

The Dangerous Affirmation of Gay Christianity

Part 1

Saturday, June 10, 2023 08:00 AM CT • 54:00

Host: David Wheaton 00:08

The Dangerous Affirmation of "Gay Christianity." M.D. Perkins joins us today for that topic right here on The Christian Worldview Radio Program, where the mission is to sharpen the biblical worldview of Christians and to proclaim the good news of Jesus Christ. I'm David Wheaton, the host. The Christian Worldview is a nonprofit listener supported radio ministry. We are able to reach believers and non-believers with that mission through the radio station, website or app on which you are listening today because of the support of listeners like you. Thank you for your prayer, encouragement and support. You can connect with us by visiting our website, TheChristianWorldview.org, calling our toll free number 1-888-646-2233 or writing to Box 401 Excelsior, Minnesota 55331.

That our country devotes the entire month of June to take "pride" in what the Bible calls "degrading passions" of homosexuality along with other sexual and gender perversions says everything about the depravity to which our society has fallen. Instead of helping those enslaved to sin to overcome it through salvation and sanctification, the opposite takes place; affirmation and celebration of the sin and the sinner. It is predictable that the God-rejecting do this, but it is an even greater affront to God when professing Christians assert that one can be a homosexual, whether in practice or desire, and be a Christ follower. "Gay Christian" ideology entered the liberal mainline denominations long ago, but now it has gained entry into the Evangelical church as well. How is this possible when the Bible is so clear that homosexuality is a sin and that God calls for our actions and desires to be right before Him?

M.D. Perkins, research fellow of church and culture for American Family Association, and the producer of the award winning documentary films we have previously featured on The Christian Worldview such as *In His Image* and *The God Who Speaks*, joins us today to discuss the threat of "Gay Christianity" in light of his new book, *Dangerous Affirmation*.

M.D., I really liked the quote you have at the beginning of the book from none other than Francis Schaeffer, a well known Christian apologist worldview man. He was popular back in the 70s, 80s, and I believe even in the 90s. He said this, "Make no mistake. We as Bible-believing evangelical Christians are locked in a battle. This is not a friendly gentlemen's discussion. It is a life and death conflict between the spiritual house of wickedness and those who claim the name of Christ. It is a conflict in the level of ideas between two fundamentally opposed views of truth and reality. It is a conflict on the level of actions between a complete moral perversion and chaos and God's absolutes. But do we really believe that we are in a life and death battle?" That from Francis Schaeffer. I bet he

made that quote, I don't even know when, but I bet you that was 50 years ago maybe he made that quote, and how much more true it is today when we see what's going on all around us. Consider what's taking place right now in the month of June. Pride Month. Really better named, Depravity Month. Pride in what God calls sin, or depravity. Romans 1. Every element of society is pushing this M.D. Corporations. You've seen Bud Light recently trying to push the transgender movement; Target and Drag Queen Story Hour in libraries, schools, restaurants, everywhere. Hospitals doing so called gender affirming care. It's everywhere. The list would be 100 long if we listed all the different points of pressure this issue is getting in our society. The LGBTQ push. So the question, M.D., is before we get into how it's entered the church, How did we get to a point in a once Christian influenced society or a Christian based country to the point now, where I would consider that the United States is at the tip of the spear in promoting this, not only nationally at home, but also abroad all over the world?

Guest: M.D. Perkins 05:03

I think Christians in particular need to recognize that we've been pretty naive when it's come to not only the threat of the issues, as Schaeffer is alluding to, but do we really believe that we're in a life and death battle here? Do we really believe it's as serious and as urgent as some people are claiming? So Christians have been pretty naive in terms of responding to it. But we've also been naive in terms of assessing and diagnosing what the issues are. For so long, I think we've often thought that this was the natural decline of society. That this is just as people have drifted away from God, and society slowly has become more secular, that these things have risen up, almost organically from the mire. There is an element of truth there, right? As you remove Christian influence from society, as you push secularism, these kinds of things will grow.

But there is a very concerted political and social effort to normalize everything under the LGBTQ plus moniker, and that has been going on for a long time. You could go back to many different points prior to what we think of as the full blossoming of the sexual revolution in the late 60s. You still have Alfred Kinsey and his "research regarding sexuality and sexual behavior in the human male and in the human, female." These things really shocked people and made them reassess, well, what is even a, "sexual norm?" What is normal in the world of sexuality? If we're all just human animals who are going around acting however we feel our desires are inclining us towards, then everything is pretty much normal under that kind of framework, because you've removed morality. You've removed a creator putting a moral order over everything. You can go back even further to some of the other efforts. There is a concerted political effort that has risen up more and more within society. I think it's important for Christians to recognize that this isn't just the steady decline of things. Within that decline there's also a concerted effort to normalize, to push, and not just normalize and push, but to celebrate, to where if you aren't celebrating this, then you are the bigot. You are the homophobe, you are the person who has the problem, and everyone else is fine, good and normal.

