

HOMOSEXUALS ARE NOT BORN THAT WAY

Sin is a perversion of human nature

By Jesse Morrell

“God hath made man upright: but they have sought out many inventions.” Ecc. 7:29

- I. The necessity of open air preachers to understand this issue.
- II. Why homosexuals say that they are born that way.
- III. Homosexuality is not in accordance with human nature.
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- VI. Answering Scriptures used to support their false position.
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I. THE NECESSITY OF OPEN AIR PREACHERS TO UNDERSTAND THIS ISSUE (2 Cor. 10:5):

1. Homosexuality is spreading like a plague (2 Tim. 3:1-4).
 - A. We need to be relevant to our culture (Isa. 58:1).
 - B. We are to be the salt and light of our world (Mat. 5:13-14).
2. Preachers are to destroy every excuse of a sinner (2 Cor. 10:5).
 - A. We need to be familiar with their excuses in order to destroy them.
3. None can be saved unless they give up their justifying and excusing (Rom. 3:19).
 - A. Sinners can never justify God and condemn themselves, or see their need of atonement, unless they see how totally unnatural and unreasonable their sin really is.
 - B. Sinners must see how the fault lies with their own choice and not with their God given nature. They must see how their moral problem is voluntary, not involuntary.

II. WHY HOMOSEXUALS SAY THAT THEY ARE BORN THAT WAY (Lk. 14:18):

1. They know that if they are born that way, it is not their fault.
 - A. If the fault is their nature, and not their choice, they cannot be blamed.

"If a man were created evil, he would not deserve punishment, since he was not evil of himself, being unable to do anything else than what he was made for." Justin Martyr (First Apology Chap. 43)

“Those who do not do it [good] will receive the just judgment of God, because they had not work good when they had it in their power to do so. But if some had been made by nature bad, and others good, these latter would not be deserving of praise for being good, for they were created that way. Nor would the former be reprehensible, for that is how they were made. However, all men are of the same nature. They are all able to hold fast and to go what is good. On the other hand, they have the power to cast good from them and not to do it.” Irenaeus (A Dictionary of Early Christian Beliefs by David Bercot, p. 287, published by Hendrickson Publishers)

“If man is in fault for his [supposed] sinful nature, why not condemn man for having blue or black eyes? The fact is, sin never can consist in having a nature, nor in what nature is, but only and alone in the bad use which we make of our nature. This is all. Our Maker will never find fault with us for what He has Himself done or made; certainly not. He will not condemn us, if we will only make a right use of our powers – of our intellect, our sensibilities, and our will. He never holds us responsible for our original nature... since there is no law against nature, nature cannot be a transgression... man’s nature is not a

proper subject for legislation, precept, and penalty, inasmuch as it lies entirely without the pale of voluntary action, or of any action of man at all.” Charles Finney (Sermons on Gospel Themes, p. 78-79, published by Truth in Heart)

“And lest, on the other hand, it should be thought to be nature's fault that some have been unrighteous, I shall use the evidence of the scripture, which everywhere lay upon sinners the heavy weight of the charge of having used their own will and do not excuse them for having acted only under constraint of nature.” Pelagius (*The Letters of Pelagius and his Followers* by B. R. Rees, p. 43, published by The Boydell Press).

B. If the fault is their will, and not their nature, they are to be blamed.

"If anyone is truly religious, he is a man of God; but if he is irreligious, he is a man of the devil, made such, not by *nature*, but by his own *choice*." Ignatius (*Ante-Nicene Fathers, Volume One*, p. 61)

“The Scriptures...emphasize the freedom of the will. They condemn those who sin, and approve those who do right... We are responsible for being bad and worthy of being cast outside. For it is not the *nature in us* that is the cause of the evil; rather, it is the *voluntary choice* that works evil.” Origen (*A Dictionary of Early Christian Beliefs* by David Bercot, p. 289, published by Hendrickson Publishers)

“Homosexuals often cover and excuse their evil acts of perversion by saying that they were born homosexual. And if the teaching is true that men are born with a sinful nature, homosexuals are right to say they were born homosexuals. For they were born homosexuals if they were born sinners. Also they are right to excuse their evil actions of perversion. For if they were born sinners, they were born homosexuals; and if they were born homosexuals they can no more be blamed for their evil acts of perversion than the brute beasts can be blamed for being born brute beasts. Likewise the alcoholic cannot be blamed for his drinking if it true that he was born with the ‘disease of alcoholism’. In fact the murderer, the rapist, and all other sinners have a perfect and legitimate excuse for all their sins if they were born with a sinful nature. But God never excuses the murderer or the drunkard or the rapist or the homosexual or any other sinner for his sins. For God created all men with a good nature. All sin is a corruption of man’s nature, it is a perversion of man’s nature. It is rebellion against our nature – it is rebellion against the ‘law of God written in our hearts’ and against the God who has written his law in our hearts. No man is born a sinner. No man is born with the ‘disease of alcoholism’. No man is born a homosexual.” Alfred T. Overstreet (*Over One Hundred Texts From The Bible That Show That Babies Are Not Born Sinners*, pg. 8).

