

Homophobia

PREFACE

This is not a statement about the individual consequences of living a life in a particular style. Therefore, it cannot be criticized for being directed at certain humans or groups, nor can it be used to castigate or isolate such humans or groups. We have already presented the micro level consequences of such behavior, as well as exploring one of the strongest root causes for individuals entering into it. This can be found in the essay: **The Reprobate Mind.**

This essay, here, is about the macro level consequences of generalized acceptance of, including legislation to support, residence in a particular style of life. It also gives hints about the dangers of legislating against such a lifestyle. This lifestyle is a matter of variance from righteousness and right standing before God; as such, it is a private matter that only God can judge. It is much like the private matter of prayer, as expressed by the Lord Jesus Christ (included below, as copied from the King James Version of the Bible).

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

(Matthew 6:1-6)

This essay does not include the matter of homo-fraternity. Indeed, homo-fraternity has its place in the way of the LORD, as Jesus Christ shared with his disciples. In a discussion about divorce, Jesus laid the foundation for those who are candidates for homo-fraternity. Please note that Jesus did not endorse the wholesale choice to partake of homo-fraternity; only that there would be some people who might discover that this is a more comfortable type of deeply emotional, interpersonal relationship.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

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And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

(Matthew 19:3-12)

For instance, homo-fraternity, in the situation discussed (and included below), might be chosen because such a one is taunted when there is no reciprocation to advances made by members of the opposite sex. No one likes to be criticized for their inability to perform in certain ways with the opposite sex, or for being unwilling to do so. As an example of a righteous expression of homo-fraternity, we have the positive effect it had on the knowledge base of the world of one day, and subsequently the preparation for the salvation of another world of a different day. This righteous connection of homo-fraternity is revealed to us in the life of the prophet Daniel.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured,

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and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. 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.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 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.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 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.

So he consented to them in this matter, and proved them ten days.

(Daniel 1:1-14)

The expression, *favour and tender love*, is a form of homo-fraternity; it has no tentacles that extend beyond this type of relationship. In a moment we will see one of the tentacles that is extended beyond homo-fraternity; which is a tentacle that ought to be neutered before it can ever extend itself. This relationship did not hinder Daniel's service for the LORD, nor did it give the *prince of the eunuchs* any proprietary hold on Daniel. They were not joined in any kind of marriage relationship; not even one of, life partners.

Now, those who know of Daniel's contribution will know that he prepared the way for the acceptance of the words that saved the early Christian church from destruction. This salvation is described in a critical preparatory life lesson of Jesus Christ given to his disciples, as well as to all those who would come to believe in his words as they were delivered by the Son's disciples, and by the word of the Father's apostles.

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And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

(Matthew 24:4-22)

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Included below are four of the references that pertain to *the abomination of desolation, spoken of by Daniel the prophet.*

*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end*

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*thereof shall be with a flood, and unto the end of the war desolations are determined.*

*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

(Daniel 9:24-27)

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*Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.*

*And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.*

*Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the*

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*abomination that maketh desolate.*

(Daniel 11:20-31)

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*Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.*

*Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

(Daniel 8:8-14)

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*And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?*

*And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*

*And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?*

*And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall*

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*understand; but the wise shall understand.*

*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

*But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*

(Daniel 12:6-13)

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## DISCUSSION

The style of life that is the focus of this presentation is **not** homo-fraternity. It is homosexuality. To read a fuller discourse on this abominable behavior (this is the tone of the LORD, not originating from me), again we refer you to this essay: **The Reprobate Mind**. But to quickly put it to rest, as we proceed to the macro level; we invite your mind to store the Scripture that places homosexuality (as distinct from homo-fraternity) and bestiality in the same divine breath of abomination of the behaviors.

*Thou shalt not lie with mankind, as with womankind: it is abomination.*

*Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.*

(Leviticus 18:22-23)

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We are, here, exploring the macro-level consequence of societies' interactions with the sexual variance that is one of the prime expressions of a certain form of misuse of homo-fraternity. With that said, we lay some foundation stones.

Definition: The fear of a society where homosexuality is accepted as a norm.

Affirmation: Yes, I am afraid of such a society.

Reason: Sodom and Gomorrah

Rationale: I do not condemn the nation that slips into this pattern of acceptance. Rather, I pray for the nation, and for its leaders; as I am directed to do by one of the foundational saints of my God for the birth of the church of the Lord Jesus Christ.

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I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

(1 Timothy 2:1-6)

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In respect of its obligation to the LORD for the power that brought it into existence, and in keeping with the wisdom of Scripture; it is my prayer that the United States of America, including all the individual states, would realize that their obligation is not first to the people of the nation, but that it is first to the LORD of the nation. (I do not limit my prayer to the United States of America; it is just that this is where the LORD has placed my physical body at this time, so it is the United States of America that receives the first fruits of my prayer time.)

*And God spake all these words, saying,*

*I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.*

*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them:*

*for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.*

(Exodus 20:1-6)

The example of Sodom and Gomorrah is appropriate because there was a time when this nation was still being supported by the LORD, and by His representatives. Scripture records the time of the LORD'S intervention on behalf of that society, at the time when there were parts of it that were salvageable.

*And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That*



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*these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.*

*And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.*

*And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.*

*And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.*

*And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

*And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand.*

*And he gave him tithes of all.*

*And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.*

*And Abram said to the king of Sodom, I have lift up mine hand unto*

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*the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.*

(Genesis 14:1-24)

However, the confederation, consisting of Sodom and Gomorrah, slipped (actually, ran apace) away from the path of righteousness, in God. At their newly selected point in life (lifestyle), the confederation became heir to the stated option that God has for a nation that strays too far from His Law. This option was declared as effective for king Manasseh, in a later time in history.

