



**HOMOSEXUALITY: WHAT SHOULD THE CHURCH DO ABOUT THIS ANCIENT INIQUITY?**

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From the moment Adam and Eve fell in the Garden of Eden, mankind witnessed an accelerated moral degeneracy: murder, drunkenness, a blatant affront on God’s authority. Then Sodom happened! How shocked Lot must have been to hear his countrymen say, “where are the men who came to you tonight? Bring them out to us that we may know them carnally” (**Genesis 19:1-5**).



Imagine how the man at Gibeah must have cringed when some Benjamites borrowed a leaf from Sodom’s book of abominations and demanded that he bring his guest out “that we may know him carnally” (**Judges 19:1-22**). The man’s response to the request reflects the attitude of godly people to homosexuality: “No, my brethren! I beg you, do not act so wickedly...do not commit this outrage” (**Judges 19:23**).

The world, however, has come a long way from the time homosexuality was generally perceived as an outrageous, vile, wicked, perverse act. The world seems to be light years away from a time when homosexuals were too ashamed to let their neighbors into their “closet secret.”

With the aid of the liberal media, they have managed to enshroud homosexuality in the toga of cultural acceptability. It is not only that they have won over the political class and other social institutions, but even churches are also queuing up to be counted among those who promote the approval of homosexuality. It is incredible that anyone who claims a relationship with Jesus Christ, even if nominally, would ever be associated with the homosexual movement. Unfortunately, that is exactly what is happening.

The Church of England was the first church to legalize homosexuality. The Methodist church followed suit recently. In these churches it was men’s votes, not the Bible, that guided their decisions.

Religious revisionists seek to frame homosexuality, not as a sin, but as a human

rights issue. Nothing can be further from the truth. Homosexuality remains an egregious sin. There are many kinds of sexual sins, but homosexuality is in a different category. It is an aberration, a perversion, an abomination!

In **Leviticus 20:13**, God commands Israel thus: “If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death.”

Homosexuality was one of the abominations with which the Canaanites defiled their land for which God had them exterminated. Israel was warned to avoid such atrocities to avoid being vomited out by the land as it did its former inhabitants (**Leviticus 18:22-30**). Homosexuality is condemned not only in the Old Testament: it is also strongly condemned in the New Testament and described as a vile passion:

*For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due (**Romans 1:26-27**).*

It is often argued by homosexuals that they are what they are by nature, not choice. There is, of course, no truth in such claims. The Bible instructs us that homosexuality is a sin of which one can repent. Paul reminds Christians that some of them were homosexuals and sodomites up until they were saved (**1 Corinthians 6:9-11**). Homosexuals are always quick to remind Christians that God is a loving Father who does not discriminate between homosexuals and heterosexuals.

God indeed is loving and kind. He does not want any to perish but rather desires all to be saved (**2 Peter 3:9**). We are also warned, however, to consider the other side of God’s character: He is severe to those who fell, and good to those who “continue in His goodness” (**Romans 11:22**). He is a consuming fire (**Hebrews 12:29**). He has decreed eternal damnation against all who indulge in homosexuality (**1 Corinthians 6:9-11**).

In the face of such moral depravity as represented by homosexuality, what should

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The Monster in My Mouth

# OCTOBER 2021 NEWSLETTER

Christians do? We certainly must not hate them. But the need to avoid being charged with homophobia should not stop us from acknowledging publicly and privately that homosexuality is contrary to sound doctrine (**1 Timothy 1:8-11**).

It is naïve to do nothing and hope that the evil practice will go away on its own. It won't! We have a holy commission to expose the unfruitful works of darkness (**Ephesians 5:11**). It is in such a time as this that we must truly become the salt and light of the earth (**Matthew 5:13-14**) and preach against this abomination publicly and privately.

It is in so doing that we inoculate the church against this insidious evil that has become a global culture. If we fail to give this issue attention, we can be sure that some day in the future we will be enmeshed in a new controversy pertaining to whether or not we can fellowship "Homosexual Christians."

## THE SINS OF NADAB AND ABIHU

Matthew Shaffer

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Moses records what should have been one of the most joyous and momentous days in the foundation of the Israelite nation: the first Day of Atonement (**Leviticus 9, 10**). The weeks following the people's arrival at Mount Sinai had seen the commission and construction of a magnificent tabernacle, which would serve as the epicenter of the new nation's worship and life (**Exodus 25-40**) and the consecration of Aaron and his four sons as priests (**Leviticus 8**). These five men dedicated their lives to serve as intermediaries between a sinful people and their holy God.



When the Day of Atonement came, Aaron and his sons carried the people's sins to the Lord to be cleansed through the blood of sacrificial victims (**Leviticus 9:1-7**). Aaron and his sons faithfully conducted themselves according to the pattern that God had given them, and the Lord's glory appeared before all the people to accept and consume the offerings brought on their behalf (**Leviticus 9:23-24**). God had forgiven the people's sins and allowed them to become His holy nation.

But this day of joy ended in disaster when Nadab and Abihu, evidently overcome with zeal by the sight of God's glory, burned incense near His visible presence. In response to this unauthorized worship, God struck them dead before the eyes

of all the people (**Leviticus 10:1-2**). In verse 3, Moses clarifies the Lord's actions with the following words from Him:

*"By those who come near Me I must be regarded as holy; And before all the people I must be glorified."*

The Lord's response, expressed through Moses, indicates that the actions of Nadab and Abihu violated their office and commission. Instead of glorifying the Lord and highlighting His holiness, their actions had diminished His glory and honor before the people. Their ability to do so was built on two factors: (1) their consecration as priests, and (2) the publicity of their sin.

