

Does God Hate Fags?

This epic event, which is today's version of the great debate between Martin Luther and Erasmus of Rotterdam, (the Quarrel of the Covenant; from age to age the same; God will always say: "Don't touch the fruit of the tree of knowledge of good and evil or you shall surely die;" and Satan will always say: "God is a liar!") took place October 13, 2002 at Casper Open Bible Church, Casper, Wyoming

Pastor Fred Phelps of Westboro Baptist Church says YES!

John C. Rankin of Mars Hill says NO!

Pastor Phelps asked John Rankin these questions:

1. "I loved Jacob, and I hated Esau." (Malachi 1:2-3) How do you explain those verses?
2. Does God love people in hell?

Pastor Fred Phelps' Opening Statement

It is a privilege to appear before this distinguished congregation. The question is, does God hate homosexuals? We lay it down, as an axiom, first off, that the hatred of God is not an evil passion, as it is with men, but is rather an attribute of the Almighty that nobody can deny exists, and is talked about in the Scriptures, whereby he has a fixed determination to punish the impenitent wicked forever, in a place called hell.

And I have to tell you, my friends, that it goes way past hate if you credit the Bible with full authority. It goes to abhor, and it goes to despise. Worse forms of the attitudinal approach of Almighty God to a certain class of people. In the spring of 1947, as a young ministerial student at Bob Jones in Cleveland, Tennessee, I hitchhiked to Chattanooga to preach my first sermon on the street, and in preparation for it, I memorized the first chapter of Romans, and that's a good place to start.

I am ready to preach the gospel to you who are at Rome also, said the apostle. So I stood there on that street corner in Chattanooga, and said I'm ready to preach the gospel to you who are at Chattanooga also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation for everyone that believeth; to the Jew first, and also the Greek. For therein is revealed the righteousness of God, from faith to faith: as it is written, The Just shall live by faith. For the

wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. The word “hold” there means choke it. Throttle it.

That string of “fors,” that string of subordinating conjunctions; you can’t understand anything about this subject until you connect the string of “fors” in Romans, chapter 1. For the wrath of God is revealed; you’re not preaching the gospel for the gospel. I’m not ashamed of it, it is the manifestation of the way whereby sinners can be saved, for therein is revealed God Almighty’s only plan for salvation from faith to faith, for the just shall live by faith.

For therein is the righteousness of God revealed, and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold; choke the truth, in unrighteousness. So that which may be known of God is manifest in them; for God has shown it unto them, so that they are without excuse. For the invisible things of him -- see that string of “fors”? “For the invisible thing of him from the creation of the world are clearly seen, being understood.” Being understood! Seen and understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. For when they knew God, or at least had that knowledge of him, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and birds, and four-footed beasts, and creeping things. And they worshipped and served the creature more than the Creator, who is God blessed forever: Amen. And for this cause God gave them up.

I’m telling you, my friends, when you start out preaching the gospel at verse 15 and declare you’re not ashamed of it and track that right straight down you come to “for this cause God gave them up” to uncleanness, to dishonor their own bodies among themselves, through the lusts of their own minds. And as they changed the truth of God into a lie, and worshiped and served the creature more than the creator who is God blessed forever, Amen. And for this cause, God gave them up to vile affections, for even their women did change the natural use into that which is against nature.

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 recompense of their error which was meet. And as they did not like to retain God in their knowledge, God gave them up to a reprobate mind. That phrase means they can’t think straight about anything. Gave them up. Gave them up. Gave them up. Verse 24, gave them up to uncleanness, God gave them up. Verse 26, gave them up to vile affections, God gave them up. Verse 28, gave them up to a reprobate mind, God gave them up. Verse 30, they are the hated of God. Verse 32, who knowing the judgment of God, that they that commit such things are worthy of death, not only do them, but take pleasure in them that do them.

I'm here to tell you that homosexuals are described there though not named. They're not called sodomites, they're not called anything, but who can deny that that chapter deals, starting with I am preaching the gospel to you, says Paul, at verse 15, and I'm not ashamed of it, for this, for this, for this, right down to verse 32, the last verse, where it says, these creatures that God says he's given up three times—are worthy of death.

