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The Rejection by the Pagan Gentile 1: 24-27

The rejection by the pagan Gentile DIG: Why does God give people up to their own desires? What happens when God lets people go their own way? How does their "freedom" actually become a trap? What does the Bible have to say about homosexuality? Jeremiah 29:13 says, "When you seek Me, you will find Me." Why, then, do the pagan Gentiles reject God?

REFLECT: Can you hate the sin but love the sinner? Yeshua associated with prostitutes (Luke 7:36-50) and sinners (Matthew 11:16-19; John 8:1-11). What kind of relationship should you have with the pagan Gentile? Has God given them up eternally? Does the pagan Gentile have any hope of redemption in this life? What does that have to do with you?

Sin takes you further than you want to go, costs you more than you wanted to pay, and makes you stay longer than you wanted to stay.

Therefore, refers back to the reasons **Paul** has just given (**to see link click Al – The Evidence Against the Pagan Gentile**). **God has given them up,** literally, *God handed them over* (as punishment for rejecting the general revelation that is available to **them**) **to the vileness of their hearts' lusts, to the shameful misuse of each other's bodies (1:24).** There comes a point of no return. **YHVH** will not violate the free will of the pagan Gentile and force him to do something he does not want to do. And after **the Ruach Ha'Kodesh** has wooed someone, and that person says, "No," and **hardens their heart** over and over and over and over again. **ADONAI** finally says, "Alright, this breaks **My** heart, but I am going to accept that you want nothing to do with **Me**." And like **Pharaoh**, **Ha'Shem hardens his heart (Exodus 9:12)**. **Ha'Shem** doesn't condemn anyone to hell. But **they** end up there because **they** have chosen **their** own destiny by rejecting **the Ruach Ha'Kodesh** (see the commentary on **The Life of Christ Em – Whoever Blasphemes Against the Holy Spirit Will Never Be Forgiven**).

They have exchanged the truth of God for a lie. And after a while **they**

couldn't discern **the truth** from **the lie** of **the Adversary**. Scripture often speaks of **God** as being **the Truth**, as **Yeshua** described **Himself (John 14:6).** To reject **YHVH**, **the Father of Truth**, is to become vulnerable to **Satan, the father of lies (John 8:44).** Paul goes on to say that when people turned from **God** and **His truth**, they then **worshipped and served created things, rather than the Creator.** Perhaps unable to continue discussing such vile things without "coming up for air," as it were, **Paul** inserts a common Jewish doxology about **the true God, the Creator, praised be He forever. Amen (1:25). He** could not resist adding that refreshing thought in the sea of filth **he** was describing. That word of praise to **ADONAI** served, by utter contrast, to magnify the wickedness of idolatry and all other ungodliness.

*Dear Heavenly **Father God**, How extremely terrible deceit is! People are smart enough that something looks or smells bad, then they stay away from it; but if the bad thing looks attractive, then discernment is turned off and enticement to come close is turned on. When you are driving down a narrow, mountain road with a steep drop off to the side, you know to go slow and to stay far away from the edge; but if there is heavy rain, or low hanging clouds obscuring your view, you will not be able to see where the drop off begins. Your discernment will not work, for you will be blinded by the situation, even though your eyes can see. **Sin** works that way. May you open our eyes to see **sin** in our lives that we may turn from **sin** towards **Your** love. May we read **Your** Word often and meditate on it so that we will have a discerning heart.*

*May **You** open the eyes of the hearts of our family and friends to see the wonderful hope of heaven and joy of an eternal relationship with **You**, when they turn from **sin** and wisely follow **Your** love as our **Lord** and **Savior**. **I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what is the richness of His glorious inheritance in the kedoshim, and what is His exceedingly great power toward us who keep trusting Him – in keeping with the working of His mighty strength (Ephesians 1:18-19).** In the holy name of **Your Son** and **His** power of resurrection. Amen*



From idolatry to immorality is just one short step. **Homosexuality** was rife throughout the first-century Roman Empire, as it is today. This is why the "**Gay** Liberation movement" can gain wide acceptance as it seeks equality, and approval of **homosexuals** and **their** behavior. It is why the Metropolitan Community Church, with tens of thousands of members in the United States, can refuse to condemn **homosexual** behavior as **sin**, yet seek acceptance as a Christian denomination. It is why unbelievers condemn the Christian community when it rejects MCC's claim and refuses to recognize **homosexuality** as an "alternative lifestyle."

