

The 1611 Holy Bible versus sodomite Peter J. Gomes

Introduction

The late sodomite Rev Peter J. Gomes 1942-2011¹ published a best-selling book in 1996 entitled *The Good Book: Reading the Bible with Mind and Heart*². This book was widely acclaimed and became a best-seller because Peter J. Gomes enjoyed high status. Wikipedia states that he was the Plummer Professor of Christian Morals at Harvard Divinity School and Pusey Minister at Harvard's Memorial Church — in the words of Harvard's president “one of the great preachers of our generation, and a living symbol of courage and conviction.”

It is this writer's conviction that Paul's rebuke to *“Elymas the sorcerer”* Acts 13:8 applies equally to the late Peter J. Gomes.

“O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” Acts 13:10.

This work shows why.

Gomes on pp 149-159 of his book took issue with *“what saith the scripture”* Romans 4:3 about sodomites and their ‘lifestyles.’ He listed several passages of scripture that condemn sodomites and their ‘lifestyles’ and tried to argue that these passages in fact do not condemn sodomites and their ‘lifestyles.’

This work shows that these passages of scripture do in fact condemn sodomites and their ‘lifestyles.’ They in turn therefore condemn sodomite Peter J. Gomes, who, being like those *“men of Sodom...wicked and sinners before the LORD exceedingly”* Genesis 13:13 having given no indication of ever having *“repented of the uncleanness and fornication and lasciviousness which they have committed”* 2 Corinthians 12:21 in turning to God for forgiveness and cleansing in that *“the blood of Jesus Christ his Son cleanseth us from all sin”* 1 John 1:7 is now *“cast into hellfire”* Mark 9:47 *“Where their worm dieth not, and the fire is not quenched”* Mark 9:44, 46, 48.

This work is of contemporary importance because this nation has sunk so far into *“uncleanness and fornication and lasciviousness”* that it has even legalised sodomite ‘marriage’³ thereby incurring the Lord's condemnation through Isaiah in a passage that Peter J. Gomes failed to list.

“The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves” Isaiah 3:9.

They have. God's firestorm will descend Europe-wide.

“And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD” Ezekiel 39:6.

Peter J. Gomes knows that now.

Passages of scripture that condemn sodomites and their ‘lifestyles’

Peter J. Gomes listed the following passages of scripture which he denied condemn sodomites and their ‘lifestyles.’

Genesis 1-2, 19:1-9, Judges 19, Ezekiel 16:46-56, Leviticus 18:22, 20:13, Romans 1:26, 27, 1 Corinthians 6:9, 1 Timothy 1:10

Peter J. Gomes dismissed Genesis 1-2 as an argument from silence, Genesis 19:1-9, Judges 19 as indicative of inhospitality as sin, not sodomy and cited Ezekiel 16:46-56, Matthew 10:14-15, Luke 10:10-12 in support, Leviticus 18:22, 20:13 as mere frontier folklore irrelevant today and Romans 1:26, 27, 1 Corinthians 6:9, 1 Timothy 1:10 as condemnation of idolatry and male whores, not ordinary sodomites.

“What saith the scripture?” Romans 4:3

Regardless of Peter J. Gomes’ warped opinions on the above passages, *“what saith the scripture?”* Romans 4:3.

Genesis 1-2

The most relevant passages from Genesis 1-2 concerning sodomy and sodomites, though indirectly, are those with respect to God’s creation of man and God’s commission to man in that creation.

“So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” Genesis 1:27-28.

Genesis 1:27-28 show that what Gomes dismissed as an argument from silence are actually decisive arguments *from scripture* against sodomy and sodomites.

- God blessed ***“male and female”*** not male and male or female and female.
- God commissioned ***“male and female...Be fruitful, and multiply, and replenish the earth.”*** Neither male and male nor female and female can obey that commission.
- God subordinated the earth to ***“male and female”*** not male and male or female and female.

Genesis 1:27-28 therefore show that male and male and female and female have no part in God’s creation ***“But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption”*** 2 Peter 2:12 with ***“the cities of Sodom and Gomorrha”*** 2 Peter 2:5 in the context.

Genesis 19:1-9, Judges 19

The most relevant passages from Genesis 19:1-9, Judges 19 are those that directly describe the sodomites’ aggression against the visitors and imping on the inhospitality issue.

“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” Genesis 19:4-5.

“and there is no man that receiveth me to house...So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him” Judges 19:18, 21-22.