And I'll put it to you. If God Almighty says he's given them up, where is the power in the moral universe that can draw them to Christ? The Lord Jesus says in John 6 that no man can come to me except the Father which sent me draw him. And him that cometh to me I will in no wise cast out, but you're not coming to me unless the Father that sent me draws you. And I have loved them with an everlasting love, talking of the others, and with everlasting cords of kindness have I drawn them. But these, who, when they had some knowledge of God glorified him not as God, and neither were thankful, but became vain in their imaginations, their foolish hearts were darkened, professing themselves to be wise they became fools, changed the glory of the uncorruptible God into an image made like unto corruptible man, and birds, and four-footed beasts, and creeping things, and worshipped and served the creature. They worshipped themselves, my friends, these beasts, whatever you call 'em!

Hated of God, verse 30, points to an extant and well familiar Hebrewism or phrase, look at Proverbs 22:14. Look at that. There it is expressed concisely, that Hebrew phrase of an extant, and everybody knew it. Proverbs 22:14. The mouth of strange women, mouth singular, women plural. The substantial equivalent of the mouth of strange flesh. Jude 7: Even as Sodom and Gomorrah and the cities round about, giving themselves over to fornication and going after strange flesh.

The mouth, Proverbs 22:14, of strange women, strange flesh, is a deep pit. He that is abhorred of the Lord shall fall therein. Don't tell me that the Bible doesn't teach that there are some people that God hates, and goes way past hate, and goes to abhor. And I'll tell you that this debate was had, in 1520. Martin Luther debating Erasmus of Rotterdam. And it raged and went on with a flourish for almost a year. And Martin Luther's side of it was transcribed and printed, (the printing press having fairly recently been discovered). They said, we're going to print all your stuff up, Brother Luther. He said, nothing I've ever written of the hundreds of books, and sermons, and pamphlets, and tracts, deserves to be printed up, deserves to survive to posterity. But The Bondage of the Will, THAT deserves to survive to posterity.

And we're going to spend just a little time here today, but I'm telling you that that book has now been reprinted, and you can buy it. That's my part of this debate, what Martin Luther said to Erasmus in 1520, and now it's reprinted. In our mother tongue. Sharp, ringing, clarion, Anglo-Saxon English. Of course God hates people, and not just their sins! And that is a diabolical doctrine of devils, it had no traffic at all 15 to 20 years ago, certainly when I started

preaching it had no traffic, this nonsense that God loves the sinner and only hates the sin. And in no other area of life would that silliness be tolerated for a minute. Who does a judge send to the penitentiary? The criminal or the crime? Who does God send to hell? The sinner or just his sins? I tell you, it's a metaphysical impossibility to separate the sin from the sinner.

And the Lord Jesus on an occasion said, I will forewarn you, my friends, whom you should fear. Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him who, after he has killed the body, hath power to cast both soul and body into hell. Yea, I say unto you, fear him.

In every high school literature book in Kansas, and probably in Wyoming, and in most states, they've got a little section, and I blew it up to make the point here today. It's an exemplar of how all the preachers, or virtually all the preachers in this country, preached on this subject in the 1700s and 1800s, and certainly in the 1600s. I've got their sermons, hundreds of them. You can get this sermon off the web, at JonathanEdwards.com. Punch in "Sinners in the Hands of an Angry God." I say, it's set forth in all the high school literature books as an example of Early American Literature and how all the preachers used to preach it in those days. Don't tell me God only hates the sin and not the sinner! There's not one iota of scripture for that.

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you! Abhors you! And is dreadfully provoked; his wrath toward you burns like fire, he looks upon you as worthy of nothing else but to be cast into the fire. And he has purer eyes than to behold your iniquity with any kind of tolerance. Pluck that down off the web and read that, and your argument is with God Almighty, and not with Fred Phelps, if you insist that God doesn't hate people; IF you insist he doesn't hate people.

I say it's gone way past hate, way past abhors, and into despise. Deuteronomy 32, where Moses is lambasting these people for having become now a perverted, perverse, and crooked people. Having departed from the Lord, having forgotten God. Verse 19: And for this cause God abhorred them. You can't manufacture things like that, those are the solid pronouncements of the word of God Almighty. And the metaphors, the similes, and the similitudes. Hosea 12:10 says that the Lord God teaches things through his prophets by similitudes. I've used similitudes, and John Bunyan, as the preface of his classic work, *Pilgrim's Progress*, plucked that verse forth and says, I am teaching you, in *Pilgrim's Progress*, by the use of similitudes. And I say to you that the favorite similitude of God Almighty and all the book of God is that these sodomites, these homosexuals are dogs. Dogs, because they're filthy; dogs, because they're disease-ridden; dogs, because they're libidinous to the nth degree; dogs, because they're impudent, impertinent, and proud of their sins. Everybody in the world knows you can't go to heaven without repenting of your sins.