C. If sin is not their fault, they cannot be punished.

- (1.) It would be unjust for God to create them in the womb as homosexuals and then punish them for being what He Himself created them to be.
- (2.) It would be unjust for God to create anyone in the womb as a sinner and then punish them for being what He Himself created them as.

D. Responsibility and accountability are limited to free will choices.

- (1.) You are not responsible or accountable for the condition of your nature at birth.
- (2.) Men do not deserve hell for the flesh, blood, bones, skin they involuntarily and unavoidably inherit.
- (3.) Men deserve hell for the voluntary, avoidable choices they have made (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 2:2-3; 5:5-6; Rev. 21:8; 22:15).
- (4.) Since God punishes sinners, including homosexuals, this proves that it is their own fault that they are sinners. And if it is their own fault, it must be their own free choice. This shows the justice of God destroying Sodom and Gomorrah (Gen. 19:24) as well as the justice in their eternal condemnation (Rom. 1:32; 1 Cor. 6:9-10).

2. They logically know that if they were created that way, it is God's fault.

- A. God is the author of our nature (Gen. 4:1; Ex. 4:11; Isa. 27:11; 43:7; 49:5; 64:8; Jer. 1:5; Ps. 95:6; 139:13-14, 16; Ecc. 7:29; Job 10:8-11; 31:15; 35:10; Jn. 1:3), so they charge God with being the author of sin.

Charles Finney said, "To represent the constitution as sinful, is to present God, who is the author of the constitution, as the author of sin." (Finney's Systematic Theology, Bethany House, p. 261).

An unknown writer in the Early Church said, "... it is impious to say that sin is inherent in nature, because in this way the author of nature is being judged at fault." (*The Letters of Pelagius and his Followers* by B. R. Rees, p. 168, published by The Boydell Press).

"To equate humanity with sinfulness is to make God the Author of His own worst enemy; to make God responsible for the thing that has brought Him unhappiness." Winkie Pratney (*Youth Aflame*, Bethany House, pg. 78).

"The next dogma deserving attention is the position, that mankind derived from our first progenitor a corrupt nature, which renders obedience to the commands of God impossible, and disobedience necessary, and that for the mere existence of this nature, men 'deserve God's wrath and curse, not only in this world, but in that which is to come.' If the above dogma is true, it is demonstrably evident, that this corrupt nature comes into existence without knowledge, choice, or agency of the creature, who for its existence is pronounced deserving of, and 'bound over to the wrath of God.' Equally evident is it, that this corrupt nature exists as the result of the direct agency of God. He proclaims himself the maker of 'every soul of man.' As its Maker, He must have imparted to that soul the constitution or nature which it actually possesses. It does not help the matter at all, to say, that this nature is derived from our progenitor: for the laws of generation, by which this corrupt nature is derived from that progenitor, are sustained and continued by God himself... If, then, the above dogma is true, man in the first place, is held as deserving of eternal punishment for that which exists wholly independent of his knowledge, choice or agency, in any sense, direct or indirect, He is also held responsible for the result, not of his own agency, but for that which results from the agency of God." Asa Mahan (*Doctrine of the Will*, published by Truth in Heart, p. 115).

- B. If God created men homosexuals (sinners), or if they are naturally homosexuals (sinners), this implies that God must want them to be homosexuals (sinners). God would not created them that way unless He wanted them to be that way. It would not be their human nature unless the Author of nature wanted it to be so. God, not man, is responsible for the condition of human nature at birth.

3. If homosexuals do not choose to be homosexuals, they cannot choose to stop being homosexuals.

- A. If a person is born a sinner, instead of being a sinner by choice, they cannot be responsible to stop being a sinner or be accountable for their failure to do so. Moral obligation and moral accountability is limited by natural justice to moral ability.

4. They intuitively know that moral character is limited to intentional choices or voluntary conditions (Prov. 23:7; Matt. 5:28; Acts 7:51; Rom. 2:29; 2 Cor. 8:12; 1 Jn. 3:15).