Why can't you just get on board? Why can't you just join in line at the pride parade at your local city? Why can't you wear the pride flag on your Facebook picture or your Twitter handle or all these kinds

of things? There's more and more push to accept it and normalize it. And that's a concerted effort. I think there are specific entities that are at work, such as the Human Rights Campaign, that have been trying to work nefariously behind the scenes, and it's now becoming more and more open as it becomes more normalized.

Host: David Wheaton 07:54

But the question is, Why? I'm going to estimate here and correct me if I'm wrong. Let's say the percentage of the population that is either homosexual, professes to be "transgender," although that's not even a real thing, you can't change your gender, any of these things; the percentage of those who would identify or be practicing these sins, 3%, 5%, 7% of society at most. Why would people who aren't even involved in this kind of perversion and sin, why are they all out and all on the same side and pushing it so hard?

Guest: M.D. Perkins 08:33

It's a hatred of God, and a hatred of Christianity, and the Christian foundation of our nation and our Western society. Underneath all of this is a spiritual war and a spiritual battle underneath that's raging on. That's the thing that's, I think, surprising for people to hear, and to consider, because we think in terms of people doing things according to their best interest, or whatever. Why would, if there's only such a small minority of the population who even are describing themselves in this way, then why is there this over corrective push to try and normalize it?

Well, it's because Christianity and homosexuality are fundamentally opposed worldview positions. They're basically competing religions at this point. Each of those are big, multifaceted categories. There's so much opposition that's built between them, because it's opposed to God, it is opposed to God's created order. It's obvious on its face. That's why Paul even references it in Romans 1. This is what happens when the creature rejects the Creator and starts worshipping the creation. It even can express themselves in men rejecting women and going after men and women rejecting men and going after women. That is Paul using an illustration to shock the reader of the day about how far humanity could decline in its pursuit of itself over and against God. So you have to see it with a spiritual component to it. I don't see how you don't.

Host: David Wheaton 10:03

M.D. Perkins with us today here on The Christian Worldview Radio Program. We're talking about the Dangerous Affirmation of gay Christianity. We're going to get into how it's infiltrated and being affirmed in the church today. He's the author of the book, Dangerous Affirmation. It's our new featured resource that you can get for a donation of any amount on The Christian Worldview. We'll tell you how you can get it today coming up on the program.

You mentioned something about the political realm and how the government is pushing this so much, politicians pushing it on social media, in government schools, the military, and everywhere else that they have control, they're pushing it. The rainbow flag over our foreign embassies and so forth.

Christians, at least conservative biblical Christians, try to elect representatives that have a moral grounding that would not be in favor of expanding this. Not because we hate anyone, but because we know that sin puts people at odds, at enmity with God. It leads people down a road away from their Creator. It leads people to an eternity in hell if they don't repent and believe the gospel.

Ultimately, Christians care about people and we try to elect representatives, even if they're not per se Christians, at least those who will stand for what government should do, praise good and punish evil, not the opposite, which takes place today. There's a praising of what is sinful and evil, like this issue, and a punishing of those who would stand against it. It has flipped opposite the way God intended. We try to elect people, and they either don't get elected or a majority elects someone who's in favor of all this perversity. If we do get people elected that we think share our worldview on this issue, they often compromise when they are there.

Now it's not just the Democrat Party who has totally "given over," to use that term from Romans 1 to this issue, the Republican Party is better, but there are many Republicans who are affirming of homosexuality, transgenderism, and everything else. We as Christians can sit back and think, What on earth are we supposed to do at this point? With this tidal wave? It's like a tidal wave that is just washing over the country.

Guest: M.D. Perkins 12:14

It is a feeling of being overwhelmed. So in terms of, What do we do? Christians, personally, individually have to be sober minded and watchful, right? First Peter 5:8 *Be sober minded and watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.* So you recognize the spiritual threat that's out there, that this is a spiritual war and there are spiritual casualties in this war. As you were saying, This isn't just about us locking in on a position. This is actually caring about people because we see that sin locks people in bondage, it leads them away from God, and it leads them towards hell. It shackles them to things that are not only harmful to them, but ultimately, eternally detrimental.

To continue to stand firm. To speak the truth. To be rooted in the truth, To be discerning about what we hear, and how we hear it. To look in ourselves, are we ashamed of the truth of Scripture? Are we faithful where the Lord has put us, or do we have hidden sin within ourselves? Are we depending on God to empower our witness? Those are things I always tell Christians when I speak to groups about this. That's how the Christian individually can ensure that their witness is clear, and solid.

