

## Epicurean Romanism

Writers who have written for years, or even decades, without ever mentioning homosexuals have been denounced for “homophobia” because they began to write about the subject after the AIDS epidemic appeared—and did not take the “politically correct” position on the issues. How can someone have a “phobia” about something he has scarcely noticed? Many people never knew or cared what homosexuals were doing, until it became a danger to them as a result of the AIDS epidemic. Whether those people's reactions were right or wrong is something that can be debated. But attributing their position to a “phobia” is circular reasoning, when there is no evidence of any such phobia other than the position itself. Like so much in the vocabulary of the anointed, it is a way of avoiding substantive debate.<sup>1</sup>

The book of Romans is good a place as any to start a conversation such as this.

For  the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because  that which is known about God is evident  within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen,  being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and  exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore  God gave them over in the lusts of their hearts to impurity, so that their bodies would be  dishonored among them. For they exchanged the truth of God for a  lie, and worshiped and served the creature rather than the Creator,  who is blessed forever. Amen. For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is  unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another,  men with men committing indecent acts and receiving in  their own persons the due penalty of their error. And just as they did not see fit  to acknowledge God any longer,  God gave them over to a depraved mind, to do those things which are not proper,<sup>2</sup>

Like all of Scripture, Romans references eternal truths based solely in God’s nature and His created order. These truths brought the once pagan scholar, Augustine, to the Christian faith transforming him into an exemplary apologist.<sup>3</sup> Similar truths found in the Book of Roman’s electrified Luther’s life.<sup>4</sup>

<sup>1</sup> Thomas Sowell, *Vision of the Anointed: Self-Congratulation for the Basis of Social Policy* (New York, NY: Basic Books, 1995), 216-217.

<sup>2</sup> *New American Standard Bible: 1995 Update* (LaHabra: Lockman Foundation, 1995), cf. Romans 1:18-28.

<sup>3</sup> Walter A. Elwell and Robert W. Yarbrough, *Encountering the New Testament: A Historical and Theological Survey*, 2<sup>nd</sup> ed. (Grand Rapids: Baker

## Epicurean Romanism

These two person's mentioned have had a huge impact on the direction of Western Culture.<sup>5</sup> The truths in the letter Paul penned were evident enough from the natural *created* order that even the common ancient man could understand his own nature and the nature of others.<sup>6, 7</sup> For instance, while Aristotle did not codify the Laws of Thought<sup>8</sup> for another 150-years -- the *Law of Contradiction* and Excluded Middle was clearly used in a legal setting referenced in the Old Testament. This law of nature/thought was referenced to make a stand against the pagan God of the day, Baal:

“So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people, and said, ‘How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him’.”<sup>9, 10, 11</sup>

These laws were not *invented* by Aristotle just like gravity was not *invented* by Newton. Newton - like Aristotle - merely codified these already existing phenomena. Similarly, while natural law<sup>12, 13</sup> was not officially codified until more modern times<sup>14</sup> – natural law always existed and was referenced and used by thinkers all throughout history. This includes biblical authors importing Grecian constructs in the writing of Romans 2:15 in regards to natural law expressing God's eternal truths to the audience of his day.<sup>15</sup> Paul had a theistic-Christian understanding of “human nature”<sup>16</sup> much like Moses had a grasp on the nature of God's triunity<sup>17</sup> before the word “Holy Trinity” was ever used. When Paul wrote that

<sup>5</sup> For example: **1**) Augustine's impact implicitly on George Washington, see: Michael Novak and Jana Novak, *Washington's God: Religion, Liberty, and the Father of Our Country* (New York: Basic Books, 2006), 202-203; **2**) Luther on work ethic leading to the Protestant ethic therein, see: Paul Marshall, *God and the Constitution: Christianity and American Politics* (New York: Rowman & Littlefield Pub. Inc., 2002), 31; **3**) generally the Reformation's impact on nationalism and economic freedom, see: Alvin J. Schmidt, *How Christianity Changed the World* (Grand Rapids: Zondervan Publishing House, 2004), 199-213; **4**) Calvinism and the influence on the Founders understanding of mankind's place in the universe, see: John Eidsmoe, *Christianity and the Constitution: The Faith of Our Founding Fathers* (Grand Rapids: Baker Books, 1987), 17-26.

<sup>6</sup> John R.W. Stott, *The Message of Romans* (Downers Grove: IVP, 1994), 78.

<sup>7</sup> This polemic, by-the-by, is not an argument for the superiority of natural revelation verses special, the latter is what guides all Christians. Even to interpret “Romans 1 and 2 in deistic terms of natural religion is unjustifiable” (Carl F. H. Henry, “Natural Law and a Nihilistic Culture,” *First Things* 49 [1995]: 55-60), this is realized.

<sup>8</sup> Chris Rohmann, *A World of Ideas: A Dictionary of Important Theories, Concepts, Beliefs, and Thinkers* (New York: Ballantine Books, 1999), cf. “Aristotle,” 26.

<sup>9</sup> *The Holy Bible: King James Version* (electronic ed. of the 1769 edition of the 1611 Authorized Version; Bellingham: Logos Research Systems, 1995), cf. 1 Ki 18:20-21.

<sup>10</sup> This came to me during one of Dr. Wayne House's lectures at Faith Evangelical Seminary.

<sup>11</sup> These verses also hint at the *Law of Excluded Middle* as well as the *Law of Identity*.

<sup>12</sup> Defined generally as “[r]ules of conduct determined by reflection upon human nature...” Iain McLean and Alistair McMillan, eds., *Oxford Concise Dictionary of Politics* (New York: Oxford, 2003), cf. “natural law”, 365.

<sup>13</sup> Dr. Elwell defines it as “[a] moral order divinely implanted in humankind and accessible to all persons through human reason.” Walter A. Elwell, ed., *Evangelical Dictionary of Theology*, 2<sup>nd</sup> ed. (Grand Rapids: Baker Academic, 2001), 814.

<sup>14</sup> Evolving from Aristotle, to Augustus, Aquinas, Locke and most recently, John Finnis. See Finnis's *Natural Law and Natural Rights* (Clarendon Law Series; ed. H. L. A. Hart; New York: Oxford University Press, 1980).

<sup>15</sup> Thomas R. Schreiner, *Romans* (Grand Rapids: Baker Books, 1998), 122.

<sup>16</sup> Ibid.

