

In defense of God's order and the gospel, part 4

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Bible Text: Romans 1:25
Preached on: Sunday, February 23, 2020

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I'd ask you to take your Bible, turn to Romans 1. Romans 1 and we continue our series for the special time in which we live, "In defense of God's order and the gospel," and today I'm specifically dealing with homosexual ambiguity and feminism of Beth Moore and company. I say "and company" each time to remind you that others believe this, say it, and in this situation with the homosexuality, there are males involved and males involved in the other as well, but she is so prominent we speak of her.

So you can read with me. I believe the Scripture says God loves every sinner and desire every person to be saved. A person who has been involved in homosexual acts or currently struggles with homosexual lust is salvifically loved by God and, therefore, can be saved in exactly the same way as anyone else or someone who struggles with heterosexual lust can be saved. I would read from Romans 1. I say they can be saved and that's because they're lost and homosexuality is a sin and the Bible is unambiguous about that.

In Romans 1:25,

25 [And] they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, 27 and 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. 28 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,

They don't acknowledge God. Saying you are acknowledging him is not the same as acknowledging him. You acknowledge him by believing his word and living according to it.

So I believe that homosexuals can be saved in the same way anybody else can. That is the clear teaching of Scripture. I reject defining yourself by your sin. So we have those that

claim to be gay Christians, and what they say is they are accepting their homosexuality as not totally from the effects of the fall but rather that God created them that way and so it is a gift by God, but that minimizes the Scripture's clear and repeated and unambiguous condemnation of homosexuality.

Then there are those who say they're Christian and gay, and what they're saying is they're Christian, this would be a part of the Revoice, and they're saying they're gay and they're Christian, but they're not living out the gay lifestyle, they're not involved in the physical acts and the behavior of homosexuality but they identify as being a gay or a homosexual and yet they're claiming to be Christians but they live without engaging in the behavior. Here's the problem with that: if they don't live in daily repentance over that that they're saying they are, then they're in rebellion against God in the same way that if you said you lusted every day heterosexually and you're not living in repentance over that, you're in disobedience and rebellion against God. What Revoice does, and we've had some supporters of that in the Convention, at least parts of it, is they are trying to merge the homosexual identity and the Christian identity, and that's why they use those together, but you can't merge them. In Christ, we're either a faithful Christian or an unfaithful Christian. To say that you're a gay Christian in any sense, we don't say that people are murdering Christians, we don't say they're lying Christians, drunkard Christians. Your identity is in Christ and you are either a Christian that's faithful or you are not a Christian or you're not a Christian who is faithful.

Those that say, "I'm a Christian but I identify the homosexual but I don't engage in the efforts. I reject what's brought along with that," and that is, that the gospel is so impotent that it lacks the power in truth and regeneration and sanctification to deliver someone totally from that, not everyone will experience that. Some have and when some deny that that happens, how, pray tell, do they answer to the ones that have had that? But the impotency is not on the word of God or sanctification or regeneration, it's upon the person's will to cooperate with God working in their life. In other words, you can keep any sin you want but that's not God's desire for you and God is capable to deliver us from these things.

In the summer of 2019, six women bloggers and Bible teachers published an open letter to Beth Moore. It's posted at michellelesley.com. It was subsequently signed by nearly 500 additional Christian women. The letter was merely a request asking Beth Moore to make her position on homosexuality clear. They said for 2 ½ weeks Beth ignored their letter and during that time she slandered the signers of the letter and refused to make her position on homosexuality clear in any venue. During that time, it was discovered that she had actually addressed homosexuality in a book she had written and the book is entitled "Praying God's Word," but since writing that and that book being published and later in a reprint, she removed the section where she addressed homosexuality, and her reasoning for that was, and I quote, "It exceeded Scripture." The material she removed was six pages starting with including the words that I'm going to give you which come from page 279 of that book. These come from earlier versions of her book. This is what she removed.

"Before we proceed to our Scripture-prayers for overcoming sexual strongholds, we are wise to address another deadly sexual assault of the evil one in our society: homosexuality. I have wonderful news for anyone who has struggled with homosexual sin. God indeed can deliver you and anxiously awaits your full cooperation. Do not let Satan shame you into not seeking forgiveness, fullest, and complete restoration in Jesus Christ. I know complete transformation is possible and not only because God's Word says so, but because I have witnessed it with my own eyes. I know plenty of believers who have been set free from homosexuality."