Gomes attempted to muddy the issue by questioning the meaning of the word ***“know”*** Genesis 19:5, Judges 19:22. The scripture leaves the reader in no doubt about the meaning of ***“know”*** in the contexts of Genesis 19:5, Judges 19:18, 21-22.

“Behold 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” Genesis 19:8 with Genesis 19:31-38.

“Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go” Judges 19:24-25.

Note that Genesis 19:1-9 do not explicitly address inhospitality, which immediately weakens the pro-sodomite inhospitality explanation for God's judgement on *"the cities of Sodom and Gomorrah"* 2 Peter 2:5.

Note further that God refers to *"the cry of Sodom and Gomorrah"* not the *inhospitality* of Sodom and Gomorrah, which would have been a sin of *omission*, not *commission* and therefore did not come into what God actually says about *"the cities of Sodom and Gomorrah"* 2 Peter 2:5.

"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" Genesis 18:20-21.

Only Judges 19:18 from Genesis 19:1-9, Judges 19 implies inhospitality but the aftermath of Judges 19 shows that the issue was a sin of *commission*, not *omission*, as inhospitality would have been.

"And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel...And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?" Judges 20:12, 14.

For details on *"the cry of Sodom and Gomorrah"* see *The Cry of Sodom*⁴. Note in particular that the sin of child molestation and the sin of the intended violence of Genesis 19:4, 5 were connected by the abomination of sodomy throughout and therefore God said *"their sin is very grievous"* without any reference to inhospitality. See Matthew 7:17-19 and accompanying remarks below.

Gomes, it should be noted, condemned the intended violence that Genesis 19:4-5, Judges 19:22 describe but insisted that it was separate from ordinary sodomites.

It wasn't. As indicated above, it was simply the end result of abomination *long indulged in*, the corrupt fruit of a corrupt tree *that like Sodom and Gomorrah was therefore to be cut down and burned* as the Lord Jesus Christ Himself explains. Note that *male and male and female and female therefore cannot bring forth anything good in God's sight*.

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" Matthew 7:17-19.

Ezekiel 16:46-56

Ezekiel 16:49-50 are the most relevant scriptures from the above passage on sodomy and sodomites and the pro-sodomite inhospitality explanation for God's judgement on *"the cities of Sodom and Gomorrah"* 2 Peter 2:5. However, Ezekiel 16:49-50 show further that *pride* - a term that sodomites have adopted for themselves as Google will immediately show - was foremost in Sodom's iniquity, not inhospitality.

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good" Ezekiel 16:49-50.

Note that Ezekiel 16:46-56 do not mention inhospitality explicitly as part of *"the iniquity of thy sister Sodom."* Gomes crudely and wrongly assumed that the passage does. Note too in passing that if anyone in the Old Testament could have used hospitality, it was Jonah in Nineveh, Jonah 3, yet no one gave Jonah hospitality even after the inhabitants of the city repented and got right with God. Inhospitality therefore wasn't the driving force for God's impending judgement on Nineveh. God's judgement on Sodom and Gomorrah was no different in that respect.

Ezekiel 16:50 - that Gomes did not explicitly refer to - explains directly why God punished Sodom. In their 'gay pride,' see remarks above, **"they were haughty, and committed abomination before me: therefore I took them away as I saw good."**

Note that the abomination was a sin of *commission*, not *omission*, such as inhospitality would be.

Ezekiel 16:49-50 therefore show distinct degeneration in Sodom and Gomorrah from sins of pride, indolence and indulgence to the *committal* of abomination that in turn brought down God's judgement. Note again that *committal* is *doing*, just as with Noah's younger son Ham, concerning Ham's act of sodomy that brought down God's judgement on Ham's descendants, God already having blessed Ham himself, Genesis 9:1. Ham's descendants of course *included* the late Peter J. Gomes.

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without...And Noah awoke from his wine, and knew what his younger son had done unto him, And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren" Genesis 9:24-25.

Ham's sin remained with his descendants. *The original sodomites were Hamites.*

"And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations" Genesis 10:19-20.

Leviticus 18:22, 20:13 to which Gomes alluded explain further how *committal* of abomination is the *doing* of abomination, what that abomination is and why, in context, Gomes' appeal to frontier folklore is futile. See remarks below.

Concerning the Lord Jesus Christ and Matthew 10:14-15, Luke 10:10-12, Gomes lied about the Lord Jesus Christ, implying that the Lord thought inhospitality was what brought down God's judgement on **"the cities of Sodom and Gomorrha"** 2 Peter 2:5. These scriptures are as follows *in context*.