And everybody in the world knows you can't repent of something that you're proud of. It's an axiomatic matter of fact. You're proud of your sin. These are the only creatures in God Almighty's universe that brag about their sin! You never heard of an adulterer's pride parade. You never heard of a bank robber's pride parade, even a pedophile pride parade. It's unthinkable! They're proud of their sins!

Jeremiah 6:15 says, were they ashamed when they had committed these abominations? Nay, they were not at all ashamed, neither could they blush. Therefore they shall fall with them that fall, referring to the final sentence of condemnation from God Almighty, consigning these creatures to the fires of hell.

And the dog, set forth in Deuteronomy 23:17, there shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. And thou shall not bring the hire of a whore, or the price of a dog, a sodomite, into the house of the Lord thy God. Dogs, sodomites, it is expressly said in the great messianic Psalm 22, crucified the Lord Jesus Christ.

Everybody knows that Caesar, who was in charge when John the Baptist got his head cut off — Tiberius Caesar — and who was in charge when they crucified the Lord Jesus, was a sodomite. And when Pilate would have let him go, and the Jews said, if you let him go, you're not Caesar's friend, that Caesar was living over there on the isle of Capri in the beautiful harbor of Naples, chucking wave after wave of sodomites out so that he might have sex with them, and his specialty being little boys. That is historical fact.

Psalm 22:16: The dogs compass me about. They pierced my hands and my feet. And three verses down the Lord Jesus, prophetically in that psalm says, deliver my soul from the sword and my darling from the power of the dog. And the Lord Jesus said in the Sermon on the Mount, give not that which is holy, to the dogs. You know he said that. You tell sodomites that God loves them, and I say you're giving that which is holy to the dogs. And the Lord Jesus Christ never died for a dog or a hog or a pig. He died for sheep, and metaphors and similitudes have powerful sway when God Almighty says I will teach my people through the prophets, by the use of similitudes.

Philippians 3:2 said beware of dogs, and when you come to the end of the book of God, chapter 22 of Revelation, talking about the glories of heaven, and blessed is he who keeps his commandments, or rather does; blessed are they that do his commandments, that they may have right to enter into the city through the gate. Verse 15, but without, outside the city, with no hope of going to heaven, are six categories of people, and the first category is the sodomites, the dogs.

Now the Lord Jesus Christ, at Luke 17, talking about this weighty matter, said; as it was in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded; a brief, six-

clause description of a vibrant, prosperous, thriving society of people -- they ate, they drank, they bought, they sold, they planted, they builded; but the same day Lot went out of Sodom, it rained fire and brimstone from God out of heaven and destroyed them all, and even thus shall it be in the day when the Son of man is revealed.

That as a situation obtains today. The next verse, the second to shortest verse in the English Bible says: Remember Lot's wife. Remember Lot's wife. Jonathan Edwards has a great sermon on that also, and I recommend "The End of the Wicked as Contemplated by the Righteous." If you want to know what all the preachers were preaching in this country in the 1600s and the 1700s and the 1800s, I recommend that you pluck down off the web at JonathanEdwards.com; I recommend that you go to any Bible bookstore and get "The Bondage of the Will" by Martin Luther.

And oft times in chapel, when the old Dr. Bob Jones would be speaking, oft times he would say, what this country needs is 50 Jonathan Edwardses turned loose in it. There's a book out, of his sayings, the sayings of Dr. Bob Jones, Sr.; it's got that one in it. What this country needs is 50 Jonathan Edwardses turned loose in it.

Just immediately prior to the Savior saying as it was in the days of Lot, and the question turns, naturally, did God love those people as the fire and brimstone was coming down on them or not? He's got a very peculiar way of showing it, wouldn't you say? There were 16 billion people on this earth, if you credit the prevailing authority, Professor Alfred Rehwinkel for it, 16 billion people lived in this world in the days of Noah, and Noah, by faith, moved with fear and warned of God, of things not seen as yet, prepared an ark, to the saving of his house, by the which, also, he condemned the world, and became an heir of that righteousness which is by faith alone. He preached for 120 years and nobody was persuaded. You know that's so. You know that nobody was persuaded.

