



THE PETROS PROPHECY

**SIMON PETER'S PROPHETIC WARNING
ABOUT THE HERESY OF THE LAST DAYS**

By Dr. Scott Lively

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Table of Contents

Prologue: A Brief Summary of “Gay Theology” and its Origins	3.
Introduction: The Biblical Warning of a Last Days Heresy.....	9.
Chapter One: The Prophecy of Simon Peter.....	11.
Chapter Two: The Days of Noah.....	19.
Chapter Three: Sodom and Gomorrah.....	25.
Chapter Four: Lot’s Life Circumstances.....	37.
Chapter Five: The Way of Balaam.....	45.
Conclusion: Will the Church Heed the Warning?.....	53.
Appendix A: The Full Text of Biblical Passages Cited in this Book.....	59.
Appendix B: Five Prophetic Essays on “Gay Theology” by Dr. Lively:.....	81.
• A Warning to the Church in America.....	83.
• Church Warning Update.....	91.
• A Letter to the International Pro-Family Movement...97.	
• The (Potentially) Bright Future of the Pro-Family Movement.....	107.
• “Gay Pride” and the Wrath of God.....	113.
End Notes.....	117.
About the Author.....	119.

SAMPLE PAGES

PROLOGUE:

**A BRIEF SUMMARY OF
“GAY THEOLOGY”
AND ITS ORIGINS**

In 1991, in the early days of my ministry, my family took in an ex-“gay” man named Sonny Weaver who was dying of AIDS. My wife and I cared for him in our home for the last year of his life (he died in ‘92). Formerly the manager of a “gay” apartment complex, Sonny lost both his job and his home when he converted to Christ. His “gay” friends would not tolerate his choice to leave the homosexual lifestyle and, despite his debilitating medical issues, threw him out on the street to fend for himself.

A few days later we met him at church, heard his predicament, and invited him to live with us. We became close friends over the next year, and Sonny helped me to understand the inner workings of the LGBT movement at a time I was still learning my role as Communications Director for the (anti-homosexuality) No Special Rights Act in Oregon (aka Ballot Measure 9).

Sonny had been a “gay” activist for many years and knew many of the leaders of the movement. Among those leaders was Troy Perry, whom he described as the founder

of the first homosexual “church” network, known today as the Universal Fellowship of Metropolitan Community Churches.

Sonny confessed that his relationship with “Reverend” Perry included cocaine-fueled “gay” orgies and hot tub parties. To be clear, I never corroborated this allegation but over the years I’ve seen news reports of similar incidents involving other “gay Christians,” including sado-masochism seminars at a “gay” church in San Diego, so I believe him.

In any case, I was less concerned with Perry’s purported antics than with the fact that a “gay” denomination had formed, claiming to be Christian. This concern launched me on an investigation of so-called “gay theology” that – 25 years later -- has culminated in this book.

Perry may be, in a broad sense, the original pioneer of “gay theology” in America by having established a homosexual congregation in 1968 in Huntington, California, which grew over time into a large network of “gay churches.” His 1972 book *The Lord is My Shepherd and He Knows I’m Gay*, was one of the very first to advance the heretical argument that the Bible condones homosexual sin.

However, Perry was more of a political activist than a theologian, founding the first “Gay Pride” parade in 1970 and taking a hands-on role in such iconic culture war battles as the vicious personal attack on Anita Bryant in 1977. His “church,” especially in the early years, appears

to have been more a front for political action than a religious entity.

Thus, the person most often considered to be the “father” of “gay theology” is not Perry but John Eastburn Boswell, a history professor at Yale, who in 1980 published the first of two books advancing a false homosexuality-affirming interpretation of the Bible: *Christianity, Social Tolerance and Homosexuality*. Boswell later published *The Marriage of Likeness: Same-Sex Unions in Pre-Modern Europe* in 1994 shortly before dying of AIDS that same year at the age of 47.