That was removed from her book.

On July 4th in a tweet, she said, "After taking three years to pray and to test the fruit, it became clear to me that my words in this section, words that exceeded Scripture, were stopping many from God's word which follow. It wasn't a doctrinal shift. When our words keep people from God's word, we've overspoken."

A later tweet on July 5, 2019, she said, "I made people feel demonized. I overshot the Scripture by a mile."

Finally, in a blog after 2 ½ weeks of criticizing her questioners and all the women bloggers and Bible teachers, on July 6th she wrote a blog that said, "I hold firmly to a traditional Christian sexual ethic and continue to believe the Bible sets apart marriage as a covenant between a man and a woman. But I also believe that Scripture clearly teaches that all sex outside of marriage is contrary to God's will." Now to some that sounds like the answer, but this is, with all due respect to honorable and noble politicians, this is political rhetoric. What we mean by that is, you're asked question A and you answer question B. Nobody asked her about what she thought about marriage, sex and marriage. Nobody asked her what she thought about sex in general. They asked her, and here's the three questions she was asked. 1. Do you believe homosexuality is inherently sinful? That was the question. The second: do you believe that the practice of the homosexual lifestyle is compatible with holy Christian living? Third: do you believe a person who dies as a practicing homosexual but professes to be a Christian will inherit eternal life?

Now let me just say, the first two are yes and no, and if you have to hesitate on answering that, you're not thinking biblically. The third one, the only possible nuance that it would need is, "Well, I could believe that a homosexual could be living that life and like the thief on the cross get saved and go to heaven." She said it exceeded Scripture and singled out same-sex sin as particularly satanic. She said that's what that section in her book did. No, it didn't. It didn't do that. This is her own words, I just read them to you. "We are wise to address another deadly sexual assault." She didn't single it out. So she removed the strong statement and went for that one.

1 Corinthians 6, second part through verse 11, "Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

And such were some of you; but you were sanctified," I mean, "but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of God." Listen to it, listen to what he did in that verse. If he didn't do this, it would be straightforward enough but he puts the word "but" in three times. But you were washed. But you were sanctified. But you were justified. He's saying to the Corinthians and we're not holding up the spiritual paragon of the New Testament church, we're holding up a church that had all kinds of problems but he could say to them, "You were those things. Some of you were that. You were that but you've been washed. You have been sanctified by the Holy Spirit of God by regeneration, and you have been justified by Christ in the presence of the Father."

Where do you get identifying with homosexuality with that? Or Romans 1 that we read? Or any verse? Pick out any verse in all of the Bible that deals with homosexuality and show me one time not that it explicitly but even implicitly intimates such stuff.

As I said, she's not alone, there are women, but there is a great move or a significant move in our Convention, part of why we formed the Conservative Baptist Network, and that is to accommodate homosexuality. In other words, they may still say homosexuality is a sin when you push them to it, although Beth didn't do that, but some would, but their language is adopting the language that the homosexuals and the transgenders want, and to do that they're having to forsake the wording of Scripture. For example, our present or sitting President of the Southern Baptist Convention, J. D. Greear, said,

"We ought to whisper about what the Bible whispers about. We ought to shout about what the Bible shouts about. And the Bible appears to whisper when it comes to sexual sin compared to its shouting about materialism and religious pride."

I just want someone to tell me how Romans 1 and 1 Corinthians is whispering. When you read it, it shouts, "It's sin. You will not be redeemed if you do it. But God can save you and change you and take it away from you, and Christ died for that sin." And the Bible speaks from Genesis 1 to Revelation 22:21 about homosexuality and there is no ambiguity and every time it condemns it. Romans 1 says it's the end of the line when someone has rejected God's order in every way. How is that whispering?

He also adopts we should, out of hospitality, use the pronouns that transgenders desire you to. He just wants to be hospitable. Well, I'm not trying to be cute but I'd much rather be biblical than hospitable. We don't have to be mean but the language is important because what transgenderism and homosexuality have to do with, they're sin, yes, but they are against God's order and four times in the New Testament God uses creation for evangelizing, for telling people about their sin, for bringing the truth to them, and when you began to reject using words of creation and you adopt the words that covers sin, that is not being hospitable, that is being one of the devil's work and keeping them blinded to their sin. Four times distinctly referring to creation as illumining them to their sin, and he adopts a word that doesn't fit the biblical narrative but it does fit their narrative.