God says, it's time to get on the ark, the flood's coming, and nobody but his wife and his three boys and their three wives were persuaded! God's not running out of room in hell, and it made no particular difference in the grand sweep of eternity. Did God love those 16 billion people that he destroyed in a fortnight? And have they now been suffering in hell for 4,653 years, give or take a year or two? Suffering in hell and never to be pardoned? Never to be turned loose?

If any man worships this beast, or his image, or receives his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation. And they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest, day nor night. Does God love those people who he says are tormented with fire and brimstone in the presence of the holy angels and in the presence of

the lamb, all the while he's tormenting them exquisitely? With fire and brimstone? Does he love those people? He's got a very peculiar way of showing it, wouldn't you say?

Compare, especially to this other group of people, the great multitude that no man could number, from every nation, kindred tongue, and tribe. Clothed in white raiment and palms in their hands, and he that spake to me said, who are these, and I said unto him, sir thou knowest. He said these are they that came out of great tribulation and have washed their robes and made them white in the blood of the lamb, and therefore are they before the throne of God day and night and serve him in his temple, and he that sitteth in the midst of the throne said, dwell among them. The Lord Jesus Christ will feed them and lead them under living fountains of waters and God shall wipe away all tears from their eyes. New bodies classified with four distinct characteristics: beauty, agility, impassibility, (the word means you can never know pain again, or sorrow,) impassibility, and spiritual, spiritual bodies with enormous strength and alacrity.

That's something of the glories of heaven, set over against a stark reality and over those who are suffering in hell. And you're trying to tell me or anybody with a modicum of brains in his head that God loves them the same? That is a very peculiar way of showing it, indeed.

And just before saying, as it was in the days of Lot, the Lord Jesus Christ says, as it was in the days of Noah. Now when Ham, Noah's son, and his youngest grandson Canaan had some kind of homosexual relationship with the drunken Noah, and you read about it in Genesis chapter 9, verses 22, 23, 24. When Noah awoke and knew, and knew, what his younger son had done unto him... The old rabbis and the ancient expositors of that place say that Ham taught people to live as they did before the flood; to have sex with mothers and daughters, males with males, women with women, and with animals, as they lived as they did before the flood. That throws a lot of light on Genesis 6 where it says the Lord God says, I've had enough of these people. They have deeply corrupted themselves, I'm going to annihilate, annihilate, the whole race. They lived as they were before the flood, Sodomites, my friends. Homosexuals, if you please, my friends. They had sex with mothers and with daughters, and incest. That same place in Leviticus 18 that says thou shall not lie with mankind as with womankind, it is abomination, also says, next verse, neither shalt thou lie with any beast to defile thyself therewith. Two verses up, it proscribes incest, bestiality, homosexuality, adultery, those heinous crimes that do something and stamp and mark the soul as being one who is abhorred of God. 2 Peter 2 where it talks about Lot and the destruction of ancient Sodom and then says that he delivered just Lot, and that the Lord knows how to deliver the righteous; out of testing, out of temptations. And the Lord knows how to reserve or preserve the unrighteous, these that he has just described as vexing Lot's righteous soul day by day; knows how to preserve the unrighteous. That word means pickle; it's the notion of how we put up preserves. It means pickle them in their sins. They hated God, they despised God, they manifested how filthy they were, living like dogs on

this earth, living like animals such that Peter describes them in 2 Peter 2:12 as natural, brute beasts made to be taken and destroyed.

It talks about their filthy sex habits in verse 22. It has happened unto them according to the true proverb. The dog has returned to his vomit again, and the sow that was washed to her wallowing in the mire. A description by the Lord God Almighty using similitudes, of the filthy habits and lies of these creatures of which it is said that God hates them. As it is written, Jacob have I loved, but Esau have I hated. What are you going to do with that? Romans 9:13, as it is written. That the purposes of God according to election might stand, it is said, before either of the children was born, twins, in the mother Rebecca's womb, neither having done good or evil, that the purpose of God according to election might stand. As it is written, Jacob have I loved, Esau have I hated. How are you going to mangle that verse, brother? Why will you not be content to listen to the brightest and best of all the gospel preachers for the last 2,000 years preaching it this way?

