

# **BIBLICAL PERSPECTIVE AND CONSEQUENT DENOMINATIONAL POSITION ON HOMOSEXUAL RELATIONS AND “SAME-SEX MARRIAGE”**

Esteemed colleagues

This committee, tasked with reviewing the denominational perspective and position on homosexual relations and “same-sex marriage”, respectfully submits its report under the following headings:

1. Preamble.
  - 1.1 Mandate.
  - 1.2 Members of the committee.
2. Biblical foundations of denominational position.
  - 2.1 Biblical position on creation, sin and redemption.
  - 2.2 Biblical position on marriage.
  - 2.3 Biblical position on homosexuality;
  - 2.4 Biblical position on sin and redemption in this context.
3. Recommended Statement of Belief.

## **1. Preamble.**

A significant push is underway to redefine the definition of marriage in both federal and state laws to accommodate same-sex partners. This push does not focus on alignment with Scripture but is driven and marketed from an “equal-rights” or “equality-in-law” perspective in order to garner more public support. Synod 2015 expressed the desire that the CRCA should seek to ensure its members are sufficiently informed on the biblical teaching regarding human relationships, marriage and sexuality and also to articulate, defend and promote the biblical teaching in this regard.

### **1.1. Mandate.**

In May 2015 Synod appointed a study committee to review the Biblical perspective and consequent denominational position on homosexual relations and “same-sex marriage” with a view to suggesting a public statement and developing a pastoral response to these issues. The committee was tasked to work on this urgently and to report during the inter-synodical period.

### **1.2. Members of the committee.**

The following persons were appointed as committee members:

Rev Albert Esselbrugge  
Rev Joshua Hartog  
Rev Colin Pretorius (convenor)  
Mr Andrew Verspaandonk  
Dr Noel Weeks

## **2. Biblical foundations of denominational position.**

All verses quoted are from the English Standard Version, 2011 (ESV).

### **2.1. Biblical position on creation, sin and redemption.**

The background to the Christian understanding of these issues is that:

- God is the creator of all things;
- His creation was good;
- despite owing God our worship, gratitude and obedience, people refused Him these things so distorting our relationships primarily with Him and consequently with each other;
- despite this, God, in His Son Jesus Christ and through His death and resurrection, freely and graciously forgives those who believe in Him and brings about restoration.

This is relevant to the matters under discussion below because it acknowledges God's good created order, that it has been distorted, our obligations to acknowledge His claim upon us and how forgiveness and restoration are made possible by God and are freely offered by Him.

We believe Scripture is the authoritative revelation and infallible Word of God, and that the central unifying theme of Scripture is the person and work of Jesus Christ. We understand Old Testament law is divided into three main types: civil, ceremonial, and moral. The civil laws were given to a unique nation (Israel) for a unique purpose and time. The ceremonial laws pointed to Christ's sacrifice and were abolished by His sacrifice. The moral laws define sin and continue in force. We believe homosexuality falls under the moral law, though the punishments for the moral law have changed. We maintain that the Old Testament needs to be understood in light of the New Testament, and that the Old Testament law is still relevant today.

It must be stressed that disagreement with or disapproval of certain sinful desires, behaviour or conduct is based on what God has revealed in His Word, not on our own preferences or ideas. It must also be stressed that as Christians we acknowledge that "all have sinned and fall short of the glory of God" ([Romans 3:23](#)) and that we ourselves have a constant need for His forgiveness across every area of our lives. We do not claim to stand above "sinners". Rather, we claim that we are sinners alongside other sinners, albeit in God's grace we are forgiven. We merely point to the grace of God.

### **2.2. Summary of biblical position on marriage.**

Marriage is first and foremost something which was instituted by God Himself before the fall and as such is part of His good created order. This is the teaching of both the Old and New Testament. ([Gen 2:18, 21-25](#), [Matt 19:4-6](#), [1Tim 4:4a](#)).

Scripture always refers to marriage as being between a man and a woman (see also [1Cor 7:2](#), [1Pet 3:1-7](#)). It is a relationship of complementarity. Scripture teaches that people were created in the image and likeness of the Triune God, being created male and female ([Gen 1:26-27](#), [1Cor 11:3](#)).

Although marriage is the gift of God, it occurs through mutual promises between the couple, a "covenant" ([Mal 2:14](#)). The covenant is not to be broken. Marriage is meant to endure until dissolved by the death of the husband or the wife. Divorce is not a part of the creation order. Rather, it is the result of human failing, or sin ([Matt 19:8](#), [Mal 2:13-16](#)).

