

SAME SEX “MIRAGE”

by

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Friday, June 26, 2015, the Supreme Court issued a landmark ruling about same-sex marriage in the Obergefell decision:

“The 14th Amendment requires a State to license a marriage between two people of the same sex and to recognize a marriage between two people of the same sex.”

President Obama remarked approvingly, “It was a thunderbolt.” Seven years earlier he and Hillary Clinton boldly proclaimed on National TV that Marriage was exclusively between a man and a woman.

Justice Kennedy, the deciding vote, rationalized his decision by saying, “New dimensions of freedom become apparent to new generations.”

No Court in the history of the USA had ever redefined the core meaning of marriage until now. Five lawyers clothed in their black-robed wisdom enacted their vision of what marriage should be and then imposed that perversion upon the nation and the world. Chief Justice Roberts appropriately retorted, “Just who do we think we are?” Those who had no objective truth deposit sat speechless.

We should not be surprised. It is simply the next step in the nation’s descent into the modern moral sexual revolution. The past steps were removing prayer from school, legalizing abortion upon demand, partial-birth abortion, infanticide, providing free contraceptives to unmarried people, enacting no-fault divorce, perverted forms of sex education in the public schools, the unfettered proliferation of pornography, the acceptance of premarital and extra-marital sex, the numerical growth in co-habitation, and certain technological inventions including surrogate motherhood to allow same sex couples to have children. The end result is to have sex without babies and to have babies without sex. The future steps are polygamy, lowering the age of consent, transgenderism, and perhaps bestiality.

Such a ruling is God’s judgment on America according to Romans 1:26-27. Caesar has no right to take marriage from God. We must obey God rather than men (Acts 5:29). The NT Church founded upon the Scriptures, not human government, is the pillar and ground of the Truth (1 Tim 3:15).

Justice Thomas rightly noted that God alone is the source of our rights. Yet, these arrogant jurists set aside the truth that man and woman alone are made in the image of God as male and female. What God has joined together no man is to put asunder (Matt 19:6). Not only did these black-robed jurists set aside the US Constitution, they set aside thousands of years of natural law and

four thousand years of Biblical Revelation for a fifteen year novelty. It has been wisely stated by others that approval of Vice is itself a Vice in sanctioning what God has forever condemned.

Justice Roberts lamented, “people of faith can take no comfort in the treatment they receive from the majority today.” Now all true Christians have officially been declared by the US government as bigots and homophobs.

Justice Scalia called the decision a “judicial putsch (sudden attempt to overthrow a government),” “irremediable corruption,” “a threat to democracy,” and after hearing Kennedy’s re-definition of marriage could only say one word, “Huh!”

What the Supreme Court and their supporters did had nothing to do with God’s definition of marriage. It was instead a human invention of man’s self-autonomous thinking. Instead of marriage, it is as one author describes “a mirage.” Their morally outrageous opinions rooted in black-robed wisdom are in direct conflict with the oracles of God (1 Peter 4:11). “Wisdom proclaims that all who hate her love death” (Prov 8:36).

Proverbs 16:12 ¹² *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

Psalms 94:20-23 ²⁰ Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? ²¹ They gather themselves together against the soul of the righteous, and condemn the innocent blood. ²² But the LORD is my defence; and my God *is* the rock of my refuge. ²³ And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

The majority opinion concluded with arrogant hubris: “It is so ordered.” As one writer wisely points out, King Canute had his courtiers place his throne on the sea shore that he might command the tide not to come in. In his own self-rebuke he proclaimed, “Let all men know how empty and worthless is the power of kings, for there is none worthy of the name, but He whom heaven, earth, and sea obey by eternal laws.”

The sun shall not rise, it is so ordered. One plus one is three; it is so ordered. Water shall flow uphill, it is so ordered. Male and Male are now married; it is so ordered. A man is a woman and a woman is a man; it is so ordered. A man can use the girls’ public restroom, locker room, hotel room, and the women’s tees, it is so ordered. We will never answer to God for our actions and decisions, it is so ordered.

Chief Justice Roberts asked in his dissenting opinion, “The real question is ... who decides what constitutes marriage?” The answer is the one true and living God, creator of Heaven and Earth, maker of man and woman, the God of Abraham, Isaac, and Jacob, the God and Father of our Lord and Savior Jesus Christ, the God before whom our sinful rationalizations with perish, the God before whom each man and woman will stand and give an account of every thought and action, the God who knows you better than you know yourself. There will be no where to hide and no where to run. Just you and your Maker alone.