In terms of being active, I mean, be aware of what's going on, don't be naive, don't act like these things aren't happening or that they aren't dangerous. More and more Christians, I think, are beginning to speak up. Because with the overwhelming push from the left on these things, there are many people who are starting to be involved at their local school boards, at their library board meetings, to make a stand even within the corporate workplace. I think that's where it's gonna get a

lot of people, is within their specific jobs where they have pressure to capitulate. We want you to celebrate Pride month with us, or we want you to put your own pronouns in your email signature. We want you to go to sensitivity training, and part of our equality, inclusive division to examine you and take a test and see how you you measure up. Christians have to get used to the idea of being marginalized within the culture and we just have to buck up and be a little bit more courageous and say, I'm going to speak out on these things as long as I still have the ability to do so. Because that ability may not be there for that many more years ahead.

Host: David Wheaton 13:26

One more question on the general movement of our society towards homosexuality, rejection of the way God made us gender wise and so forth. Can a society continue on the trajectory that we're on and remain a functional stable society and actually defend itself? Or is this the race to it's going downhill and we're developing a critical mass, and this is going to get very, very bad and then society breaks apart?

Guest: M.D. Perkins 15:00

This is a race toward extinction of at least America as we've known it, as a democratic republic and with some sort of Judeo-Christian underpinnings to its laws, its thinking, its moral philosophy, and all of that. Then these things are dismantling. That's the point of it really. It is like I alluded to earlier. There is this concerted effort to dismantle and discredit the Christian witness that even exists within our law and policy. So it's not going to go quietly. We've been acquiescent to a lot of this and very passive. Just assuming that things like capitalism might hold a check on it, but then you see all these corporations bowing to corporate sponsors. You mentioned the Bud Light thing, which makes no sense from an economics perspective, because it's completely against the target market of that particular product for them to embrace the transgender ideology.

It's part of this larger corporate agenda to try and normalize that kind of diversity, equity inclusion model within the corporate workplace, to where the cost of doing business is doing things like that. It is the last gasps of a dying society. I think, and Christians also should realize that this isn't going to send God's judgment, this is part of God's judgment. He is removing his hand of protection from us. As he's doing that, then these forces of wickedness are rising up more and more, and it's becoming more and more normal. So it's all the more reason to cry out for God to to revive his church first of all, but then to revive the witness of the church within the society.

Featured Resource: Dangerous Affirmation The Threat of Gay Christianity 16:43

Our guest today is M.D. Perkins, the author of Dangerous Affirmation The Threat of Gay Christianity. This book is our new featured resource. The book will help you understand, "The Way Gay Christian activists are rethinking theology, biblical interpretation, and the nature and purpose of the church." Dangerous affirmation is 239 pages, softcover, and retails for \$24.99.

For a limited time, you can order for a donation of any amount to The Christian Worldview. Just go to TheChristianWorldview.org, call us toll free at 1-888-646-2233 or write to Box 401 Excelsior, Minnesota 55331. We have much more coming up. Stay tuned. You're listening to The Christian Worldview Radio Program. I'm David Wheaton.

Upcoming Event: TCW Golf Event 2022 17:33

David Wheaton here inviting you to The Christian Worldview golf event on Monday September 18th at Woodhill Country Club in Wayzata, Minnesota. This is a rare opportunity to experience a classic course in immaculate condition with challenging greens in a beautiful setting, all in support of The Christian Worldview Radio Program.

Golfer Registration includes lunch on the lawn, practice range, player gift, and 18 holes with cart followed by appetizers and awards. Bring a foursome or we can fit you into a group. Also, contact us about sponsor opportunities, whether or not you are attending or local to Minnesota. We hope to see you Monday, September 18th. Registration deadline is Labor Day. To find out more and to register, visit TheChristianWorldview.org or call 1-888-646-2233. That's 1-888-646-2233 or TheChristianWorldview.org.

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As a thank you, Christian Worldview Partners automatically receive many of the resources featured on the program throughout the year. To become a Christian Worldview Partner, call us toll free at 1-888-646-2233 or visit TheChristianWorldview.org. Welcome back to The Christian Worldview. I'm David Wheaton. Be sure to visit our website, TheChristianWorldview.org where you can subscribe to our free weekly email and annual print letter, order resources for adults and children and support the ministry.

Our topic today is the *Dangerous Affirmation: The Threat of "Gay Christianity"* and M.D. Perkins, the author of *Dangerous Affirmation* is our guest. M.D., let's talk about the church. God didn't promise to bless society so to speak. But there is one institution that He did promise to, that he loves and He will protect and that is the true Church and yet that true church is under assault. I want to start off by reading a quote from your book. "Early on throughout 2000 years of church history, Christians have understood and Christian churches have taught that homosexuality is a sin. It is "against nature,"

Romans 1. It is, "An abomination," Leviticus 18:22. It can be described as, "vile affections," or "dishonorable passions." Again, Romans 1. "It is not God's design for marriage or family," as described in Genesis 2. "It is something that God does not bless, nor can he, because it is defiantly against His revealed will," I Corinthians 6: 9-10. *"Because it is against God's will and design to embrace and celebrate homosexuality, [I'll also add to that transgenderism or really gender appropriation is what it is], is to evoke God's judgment as an individual, church, or nation,"* Genesis 19.