*And the LORD spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.*

*And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.*

*And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.*

*Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.*

(2 Kings 21:10-16)

Please take note of the fact that the kings of Abram's day were, too, without excuse. Though the Law of God in the law of Moses had not been codified at that time, they had access to the living law of God's representation by His servants. For purpose of reminding the kings of the presence of the LORD in their midst as Overseer of their nations, in addition to the presence of the righteous man Abram, *Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

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In the preparation for judgment, isolation of the righteous was invoked, in accordance with a request from Abraham. Please note that, in Abraham, the same force that was used to save the nation, before, was also the force that negotiated (from a human point of view) the conditions that would be applied to the judgment of the nation, at that present time

*And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.*

*And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 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.*

*And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.*

*And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 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?*

*And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.*

*And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?*

*And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there.*

*And he said, I will not do it for forty's sake. And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there.*

*And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there.*

*And he said, I will not destroy it for twenty's sake. And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there.*

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*And he said, I will not destroy it for ten's sake.*

(Genesis 18:16-32)

The negotiation (from a human point of view) of Abraham is an image of, and precursor example for, the prayers of the righteous folks in the United States of America. Please, never forget that it was the prayers of our righteous ancestors that first established this nation as "One nation under God". Here is Abraham's petition for the sake of Sodom and Gomorrah. Wherefore it seems reasonable that the congregation of the ones, who are, in righteousness, praying for the salvation of the nation from the clutches of this new lifestyle god, should indeed have an impact on the consequential disposition of the nation, as set in time by the Living God. Furthermore, it seems reasonable that through the prayers of the righteous, and through their communion with God, that the righteous in the cities will be given the news of the time of the fulfillment of any condemnation of the nation; so that they can increase their petitions, through prayer, for the nation's return to the righteous principles; those principles being the ones on which it was founded. Prayer is the key (not public discourse, or condemnation by humans).

*Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

*Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

(James 5:13-20)

The avoidance of the negative, consequential disposition of the nation is, of course, dependent on whether this nation turns from its wicked ways; as the LORD allows all of us to do, even nations. Errors of the past can be mitigated in the consequences of the present and the resultant damage to the future; this is possible when we sincerely commit our self to the way of the LORD. Mitigation is available for the individual soul, as well as for the soul of the nation.

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*Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

*Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.*

(Isaiah 1:10-20)

But it cannot be stated strongly enough: true repentance is required; God will not be impressed by a sham. Furthermore, the LORD does see the true nature of our being--nation or individual--at all times. This was God's declaration about the true status of the nation of Israel, at that time.

*How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.*

(Isaiah 1:21-23)

The time of the LORD'S wiping of the land came to Sodom and Gomorrah, and the LORD did wipe the conglomeration of the two nations *as a man wipeth a dish, wiping it, and turning it upside down*. There were in fact not even ten righteous ones within the city. In the destruction of the cancer that was Sodom and Gomorrah, the LORD made sure that the destruction did not *slay the righteous with the wicked: and that the righteous should be as the wicked*.

*And the men said unto Lot, Hast thou here any besides? son in law, and*

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*thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: 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.*

*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.*

*And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.*

*And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.*

*And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.*

*And Lot said unto them, Oh, not so, my LORD: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.*

*And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither.*

*Therefore the name of the city was called Zoar.*

*The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.*

*But his wife looked back from behind him, and she became a pillar of salt.*

(Genesis 19:12-26)

God has set criteria that must be met in nations. To the credit of the United States of America, it does perform those actions that place it on the right of the Lord Jesus Christ's

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declaration of the criteria for judging a nation. Read on and you will understand. (Please do not add any extra, modern ingredients to the mix: most strongly stated, this is absolutely **not** a political matter.)

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.*

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

*Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?*

*And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

*Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*

*Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

*And these shall go away into everlasting punishment:  
but the righteous into life eternal.*

(Matthew 25:31-46)

However, just appearing to be on the right hand, does not mean that one is actually on the righteous side. Our nations need to remember this:

*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.*

*Many will say to me in that day, Lord, Lord, have we not prophesied in*

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*thy name? and in thy name have cast out devils? and in thy name done many wonderful works?*

*And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

*And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

(Matthew 7:21-27)

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So, I will persist in prayer to the Father that he redirect the minds of the rulers of the nations; that they come to the point where they realize that His way is the only fully right and righteous way. I am convinced that the LORD God does weight the prayers of his servants, as they petition Him on behalf of those who are on the margins of righteousness, as well as for those who are surrounded by unrighteousness. I have the example of Abraham as my model, in this case.

*And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.*

*And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.*

(Genesis 19:27-29)

As one stands firm in the LORD, ones place is secure. Where do you stand relative to the LORD, O man; O woman; O nation? God requires the nation to abstain from embracing, or even handling such matters as those that pertain to unrighteousness; among which is, homosexuality. Every nation needs to take stock of itself in light of this; as well as reviewing, from time to time, all the other commandments that were given to the nations, as a part of the law of Moses, which is the Law of God. Above, we introduced you to two of the abominations that the LORD condemns: homosexuality and bestiality; this is the LORD'S statement about the resultant disposition of such a nation that had embraced these two errors of judgment, unconditionally, as a part of their nation soul.



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*Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.*

(Leviticus 18:24-25)