I. Man and Woman are made by God in the image of God.

A. Old Testament

The “image of God” (*imago dei*) describes man in his original creation that distinguishes him from all of creation. There are profound similarities in the nature of man and God’s nature. We were created as finite replicas of the infinite God. It is what makes man human, a created being, totally dependent upon God. Personhood is linked to creature-hood preventing man from being deified.

Genesis 1:26-28 ²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷ So God created man in his *own* image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“Image” (*tselem*) comes from a root meaning to “carve” or “cut.” “Likeness” (*demuth*) from a root meaning “to be like.” Man images God in that he represents God and is like God in certain respects. Terms are overlapping and synonymous. In the Hebrew text there is no conjunction between the two expressions, “in our image, after our likeness.”

Mankind, in reference to male and female, uniquely reflects God and bears His image corresponding to the divine original.

Mankind as God’s viceroys, male and female, are mandated to exercise dominion over the animals and the earth, since God has supreme dominion over all his creation.

Man has a need for suitable, appropriate female companionship as a social being and is uniquely complemented by the woman. This reflects the inherent fellowship in the Tri-unity of the Godhead.

Man resembles God in his personhood, being a responsible moral being in holiness, righteousness, and spiritual knowledge, capable of thought, intellect, speech, spirituality, conscience, self-determination, self-consciousness, volition, emotion, affection, creativity, imagination, and artistic beauty.

The image in which man was created enables him and her to have a divinely intended relationship with each other in a “one flesh” marital relationship, with God, with their fellow man, and to perform the functions that God has mandated.

Genesis 5:1-3 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ² Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³

And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

After the Fall Adam is still described as one created in the image of God, though the image was spiritually tarnished by the Fall. Since Adam is still in the image of God and Seth is in the image of Adam, Seth is also an image-bearer of God passed on through the natural procreation of Adam and Eve, though now having been corrupted and polluted by sin.

Genesis 9:6 ⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

To touch the image of God is to touch God himself; to kill the image of God is to do violence to God himself. Yet, mankind remains an image-bearer of God beyond the Fall and the Flood.

B. New Testament

Redeemed man shall ultimately be conformed to the image of God's Son

1 Corinthians 11:7-9 ⁷ For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Neither was the man created for the woman; but the woman for the man.

Deuteronomy 22:5 ⁵ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

The present tense indicates that man and woman, though distinct, are still in the image of God. As a result the genders are not to be confused or interchanged. Man naturally differs from woman in that it is a shame to him taught by nature itself that he should appear as a woman (long hair). Man culturally differs from a woman in that he should not confuse the cultural signs of masculinity and femininity. In this case, the wearing of a female shawl particularly during worship would be sinful. This rule applied to all the churches— no exceptions.

Romans 8:29 ²⁹ For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Redeemed man shall ultimately be conformed to the image of Christ, God's only Son, who is the perfect, express image of the Father. The spiritual corruption of the image is restored through Salvation.

James 3:9 ⁹ Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

All human beings after the fall are still in the image of God. However, we “all with open face behold the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor 3:18). That restoration involves becoming a new person in Christ.

Ephesians 4:22-24 ²² That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³ And be renewed in the spirit of your mind; ²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness.

The old man is the person in his unity dominated by sin. The new man is the person in his unity ruled by the Holy Spirit, created in righteousness and true holiness in accordance with the likeness of God, continually being renewed in an ever-increasing likeness to God.

Colossians 3:9-10 ⁹ Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰ And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

Via biblical knowledge God’s people will be flawless image-bearers of God. In common grace and saving grace man’s dominion mandate as male and female experience suitable marital relationships whereby man procreates and fills the earth. All of which is the direct result of his creation in the image of God which equips man with the ability to have proper relationships and rule the earth as God’s viceroys. In so doing man reflects God, is like God, and represents God. The image is inseparable from one’s humanity and universal in the human race, fully restored through salvation, enabling man to have the divinely intended relationship with God, his fellow man, and his exercise of dominion.

II. Man and Woman are joined by God to fulfill the mandate of God.

A. Definition of Marriage

Marriage is the exclusive God ordained institution between one man (husband) and one woman (wife) in a mutually consented “one-flesh” relationship, consisting of mutually supportive companionship and physical union (Gen 1:27; 2:24; 1 Cor 7:1-6; Rom 1:26-27). As such marriage is a life-long, monogamous, heterosexual, covenant relationship between the man and the woman, publicly entered into before God as witness and enforcer (Prov 2:17; Mal 2:16; Matt 19:6) and recognized by God’s institution of human government (Deut 22:13-17; Gen 29:25-26; Rom 13:1; Matt 22:21). The marriage covenant is authoritatively based on divine law and normally recognized by civil law.

