



Marriage
Or
Same-Sex Marriage?

Author

Terry Arnold

The institution of Marriage has been increasingly under attack in recent decades. More than half of marriages suffer separations, divorce or re-marriage. Many today do not even bother with any 'marriage' contract. Hence fornication in churches is not uncommon and many pastors turn a blind eye to this sin.

But now there has come a new issue to deal with. Whether or not same-sex marriage will be one day legal in this country, nevertheless the church must be '*the pillar and the ground of truth*' (1Tim.3:15) and '*salt*' (Matt.5:13) to a decaying society, as well as *undershepherd* to God's people.

Most denominations and church leaders are either running from the media or sitting on fences of compromise over this issue. Mega church Hillsong leader, Brian Houston, originally said he and his church were '*on a journey*' with this issue and refused to state what their position really was. However recently, following the exposure of Gay singers in Hillsong New York, he stated Hillsong Australia did '*not affirm the Gay lifestyle*'. At a time when churches need to be instructing the faithful in what God thinks on this issue, most churches deliberate or are silent.

Our prayer is that this article will help readers to *think* on this issue and determine their own defense. If we are Biblical Christians our final judgment on this *will come from revelation, not reason*. But when answering non Christians there are also logical arguments and research that can be used to counter the emotional array of 'feeling' arguments which seem to pervade this issue. Yet the final argument for Christians must come from God's revelation provided in '*the faith once delivered*' - the '*more sure word of the prophecy*' - the Bible. Same-sex advocates cannot deny that this book is still the best selling book of all time and a moral compass by which many of our laws have been instituted.

Marriage

Secular definitions of marriage might arguably date back to a 1,000 years. That definition was generally with the meaning of male, female; one being espoused to; or to take in marriage one of the opposite sex.

However, before any secular or religious meaning, is the use of the word in the first book of the Bible. Whether one is a Christian or an

*the head of the wife, **EVEN AS Christ is the head of the church: and he is the savior of the body**' (vs.23)...**Husbands, love your wives, EVEN AS Christ also loved the church, and gave himself for it**' (vs.25). *The Gospel of the sacrificial love of Christ for His bride, the church, is here the example for a husband loving his wife!* No same sex union can be imagined here, for it continues...'**For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church**' (vs.31,32).*

As the church is, so marriage is a Divine institution. *It is a picture of the Gospel of Christ coming for His blood washed believing church!*

We need conviction on this! We are on the wrong side of history. Culture is changing us and need we be reminded of other civilisations (the Roman Empire) that disintegrated, partly because of such moral lapses?

Christians accepting same sex marriage will cause the Gospel to be demeaned The Bible would needs be thrown out or re-written.

Biblical Christians can never accept same sex marriage.

Terry Arnold

- (1) Kyle Pruett, Fatherneed, Broadway Books, 2001
- (2) Elizabeth Marquardt, '*The Moral and Spiritual Lives of Children of Divorce*'.
- (3) Ellis, Bruce J., et al., '*Does Father Absence Place Daughters at Special Risk for Early Sexual Activity and Teenage Pregnancy?*' Child Development, 74:801-821; David Popenoe, '*Life Without Father*', Boston: Harvard University Press, 1999;
- (4)<http://www.elsevier.com/about/press-releases/research-and-journals/new-studieschallenge-established-views-about-the-development-of-children-raised-by-gay-or-lesbian-parents>
- (5) <http://www.dawnstefanowicz.org>

Rev Leanne Jenki (Uniting Church Minister, Adelaide): *‘As the founder of Christians for Gay Marriage lobby group and as someone who is an ordained minister with a same gendered partner I strongly support the right of GLBT people to marry. I long for the day when my partner Susan and I can finally marry with the full blessing of the ‘church and state’. God is not against us, but unfortunately some Christians are. Be assured there are many Christians out there who stand in solidarity with us’.*

Reply: *‘Rights’?* Do we Christian have the ‘right’ to reject God’s word? ***‘He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day’*** (John 12:48).

