



THE HOPE TAPES

Eunique Perspectives of Hope: Homosexuality and The Bible

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An in-depth series designed for the serious student of the Bible.

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Homosexuality and the Bible

**By Pastor Samuel Kader
Community Gospel Church
Eunique Perspectives of Hope**

Introduction: Mission of the Church

(2 Cor 3:17 NIV) Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

(Rom 8:1 NIV) Therefore, there is now no condemnation for those who are in Christ Jesus,

(Gal 5:1 NIV) It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

(2 Cor 3:6,7 NIV) He has made us competent as ministers of a new covenant--not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. {7} Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was,

(Mat 15:6 NIV) he is not to 'honor his father ' with it. Thus you nullify the word of God for the sake of your tradition.

(John 3:16 NIV) "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

(John 12:47 NIV) "As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.

save - 4982. sozo, sode'-zo; from a prim. sos (contr. for obsol. saos, "safe"); to save, i.e. deliver or protect (lit. or fig.):--heal,

1. Where did these traditions come from?
2. Do they have any validity?
3. What does the Word of God really say?

I Sodom and Gomorrah

(2 Cor 13:1 NIV) This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses."

(Gen 19:4,5 NIV) Before they had gone to bed, all the men from every part of the city of Sodom--both young and old--surrounded the house. {5} They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them."

(Gen 19:4-5 KJV) But before they **lay down**, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: {5} And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may **know** them.

7901. shakab, shaw-kab'; a prim. root; to lie down (for rest, sexual connection, decease or any other purpose):-- X at all, cast down, ([over-]) lay (self) (down), (make to) lie (down, down to sleep, still, with), lodge, ravish, take rest, sleep, stay.

3045. yada', yaw-dah'; a prim. root; to know (prop. to ascertain by seeing); used in a great variety of senses, fig., lit., euphem. and infer. (including observation, care, recognition, and causat. instruction, designation, punishment, etc.) [as follow]:--acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

(Gen 18:16-17 KJV) And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. {17} And the LORD said, Shall I hide from Abraham that thing which I do;

(Gen 18:20-33 KJV) And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; {21} I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. {22} And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. {23} And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? {24}

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? {25} That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? {26} And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. {32} And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. {33} And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

(Gen 19:4-5 KJV) But before they lay down, the **men** of the city, even the **men** of Sodom, compassed the house round, both old and young, **all the people** from every quarter: {5} And they called unto Lot, and said unto him, Where are the **men** which came in to thee this night? bring them out unto us, that we may know them.

582. 'enowsh, en-oshe'; from H605; prop. a mortal (and thus differing from the more dignified H120); hence a man in gen. (singly or collect.):--another, X [blood-] thirsty, certain, chap [-man], divers, fellow, X in the flower of their age, husband, (certain, mortal) man, people, person, servant, some (X of them), + stranger, those, + their trade. It is often unexpressed in the Engl. version, especially when used in apposition with another word. Comp. H376.

3605. kol, kole; or (Jer. 33 : 8) kowl, kole; from H3634; prop. the whole; hence all, any or every (in the sing. only, but often in a plur. sense):--(in) all (manner, [ye]), altogether, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (-ever).

5971. 'am, am; from H6004; a people (as a congregated unit); spec. a tribe (as those of Israel); hence (collect.) troops or attendants; fig. a flock:--folk, men, nation, people.

(Gen 19:11 KJV) And they smote the men that were at the door of the house with blindness, both small and great: so that they **wearied** themselves to find the door.

3811. la'ah, law-aw'; a prim. root; to tire; (fig.) to be (or make) disgusted:--faint, grieve, lothe, (be, make) weary (selves).

In a furor or frenzy, so that even when struck blind, they were still intent on finding the door.

(2 Pet 2:6-8 KJV) And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live **ungodly**; {7} And delivered just Lot, vexed with the filthy conversation of the wicked: {8} (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

764. asebeo, as-eb-eh'-o; from G765; to be (by impl. act) impious or wicked:--commit (live, that after should live) ungodly.

i.e.: without worship

Similar story in Judges 19 Gibeah of the tribe of Benjamin

(Judg 19:13-22KJV) And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. {14} And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. {15} And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. {16} And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. {17} And when

he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? {18} And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house. {21} Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing. {20} And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street. {21} So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. {22} Now as they were making their hearts merry, behold, the **men** of the city, certain **sons** of **Belial**, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may **know** him.

582. 'enowsh, en-oshe'

1121. ben, bane; from H1129; a son (as a builder of the family name), in the widest sense (of lit. and fig. relationship, including grandson, subject, nation, quality or condition, etc., [like H1, H251, etc.]):- + afflicted, age, [Ahoh-] [Ammon-] [Hachmon-] [Lev-]ite, [anoint-]ed one, appointed to, (+) arrow, [Assyr-] [Babylon-] [Egypt-] [Grec-]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[-est], whelp, worthy, young (one), youth.

1100. beliya'al, bel-e-yah'-al; from H1097 and H3276; without profit, worthlessness; by extens. destruction, wickedness (often in connection with H376, H802, H1121, etc.):-Belial, evil, naughty, ungodly (men), wicked.

3045. yada', yaw-dah'

(Judg 20:4-5 KJV) And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. {5} And the **men** of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

1167. ba'al, bah'-al; from H1166; a master; hence a husband, or (fig.) owner (often used with another noun in modifications of this latter sense):- + archer, + babbler, + bird, captain, chief man, + confederate, + have to do, + dreamer, those to whom it is due, + furious, those that are given to it, great, + hairy, he that hath it, have, + horseman, husband, lord, man, + married, master, person, + sworn, they of.

(Gen 19:9-11 KJV) And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal **worse with thee**, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. {10} But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. {11} And they **smote the men that were at the door of the house with blindness**, both small and great: so that they wearied themselves to find the door.

(Gen 19:12-14 KJV) And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: {13} For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. {14} And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

(Deu 32:5-6 NIV) They have acted corruptly toward him; to their shame they are no longer his children, but a warped and crooked generation. {6} Is this the way you repay the LORD, O foolish and unwise people? Is he not your Father, your Creator, who made you and formed you?

(Deu 32:15-17 NIV) Jeshurun grew fat and kicked; filled with food, he became heavy and sleek. He abandoned the God who made him and rejected the Rock his Savior. {16} They made him jealous with their foreign gods and angered him with their detestable idols. {17} They sacrificed to demons, which are not God-- gods they had not known, gods that recently appeared, gods your fathers did not fear.