Dr. Albert Mohler, he for many years stood very strong on this, he still says homosexuality is a sin, but he repented of his rejection of sexual orientation and he now accepts it. Well, where did you get that? What verse is that in? I'm just... His other position was it's sin and it's sin from beginning to end and then all inclusive. That wasn't hard to find verses on. If you don't believe me, go back in my series about loving the homosexual, to healing and truth. We spent four months, there must be a few Scriptures in there but where's the Scripture that there's such a thing as sexual orientation? I'll tell you exactly where it comes from: secularism. It comes from the homosexual community. That's their cry. He forsook biblical language and by doing that, he accommodated them and that leads us down the road to accepting everything.

So he and others still maintain it's a sin, you just have to dig through some things to find that. It's not sexual orientation, do you know what it is? It's an early onset of sexual sinful temptation. When we're born, we're conceived in sin. All of us have sin, but some, I mean, all of us have maybe one sin or more sins that bedevil us more than others, and may even do so at different periods in our life, but that doesn't mean it's an orientation and it doesn't matter how early it started. It's called a sin in the Bible and sins tempt us, and they require repentance. Once you adopt certain words of someone else, don't forget they have all kinds of definitions. It's like when counselors and psychologists, they're Christian and so they study and they're doing counseling and so forth, and there are things called disorders and syndromes and phobias, but when that syndrome or disorder or phobia has a parallel in the Bible which is called sin, if you only address that to the counselee without using the sin that the Bible gives it, you are no longer doing Christian counseling, you are doing secular counseling. So I could counsel somebody and say that's a disorder or this is a phobia or whatever, but if it's said in the Scripture it's sin, that has to come into it because the cure for that is not another counseling session, it's repentance. It's the gospel of Christ. It's salvation. It's washing, sanctification, regeneration, justification. And so we're going down the slippery slope and we have advanced substantially.

Now I want to talk a minute about feminism and all of you know what feminism at its heart is this, there's two positions: one is called egalitarianism, and one is called complementarianism and there's sites that you can go to that we have as Conservative Evangelicals and I can give you that address if you want it later to see what our position is. But egalitarianism says that men and women are not equal and just equal in essence but in every area. You can do anything the other person can do. In other words, in God's order he has not established that men do this and women do this in some areas. Some areas they can both do it. And that there are roles of each that are best done by the one he created for that role. So some are just prohibitions. The other one may be better at that but God said only this one can do it, and the other one is just, they can both do some of it, like nurturing a child and so forth, but the woman is designed to do that better. There is none of that. There is none of that. And transgenderism has taken this to a new level. Complementarianism says that there are many things that men and women can do in God's order and it's fine. There are some that men are better in doing according to God's design, and there are some that women are better. There are some, it doesn't matter who

you think's better. It is God's order that men do this and women do not, and women do this and men do not. So that's kind of the crux of what is involved in feminism.

Beth Moore tweeted to a fellow egalitarian saying, "Don't think it should be lost on any of us how suspect the character turned out to be in several of the key players who swung the SBC hard to the extreme right. I do not hesitate to say, I don't trust hyper-fundamentalism as far as I can throw it. Lived too long, seen too much." And if you're unclear about what she's talking about, she says again, "I'm referring to CR, the Conservative Resurgence." Part of the Conservative Resurgence was, the totality of it was to restore the primacy of the inerrant word of God throughout all leadership, all of our schools, all of our mission agencies and so forth, of all the leaders. Part of that was restoring the biblical teaching on the complementarianism of the Scripture where there are some roles designated to each. One of them particularly that we've been dealing with is that men are to be the pastors, women are not to be pastors, they're not to teach and exercise authority over a man in the local church. That is also a part of the Conservative Baptist Network. It should come to you as no surprise by now that Beth Moore did not support the Conservative Resurgence, nor it's very evident if you watch her, what she's tweeting, that she does not support the Conservative Baptist Network. I think when you say something is extreme right and then you call them hyper-fundamentalists, I think that pretty much tells you that she doesn't support. So the extreme right to her is the primacy of inerrancy and complementarianism and things like that.