Within the marriage relationship, there is a distinction in roles for husband and wife ([1Cor 11:3](#), [Eph 5:22-33](#)). This is by God's good design.

God's design in marriage is to call husbands to headship, that is, to take primary responsibility for Christ-like, servant-hearted leadership, protection and provision for his wife. His aim should be her good. The model for the husband is Christ's love for His church. There may be no higher standard of love than that. God calls wives to submit to their husbands, that is, to honour and affirm his faithful and obedient leadership and help carry it through according to her gifts. The model for the wife is the church's submission to Christ. There is no inferiority implied in this model. Christ Himself, truly God, is described as having God as His head ([1Cor 11:3](#)).

In this way, God's design is for the husband and wife to play their part selflessly loving each other. Paul talks of the mystery of how marriage is intended to be a picture of Christ and His Church ([Eph 5:22-33](#)).

As a part of God's good creation, marriage is to be held in honour, promoted and defended ([Heb 13:4](#)).

Marriage is an institution of God, not of people. Since God has charged the State with acting to ensure justice and order in the community, the State has a role in acknowledging the existence of a marriage and the rights that flow from it. However, having been instituted by God, marriage can only be defined by Him. The involvement of the State in marriage therefore is confined to endorsing and protecting a pre-existing institution rather than re-defining it. Scripture commands the believer to give due deference to the State within its spheres of responsibility ([1Pet 2:13-15](#)). However, Scripture records Jesus Himself as teaching that the State's authority is limited ([Matt 22:21](#)).

We therefore believe that Scripture teaches that marriage:

- is instituted by God Himself;
- is between a man and a woman;
- is exclusive of all others;
- is a lifelong commitment;
- contains different roles within it but requires each party to selflessly love the other, while reflecting and living in the roles God has established;
- is given as a good gift to enjoy and in which to raise children with the complementary influences of male and female;
- reflects the relationship between God and His people, that is, Christ and the Church;
- is not subject to redefinition;
- ought to be defended and promoted by the Church.

Because of the teaching of Scripture, we believe that "same-sex marriage" is a contradiction-in-terms. Marriage is and can only be between a man and a woman.

### **2.3. Biblical position on homosexuality.**

Our interpretation of Scripture is based on certain convictions which must always be taken into account, no less so when addressing ourselves to an issue such as sinful sexual desires, amongst which is homosexuality.

Scripture informs us that God's plan for sexuality is one woman and one man ([Gen 2:18-25](#)) in marriage. This order is reaffirmed by Jesus ([Mat 19:4-6](#)) and Paul ([1Cor 7:2](#); [Eph 5:22-33](#)).

The sinful nature of homosexual practice is clearly portrayed in a number of texts. [Lev 18:22](#) and [Lev 20:13](#) issue very specific prohibitions. It was one of the sins of Sodom which brought down the wrath of God on that city ([Gen 19:1-16, 23-25](#)). The apostle Paul lists those who practice homosexuality as one group of a number of others who will not inherit the kingdom of God ([1Cor 6:9-11](#)) and clearly asserts the sinfulness of sexual immorality and homosexual practice in other writings ([1Tim 1:9-10](#)). It is thus more than the transgression of a few isolated Scripture passages.

Scripture teaches that this sin, as others, has spiritual origins in the rejection of God and His glory and is a symptom of human corruption and disobedience to God's created order ([Rom 1:18-32](#)). Like any sin it is a sin which can be forgiven in Christ. It is a sin that can be fought against by the power of the Holy Spirit. However, sexual sin, whether heterosexual or homosexual is not the unforgivable sin ([Mark 3:28-30](#)).

We believe Scripture is unequivocal and unambiguous in its proclamation against and judgment of sexual practices which are against the creation order, be they homosexual or heterosexual. Scripture describes this as being true in the days of the New Testament and today ([2Tim 3:1-5](#); [Jude 17-19](#); [Rev 21:8](#)). Accordingly, we do not believe that we are permitted to endorse behaviour previously prohibited purely on the basis that "society has changed".

We therefore believe that Scripture teaches that:

- marriage is between a man and a woman;
- marriage is the context in which human sexual expression may occur;
- sexual activity, whether heterosexual or homosexual, which takes place outside marriage, is prohibited;
- homosexual activity is itself prohibited.