First, Nadab and Abihu had been consecrated as priests, giving them the opportunity and responsibility to "come near" the Lord (**Leviticus 10:3**). Their responsibility stemmed both from their role as the people's mediator to God as well as their role as God's mediator to the people.

They could be unfaithful to the people by failing to help them atone for their sins (see, for example, how Judas Iscariot's attempt to repent was rejected by the priests in **Matthew 27:3-5**), and they could be unfaithful to God by failing to represent *Him* accurately before the people. It was in their power to cause the people under their charge to develop a negative view of God and of His worship (see, for example, how the sins of Eli's sons led the people of Israel to *abhor* the offering of the Lord in **1 Samuel 2:12-17**).

Even though the unauthorized worship they offered seemed relatively minor, it betrayed a disregard for the Lord's commandments that defied their responsibility to represent Him faithfully and accurately.

Second, they committed this sin before all the people. If the disregard that Nadab and Abihu showed for the Lord's authority went unanswered, the Day of Atonement would have failed to glorify God. The people would have seen a lax God who was not concerned when His word fell by the wayside, not a holy God who keeps His promises to the end of the ages (**Hebrews 11:6**). The ease with which their sin would spread demanded a public answer.

Consequently, although Nadab and Abihu's sin may seem harmless on the surface, their actions demonstrated both a betrayal of the trust God and the people had placed in them and an abuse of the influence they had through their office. This is the reason God responded immediately and seemingly ruthlessly: He wanted to preserve His glory and honor among the people whom He had labored to save and whom He had honored with the forgiveness of their sins.



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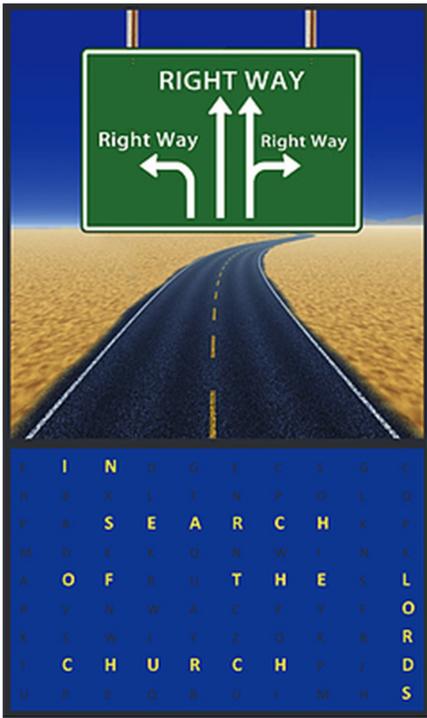
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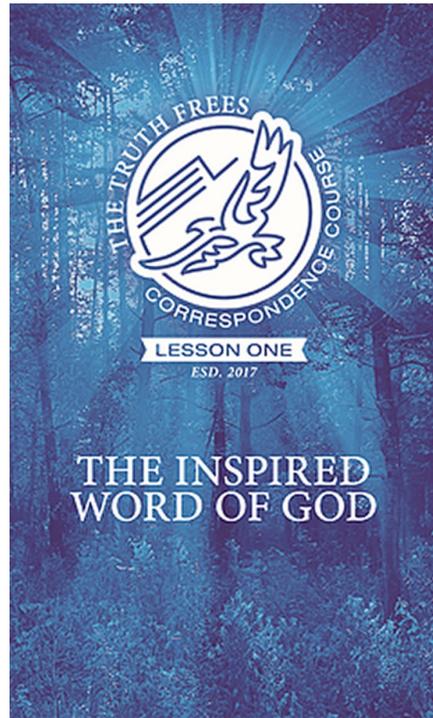
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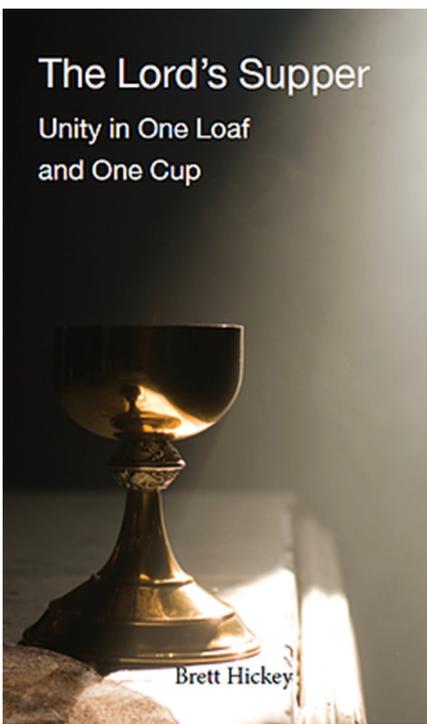
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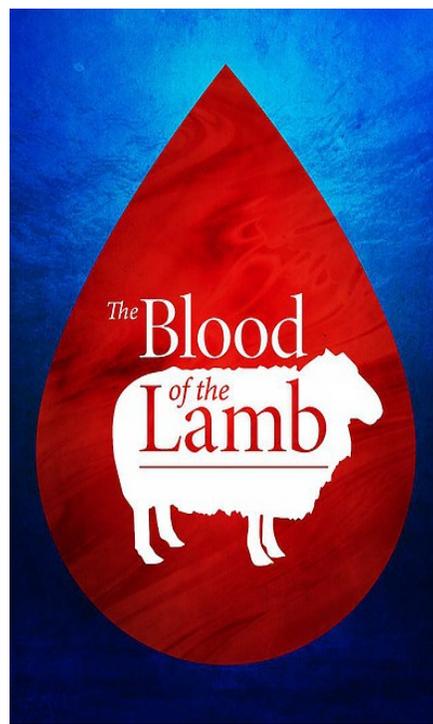
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