5. They intuitively know that punishment is limited to voluntary disobedience (1 Sam. 3:13; Prov. 1:24-26; Isa. 1:20; 64:5, 7; Jer. 4:4, 17-18; 5:6; 6:10-11, 19; 21:12; 21:14; 29:19; 30:14-15; 35:17; Eze. 20:21; Hos. 9:9; Zech. 7:11-13; Matt. 22:27; Lk. 10:27; Jn. 3:19; Acts 3:23; Rom. 2:5, 14-16; Heb 10:26-31; Eph. 5:6; 2 Thes. 1:8; 1 Pet. 4:17).

III. HOMOSEXUALITY IS NOT IN ACCORDANCE WITH HUMAN NATURE

(Rom. 1:26; 1:31; 1 Cor. 6:9; 2 Tim. 3:3; Jude 1:7):

“Those who are unwilling to correct their own way of life appear to want to correct nature itself instead.” Pelagius (*The Letters of Pelagius and his Followers* by B. R. Rees, p. 39, published by The Boydell Press).

“Obedience [and disobedience] results from a decision of the mind, not the substance of the body.” Pelagius (*The Letters of Pelagius and his Followers* by B. R. Rees, p. 90, published by The Boydell Press)

1. God is the author of our metaphysical nature (Gen. 4:1; Ex. 4:11; Isa. 27:11; 43:7; 49:5; 64:8; Jer. 1:5; Ps. 95:6; 139:13-14, 16; Ecc. 7:29; Job 10:8-11; 31:15; 35:10; Jn. 1:3).

A. Our metaphysical nature is fallen (*physical depravity*) but not sinful (*moral depravity*).

- (1.) God creates some with physical depravities and deformities (Ex. 4:11). But it is not sinful to be born blind, deaf, or lame. This is physical, not moral depravity.
- (2.) God has subjected human nature to physical death (Gen. 3:22-24; 1 Cor. 15:21-22). Being subjected to death is a physical depravity, not a moral depravity. Infants, animals, and even Jesus Christ were subjected to physical death, yet these are sinless.
- (3.) Physical depravity is hereditary (Gen. 1:21; 1 Cor. 15:21-22, 38-39; Heb. 2:14) but moral depravity is not hereditary (Deut. 24:16; 2 Kng. 14:6; 2 Chron. 25:4; Eze. 18:2-4, 19-20; Matt. 16:27; Rom. 2:6, 8-9; 9:11; 2 Cor. 5:10; 11:15; Jas. 4:17; Rev. 22:12). Moral depravity is developed by moral choices.
- (4.) Infants may be born “drug babies”, that is, their bodies have an *unnatural* craving for drugs. The infant inherits temptation, not sin. It is a blemish upon his metaphysical constitution, but not a blemish upon his moral character.
- (5.) The body in and of itself is amoral. It is good or bad depending on how free will decide to use it (Rom. 6:13, 19; 12:1; 1 Thes. 4:4, 5:23; 1 Tim. 2:8). Flesh, blood, bones, skin, are all amoral just like rocks, sticks, dirt, etc are. In fact, God made us out of the dirt (Gen. 2:7). Our bodies are only as sinful as dirt is sinful, and dirt is not sinful. You could use a rock in an evil way, but the rock itself is not evil. You could use your body in an evil way, but your body itself is not sinful. Sin is not physical. Sin is a choice of the heart.
- (6.) Jesus had the same flesh and blood that we have (Rom. 8:3 with Php. 2:7-8; Heb. 2:14, 16-18 with 4:15; Rom. 1:3 with 2 Tim. 2:8).
- (7.) The Gnostic heretics denied Jesus came in the flesh (1 Jn. 4:3; 2 Jn. 1:7) because they said the physical body was in and of itself sinful.
- (8.) When the Bible says that Jesus was made in the “likeness of sinful flesh” (Rom. 8:3) it simply means he was “made in the likeness of men” (Php. 2:7-8). “Flesh” is a term used for men in the Bible (Gen. 6:12; Matt. 16:17; Gal. 1:16).

B. We are still wonderfully made (Ps. 139:14).

- (1.) The functionality and intricate complications of the body are amazing and awesome to contemplate. If our bodies, natures, or constitutions were *totally* depraved, we wouldn’t be able to think, feel, decide, walk, talk, smell, see, digest, or reproduce.
- (2.) The moral and intellectual abilities God has given mankind is wonderful (Gen. 4:6-7; Isa. 1:18). We have the ability to think, feel, and decide the same way God does (Gen. 1:26-27; 9:6; Jas 3:9).

C. We are still made upright (Ecc. 7:29). Our developed constitution inclines us towards obedience to God’s moral law.

- (1.) Because of our constitutional conscience.
- (2.) Because of the physical destructiveness of many sins.