"Since Christianity first took root in the West, the Bible's teaching against homosexuality has defined public policy and social attitudes in Europe and America." Then you say, "but things have changed." Boy, is that an understatement. You've talked about how it's infiltrated broader society, but talk about the monumental effort, the process that has taken place. What has been clearly understood in the church for centuries and how remarkable it is that this issue is actually being even considered. You can be a "Gay Christian," that that's somehow reconcilable within the church.

Guest: M.D. Perkins 22:04

The roots of this are both older than people realize and younger in the sense that the history of, "Gay Christianity" is really not that long. I mean, it's within my parents lifetimes. 1955, as far as I can tell, was the first time that a book was published that dealt with with changing the church's thinking on the received traditional interpretation of scripture on this. It was a church of an ethicist in the Church of England named Derek Sherwin Bailey. He wrote a book called, *Homosexuality and the Western Christian Tradition*, that was basically assessing the way that the church's thinking had influenced Western society and thought, especially on legal matters, and how it outlawed sodomy, the sexual action between two males or two women, and how that was all based on some wrong thinking about the Bible and stuff. So you have an ethicist in the Church of England in 1955, who introduces doubt into the established well received interpretation of what the Scripture teaches about this, which is clear. When we talk about interpretation it's not like people were grabbing random ideas out of thin air.

That's the postmodern approach to it, but the way that people have always done interpretive responses is, what is the author intending to say based on the syntax and the grammar and the words and the language that's being used here? What is trying to be communicated? Understanding that there is a clear communication that is trying to take place there. So that's how people understood the scripture. Once you introduce doubt, and once you do it through an established leader within the church, now you always have someone you can point to and say, Oh, but there's this guy over here who says this. Then that guy becomes two guys, becomes five guys, becomes 100 different scholars. There's no longer this established position. Now there's doubt that's been introduced within this whole order.

When you think about how the first questions of sexuality were first approached within the church context, within the mainline denominations, it was under the question of ordination, and whether

someone can be ordained as a gay minister or not. It took the roundabout backdoor way in to even talking about it, because now you're talking about a person, and this guy is a nice guy, and why can't he be a minister in our church? Are you saying he's bad, because he feels this way about himself, or he wants to have these kinds of relationships with other men or whatever? Then it blossomed from there and you have all kinds of things that have come in through this whole kind of ideology, as different people have approached it to try to either justify themselves or justify other people, and then use it as a way to enact political change within the church itself, because there's still ultimately a political goal behind Gay Christianity within the church. It isn't just about changing the Church's position. It's about getting the church to act as a political entity of the larger LGBTQ+ movement.

Host: David Wheaton 25:01

Playing off the emotions, the affections of Christians and the call to be compassionate. The mis-interpretation of what it means to, don't judge someone else, those have been leveraged to use very much against those who are conservative biblically, to get the camel's nose in the door here. Once that's in there, it comes in and comes in stronger than ever.

M.D. Perkins with us today here on The Christian Worldview Radio Program. We're talking about his book, *Dangerous Affirmation: The Threat of "Gay Christianity"*. It's our new featured resource here on The Christian Worldview. We will tell you how you can get it for a donation of any amount to The Christian Worldview coming up here on the program. We highly recommend it.

You talk about in the book early on, as a matter of fact you devote a chapter to each one, the three main threads of "Gay Christianity." There's an oxymoron if you've ever heard one. And why it's important to make distinctions between these three threads and the threads are these:

- Number one, there's affirming theology.
- Number two, there's queer theology.
- Number three, there's gay celibate theology.

You talk about Revoice theology, that's that conference. If you follow current events and what's going on in the church, you'll either have heard these or you'll have heard how those are articulated. But it's very interesting the way that you separate them into saying there's actually distinctions to be made there. Walk us through each of those three distinctions of "Gay Christianity." Affirming theology, queer theology, and gay celibate theology.

Guest: M.D. Perkins 26:37

I think most people when they think about gay Christianity, they just think about affirming theology, right? Pride flags in front of the church, welcoming and affirming that sort of thing. When I talk about

gay Christianity as an overall category, I'm talking about the attempt to reconcile the Christian faith with homosexuality. Then these three different categories are the different approaches that are taken and appealing to certain groups and are more popular within certain denominational contexts. But they're the ways in which this works itself out, theologically speaking.