<sup>17</sup> Cf., Genesis 18:1-3, 9, 13, 22, 26-27, 30; 19:1-2, 18, 24

## Epicurean Romanism

person's "worshiped and served the creature rather than the Creator,"<sup>18</sup> he was categorically defining human nature. Not only that. Paul was referencing the early chapters of Genesis when he spoke about a Creator. The early chapters of Genesis "are the very foundation on which all knowledge rests,"<sup>19</sup> Paul knew the importance of a coherent worldview based in the Judeo-Christian worldview as do *pro-choice lesbians* confirming its positive impact on culture:

Even if one does not necessarily accept the institutional structure of "organized religion," the "Judeo-Christian ethic and the personal standards it encourages do not impinge on the quality of life, but enhance it. They also give one a basic moral template that is not relative," which is why the legal positivists of the Left are so threatened by the Natural Law aspect of the Judeo-Christian ethic.<sup>20</sup>

This *ethic* that Tammy Bruce speaks of is entrenched in the idea of a Creator, she understands that man-made laws must serve and not defeat natural rights<sup>21</sup> as found in natural law. *Black's Law Dictionary* gives a great definition of what Paul was talking about: "A philosophical system of legal and moral principles purportedly deriving from a universalized conception of *human nature* or *divine justice* rather than from legislative or judicial action; moral law embodied in principles of right and wrong."<sup>22</sup> In fact, Paul's "whole argument in this chapter involves the doctrine of the fall of man, who is conceived to have been originally endowed with Divine instincts,"<sup>23</sup> a suitable definition of natural law.

One should note that when people reject this law of nature all sorts of maladies follow. Paul, in fact, talked about this when he mentioned in Romans 1:27 that "in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, □□men with men committing □indecent acts and *receiving in □their own persons the due penalty of their error.*"<sup>24</sup> One commentator says of this verse that "their sin took its toll in their bodies and souls... [d]isease, guilt, and personality deformities"<sup>25</sup> resulted from the sin Paul so carefully argues is *against nature*. Moreover, the rejection of God's natural order and the subsequent "personality deformities" is clearly seen in the

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<sup>18</sup> NASB, Romans 1:25.

<sup>19</sup> C. Everett Koop and Francis A. Schaeffer, *Whatever Happened To The Human Race?* (Wheaton: Crossway Books, 1983) 112.

<sup>20</sup> Tammy Bruce, *The Death of Right and Wrong: Exposing the Left's Assault on Our Culture and Values* (Roseville: Prima, 2003), 35.

<sup>21</sup> Jacques Barzun, *From Dawn to Decadence: 1500 to the Present* (New York: Harper Collins, 2000), 266.

<sup>22</sup> Bryan A. Garner, ed., *Black's Law Dictionary*, 7<sup>th</sup> ed (St. Paul: West group, 1999), cf. "Natural Law," 1049 (emphasis added).

<sup>23</sup> H. D. M. Spence-Jones, *The Pulpit Commentary: Romans* (Bellingham: Logos Research Systems, 2004), 11.

<sup>24</sup> *New American Standard Bible: 1995 Update* (LaHabra: The Lockman Foundation, 1995), Romans 1:27 (emphasis added).

<sup>25</sup> William MacDonald, *Believer's Bible Commentary* (ed. Art Farstad; Nashville: Nelson, 1995), 1679.

## Epicurean Romanism

character and healthfulness of men being given over to their desires. So what are these desires Paul mentions that are so egregious that are against the *natural order* of things? Simply, homosexuality.

### Greco/Roman Culture War

Before continuing, we must delineate that at the time of Paul there was a stepping away from the unnatural order of things:

One must keep in mind that although many upper-class Romans were [inf]ected by Greek ideals, many other Romans, especially Roman philosophers, regarded homosexual practice as disgusting. Greco-Roman moralists sometimes opposed gender reversal as “against nature,” which would resemble the Jewish argument from God’s original purposes in creation (Gen 2:18).<sup>26</sup>

It must be noted, then, that Paul writes as a Jewish Christian whose “theology and ethics are formed by an Old Testament worldview, not Greek philosophy.”<sup>27</sup> Thus, he is speaking to “Jewish and gentile readers with terms (the natural use and what is contrary to nature) that Greeks and Romans understood”<sup>28</sup> at the time, which gives a greater understanding to the power behind Paul’s views of the issues the Church was confronted with in Rome at the time. A Jewish person from the first century, after reading this letter, would naturally conclude that Paul was being critical of the pagan’s in Greco-Roman culture.<sup>29</sup> It was this leftover, ingrained, pagan, Epicurean concept of idolatry in human sexuality that regards *sexual pleasure* as the highest good which Paul was speaking to.<sup>30</sup>

Dr. Henry Morris connects this ancient Epicurean concept with modern man when he says, “[t]his descent into degeneracy, both ancient and modern, is caused first of all by a rejection of God as Creator and Sovereign, equating ultimate reality and responsibility [solely] with the natural world.”<sup>31</sup> This “descent,” as Morris puts it, has everything to do with the rejection of creation which negates an *order* that people have to be responsible *for*, or, *too*. Paul, in his letter to Rome, specifically demonstrates that God has graciously revealed himself to all humanity in nature itself.<sup>32</sup> This *natural revelation* of God

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<sup>26</sup> Craig S Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove: IVP, 1993), Romans 1:26.

<sup>27</sup> James B. DeYoung, *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law* (Grand Rapids: Kregel, 2000), 163.

<sup>28</sup> Ibid.

<sup>29</sup> Thomas R. Schreiner, *Romans* (Grand Rapids: Baker Books, 1998), 81.

<sup>30</sup> Benjamin Wiker, *Moral Darwinists: How We Became Hedonists* (Downers Grove: IVP, 2002), 311.

<sup>31</sup> Henry M. Morris, *The Genesis Record: A Scientific & Devotional Commentary on the Book of Beginnings* (Grand Rapids: Baker Books, 1976), 348.

## Epicurean Romanism

is imbued in the *natural order* so that all humanity is leveled to a state of responsibility before God.<sup>33</sup> In other words:

“God, in his creation, has provided *sufficient evidence* of Himself [and thus, His moral order] to hold accountable *all* who reject that revelation.... By practicing the abnormal vices listed in vv. 26–27, men and women actually degrade their own bodies. Our physical bodies were meant for better and more noble purposes.<sup>34</sup>

To be sure, if God writes something “more noble” on our hearts, He gives us the love for it and power to keep his commandments, natural or revelational.<sup>35</sup> Adding only this caveat, that that power to keep His commandments comes only from bonding to the body of Christ bringing to the forefront Galatians 6:2: “Carry each other’s burdens, and in this way you will fulfill the law of Christ.”<sup>36</sup>

### Idolatrous Tools

Idolatry is referenced in connection with human sexuality by Anthony Hoekema who points out that while “primitive man use to make idols out of wood and stone, modern man, seeking something to worship, makes idols of a more subtle type: himself, human society, the state, money, fame.”<sup>37</sup> Thusly, an idol can be fallen man using the gift of relationships as a tool to manipulate others for his or her selfish ends,<sup>38</sup> idolizing pleasure by making it an end-to-a-means, so to speak. In doing so, the person seeking gratification (whether emotional or physical) utilizes or instrumentalizes another in order to worship *self-gratification*. This concept is seen in the slang term “tool”<sup>39</sup> used by today’s generation either to reference a man’s genitalia or to reference another person.<sup>40</sup>

The reader by now should have clearly established in his mind that homosexuality rejects the created

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<sup>33</sup> Ibid.