However, Boswell’s 1980 book was preceded by and based upon an extensive article he published anonymously in the early 1970s. That article (according to McNeill himself) influenced John J. McNeill, an openly homosexual Jesuit priest, who published *The Church and the Homosexual* in 1976.

McNeill’s book was a call to normalize homosexuality in Christendom, which he had been facilitating in the Catholic church since 1969 as a pioneer of the intra-church “gay” activist group DignityUSA, of which he founded a New York chapter in 1972.

McNeill was expelled from the Jesuits in 1987 on the order of Pope Benedict (then Cardinal Ratzinger) after publicly and persistently opposing a Vatican publication reaffirming the Biblical view of homosexual sin: *On the Pastoral Care of Homosexual Persons* (a document well worth reading

even by non-Catholics). He had survived to that point as a priest only by (falsely) claiming to be celibate.

That same year (1987), the cleverly crafted but Biblically baseless arguments of Perry, Boswell, McNeill and their fellow heretics were appropriated by the larger LGBT movement to open a new battlefield in the then-raging culture war. A highly influential article titled "The Overhauling of Straight America" was published in the November issue of the now defunct "gay" publication *Guide Magazine*. It was the blueprint for a new political strategy that included the following advice:

When conservative churches condemn gays...we can use talk to muddy the moral waters. This means publicizing support for gays by more moderate churches, raising theological objections of our own about conservative interpretations of biblical teachings, and exposing hatred and inconsistency. Second, we can undermine the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology.

Against the mighty pull of institutional Religion one must set the mightier draw of Science & Public Opinion (the shield and sword of that accursed "secular humanism"). Such an unholy alliance has worked well against churches before, on

such topics as divorce and abortion.”

“Gay Theology” advanced rapidly from that point as weapon against Biblical Christianity employed by the entire political left. It became a staple of leftist rhetoric in the 1990s, even to the point of being regularly incorporated in classroom lectures across multiple academic disciplines in secular colleges and universities. Now in the new millennium, it is commonplace to hear even high school students – with no knowledge whatsoever of the Bible itself – spouting false “gay theology” talking points such as “Jesus never said spoke against homosexuality.”

We will not delineate and debate all the points of “gay theology” in this book. That work has been thoroughly completed by such scholars as Dr. Robert Gagnon in *The Bible and Homosexual Practice: Texts and Hermeneutics* (2001) and Dr. James De Young’s *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law* (2000).

Instead, this book will state the Biblical case against homosexuality as a single comprehensive but multi-faceted warning from God, in a way that no prior publication has done.

It is enough to simply summarize that “gay theology” is a doctrine which asserts that the Bible does not actually condemn homosexuality, but affirms it. The condemnation is claimed to be the result of faulty interpretation, and an alternate, pro-homosexual interpretation is offered for each passage in which homosexuality is addressed.

“Gay theology” is easily refuted but as with so many things in the world today, the politically correct view trumps what is actually true in the minds of many. As Paul noted about human society in his commentary on homosexual sin: “*They suppress the truth in unrighteousness*” (Romans 1:18).

As always, however, if you know what the truth is and why it is true, you won't be fooled by lies. My goal is for the readers of this book to have sufficient command of the Bible's actual teaching on homosexuality that the fallacies of “gay theology” will be glaringly obvious – even to those who first encounter them in detail at some point in the future.

INTRODUCTION:

**THE BIBLICAL WARNING OF
A LAST DAYS HERESY**

“Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, has God said, you shall not eat of every tree of the garden?” (Genesis 3:1).

Did God really mean what He said? Is He trying to cheat you out of something good by the restrictions that He placed on you? Can you really trust His Word about anything?

Eve knew full well what God has said, but she learned from the serpent how to rationalize her way to disobedience by casting doubt on God's authority. In that instant she gave birth to heresy, and from that moment all human beings have been susceptible to it.