That there's such a thing as the wrath of God; that there's such a thing as the hatred of God; that there's such a thing as hell. And those who insist on living depraved, degenerate lives in this world, who die in their sins, split hell wide open, I say to you. And its mere folly and sophistry, and what the old preachers called sophism, playing on words, to create new doctrines called doctrines of devils. Doctrines of devils, that God loves the sinner. What are you talking about, that God loves the sinner and only hates his sin? What do you mean that God doesn't hate these creatures, and how would you describe that attribute of the Almighty? The Almighty God comes and says to the sons of men, I have loved the righteous, I have hated the wicked. I have prepared a place for those who live soberly and righteously and godly in this present time. And who are penitent, and who have abandoned. That the grace of God has appeared, bringing salvation and teaching us that denying ungodliness and worldly lust we should live soberly, and righteously, and godly in this present world, looking for the blessed hope and glorious appearing of our Lord Jesus Christ.

These vain, proud, arrogant beasts calling themselves homosexuals and gays nowadays have not the least interest in repenting of their sins. Indeed, they laugh at you if you suggest it to them, and they insist that it's not a sin. Yes, God hates homosexuals.

Rankin's Opening Statement

In good conscience, WBC cannot publish this rebellious tripe. Because it is A.) A horrible waste of space; B.) Extremely boring; and C.) You can get the flavor for his rebellious teachings in the discussion below.

Discussion

Pastor Fred Phelps: What I got from that speech is...I take it...that was a challenge, and I accept the challenge, and I put it in the form of a question that will go for all of those dichotomies that you put. Kind of boring, but I paid attention as much as I could. Read it all, did you?

Rankin: That way I didn't go over my time limit.

Pastor Phelps: Did God — I refer you to Malachi for this question. Is it my time to put a question to Brother Rankin?

Moderator: Yes. This is your second question, though, you asked him if he read it, first.

Pastor Phelps: Oh, well he goes now?

Moderator: No, I'm just kidding. Go ahead.

Pastor Phelps: I refer you to Malachi 1, verses one, two, and three. I've got it here for you if you don't know that by heart.

Rankin: You can go ahead, I know it.

Pastor Phelps: Do you know it by heart?

Rankin: In terms of I have loved Jacob and I've hated Esau.

Pastor Phelps: Let's hear it by heart.

Rankin: Oh, I won't go by that. You can read it if you want to.

Pastor Phelps: All right, I'll tell you, here's the question. "The burden of word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau . . ." You say that you can't define love by hate. And the rest of those dichotomies fit this same pattern, so I'm putting it to you as a synecdoche, a part put for the whole, how do you explain Malachi 1:1-3, which specifically defines love by saying you don't understand God's love until you understand God's hate? There's the verses. You don't know 'em by heart.

Rankin: I haven't memorized it, I know the content, and you can challenge my content. And so I'll ask you about the larger content. Would you agree...?

Pastor Phelps: You ask me?! I've asked you the question.

Rankin: Oh, absolutely. And I'm answering you with a rhetorical question that will give you my answer.

Pastor Phelps: You threw it out in a pejorative way that it was wrong to define love by hate.

Rankin: I agree.

Pastor Phelps: You did that. I'm suggesting to you that that's exactly what God Almighty did in Malachi 1:1-3. And I'm submitting to you that God says you cannot understand love. Your notions of love will be perverted, and as Luther said to Erasmus, your thoughts of God are too human unless you're willing to admit, that in this instance, God says I can't define love for you, in response to a direct question by you, without defining it by hate. You understand how much God loves you when you look at those souls suffering in hell and he didn't send you there. That's the message of the gospel, and the good news is that God's not sending the whole human race to hell. He **should** do it.

Rankin: Let me try again to answer the question. Jesus answered many questions with questions, and if you'd listened carefully, you would have seen I was giving you a rhetorical question that would give you an answer. I'll try it again. Would we agree, and if after my answer you don't, please let me know, would we agree that the entire Bible is defined by the doctrines of creation, sin, and redemption?

Pastor Phelps: Of course not. What that is, is pure — nobody in the world knows what you said, what this is, is perverse, disputing,...

Rankin: You mean sin came before creation?