Similarly, one of her fellow egalitarians, Karen Swallow Prior, she was a Southern Baptist professor at Liberty University. She has now been hired by Danny Akin, President of Southeastern Baptist Theological Seminary and she says, and I quote, "Dr. Patterson's ouster was a step toward changing the misogynist sexist culture of the SBC." She added, "There is a dramatic shift among younger Evangelicals who are more eager to embrace the idea of women as leaders both in the church and in the culture."

Well, let me say two things. 1. We're not dealing about – I may say three. 1. You know how that goes. 1. We are not dealing with women as leaders. You understand how they couch it, as though we're talking about women Conservative Baptists who led the Resurgence and supported it the entire way. We all believe in women leaders. We're not dealing with women leaders, we're dealing with God's divine roles where that can take place. The second thing is, not all young Christians in the SBC, and that's what I'm talking about particularly, not all of them believe that women are to be leaders, so we know she's not talking about just leaders but leaders exercising authority over men and preaching. That's what they're talking about when they always say that, because if it's never been a problem, you don't say there's a new breath that they're gonna adopt women leaders. That's not the issue. There are many who reject that. But the third I would say about that is this: if you're young and you believe that women can teach or exercise authority over a man in the local church in contradiction to God's word, then you are wrong and so are older people who believe that. I don't care what the trends are. This is the clear, it doesn't take a scholar to read those verses or any other verses.

So if they are doing it, they're wrong, but this is the push of feminism and, remember, feminism isn't pushed by just men, it's pushed by, I mean by women, it's pushed by men as well. This sounds eerily familiar to the things that I quoted you from Molly Marshall Green in the 1990s when she was a liberal and the kind of person that we removed eventually from teaching in our seminary. She now, by the way, is the President of Central Baptist Theological Seminary. Not a bastion of conservatism.

Beth Moore tweeting on the sexism, quote, "I'm compelled to my bones by the Holy Spirit. I don't want to be but I am to draw attention to the sexism and misogyny that is rampant." That's the word I want you to get. Do I doubt, "Are you saying, Brother Ronnie, there's nobody?" Of course there are, but what people like this do is they take a few examples, even though there are millions of people in the Southern Baptist Convention, and they make it "rampant." They make it a massive problem, a crisis. "...that is rampant in segments of the SBC cloaked by piety and bearing the stench of hypocrisy."

Another tweet she said, "There are countless conservative complementarians I very much respect and deeply love even though I may not fully understand their interpretations of certain Scriptures as the end of the matter." That's 1 Timothy 2. That's what she's talking about, the limiting of women in a certain role. "He is our Lord. He had women followers, evangelists. The point of all sanctification and obedience is toward being conformed to His image. I do not see one glimpse of Christ in this sexism." Well, I don't see a glimpse of Christ in sexism either but I don't see holding to the Scripture, which is precisely she's talking about, that women cannot teach and exercise authority over men and preach. That's what she's dealing with and I want to tell you, not trying to, I just let you decide, but I can tell you moderates and liberals love to quote Jesus and they act like Paul doesn't exist. I don't think Paul was a sexist either, by the way.

Another one she's tweeted, "I had the eye-opening experience of my life in 2016. A fog cleared for me that was the most disturbing terrifying thing I'd ever seen. All these years I'd given the benefit of the doubt that these men were the way they were because they were trying to be obedient to Scripture. Then I realized it was not over Scripture at all, it was over sin. It was over power. It was over misogyny, sexism. It was about arrogance, about protecting systems. It involved covering abuses and misuses of power, shepherds guarding other shepherds instead of guarding the sheep." Same caricatures that you will find, she is not a classic liberal but those are the same caricatures used by classic liberals, neo-orthodox, people who do not believe in the Scripture, and if you don't figure it out by now, the people she's talking about are people like me who hold to the historical grammatical method of interpreting Scripture and that's where you try to determine what did God mean by what he said, and how did the original recipients that heard it understand it, not how it fits in our culture. And that's the hallmark of conservative Biblical Christianity.

She said this, "When you fundamentalists," that would be me and I'm not a fundamentalist with a big "F." I am with a little "f." I believe in the fundamentals of the faith. She said, "When you fundamentalists run off all conservative, Jesus loving,

Scripture believing, church serving conservatives, you'll have fun with what you've got left."