D. We are still made in God's image (Gen. 1:26-27; 9:6; 1 Cor. 11:7; Jas 3:9).

- (1.) We are free moral beings like God is, with a free will, emotions, and intelligence.

“Man in his spiritual essence is a tiny replica of the great God and possesses in finite miniature the abilities and qualities of being that God possesses in His infinite realm.” Gordon Olson (The Moral Government of God, pg 22).

2. Homosexuality is condemned by our God given nature or constitution (Rom. 2:14-15).

“Sin is never natural. It is horribly un-natural. Sin is never ‘human’. It is horribly in-human. Sin creates remorse, guilt, and shame; every time a man feels these three witnesses in his soul, they tell him sin is not natural. Even the simple lie-detector can tell us this. The whole body reacts adversely when a man sins... God never planned sin for man. It is the most un-natural thing in the moral Universe... Do not dare say sin is ‘natural’! God hates sin with perfect hatred; He loves humanity.” Winkie Pratney (Youth Aflame, Bethany House, pg. 78).

“The nature we are born with teaches us to reject evil and choose good.... Men must go against their nature to sin.” Alfred T. Overstreet (Over One Hundred Texts From The Bible That Show That Babies Are Not Born Sinners, pg. 6-7).

A. We are so constituted by God that our conscience condemns sin (Rom. 2:14-15).

B. Sin is always contrary to our reason, so it is unreasonable (Ecc. 9:3; Mat. 7:26; Rom. 7:16, 22, 25).

Gordon Olson said, “Rebellion against the kind and loving God is... madness.” (The Entrance of Sin into the World, pg. 21).

3. Homosexuality is against our God given nature or design (Rom. 1:26-27; 1:31; 1 Cor. 6:9; 2 Tim. 3:3; Jude 1:7)

A. The body or human nature has a natural design and function.

- (1.) You have to corrupt your nature to enjoy cigarettes. Your mind, tastes, and lungs naturally reject it.
- (2.) You have to corrupt your nature to enjoy alcohol. Your mind, tastes, and stomach naturally reject it.
- (3.) Homosexuality is a state that a person degenerates into (Romans 1:18-32). They are abusing their natures, misusing their bodies (1 Cor. 6:9).
- (4.) In this sense, a corrupt nature is the effect of our sin, not the cause of our sin.

B. God had a purpose or intention in creation (Gen. 6:5-6).

- (1.) The will of God is to have a sinless universe (Gen. 17:1; Deut. 18:13; 1 Chro. 28:9; 2 Chro. 19:9; Ps. 4:4; Isa. 1:16; Matt. 5:48; Jn. 5:14; 8:11; 1 Cor. 15:31; 2 Cor. 13:11; Eph. 4:26-28; 1 Tim. 5:7; Rev. 3:2).

IV. WHAT THE NATURE OF SIN IS:

1. Sin is not a substance, or an involuntary feeling, it is a committal of the will (Isa. 14:13-14; Lk. 19:14, 27).

A. If a person is tempted to gratify sexual desire in an immoral way, the sexual desire is temptation, but the sin would consist in the consent or obedience of the will (Prov. 6:25; Mat. 5:28; Jas. 1:14-15).

B. Just because a person has a “desire” or temptation does not give them *the right* to seek gratification.

Married men will still have a natural attraction to the opposite sex, but they must be loyal to their wives, they do not have the right to unlawfully gratify their sexual desires just because they have them.

- C. If a person has an unnatural attraction to the same sex, for whatever reason, that does not give them *the right* to seek unlawful gratification.
- D. Self-control, when free will is submitted unto God, is possible and required for all moral agents. No matter what temptations a person's nature inherits (natural or unnatural desires) they never have to obey these temptations (1 Cor. 10:13). Because of free will, or man's natural ability, he is responsible and accountable for his choices, he cannot blame it on his nature.

2. God has given us natural desires that can be gratified lawfully or unlawfully (Gen. 3:6).

"When God made us He gave us many different appetites... But God looked at the being He made and to whom He had given all these appetites and urges and said, 'It is good!'" Paris Reidhead (Finding the Reality of God, pg 141)

- A. We have a natural desire for food (Gen. 2:16).
- B. We have a natural desire for sexual relations (Gen. 1:28; 2:24).
- C. We have a natural desire for well-being (Gen. 2:18).
- D. The natural desire God has created us with are good, not evil (Gen. 1:31).

3. Sin is when the will of man seeks to gratify a natural desire in an unlawful manner (Gen. 3:6).

- A. Our natural desire for food can be used for gluttony.
- B. Our natural desire for sexual relations can be used for fornication, adultery, or homosexuality.
- C. Our natural desire for well-being can lead to selfishness and greed.