(Deu 32:32-33 NIV) Their vine comes from the vine of Sodom and from the fields of Gomorrah. Their grapes are filled with poison, and their clusters with bitterness. {33} Their wine is the venom of serpents, the deadly poison of cobras.

(Isa 1:10-17 NIV) Hear the word of the LORD, you rulers of Sodom; listen to the law of our God, you people of Gomorrah! {11} "The multitude of your sacrifices-- what are they to me?" says the LORD. "I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. {12} When you come to appear before me, who has asked this of you, this trampling of my courts? {13} Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations-- I cannot bear your evil assemblies. {14} Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them. {15} When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood; {16} wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, {17} learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

(Ezek 16:48-51 KJV) As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. {49} Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of **idleness** was in her and in her daughters, neither did she strengthen the hand of the poor and needy. {50} And they were haughty, and committed **abomination** before me: therefore I took them away as I saw good. {51} Neither hath Samaria committed half of thy sins; but thou hast multiplied thine **abominations** more than they, and hast justified thy sisters in all thine abominations which thou hast done.

fullness of bread, and abundance of idleness (material blessings)

8252. shaqat, shaw-kat'; a prim. root; to repose (usually fig.)--appease, idleness, (at, be at, be in, give) quiet (-ness), (be at, be in, give, have, take) rest, settle, be still.

8441. tow'ebah, to-ay-baw'; or to'ebah, to-ay-baw'; fem. act. part. of H8581; prop. something disgusting (mor.), i.e. (as noun) (an abhorrence; espec. idolatry or (concr.) an idol:--abominable (custom, thing), abomination.

Thus, linked with Idol worship.

(Isa 28:6 NIV) He will be a spirit of justice to him who sits in judgment, a source of strength to those who turn back the battle at the gate.

(Uncertain of the reason for this reference.)

(Luke 10:3-12 NIV) Go! I am sending you out like lambs among wolves. {4} Do not take a purse or bag or sandals; and do not greet anyone on the road. {5} "When you enter a house, first say, 'Peace to this house.' {6} If a man of peace is there, your peace will rest on him; if not, it will return to you. {7} Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. {8} "When you enter a town and are welcomed, eat what is set before you. {9} Heal the sick who are there and tell them, 'The kingdom of God is near you.' {10} But when you enter a town and are not welcomed, go into its streets and say, {11} 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.' {12} I tell you, it will be more bearable on that day for Sodom than for that town.

(Jude 1:7 KJV) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Homosexuality and the Bible

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II Leviticus And The Law

(Lev 18:22 KJV) Thou shalt not lie with mankind, as with womankind: it is abomination.

(Lev 20:13 KJV) If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Leviticus - Telling of the Law

Deuteronomy - 2nd Telling of the Law

Purpose and Intent of the Law

(2 Cor 3:5-6 NIV) Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. {6} He has made us competent as ministers of a new covenant--not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

(Gal 3:1-3 NIV) You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. {2} I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? {3} Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?

(James 2:10 NIV) For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

(Rom 3:10 NIV) As it is written: "There is no one righteous, not even one;

(Rom 3:19-20 NIV) Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. {20} Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

(Rom 3:23 NIV) for all have sinned and fall short of the glory of God,

(Mat 7:1-2 NIV) "Do not judge, or you too will be judged. {2} For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

Examples of laws:

(Deu 23:20 NIV) You may charge a foreigner interest, but not a brother Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess.

(Deu 24:5 NIV) If a man has recently married, he must not be sent to war or have any other duty laid on him. For one year he is to be free to stay at home and bring happiness to the wife he has married.

(Lev 19:14 NIV) "Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the LORD.

(Lev 19:17 NIV) "Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his guilt.

(Lev 19:19 NIV) "Keep my decrees. "Do not mate different kinds of animals. "Do not plant your field with two kinds of seed. "Do not wear clothing woven of two kinds of material.

(Deu 22:11 KJV) Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

(Deu 23:1 KJV) He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

(Uncertain references; apparently Deut 23:27, 32 but they do not exist and Lev 23:27, 32 are not relevant.)

(Lev 20:9 NIV) "If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head.

(Lev 20:10 NIV) "If a man commits adultery with another man's wife--with the wife of his neighbor--both the adulterer and the adulteress must be put to death.

(John 8:3-7 NIV) The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group {4} and said to Jesus, "Teacher, this woman was caught in the act of adultery. {5} In the Law Moses commanded us to stone such women. Now what do you say?" {6} They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. {7} When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her."

(Deu 22:5 NIV) A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this.

(Lev 21:17-23 NIV) "Say to Aaron: 'For the generations to come none of your descendants who has a defect may come near to offer the food of his God. {18} No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; {19} no man with a crippled foot or hand, {20} or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles. {21} No descendant of Aaron the priest who has any defect is to come near to present the offerings made to the LORD by fire. He has a defect; he must not come near to offer the food of his God. {22} He may eat the most holy food of his God, as well as the holy food; {23} yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the LORD, who makes them holy.'"

(Lev 15:19 NIV) "When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening.

The verse:

(Lev 18:22 KJV) Thou shalt not lie with mankind, as with womankind: it is **abomination**.

8441. tow'ebah, to-ay-baw'; or to'ebah, to-ay-baw'; fem. act. part. of H8581; prop. something disgusting (mor.), i.e. (as noun) (an abhorrence; espec. idolatry or (concr.) an idol:--abominable (custom, thing), abomination.

(Lev 18:24 NIV) "Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled.

(Lev 18:27 NIV) for all these things were done by the people who lived in the land before you, and the land became defiled.

(Lev 20:23 NIV) You must not live according to the customs of the nations I am going to drive out before you. Because they did all these things, I abhorred them.

Cultic practices - fertility cults, sex with priest = worship / offering / blessing to their god, ensure fertility of the land, wife, livestock, etc..

Molech, Cehmosh (Shamoth), Dagon

(Lev 18:21 NIV) "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the LORD.

(Num 21:29 NIV) Woe to you, O Moab! You are destroyed, O people of Chemosh! He has given up his sons as fugitives and his daughters as captives to Sihon king of the Amorites.

(Judg 16:23 NIV) Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate, saying, "Our god has delivered Samson, our enemy, into our hands."

(Lev 20:13 KJV) If a **man** also **lie** with **mankind**, as he **lieth** with a **woman**, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

376. 'iysh, eesh; contr. for H582 [or perh. rather from an unused root mean. to be extant]; a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation):--also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-] man, (good-, great, mighty) man, he, high (degree), him (that is), husband, man [-kind], + none, one, people, person, + steward, what (man) soever, whoso (-ever), worthy. Comp. H802.