"But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand...And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" Matthew 10:6-7, 14-15.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come...But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city...He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" Luke 10:1, 10-12, 16.

It is very apparent that the Lord is referring in Matthew 10:14-15, Luke 10:10-12 *in context* to the sins of rejecting His words, rejecting the heralding of **"the kingdom of heaven"** and rejecting **"the gospel of the kingdom of God"** Mark 1:14 *with His coming* as greater sins than Sodom's abominations. Inhospitality is only incidental in the contexts of Matthew 10:14-15, Luke 10:10-12.

Gomes missed the fact that in the chapter from Luke immediately preceding the one to which he referred, the Lord *forbade* retribution on the Samaritans for their inhospitality toward Him, weakening the pro-sodomite inhospitality explanation for God's judgement on Sodom to the status of **"this girdle, which is good for nothing"** Jeremiah 13:10.

“And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village” Luke 9:51-56.

Leviticus 18:22, 20:13

These are the frontier folklore passages that according to Gomes applied only to Israel in a transitional phase while it set itself up as a nation.

“Thou shalt not lie with mankind, as with womankind: it is abomination...If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them” Leviticus 18:22, 20:13.

Gomes acknowledged that these passages accurately describe sodomite activity but maintained that they don’t apply to any settled nation. Gomes lied in that respect. Leviticus 18:22, 20:13 apply *throughout* Israel’s national life and in like manner sodomite abomination is abominable throughout any nation’s life as the contexts of Leviticus 18:22, 20:13 show.

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God” Leviticus 18:1-4.

“(For all these abominations have the men of the land done, which were before you, and the land is defiled;)...And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them” Leviticus 18:27, 20:23.

Romans 1:26, 27, 1 Corinthians 6:9, 1 Timothy 1:10

These passages apply only to idolatry and male whores according to Gomes. Gomes lied again. The passages are as follows.

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” Romans 1:26-27.

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind” 1 Corinthians 6:9.

“For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” 1 Timothy 1:10.

Note first that the context of Romans 1:26-27 is *uncleanness between any same-gender individuals that is bodily, not just whores.*

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves” Romans 1:24.

Paul refers to idolatry and whoredom or harlotry 1 Corinthians 6:9, 15-16 *in addition to, not all-encompassing of* “uncleanness...lusts...to dishonour their own bodies between themselves...vile affections...that which is against nature...that which is unseemly,” “abusers of themselves with mankind,” “them that defile themselves with mankind.” Those terms refer *unequivocally* to that which is filthy, physical, intimate, dishonouring bodily, unnatural and voluntary between individuals of the same gender. Gomes missed all that.

Anyone who cannot discern from those terms the abominations of Sodom and Gomorrah as Leviticus 18:22, 20:13 describe them and as persisted in Israel as a *settled* nation, see below, is as Paul declares “***But if any man be ignorant, let him be ignorant***” 1 Corinthians 14:38.

This is the reality of Sodom and Gomorrah that God hates *now* as *then*. Note *God’s* reaction and what *God* approved of:

“And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel” 1 Kings 14:24.

“And Asa did that which was right in the eyes of the LORD, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made” 1 Kings 15:11-12.

2 Peter 6-8, Jude 7

Peter’s and Jude’s summaries of Sodom and Gomorrah show further that neither inhospitality nor intended violence were the reasons for God’s judgement on Sodom and Gomorrah *but daily abomination that was filthy and fornicating with strange flesh*. Gomes failed to list these scriptures.

“And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)” 2 Peter 2:6-8.

“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” Jude 7.

See the informative tract *Sin City*⁵ for the reality of Sodom and Gomorrah *then and now*. The tract includes the above scriptural counter to the pro-sodomite inhospitality smokescreen.

Conclusion

“Let us hear the conclusion of the whole matter...” Ecclesiastes 12:13. The scripture has shown that Paul’s rebuke to “*Elymas the sorcerer*” Acts 13:8 applies equally to the late Peter J. Gomes.

“O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” Acts 13:10. See ***Introduction***.

God’s final judgement on Peter J. Gomes and all those of his sodomite persuasion is as follows.

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” Revelation 21:8.

References

¹ en.wikipedia.org/wiki/Peter_J._Gomes

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³ www.bbc.co.uk/news/uk-26793127

⁴ www.timefortruth.co.uk/alan-oreilly/ *The Cry of Sodom*

⁵ www.chick.com/reading/tracts/5003/5003_01.asp *Sin City*