Multitudes of activists have succeeded in their goal of transforming society. As public relations campaigns go, it's been an unqualified success (see *The Marketing of Evil* by David Kupelian). But, because of the mitzvot in the TaNaKh**, homosexuality** has never been accepted as a part of Judaism (see the commentary on **Leviticus Ae – The Bible and Homosexual Practice**). Nevertheless, direct quotes from the Bible regarding **homosexuality** are routinely condemned as "hate speech." Their campaign will not end until believers and other traditionalists opposing **homosexuality** are shut up, discredited, and utterly silenced – and all because of a little factor they've forgotten about in their cleverness, namely, there *is* something wrong with **homosexuality**. Simply put, it is **unnatural** and self-destructive.[39]

For this reason, because of mankind's rejecting **the true God** for false gods of their own making, **God has given them up to degrading passions, so that their women exchange natural sexual relations for unnatural. And likewise, the men, giving up natural relations with the opposite sex, burn with lust for one another, men committing shameful acts (1:26-27a).** There is a burning level of lust among **homosexuals** that defies description and is rarely known among heterosexuals. **The homosexuals** of **Sodom** were so passionately consumed with **their** lust that **they** ignored the fact that **they** were struck blind

while still trying to get to the two angels to **have sex with them (Genesis 19:11).** Those ancient people were so morally perverse that in the Bible the name **Sodom** became a byword for immoral godlessness, and *sodomy*, a term derived from the name, became throughout history a synonym for **homosexuality** and other forms of sexual deviation.[40]

Today **homosexual** theology starts with the undeniable **truth** that everyone, and in particular **homosexual men and women**, are included in **God's** love. But then **homosexual** theology parts ways with **the truth** by its application. Like **the men of Sodom**, they preach a Gospel of inclusiveness **(Galatians 1:1-9)**. The **homosexual** church cannot tell this **truth**: While the Gospel is *for* everyone and must be proclaimed *to* everyone, it does not *include* everyone. The ugly **truth** is that most will hear the Gospel, but never accept it. In his book, *The Triumph of Mockers,* F. Connor Cason gives us **four key scriptures** from the teaching of **Jesus** to emphasize this point:

1. For I have come to turn a son against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household (Matthew 10:35-66). The Gospel divides. The way between those who believe and submit and those who refuse is clear. This is the root of contention between the true believer and those who live a **homosexual** lifestyle and have not submitted to **Yeshua Messiah**. There will always be a conflict between true believers and the world around them.

2. A farmer went out to sow his seed . . . Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no moisture or root . . . other seed fell among the weeds, which grew up with it and choked the plants so that they did not bear grain (Mathew 13:3-7; Mark 4:3-7; Luke 8:5-7). This aspect of the Gospel was so important that **Messiah** not only gave the parable, **He** went to great lengths to interpret it for **His** apostles. The conclusion? Some will hear and not believe. Some will not be included in the Kingdom. It is important to understand that this parable is not about the seed, the Gospel, which is good, but about the heart of the hearer, which is hard. This is not an inclusive Gospel, but a Gospel that divides **(First Peter 2:8)**.

3. When the young rabbi **heard this, his face fell and he became very sad** (I am sure it saddened **Jesus** as well). **His** hopes were dashed and **his** response was

telling. **He went away sad** (but not **sad** enough to change) **because he had great wealth (Matthew 19:22; Mark 10:22; Luke 18:23).** After this interaction with **Jesus**, this **young man** turned **his** back on **the Son of God** and the Gospel **He** was preaching. This would still be the case today.

4. Enter through the narrow gate. In **Yeshua's** Kingdom, **the gate** to life is not easy, but **narrow**. But **wide is the gate and broad is the way** of the world **that leads to destruction, and many enter through it.** Therefore, there are **many people** on **their way** through **life**, yet **only a few** on the more difficult **way** of **Christ**. **But narrow is the gate and difficult the way that leads to life, and only a few find it (Matthew 7:13-14 DBT).** This teaching of **Jesus** is clearly not inclusive. In fact, it is just the opposite: **only a few find it.** So much for slogans and politically inspired theology.