"Now temptation is not sin. Temptation is the proposition presented to the mind that you can satisfy a good appetite in a forbidden way. Temptation leads to sin.... Sin is the decision of the will.... sin is the decision to gratify a good appetite in a bad way." Paris Reidhead (Finding the Reality of God, pg 141-142)

"Don't mistake temptation for sin. Temptation is a suggestion to gratify a desire in an illegal way or amount. Temptation is not sin. Jesus was tempted." Winkie Pratney (Youth Aflame, Bethany House, pg. 83).

"The bodily appetites and tendencies of body and mind, when strongly excited, become the occasions of sin. So it was with Adam. No one will say that Adam had a sinful nature. But he had, by his constitution, an appetite for food and a desire for knowledge. These were not sinful but were as God made them. They were necessary to fit him to live in this world as a subject of God's moral government. But being strongly excited led to indulgence, and thus became the occasions of his sinning against God. These tendencies were innocent in themselves, but he yielded to them in a sinful manner, and that was his sin." Charles Finney (You Can Be Holy, published by Whitaker House, p. 215).

"We have a nature that is capable of being perverted from legitimate to illegitimate, from the natural to the unnatural, from the pure to the polluted." Sin is to "pervert... natural, legitimate, human desires." F. Lagard Smith (Troubling Questions for Calvinists, page 134-135).

"Evil is making a bad use of a good thing." Augustine (Confessions and Enchiridion, trans. and ed. by Albert C. Outler, Philadelphia: Westminster

Press, N. D, page 326-338, section 36).

4. Sin is essentially the supreme pursuit of your own self-gratification (Isa. 14:13-14; Lk. 19:14, 27).

A. The type of sin may vary, but the nature of sin is always the same.

B. The motive of a fornicator and the motive of a homosexual are identical (Jas. 2:10).

C. The essence of sin is selfishness.

(1.) Sin is transgression of the law (1 Jn. 3:4).

(2.) The law is the law of love (Deut. 6:5; 10:12; Matt. 22:35-40; Mk. 12:30-31; Lk. 10:27; Rom. 13:8; 13:10; Gal 5:14; Jas. 2:8).

(3.) Love is a committal of your will to promote the well-being of others (Jn. 3:16; 15:13; Rom. 13:10; 1 Cor. 13:5; 2 Thes. 3:13).

(4.) Sin, which is transgression of the law of love, consists in selfishness.
Selfishness is a committal of your will to promote your own well-being supremely.

5. The occasion of sin and the cause of sin must be distinguished.

A. The occasion of sin (*temptation*) is the lust of the flesh (Gen. 3:6; Rom. 7:5, 23; Gal. 4:14; Jas. 1:14-15).

(1.) The lusts of the flesh are an influence, not causation (1 Cor. 10:13).

“If these feelings are not suffered to influence the will... if such feelings are not cherished, and are not suffered to shake the integrity of the will; they are not sin. That is, the will does not consent to them, but the contrary. They are only temptations. If they are allowed to control the will, to break forth in words and actions, then there is sin; but the sin does not consist in the feelings, but in the consent of the will, to gratify them.” Charles Finney (Systematic Theology pg. 191).

B. The cause of sin is the decision or choice of the heart or will (Isa. 14:13-14; Rom. 6:12).

(1.) Men make themselves sinners (Gen. 6:12; Exo. 32:7; Deut. 9:12; 32:5; 1 Sam. 3:13; Jdg. 2:19; Isa. 66:3; Hos. 9:9; Ps. 14:2-3; Isa. 53:6; Ecc. 7:29; Zep. 3:7; Matt. 12:34-35; 15:17-20; Mk. 7:15, 21-22; Lk. 6:45; Rom. 3:23).

(2.) Men originate their sin in their own hearts (Ecc. 7:29; Matt. 12:34-35; 15:17-20; Mk. 7:15, 21-22; Lk. 6:45).

“... all men must look to themselves as the cause of their sin.” Gordon Olson (The Entrance of Sin into the World, pg 10).

“It is the very essence of moral government that man is the sole author of his own actions.” Gordon Olson (The Moral Government of God, pg. 15)

C. Sin is an abuse of our God given nature.

Pelagius said sinners “abuse the liberty granted to them” but the righteous are “rightly using freewill.” (An Historical Presentation of Augustinism And Pelagianism by Wiggers, p. 223)

“Moral beings themselves are the author of their own rebellion, which is an unintelligent abuse of their God-given endowments of personality.... It is man who has abused his God-given freedom.” Gordon Olson (The Entrance of Sin into the World, pg. 31, 38).