Conclusion

Even if we redefine ‘marriage’ then Christians must still have the problem with a wider issue - *same gender sex*. The Bible is not uncertain about this. Homosexuality is clearly defined in both Old and New Testaments. In Leviticus 18:22 it is called an ‘*abomination*’. This does not change in the New Testament. In Romans 1:26,27 it is called a ‘*vile affection*’; being ‘*against nature*’; ‘*unseemly*’; and ‘*error*’; and in Jude 7 ‘*going after strange flesh*’ will bring ‘*eternal fire*’. The Greek word for ‘*strange*’ here means ‘another of a different kind’ and refers to men with men or women with women. 1 Corinthians 6:9,10 also states ‘*..the unrighteous shall not inherit the kingdom of heaven...nor the effeminate, nor the abusers of themselves with mankind...*’ The original Greek words here for ‘*effeminate*’ and ‘*abusers*’ specifically refer to Homosexuals and Lesbians and are clearly translated as such in many major Bible versions.

Biblically, same sex marriage is not on any biblical radar!

However, despite all the arguments the most serious issue may well be that ‘*same-sex marriage*’ will *minimise the Gospel itself*. Ephesians 5:25-31 has two themes running side by side. One is *Christ dying for his church* and the other *the man loving his wife*. ***‘For the husband is***

‘*atheist*’ the book of Genesis is still a written document many thousands of years old and written *thousands of years before any secular definition*. And even at the most conservative *secular* estimate Genesis was written at least 600 years before Christ! It details the covenant of marriage made by God. Here we have the *earliest definitive statement* on what marriage is: ***‘And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him...And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh’*** (Gen.2:18-24). Other Old Testament books and hundreds of scriptures also consistently mention ‘*marriage*’, ‘*husbands*’, ‘*wives*’ - all as male and female (Ex.21:10 ‘*wives*’, ‘*marriage*’; Ps.78:63 ‘*young men*’, ‘*maidens*’, ‘*marriage*’, etc).

This does nowhere change when we come to the New Testament which mentions ‘*marriage*’ 16 times and with further references to ‘*husbands*’, ‘*wives*’ as male and female. The Greek word for ‘*marriage*’ (‘*gámos*’) refers to the coming together, the *joining* of man and woman as husband and wife. ***‘Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge’*** (Heb.13:4). The word ‘*whoremongers*’ here is the Greek word ‘*pórnos*’ elsewhere translated ‘*fornicators*’ or for the ‘*sexual immoral*’. ‘*Marriage*’ here is put in a decidedly *moral* context.

Jesus Christ himself *repeated* what was written in Genesis and referred to thousands of years before: ***‘He which made them at the beginning made them male and female...For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be one flesh. Wherefore they are no more two, but one flesh. What therefore God has joined together, let not man put asunder’*** (Matt.19:4-6).

In summary ‘*marriage*’ is well defined over many centuries. The earliest definition and the very essence of it *predates any culture, religion or politics*.

It was always about a ‘*man*’ and ‘*woman*’ becoming ‘*one flesh*’.

‘Same sex marriage’?

Secular Arguments:

1. Marriage has evolved throughout history, so it can change again.

Reply: If you change the definition of something you change its essence. The nature of marriage has not ‘evolved’. It may have had differing ‘forms’ or cultural diversities, such as ‘arranged marriages’...but it is still man and woman becoming ‘one flesh’, and for procreating children (something same-sex couples cannot naturally do). That essence and definition *predates* any government, religious or political system. (Government marriage laws in 1961 and 2004 only *confirmed* the previous definition of one man and one woman).

The essence of to ‘marry’ means *opposites coming together*. You cannot ‘marry’ same parts. In machinery you cannot join a ‘male’ hose to a ‘male’ hose. A basic lesson in sex organs will show that they are made *different*, male and female, and designed to come together as ‘one flesh’. Thus the essence and nature of this ‘marriage’ has not and cannot ‘evolve’.

2. Same-sex marriage is primarily about ‘equality’

Reply: Are same-sex couples denied ‘equality’ by *not* claiming such relationships to be ‘marriage’? Do they not have full relationship ‘equality’ in being free to live as they please? ‘Equality’ means something is the same as or equivalent to. Men and women are not ‘equal’; they are different. They require different rest rooms, different medical advise, etc. *You cannot have full ‘equality’ when things are different.*

This ‘equality’ issue is a strawman which then leads to ‘discrimination’. Yet same-sex couples are not discriminated against in matters of tax, superannuation, medicare, etc. And they have *full relationship equality to live as they choose.*

But let’s run with this ‘discrimination’ argument for a bit... What about the children in such relationships? Are they given the ‘right’ to choose a motherless or fatherless existence? Could that be called ‘discrimination’?