We therefore believe that Scripture requires us to view "same-sex marriage" as being against Scripture.

### **2.4. Sin and redemption in this context.**

It should be clearly understood that sexual sin can be forgiven in Christ like any other sin. We again remember that all have sinned and fallen short of the will and glory of God.

God forgives the sins of those who repent and trust in Jesus (justification). God supplies His grace and power to those who believe that they might escape the slavery of sinful lifestyles (sanctification). Justification is instantaneous but sanctification is progressive. God tells us in

the Bible that those who are not working to be delivered from sinful lifestyles are outside the kingdom of God because they show no evidence in their lives of the work of God ([1Cor. 6:9-11](#); [2Pe 1:2-11](#)). Christians, who have all confessed their own sin, call upon others to join them, not from the position of those who are better, but from the experience of those who have been caught up in God's better way.

### **3. Statement of belief.**

The CRCA seeks to maintain a clear and faithful adherence to the Word of God. In summary we believe that Scripture teaches as follows with respect to marriage, homosexuality, same-sex marriage and sin. Bible passages on these topics are attached.

#### **Regarding marriage:**

1. Unity and diversity are perfectly expressed in the Triune God. Love, communication and working for and with one another are perfectly expressed between the persons of the Trinity.
2. People, in the diversity of male and female, were made in the image of that God. As originally created, love, communication and working for and with one another are God's plans for men and women.
3. Marriage is an institution designed, defined and instituted by God, and it is not therefore something people may redesign or redefine. The State has no authority to re-define it.
4. Marriage is only entered into when one man and one woman commit to each other for as long as they both live.
5. In marriage an expression and symbol of the unity-in-diversity in being made in the image of God is the sexual union of husband and wife.
6. Marriage is not only for companionship, but is the place God established to provide children a safe and secure environment in which to be born and grow into healthy adults with the complementary influences of both male and female.
7. According to the teaching of Scripture there is a divine plan of unity of male and female, expressed in marriage, in which the man is called and required to exercise loving, self sacrificial leadership and the woman to accept and support that leadership, where it itself is not against the commandments of God.

#### **Regarding homosexuality and same-sex marriage:**

8. The Bible's teaching confines sexual activity to a marriage relationship between one man and one woman.
9. Homosexual relations are prohibited by God, as revealed in Scripture.
10. In accordance with the teaching of Scripture, we reject any encouragement of sexual unfaithfulness, promiscuity, abandonment of marriage, or the redefinition of marriage whether styled as "same-sex marriage" or polygamy.

**Regarding sin:**

11. The sin of our first parents (Adam and Eve) affects us all, and the sin we all carry is the cause for broken and improper human relationships.
12. Sexual sin is but one of many sorts of sin. Sin extends further than adultery or promiscuity. The failure of each to act responsibly in their roles and to love and cherish each other, is also sin. Thus all male and female oppression, brutality and selfishness are condemned.
13. We, and all who constitute the church, are also guilty of sin. It is only the mercy of God in Christ that separates us from the rest. As fellow sinners, we seek to warn all sinners of God's judgment upon those who do not repent of their sins and also to point to the salvation achieved through the work of Christ Jesus alone, revealed in the Bible. That salvation is free, offered by the grace of God alone and achieved by faith alone. It is our hope that they too will find that forgiveness and salvation.

## **Scripture references.**

### **Genesis 1:26-27**

<sup>26</sup> Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." <sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them.

### **Genesis 2:18, 21-25**

<sup>18</sup> Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." <sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. <sup>22</sup> And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. <sup>23</sup> Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

<sup>24</sup> Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. <sup>25</sup> And the man and his wife were both naked and were not ashamed.

### **Genesis 19:1-16, 23-25**

<sup>1</sup> The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth <sup>2</sup> and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." <sup>3</sup> But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

<sup>4</sup> But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. <sup>5</sup> And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." <sup>6</sup> Lot went out to the men at the entrance, shut the door after him, <sup>7</sup> and said, "I beg you, my brothers, do not act so wickedly.

<sup>8</sup> Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof."

<sup>9</sup> But they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. <sup>10</sup> But the men reached out their hands and brought Lot into the house with them and shut the door. <sup>11</sup> And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

<sup>12</sup> Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. <sup>13</sup> For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it." <sup>14</sup> So Lot went out and said to his sons-in-law, who were to marry his daughters,

"Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting. <sup>15</sup> As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." <sup>16</sup> But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city.