The marital covenant with God as witness and enforcer involves certain obligatory responsibilities on the side of both husband and wife: (1) marital love including

conjugal relations (Gen 2:23-24), (2) living together as a single household (Gen 2:24), (3) faithfulness to the marriage bed (Ex 20:14), (4) provision for the wife by the husband (Gen 30:30; Deut 22:13-29), (5) submission to the husband by the wife (Gen 3:16), (6) and the proper raising of any children born to the union (Ezra 9-10; Mal 2; Eph 5-6). Thus, marriage is not a matter of mere social convention, but rather is a sacred bond between one man and one woman, defined by God alone, instituted by God and entered into before God.

B. Biblical Theology of Sexual Ethics

Sexual relations do not alone constitute a genuine marriage (John 4:17-18) due to the fact that sexual activity and relations outside the marriage bond are always considered to be sinful (Hebrews 13:4; Matt 9:9).

It is absolutely necessary in a militantly pagan culture to submit our sexual practice as believers to the Lordship of Christ which will result in God's glory and our good. Natural sexual desire is a gift of God and is to be placed in the service of God exclusively through marriage. God affirms the beauty of the one-flesh relationship exclusively within the confines of God-ordained marriage (Gen 2:24-25; Song of Solomon; Prov 5:15-19; Heb 13:4; 1 Cor 7:1-6). The initial purpose for the one-flesh relationship is procreational as the natural result of sexual union and fulfilling the dominion mandate (Gen 1:28; cf. Gen 9:1). The second purpose of the one-flesh relationship is relational (Gen 2:18, 21-23), thereby alleviating man's aloneness. The third purpose of the one-flesh relationship is social. Unrestrained sexual license greatly contributes to an undisciplined and disorderly society producing family breakdown, divorce, illegitimacy, disease, the welfare state, abuse, criminal behavior, bitterness, and slavery to sin (Matt 5:8; 5:28; Job 31:1; Ps 119:9; Gen 2:25; cf. Ps 51:10; Rom 1:18-32). Without accepted norms based on biblical prescription there will not be sufficient public restraint to control acts of sexual impropriety and immodesty in society (Ezek 16:36; 23:18; Rom 13:1-6). The final purpose of the one-flesh relationship in monogamous, heterosexual marriage is recreational. Sexual pleasure is God's gracious gift for his image bearers to be enjoyed exclusively in marriage without fear, shame, or guilt as the ultimate expression of marital love (Song of Solomon; Prov 5:15-19; Heb 13:4; 1 Cor 7).

All other forms of sexual activity outside of monogamous, heterosexual marriage are forbidden in Scripture, including fornication ("any sexual activity outside of marriage" (Ex 20:16-17; 1 Cor 7:2, 8-9, 36; 1 Thess 4:3), adultery ("with someone other than one's own spouse" Ex 20:14; Matt 5:28), palingamy ("remarriage to a formerly divorced spouse after an intervening marriage" Deut 24:1-4), homosexuality ("any same-sex sexual activity" Gen 19:5-7; Lev 18:22; Rom 1:27; 1 Cor 6:9; 1 Tim 1:10; Jude 7), incest ("sexual activity with family members or relatives" Lev 20:11-21; 1 Cor 5:1), obscenity (Eph 5:3-4), pornography (Matt 5:28; Mark 7:21-22; Gal 5:26; 1 Thess 4:5; Rev 18:9), prostitution (Prov 5:1-23; 7:4-27; 1 Cor 6:18), transvestitism (Deut 22:5; 1 Cor 11), criminal sexual behavior (rape, molestation, pedophilia, bestiality, necrophilia, pederasty, etc. Rom 13:1-6; Lev 18-22), and

impurity (“moral filth in one’s heart and thoughts” (James 1:21; Rev 22:11; Rom 1:24; 2 Pet 2:10).

Sexual activity is not to be worshiped or idolized as is so commonly done in modern society. All people, including Christians in particular, are obligated by their creaturely existence to enjoy God’s gracious gifts while gratefully acknowledging the Creator’s purposes and parameters for those gifts, particularly the gift of sexuality (Rom 1:18-32). All sexual sin is ultimately a violation of the covenantal relationship God has established with the first man and woman as representatives of the human race to whom God directly gave the gift of human sexuality within the exclusive confines of monogamous, heterosexual marriage. Those who violate God’s design for sexual activity and marriage do so at their own peril and ultimately dehumanize and degrade a person into sinful bondage and sexual slavery (Job 36:14).