So affirming theology is the mainstream one. It's just the idea that homosexuals are created that way by God, that orientation is just the way that you're born. It's God's design and intention. He wants you to live out that orientation to its fullest. It's just a reflection of God's diverse creation. So homosexual behavior is seen as normal, and it's blessed by God, and there's nothing sinful about it. There's nothing to be ashamed of. So Christians must accept, affirm, celebrate LGBT as good and reject anything that's non affirming, or that's not fully on board with it as being wicked, and bigoted and judgmental. These would be expressed through things like Matthew Vines, who is a very popular speaker and author. He wrote, *God and the Gay Christian*. His whole book is about how you can affirm the, "Total authority of Scripture," while at the same time affirming, monogamous, same sex relationships. He does give that caveat of committed, monogamous, same sex relationships, but at the same time he's still promoting the basic affirming movement, and there's lots of variations within that. It's an assault on the authority of Scripture. It reframes the Bible. It reinterprets the Bible. It casts doubt on established meanings, and ultimately believes that the Bible is not authoritative or that the Bible doesn't matter.

Different theologians have taken different tacks. Some have said that it's not authoritative, or some have just dismissed it as not really important to the conversation, because science and experience gives us so much more information. So then the queer theology question is something that's a lot more assaultive. It seeks to dismantle Christian thinking through radical readings and shocking displays. It's not fully mainstream, although it's becoming more mainstream with drag queens appearing in churches, and that's a queering of the church. It's the idea of trying to disrupt and resist and transgress what's called heteronormativity, which is the view that heterosexuality is normal and good. It is basically what people have thought forever, but that is seen as something that has to be assaulted, something that has to be dismantled. The way that you do that is through these queer readings, shocking displays.

There's literary deconstruction that is a major point of it. Standpoint theory is a lot behind it. It ties in with feminist theory and liberation theology, and a lot of different things are there in that mix. Basically, it's a way to shock Christians to not believe the things that they've heard. It's really appealing on social media and these pithy statements that you can make there.

Then there's a more conservative form of gay Christianity, which is what I call the gay celibate theology or side b theology. It is epitomized by the Revoice movement or the Revoice conference. Basically this is something that's happening within more conservative churches. People who would read the Gospel Coalition or be Part of the Southern Baptist Convention, Church of the Nazarene, or

the Presbyterian Church in America, the PCA as opposed to the PCUSA, the more liberal or mainline denomination of the Presbyterians, and many others. Basically, the idea is that orientation is innate and immutable, that you're born that way, and you can't change, and same sex attraction is itself morally neutral, and that someone who sees that they're gay and a Christian, they're basically coexisting identities.

So someone can call themselves a gay Christian, because it's just recognizing two different identities within the same person. You're just trying to be honest about your pattern of attractions. Taking on the language of sexual minorities, and talking about how you've been victimized by the conservative Christian church, or even the evangelical church, so it's really a practical theology. Sometimes it emphasizes celibacy, but really, oftentimes it more emphasizes friendship and blurring the lines and how far can you go before it's really sin. They say that healing from your homosexuality isn't possible so you must steward your sexuality, which I don't know where in the Bible, it talks about stewarding temptations towards sin.

The Bible never speaks that way about temptations. It's always about putting sin to death, overcoming temptation, that kind of thing. But they put it in this category of stewardship, and basically, they're supposed to stand as witness to the Christian Church's homophobia and bigotry. It accommodates these secular views of gay identity, and emphasizes personal experience of saying, "Well, I prayed and God never changed me." Therefore, God can't change anybody. "Therefore, you have to accept me as I am, even though I'm giving up a lot to follow Jesus, because I'm not pursuing a gay relationship, because I still believe that that's wrong. I still can hold on to my identity as a homosexual or as a bisexual or as a transgender "and say that that's fine. "It's going to be a harder path for me. You have to recognize that and not say anything against me." So that's where the gay celibate theology fits into this whole paradigm.

But I would say that it's still part of this gay Christian movement, even though there's parts of it that sound Orthodox, because it is still attempting to reconcile the Christian faith and homosexuality. It just does it from a way that sounds like it's more biblically Orthodox and sound.

Host: David Wheaton 32:17

M.D. Perkins with us today on The Christian Worldview talking about his book, Dangerous Affirmation. That is a perfect segue into a soundbite that I would like to play for you by a woman named Rachel Gilson. She works for CRU, formerly known as Campus Crusade for Christ. She's also pursuing her PhD at Southeastern Baptist Theological Seminary, part of the Southern Baptist Convention. She's being featured in a couple of different sessions at the Southern Baptist Convention Annual Meeting this June as well. She is in that third category of the gay celibate theology movement.

I'd like to play a soundbite where she was speaking and she was actually answering a question from someone in the audience, of a man who has parents who are homosexuals and they're, "married,"

and the man was asking how he should deal with his parents of the same sex. I'm going to go through this soundbite, and as you just mentioned in that last answer, you'll hear some things that sound Orthodox, sound correct. You hear the compassion, it's sort of human reasoning here, but I want you to point out the underlying flaws in the thing she's saying in this soundbite. Let's start out with a question from the audience, the man in the audience, and then I'll stop it along the way and ask a question of you, M.D., and you can pull out here what is actually being said.

