

346 Acceptability and Availability

Those “in Christ” are well aware these days of the efforts of many to snuff out Christian influence within our society and replace this with influences that are markedly different.

It is timely in this Reflection to consider once again the constant promotion of homosexual practice in our society, so constant that we can easily lose sight of what is happening here. We see how the many “Gay Pride” events in our towns and cities have now become “normal” in themselves even though they are nothing of the sort, and woe betide any Christian objectors standing peacefully with their Bible-upholding placards as the marchers pass by. Anecdotes abound of the police being quick to move in on such protesters for “disturbing the peace”, while police officers themselves join in the applause for those marching by or even join the march itself. Whatever is going on?

As we know, this homosexual agenda was given a massive boost by the jaw-droppingly arrogant announcement in 2013 that marriage has now been “re-defined”, after 6,000 years of human history, by a few hundred MPs, who expect the rest of us meekly to accept their folly or else end up in the law courts. As with the rest of us, the day of reckoning for such politicians will come – Romans 14.10b-12 / II Corinthians 5.10 / Galatians 6.7.

We will now quote in brief from two contemporary Christian commentators on these matters: “So-called ‘gay pride’ events are nothing but the glorification of an unnatural sexual act. The entire thing is about the promotion of a sexual behaviour. It is not about tolerance, or ‘love,’ or ‘equality’; they want to normalise their sexual behaviour and this is seen by their overt sexual displays and dress during these ‘pride events’. Those who support ‘pride’ are supporting an agenda that seeks to destroy the nuclear family and traditional Western Christian morality. This is their stated aim ... In one their most influential pamphlets entitled ‘The Gay Liberation Front Manifesto’, it clearly states that: “We must aim at the abolition of the family, so that the sexist, male supremacist system can no longer be nurtured there ... This militant homosexual agenda is part of the multi-pronged cultural Marxist assault on our culture, our traditions, our heritage and our identity” (G A Cummings).

And, with specific reference to the infiltration of Christian churches, “I believe the most critical battle of the culture war today – a battle almost

no one is fighting and many don't even register on their radar – is the Christendom-wide infiltration of “gay theology”, the revision of Scripture to declare homosexuality and transgenderism biblically approved” (Scott Lively).

The battles are real. Yet we can take heart from knowing that the presence of Christian faith and practice within a society that fiercely attacks that presence is nothing new, as we see from the adventures of Paul and his companions in the book of Acts. Ephesus was a mighty city famed for its (revolting) worship of Diana, “the goddess of the Ephesians” (Acts 19.23-41), yet in this vile society was born, by God's grace, a small Christian community with Timothy, a protégé of Paul (Acts 16.1-3, 17.14-15, 18.5, 19.22), becoming one of its leaders.

The two epistles written to Timothy by the Holy Spirit through Paul are full of practical instruction and encouragement, both for Timothy and for us. In closing we will pick out one or two short passages for our guidance and blessing.

Come what may, be it in Ephesus of those days or in our own society of these days, “Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his ...”. Think about that! Then, “Let every one that nameth the name of Christ depart from iniquity ...If a man purge himself (from sinful behaviour) he shall be a vessel unto honour, sanctified, and meet for the master's use ... prepared for every good work” (from II Timothy 2.19-21, KJV). And think about those words too.

God's Word stands sure, and the Lord knows His own. That little phrase, “meet for the master's use”, describes first our acceptability to the Lord because we are “washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God” (I Corinthians 6.11), with lives that should reflect those blessings. And second, arising from that acceptability is our availability to the Lord for Him to “put us to use”, perhaps above and beyond our daily discipleship, as and when and where He may see fit (eg., Acts 8.26-27a & 9.10-11ff). It may well be for instance that many more of us should hold forth God's Word at “Gay Pride” occasions, in spite of the jeers and the spitting.

Meanwhile we pray for, and against, those who promote God-denying behaviour in whatever form that behaviour may take, and we courteously speak of God and His Word when appropriate.

For we all need a Saviour, and that Saviour is Christ alone (John 14.6 / Acts 4.10-12, 19-20 / I Timothy 2.5-6). The stakes are high, and eternal destinies are being decided (John 3.14-21, 35-36).

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