

Same-Sex Mirage

Published by Canon Press
P.O. Box 8729, Moscow, Idaho 83843
800.488.2034 | www.canonpress.com

Douglas Wilson, *Same-Sex Mirage: Phantasmagoria at the Altar and Some Biblical Responses*
Copyright ©2016 by Douglas Wilson.

Interior design by Valerie Anne Bost.

Printed in the United States of America.

Unless otherwise noted, all Bible quotations are from the King James Version.

Bible quotations marked ASV are from the American Standard Version.

Bible quotations marked ESV are from the English Standard Version, copyright ©2001 by Crossway Bibles, a division of Good News Publishers. Used by permission.

Bible quotations marked NKJV are taken from the New King James Version, copyright ©1982 by Thomas Nelson. Used by permission.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without prior permission of the author, except as provided by USA copyright law.

Library of Congress Cataloging-in-Publication Data is forthcoming.

16 17 18 19 20 21

9 8 7 6 5 4 3 2 1

Same-Sex Mirage

*Phantasmagoria at the Altar
& Some Biblical Responses*

Douglas Wilson

canonpress
Moscow, Idaho



This book is dedicated to Gary DeMar, who has been fighting the good fight for many years, and from whom I first heard the phrase “same-sex mirage.”

Contents

PREFACE	XI
---------------	----

SECTION 1:

THE THEOLOGY OF THE THING

1 Remanded to Sensitivity Camps	3
2 The Prophet Sober and the Culture Drunk	9
3 A Pile of Soap Flakes	15
4 Sexual Smithereens	25
5 Defining Marriage	31
6 With Arms Quivering	37
7 A Gracious Gift of the Creeps	43
8 A Brief Sexual Catechism	53

SECTION 2:

MARRIAGE IN PUBLIC

9 The Magistrate and the Blindside Linebacker	61
--	----

10	The Yarn in the Public Sweater	73
11	With Maggots Under Their Tongues.	81
12	An <i>Obergefell</i> Word Salad.	89

SECTION 3:

THE GLORIFYING PROFESSIONS

13	Ickybod	97
14	A Theology of Resistance for Florists	103
15	Deny Him Seventy Times Seven	111
16	A Hailstorm of Pink Cotton Balls	119

SECTION 4:

THE CULTURAL MOMENT

17	Culture War—Now More Than Ever.	125
18	America in C Major.	131
19	With Stirrups Raised to Molech.	141
20	Millennials, Screwtape, and the Homo Tsunami.	145
21	Our Transgressive Daisy Chain	151
22	Woe Betide That Guy.	157
23	You New Around Here?	163
24	The Five Smooth Stones of Theocratic Libertarianism.	169
25	Jitney Messiahs.	175

SECTION 5:

DICTIONARY WARS

26	How Blue the Sky Was.	181
-----------	-------------------------------	-----

27	My Militancy	189
28	Elsie Dinsmore with a Beard	193
29	Just Getting a Drink.....	201
30	Doing the Sensitivity Sham	209
31	That Decouped Chapter	215
32	Red Queen Rising	221
33	As Gay as a Pope Tweet.....	227
34	No, No, <i>Textual</i> Orientation.....	233

CONCLUSION:

Repent, Repeal, Restore	237
-------------------------------	-----

APPENDIX A:

A Sermon for Five	243
-------------------------	-----

APPENDIX B:

Forty Answers for Matthew Vines.....	265
--------------------------------------	-----

Preface

When it comes to sin, we need to keep one central thing in mind. We must remember that sin doesn't make sense. If it made sense, it wouldn't really be sin. Sin is a fundamental irrationality, an attitude that wants to define the world over against the way the Creator of the world determined to define it.

But this rebellious attitude is not so irrational as to contradict God's determinations at every point and in every respect. If we were to succeed in creating such a photo-negative world, all we would have done is remove ourselves from the world of sense altogether. Rebels therefore must maintain a parasitic balance between the autonomy they desperately want to have and the possibility of killing the host. So there is a way of trying to make sense of our sexual apostasy that does not

grant the right to the rebels to define “sense.” The rebellion is a madness, in other words, but there is a method to the madness. While the madness itself cannot be explained, the method can be. That is what this book seeks to do.

This book has five general sections. The first is an introduction to the theology of it all. How we think of the ultimate things affects everything else. The second section treats what should be the obvious fact that marriage is a public institution, and cannot ever be a private one. The third section seeks to explain why many of our cultural conflicts have to do with professions that are committed to the task of cultural glorification. The fourth section deals with the fact that we cannot talk about what is happening to marriage without getting into a number of other issues—civil rights, political theology, American race relations, and so on. I begin the book by observing that the battle is ultimately over who has the right to define the world, and so the fifth section returns to this crucial point. This is not a debate over one thing; it is a debate over everything. And that is why we can be confident in the face of so much resistance and hostility. We are Christians, and serve the Lord Jesus, who is the Lord of everything.