Audio Soundbite: Man in the audience 33:40

I have gay married parents, because gay marriage is legal in all 50 states now. So I guess my question is, Where should I be in terms of my support of that marriage since it is the covenant of marriage? Should I be looking for like, should I be supporting a divorce, even though God said He hates that as well? Or should I be looking for them to kind of? I don't know. I don't, I don't know.

Audio Soundbite: Rachel Gilson 34:10

I think it's a great question, right? Like we know that the laws of our country don't match what God's laws say, that's fine. We don't live in ancient Israel. We don't live in the New Jerusalem. We live in America. So we respect the laws of the land.

Host: David Wheaton 34:26

So we have the question. He says, I have, you know, my parents are same sex "married," that is the law of the land. So that's a assumption being made here. That's a covenant relationship I think he said. Then how does Rachel Gilson start answering this? She says, Well, we don't live in covenant Israel and so forth. So we respect the laws of our land. What is being assumed in that particular part of the soundbite?

Guest: M.D. Perkins 34:51

The assumption there is that the covenant between these two homosexual parents is the same as the covenant bond but between a man and a woman. That's the assumption. That God sees it the same way because our nation sees it the same way. That's the fundamental shift because he uses the word covenant there, and talks about how God hates divorce. He doesn't want to support divorce. There's this underlying assumption that the way that the government in our country sees it is the same as the way that God would see it. So we have to approach it with this real careful thing when it should be an obvious thing. That would be my immediate response to this is not to talk about "we live in America as opposed to ancient Israel," but you should be praying for the salvation of these two individuals and then expecting as that salvation is worked out in their lives and sanctification that there is this rejection of this faulty partnership that has taken place there.

NEW Featured Resource: Dangerous Affirmation 35:48

M.D. Perkins is our guest today. He's the author of *Dangerous Affirmation: The Threat of "Gay Christianity"*. This book is our new featured resource. It is 239 pages, softcover, and retails for \$24.99.

For a limited time you can order for a donation of any amount to The Christian Worldview. Get in contact with us the usual ways. You'll find out how you can do that during this short break. Stay tuned, because we have much more coming up. You're listening to The Christian Worldview Radio Program. I'm David Wheaton.

Featured Resource: My Boy, Ben

David Wheaton here. For a limited time, we are offering My Boy Ben for a donation of any amount to The Christian Worldview. The book is the true story of a Yellow Lab that I had back when I was competing on the professional tennis tour. It's about relationships with Ben, my parents, with a childhood friend I would eventually marry, but ultimately with God, who causes all things, even the hard things to work together for good.

You can order a signed and personalized copy for yourself or for your friend who enjoys a good story, loves dogs, sports or the outdoors and most of all, needs to hear about God's grace and the Gospel. My Boy Ben is owned by The Christian Worldview. It's 264 pages, hardcover, and retails for \$24.95. To order go to TheChristianWorldview.org, or call 1-888-64-2233, or write to Box 401 Excelsior, Minnesota 55331.

Featured Resource: So Many Lions, So Few Daniels 37:20

Have faith in God. Don't be intimidated by lions. If the world says back down don't do this, fling open your windows, pray openly so to speak. That's what Daniel did. Don't be ashamed. Don't be intimidated. A blind anemic need flea on crutches has more chance of defeating a herd of 1000 Wild stampeding elephants, than this world has of stopping the will of God. There's nothing they can do to stop God's will and if you are a Christian you have aligned yourself with God's will.

That was evangelist Ray Comfort exhorting believers to stand firm and speak boldly, just like Daniel. Ray's new book, So Many Lions, So Few Daniels is 192 pages softcover and retails for 1699. You can order the book for a donation of any amount to The Christian Worldview, go to the ChristianWorldview.org or call 1-888-646-2233 or write to box 401 Excelsior, Minnesota 55331.

Welcome back to The Christian Worldview. I'm David Wheaton. Be sure to visit our website, TheChristianWorldview.org where you can subscribe to our free weekly email and annual print letter, order resources for adults and children and support the ministry. Our topic today is, The Dangerous Affirmation of Gay Christianity. M.D. Perkins, the author of Dangerous Affirmation is our guest. M.D., the woman we're hearing this soundbite from, Rachel Gilson, it is said that she is attracted to women, but she's married to a man. Here's what she said next.

Audio Soundbite: Rachel Gilson 39:02

As we think about the question of, people in a same sex marriage and they come to know the Lord. This is a real situation that I've encountered in my life. I met a woman recently in St. Louis who was

actually in a marriage, she was in a marriage to a woman and was processing what to do because she had come to the Lord, but her wife hadn't. We need to recognize in this situation, right, that these are some very tender things. If we just walk around being like, I've got some great ideas, like you don't know anything. You don't know anything about what this relationship has been like, the joys that it's provided, the heaviness it's provided. We never approach these situations with swagger. If we've got a relationship, where they are trusting us to speak in, and trusting us to draw near, we're going to listen really carefully. Like with any person, discipleship is going to be a process.