A heresy in Christianity is a belief or set of beliefs that contradicts the plain truth of scripture to the spiritual peril of those who embrace it. Jude, the brother of Jesus, opened his letter of rebuke of early-church heretics by exhorting the faithful to...

“...Contend earnestly for the faith which was once for all handed down to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for their condemnation, ungodly persons who turn the grace of God into licentiousness and deny our only Master and Lord, Jesus Christ” (Jude 1:3-4).

Jude, in his “*desire to remind you*” of what is in contest, invokes “*Sodom and Gomorrah and the cities around them, since they all in the same way as these indulged in gross immorality and went after strange flesh*” and warns “*Yet in the same way these [last days heretics]...defile the flesh, and reject authority...following after their own ungodly lusts. These are the ones who cause divisions, worldly minded, devoid of the Spirit*” (v.8-19).

Now, before we plainly state what is clearly being identified by Jude as the last days heresy, and trigger the avalanche of outrage and denial that always attends this topic, let us remember one other critical prerequisite in our analysis, which is the subtlety of the Father of Lies in the last days. To be the “heresy of the last days” it must be so completely beguiling to those confronted with it that “*if it were possible, even the elect would be deceived.*”

We’re therefore not looking for gross and blatant fallacies such as the claims of false religions, but sophistry, meaning intricately woven false reasoning. We’re looking for very subtle falsehoods, casually being passed off as if they were authentic Christian doctrines, such as:

- **Substituting naive humanistic idealism for Biblical reasoning, thus putting emotionalism above truth.**
- **Redefining Christian love to exclude any moral discernment or judgment, thus equating compassion with condoning sin.**
- **Misrepresenting Jesus Christ to cast Him as a moral reformer at odds with the Father, thus contradicting His own assertion that “*I and the Father are one.*”**
- **Emasculating Jesus to insist He is a passivist incapable of incinerating Sodom or killing His enemies at Armageddon, thus suppressing the truth about His impending role as the Lord of Hosts and Judge of the Earth.**

To be the Satanic heresy of the last days, it must be a form of sophistry so crafty that it makes those who embrace it claim moral superiority over those who actually follow Christ and believe His Word as it is written. And it must be related to sexuality.

There is really only one ideology in Christendom today that fits these criteria: “gay theology.”

CHAPTER ONE:

THE PROPHECY OF SIMON PETER

There is perhaps no better authority for exposing and defining the last days heresy than Simon Peter, the acknowledged leader of the early church, called Petros (“a rock”) by Jesus. Having served as a stalwart guardian of faith and doctrine for more than thirty years following the ascension of the Lord, he warned in his final message to the church (around 66AD) that the very heresy that had arisen in his time would define the last days as well:

“[T]here will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned...

“For if God did not spare...the ancient world, but preserved Noah...when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter.... And if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men

...then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, especially those who indulge the flesh in its corrupt desires and despise authority...

“But these, like unreasoning animals, born as creatures of instinct...count it a pleasure to revel in the daytime...reveling in their deception...having eyes full of adultery that never cease from sin, enticing unstable souls... [T]hey have gone astray, having followed the way of Balaam....speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved” (2 Peter 2:1-19).

Now let us state plainly that to which we alluded above: To support an imposter is to deny the true King. One doesn't need to deny Christ openly to deny Christ, and indeed, the form of denial of Him that leads “Christians” to believe they are affirming Him is in some ways the greater Satanic victory. The “nicer than Jesus” Jesus to whom the heretics pay homage is not “*the Master who bought them,*” he is a false Christ.

Next let's recognize that the heresy in question is defined generally by “sensuality” or “fleshly desires,” meaning sexual conduct and the ideology associated with it. Not doctrinal conflicts like predestination vs free will, or Sunday vs Saturday Sabbath. Not moral license generally.

There is nothing here to suggest that the roster of sinners being identified by Peter includes gamblers, thieves, murderers, perjurers or any other group than the sexually corrupt.