7901. shakab, shaw-kab'; a prim. root; to lie down (for rest, sexual connection, decess or any other purpose):-- X at all, cast down, ([over-]) lay (self) (down), (make to) lie (down, down to sleep, still, with), lodge, ravish, take rest, sleep, stay.

2145. zakar, zaw-kawr'; from H2142; prop. remembered, i.e. a male (of man or animals, as being the most noteworthy sex):-- X him, male, man (child, -kind).

4904. mishkab, mish-kawb'; from H7901; a bed (fig. a bier); abstr. sleep; by euphem. carnal intercourse:--bed ([-chamber]), couch, lieth (lying) with.

802. 'ishshah, ish-shaw'; fem. of H376 or H582; irregular plur. nashiym, naw-sheem'; a woman (used in the same wide sense as H582):--[adulter]ess, each, every, female, X many, + none, one, + together, wife, woman. Often unexpressed in English.

An example of the violation:

(1 Sam 31:1-13 NIV) Now the Philistines fought against Israel; the Israelites fled before them, and many fell slain on Mount Gilboa. {2} The Philistines pressed hard after Saul and his sons, and they killed his sons Jonathan, Abinadab and Malki-Shua. {3} The fighting grew fierce around Saul, and when the archers overtook him, they wounded him critically. {4} Saul said to his armor-bearer, "Draw your sword and run me through, or these uncircumcised fellows will come and run me through and abuse me." But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it. {5} When the armor-bearer saw that Saul was dead, he too fell on his sword and died with him. {6} So Saul and his three sons and his armor-bearer and all his men died together that same day. {7} When the Israelites along the valley and those across the Jordan saw that the Israelite army had fled and that Saul and his sons had died, they abandoned their towns and fled. And the Philistines came and occupied them. {8} The next day, when the Philistines came to strip the dead, they found Saul and his three sons fallen on Mount Gilboa. {9} They cut off his head and stripped off his armor, and they sent messengers throughout the land of the Philistines to proclaim the news in the temple of their idols and among their people. {10} They put his armor in the temple of the Ashtoreths and fastened his body to the wall of Beth Shan. {11} When the people of Jabesh Gilead heard of what the Philistines had done to Saul, {12} all their valiant men journeyed through the night to Beth Shan. They took down the bodies of Saul and his sons from the wall of Beth Shan and went to Jabesh, where they burned them. {13} Then they took their bones and buried them under a tamarisk tree at Jabesh, and they fasted seven days.

(1 Sam 31:4 NIV) Saul said to his armor-bearer, "Draw your sword and run me through, or these uncircumcised fellows will come and run me through and abuse me." But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it.

and ABUSE me

5953. 'alal, aw-lal'; a prim. root; to effect thoroughly; spec. to glean (also fig.); by impl. (in a bad sense) to overdo, i.e. maltreat, be saucy to, pain, impose (also lit.):--abuse, affect, X child, defile, do, glean, mock, practise, thoroughly, work (wonderfully).

(Judg 19:25 KJV) But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused (5953) her all the night until the morning: and when the day began to spring, they let her go.

(Lev 18:21 KJV) And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

Homosexuality and the Bible

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III I Timothy & I Corinthians: Who Are These Folks, Anyway?

(1 Cor 6:9-11 KJV) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, {10} Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. {11} And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(1 Tim 1:9-11 KJV) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, {10} For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; {11} According to the glorious gospel of the blessed God, which was committed to my trust.

Awful *adj.* 1. inspiring fear; dreadful; terrible. 2. *Colleq.* extremely bad; unpleasant; ugly. 3. *Colleq.* very; very great. 4. full of awe; reverential. 5. inspiring reverential awe; solemnly impressive.

nor **effeminate**

3120. malakos, mal-ak-os'; of uncert. affin.; soft, i.e. fine (clothing); fig. a catamite:--effeminate, soft.

nor **abusers** of themselves with mankind

733. arsenokoites, ar-sen-ok-oy'-tace; from G730 and G2845; a sodomite:--abuser of (that defile) self with mankind.

730. arrhen, ar'-hrane; or arsen, ar'-sane; prob. from G142; male (as stronger for lifting):--male, man.

142. airo, ah'ee-ro; a prim. verb; to lift; by impl. to take up or away; fig. to raise (the voice), keep in suspense (the mind); spec. to sail away (i.e. weigh anchor); by Heb. [comp. H5375] to expiate sin:--away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

2845. koite, koy'-tay; from G2749; a couch; by extens. cohabitation; by impl. the male sperm:--bed, chambering, X conceive.

2749. keimai, ki'-mahee; mid. of a prim. verb; to lie outstretched (lit. or fig.):--be (appointed, laid up, made, set), lay, lie. Comp. G5087.

Version	3120	733 (Cor)	733 (Tim)
KJV	effeminate	abusers of themselves with mankind	them that defile themselves with mankind
NIV	male prostitutes	homosexual offenders	perverts
LB	homosexuals	(none)	homosexuals
Interlinear	abusers	homosexuals	homosexuals
RSV	sexual perverts	(none)	sodomites
Phillips	effeminate	perverts	sexually uncontrolled
Amplified	those who participate in homosexuality	(none)	those who abuse themselves with men
NEB	homosexual perversion	(none)	perverts
NKJV	homosexuals	sodomites	sodomites
NASB	effeminate	homosexuals	homosexuals
Barkley	sensualists	homosexuals	homosexuals
GNB	homosexual perverts	(none)	sexual perverts

(Mat 11:8 KJV) But what went ye out for to see? A man clothed in **soft** raiment? behold, they that wear **soft** clothing are in kings' houses.

(Luke 7:25 KJV) But what went ye out for to see? A man clothed in **soft** raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts.

Young boys -- most sexually desirable in that society.

Older men apprenticed a young boy for training. Often took sexual favors as part of the arrangement.

Not considered homosexual activity by those participating in it.

When the boy had learned the trade he was expected to marry and start his own family.

(Mat 19:19 KJV) Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

(Phil 2:3 KJV) Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

In 383 AD Jerome uses (733) arsenokoites to mean male prostitute.

There were 420 temples in Rome, many used (male and female) temple prostitution as a part of the worship.

Soft may mean spineless.

There were people in the church who turned against Christ under severe persecution.