So I'd say if someone in a same sex marriage comes to know the Lord, it's not like, okay, what we've got to deal with first is your same sex marriage. Our discipleship is the whole person. When we come to Christ, there are a lot of things that need attention, that need forgiveness, that need healing, that need adjusting, but I do hope that over the course of discipleship for someone in that position, they're going to have a chance to examine what the Bible says about sexuality and they're going to have a trustworthy person to walk through with them what that means for their life.

Host: David Wheaton 40:36

Okay, I messed up there, but there again, was a lot of things said there as well. There's personal stories, the language of compassion, and the fact that calling a so called partnering of two people of the same sex, a marriage, a woman can have a wife. Not in God's eyes. A woman can't have a wife. A man can't have a husband in God's eyes. His eyes are the only ones that matter, but she's a particularly, Rachel Gilson, is a particularly effective underminer of this category, as you say, of gay celibate theology. What was your takeaway from that particular portion of the soundbite?

Guest: M.D. Perkins 41:13

My takeaway is that she doesn't at all want to answer this question because she knows that it's going to sound harsh if she has the biblically orthodox position clearly displayed. She has to lean very hard on the "we need to listen, we need to come alongside, we need to be there, we don't understand all the things that have happened and how joyful this relationship may have been." Blah, blah, blah. All that stuff is hedging having to say that, "no, they shouldn't be married," and that's really what the gay celibate theology tends to do. It wants to say that I hold to a biblically orthodox position, but I never really expressed it in any way that's direct or clear. I always have to come to it from the side or from some angle or in a really soft and very minimal position.

That it is the smallest push toward righteousness and truth, but nothing that would upset anybody's applecart, because we really don't know the situation. Well, we know that this is going to be an idol in somebody's life when they come to Christ, because they've committed themselves to the point of going through the marriage vows together. There's some recognition that this is very important to this person, obviously, or they wouldn't have gone through all of this action together.

Within discipleship, yes, is that the first thing that you touch on? I mean, discipleship is always such a personal thing anyway. And it's so individualized and specific in some sense, but at the end of the day, you're going to have to deal with this elephant in the room, and that's the elephant in the room that the person probably doesn't want to deal with. So you're going to have to know as a Christian whether that's the first conversation or the 15th conversation that's going to be there. You have to be able to address it, and that's what this person is asking for advice on. Frankly, she's not giving discipleship here. She's giving caveats and obfuscating answers.

Host: David Wheaton 43:05

It seems like the highest virtue in evangelicalism is to appear to be kind and compassionate, even at the expense of not expressing truth, which is what is able to really truly help someone be reconciled to God. Let's be reminded of what Jesus said in Matthew chapter 19. Here's Jesus himself. The Pharisees came to Jesus testing him and asking, *"Is it lawful for a man to divorce his wife for any reason at all?"* Jesus answered and said, *"Have you not read that he who created them from the beginning made them male and female?"* So you get really a twofer here. You get Jesus defining that there's only men and women, you can't change it. He made them male and female. Verse five. *"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh. What therefore God has joined together, let no man separate."*

Jesus defines very clearly what marriage is right there. One man and one woman and defines what gender is. God makes them male and female. And if that weren't enough, in the Sermon on the Mount in Matthew chapter five he said, *"You have heard that it was said, You shall not commit adultery. But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."* So Jesus takes it from not just the action of sexual immorality, adultery with someone not your wife, if you're a man, or someone not your husband, if you're a woman, but he brings it down to the motive, the desire inside of your heart. If you lust for someone in your heart, you've committed adultery, you're sinning, and this goes straight in the face of the same-sex-attracted "Gay Christianity" movement, M.D., because they're saying you can be a same-sex-attracted Christian. You can harbor and live with and keep these sinful desires, even if you're not acting on them. So let's go to the next portion of that soundbite with Rachael Gilson, because I'd like to see what your takeaways are from the last minute or so here.

Audio Soundbite: Rachel Gilson 45:12

When you're a child, especially when you're in that weird stage where you're, for the first time an adult child relating to adult parents, that's weird, right? It's just weird. You used to be five, and they were old. And now you're old but not as old. You just don't. If you're a parent relating to someone in that situation, you've already got that strange dynamic on top of something that is theologically and emotionally really heavy. So I would say as their son, you love them and help them in whatever way,

right? You love them as you try to follow the Lord, as they try to follow the Lord, to come around the scriptures together and figure out what's going on.