<sup>34</sup> Robert H Mounce, *Romans* (Nashville: Broadman & Holman, 2001) c1995 (Logos Library System; The New American Commentary 27), 77, 81 (emphasis added).

<sup>35</sup> Stott, 87.

<sup>36</sup> Henry Cloud, *Changes that Heal: How to Understand Your Past to Ensure a Healthier Future* (Grand Rapids: Zondervan, 1992), 56.

<sup>37</sup> *Created in God’s Image* (Grand Rapids: Eerdmans, 1986), 84.

<sup>38</sup> Ibid.

<sup>39</sup> “One [person] that is used or manipulated by another.” Merriam-Webster, *Merriam-Webster’s Collegiate Dictionary*, 11<sup>th</sup> ed (Springfield: Merriam-Webster, Inc., 2003), cf., “tool.” This concept of using another was also known as “cat’s-paw,” which is defined as “one used by another as a tool.” (ibid., cf., “cat’s-paw.”)

**An aside:** the term “cat’s-paw” comes from an old fable in which a monkey was cooking chestnuts in the fireplace. When it was time to remove the chestnuts from the coals, he found that the fire was too hot, and he could not pull them out. He looked around for something to help him pull them out, but did not see anything -- until his eye fell on the cat sleeping by the fire. He grabbed the cat, and held it tight while it struggled, using its paw to remove the chestnuts from the fire. (Author/origins unknown)

<sup>40</sup> Example: “She’s a ‘tool’.”

## Epicurean Romanism

order and designs its own contrary vision.<sup>41</sup> Moreover, part of this vision is an atheistic, naturalistic (almost Epicurean<sup>42</sup>) rejection of Creation ex-nihilo.<sup>43</sup> How does the “carnal” person deal with the unnatural order of the homosexual lifestyle? Since it is a reality it is incorporated into their epistemological system of thought or worldview.<sup>44</sup> Henry Morris points out that the materialist worldview looks at homosexuality as nature’s way of controlling population numbers as well as a tension lowering device.<sup>45</sup> Lest one think this line of thinking is insane, that is: sexual acts are something from our evolutionary past and advantageous;<sup>46</sup> rape is said to not be a pathology but an evolutionary adaptation – a strategy for maximizing reproductive success.<sup>47</sup> How do the naturalist, those who have rejected the created order and the moral laws of nature, view such an *instrumentalizing* of the human body for the end-result of idolatrous worshiping of pleasure?

Liberal sexual morality, based in an ancient epicurean view of the nature of man that “denies that marriage is inherently heterosexual necessarily supposes that the value of sex must be instrumental” in order to pleasure oneself, which makes such an act a tool in the hand of a person’s desires, or, an “end-in-itself.” In other words, the traditional understanding of marriage rejects the view that sees the ultimate point or value of *sex in marriage* as an instrument to attain either affection or sexual pleasure, which is what the epicurean is left with. Sex, in the homosexual context, then, is the instrumentalization of the body.<sup>48</sup>

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<sup>41</sup> DeYoung, 15.

<sup>42</sup> “Epicurus (341-271 B.C.) was a Greek philosopher who was born on the isle of Samos but lived much of his life in Athens, where he founded his very successful school of philosophy. He was influenced by the materialist Democritus (460-370 B.C.), who is the first philosopher known to believe that the world is made up of atoms.... Epicurus identified good with pleasure and evil with pain.” He equated using pleasure, diet, friends, and the like as “tools” for minimizing bad sensations or pain while increasing pleasure or hedonism. Taken from Louise P. Pojman, *Philosophy: The Quest for Truth*, 5<sup>th</sup> ed. (New York: Oxford Press, 2002), 499.

<sup>43</sup> Romans 1:25; 1 Timothy 6:5, 20.

<sup>44</sup> *Worldview*: “People have presuppositions, and they will live more consistently on the basis of these presuppositions than even they themselves may realize. By ‘presuppositions’ we mean the basic way an individual looks at life, his basic worldview, the grid through which he sees the world. Presuppositions rest upon that which a person considers to be the truth of what exists. People’s presuppositions lay a grid for all they bring forth into the external world. Their presuppositions also provide the basis for their values and therefore the basis for their decisions. ‘As a man thinketh, so he is,’ is really profound. An individual is not just the product of the forces around him. He has a mind, an inner world. Then, having thought, a person can bring forth actions into the external world and thus influence it. People are apt to look at the outer theater of action, forgetting the actor who ‘lives in the mind’ and who therefore is the true actor in the external world. The inner thought world determines the outward action. Most people catch their presuppositions from their family and surrounding society the way a child catches measles. But people with more understanding realize that their presuppositions should be chosen after a careful consideration of what worldview is true. When all is done, when all the alternatives have been explored, ‘not many men are in the room’ -- that is, although worldviews have many variations, there are not many basic worldviews or presuppositions.” Francis A. Schaeffer, *How Should We Then Live? The Rise and Decline of Western Thought and Culture* (Wheaton: Crossway Books, 1976), 19-20.

<sup>45</sup> Henry M. Morris, *The Long War Against God: The History and Impact of the Creation/Evolution Conflict* (Grand Rapids: Baker Books, 1989), 136.

<sup>46</sup> Remember, the created order has been rejected in the Roman society as it is today. This leaves us with an Epicurean view of nature, which today is philosophical naturalism expressed in the modern evolutionary theories such as neo-Darwinism and Punctuated Equilibrium.

<sup>47</sup> Randy Thornhill and Craig T. Palmer, *A Natural History of Rape: Biological Bases of Sexual Coercion* (Cambridge: MIT Press, 2000), 71, 163. See also: Dale Peterson and Richard Wrangham, *Demonic Males: Apes and the Origins of Human Violence* (New York, NY: Houghton Mifflin Harcourt Publishing, 1997).