Kingdom of God

(1 Cor 6:10 KJV) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

(Rom 14:17 KJV) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(Isa 64:6 KJV) But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

(Phil 4:7 KJV) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Kingdom

932. basileia, bas-il-i'-ah; from G935; prop. royalty, i.e. (abstr.) rule, or (concr.) a realm (lit. or fig.):--kingdom, + reign.

164 times in 155 verses (NT)

(Mat 7:21 KJV) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

(Luke 17:21 KJV) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

(1 Cor 4:20 KJV) For the kingdom of God is not in word, but in power.

(Gal 5:22-25 KJV) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {23} Meekness, temperance: against such there is no law. {24} And they that are Christ's have crucified the flesh with the affections and lusts. {25} If we live in the Spirit, let us also walk in the Spirit.

(Col 1:12-14 KJV) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: {13} Who hath **delivered** us from the power of darkness, and hath **translated** us into the kingdom of his dear Son: {14} In whom we have redemption through his blood, even the forgiveness of sins:

4506. rhuomai, hroo'-om-ahee; mid. of an obsol. verb, akin to G4482 (through the idea of a current; comp. G4511); to rush or draw (for oneself), i.e. rescue:--deliver (-er).

3179. methistemi, meth-is'-tay-mee; or (1 Cor. 13:2) methistano, meth-is-tan'-o; from G3326 and G2476; to transfer, i.e. carry away, depose or (fig.) exchange, seduce:--put out, remove, translate, turn away.

Homosexuality and the Bible

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Community Gospel Church
Eunique Perspectives of Hope

IV Qadesh & the Cults

New Englishman's Hebrew Concordance

New Englishman's Greek Concordance

Can Homophobia Be Cured by Bruce Hilton (Methodist)

(Deu 23:17-18 KJV) There shall be no **whore** of the daughters of Israel, nor a **sodomite** of the sons of Israel. {18} Thou shalt not bring the hire of a **whore**, or the price of a **dog**, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

6948. qedeshah, ked-ay-shaw'; fem. of H6945; a female devotee (i.e. prostitute)--harlot, whore

6945. qadesh, kaw-dashe'; from H6942; a (quasi) sacred person, i.e. (techn.) a (male) devotee (by prostitution) to licentious idolatry:--sodomite, unclean.

6942. qadash, kaw-dash'; a prim. root; to be (causat. make, pronounce or observe as) clean (ceremonially or morally):--appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

2181. zannah, zaw-naw'; a prim. root [highly fed and therefore wanton]; to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment); fig. to commit idolatry (the Jewish people being regarded as the spouse of Jehovah):--(cause to) commit fornication, X continually, X great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish

3611. keleb, keh'-leb; from an unused root mean. to yelp, or else to attack; a dog; hence (by euphemism) a male prostitute:--dog.

Zodiaties (sp?) sacred person, temple prostitute (male or female) cultic (m or f) prostitute, (m or f) priest(ess)

(Deu 23:17-18 NIV) No Israelite man or woman is to become a shrine prostitute. {18} You must not bring the earnings of a female prostitute or of a male prostitute into the house of the LORD your God to pay any vow, because the LORD your God detests them both.

(Deu 23:17-18 NRSV) None of the daughters of Israel shall be a temple prostitute; none of the sons of Israel shall be a temple prostitute. {18} You shall not bring the fee of a prostitute or the wages of a male prostitute into the house of the LORD your God in payment for any vow, for both of these are abhorrent to the LORD your God.

(1 Ki 14:22-24 KJV) And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. {23} For they also built them high places, and images, and groves, on every high hill, and under every green tree. {24}

And there were also **sodomites** in the land: and they did according to all the **abominations** of the nations which the LORD cast out before the children of Israel.

6945. qadesh

8441. tow'ebah, to-ay-baw'; or to'ebah, to-ay-baw'; fem. act. part. of H8581; prop. something disgusting (mor.), i.e. (as noun) (an abhorrence; espec. idolatry or (concr.) an idol:--abominable (custom, thing), abomination.

(1 Ki 15:11-12 KJV) And Asa did that which was right in the eyes of the LORD, as did David his father. {12} And he took away the **sodomites** out of the land, and removed all the idols that his fathers had made.

(1 Ki 22:44-46 KJV) And Jehoshaphat made peace with the king of Israel. {45} Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? {46} And the remnant of the **sodomites**, which remained in the days of his father Asa, he took out of the land.

(2 Ki 22:3 KJV) And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

(2 Ki 23:7-8 KJV) And he brake down the houses of the **sodomites**, that were by the house of the LORD, where the women wove hangings for the grove. {8} And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

(Job 36:13-14 KJV) But the hypocrites in heart heap up wrath: they cry not when he bindeth them. {14} They die in youth, and their life is among the unclean.

(Job 36:13-14 NIV) "The godless in heart harbor resentment; even when he fetters them, they do not cry for help. {14} They die in their youth, among male prostitutes of the shrines.

(Hosea 4:14 KJV) I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with **harlots**: therefore the people that doth not understand shall fall.

(Gen 38:14-15 KJV) And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. {15} When Judah saw her, he thought her to be an **harlot**; because she had covered her face.

2181. zannah, zaw-naw'; a prim. root [highly fed and therefore wanton]; to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment); fig. to commit idolatry (the Jewish people being regarded as the spouse of Jehovah):--(cause to) commit fornication, X continually, X great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish.

(Gen 38:21-22 KJV) Then he asked the men of that place, saying, Where is the **harlot**, that was openly by the way side? And they said, There was no **harlot** in this place. {22} And he returned to

Judah, and said, I cannot find her; and also the men of the place said, that there was no **harlot** in this place.

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V Romans 1

(Mat 18:15-16 NIV) "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. {16} But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'

(1 Cor 15:29 NIV) Now if there is no resurrection, what will those **do who are baptized for the dead?** If the dead are not raised at all, why are people baptized for them?

Footnotes are not the Word of God.

Everything in the Bible is truly recorded but not everything in the Bible is true.

Who is the speaker? Who are those being addressed? What is the context?

(Mat 27:5 NIV) So Judas threw the money into the temple and left. **Then he went away and hanged himself.**

(Luke 10:37 NIV) The expert in the law replied, "The one who had mercy on him." **Jesus told him, "Go and do likewise."**

(Rom 1:26-27 KJV) For this cause God gave them up unto vile affections: for even their women **did change** the natural use into that which is against nature: {27} And **likewise** also the men, **leaving** the natural use of the woman, **burned** in their **lust** one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

3337. metallasso, met-al-las'-so; from G3326 and G236; to exchange:--change.

3668. homoiōs, hom-oy'-oce; adv. from G3364; similarly:--likewise, so.