I do think that it's pretty normal for someone who comes to Christ to see, Oh, this isn't the way God designed to use my sexuality. They don't have to negate all the good things that they've experienced with the person that they've been in a relationship with to recognize that God says something else about sexuality. They might end up making a very big cost. I mean, I've known some people who decide to stay in that relationship legally, but to live celibately. To break off having sex, that has happened with some couples who both come to Christ. I've known some couples where one person came to Christ and decided that in order to honor the Lord, he needed to be celibate and his partner decided, his husband decided to leave him. Paul talks about this reality in First Corinthians 7. Sometimes if a spouse comes to know the Lord, the other spouse can't abide it and they leave and then that person is you know, that person is free. But sometimes it will mean yes, sometimes it will mean getting a divorce. God hates divorce. He does. It breaks that image of marriage just as surely as anything else. What's interesting is, though God hates it, it is still sometimes allowed in the context of a broken world.

Host: David Wheaton 47:08

Okay, so there's a lot there. This is a very highly educated, intelligent woman. She went to Yale. She's an intellectual. She's within the South Eastern Baptist Theological Seminary. She speaks all over the place. She's very well known. She's written very popular books. She's going to be featured at the Southern Baptist Convention annual meeting coming up. Rachel Gilson is her name. You need to remember that name, because she's a big proponent of what you, M.D., are talking about today. You can see the little things she's saying. She sounds very reserved, reasonable, kind. But the thing she's saying is, God hates divorce. She's referring to a man being married to a man, considering that a marriage. That God hates that kind of covenant breaking or something. Go ahead and give us a couple of takeaways from what you heard in that last portion of the soundbite.

Guest: M.D. Perkins 48:02

Yes, she said that it's pretty normal for Christians to reexamine their homosexual relationship in light of the fact that they come to Christ. I would hope it's more than pretty normal for true believers to examine that. It should be exactly what happens if the Holy Spirit is alive at work within a person, then of course that person would examine the relationships, the commitments that have been made, the idolatry, covetousness, unforgiveness, bitterness, and all of those roots that are there that have sprung up into this homosexual partnership. You heard it there, that it's a very big cost to live celibately.

This constant idea that someone is gay, is born that way, they can't change, God can't touch that part of the person so they just have to figure out how to cope with it, and the best way to cope with it and to obey God's law is to just live celibately. Now, I have pretty big skepticism as to how well people

actually, "live together in these celibate gay partnerships," yet at the same time, practice celibacy, because I think the lines of what is considered celibate or not committing homosexual sex with one another is really blurred in a lot of these cases. In many ways, gay pornography is still indulged in, thoughts, and things are still cultivated within the person.

I mean, just the way that she talks about marriage, is as, God hates divorce and then when a gay couple gets divorced, by inference that that breaks God's heart too, is the inference there because Oh, they've committed to each other.

That's not a reflection of Christ and His church. Only a man and a woman together are a reflection of Christ and His Church. That's the image of God and marriage that's displayed there and Christ and His Church, kind of paradigm image and so that's not desecrated when a homosexual couple breaks it off between one another. There's a lot of doublespeak happening there and a lot of tiptoeing around the edges and acting like, I'm still going to hold to the conservative orthodox position, but I'm not really going to state it out front, because I want to sound more nice than that.

Host: David Wheaton 50:17

Yes, I think you're right M.D. I think this particular person and those like her are very effective though, at persuading people. You really need to look past what she looks like, how she speaks, and what she's saying.

Guest: M.D. Perkins 50:33

Well that's the appeal of it. It sounds like this third way, the way that Christians can remain orthodox in a hostile society, yet still be nice enough to not be rejected as one of those crazy fundamentalists.

Host: David Wheaton 50:43

Yes. Let me just remind all of us, Paul wrote about what Rachel Gilson was just talking about. Romans chapter one. *Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them for they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! Amen. Verse 26. For this reason God gave them over.* Look how he describes it. Not as there's joys and there's heaviness in these kinds of relationships. We understand that. *God gave them over to degrading passions. For their women exchanged the natural function for that which is unnatural. 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.* Then it goes on for the rest of the chapter. *And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind to do those things which are not proper.*

You have to remember what God says about this in His Word. We cannot be influenced by this kind, compassionate sounding, diversionary tactic from the black and white truth that God has laid out in His Word. I'm looking forward to speaking more with you on this topic, M.D. in Part Two.

In the meantime, just a reminder that Dangerous Affirmation: The Threat of "Gay Christianity" is our new featured resource that you can get for a donation of any amount to The Christian Worldview for a limited time. It's 239 pages, softcover, and retails for \$24.99. Our contact information is given immediately following today's program.

We're going to have a special interview with my mom and siblings as part of Father's Day weekend and then Part Two with M.D. Perkins will be the following week.

Thank you for joining us on The Christian Worldview today. Let's remember, Jesus Christ and His Word are the same yesterday, and today, and forever. So until next time, Think biblically, live accordingly, and stand firm! The mission of The Christian Worldview is to sharpen the biblical worldview of Christians and to proclaim the good news of Jesus Christ. We hope today's broadcast encouraged you toward that end.

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