Rabbi Sha'ul said: **Do not be deceived. God cannot be mocked.** And that is what these **men of Sodom** were doing, **mocking ADONAI**. **A man reaps what he sows. The one who sows to please his sinful nature, from that nature he will reap destruction (Galatians 6:7-8a,** also see **Job 4:8; Proverbs 1:31-33** and **Hosea 8:7, 10:12).** The Bible calls **homosexuality sin**. There is no **homosexual** gene. That's the big lie of today. If there were a **homosexual** gene then **homosexuals** wouldn't have to take any responsibility for **their** depravity. How convenient, I wonder who thought that one up? **They** want to play the persecuted minority instead of facing **their wickedness**. Make no mistake, as we approach the last days this shameless, evil epidemic of **homosexuality** will do nothing but increase. Like **the men of Sodom**, **they** will force you to make a stand. I beg you to make your stand with **God** and **His Word**.

Before I finish, I would like to say a few words about forgiveness. **Homosexuality** is not the unforgiveable **sin**. But **it** must be seen *as* **sin**. This is not a civil rights issue; **it** is a **sin** issue. But don't insist on a checklist of conditions that have to be met before **a homosexual** can be saved. Forget about changing **them**. That's the ministry of **the Ruach Ha'Kodesh**. Just love **them** and do not retreat from the Word of **God**. Before **the Lord** can forgive anyone for their **sins four things must happen**.

First, sin must be seen clearly as sin. It cannot be rationalized away. People recovering from alcoholism talk about "a moment of clarity," actually seeing or being fully aware that they are powerless over alcohol. When engaged in ongoing **sin**, there must be "a moment of spiritual clarity," when **sin** is not sugar coated, but

seen for what **it** really is. And not only that, but **it** must be acknowledged that they are powerless over **it** and cannot escape it alone.

Second, sin must be confessed. If we claim to be without sin, we deceive ourselves and the truth is not in us. But if we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make Him out to be a liar and His Word is not in us (First John 1:8-10).

Third, sin must be repented of. Repentance means going in a different direction. It is as if you were walking in one direction and you turned right around and started walking in the other direction. So, there needs to be a change of action. You don't think about turning, you actually turn and walk in another direction. We all have **sinful** urges, but it doesn't mean we have to act on them. We all must choose to **believe God's Word** – then act on it. We must never forget that feelings are the caboose of our lives, not the engine.

And forth, a new pattern needs to be established. Do not merely listen to the Word, and so deceive yourselves: Do what it says. Anyone who listens to the Word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like (James 1:22-23). This is the evidence that **God the Holy Spirit** has changed us. We are not talking about perfection here, but holy living must become a pattern of your life. **Homosexuality** in the Bible is a verb. If someone is attracted to their same sex, but not involved sexually, that person is not a **homosexual**. They just have sexual issues like the rest of mankind.

Most people think that the scriptures pertaining to **homosexuality** are only seen in the TaNaKh. However, both the TaNaKh **(Genesis 19:1-11; Leviticus 18:22, 29-30** and **20:13; Judges 19:16-24; First Kings 14:24** and **15:12; Second Kings 23:7)** and the B'rit Chadashah **(**here in **Romans 1:24-27; First Corinthians 6:9-11; First Timothy 1:8-10; Jude 7)** condemn **homosexuality** in the strongest terms.

All people are born in **sin**, and individuals have varying tendencies and temptations toward certain **sins**. But no one is born a **homosexual**, any more than anyone is born a thief or a murderer. People who become a habitual and unrepentant thief, murderer, adulterer or **homosexual** does so of their own free will. Any attempt to justify **homosexuality** is both futile and wicked, but to attempt to justify it on

biblical grounds, as do many misguided church leaders, is even more useless and vile. To do that is to make **God** out to be **a liar –**
and to love what **He** hates and justify what **He** condemns.

Ha'Shem despises **homosexuality** so much, that **He** has determined that the disgraceful, shameful acts that **women** commit with **women,** and **men** commit with **men,** would result in **their receiving in their own persons the penalty appropriate to their perversion (1:27b). They** would be judged by the self-destructiveness of **their sin**. The appalling physical consequences of **homosexuality** are visible evidence of **God's** righteous condemnation. **Their** lust becomes a continuous, avenging, and fertile ground for its own punishment.[41]