Pastor Phelps: Perverse disputings by men of corrupt minds and destitute of the truth. You're filibustering. You don't answer a simple question. Did not God define love by hate in Malachi 1:1-3? And if he didn't, expound those verses!

Rankin: Well, I'll expound them for you once again. This happens long after the history of sin. And it's God's love that made us in his image that once we've sinned, draws us in redemption. So my question for you is this: Why did he hate Esau? It's because Esau hated God, and despised his blessings. And God said in Genesis....

Pastor Phelps: That's what you say he hated Esau for. Unfortunately, that's not what God said he hated Esau for, and you know that very well. Now you don't agree with those verses in Romans 9, the whole chapter, and Romans 11.

Rankin: Oh, absolutely.

Pastor Phelps: No, you don't agree with them, but you must not mischaracterize them and say that God said that. Brother Rankin said that! But God said the opposite, neither having done good or evil, both still in their mother's womb, it is said, Jacob have I loved, Esau have I hated, that the purpose of God, according to election might stand.

Rankin: Okay, now I'll try to answer your question again, simply. And the reason I raised the rhetorical question is because this is an interpretative question that is consistent. You said you don't believe the Bible is defined by creation, sin, and redemption.

Pastor Phelps: You're filibustering! This is a simple question!

Rankin: Just a minute, please, I'm giving you a simple answer, and it comes from the basis of the Bible.

Pastor Phelps: Did God define love by hate?

Rankin: No.

Pastor Phelps: Did he not say you will never understand my love, as it is, not some romantic nonsense that you've concocted and written 25 minutes worth of tripe about, but if you would understand my love, as it is, you must understand my hatred, as it is.

Rankin: And do you know what you're saying?

Pastor Phelps: I'm saying what Malachi's saying.

Rankin: You're saying that sin existed before creation. You see the Bible starts with a good God. Is there any destruction or evil in God's nature? Does the Bible start in Malachi or Genesis?

Pastor Phelps: Did they teach you these debating tricks to avoid answering a plain question?

Rankin: No, I'm asking an honest question, and you're the one who's shooting from the hip.

Pastor Phelps: And furthermore, if you claim to have been called to preach, you jumped right over Isaiah 58:1, cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and show the house of Jacob their sin. The word "show" means get in their faces and make it crystal clear what their miserable, hell-bound sin is. And then when I do that, you say he's preaching hate.

Rankin: Wait a minute, just a second. Transgressions, Isaiah 58, and did transgressions exist before or after God's creation?

Pastor Phelps: Wholly irrelevant to the point.

Rankin: No, it shows that you take the Bible in your image and not in its own image.

Pastor Phelps: And you said you most certainly did not like ad hominem tricks in debate. "Ad hominem" means you ignore the issue and pillory your opponent personally, that's what you did.

Rankin: Have I pilloried you personally?

Pastor Phelps: That's what you did for 25 minutes, and you have not come within 150 country miles of addressing the only issue in front of us: Does God hate homosexuals? You said no, and you never did expound on that point.

Rankin: Oh, yes, I did. And you know, I didn't do it by attacking you with one thing. I only asked questions. All the questions were open-ended. And see what happens is....

Pastor Phelps: Do you have a question for me? I've given up, you're never going to answer mine.

Rankin: Well, I will give you two quick questions.

Pastor Phelps: Let's take them one at a time.

Rankin: They're both so quick. The first observation is that you've confirmed my diagnosis, you start with sin and not creation.

Pastor Phelps: That's not a question. Ask a question.

Rankin: You quoted before you asked me the question, so I'll continue. You started in Romans 1:16, you didn't start with the order of creation and God's goodness in Paul's letter to the Romans. And this shows that you start with sin and not creation. Also, you misquoted....

Pastor Phelps: Perverse disputings by men of corrupt minds, destitute of the truth, that very well defines you.

Rankin: Questions are terrorizing to you, my good friend. In Romans 1:30, you also misquoted the text, you said that the people were hated of God. The Greek says it was people who hated God.

Pastor Phelps: And that shows your abysmal ignorance of the text.

Rankin: That's not true.

Pastor Phelps: Take any expositor ...

Rankin: I've translated it from the Greek.

Pastor Phelps: ...from the days of Augustine to now, and it is the hated of God in Romans 1:30.