<sup>48</sup> Robert P. George, *The Clash Of Orthodoxies: Law, Religion, and Morality in Crisis* (Wilmington: ISI Books, 2001), 81.

## Epicurean Romanism

### Ethical Evil?

The first concept that one must understand is that these authors do not view nature alone as imposing a moral “oughtness” into the situation of survival of the fittest. They view rape, for instance, in its historical evolutionary context as neither right nor wrong *ethically*.<sup>49</sup> Rape, is neither moral nor immoral vis-à-vis evolutionary lines of thought, even if ingrained in us from our evolutionary paths of survival.<sup>50</sup> Did you catch that? Even if a rape occurs today, it is neither moral nor immoral, it is merely *currently taboo*.<sup>51</sup> The biological, amoral, justification of rape is made often times as a survival mechanism bringing up the net “survival status” of a species, usually fraught with examples of homosexual worms, lesbian seagulls, and the like.<sup>52</sup>

This materialistic view of nature will give way to there being no difference in the emerging ethic between married couples, homosexual couples, or couples in a temporary sexual relationship. Some go as far to say - rightly so - that with the acceptance of the homosexual lifestyle follows shortly thereafter the legalization of polyamorous relationships,<sup>53</sup> which is already considered as a viable option by many in Sweden for instance.<sup>54</sup> After polyamory is legal – about the only thing left is for the Peter Singer’s (professor at Princeton’s Center for Human Values) of the world to argue for “cross species” sex acts.<sup>55</sup>

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<sup>49</sup> Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton: Crossway Books, 2004), 208-209.

<sup>50</sup> Steven Pinker, *The Blank Slate: The Modern Denial of Human Nature* (New York: Penguin, 2002), 162-163.

<sup>51</sup> Norman L. Geisler and Frank Turek, *I Don't Have Enough Faith to be an Atheist* (Wheaton: Crossway Books, 2004), 176-180.

<sup>52</sup> Daniel C. Dennett, *Darwin's Dangerous Idea: Evolution and the Meaning of Life* (New York: Touchstone Book, 1995), 492.

<sup>53</sup> Defined as having more than one intimate relationship/spouse at a time with the full knowledge and consent of everyone involved.

<sup>54</sup> Alan Sears and Craig Osten, *The ACLU vs. America: Exposing the Agenda to Define Moral Values* (Nashville: Broadman & Holman, 2005), 42.

<sup>55</sup> The following is from an on-line article:

“To prove this is no joke, here's a passage from a recent article on the website Nerve.com by Prof. Peter Singer of Princeton's Center for Human Values:

- “The potential violence of the orangutan's come-on may have been disturbing, but the fact that it was an orangutan making the advances was not. That may be because Galdikas understands very well that we are animals, indeed more specifically, we are great apes. This does not make sex across the species barrier normal, or natural, whatever those much-misused words may mean, but it does imply that it ceases to be an offence to our status and dignity as human beings.

“This is not a marginal figure, by the way; this is a professor at Princeton whose ideas are spreading widely in the respectable academic circuit. The problem with his argument is that it is impeccably logical if you accept the premise that there is no fundamental dividing line between man and animals. And if one swallows evolution whole-hog, it sure looks that way, doesn't it? Those anti-Darwinist hicks may be right after all, at least with respect to the consequences of believing in evolution.”

Taken from *FrontPage Magazine* website, <http://www.frontpagemag.com/> -- The article itself was by Robert Locke, “Bestiality and America's Future,” published on March 30, 2001. Found at: <http://tinyurl.com/d4crewh>, (last accessed 3-29-2013).

## Epicurean Romanism

Columnist George Will aptly calls this type of legislation “the moral equality of appetites.”<sup>56</sup>

One can argue in the context of natural law that all men are created equal; however, “it is quite another thing to hold that all forms of sexual behavior are *morally equivalent*. The least one can say is that such a contention needs rational argument and not mere speculation.”<sup>57</sup> The modern attempt at arguing – rationally – for the position that same-sex marriages should be allowed because we are created equal has cut across political lines. The philosophies of the Left evolved primarily through Rousseau’s view that the many staged process through which inequality developed is rooted in the belief that there was no “primitive equality” that has ever existed so that it can never be regained.<sup>58</sup> John Locke’s view of man’s nature is similar to that of Paul’s view, which is: man was created with equality in the perfect sense of the idea and has since fallen. This assumption under-girded Locke’s philosophy<sup>59</sup> and thankfully was the accepted view of the Founders and typically of the conservative members of the political scene today.

### A Right?

Fighting for homosexual rights to liberals “is the moral equivalent of blacks fight for civil rights, so that anyone who opposes, say, gay marriage... is a bigot, end of story.”<sup>60</sup> One author puts it thus, “post-modernism is long in attitude and short in argument.”<sup>61</sup> Tammy Bruce mentions that these “rights” do not stay private but that they demand a worldview change:

...these problems don’t remain personal and private. The drive, especially since this issue is associated with the word “gay rights,” is to make sure your worldview reflects theirs. To counter this effort, we must demand that the medical and psychiatric community take off their PC blinders and treat these people responsibly. If we don’t, the next thing you know, your child will be taking a “tolerance” class explaining how “transsexuality” is just another “lifestyle choice”.... After all, it is the only way malignant narcissists will ever feel normal, healthy, and acceptable: by remaking society - children - in their image<sup>62</sup>

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<sup>56</sup> Francis Canavan, *The Pluralist Game: Pluralism, Liberalism, and the Moral Conscience* (Lanham: Rowman & Littlefield, 1995), 126-127.

<sup>57</sup> Brian C. Anderson, *South Park conservatives: The Revolt against Liberal Media Bias* (D.C.: Regnery, 2005), 22.

<sup>58</sup> Jean-Jacques Rousseau, *Rousseau’s Political Writings* (ed., Alan Ritter and Julia Bondanella; trans., Julia Bondanella; New York: Norton, 1988), 6.

<sup>59</sup> John Locke, *Two Treatise of Government* (ed., Peter Laslett; New York: Cambridge, 1997), 95, 232.

<sup>60</sup> Brian C. Anderson, *South Park conservatives: The Revolt against Liberal Media Bias* (D.C.: Regnery, 2005), 21-22.