So what sexual conduct is at issue, specifically? We're given four bases of reference: 1) the Days of Noah, 2) Sodom and Gomorrah, 3) Lot's Life Circumstances, and 4) the Way of Balaam. As we will show, the specific sexual sins at issue are the very ones condemned by God in Leviticus Chapter 18, the most egregious of which is identified by God as homosexuality. This is the plain truth that "gay theology" was invented to obscure and suppress.

To properly analyze this topic, especially in light of the tremendous controversy it generates, we must examine Peter's four reference points in the context of the larger teaching on sexual sin in the Bible, from Genesis to Revelation.

THE "ONE FLESH" PARADIGM.

A paradigm is precise model or sample. The "one flesh" paradigm is God's exclusive model for human sexuality and the sample He used in the Bible as an analogy to explain His relationship with mankind.

In **Genesis 1:27 & 2:24** God set forth the exclusive "one flesh" paradigm for sexuality: the lifelong, faithful union of one man and one woman created in His image for procreation. *"So God created man in his own image, in*

the image of God created he him; male and female created he them” (1:27). “Therefore shall a man leave his father and his mother and cleave unto his wife; and they shall become one flesh” (2:24).

The “*one flesh*” paradigm was expressly reaffirmed by Jesus in Matthew 19:6 and Mark 10:8, a fact that directly contradicts the claim of “gay theology” that Jesus never spoke against homosexuality. To affirm that heterosexual marriage is God’s exclusive venue for sexual expression is to firmly reject homosexuality.

This male/female complementarity, exemplified in “one flesh” and consummated in marriage, reflects the very relationship of God and Man, as the Apostle Paul explains in Ephesians 5, citing Genesis 2:24.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. ‘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.”

All sex outside of marriage is thus wrong and harmful -- spiritually equivalent to worshiping false gods -- as in fact God condemns as “adultery” all idolatry by His people.¹

WHY GOD CONDEMNS SEXUAL SIN SO HARSHLY

Sexual sin is specially addressed in the Bible because, as shown above, it defiles both God's image in us and His relationship with us, making it particularly grievous in the eyes of God and specially condemned in scripture.

The teaching of Leviticus 18, which we will address shortly, makes clear God's perspective that sexual sin is the most destructive of all sins to human society and our relationship to Him. It is important to highlight this fact before we proceed to examine the lessons of Genesis 6-19.

As Paul explains “*Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*” (1 Corinthians 6:18-19).

Every human body was created to be a temple of the Holy Spirit! Through Christ, the bodies of the elect are cleansed and made inhabitable by Him. But there is more to this teaching than just the fact that illicit sex defiles the temple.

In the Sermon on the Mount Jesus condensed the Ten Commandments of the Mosaic law down to just two: “*You shall love the Lord your God with all your heart, soul, mind*

and strength” (1-4) and “You shall love your neighbor as yourself” (5-10).

In that same teaching, Jesus highlighted two sins which violate both of the two great commandments simultaneously: murder and adultery. Variations of these two sins -- child sacrifice and sexual perversion -- defined the demon worship of the Canaanites and are catalogued in Leviticus 18.

Humans tend to think of genocide as the worst possible sin. But in fact God Himself *employed* genocide (by the Hebrews) as a punishment of the Canaanites for child sacrifice and sexual perversion. In God's perspective (as revealed in Leviticus 18), the worst human sin is violation of the first of the Ten Commandments: “*You shall have no other gods before me*” and Canaanite demon worship was the most egregious example of that rebellion in all of scripture.

Contrary to human moral calculations, God emphasized sexual sin as the more offensive of the two -- equating the human choice to indulge in perversion to demon worship in His Holy Temple (such as triggered the Babylonian exile of the Jews as we will discuss below).

Importantly, however, God does not define all sexual sin as equally harmful.

DEVIATION EQUALS CONDEMNATION

Just as in manufacturing, where a product's quality and usefulness is measured by its closeness to a carefully prepared design, human sexual conduct is judged based on its closeness to the Creator's "*one flesh*" paradigm.