So she clearly has identified herself and one of the reasons I have quoted her so extensively is because being a speaker, you can say things and somebody can take a little snippet, so I've tried to avoid that and give you enough where there isn't any doubt where she is. As a public speaker to that point, she asked for grace about some of her previous comments and she tweeted on October 19, 2019, "Most of us communicators accept we're fair game for things we've said to come back to haunt us. Many of us have spoken for years, even decades, and used way too many words not to blow it at times." I agree with her 100%. Not many of you be teachers because inevitably you will say things that no longer fit in the time you live, and also you'll just say things that are wrong or that you were wrong on, and it's really interesting to me that good speakers have to say years. Someone like me only has to say last week. I said in reference to conservative Christianity, our approach to Scripture was the historical critical method. It's actually the historical grammatical. Historical critical is what higher criticism used, German rationalism, Schlaymacher, the liberals. So you don't have to really go back years for me, you can just quote me there and make me a liberal, you see?

She said this in a tweet, "But man, we could really use some grace when it was a different culture and context." And that refers back to when we said things years ago, if you hold true to the word of God, you might teach the same thing, you just might say it a little differently but we would do that in this time frame if we went into another culture, you see? So you're trying, and I might say something to you, a church that's been matured in the word of God for years, but sometimes when I speak somewhere, maybe it's in a church that hasn't, I have to grapple and grasp with how to communicate what I have taken normal here. I just can't do it. And sometimes when someone doesn't know me or either doesn't have any wisdom at all, or I don't know what they're doing but they ask me to speak to children, I mean, it's just, poor children. But I don't feel sorry for them as I do me. I mean, I am... So we're always doing this, see, and so what she's asking, I have no problem with that at all. No problem.

"Sometimes we could use the generosity of being able to explain before we get creamed. It is a different day. We wouldn't say things today the way we said them even two years ago, but if someone just wants to catch us, saying stuff wrong to broadcast all over social media to stir stuff up, they'll always have plenty of material but misrepresentation is its own wrong." I agree 100%. I wish she lived what she says. When it's other speakers, she doesn't do that. One example, when Dr. Paige Patterson was besieged by the Me-too Movement and every liberal who could come on the internet about things he had said and the way he said them in messages he preached not last week or last year or a decade ago, the earliest one was 15 years, one of them was 30 years ago. He's 77, he's been preaching a long time. Thirty years ago, but when it was brought up, he made a public apology. He said, "I wouldn't say it that way today. I regret using the words." He didn't change on his conviction of the right or wrong but he recognized the time had changed. In her 10 tweets about him over a 1 ½ year period of time, she showed no generosity. She could not wait

to be identified with the crucifixion. If you've not gathered already, she is a part of the dark side of the Me-too Movement which I will begin to address next week.

Let's pray.

Lord, we do again, we're just reminded of how precious Your holy word is, that we have it translated into our language, and that we live in a country where we can go buy a Bible and we can read it for ourselves, and that You have a host of godly, biblical teachers that will guide us and be faithful to Your word. And so we can't thank You enough for that and, Lord, may we always be encouraged when we stand against the trends to downgrade the Scripture. May we be reminded that many have stood strong in the past against much greater foes, with much greater consequence, and so can we and may we say so shall we. And I do again pray for Beth Moore and, Lord, I know probably hearing me would never have an effect but maybe there are people that she does respect that are close to her and would have an opportunity and she would be willing to listen as they showed her the Scripture and how it has to be the way it is. It's so simply read. And Lord, I know that she's moved into other areas even beyond the ones I've even mentioned, and so for her sake, I would pray that You would call her back to the truth, redeem her from the lie, but O God, for the thousands and ten-thousands and maybe millions that listen to her, I pray You would call her back.

Lord, may our hearts, first, may we in this moment, may we be sure we look at our lives and we see a great joy and a happiness and contentment with where we are in Your divine order, and that surely doesn't claim perfection of sin or from sin, or that we will never have some major area that we struggle with, but it does say that if You say it's sin, it's sin. It may be other things, a disorder, a proclivity or whatever, but it is always sin. May we never stray from that. May we speak in words that reflect what You say about the sins of our day without being brash, without being mean, overly condemning, curt in any way, but we are truthful, and may we understand biblical love is speaking the truth and to cloud it any way as sinners try to cover our sin, we become complicitous in the obfuscating of your word to our culture and may it not be. In Jesus' worthy name. Amen.