

***The Grace of Shame***  
**Tim Bayly**  
(summarized by Paul Schlehlein)

**Introduction**

- a. One way pastors are trying to show sensitivity to effeminacy, sodomy, and lesbianism is by avoiding very words God used to condemn these acts
- b. We think God was wrong to shame these sinners. We paint them as victims and call them “sexual minorities.”
- c. Jesus saw the wounds, sensitive spots and brought it out in the open to bring healing, like the woman at the well.
- d. It’s hard to stand against homosexuality because we don’t want to be viewed as oppressors of sexual minorities.
- e. Theme: “we will never help people until we’re ready to really love them and call them to repentance.”
- f. This calls for discernment. It’d be nice to just draw line between Islam/Christianity, RCC and Protestant; not among conservatives.
- g. Illustration: large doors hung by smaller hinges and even smaller screws

**1. Some personal history**

- a. For nearly three decades has pastored in gay mecca, Bloomington, IN
- b. Shows filth of the Kinsey Institute; major purpose of Clearnote Church is to help homosexuals.

**2. The Church Yesterday**

- a. We don’t want to look like Neanderthals, shamed on Facebook, suffer the world’s hatred.

**3. #1 Removing the Sin of Effeminacy (part 1)**

- a. Gay writer says being “gay” is more than just the physical act. This guy understands more than Reformed Christians do today.
- b. There are lots of “gay” sins that exist apart from homosexual sex. Scripture condemns both: homosexual intercourse *and* homosexual, soft, effeminate identity—both deny the gender God made them.
- c. *Malakoi* (soft men) will not inherit the kingdom of God. Men who betray their manhood by playing the woman (either emotionally or physically) will not inherit heaven.
- d. Warning preceded by ‘don’t be deceived’, since people will try to trick us in this regard.
- e. The sin of effeminacy is never mentioned in our churches today.
- f. Translators justifications for combining *malakoi* and *arsenokitai* (KJV, NASB don’t). Can’t combine, would be redundant.
- g. Point: effeminate men sin not only when they play the woman *in bed* but *out of bed*. It’s not something you can just put on and off like a garment.
- h. We must think effeminacy starts in bed. Adultery doesn’t start in bed but in the mind. Both sins start much before the act.
- i. Effeminacy is a denial of our manhood; it is a sexual sin even done by a man all by himself.

**4. #1 Removing the Sin of Effeminacy (part 2)**

- a. Gay activist David Halperin, author of constructivist classic *One Hundred Years of Homosexuality*: “Being a womanish man is not the same thing as being homosexual, and the sexual activities that typically identify someone as belonging to the first category are quite different from the sexual activities that identify someone belonging to the second.”
  - b. So even here, he recognizes difference between womanish men and sodomites, but NT want to conflate the two, especially in 6:9-11
  - c. Calvin said *malakoi* may not participate in homosexual sex per se, but are unchaste by “pandering words, by effeminate bearing and dress, and other means of attracting attention.”
  - d. Other three uses of *malakoi* refer to Jesus’ words defending JTB in Matthew 11. But Bayly’s argument seems like a bit of a stretch.
  - e. “John the Baptist and Jesus were hard men—but not hard in the sense that they lacked compassion and were impossible to please. They were hard men in the sense of being self-denying, principled, and firm in their commitment to compassion, justice, mercy, truth, and the glory of God.” (loc. 805).
  - f. The law in Deut. 22:5 shows that clothing are important because it is a disgrace for a man to become effeminate and a woman to be manly. Effeminate clothing leads to effeminate men, which leads to homosexuality.
  - g. Music has a great influence. Rock stars are pretty like a woman and strong like a man. Mick Jagger: “Rock and roll is sex.” True. It is rebellion.
  - h. “[Rock stars cultivated] effeminacy. They wore tight jeans and made gestures in the direction of their private parts. They wore makeup and jewelry and scarves. Their shirts were unbuttoned to the navel or waist. They gyrated and pranced. And their hair—am I channeling the Apostle Paul, here?—their hair was colored, permed, and shamefully long.” (loc. 855).
  - i. The hymns of the past were masculine. Handel’s *Messiah* spoke of judgment and wrath. Today we sing soft songs because we’re soft men who have soft doctrine.
  - j. “The real essence of manhood isn’t having a buff body. Rather, it’s taking initiative and responsibility for others. It’s saying no to our lusts and pleasures. It’s taking weight on yourself and carrying it for other people. It a word it’s fatherhood.”
5. “Hard men preach; soft men wonder and suggest. Hard men are zealous in worship; soft men are passive. Hard men love discipline; soft men hate it. Hard men love soft women; soft men love hard women. Hard men raise sons and daughters; soft men raise persons. Hard men are in the kingdom of God. Soft men are not.”
- a.
6. **#2 The “Gay Christian” Error**
- a. Homosexuals won the battle with liberal churches 30 years ago. Now they’re after conservative churches.