What we see in scripture is the further that sexual relationships deviate from the model of faithful, marriage-based heterosexual monogamy, the more harshly they are condemned. Thus, moderate heterosexual polygamy, while wrong and harmful in God's eyes, is tolerated to a limited degree by God in the Old Testament (e.g. Jacob with Leah and Rachel) because it deviates to a relatively small degree from His design.

At the other end of the scale, homosexuality and bestiality are the most harshly condemned sexual sins in the Bible because they deviate the furthest from the "*one flesh*" paradigm.

Knowing this helps us to understand why the God of Love speaks so forcefully against homosexual sin. His model is designed to bless us individually and corporately, but blessing cannot come from deviance.

With this in mind we will address the first of the four points of reference in Simon Peter's prophecy which identify the specific "*sensual*" and "*corrupt*" conduct of the last days heretics: The Days of Noah.

SAMPLE PAGES

CHAPTER TWO:

THE DAYS OF NOAH

After the expulsion of Adam and Eve from the Garden of Eden, followed by a thousand years of increasing sin by their descendants, God poured out His wrath in the form of a global flood (described in Genesis 6-9), which the ancient Hebrew rabbis taught was triggered by homosexual and bestial “marriages” (Talmud, Genesis Rabbah 26:5:4). The Talmudic text reads “The generation of the Flood was not blotted out of the world until they had begun writing nuptial hymns for marriages between males or between man and beast.”

The Talmud is an ancient book of rabbinical commentary on what we call the Old Testament, that at the time of its compilation was roughly equivalent to the notes and commentary in a Christian Study Bible. There is much controversy among Christians about using the Talmud as a source but we cite it here only to show how the ancient world's greatest authorities on their own native language interpreted the Hebrew Torah (the first five books of the Christian Bible).

A comparison of relevant passages of the Old and New Testaments in the Christian Bible to the above quote from the Talmud confirms its logic:

“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart. The LORD said, ‘I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.’ But Noah found favor in the eyes of the LORD....And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth (Genesis 6:5-12).

“As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark” (Matthew 24:37-38).

The ancient scholars of Hebrew who wrote the Talmud stated expressly what Jesus Himself alluded to. He warned that in the time leading to His return, wicked people would be ***“marrying and giving in marriage” “as in the days of Noah” (Matthew 24:38)***, when ***“every intent of the thoughts of [their] heart was only evil continually” (Genesis 6:5).***

The truth of this would seem obvious if one simply asks the question, ***“What does marriage look like in a society of people whose every thought is evil continually?”***

The main points here are that Biblical law and morality equate homosexuality with bestiality and that the human

celebration of marriages based on these sexual perversions in the time of Noah represented the final insult to God triggering the Great Flood.

The common law crime of sodomy (rooted in Leviticus 18:22-23) is still on the books (though not enforced) in several U.S. States including Massachusetts, the first “gay marriage” state.² Specific sexual *acts* (eg oral or anal sex) are not emphasized as in modern statutory law, but instead two types of sexual *relationships* are prohibited: those between people of the same gender and those with animals, reflecting this same correlation in the Bible.

President Thomas Jefferson addressed this crime in his restatement of the common law and observed that of the two forms, homosexuality was the greater threat to society.³

GOD'S SYMBOL OF PROMISE BECOMES A HARBINGER OF WRATH BY FIRE

“And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it,

that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth” (Genesis 9:18-17).

After the flood, God creates the “*bow*” (rainbow) as the symbol of His authority over the earth, specifically identified with His role as Judge of the Earth. With this symbol He promises never again to destroy the earth by flood (Genesis 9:15), knowing that He will bring a final destruction in the last days by fire:

“[L]ong ago by God’s word the heavens came into being and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly” (2 Peter 3:5-7).

The rainbow is intimately associated with the person and power of God. *“As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the LORD”* reads Ezekiel 1:28, and a rainbow emanates from His throne in heaven (Revelation 4:3).