<sup>23</sup> The sun had risen on the earth when Lot came to Zoar. <sup>24</sup> Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. <sup>25</sup> And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

### **Leviticus 18:22**

<sup>22</sup> You shall not lie with a male as with a woman; it is an abomination.

### **Leviticus 20:13**

<sup>13</sup> If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.

### **Malachi 2: 13-16**

<sup>13</sup> And this second thing you do. You cover the LORD's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand.

<sup>14</sup> But you say, "Why does he not?" Because the LORD was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. <sup>15</sup> Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth. <sup>16</sup> "For the man who does not love his wife but divorces her, says the LORD, the God of Israel, covers his garment with violence, says the LORD of hosts. So guard yourselves in your spirit, and do not be faithless."

### **Matthew 19:4-6**

<sup>4</sup> He answered, "Have you not read that he who created them from the beginning made them male and female, <sup>5</sup> and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? <sup>6</sup> So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

### **Matthew 19:8**

<sup>8</sup> He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.

**Matthew 22:21 (see also Mark 12:17; Luke 20:25)**

<sup>21</sup> [ ] Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's."

**Mark 3:28-30**

<sup>28</sup> "Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, <sup>29</sup> but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" – <sup>30</sup> for they were saying, "He has an unclean spirit."

**Romans 1:18-32**

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. <sup>19</sup> For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

<sup>21</sup> For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

<sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

<sup>26</sup> For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

<sup>28</sup> And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>29</sup> They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**Romans 3:23**

<sup>23</sup> for all have sinned and fall short of the glory of God,

**Romans 13:1-4**

<sup>1</sup> Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. <sup>2</sup> Therefore whoever resists the authorities

resists what God has appointed, and those who resist will incur judgment.

<sup>3</sup> For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, <sup>4</sup> for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

### **1 Corinthians 6:9-11**

<sup>9</sup> Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. <sup>11</sup> And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

### **1 Corinthians 7:2**

<sup>2</sup> But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

### **1 Corinthians 11:3**

<sup>3</sup> But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

### **Ephesians 5:22-33 (see also Hosea 2:14-20)**

<sup>22</sup> Wives, submit to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. <sup>24</sup> Now as the church submits to Christ, so also wives should submit in everything to their husbands.

<sup>25</sup> Husbands, love your wives, as Christ loved the church and gave himself up for her, <sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

<sup>28</sup> In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup> For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, <sup>30</sup> because we are members of his body.

<sup>31</sup> "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." <sup>32</sup> This mystery is profound, and I am saying that it refers to Christ and the church. <sup>33</sup> However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

### **1 Timothy 1:9-10**

<sup>9</sup> understanding this, that the law is not laid down for the just but for the lawless and disobedient,

for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,<sup>10</sup> the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,

## **2 Timothy 3:1-5**

<sup>1</sup> But understand this, that in the last days there will come times of difficulty. <sup>2</sup> For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, <sup>3</sup> heartless, unappeasable, slanderous, without self-control, brutal, not loving good, <sup>4</sup> treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, <sup>5</sup> having the appearance of godliness, but denying its power. Avoid such people.

## **1 Timothy 4:4a**

<sup>4</sup> For everything created by God is good,

## **Hebrews 13:4**

<sup>4</sup> Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.

## **1 Peter 2:13-15**

<sup>13</sup> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup> or to governors as sent by him to punish those who do evil and to praise those who do good. <sup>15</sup> For this is the will of God, that by doing good you should put to silence the ignorance of foolish people.

## **1 Peter 3:1-7**

<sup>1</sup> Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, <sup>2</sup> when they see your respectful and pure conduct. <sup>3</sup> Do not let your adorning be external – the braiding of hair and the putting on of gold jewelry, or the clothing you wear – <sup>4</sup> but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. <sup>5</sup> For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, <sup>6</sup> as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.

<sup>7</sup> Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

## **2 Peter 1:2-11**

<sup>2</sup> May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

<sup>3</sup> His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, <sup>4</sup> by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

<sup>5</sup> For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>6</sup> and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, <sup>7</sup> and godliness with brotherly affection, and brotherly affection with love. <sup>8</sup> For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. <sup>10</sup> Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. <sup>11</sup> For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

## **Jude 17-19**

<sup>17</sup> But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ.

<sup>18</sup> They said to you, "In the last time there will be scoffers, following their own ungodly passions." <sup>19</sup> It is these who cause divisions, worldly people, devoid of the Spirit.

## **Revelation 21:8**

<sup>8</sup> But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."