- (1.) Free will is an element of our nature. This is abused or misused when sin is chosen. The purpose of free will was so that we could obey God, so that we could love God and each other.
- (2.) Intelligence is an element of our nature. This is abused or misused when sin is chosen. The purpose of our intelligence was so that we could know right from wrong, so that we could know the will or law of God.
- (3.) Emotions are an element of our nature. This is abused or misused when sin is chosen. The purpose of our emotions was so that we could experience and enjoy God and each other.
- (4.) Sinners use their free will to serve their emotions, while acting entirely contrary to their intelligence. But free will was meant to obey our intelligence, and our emotions were meant to serve us.
- (5.) Sinners seek to gratify their God given desires in an unlawful and forbidden manner.
- (6.) Sinners have corrupted themselves (Gen. 6:12; Exo. 32:7; Deut. 9:12; Deut. 32:5; Jdg. 2:19; Hos. 9:9) and have perverted their own way (Jer. 3:21).

“The Bible declares that men, having been created upright and in the image of God, have corrupted themselves and sinned against the good nature that God created them with.”
Alfred T. Overstreet (Over One Hundred Texts From The Bible That Show That Babies Are Not Born Sinners, pg. 3).

- (7.) Homosexuals are considered those who abuse themselves with mankind (1 Cor. 6:9). They are abusing what God has given them, using for evil what God meant for good.

“Sin... A failing to hit the mark... a misdirection of our faculties.” Gordon Olson (Holiness & Sin, pg. 30).

V. WHAT A SINNER IS:

1. A sinner is someone who personally and deliberately chooses to sin (Gen. 6:12; Exo. 32:7; Deut. 9:12; 32:5; 1 Sam. 3:13; Jdg. 2:19; Isa. 66:3; Hos. 9:9; Ps. 14:2-3; Isa. 53:6; Ecc. 7:29; Zep. 3:7; Matt. 12:34-35; 15:17-20; Mk. 7:15, 21-22; Lk. 6:45; Rom. 3:23).

- A. Homosexuals cannot be born that way, since infants have not made any choices yet (Rom. 9:11).
- B. Morally, all men are born innocent (2 Kng. 21:16; 24:4; Jer. 13:26-27; Matt. 18:3). Then they choose to become filthy (Ps. 14:3; Rom. 3:12).
- C. Individuals are innocent until the age of accountability, which is the age of reason, when they know right from wrong (Deut. 1:39; Isa. 7:15-16), and choose to do what they know is wrong (Jas. 4:17).

“Are people in trouble spiritually because they inherit some spiritual defect from their parents or grandparents? No. They are in trouble because when they reach the age of accountability they deliberately turn their own way - they commit their will to the principle and practice of pleasing themselves as the end of their being. That is sin.” Paris Reidhead (Finding the Reality of God, pg 64-65)

"Now remember, sin is a crime. It is the committal of the will to the principle and practice of governing one's life to please one's self. In other words, when the Scripture says, 'all have sinned,' it is saying that upon reaching the age of accountability, every individual has chosen to govern and control his life to please himself... We know that upon reaching the age of accountability, each of us chose as the principle by which we would live: 'I am going to govern and control my own life.'" Paris Reidhead (Finding the Reality of God, pg 85).

- D. Men cannot be born homosexuals, because a homosexual is someone who chooses to engage in

sexual perversion. A liar is someone who lies, a thief is someone who steals, a murderer is someone who murders, a sinner is someone who sins.

- (1.) Being a homosexual is a moral condition, not a metaphysical condition.
- (2.) Metaphysical conditions are hereditary (Gen. 1:21; 1 Cor. 15:21-22, 38-39; Heb. 2:14).
- (3.) Metaphysical constitutions have no moral character in and of themselves, apart from their voluntary use as controlled by the will or heart of man (Matt. 15:17-20; Mk. 7:15; Rom. 6:13, 19).
- (4.) Moral conditions are not hereditary (Deut. 24:16; 2 Kng. 14:6; 2 Chron. 25:4; Eze. 18:2-4, 19-20; Matt. 16:27; Rom. 2:6, 8-9; 9:11; 2 Cor. 5:10; 11:15; Jas. 4:17; Rev. 22:12).

E. Sexual desires normally develop at puberty, not birth.

F. Homosexuals are responsible for their actions, since it is their own free will choice to be perverted.

G. Homosexuals are accountable for their perversions, since their sin originates in their own hearts (free will) and not in their natures (God given constitutions).