It is not mere coincidence that the modern “gay” movement, so hostile to Biblical Christianity, has hijacked the symbol of the rainbow for itself. It is a hallmark of the

Antichrist spirit to claim God's throne for itself (2 Thessalonians 2:4).

THE CULTURE OF PERVERSION SURVIVES THE FLOOD

Just as modern Christian children from good homes can be morally corrupted by the worldly culture of their public schools, Noah's son Ham was apparently corrupted by the pre-flood homosexual culture of his time, and passed on his own moral weaknesses to his son Canaan. Canaan's defilement resulted in what seems best interpreted as the sexually molestation of his grandfather, Noah.

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan" (Genesis 9:22-25).

To "*uncover nakedness*" is a Biblical idiom for sexual intercourse. "*None of you shall approach any blood relative of his to uncover nakedness; I am the LORD*" states Leviticus 18:6. The Genesis passage has been interpreted some to mean that Ham had sex with Noah's wife, producing Canaan by incest, a conclusion bolstered by Leviticus 20:11: "*The man that lies with his father's wife, has uncovered his father's nakedness.*"

Alternately, the sin is interpreted to be the homosexual molestation of Noah by Canaan. We have chosen the latter interpretation, partly because this was the conclusion of Hebrew scholars of their own language,⁴ but primarily because it more closely aligns with the pattern of conduct we have exposed in this study, and thus seems more plausible. Importantly, both alternatives fall within the list of “most-deviant” sexual sins expressly condemned by God in Leviticus 18.

Having been banished for his sin, Canaan and his descendants then brazenly colonize what we know today as the Holy Land and introduce ritual demon worship involving child sacrifice and sexual perversion (Leviticus 18, esp. 22-24). They also establish the cities of Sodom and Gomorrah (Genesis 10:19-20).

Again, the goal of the Antichrist spirit is to appropriate and defile what is most precious to God. We are of the view that the Holy Land of Israel is the same territory as the Land of Eden, and that Jerusalem is the site of the Garden of Eden. If so, this would explain why evil Canaan would take possession of this particular land of all the places on the earth he could have chosen.

Next we will address the second of four bases of reference provided by Simon Peter for identifying the sexual conduct associated with the heresy of the last days: Sodom and Gomorrah.

CHAPTER THREE:

SODOM AND GOMORRAH

The second inclusion-by-reference in Simon Peter's prophecy about the last days heresy is to the story of Sodom and Gomorrah. By the time Sodom and Gomorrah emerged in the Biblical chronology, sexual perversion had dramatically increased in the post-flood world, and so God provided a warning to humanity in the form of a foretaste of the wrath to come. That warning dramatically showcases the homosexual sin of Sodom.

In Genesis 19, God destroys Sodom and Gomorrah with fire and brimstone, foreshadowing the last-days destruction of the earth (2 Peter 2:6, Jude 1:7). The final insult to God is the attempted homosexual rape of His two angelic witnesses whom He sent to Sodom to confirm its wickedness (Gen 19:4-5).

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made

them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

“And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. 8Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door” (Genesis 19:1-10).

“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...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 19:24-29).

Importantly, the incineration of Sodom and Gomorrah is completely unique in Biblical history. God's intentional association of homosexuality with the outpouring of His wrath by fire is absolutely unmistakable, as is His warning that it was simply a preview of the last days.

“He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter” (2 Peter 2:6).

“Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire” (Jude 1:7).

THE SECOND WITNESS OF SODOM'S SIN

In Judges 19, the attempted homosexual rape of a Levite by the Benjamites of Gibeah leads to civil war among the Hebrew tribes.

Frequently, God gives special emphasis to His teachings by sending two witnesses. As we noted above, this occurred when God sent two angels to bear witness to Sodom's homosexual sin before the outpouring of His wrath. But there are also two separate *incidents* in the Bible which bear witness to the special correlation of homosexuality