C. Biblical View of Homosexuality

Homosexuality consists of both same-sex erotic attraction and sexual activity. A homosexual is one who nurtures an *on-going* erotic, romantic desire for a person of the same gender culminating in sexual involvement. Homosexuality, then, is the result of a sinful cultivation and conditioning in contrast to a natural, biological orientation. Homosexuality is not a civil right protected in the US Constitution. This equates a desired act with a constitutional right and assumes that homosexuality is an inherent part of one’s biological nature. Such reasoning would eventually be used to justify other unlawful desires such as pedophilia, incest, polygamy, bestiality, necrophilia or molestation.

Homosexuality is a clear violation of the created order of God. It violates the heterosexual nature of marriage between one man and one woman (Gen 2:24), the complementarian nature of marriage where the woman is the exclusively suitable answer to man’s aloneness in marital love and physical union (Gen 2:18-20; 3:16-19; Eph 5:22-33; 1 Pet 3:1-7), and homosexuality violates the fulfillment of the dominion mandate necessitating procreation (Gen 1:28).

The first instance of homosexual behavior in the Bible is answered by severe judgment (Gen 19:4-11). The term “know” in this context clearly refers to sexual activity between members of the same sex (Gen 19:5, 8; cf. Gen 4:1, 17, 25; 24:16; 38:26). Jude 6-8 and 2 Peter 2:4-10 clarify that the cities were characterized by unnatural sexual desires. Judges 19:22-25 parallels the situation in Sodom where the men are aggressively seeking same-sex involvement. Leviticus 18:22 and 20:13 label homosexual behavior as an abomination along with other sexual sins. These sins violate the created order, the holy attributes of God’s nature and character, and are repeatedly mentioned again in the NT as sinful, abominable, and contrary to the will of God. Homosexuality particularly was a constant threat to the holiness of Israel from the surrounding Canaanite nations (Gen 9:20-27; Deut 23:17-18; Judges 19:22-25; 1 Kings 14:24; 15:12; 2 Kings 23:7; Ezek 16:50; 18:12; 33:26).

Homosexuality is repeatedly condemned by God in the NT. Romans 1:26-32 condemns the practice of homosexuality by men or women and further condemns the condoning of such sinful activity (vv. 31-32). 1 Corinthians 6:9 condemns both partners in the homosexual encounter. “Effeminate” (*malakoi*) and “homosexuals” (*arsenokoitai*) refer to the passive and active sides of the homosexual relationship respectively. The “effeminate” are those who willingly allow themselves to be sodomized; whereas the “homosexuals” are those who actively engage in sodomizing the effeminate. 1 Timothy 1:10 mentions the violation of the seventh commandment to include both “immoral men and homosexuals,” citing the same Greek term used in 1 Corinthians 6:9 and the Greek translation (LXX) of the Hebrew term in Leviticus 18:22 and 20:13. Finally, 2 Peter 2:6 and Judges 7 reference the judgment of Sodom and Gomorrah for indulging in gross immorality and going after strange flesh---that is men with men.

D. God’s Will for Sinners

It is the clear will of God for all human beings made in the image of God to abstain from immorality. This is especially true for professing believers in Christ (1 Thess 4:1-8). His image-bearers must abstain from immorality and refrain from approving immoral behavior (Rom 1:31-32). Those who practice these sins and give approval of such will not inherit the Kingdom of God (Eph 5:3-5; cf. Gal 5 and 1 Cor 6).

Thankfully, God in His grace offers His gospel to all sinners. All human beings are sinners (Romans 3:23). He promises to wash, sanctify, and justify any sinner who comes to Him with repentant faith in the Person and Cross-work of our Lord and Savior Jesus Christ. Though sexual sin carries severe consequences in this life and eternal judgment in the life to come, all sin, including sexual sin, can be forgiven *via* the grace of God available on account of Christ’s infinite atonement for sin applied to those who repent of their sin and place their unreserved trust in Jesus Christ alone for their eternal salvation (1 Cor 6:9-11; Acts 17:30; 1 John 1:9; Romans 6:1-7). Because of human depravity, it is possible for any man to commit any sin at any time. Therefore, we must humbly take every opportunity to help others by introducing them to Jesus Christ, the only Savior of man from sin. In addition, we must help any professing Christian who is battling with sexual sin. We do so by accurately calling sin what it is and second by encouraging genuine repentance in order to restore fellowship with Christ and the joy of one’s salvation (Ps 51). Christ did not die to save us from a so-called “orientation”; He died to save us from our sin. Jesus Christ is love incarnate (1 John 4:8) and therefore by “reason of his much love” sacrificed his life on the cross in order save us, regenerate us, justify us, and sanctify us. In this way we bear one another’s burdens and so fulfill the law of Christ (Gal 6:1-6).