2. A homosexual is someone who chooses to gratify sexual desire through *unnatural perversion*.

A. God gave us natural sexual desires to be fruitful and multiply (Gen. 1:28; 2:24; 9:1; Ps. 127:3-5).

B. Homosexuals, like fornicators and adulterers, seek to gratify these desires in an unnatural way (Rom. 1:26; 1:31; 1 Cor. 6:9; 2 Tim. 3:3; Jude 1:7).

“No homosexual is born – he learns his sin!” Winkie Pratney,
(Youth Aflame, Bethany House, pg. 121)

VI. ANSWERING SCRIPTURES USED TO SUPPORT THE “BORN SINNER” CONCEPT:

1. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51:5:

A. This scripture is talking about David and his mother. It is not referencing all of humanity.

B. Taken literally, it is saying that David's mother was in some sort of sin when she conceived him.

C. A strong case can be made that Ps. 51:5 is talking about the defilement of David's mother, because of a previous marriage to another man – a heathen.

(1.) David had two half-sisters named Zeruah and Abigail (1 Chron. 2:13-16).

(2.) The father of David's half sisters was not Jesse but Nahash (2 Sam. 17:25).

(3.) Nahash was an Ammonite king (1 Sam. 11:1; 1 Sam. 12:12).

(4.) David's father was Jesse, not Nahash. But the Father of David's half sisters were daughters of Nahash. This could explain why Nahash showed kindness towards David (2 Sam. 10:2).

(5.) David's mother was most likely the second wife of Jesse. The first wife of Jesse would have been considered superior to his second wife which had been either the concubine or wife of a heathen king.

(6.) This would explain why David's half brothers viewed themselves as superior to David, and why David was considered prideful for thinking he was as good as them (1 Sam. 17:28-30).

(7.) This may explain why David was not called before Samuel the prophet amongst the other sons (1 Sam. 16:11).

(8.) David's mother apparently had a good relationship with the Lord (Ps. 86:16; 116:16). But she would have been, in the eyes of Jewish law, considered defiled by her previous relationship with an Ammonite (Num. 25:1,2; Deut. 7:3,4; 1 Kings 11:2-4, Ezra 9:2; Neh. 13:23,25; 2 Cor. 6:14-17).

D. David said that he was "wonderfully" made by God in the womb (Ps. 139:13-14). Therefore, he could not have been sinfully made by his mother in the womb. It is not wonderful to be sinful.

2. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." Ps. 58:3:

A. This is a poetic book which verses can be taken figuratively or literally.

B. The context of this passage requires a figurative interpretation.

(1.) The entire chapter is figurative; the surrounding verses are all poetic. It talks of men being like serpents and deaf adders (vs. 4), of God breaking the teeth of the young lions (vs. 6), men melting away like running water (vs.7), God bending his bow to shoot arrows (vs. 7), men passing away as a snail which melts (vs. 8), and God destroying like a whirlwind (vs. 9).

(2.) It says that children speak lies from the womb.

(3.) Infants do not know how to speak as soon as they are born.

(4.) Therefore, this passage is poetic not realistic; it is figurative not literal.

C. The obvious meaning of this passage is that individuals choose to sin at a very early age, from the dawn of their moral agency, and the first sin which children usually commit is lying.

3. "For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:19:

A. By Adam's disobedience of eating from the tree, Adam provided all mankind with the opportunity of choosing to be sinners, since moral knowledge has been granted to all men.

B. By Christ's obedience of hanging on the tree, Christ has provided all mankind with the opportunity of choosing to be saved, since remission of sin has been offered to all men.

C. The word "made" used in these passages is not referring to a constitutional change, but referring to a conditional position which requires the consent of the will. Being a sinner is conditional upon choosing to sin. Likewise, being justified is conditional upon choosing to repent and believe.

4. "...by nature children of wrath" Ephesians 2:3:

A. The word nature can describe a man's God given constitution: (Rom 1:26; 1:31; 2:14; 2:27; 2 Tim 3:3). But this is just dirt and it is created by God. Therefore it cannot be sinful in and of itself.

B. The word nature can describe a man's self chosen character, custom, habit, or manner of life: (Jer. 13:23; Acts 26:4; 1 Cor 2:14; Eph 2:2-3; Gal 2:14-15; 2 Tim 3:10; 2 Pet 1:4). This is voluntary and has to do with the heart. Therefore moral character, or sinfulness, can belong to this type of nature.

C. The context of this particular passage is talking about a former manner of life, addressing a previous lifestyle. "Wherein in time past ye walked according to the course of this world... among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind..." Eph. 2:2-3

D. A *sinful* nature is moral not metaphysical, it is a person's self chosen character and not his God given constitution. A man's heart (will) can be sinful, but a man's body can only be an occasion of temptation.