- b. Gay Christian is an oxymoron. In the past, the word referred to the full gay lifestyle: gay activity and gay lifestyle. Now, it may refer to half: gay identity with no gay sex.
- c. Gay Christians who claim to desire celibacy want Christians to give them a free pass on their effeminacy and sexual desires.
- d. [Note: wish Bayly would have made clear where line is between immature, girly Christian men and unregenerate effeminate men.]
- e. Paul warns against homosexual *desires* (Rm. 1:26-27, degrading passions and burning in desire for one another). Lusting is not morally neutral. 1 Cor. 6:9 condemnation is about womanly men before homosexual acts. Effeminacy is first step toward homosexuality.
- f. Wheaton's lesbian chaplain, Julia Rodgers, moved from side B (gay but celibate; which is how she got into Wheaton) to side A, morally valid homosexual sex.
- g. Why can gays continue in their lusts and identify as Christians but rapists and pedophiles can't? Isn't a pedophile's sexual orientation just as deep seated as a homo? Why doesn't he get a pass? Aren't pedophiles minorities?
- h. God doesn't create many man gay or any woman lesbian. God has made us male and female. God made us to love the opposite sex.
- i. Homosexuals have left their "natural function" (Rm. 1:27).
- j. Gay identity, gay desires and gay sex is rebellion against God.

**7. #3 The "Godliness is not heterosexuality" error**

- a. TGC official Twitter account ran this on Dec. 3, 2015: "Godliness is not heterosexuality."
- b. Shaw publishes: *The Plausibility Problem: The Church and Same-Sex Attraction*. He's an Anglican, homosexual pastor; TGC chose it as editor's pick in '15.
- c. Why does gay Christian pass? Why not pedophile Christian? What if men are attracted sexually to kids, is this OK? A celibate pedophile Christian?
- d. 20 years ago, I was told being gay was hip and thus all are living out. Gays want sympathy.
- e. "Godliness is not heterosexuality" is a lie. Godliness is living as the sex God made us and loving the opposite sex.

**8. #4 The "Sexual Orientation" Error**

- a. Rather than dealing with two categories, male and female, third category now exists: sexual orientation.
- b. Mohler apologized for past denial of homosexual orientation: embarrassed and "wrong" that I denied "anything like a sexual orientation." I repent of that. (October, 2014)
- c. Said: "concept of sexual orientation is not only helpful, it is in some sense essential. Even those who argue against its existence have to describe and affirm something tantamount to it...it is not something that is, in itself, freely chosen." (loc. 1259)
- d. He abandoned his support for conversion therapy, calling on Christian pastors to stop providing it. Also, TGC has begun promoting the gay Christian lobby Livingout.org. [*But I thought conversion therapy was a secular task, not by Christian pastors*].

- e. So, we're opposed to homo sex but not orientation or counseling toward hetro.
- f. Whatever Mohler meant, both Christian and homo groups viewed saw his remarks as saying "that there are individuals who are born with an innate sexual attraction to the same gender."
- g. Two divisions in homosexual world:
  - i. Social constructivists: homosexual way of acting and living and copulating but no homosexuals.
  - ii. Essentialists: homosexual way of acting and living and copulating and characteristic of the homosexual.
- h. Significant part of the homosexual world denies the existence of any "essential" homosexual "identity." Homosexual is adjective, not noun.
- i. Now, of course, the gospel is the only answer for homos, as Mohler says. We all agree. BUT—what does gospel mean to someone who claims to have homosexual orientation?
- j. Point: using male genitalia incorrectly is sin AND using male *mind* incorrectly is sin as well.
- k. What about "incestuous orientation"? Many sins have early onset and terrible tenacity.
- l. But if **onset** and **tenacity** is the major concern, why not trash *orientation* and use *temptation*? "Orientation" is often used to be perceived as kinder and gentler. But if we use "temptation", it blows our cover and puts the issue in moral terms.
- m. A man cannot be responsible only for his voluntary acts. Really good Hodge quote here (loc. 1397). "'All Christian churches receive the doctrines of original sin and regeneration in a form which involved not only the principle that dispositions, as distinguished from acts, may have a moral character, but also that such character belongs to them whether they be innate, acquired, or infused. It is, therefore, most unreasonable to assume that ground that a man can be responsible only for his voluntary acts, or for their subjective effects, when our own consciousness, the universal judgment of men, the word of God, and the church universal, so distinctly assert the contrary."