CONCLUSION

Marriage is the first and most basic of all human institutions. Before governments, schools, and churches, God established the home, and all institutions issue from it. Family led to patriarchal

and tribal systems of human government, then to monarchical systems, and now a democratic republic.

Parents raise and educate children at home which leads to academies, institutes, and colleges. Family care leads to doctors, clinics, and hospitals. Parental guidance at home leads to churches. All social and cultural organizations derive from the home and marriage.

Society wants to play around with sacred things much like children want to play with matches. Their chief goal is pleasure. Sex is solely for fun in their worldview. They want more of it and unlimited variety. The new morality is the old hedonism. The only ethical norm is a hedonistic view of love. This effects society's view of marriage which is destructive of true marriage.

Gay marriage is not marriage; it's a mirage, being mandated by the secular progressives. Christians are being denied religious freedom of conscience, belief, practice, and association. It affects every social institution. The left are sore winners. They spike the football with every court victory. They do not want universal tolerance; they want universal acceptance, approval, and acquiescence—nothing less than total surrender to their godless agenda.

We must recover what God intends marriage to be and achieve that in our own lives. The innate selfishness of the human heart must be broken by surrendering to God in salvation. Love of self causes us to jettison our spouse if we think the other person does not contribute to my sense of well-being, serve my goals, bolster my ego as illustrated in an article by Newsweek entitled, "What's Wrong with Me, Me, Me!"

If we put ourselves first, all relationships will suffer. The cross makes us less inclined to be self-centered. We live to serve not to be served. Service is not servility. Marriage is not for me, but for us and the children and the church and society and the glory of God.

Woman was made for the Man, from the Man, brought to the Man, and named by the Man. When Adam named the animals he did so according to their nature. No suitable helper was found (2:20). No animal is created in the image of God and no animal can commune with man on a spiritual or intellectual level.

Arnold Toynbee spoke of a man and his dog having fellowship. They played games and had times of affection. But the so-called fellowship must always be on the dog's level. Adam needed a special companion on his level due to the radical discontinuity between Adam and the animal kingdom. Adam was no evolutionist. Men and women are different and long live the difference, but woman is the same as man in that both are totally human, made in the image of God, and capable of mutual love and companionship in the one-flesh relationship.

Men and women are more alike than anything else in creation. What is most like half of the moon? The other half of the moon! Same is true with man and woman. Eve had a beauty and grace that even excelled Adam. Eve was for Adam. This does not mean every woman is for every man. Submission in marriage is voluntary. No woman is obliged to accept a proposal.

Genesis 2:25 says that they were "both naked and felt no shame." After the Fall, however, paradise was only a faded memory. Now they were naked before God.

The shame of nakedness is linked to sin. “The eyes of both of them were opened and they realized they were naked” (Gen 3:7). They were aware of their sinful state which their nakedness symbolized. For all eternity man will be aware of his nakedness.

Before the Fall neither was guilty of sin nor aware of any shame. No cause of embarrassment before God. They had done nothing wrong. Man has been running and hiding from God ever since. He does not want to be the object of God’s gaze. One philosopher said that to be the object of God’s gaze makes me feel less than human; therefore, for me to be totally human there must be no God. Rather than confessing his guilt and exposure before God, he denies God. If we are not running from sin, then we are running from God, endeavoring to cover our spiritual nakedness with whatever fig leaves are at our disposal.

We live in a mad race through life. The hectic pace of life stops us from considering who we are. We fill our heads with constant media, communication, facebook, twitter, and email. It keeps us from thinking. We don’t have to look at ourselves in all our spiritual nakedness before a holy God. You and I will never be able to say, “Here we stand naked before God and man, and we know no shame.”

We cannot deny our guilt; the guilt is there for all to see. Thankfully, “The Lord God made garments of skin for Adam and his wife and clothed them” (Gen 3:21).

Sin is real but the atonement is real. Though we are known by God in all our sin and guilt, we are loved by God, received and covered over by Grace, only if we gladly receive His payment for our sin.

Nothing in my hands I bring,
Simply to the cross I cling;
Naked, come to thee for dress.

Jesus, thy blood and righteousness,
My beauty are, my glorious dress.

Fully absolved through these I am,
From sin and fear, from guilt and shame.

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