863. aphiēmi, af-ee'-ay-mee; from G575 and hiēmi (to send; an intens. form of eimi, to go); to send forth, in various applications (as follow):--cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

1572. ekkaiō, ek-kah'-yo; from G1537 and G2545; to inflame deeply:--burn.

3715. orexis, or'-ex-is; from G3713; excitement of the mind, i.e. longing after:--lust.

(Rom 1:18-19 KJV) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of **men**, who hold the truth in unrighteousness; {19} Because that which may be known of God is manifest in them; for God hath showed it unto them.

444. anthropos, anth'-ro-pos; from G435 and ops (the countenance; from G3700); man-faced, i.e. a human

(Rom 1:20-23 KJV) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: {21} Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. {22} Professing themselves to be wise, they became fools, {23} And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

236. allasso, al-las'-so; from G243; to make different:--change.

(Rom 1:24-25 KJV) Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: {25} Who **changed** the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

3337. metallasso, met-al-las'-so; from G3326 and G236; to exchange:--change.

(Rom 1:28-32 KJV) And even as they did not like to retain God in their knowledge, God gave them over to a **reprobate** mind, to do those things which are not convenient; {29} Being filled with **all** unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, {30} Backbiters, haters of God, despiteful, proud, **boasters**, inventors of evil things, disobedient to parents, {31} Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: {32} Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

96. adokimos, ad-ok'-ee-mos; from G1 (as a neg. particle) and G1384; unapproved, i.e. rejected; by impl. worthless (lit. or mor.):--castaway, rejected, reprobate.

3956. pas, pas; includ. all the forms of declension; appar. a prim. word; all, any, every, the whole:--all (manner of, means) alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X throughly, whatsoever, whole, whosoever.

13. alazon, al-ad-zone'; from ale (vagrancy); braggart:--boaster.

(Isa 48:22 NIV) "There is no peace," says the LORD, "for the wicked."

(Col 3:15 KJV) And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

(Phil 4:6-7 KJV) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. {7} And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Mark 7:13 KJV) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

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VI Eunuchs and the Kingdom

4487. rhema, hray'-mah; from G4483; an utterance (individ., collect. or spec.); by impl. a matter or topic (espec. of narration, command or dispute); with a neg. naught whatever:--+ evil, + nothing, saying, word.

5631. cariyc, saw-reece'; or caric, saw-reece'; from an unused root mean. to castrate; a eunuch; by impl. valet (espec. of the female apartments), and thus a minister of state:--chamberlain, eunuch, officer. Comp. H7249.

2135. eunouchos, yoo-noo'-khos; from eune (a bed) and G2192; a castrated person (such being employed in Oriental bed-chambers); by extens. an impotent or unmarried man; by impl. a chamberlain (state-officer):--eunuch.

2192. echo, ekh'-o; (includ. an alt. form scheo, skheh'-o; used in certain tenses only); a prim. verb; to hold (used in very various

2134. eunouchizo, yoo-noo'-khid'-zo, from G2135; to castrate (fig. live unmarried):--make . . . eunuch.

Thayer's Lexicon: One who is naturally incapacitated for marriage or begetting; abstaining from marriage.

(2 Ki 20:16-19 NIV) Then Isaiah said to Hezekiah, "Hear the word of the LORD: {17} The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD. {18} And some of your descendants, your own flesh and blood, that will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon." {19} "The word of the LORD you have spoken is good," Hezekiah replied. For he thought, "Will there not be peace and security in my lifetime?"

(Mat 19:10-12 NIV) The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry." {11} Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. {12} For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it."

Origen {ohr'-i-jin}, c.185-c.254, is generally considered the greatest theologian and biblical scholar of the early Eastern church. He was probably born in Egypt, perhaps in Alexandria, to a Christian family. His father died in the persecution of 202, and he himself narrowly escaped the same fate. At the age of 18, Origen was appointed to succeed Clement of Alexandria as head of the catechetical school of Alexandria, where he had been a student.

Between 203 and 231, Origen attracted large numbers of students through his manner of life as much as through his teaching. According to Eusebius, he took the command in Matt. 19:12 to mean that he should castrate himself. During this period Origen traveled widely and while in Palestine (c.215) was invited to preach by local bishops even though he was not ordained. Demetrius, bishop of Alexandria, regarded this activity as a breach of custom and discipline and ordered him to return to Alexandria. The period following, from 218 to 230, was one of Origen's most productive as a writer.

(Lev 21:17-23 NIV) "Say to Aaron: 'For the generations to come none of your descendants who has a defect may come near to offer the food of his God. {18} No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; {19} no man with a crippled foot or hand, {20} or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles. {21} No descendant of Aaron the priest who has any defect is to come near to present the offerings made to the LORD by fire. He has a defect; he must not come near to offer the food of his God. {22} He may eat the most holy food of his God, as well as the holy food; {23} yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the LORD, who makes them holy.'"

(Deu 23:1 NIV) No one who has been emasculated by crushing or cutting may enter the assembly of the LORD.

(Gen 39:1 KJV) And Joseph was brought down to Egypt; and Potiphar, an **officer** of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

5631. cariyc, saw-reece'; or caric, saw-reece'; from an unused root mean. to castrate; a eunuch; by impl. valet (espec. of the female apartments), and thus a minister of state:--chamberlain, eunuch, officer. Comp. H7249.

7249. Rab-Cariyc, rab-saw-reece'; from H7227 and a for. word for a eunuch; chief chamberlain; Rab-Saris, a Bab. official:--Rab-saris.

(Dan 1:8-15 KJV) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. {9} Now God had brought Daniel into **favour** and **tender love** with the prince of the eunuchs. {10} And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. {11} Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, {12} Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. {13} Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. {14} So he consented to them in this matter, and proved them ten days. {15} And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

2617. checed, kheh'-sed; from H2616; kindness; by impl. (towards God) piety; rarely (by opp.) reproof, or (subject.) beauty:--favour, good deed (-liness, -ness), kindly, (loving-) kindness, merciful (kindness), mercy, pity, reproach, wicked thing.

7356. racham, rakh'-am; from H7355; compassion (in the plur.); by extens. the womb (as cherishing the foetus); by impl. a maiden:--bowels, compassion, damsel, tender love, (great, tender) mercy, pity, womb.

7355. racham, raw-kham'; a prim. root; to fondle; by impl. to love, espec. to compassionate:--have compassion (on, upon), love, (find, have, obtain, shew) mercy (-iful, on, upon), (have) pity, Ruhamah, X surely.