‘Christian’ arguments

Interestingly, many in the church are now putting forth arguments that are essentially *the same as the secular arguments* for same sex marriage. Most are based on logic, emotion and strawman arguments. None that I have found use a biblical argument unless they change the very meaning of words, confuse the context of passages or deny the relevance of passages for today. In other words, in such cases God’s word is seen as not fully inspired and inerrant for today.

The following excerpts were taken from the Australian organisation ‘*Christians4Equality*’ (<http://www.christians4equality.com.au>) and were cited in *Apostasy Alert* in 2011. The same arguments are repeated year by year. (Editor’s comments follow each statement):

Rev Bill Crews (Uniting Church Minister, Sydney): *‘Today in Australia we all live in a secular non discriminatory society. Churches and other spiritual institutions exist within this society...gay couples should be as free to marry as any other human couple...it is the state that legitimises all marriages’.*

Reply: The church and state are separate. The Bible calls for separation from anything which opposes God’s laws. Marriage is not a state invention or institution. And how are Christians ‘*discriminating*’ if they choose to follow what marriage has traditionally, historically and Biblically been?

Rev Roger Munson (Uniting Church Minister, Canberra): *‘As a follower of Jesus...All are welcome and all deserve the dignity due to them as human beings...As a progressive Christian I understand that the Bible must be interpreted in its historical and cultural context but also through the prism of the way of Jesus. As Christians we need to support those who are excluded and challenge those who through exclusion, dehumanise and discriminate...’.*

Reply: The very ‘*dignity*’ of marriage is what it was intended to be in the sight of God - a man and woman becoming ‘one flesh’. The ‘*historical and cultural context*’ **IS** man, woman, ‘one flesh’! How are we ‘*dehumanising*’ and ‘*discriminating*’ if we stick to the original definition of marriage?

Sociologist Steven Nock of University of Virginia, who is agnostic on the issue of same-sex civil marriage, was an expert witness for a Canadian court considering legalization of same-sex civil marriage. Her conclusion: *'sons of lesbians are less masculine; daughters of lesbians are more masculine'*.

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The evidence against same-sex relationship in its effects on children and family is indeed overwhelming and compelling. A Book *'A Warning from Canada: Same-Sex Marriage Erodes Fundamental Rights'* by Dawn Stefanowicz (2015) has a chilling testimony: *'I am one of six adult children of gay parents who recently filed amicus briefs with the US Supreme Court, asking the Court to respect the authority of citizens to keep the original definition of marriage: a union between one man and one woman to the exclusion of all others, so that children may know and may be raised by their biological parents. I also live in Canada, where same-sex marriage was federally mandated in 2005. I am the daughter of a gay father who died of AIDS. I described my experiences in my book: 'Out From Under: The Impact of Homosexual Parenting' Over fifty adult children who were raised by LGBT [Gay] parents have communicated with me and share my concerns about same-sex marriage and parenting. Many of us struggle with our own sexuality and sense of gender because of the influences in our household environments growing up'* (5)

Recently parliaments have apologised for forced adoptions in early years, yet same-sex marriage legislation will achieve the same practise by definition!

Finally, same-sex marriage will and must by logic and redefinition open the Pandora's box to other perversions of 'marriage', including polygamy, incestuous marriages and even with animals. The same reasoning for redefining 'marriage' to same-sex marriage can no doubt by logic extend to these other areas.

Same-sex marriage will, *and with prior intention*, remove children from either or both of their natural parents. Arguably this is manifestly unjust, and contradicts the U.N. Convention on the Rights of the Child (1990). Article 7 says: *'The child shall... have the right to know and be cared for by his or her parents'*. Article 9 states: *'A child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child'*.

There are painful testimonies of the effects on children recorded in chapter 6 of the 2011 Australian Senate report Donor Conception Practices in Australia as well as the Anonymous.Us.org project.

3. Opposition to same-sex marriage is based on bigotry, homophobia or religious hatred.

Reply: Since when do the accusers with such judgements know hearts to judge such a thing?