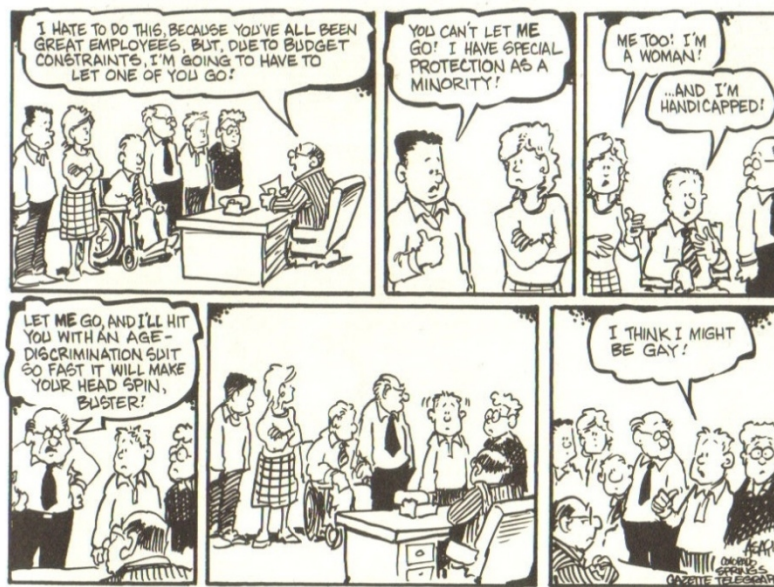
<sup>61</sup> Daniel J. Flynn, *Intellectual Morons: How Ideology Makes Smart People Fall for Stupid Ideas* (New York: Crown Forum, 2004), 235-236.

<sup>62</sup> Bruce, 92, 206.



## Epicurean Romanism

That is tough pill to swallow for a portion of the gay community as it comes from a lesbian author. An example of what she says is coming can be seen in a bulletin put out by the office of Student Affairs at Smith College that lists types of oppression. One type of oppression listed being *heterosexism*, which they defined as: "Oppression of those of sexual orientation other than heterosexual, such as gays, lesbians, and bisexuals..."<sup>63</sup> The question then becomes, what is the definition of oppression. One can lose a job or contract nowadays by not accepting the standard mantra that homosexual behavior is anything but an accepted normal behavior like heterosexuality is.<sup>64</sup> This idea cannot be made any clearer than the following cartoon makes it:<sup>65</sup>



This *heterosexism*, some say, is so ingrained in society that even if no individual prejudice is involved one can still be considered "racist" for even thinking that sexual appetites should not be considered equal.<sup>66</sup>

Father Francis Canavan speaks to this with a memory of a WWII poster:

The original American proposition was that all men are created equal and are endowed by their Creator with certain unalienable rights. Now the proposition is that all persons are equally entitled to the satisfaction of their several preferences, urges, and drives. Because the persons are equal, their appetites are equally worthy of society's moral respect and the laws protection.

<sup>63</sup> Arthur M. Schlesinger, Jr., *The Disuniting of America: Reflections On a Multicultural Society* (New York: W. W. Norton & Co., 1998), 120-121.

<sup>64</sup> Myrna Blyth, *Spin Sisters: How Women of the Media Sell unhappiness and Liberalism to the Women of America* (New York: St. Martin's Press, 2004), 253-255.

<sup>65</sup> Chuck Asay, *Asay Doodles Goes to Town* (Gretna: Pelican Publishing Co., 1995), 97.

<sup>66</sup> David Horowitz, *Indoctrination U: The Left's War against Academic Freedom* (New York: Encounter Books), 68-70.

## Epicurean Romanism

Some like chocolate, some like vanilla. Some like Mozart, others prefer heavy metal. Some like girls, some like boys. Some love God, others hate him. It is all the same because man is a bundle of desires and each man strives to satisfy the desires that he has. Society's only task is to preside over the striving with impartial neutrality so that we can all live together in peace.

I am reminded of a billboard that I often saw during World War II. It bore the picture of a particularly stupid-looking G.I., with his fatigue cap on backward, who proclaimed, "I'm fighting for my right to boo the Dodgers." But no one fights for his right to boo the Dodgers. If you fight, you might get hurt or even killed, and in your right mind you will not risk life and limb for the sake of booing a baseball team. Nor, we may suspect, will many fight to defend an idea of liberty that dissolves every social norm worth living or dying for.<sup>67</sup>

This attack on the laws of nature many feel is because we have neglected God's natural order, His created order and intent for His creatures. Thomas Aquinas himself "elaborated the Biblical and patristic understanding of homosexuality as being 'against nature' for humans, both in their capacity as animals and as rational beings."<sup>68</sup> How we view man's nature, whether created or evolved, influences whether we view justice as coming from a natural law tradition or the legal positive tradition. Legal positivism can be simply defined as the belief that man has no nature but only history.<sup>69</sup> When we begin to talk about the "finality in nature" there seems to always be someone voicing the opinion that modern science rooted in empiricism has ruled out this concept forever. The same issues Paul dealt with in his letter to the Roman Church and the epicurean philosophy under-girding that society are still the main issue today. That issue being our origins guiding us in defining human nature. This understanding then dictates how we incorporate natural or unnatural sexual acts into our personal lives as well as the way we legislate such acts.<sup>70</sup>

### The Gay Philosopher

The philosopher for the homosexual community and the thinker behind the almost nihilistic undercurrent in today's modern liberalism is Foucault.<sup>71</sup> He was from Berkley and taught that the

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<sup>67</sup> Canavan, 127.

<sup>68</sup> Dave Shiflett, *Exodus: Why Americans Are Fleeing Liberal Churches for Conservative Christianity* (New York: Penguin, 2005), 30.

<sup>69</sup> Yves R. Simon, *The Tradition of Natural Law: A Philosopher's Reflections* (ed., Vukan Kuic; New York: Fordham Univ., 1965), 3.

<sup>70</sup> Cf. Norman Geisler and Frank Turek, *Legislating Morality: Is it Wise? Is it Legal? Is it Possible?* (Minneapolis: Bethany House, 1998), 129-152.

<sup>71</sup> Brooke Noel Moore and Kenneth Bruder, *Philosophy: The Power of Ideas*, 3<sup>rd</sup> ed. (Mountain View: Mayfield, 1996), 566.

