rationalize his behavior.