'Bigotry'? We say, as the Bible does, that men and women are 'equal in the Lord' (Gal.3:28). That's not 'bigotry'.

'Homophobia'? The word literally means 'fear of man'. Christ has not given Christians a fear of homosexuals! ***'God has not given us the spirit of fear; but of power, and of love, and of a sound mind'*** (2Tim.1:7). I love 'Gay' people like I would love anyone else I might meet.

'Religious hatred'? The Gospel is about the *love* of God in saving sinners!

These accusations are personal attacks which shut down debate. Branding someone 'homophobic' is used to end rational discussion. Already, we have seen anti-discrimination laws wielded as weapons against those who cannot, in conscience, accept same-sex marriage. In some countries Adoption agencies are forced to give up rather than refuse children to gay couples. Schools teach homosexual relations are natural and good despite parents disagreeing. *In countries where same sex-marriage is adopted - religious freedom has already been diminished.* When same-sex marriage laws were passed in New

Zealand, the Charities Commission notified the *Family First* Christian lobby group that it would be de-registered and lose its tax-exempt status, because it promoted ‘*a point of view about family life that does not have a public benefit, (including) the view that the union of a man and a woman through marriage is the fundamental social unit*’. Many other examples can be cited. *The diminishing of religious freedom is already a by-product of same-sex laws.*

4. Everyone has the right to marry whomever he or she loves.

Reply: Let’s extend the premise: Do we have the ‘right’ to marry a young child, a relative, or two people at the same time? ‘Rights’ becomes a nebulous strawman wielded to humanise the issue of same sex.

5. Genetics - Homosexuals were born ‘Gay’.

Reply: No one single study conclusively proves a ‘Gay gene’. It’s a myth. Yet the premise is touted as though it is already true. Even if it were true, one does not follow the other - if alcoholism has a genetic basis, it does not follow that alcoholics ought to drink excessively. The *choice* is still available. However, researchers admit that behaviour is formed or changed by a variety of factors including biological, social, parents, life’s circumstances, etc.

If there is a homosexual gene then why is it that twins do not always have the same ‘orientation’? Statistics show that when one twin is homosexual the other twin is not in 80% of cases. 99.9% of humans are born with either female chromosomes (XX) or male (XY). Homosexuals are born male (XY) and Lesbians are born female (XX).

If it is by genetics then why is it that homosexuals often *change orientation*? Several large studies have shown that same sex attracted 16 year old boys - 72% were opposite sex attracted by age 22. Similarly with girls 16 year old - 55% were opposite by 22 years. Other studies also show that 21 year olds change by age 26 (30% for males; 50% for females).

The aftermath of same sex-marriage

1. The effects on children.

Yale Child Study Center psychiatrist Kyle Pruett reports children of IVF often ask their single or lesbian mothers about their fathers, with such questions as ‘where is my daddy?’ (1) Children of divorcees often say similar. (2)

Fathers exercise a unique social and biological influence on their children. Studies found that girls who grew up apart from their biological father were much more likely to experience *early puberty* and a *teen pregnancy* than girls who spent their entire childhood in an intact family. This study, along with other works, suggests a father’s influence on the biological development of his daughter is significant and even gives them confidence to resist the sexual entreaties of boyfriends. (3)

Some studies try to show there is ‘no differences’ between children in homosexuals or heterosexual relationships. But such research is scant by comparison and many of these studies are often done by same-sex advocates and with serious methodological problems. ‘*Recently, LSU scholar Loren Marks published a peer-reviewed paper in Social Science Research. 59 studies were examined that supposedly stated there was no differences for children in same sex relationships. Marks discovered that not one of the studies used a large, random, representative sample of lesbian or gay parents and their children. Several used extremely small ‘onvenience’ samples, recruiting participants through advertisements or word of mouth, and many failed to even include a ‘control’ group. Furthermore, the studies did not track the children over time and were largely based on interviews with parents about the upbringing of their own children - a virtual guarantee of biased results*’ (4)

One month later, Texas sociologist Mark Regnerus released a comprehensive study titled ‘*How Different Are the Adult Children of Parents Who Have Same-Sex Relationships?*’ His research used a large, random, national sample. Contrary to previous pro same-sex research, Regnerus found for a majority, ‘*children raised by parents with same-sex relationships drastically under-performed children raised in a household with married, biological parents*’