Brown Diver Briggs: Lovely appearing

(Dan 1:3-4 NIV) Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility-- {4} young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.

(Lam 3:22 KJV) It is of the LORD'S mercies that we are not consumed, because his **compassions** fail not.

7355. racham

(Isa 56:3-8 NIV) Let no foreigner who has bound himself to the LORD say, "The LORD will surely exclude me from his people." And let not any eunuch complain, "I am only a dry tree." {4}

For this is what the LORD says: "To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant-- {5} to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will not be cut off. {6} And foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant-- {7} these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations." {8} The Sovereign LORD declares-- he who gathers the exiles of Israel: "I will gather still others to them besides those already gathered."

(1 Cor 12:23-24 KJV) And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. {24} For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

(Acts 8:26-38 KJV) And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. {27} And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, {28} Was returning, and sitting in his chariot read Esaias the prophet. {29} Then the Spirit said unto Philip, Go near, and join thyself to this chariot. {30} And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? {31} And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. {32} The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: {33} In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. {34} And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? {35} Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. {36} And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? {37} And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. {38} And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

(Acts 10:1-2 NIV) At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. {2} He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly.

(Isa 53:7 NIV) He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

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Eunique Perspectives of Hope**

VII Miscellaneous Scriptures

(Isa 28:10-13 KJV) For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: {11} For with stammering lips and another tongue will he speak to this people. {12} To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. {13} But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

(Luke 17:24-37 KJV) For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. {25} But first must he suffer many things, and be rejected of this generation. {26} And as it was in the days of Noe, so shall it be also in the days of the Son of man. {27} They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. {28} Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; {29} But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. {30} Even thus shall it be in the day when the Son of man is revealed. {31} In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. {32} Remember Lot's wife. {33} Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. {34} I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. {35} Two women shall be grinding together; the one shall be taken, and the other left. {36} Two men shall be in the field; the one shall be taken, and the other left. {37} And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

(Luke 17:34 NIV) I tell you, on that night two people will be in one bed; one will be taken and the other left.

(Luke 17:34 NRSV) I tell you, on that night there will be two in one bed; one will be taken and the other left.

(Luke 17:34 NASB) ... there will two men in one bed;

(Luke 17:34 Amp) I tell you in that night there will be two men in one bed; one will be taken and the other will be left.

(Luke 17:34 NKJV) I tell you, in that night there will be two men in one bed: one will be taken and the other left.

(Luke 17:34 LB) That night, two men will be asleep in the same room, and one will be taken away, the other left.

(Luke 17:34 KJV) I tell you, in that night there shall be **two** men in one **bed**; the one shall be taken, and the other shall be left.

1417. duo, doo'-o; a prim. numeral; "two":--both, twain, two.

2825. kline, klee'-nay; from G2827; a couch (for sleep, sickness, sitting or eating):--bed, table.

2827. klino, klee'-no; a prim. verb; to slant or slope, i.e. incline or recline (lit. or fig.):--bow (down), be far spent, lay, turn to flight, wear away.

(Rom 16:16 KJV) Salute one another with an holy kiss. The churches of Christ salute you.

(Rom 16:16 LB) Shake hands warmly with one another. All the churches here send you their greetings.

(Mat 4:18, 21 KJV) And Jesus, walking by the sea of Galilee, saw **two** brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. {21} And going on from thence, he saw other **two** brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

(Mat 6:24 KJV) No man can serve **two** masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

(Mat 9:27 KJV) And when Jesus departed thence, **two** blind men followed him, crying, and saying, Thou son of David, have mercy on us.

(Mat 10:29 KJV) Are not **two** sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

(Mat 11:2 KJV) Now when John had heard in the prison the works of Christ, he sent **two** of his disciples,

(Mat 14:17 KJV) And they say unto him, We have here but five loaves, and **two** fishes.

(Mat 18:19- KJV) Again I say unto you, That if **two** of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

(Mat 26:60 KJV) But found none: yea, though many false witnesses came, yet found they none. At the last came **two** false witnesses,

(Mat 19:6 KJV) Wherefore they are no more **twain**, but one flesh. What therefore God hath joined together, let not man put asunder.

(Eccl 4:9-12 KJV) Two are better than one; because they have a good reward for their labour. {10} For if they fall, the one will lift up his **fellow**: but woe to him that is alone when he falleth; for he hath not another to help him up. {11} Again, if two lie together, then they have heat: but how can one be warm alone? {12} And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

2270. chaber, khaw-bare'; from H2266; an associate:--companion, fellow, knit together.

2266. chabar, khaw-bar'; a prim. root; to join (lit. or fig.); spec. (by means of spells) to fascinate:--charm (-er), be compact, couple (together), have fellowship with, heap up, join (self, together), league.

(Mal 2:14 KJV) Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

2278. chabereth, khab-eh'-reth; fem. of H2270; a consort:--companion.

(2 Cor 6:14-15 NIV) Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? {15} What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

(John 4:16-18 KJV) Jesus saith unto her, Go, call thy **husband**, and come hither. {17} The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: {18} For thou hast had five husbands; and he **whom** thou now hast is not thy husband: in that saidst thou truly.

435. aner, an'-ayr; a prim. word [comp. G444]; a man (prop. as an individual male):--fellow, husband, man, sir.

3739. hos, hos; includ. fem., he, hay; and neut., ho, ho; prob. a prim. word (or perh. a form of the art. G3588); the rel. (sometimes demonstrative) pron., who, which, what, that:--one, (an-, the) other, some, that, what, which, who (-m, -se), etc. See also G3757.

