

SODOM'S SECOND COMING (A Review)

This book by Bro. LaGard Smith has been around for several years. It is a powerful exposure of the homosexual assault against American moral values, the traditional family and the church. Readers will have at their fingertips valuable information that will help them respond to those who are pushing the gay agenda and those deluded sympathizers who defend them. With documented facts he shows that AIDS is overwhelmingly a disease that afflicts male homosexuals and intravenous drug users. While it is found in other populations, the incidence is not common. There is no heterosexual AIDS epidemic. The primary route of infection is by reckless conduct that is pursued in spite of all warnings. He reveals the real motives behind the push for same-sex marriage. To achieve that goal will give legal approval and respectability to their shameful practices.

As valuable as this information is, I offer this brief review and recommend because of information that Smith provides on how “theologians of the gay movement” have developed a new hermeneutic to justify their sinful practice. With their new interpretative approach the many clear Scriptural condemnations of the lifestyle are circumvented. Many of Smith’s quotes come from the book “Just As I Am” by Robert Williams, pro-gay theologian. Note the following as see if they sound vaguely familiar:

- * Williams advises, “What’s the most loving course of action? What would Christ has you do?” Of course he concludes, “accept gays just as they are” (p. 117-118).
- * In response to Paul’s anti-homosexual statements he says, “What the Holy Spirit tells you is a greater authority for *your* life than what the Holy Spirit may or may not have told Paul” (p. 118).
- * They have a new hermeneutical tool. “The technique is...creative visualization. You select a biblical passage, read it carefully and thoughtfully, then close the Bible and allow yourself to experience the passage. It works best with narrative passages, such as those in the gospels...” Using this approach Williams concludes that David and Jonathan were lovers as were Ruth and Naomi and Jesus and John (p. 118-119).
- * When contemplating God’s creation of Eve to be a mate for Adam, they replace the word “wife” with the word “companion” and then explain that it is loving companionship that God wants us to have, not just a heterosexual mate (p. 119).
- * In Gen. 19:1-25, they deal with the sins of the men of Sodom by questioning the age old understanding of the expression to “know.” Even though the context describes a “knowing by sexual intimacy” they can make it “to get acquainted” with the male visitors. By closing their eyes and experiencing the narrative they conclude that the sin of Sodom was not sexual perversion but inhospitality or perhaps violence toward strangers (p. 124-125).
- * On the basis of inhospitality then they can assert that when we reject the practicing homosexual from our homes or churches we are guilty of the sin of Sodomy! (p. 125).
- * Passages forbidding male and female prostitution (Deut. 23:17-18), such as was common among the Canaanites, they make a prohibition of idolatry (p. 126).
- * Verses that forbid laying with a man as with a woman (Lev. 18:22), are interpreted to mean don’t treat your male partner with lack of respect as men tend to treat women! (p. 127).
- * When they get to Paul’s statements of condemnation, (Rom. 1:18-19; 24-27), they introduce their “cultural argument” insisting that Paul “is writing either from his own personal biases or ...the patriarchal standards of his day.” “‘Their story’ in the first century is not ‘our story’ today.” “Scripture must constantly be updated so that it can minister to the needs of people in whatever circumstances they may be found” (p. 128). Williams says, “The point is not really whether or not some passage in the Bible condemns homosexual acts; the point is that you cannot allow your moral and ethical decisions to be determined by the literature of a people whose culture and history are so far removed from your own” (p. 128).
- * Of Rom. 1:26-27, Williams writes, “It is precisely the social equality of the sexual partners that causes Paul to label same-sex relations ‘unnatural’ (p. 130)
- * Of Paul’s condemnation of homosexual offenders in I Cor. 6:9-10, Williams insists, “It cannot be believed unless it rings true to our deepest capacity for truth and goodness” (p. 131).

Those who are conversant with the new hermeneutics of our change agents will note a remarkable similarity with the approach of the gay-theologian Williams. Perhaps the reasons are neither respect the absolute authority of the Bible. Both approach the Scripture with the presuppositions of Postmodernism. Both are seeking to find justification for practices that Scripture, read as any other document, clearly forbids or condemns. Verily, valuable information can be

found in the most unusual places. JHW