Douglas Wilson
Easter 2016

SECTION 1:
THE THEOLOGY
OF THE THING

Remanded to Sensitivity Camps

When two armies happen to meet, the battle is not necessarily over the terrain they are fighting on. Sometimes it is that, of course, but there are also occasions when the place *where* they are fighting and the place *for which* they are fighting are two entirely different places.

The current battle is at the place of same-sex mirage. It is where we are fighting right now, and may God grant success to us here, holed up in our little gender-normal Alamo. Our God is able to deliver us, but even if He does not, be it known, o king, that we will

not consent to applaud the use of a man as though he were a woman.

Homosexual vice is a bad business, one that the apostle Paul describes as the end of the ethical road. But that is simply where the battle is right now, not what the battle is over. And so, since I have raised the point, what *is* the battle over? *The battle is over the right to define the world.*

Man wants to be God, and he wants to be able to declare the way things shall be, and then to have them be that way. He hates God and wants to replace Him and wants to replace how the way things stand fast whenever God declares them. Man wants to speak the ultimate and authoritative word.

Some people have asked from time to time, usually with some petulance, why I write about same-sex mirage so much. The answer is found in the disputed nouns—the marriage/mirage issue. The issue is not an instance here or there of same-sex coupling; the central issue is what we as a culture are going to call it when it happens. We have always had those who were in the grip of this lust; why should Christians raise an uproar about it now?

Well, I would say mildly, *we* are not the ones raising an uproar. You can tell what the real issue is by where the enforcement is. When do the cops show up? When do

evangelical bakers get remanded to sensitivity camps? Whenever we refuse to use their vocabulary, the goons come out. That alone, that by itself, should tell you what the real issue is. Under their regime, you do not have to commit homosexual acts. But under their regime, you must agree to pretend that what they have decided to call it has in fact come to pass. But it hasn't come to pass.

At the end of the day, you have two dudes in bed, with no decent place to put things, or two women there, with nothing real available for either of them. The emptiness, the vanity, the loneliness, the folly, is manifest. And comes now the state, demanding that whatever else we do about this, we must agree to call this state of high loneliness and desperation a state of holy matrimony.

I might not be as courageous as I think I am, or as faithful to Jesus as I think I am, and so you might be able to get me to say something like that after pulling out my fifth fingernail. But if you think you can get me to do it by cool-shaming me into an approval of round squares, then I guess I had better type a little bit more in order to make my sentiments clear.

In a city of one million, I would much rather have a thousand illicit homosexual acts, unrecognized by the public, than to have just one illicit sexual act covered over

with the thin film of all our solons calling it an official marriage. Why? In the former instance, we have a thousand instances of sin. In the latter we have a million. There is a difference between a city with sin in it and a sin city. In the former, the sin is instances of homosexual sins; in the latter, the sin is with our shared language, the currency of us all. Both strike at the image of God in man, but the latter is a far more serious rebellion.

Because the Word was with God, and the Word was God, the latter sin is heinous. You could drop the sexual element out of this altogether, and still have the same problem. I would want to be fighting in the same way if federal judges were declaring that two and two make five, and were applying stiff fines to all born-again mathematicians. We happen to be fighting in the sexual arena because when a people are addled by their lusts or are grossed out by people so addled, it is far easier to distract them all from the real issue.

The real issue is that man bears the image of God. He is not a god in his own right. He cannot declare, and have it be necessarily so. He must be content to repeat what God has said. Man's only possible glory and dignity is as God's vicegerent. And that is dignity enough.

When he sets up shop on his own, everything spirals down into autonomous folly. Revolts against God's holy

order cannot achieve a higher dignity for us. We cannot achieve linguistic independence. God's gravity is infinite, and there is no escape velocity. We cannot speak the word and create a new sex—we can only blur the meaning of words and go out in drag. We can also fine people who refuse to go along with our big pretend.

The Prophet Sober and the Culture Drunk

Well, it is the beginning of a new chapter, so let me write something outrageous. We can sweep up the pieces later. But also keep in mind the fact that just because something is outrageous, it does not follow that it is untrue or unnecessary. In fact, now that the cultural headquarters of our republic has been transferred to the National Zoo's central monkey house, every day that goes by makes normality more and more outrageous. So there's that.

Worldview thinkers know that everything is connected. The world is all of a piece, and, in the final analysis, the