## Epicurean Romanism

bourgeois society is sexually repressed and needed to be set free to experience pure sexual bliss. He likewise viewed justice as an illusory reordering of relationships to provide some with power while depriving others of any position in society.<sup>72</sup> Homosexual activists not only realized that Foucault was one of their own, a homosexual (some say bi-sexual), but they also realized that he offered a “theoretical approach that rejected universal norms, including those that defined heterosexuality as a social ideal.”<sup>73</sup>

Foucault looked at truth as an object to be constructed by those whom wielded the power to define facts. “Madness, abnormal sex, and criminality were not objective categories but rather social constructs.”<sup>74</sup> He embraced what mainstream society had rejected, which was sadomasochism and drug use. In 1984 Foucault died from contracting AIDS. One should take note that Foucault so enjoyed his hope of dying “of an overdose of pleasure” that he frequented gay bathhouses and sex clubs even after knowing of his communicable disease. Many people were infected because of Foucault and Foucault’s post-modern views.<sup>75</sup> On a lighter note, Dinesh D’Souza tells of a contest about the time Foucault was dying. The story is fitting for those who view hell as a real option:

People were debating whether AIDS victims should be quarantined as syphilis victims had been in the past. [William F.] Buckley said no. The solution was to have a small tattoo on their rear ends to warn potential partners. Buckley’s suggestion caused a bit of a public stir, but the folks at National Review were animated by a different question: What should the tattoo say? A contest was held, and when the entries were reviewed, the winner by unanimous consent was Hart.<sup>76</sup> He [Hart] suggested the lines emblazoned on the gates to Dante’s *Inferno*: “Abandon all hope, ye who enter here.”<sup>77</sup>

You see, in order to have one’s *alternative lifestyle* accepted, one must attack “what truth is” in its absolute (Judeo-Christian) sense. Truth is whatever the powerful decided it was, or so Foucault proposed. This is the attack. “We are subjected to the *production* of truth through power and we cannot exercise power except through the *production* of truth.”<sup>78</sup> Foucault, sadly, never repented from

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<sup>72</sup> Ibid., 570-572.

<sup>73</sup> Keith Windschuttle, *The Killing of History: How Literary Critics and Social Theorists are Murdering Our Past* (San Francisco: Encounter Books, 1996), 133.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Jeffrey Hart, a professor many years ago at Dartmouth Univ.

<sup>77</sup> Dinesh D’ Souza, *Letters to a Young Conservative: The Art of Mentoring* (New York: Basic Books, 2002), 20.

<sup>78</sup> Flynn, 235-237.

## Epicurean Romanism

violating God's natural order and truth. He was a living example in his death of what Paul said was naturally to follow in their rejection of God's gracious revelation of Himself to humanity,<sup>79</sup> Romans 1:26-32 reads:

Worse followed. Refusing to know God, they soon didn't know how to be human either—women didn't know how to be women, men didn't know how to be men. Sexually confused, they abused and defiled one another, women with women, men with men—all lust, no love. **And then they paid for it, oh, how they paid for it**—emptied of God and love, godless and loveless wretches.... And it's not as if they don't know better. They know perfectly well they're spitting in God's face. And they don't care—worse, they hand out prizes to those who do the worst things best!<sup>80</sup>

Foucault said that "sex was worth dying for,"<sup>81</sup> but is it? While eternal separation from God is a monument to human freedom and dignity,<sup>82</sup> it is far from what our Creator wants for us and has instilled in us. We must suppress it in fact.<sup>83</sup> This wrath Paul speaks of in Romans 1:18 is not something God does, rather, God steps back and lets their own sin devour them in the freedom of their choices.<sup>84</sup>

### "Civil" Wars

The very heart of natural law *is* the family, for the distinction of male and female is at the very origin of our divinely ordained (e.g., created) social nature.<sup>85</sup> "Deviation from the ordained goal of heterosexual intercourse within marriage therefore strikes at the very heart of natural law."<sup>86</sup> Civil marriage, then, exists merely to recognize a pre-existing social institution presupposing a created order vis-à-vis natural law tradition. "The state does not create marriage – it merely recognizes it. Marriage, in its truest sense, is neither a civil institution nor a religious one, but a natural institution. The complementarity of male and female is an essential part of its nature."<sup>87</sup> You see, the state has a vested interest in the family unit. If people could not have children, then the state would not be involved in the legal aspect of such a private contract. Michael Pakaluk, Associate Professor of Philosophy, Clark University, uses

<sup>79</sup> Walter A Elwell, *Evangelical Commentary on the Bible* (Grand Rapids: Baker Books, 1996), Romans 1:21

<sup>80</sup> Eugene H Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs: NavPress, 2002), Romans 1:26-27, 30-32.

<sup>81</sup> *Ibid.*, 235.

<sup>82</sup> James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 4<sup>th</sup> ed. (Downers Grove: IVP, 2004), 40. Actual quote reads: "And that is the essence of hell. G.K. Chesterton once remarked that hell is a monument to human freedom – and, we might add, human dignity."

<sup>83</sup> Romans 1:18.

<sup>84</sup> John R.W. Stott, *The Message of Romans* (Downers grove: IVP, 1994), 75.

<sup>85</sup> Genesis 2:24.

<sup>86</sup> Wiker, 311.

<sup>87</sup> Peter Sprigg, *Outrage: How Gay Activists and Liberal Judges are Trashing Democracy to Redefine Marriage* (D.C.: Regnery 2004), 59-60.

## Epicurean Romanism

Justice John Harlan's<sup>88</sup> dissent in the *Poe v. Ullman* to point out that "society... has traditionally concerned itself with the moral soundness of its people."<sup>89</sup> He continues:

The laws regarding marriage which provide both when the sexual powers may be used and the legal and societal context in which children are born and brought up, as well as laws forbidding adultery, fornication, and homosexual practices which express the negative of the proposition, confining sexuality to lawful marriage, form a pattern so deeply pressed into the substance of our social life that any Constitutional doctrine in this area must build upon that basis.<sup>90</sup>

Professor Pakaluk builds on theme of societal interest in the moral framework of the family structure and why it matters to a healthy society. He gives three areas of concern that said healthy society should be involved:

1. the state has an interest in promoting the family because the family is the only reliable source of good citizens—of men and women with civic virtues, goodwill towards others, peaceable habits of association, and virtues of thrift and hard work. It therefore has an interest in discouraging sexual activity that is harmful to family life.
2. the state needs to insure that the rights of all of its citizens are protected, especially those of children, but children have a right to be raised within an intact family (or, strictly speaking, being deprived of an intact family without grave reason). It follows that the state has an interest in regulating sexual activity so that children are conceived and raised within stable families.
3. the state has an interest in encouraging its citizens to master their sexual desires. This is an obvious and important point, but strangely it is frequently overlooked today. Inordinate sexual desire is clearly as capable of dominating and enslaving people as are greed, power, alcohol, and drugs. Desire not infrequently drives people to neglect their responsibilities, to use power illicitly, to abuse the rights of others, to betray others, to lie, even to commit murder. Disordered sexual desire is often directly linked to depression, listlessness, and rage. Clearly, a tranquil civic order can be established only among citizens who have achieved a good degree of sexual self-control, and the state clearly has an interest in promoting this.<sup>91</sup>

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<sup>88</sup> Appointed to the Supreme Court by Dwight D. Eisenhower and was succeeded by Nixon appointing Justice Rehnquist.