Homosexuality and the Bible

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Eunique Perspectives of Hope

VIII David and Jonathan & Ruth and Naomi

(Mat 1:1-6 NIV) A record of the genealogy of Jesus Christ the son of David, the son of Abraham: {2} Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, {3} Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, {4} Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, {5} Salmon the father of Boaz, whose mother was **Rahab**, **Boaz** the father of Obed, whose mother was **Ruth**, Obed the father of Jesse, {6} and Jesse the father of **King David**. David was the father of Solomon, whose mother had been **Uriah's wife**,

(Ruth 1:1-18 NIV) In the days when the judges ruled, there was a famine in the land, and a man from **Bethlehem** in Judah, together with his wife and two sons, went to live for a while in the country of **Moab**. {2} The man's name was **Elimelech**, his wife's name Naomi, and the names of his two sons were **Mahlon** and **Kilion**. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there. {3} Now Elimelech, Naomi's husband, died, and she was left with her two sons. {4} They married Moabite women, one named **Orpah** and the other **Ruth**. After they had lived there about ten years, {5} both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband. {6} When she heard in Moab that the LORD had come to the aid of his people by providing food for them, Naomi and her daughters-in-law prepared to return home from there. {7} With her two daughters-in-law she left the place where she had been living and set out on the road that would take them back to the land of Judah. {8} Then Naomi said to her two daughters-in-law, "Go back, each of you, to your mother's home. May the LORD show kindness to you, as you have shown to your dead and to me. {9} May the LORD grant that each of you will find rest in the home of another husband." Then she kissed them and they wept aloud {10} and said to her, "We will go back with you to your people." {11} But Naomi said, "Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? {12} Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me--even if I had a husband tonight and then gave birth to sons-- {13} would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the Lord's hand has gone out against me!" {14} At this they wept again. Then Orpah kissed her mother-in-law good-bye, but Ruth clung to her. {15} "Look," said Naomi, "your sister-in-law is going back to her people and her gods. Go back with her." {16} But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. {17} Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if anything but death separates you and me." {18} When Naomi realized that Ruth was determined to go with her, she stopped urging her.

(Ruth 1:16 KJV) And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

(1 Sam 18:20-21 NIV) Now Saul's daughter Michal was in **love** with David, and when they told Saul about it, he was pleased. {21} "I will give her to him," he thought, "so that she may be a snare to him and so that the hand of the Philistines may be against him." So Saul said to David, "Now you have a second opportunity to become my son-in-law."

157. 'ahab, aw-hab'; or 'aheb, aw-habe'; a prim. root; to have affection for (sexually or otherwise):-- (be-) love (-d, -ly, -r), like, friend.

(1 Sam 18:1-9 NIV) After David had finished talking with Saul, Jonathan became one in spirit with David, and he **loved** him as himself. {2} From that day Saul kept David with him and did not let him return to his father's house. {3} And Jonathan made a covenant with David because he **loved** him as himself. {4} Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt. {5} Whatever Saul sent him to do, David did it so successfully that Saul gave him a high rank in the army. This pleased all the people, and Saul's officers as well. {6} When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with tambourines and lutes. {7} As they danced, they sang: "Saul has slain his thousands, and David his tens of thousands." {8} Saul was very angry; this refrain galled him. "They have credited David with tens of thousands," he thought, "but me with only thousands. What more can he get but the kingdom?" {9} And from that time on Saul kept a jealous eye on David.

(1 Sam 19:1-3 KJV) And Saul spake to Jonathan his son, and to all his servants, that they should kill David. {2} But Jonathan Saul's son **delighted** much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: {3} And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

2654. chaphets, khaw-fates'; a prim. root; prop. to incline to; by impl. (lit. but rarely) to bend; fig. to be pleased with, desire:-- X any at all, (have, take) delight, desire, favour, like, move, be (well) pleased, have pleasure, will, would.

(1 Sam 20:1-4 NIV) Then David fled from Naioth at Ramah and went to Jonathan and asked, "What have I done? What is my crime? How have I wronged your father, that he is trying to take my life?" {2} "Never!" Jonathan replied. "You are not going to die! Look, my father doesn't do anything, great or small, without confiding in me. Why would he hide this from me? It's not so!" {3} But David took an oath and said, "Your father knows very well that I have found favor in your eyes, and he has said to himself, 'Jonathan must not know this or he will be grieved.' Yet as surely as the LORD lives and as you live, there is only a step between me and death." {4} Jonathan said to David, "Whatever you want me to do, I'll do for you."

(1 Sam 20:14-17 NIV) But show me unfailing kindness like that of the LORD as long as I live, so that I may not be killed, {15} and do not ever cut off your kindness from my family--not even when the LORD has cut off every one of David's enemies from the face of the earth." {16} So Jonathan made a covenant with the house of David, saying, "May the LORD call David's enemies to account." {17} And Jonathan had David reaffirm his oath out of love for him, because he loved him as he loved himself.

(1 Sam 20:27-42 NIV) But the next day, the second day of the month, David's place was empty again. Then Saul said to his son Jonathan, "Why hasn't the son of Jesse come to the meal, either yesterday or today?" {28} Jonathan answered, "David earnestly asked me for permission to go to Bethlehem. {29} He said, 'Let me go, because our family is observing a sacrifice in the town and my brother has ordered me to be there. If I have found **favor** in your eyes, let me get away to see my brothers.' That is why he has not come to the king's table." {30} Saul's anger flared up at Jonathan and he said to him, "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you? {31} As long as the son of Jesse lives on this earth, neither you nor your kingdom will be established. Now send and bring him to me, for he must die!" {32} "Why should he be put to death? What has he done?" Jonathan asked his father. {33} But Saul hurled his spear at him to kill him. Then Jonathan knew that his father intended to kill David. {34} Jonathan got up from the table in fierce anger; on that second day of the month he did not eat, because he was grieved at his father's shameful treatment of David. {35} In the morning Jonathan went out to the field for his meeting with David. He had a small boy with him, {36} and he said to the boy, "Run and find the arrows I shoot." As the boy ran, he shot an arrow beyond him. {37} When the boy came to the place where Jonathan's arrow had fallen, Jonathan called out after him, "Isn't the arrow beyond you?" {38} Then he shouted, "Hurry! Go quickly! Don't stop!" The boy picked up the arrow and returned to his master. {39} (The boy knew nothing of all this; only Jonathan and David knew.) {40} Then Jonathan gave his weapons to the boy and said, "Go, carry them back to town." {41} After the boy had gone, David got up from the south side of the stone and bowed down before Jonathan three times, with his face to the ground. Then they kissed each other and wept together--but David wept the most. {42} Jonathan said to David, "Go in peace, for we have sworn friendship with each other in the name of the LORD, saying, 'The LORD is witness between you and me, and between your descendants and my descendants forever.'" Then David left, and Jonathan went back to the town.

2580. chen, khane; from H2603; graciousness, i.e. subj. (kindness, favor) or objective (beauty):--favour, grace (-ious), pleasant, precious, [well-] favoured.

(1 Sam 23:14-18 NIV) David stayed in the desert strongholds and in the hills of the Desert of Ziph. Day after day Saul searched for him, but God did not give David into his hands. {15} While David was at Horesh in the Desert of Ziph, he learned that Saul had come out to take his life. {16} And Saul's son Jonathan went to David at Horesh and helped him find strength in God. {17} "Don't be afraid," he said. "My father Saul will not lay a hand on you. You will be king over Israel, and I will be second to you. Even my father Saul knows this." {18} The two of them made a covenant before the LORD. Then Jonathan went home, but David remained at Horesh.