#### 9. #5 The "Reparative Therapy" Error

- a. Bayly's definition of RT may be correct, but it is much different than say, Lambert would give. So there needs to be some agreement on the term.
- b. He says the opposite of RT is sex-change surgery. Perhaps Lambert/Mohler would say opposite is gospel teaching and Scripture.
- c. The goal of RT is heterosexuality; the world condemns any attempt to bring about change.
- d. Christian love and pastoral care urges the homo to repudiate his sin and embrace heterosexuality.
- e. Jesus called the woman at the well to repent of her adultery; he didn't steer clear of the elephant on the room and urge generic repentance. Jesus was specific, not superficial.

- f. Mohler and Lambert say: “We don’t call people to embrace heterosexuality. We call people to embrace Christian faithfulness.” But there are the same; no distinction.

#### 10.#6 The “Such are some of you” error

- a. Desiring God post in May, 2016: “Does Same-Sex Attraction Disqualify Someone from Ministry?” Their answer: “The Bible does not disqualify them from the ministry. Will you?”
- b. They say: “greed” and “idolatry (of any kind)” sit on the same level as same-sex sexual activity.” !!! So no sin is worse than others?
- c. `
- d. Goal is to break down biblical repugnance to sodomy.
- e. Not all sins are equal. Some sins are worse than other and one is worse than all (Mk. 3:29; Lk. 12:10). Some sins are worse because it is against own body (1Co. 6:18-20). Q &A #150 in Westminster Larger Catechism is clear on this.
- f. Augustine did not come out of the closet and say he was a “fornicator Christian.” Fornication withheld him until he gave it up.
- g. It’s never a good idea to be precious with degrading passions because degrading passions treated tenderly give birth to abominations.”
- h. Notice, DG speaks of “falls” into homosexuality. No activity, just falling. Just happens. Not sodomy; same-sex activity.
- i. Loving, monogamous sodomy is a lie. Was this in Sodom? Jerry Sandusky? RCC priests? Oxymoron, like tender genocide. Like planned parenthood. Like respectful apartheid.
- j. “God designed husband and wife, exclusively, to make love. Frat boy and sorority girl never make love. They hook up. Cheating husband and his secretary never make love. They commit adultery. Single man and single man never make love; they sodomize one another—and sodomizing isn’t pretty. (loc. 1802)

#### 11.#7 The “Living Out” Error

- a. Churches supporting this show no disgust. No blushing.
- b. Shame is God’s grace. Repentance means feeling the proper revulsion toward temptation.
- c. Shame will always be there, but where will it go. Christians who condemn Christians for shaming gays are thus putting shame on Scripture.
- d. Words describing homosexuality: effeminate, detestable, defiled, abomination, perversion, degrading, unnatural, depraved.
- e. Isaiah 1:28-29 speaks of shame upon sinners. “I say this to your shame” (1Co. 6:5; 15:34).
- f. **“Because shame is painful, our desire to avoid it keeps us from sin. God gave us physical pain to protect our bodies and shame to protect our souls.”** (loc. 1916).
- g. Sodomy is shameful term; this is why it should be used. Pride is opposite of shame, thus pride parades.
- h. Hearts never get a pass with sin (Lk. 11:39-40; Mk. 7:20-23). Scripture doesn’t tell us God accepts us the way we are. It tells us how we should be if God accepts us as we are.

- i. Shaw should be horror stricken. Words are disgusting. Yet he is shameless. When Peter saw Christ, his sinful life was too much to bear. Adam and Eve ran.
- j. Its not loving to minimize shame of sodomy. God clothed sodomy in shame to push to repentance.
- k. Old saying, three things Christian desires in relation to sin: justification, that it may not condemn, sanctification, that it may not reign, and glorification, that it may not be.

## **12. Leading Homosexuals to Repentance**

- a. First of Luther's 95 theses: repent everyday.
- b. [Paul] Really misleading statement about temptation: "No man can ever claim his temptations are sinless" and says "temptation itself is corrupt" (loc. 2164). Now, it is agreed that *wanting* to be tempted is a sin.
- c. Excellent effeminate/homosexual story (loc. 2243).
- d. Homosexuals can't limit their repentance to the physical realm. Celibacy isn't enough.

## **13. The Way forward**

- a. Political correctness is almost as oppressive inside the church as it is in the public square.
- b. Paul didn't shrink from declaring everything to the church (Ac. 20:20 etc.) So have I become your enemy by telling you the truth?" (Gal. 4:16)
- c. Couldn't Paul have avoided persecution with a little postponement, a little compromise a little more tact?" (like in Ac. 19)

## **14. Further Reading**

- a. Excellent!!