

The Stone Wall Inn

“The Stonewall riots of (June 28th) 1969, which is widely considered to be the single most important event leading to the gay liberation movement and the modern fight for LGBT rights in the United States” (Wikipedia).

Fifty years later, on June 30th, 2019, NYC embraces what is reported as “the biggest Pride celebration in the world:” “Thousands of people converged Friday on the Stonewall Inn for the 50th anniversary of the rebellion that catalyzed a movement for LGBTQ liberation, marking the milestone with celebrity performances, speeches and personal reflections” (Bloomberg).

Trudging through the streets of society and observing the decline in morality, the question of “What’s next?” immerses. The Psalmist asked, “If the foundations be destroyed, What can the righteous do?” (11:3). What happens when it appears that all things are out of order? What happens when the course of righteousness appears to be wanting? What happens when morality is called evil, and immorality is called good?

Fear not: “Jehovah is in his holy temple; Jehovah, his throne is in heaven; His eyes behold, his eyelids try, the children of men. Jehovah trieth the righteous; But the wicked and him that loveth violence his soul hateth. Upon the wicked he will rain snares; Fire and brimstone and burning wind shall be the portion of their cup. For Jehovah is righteous; He loveth righteousness: The upright shall behold his face” (Ibid. 4-7). God is still in control.

Isaiah wrote of the moral decline which existed in the nation of Israel approximately one hundred and fifty years before Judah was taken into the Babylonian captivity, saying, “Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the donkey his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward” (Isaiah 1:2-4), and again, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him!” (Isaiah 5:20-23).

Israel had known, and dealt with, various forms of perversions in their history. One such event involved nearly the whole tribe of Benjamin: involving those who committed lewd acts of perversion, or those who refused to hold those who did accountable. Judges chapters 19—20.

Within the reading, you will encounter a statement regarding the intent of “certain base fellows” who, “beset the house round about, beating at the door; and they spake to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know him” (Judges 19:22). John Gill, (a noted theologian), has this to say of the statement “that we may know him:” “not what manner of person he was, of what country and profession, whither he was going, and what business he had here; but that they might have carnal knowledge of him in an unnatural way, or commit that sin with him which is commonly called sodomy; and the men of Sodom expressed their lust by the same word, (Genesis 19:5).” This error, and the tribe of Benjamin’s failure to judicate this action of “lewdness and folly in Israel” (Judges 20:6) nearly destroyed the tribe of Benjamin.

The progressive nature of sin is not only seen in our society, but was attested to by Solomon, saying, “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Ecclesiastes 8:11).

Remember the words of Jude, who said, “Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire” (Jude 7). ret