<sup>89</sup> Christopher Wolfe, ed., *Same Sex Matters: The Challenge of Homosexuality* (Dallas, TX: Spence Publishing, 2000), 69.

<sup>90</sup> *Ibid.*, 69-70.

<sup>91</sup> *Ibid.*, 70-71.

## Epicurean Romanism

This interest for a healthy society was born out of how pagan societies crumbled under the weight of licentiousness and the view of women as second-class citizen's. Harold Berman makes this point when he writes that,

In pagan cultures in which polygamy, arranged marriages, and oppression of women predominated, the church promoted the idea of monogamous marriage by free consent of both spouses. In the West this idea had to do battle with deeply rooted tribal, village, and feudal customs. By the tenth century ecclesiastical synods were promulgating decrees concerning the matrimonial bond, adultery, legitimacy of children, and related matters; nevertheless, children continued to be married in the cradle and family relations continued to be dominated by the traditional folkways and mores of the Germanic, Celtic, and other peoples of western Europe. In the folklaw of the European peoples, as in the classical Roman law, marriage between persons of different classes (for example, free and slave, citizens and foreigners) was prohibited. Also divorce was at the will of either spouse—which usually meant, in practice, at the will of the husband. There were not even any formal requirements for divorce. Paternal consent was required for a marriage to be valid. Few obligations between the spouses were conceived in legal terms.<sup>92</sup>

One must realize that as Constantine and his successors "Christianized" the empire, they likewise "Romanized" the church.<sup>93</sup> It was the Reformation that rooted out some of this Romanization and proffered matrimonial law as we know it today defining the "good" for society.<sup>94</sup> This traditional

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<sup>92</sup> *Law and Revolution: The Formation of the Western Tradition* (Cambridge, MA: Harvard University Press, 1983), 226.

<sup>93</sup> John Witte, Jr., *The Reformation of Rights: Law, Religion, and Human Rights in Early Modern Calvinism* (New York, NY: Cambridge University Press, 2007), 237.

<sup>94</sup> For instance:

The sixteenth-century Protestant Reformation altered important aspects of the Roman Catholic canon law tradition of marriage and family. Luther rejected, as indicated, the sacramental view of marriage. He also rejected, as did Genevan reformer John Calvin, the belief that celibacy was a higher religious status than marriage and family life. Luther reversed this ranking and elevated family formation, marriage, child-rearing, and the education of offspring to the level of a religious vocation. But, as legal historian John Witte, Jr. has pointed out, even though the early Luther railed against Roman Catholic canon law as a condition for salvation, later he, Philip Melancthon, and the jurists working with them incorporated much of it into the civil law of the Protestant German state.<sup>25</sup> They did this in a social theory that distinguished between the earthly kingdom of this world and the heavenly kingdom of salvation that itself was only visible in finite life through various hints, glimmers, or masks. The earthly kingdom was the realm of the social institutions of family, government, and the visible manifestation of the church. The norms of family and government were to be drawn from the natural law revealed in the Ten Commandments and elsewhere in Scripture, natural law discerned by practical reason, and even the wisdom of the Roman Catholic canon law tradition. 21 Much of the Catholic blend of the Genesis "one-flesh" view of marriage and the Aristotelian-Thomistic kin altruism model found its way into the civil law and common law of Protestant states. This was a view of marriage as a social and legal status that was both good for the modern state and permeable to the blessings of the church and its portrayal of marriage as a sacred covenant.

The Protestant Reformation, both its Lutheran and Calvinist wings, gave rise to the idea of marriage and family as a twofold institution governed by a double language with complementary but differentiated rationales. One provided a secular justification that saw marriage and family as natural institutions useful for the common good, and the other saw them as covenantal institutions recapitulating Christ's faithfulness to the church. Before the Protestant Reformation, the legal and religious dimensions of marriage had both been administered for centuries by the clergy and tribunals of Roman Catholic Church. After the Reformation, the legal registration, public witness, and certification of valid marriage became a function of the state, even though the church blessed it and gave it additional meaning and sanctity. Since marriage for Protestants was no longer a sacrament, the conditions of divorce were broadened to include desertion in addition to adultery. Because family law was primarily the obligation of the state, combinations of scriptural interpretation and practical rationality led Protestant jurists to revise older canon law traditions by lowering the number of impediments to marriage, permitting remarriage after

## Epicurean Romanism

adherence to the natural law tradition is getting harder and harder in this *cultural war* as society tries to argue for rights from a purely naturalistic (dare I say pagan) point of view as having some advantageous history in our evolutionary past. This “war” involves combatants similar to that of the Civil War. One need only reflect upon the thanksgiving feast with family members, in-laws, and friends all having varying views of what is considered a “right” worth supporting and arguing for over a home cooked meal. When the Civil War was fought the people actually doing the fighting on both sides were not enemies. More often than you think they “were neighbors and cousins; in more than one instance” even brothers,<sup>95</sup> in more than one sense.<sup>96</sup>

It must be acknowledged in this culture war that the more conservative elements of the gay community have joined with others to condemn the pedophilia movement.<sup>97</sup> The Log Cabin Republicans, for instance, “have publicly criticized the gay rights movement’s ‘leftist leadership’ for failing to condemn the North American man/Boy Love Association.”<sup>98</sup> In the end though, one is not saved by rejecting one vice for another. (It is by accepting Jesus as your Savior.) Moreover, this salvation does not entail a political position as much as a complete revolution in one’s worldview that should incorporate God’s divine order in nature<sup>99</sup> and the view of man’s nature that is biblical. Paul claims that everyone can “‘see’ and ‘understand’ from creation and history that a powerful God exists.”<sup>100</sup> He makes clear also that these same people can come to “understand” God’s basic nature not only from creation but can also understand the nature of their existence more fully through God. Even less excusable from this understanding are the Jews, “for they have a clear and detailed statement of God’s will in their law.”<sup>101</sup>

## Memories

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<sup>95</sup> Daniel Lapin, *America’s real War: An Orthodox Rabbi Insists That Judeo-Christian Values Are Vital for Our Nations’ Survival* (Sisters: Multnomah, 1999), 45.

<sup>96</sup> Acts 17:26; Galatians 6:10.

