

University Heights Church  
of Christ  
445 Columbia Ave.,  
Lexington, KY 40508  
(859) 255-6257  
www.uheightschurch.com

#### WORSHIP SERVICES

##### **Sunday**

Bible Study: 9:45 AM

Worship: 10:45 AM; 6:00 PM

##### **Wednesday**

Bible Study: 7:30 PM (This is  
immediately followed by a  
short worship period)

##### **First Friday of Each Month**

Singing: 7:30 PM

#### LEADERSHIP

##### **Elders**

Garry Banks, David Collins,  
John Thompson

##### **Evangelist**

Adam Litmer

##### **Deacons**

Troy Antle, Richard Brundige,  
Matt Thompson, Adam  
Litmer, Bill Morelan, Jim  
Parsons, Pat Seabolt, Adam  
Daniels, Jamie Powell

#### Adam's Office Hours

Tuesday-Friday (8:30-4:00)

#### **Is there any man who is fearful and fainthearted?**

In Deuteronomy 20 Moses is relaying God's laws concerning warfare to the people of Israel. In verse 8 we find this noteworthy statement. *And the officers shall speak further to the people, and say, "Is there any man who is fearful and fainthearted? Let him go back to his house, lest he make the heart of his fellows melt like his own."* The fainthearted soldier, with his trembling and frightened demeanor, could very well influence his fellow soldiers to feel the same way. Obviously that would be a catastrophe of the highest order for an army. He was sent back home before his fear could become contagious.

Influence remains every bit as important today. Let every saint know that they are engaged in warfare against a terrible adversary (2 Corinthians 10:3-4; Ephesians 6:10-17). This is a daily battle and at stake is nothing less than man's heart and eternity. Many fellow soldiers of the cross stand at our side pressing forward against the foe. We can encourage or discourage them through the spirit we manifest. If we are timid, fearful, and shrinking (Hebrews 10:37-39) we may influence them in that deadly direction. Instead, let us boldly take the fight to our foe, encouraging our brothers and sisters in arms with our bold trust in the Lord Jesus.

#### **IN NEED OF PRAYERS**

Jeff Howerton, Rhonda Boyd, Paul Atkisson, Barbara Matheny, David Morrow, Debbie Parker, Vina Krissow, John Bennett, Robert Brundige, Donald Dawson, Gail Stein, Sandy Childress, Susie Burton, Jacob Profit, Valerie and Barry Boyd, Wilma Lawson, Jannett's mother and stepfather, Sandy Driver, Erlene Young, Doris Baker, Bernard Larch, Burnice Richardson, Ruth Poynter, Janice Parsons, The Spivey family, the Dillard family, Donna Barnett

# University Heights Messenger

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#### **"If Homosexuality Is Wrong Jesus Would Have Said So"**

Adam Litmer

The LGBT (lesbian, gay, bisexual, and transgender) community, though comparatively small, continues to wield extraordinary power and influence. This is seen in their ability to pressure law makers into creating or changing laws specifically for their benefit as well as their ability to ruin the livelihood of business owners who refuse to cater to them due to a violation of conscience. Their lengthening reach has been seen quite recently when the Presbyterian denomination officially accepted the life style as wholesome and good. I can only assume that many of the "traditional" denominations will follow suit as the year's progress.

There is a particular argument being advanced by the "Christians" (please note the quotation marks) in the LGBT community that is slowly gaining a foothold among others who claim to follow Christ. The argument states that Jesus never once spoke a recorded word against homosexuality during his ministry. If the LGBT lifestyle were wrong he would have said *something* about it. Thus, as far as Jesus Christ is concerned, the lifestyle is not just valid but acceptable to God. This argument is advanced primarily to escape the words of Paul (primarily in Romans 1:26-28 and 1 Corinthians 6:9-11) and the Old Testament (we'll get to this in a moment). Those who advance this argument usually speak as though Paul were inventing things out of his own mind, stating nothing more than personal opinions, rather than speaking commands of the Lord received through inspiration (1 Corinthians 2:11-13; 14:37-38).

However, in this article we need to deal with the argument advanced about Jesus never speaking on the topic and thus approving it. Besides Jesus speaking through his inspired writers, the argument is a failure to "rightly handle the word of truth" (2 Timothy 2:15). Many Christians struggle to answer this argument without immediately appealing to Paul. While that is not necessarily wrong, it is important to understand the argument itself is built on a false premise and remembering just a few things about Jesus proves it. Let's consider three important points about our Lord for the remainder of this article. I highly recommend that you read *all* of the passages referenced in this article either here or at home.