“For Paul, the ‘sinful nature’ has to do with conduct, habit, and developed character.” F. Lagard Smith (Troubling Questions for Calvinists, pg. 123).

VII. HOW TO DEAL WITH HOMOSEXUALS WHEN WITNESSING AND PREACHING:

1. Destroy all their excuses.

- A. “I was born this way” (Ecc. 7:29).
- B. “I can’t help it” (Gen. 4:6-7; 1 Cor. 10:13).
- C. “Homosexuality is my human nature” (Rom. 1:26; 1:31; 1 Cor. 6:9; 2 Tim. 3:3; Jude 1:7).
- D. “God accepts me as I am” (Jn. 3:3; Lk. 13:3).
- E. “Jesus died for me so I am ok” (Heb. 10:26-31; 2 Pet. 2:1).

2. Show them the nature of their sin.

- A. They are choosing to disobey God’s law, as revealed to their conscience (Rom. 2:14-15; Jas. 4:17).
- B. They are perverting their God given desires (Rom. 1:26; 1:31; 1 Cor. 6:9; 2 Tim. 3:3; Jude 1:7).
- C. They are abusing their God given body (1 Cor. 6:9).
- D. They are corrupting their God given nature (Gen. 6:12; Exo. 32:7; Deut. 9:12; Deut. 32:5; Jdg. 2:19; Hos. 9:9; Jer. 3:21).
- E. Explain how they might not choose what temptations they face, but they do choose what temptations they obey. And just like the rest of us, they need to deny themselves, pick up their cross, and follow Christ (Mat. 16:24; Mk. 8:34; Lk. 9:23).

3. Convince their minds of the justice of their condemnation.

- A. The judge of all the earth will do right (Gen. 18:25).
- B. The Lord is righteous in all His ways (Ps. 145:17).
- C. God will judge the world in righteousness (Acts 17:31).
- D. They will be judged for their own works (Deut. 24:16; 2 Kin. 14:6; 2 Chro. 25:4; Eze. 18:2-4; 18:19-20; Matt. 16:27; 2 Cor. 5:10; 11:15; 1 Pet. 1:17; Rev. 22:12). Men will be judged for their voluntary choices, for their deliberate moral characters, not for their involuntary natures or inherited metaphysical constitutions.
- E. They are responsible for their own condemnation (Eze. 14:14; Hos. 13:9; Rom. 2:5; 2:27; Gal. 6:17-8; Heb. 2:2; 2 Pet. 2:13). God only holds men responsible for their personal, voluntary intentions and deeds.

4. Present to their hearts and minds the atonement of Jesus Christ (Acts 5:24; 17:3; 1 Cor. 1:23; 2 Cor. 4:5; Eph. 3:8).

- A. Explain how God can remit the execution of their penalty because of the atonement (Mat. 26:28; Rom. 3:25; Heb. 9:22).
 - (1.) Christ died for all men, including all homosexuals (Isa. 45:22; 53:6; 55:1; Eze. 18:30-32; Matt. 23:37; Mk. 16:15-16; Lk. 2:10-11; Jn. 1:29; 3:16; Rom. 2:11; 5:15; Heb. 2:9; 2 Cor. 5:14-15; 1 Tim. 2:11; 4:10; Tit. 2:11; Heb. 2:9; 2 Pet. 2:1; 1 Jn. 2:22; Rev. 3:20).
 - (2.) God has saved homosexuals in the past (1 Cor. 6:11).
- B. Explain how grace is offered to all those who forsake their sin and trust in Christ

(Prov. 28:13; Isa. 55:7; Lk. 13:3, 5).

- (1.) Explain how their choice to be homosexuals is what the Bible calls having a “carnal mind” (Rom. 8:7) since they are choosing to “mind the things of the flesh” (Rom. 8:5), choosing to “mind earthly things” (Php. 3:19). So what they need to do is repent, which is a change of mind.
 - (2.) Explain how repentance must come before salvation (Acts 3:19; 2 Cor. 7:10), conversion comes before forgiveness (Mk. 4:12), repentance comes before the remission of sins (Mk. 1:4; Lk. 3:3; 24:47; Acts 2:38).
 - (3.) God calls all men everywhere to repent (Acts 17:30-31) and God rightly blames them if they do not repent (Matt. 11:20; 23:37; Mk. 6:6; Lk. 7:30; 13:34; 14:17-18; 19:14; 19:27; Jn. 5:40; Rev. 2:21).
- C. Pray that the moral influence of the atonement will subdue their selfish hearts, bringing them to total submission and complete obedience (Rom. 2:4; 8:3; 1 Jn. 4:19).