

REACHING THE LIMIT

By

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In 1977 an article was published by Church League of American in which Leopold Tyrmand wrote that “a limitless escalation of abominations and degeneracy in the pursuit of ever new thrills has come gradually to determine our culture.”¹ That was 17 years ago, when we were just beginning to read about issues concerning homosexuals and their “rights”.

Ten years later the *Gay Community News*, a Boston homosexual newspaper, published an article by a “gay revolutionary” who boasted, “We shall sodomize your sons...They will be recast in our image...We shall conquer the world...All churches who condemn us will be closed...The exquisite society to emerge will be governed by an elite comprised of gay poets...”²

I don't know if any of them write poetry, but a vast number of people in governing positions, from the White House on down, are either homosexual or they strongly support the homosexual agenda. As Tyrmand warned seventeen years ago, there has been a “limitless escalation of abomination and degeneracy” which is determining our culture.

But, although the wickedness is still escalating at the present time, **there is a limit**. It is demonstrated in the familiar story of Lot and the citizens of Sodom.³ We all may know the drift of the story and its outcome, but there are a few details not so familiar, which are worthy of our consideration, especially since God's action was taken expressly to make an example, as recorded by both Peter and Jude.⁴

Apologists for sexual perverts have claimed that God's judgment on Sodom was for the general sins of the people and not because of homosexuality. But the record says that Lot moved his tent to Sodom, then adds: “Now the men of Sodom were wicked and sinners against Jehovah exceedingly.”⁵ The emphasis here is on “men”.

Jehovah sent His messengers to deliver Lot and his family from the doomed city, and Lot made them a feast. “But before they lay down, the men of the city, even the men of Sodom, compassed the house around, both young and old, all the people from every quarter; and they called unto Lot, and said unto him, ‘Where are the men that came in to thee this night? Bring them out unto us, that we may know them.’”⁶ Lot pleaded with them not to “do so wickedly”. There can hardly be any question about their intentions. They would have broken down the door to get at these strangers had not they been stricken with blindness.

It is apparent that homosexuality had become the common practice among the men of Sodom. They had been so successful in seducing the youth that their evil conduct had become the norm, so that “both young and old” joined in the assault on Lot's house to sodomize his guests. They had achieved that which the “gay” communities of our cities have set as their goals, and toward which they are being propelled by TV, newspapers, the schools, Congress and the President and his wife.

Lot sought to protect his guests, and plainly defined the acts of his fellow men as “wicked”. They immediately branded him as the enemy because he was being

judgmental. “This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them...”⁷ **It is the indelible mark of a depraved mind, when one sees his perversion as normal and holds in contempt those who still can make moral judgments and exercise self control.** We are fast approaching the threshold of such national depravity, when it will become criminal to judge any act or person on the basis of morals. The homosexual community is free to say or write the most libelous things against Christians, but to hold up the revolting and filthy practice of homosexuality as immoral is considered “judgmental,” and suddenly “judgmental” is a label that is to be avoided at all costs. You can be selfish, greedy, effeminate, an idolater, an adulterer, a liar, or a cheat and still be acceptable in modern society — but if you judge any thing as immoral you become judgmental and you can expect the world to deal with you as Sodomites did with Lot.

Lot was warned to take his family and flee for their lives,⁸ but it was not an easy thing to abandon their home and all their possessions. The messengers had to take them by their hands and hurry them out of the city.

“Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah 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.

“And Abraham got up early in the morning to the place where he had stood before Jehovah; and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and behold, and, lo, the smoke of the land went up as the smoke of a furnace.”⁹

Since the destruction of Sodom and Gomorrah carries so much weight with both Old and New Testament writers, and since it is “set forth as an example,” it must be intended to tell us something about the final punishment in the day of judgment.

The traditional doctrine that has developed through the maze of religious councils and layer upon layer of human opinion portrays the unsaved as being sentenced to live forever in some kind of fire which tortures them but does not destroy them. But if that were the case, there is no way it could be exemplified by what befell Sodom and Gomorrah. The fire that burned these cities actually consumed them, and left nothing but a barren and empty land void of human inhabitants. This point was stressed by Moses (Deut. 29:23), Jeremiah (Jer. 49:18) and Zephaniah (Zeph. 2:9).

Even more to the point is that this devastation was to be “eternal”. The lifeless condition resulting from the fire has remained until this day! The fire was eternal in its effect and final result, but not in its process. These cities are not still burning. Peter says that God turned them “into ashes”,¹² and today the waters of the dead sea mark the site of Sodom whose inhabitants perished in the flames. We conclude that “eternal fire” turns everything it burns into ashes and is eternal and everlasting in its consequences. As LeRoy Froom writes, “Thus the *eternal* of Jude is not an endless process but *a result*. *This is the inspired key to the tremendous phrase ‘eternal fire’.*”¹³

The Sodom example also instructs us in the use of the term that is so often translated “eternal” or “everlasting”. Jesus spoke of “eternal life” and “eternal punishment.”¹⁴ From this comes the argument by many that the punishment for the unsaved must continue as long as life for the saved! What they fail to consider is the nature of the punishment. Throughout scripture it is announced that the punishment for sin is death. “Thou shall surely die,” was the warning given to Adam and Eve with regard

to eating of the forbidden tree.¹⁵ Death was typified in every animal sacrifice. It was the death of Jesus — not His suffering, but the giving of His life — that paid the penalty for sin.¹⁶

Thus eternal life stands in contrast to the punishment of eternal death. It is not a process of punishing that is called everlasting, but the punishment itself, which is death.*

So we are given a graphic example of judgment upon all who defy God and reject His saving grace through Jesus his Son. They will ultimately perish, as did those who perished in the “eternal fire” that destroyed Sodom and Gomorrah.

Many are the tragic consequences of the abomination of sodomy. “Wherefore God gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed for ever.”¹⁷

God has not changed. The so-called “gay” lifestyle is still exceedingly sinful, and leads on to complete corruption and finally death (Read Romans 1:26–32).

Before the limit is reached, there is a solution given by the Creator. “Now he commands men that they should all everywhere repent, inasmuch as he has appointed a day in which He will judge the world in righteousness, by him whom he has ordained, whereof he has given assurance in that he has raised him from the dead.”¹⁸

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| 4. II Peter 2:6, Jude 7 | Jer. 23:14, Rev. 11:8 | 17. Romans 1:24–25 |
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*Other examples: *Eternal judgment*, Hebrews 6:2. This is not endless judging, but a judgment that is never to be altered or reversed. *Eternal destruction*, II Thessalonians 1:9. The process of destroying does not go on forever, but those destroyed will never be restored to life. They will have suffered eternal destruction.

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