(2 Sam 1:19 KJV) The beauty of Israel is slain upon thy high places: how are the mighty fallen!

(2 Sam 1:23-27 KJV) Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. {24} Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. {25} How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. {26} I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. {27} How are the mighty fallen, and the weapons of war perished!

(2 Sam 9 KJV) And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? {2} And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. {3} And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. {4} And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar. {5} Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. {6} Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! {7} And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. {8} And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? {9} Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. {10} Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. {11} Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. {12} And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. {13} So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

Homosexuality and the Bible

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IX The Traditions of Men

(Eph 2:11-22 NIV) Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)-- {12} remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. {13} But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. {14} For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, {15} by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, {16} and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. {17} He came and preached peace to you who were far away and peace to those who were near. {18} For through him we both have access to the Father by one Spirit. {19} Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, {20} built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. {21} In him the whole building is joined together and rises to become a holy temple in the Lord. {22} And in him you too are being built together to become a dwelling in which God lives by his Spirit.

(Acts 10:13-17 NIV) Then a voice told him, "Get up, Peter. Kill and eat." {14} "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean." {15} The voice spoke to him a second time, "Do not call anything impure that God has made clean." {16} This happened three times, and immediately the sheet was taken back to heaven. {17} While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate.

(Acts 10:28-38 NIV) He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean. {29} So when I was sent for, I came without raising any objection. May I ask why you sent for me?" {30} Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me {31} and said, 'Cornelius, God has heard your prayer and remembered your gifts to the poor. {32} Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.' {33} So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us." {34} Then Peter began to speak: "I now realize how true it is that God does not show favoritism {35} but accepts men from every nation who fear him and do what is right. {36} You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all. {37} You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached-- {38} how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

(Acts 10:44-48 KJV) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. {45} And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. {46} For they heard them speak with tongues, and magnify God. Then answered Peter, {47} Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? {48} And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

(Acts 11:1-18 KJV) And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. {2} And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, {3} Saying, Thou wentest in to men uncircumcised, and didst eat with them. {4} But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, {5} I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: {6} Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. {7} And I heard a voice saying unto me, Arise, Peter; slay and eat. {8} But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. {9} But the voice answered me again from heaven, What God hath cleansed, that call not thou common. {10} And this was done three times: and all were drawn up again into heaven. {11} And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. {12} And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: {13} And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; {14} Who shall tell thee words, whereby thou and all thy house shall be saved. {15} And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. {16} Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. {17} Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? {18} When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(Acts 15:1-18 NIV) Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." {2} This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. {3} The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad. {4} When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. {5} Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses." {6} The apostles and elders met to consider this question. {7} After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. {8} God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. {9} He made no distinction between us and them, for he purified their hearts by faith. {10} Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? {11} No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are." {12} The whole assembly became silent as they

listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them. {13} When they finished, James spoke up: "Brothers, listen to me. {14} Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself. {15} The words of the prophets are in agreement with this, as it is written: {16} "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, {17} that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things' {18} that have been known for ages.

(Mat 7:1-5 NIV) "Do not judge, or you too will be judged. {2} For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. {3} "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? {4} How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? {5} You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

(Rom 2:1-5 NIV) You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. {2} Now we know that God's judgment against those who do such things is based on truth. {3} So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? {4} Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? {5} But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

(Amos 9:1-13 NIV) I saw the Lord standing by the altar, and he said: "Strike the tops of the pillars so that the thresholds shake. Bring them down on the heads of all the people; those who are left I will kill with the sword. Not one will get away, none will escape. {2} Though they dig down to the depths of the grave, from there my hand will take them. Though they climb up to the heavens, from there I will bring them down. {3} Though they hide themselves on the top of Carmel, there I will hunt them down and seize them. Though they hide from me at the bottom of the sea, there I will command the serpent to bite them. {4} Though they are driven into exile by their enemies, there I will command the sword to slay them. I will fix my eyes upon them for evil and not for good." {5} The Lord, the LORD Almighty, he who touches the earth and it melts, and all who live in it mourn-- the whole land rises like the Nile, then sinks like the river of Egypt-- {6} he who builds his lofty palace in the heavens and sets its foundation on the earth, who calls for the waters of the sea and pours them out over the face of the land-- the LORD is his name. {7} "Are not you Israelites the same to me as the Cushites?" declares the LORD. "Did I not bring Israel up from Egypt, the Philistines from Caphtor and the Arameans from Kir? {8} "Surely the eyes of the Sovereign LORD are on the sinful kingdom. I will destroy it from the face of the earth-- yet I will not totally destroy the house of Jacob," declares the LORD. {9} "For I will give the command, and I will shake the house of Israel among all the nations as grain is shaken in a sieve, and not a pebble will reach the ground. {10} All the sinners among my people will die by the sword, all those who say, 'Disaster will not overtake or meet us.' {11} "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, {12} so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things. {13} "The days are coming," declares the LORD, "when the reaper will be overtaken by the plowman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills.

(Psa 22:1-3 KJV) To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? {2} O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. {3} But thou art holy, O thou that inhabitest the praises of Israel.

(Psa 5:1-4 KJV) To the chief Musician upon Nehiloth, A Psalm of David. Give ear to my words, O LORD, consider my meditation. {2} Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. {3} My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up. {4} For thou art not a God that hath pleasure in wickedness: neither shall **evil dwell** with thee.

7451. ra', rah; from H7489; bad or (as noun) evil (nat. or mor.)--adversity, affliction, bad, calamity, + displeasure (-ure), distress, evil ([-favouredness], man, thing), + exceedingly, X great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured), + mark, mischief, (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st) wretchedness, wrong. [Incl. fem. ra'ah; as adj. or noun.]

1481. guwr, goor; a prim. root; prop. to turn aside from the road (for a lodging or any other purpose), i.e. sojourn (as a guest); also to shrink, fear (as in a strange place); also to gather for hostility (as afraid)--abide, assemble, be afraid, dwell, fear, gather (together), inhabitant, remain, sojourn, stand in awe, (be) stranger, X surely.

(Jer 8:22 NIV) Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?

(Isa 1:19 NIV) If you are willing and obedient, you will eat the best from the land;

(3 John 1:2 NIV) Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.

(John 17:20-21 NIV) "My prayer is not for them alone. I pray also for those who will believe in me through their message, {21} that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

(Eph 5:19-21 NIV) Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, {20} always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. {21} Submit to one another out of reverence for Christ.