<sup>97</sup> Bruce, 90, 99:

“... and now all manner of sexual perversion enjoys the protection and support of once what was a legitimate civil-rights effort for decent people. The real slippery slope has been the one leading into the Left’s moral vacuum. It is a singular attitude that prohibits any judgment about obvious moral decay because of the paranoid belief that judgment of any sort would destroy the gay lifestyle, whatever that is.... I believe this grab for children by the sexually confused adults of the Gay Elite represents the most serious problem facing our culture today.... Here come the elephant again: Almost without exception, the gay men I know (and that’s too many to count) have a story of some kind of sexual trauma or abuse in their childhood -- molestation by a parent or an authority figure, or seduction as an adolescent at the hands of an adult. The gay community must face the truth and see sexual molestation of an adolescent for the abuse it is, instead of the ‘coming-of-age’ experience many [gays] regard it as being. Until then, the Gay Elite will continue to promote a culture of alcohol and drug abuse, sexual promiscuity, and suicide by AIDS.”

<sup>98</sup> Anne Hendershott, *The Politics of Deviance* (San Francisco: Encounter Books, 2002), 92.

<sup>99</sup> Cf. Genesis 1:1; 2:24.

<sup>100</sup> Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 105.

<sup>101</sup> D.A. Carson & Douglas J. Moo, *An Introduction to the New Testament*, 2<sup>nd</sup> ed. (Grand Rapids: Zondervan), 391.

## Epicurean Romanism

The point here is our society is not only forgetting its great influencers like Cobden and Bright, Adam Smith and Hume, even Locke and Milton, but one of the most salient characteristics of Western civilization as it has grown from the foundations laid by Christianity and the Greeks and the Romans. From Erasmus and Montaigne, Cicero and Tacitus, to Pericles and Thucydides, a wholesale relinquishing of great Western ideals is underway.<sup>102</sup>

This onslaught of forgetfulness caused the United States Supreme Court to - in 1878 - rule that marriage is foundational to society, and by doing so adopting a particular view of man and society prevalent all the way back to the aforementioned thinkers and the intellectual debate they stirred. Republics are generally the only form of government that take into account the common good,<sup>103</sup> something the United States was modeled after. This view then became the basis of coercive laws, such as those that prohibit bigamy, incest, and polyamory.<sup>104</sup> The Court realized officially that homosexual acts have long been condemned as immoral by natural law tradition of moral philosophy, as well as by Jewish and Christian teaching.<sup>105</sup> Any other view collapses into making sexual intercourse an instrument or a “means-to-an-[idolatrous]-end,” meaning that some form of personal satisfaction from said relationship is sought out. A few examples may be in order to make the connection for the reader.

### Intrinsic to One’s Nature

“Though a male and female are complete individuals with respect to other functions – for example, nutrition, sensation, and locomotion – with respect to reproduction they are only potential parts of a mated pair, which is the complete organism capable of reproduction.”<sup>106</sup> This biological uniting is the natural order in the confines of marriage.<sup>107</sup> Natural law, then, stands firmly against the instrumentalization that the epicureans practiced in the first century. “One can no more redefine *natural* marriage to exclude either male or female than one can redefine ‘grape juice’ to exclude grapes.”<sup>108</sup> What the author means is that if we take gold as an example, it has inherent in its nature intrinsic qualities that make it expensive: good conductor of electricity, rare, never tarnishes, easily moldable, and the like. The male and female have the potential to become a single biological organism,

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<sup>102</sup> F.A. Hayek, *The Road to Freedom*, 15<sup>th</sup> ed. (Chicago: Chicago Press, 1994), 17.

<sup>103</sup> Quentin Skinner, *Liberty Before Liberalism* (New York, NY: Cambridge University Press, 1998), 62.

<sup>104</sup> Francis Canavan, *The Pluralist Game: Pluralism, Liberalism, and the Moral Conscience* (Lanham: Rowman & Littlefield, 1995), 77-78.

<sup>105</sup> Robert P. George, *The Clash Of Orthodoxies: Law, Religion, and Morality in Crisis* (Wilmington: ISI Books, 2001), 259.

<sup>106</sup> *Ibid.*, 78.

<sup>107</sup> *Ibid.*, 268.

<sup>108</sup> Peter Sprigg, *Outrage: How Gay Activists and Liberal Judges are Trashing Democracy to Redefine Marriage* (D.C.: Regnery 2004), 60.



## Epicurean Romanism

or single organic unit... or principle, two essentially becoming one.<sup>109</sup> The male and female, then, have inherent to their nature intrinsic qualities that two mated males or two mated females never actualize in their courtship, nor can they ever. The potential stays just that, potential, never being realized or actualized.

By the late Middle Ages the generally accepted philosophical and theological models of human nature proposed in Romans and Genesis was largely accepted. “That understanding of sex and marriage that came to be embodied in... the civil law of matrimony does not treat marriage as merely instrumental.”<sup>110</sup> It treats it as something the biological union of two parts into one for the express purpose of creating nature’s best environment to raise the offspring of this single organism. Matrimonial law has traditionally understood marriage as consummated by – and only by – the reproductive-type acts of spouses<sup>111</sup> whom make this biological whole. Robert George mentions a thought experiment by Professor of Christian Ethics at Mount St. Mary’s University in Emmitsburg, Maryland, Germain Grisez:

Imagine a type of bodily, rational being that reproduces, not by mating, but by some act performed by individuals. Imagine that for these same beings, however, locomotion or digestion is performed not by individuals, but only by complementary pairs that unite for this purpose. Would anybody acquainted with such beings have difficulty understanding that in respect of reproduction the organism performing the function is the individual, while in respect of locomotion or digestion, the organism performing the function is the united pair? Would anybody deny that the union effected for purposes of locomotion is an organic unity?<sup>112</sup>

### Natural Order Sermonized

Paul elsewhere in his witnessing opportunities shows the logical assumptions behind the view that God is behind the created order. He had a way to wrap up such a torrent of convicting presentations and it usually ended in repentance from one worldview for another that incorporated Jesus as your/their savior:

The God who made the world and all things in it, since He is Lord of heaven and earth, does not

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<sup>109</sup> Genesis 2:24.

<sup>110</sup> George, 79.

<sup>111</sup> Ibid., 79.

<sup>112</sup> Ibid., 344.

## Epicurean Romanism

□ dwell in temples made with hands; nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist as even some of your own poets have said, “For we also are His children.” Being then the children of God, we □□ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. Therefore having □□overlooked the times of ignorance, God is now declaring to men that *all people everywhere should repent*.<sup>113</sup>

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<sup>113</sup> NASB, cf. Acts 17:24-30.