**Jesus maintained tremendous respect for the Law of Moses.** Do not forget that the Mosaic Law was still governing the Jewish people when Jesus was born and he lived under that Law his entire life (Galatians 4:4). Not only was he under the Law, he never violated it (Hebrews 4:15). To emphasize his respect for the Mosaic Law even further we hear him say, *Do not think that I have come to abolish the Law or the prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.* (Matthew 5:17-19) A quick word on verse 19: To be “least in the kingdom of heaven” does not mean that one will be relegated to the bleachers of heaven rather than the box seats. It means *they will not be in heaven*. I say this because of the context of the sermon itself (7:21, 24-27) as well as the fact that Jesus used the expression “great” or “greatest in the kingdom” elsewhere in Matthew to refer to *every* citizen in the kingdom (18:1-4; 20:26-28).

Some of the LGBT community point out that Jesus was correcting pharisaic misinterpretations of the Law and exposing the countless human traditions they had attached to it. No Bible student would argue that he did not do those things often (Matthew 5-7; Mark 7:1-13, etc). However, *You shall not lie with a male as with a woman; it is an abomination*, is not a human tradition or a pharisaic misrepresentation, it is a direct statement from the Mosaic Law (Leviticus 18:22). Another pertinent passage for this conversation is Deuteronomy 22:5, which says, *A woman shall not wear a man’s garment, nor shall a man put on a woman’s cloak, for whoever does these things is an abomination to the Lord your God*. Now someone may claim that such restrictions were done away with in the New Testament. Certainly some of the Mosaic restrictions, such as dietary (Acts 10:9-15. See also Mark 7:18-19) were removed (though note Acts 15:28-29). However, it is up to those who claim that homosexuality is no longer the abomination God said it was to prove it from the Scriptures. Obviously, personal preference proves nothing. A person may not like it but they cannot deny that Jesus was born under the Mosaic Law, respected it tremendously, and never once sinned against it.

**Jesus was preaching to a Jewish audience.** The Jewish people knew well God’s prohibition against homosexuality for they were under the Mosaic Law just as Jesus was. The truth of the matter is that Jesus did not need to focus his ministry in that direction for it was well understood by the people and not practiced widely among the Jews (though it *was* practiced extensively among the Gentile nations) of the day. But we must prove that the Lord’s audience *during his ministry* was almost exclusively Jewish.

Let’s begin by considering the announcement of his birth to Mary from Luke 1:31-33. Gabriel said that Jesus would possess “the throne of his father David” and “reign over

the house of Jacob.” The vast majority of the Gentile world would have had no idea what that meant. To the Jews, however, it was bursting with meaning (consider the language of Zechariah’s prophecy about Jesus and John from Luke 1:67-79). Some thirty years later, Jesus met a Gentile woman from Canaan. She begged Jesus to heal her daughter and the Lord responded, *I was sent only to the lost sheep of the house of Israel.* (Matthew 15:24) Though Jesus died for all people (2 Corinthians 5:14-15) and *is a light for revelation to the Gentiles* (Luke 2:32a) his *personal ministry* was to the Jews. Homosexuality was not widely practiced among them because of their understanding and belief in statements like the one from Leviticus 18:22.

**Jesus clearly stated God’s marriage law from the beginning and in the process excluded all others as legitimate options for God’s approval.** In the midst of a discussion with some Pharisees concerning the teaching of Deuteronomy 24:1-4 and its interpretation, Jesus said something in Matthew 19:4-6 that must be noted and understood. *Have you not read that he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast 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 not man separate.*

While his Jewish adversaries were arguing about something Moses *allowed* (verse 8), Jesus took them past the Mosaic Law all the way back to God’s marriage law from the very beginning: One male and one female for life. Jesus said nothing of one male for one male or one female for one female. Take a moment to read it again before continuing.

Someone says, “Why didn’t Jesus specifically state that a man cannot marry a man or a woman marry a woman?” The simple answer is that he did not need to. In stating what God intended from the very beginning Jesus stated what is acceptable in God’s eyes. People can rail against this and come up with one excuse after another but they will never produce a single word from God indicating that His view on these things has changed.

To claim that Jesus had nothing to say on the LGBT topic is simply untrue. Rightly handling scripture makes it easy to see. As a Jew under the Law of Moses, teaching other Jews under the Law of Moses, his view and teaching on the subject is quite clear. In stating God’s marriage law from the beginning our Lord settled the issue once and for all. The question is not if Jesus had anything to say on the topic. The question is whether or not those in the LGBT community will ever be willing to accept it. I pray that they will.