Rankin: It is the God-haters in the Greek. Now here's my question for you.

Pastor Phelps: Then you agree that homosexuals are haters of God?

Rankin: And many other people, oh, absolutely.

Pastor Phelps: You agree that homosexuals are haters of God.

Rankin: Not all, but many.

Pastor Phelps: And you certainly don't believe that anybody's in heaven hating God, do you?

Rankin: I absolutely agree with you on that one.

Pastor Phelps: What?

Rankin: I agree, no one can be in heaven if they hate God.

Pastor Phelps: Thank you.

Rankin: And no one can be in heaven....

Pastor Phelps: But then they're in hell.

Rankin: They would be in hell.

Pastor Phelps: Yeah. The haters of God are in hell.

Rankin: And we'll get to the moral nature of hell, but I want to ask you a very simple question. I know Luther, I know Edwards, I've read some of their material, here's my question for you.

Pastor Phelps: No, you haven't! You've never read *Bondage of the Will*, and you told me on the telephone you never read it!

Rankin: Yes, I did, you've got a memory lapse. I read it in college. And I didn't tell you that. I'll continue. Does the Bible define Luther, or does Luther define the Bible?

Pastor Phelps: What a ridiculous question. I'll answer it this way. The Bible defines gospel preachers as those who hew the axe to the root of the trees and expound the doctrine of depravity, human depravity, and preach on sin and transgression, and make it sparkle and shine until the sinner is reduced to penitence.

Rankin: Where did depravity begin?

Pastor Phelps: You must preach on sin, and the wages of sin, and the certainty of going to hell and spending eternity there, unless you repent. Now if you're not preaching that, you're not preaching the gospel.

Rankin: Where did sin begin?

Pastor Phelps: Awwh, come on.

Rankin: In other words, you don't want terms to be defined accurately or biblically?

Pastor Phelps: You know the verse that applies here? I recommend that you type it up on a three-by-five card.

Rankin: Every verse comes from Genesis on forward.

Pastor Phelps: Put it on your mirror so you can read it every morning, it is 2 Timothy 2:23. Foolish and unlearned questions avoid, knowing that they do but gender strife or wrangling, and the servant of the Lord must not wrangle; but be gentle. You've got to be gentle if you're dealing with subjects like this...

Rankin: And you're gentle? [rebels in the audience laugh like trained monkeys; it is a little humorous, I mean when you find yourself like the prophet of old who said – I just tell you the word of God and you think it's a strange thing...just sayin...☺]

Pastor Phelps: ...apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will grant them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him to do his will. That verse, that passage defines you, Brother Rankin.

Rankin: Well, okay, let me read a passage, then. You have pointed out that the Bible says that homosexuality, in Leviticus 18, is an abomination. It says that about a lot of other things as well. The Hebrew words, shaqatz and toevah mean something that is detestable. Let me read to you Proverbs 6:16 through 19. You like the word "hate," so I will quote one here. "There are six things that Yahweh hates, seven things that are detestable to him." And the scholars will tell you that the seventh thing is the most important thing being criticized. One, haughty eyes; two, a lying tongue; three, hands that shed innocent blood; four, a heart that devises wicked schemes; five, feet that are quick to rush into evil; six, a false witness who pours out lies; and seven, the most important one, a man who stirs up dissension among brothers. So you've talked about the abomination of various sins, and the Bible talks about them. And you, I've seen nothing but stir up dissension. I ask you honest questions about the very Bible you say you trust in.

Pastor Phelps: You have a question in there somewhere?

Rankin: My question is, are you not stirring up dissension?

Pastor Phelps: You've been talking for three or four minutes on that one point. What's the question?

Rankin: Tell me something, are you stirring up dissension?

Pastor Phelps: Look, I'll tell you what I'm doing, I'm glad you asked that, I'll tell you exactly what I'm doing. September 8, 1947, when those old Southern Baptist preachers laid their hands on my head, they delivered what's called an ordination charge. And they delivered me that charge out of Isaiah 58:1, Ezekiel 16:2, and 2 Timothy 4:1 & 2. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and having turned away their ears from the truth, they shall be turned unto fables. Ezekiel 16:2. Son of man, cause Jerusalem to know her abominations. Son of man, cause America to know her abominations. Isaiah 58:1. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression. That means get in their faces and make it crystal clear what their sin is. Now that's my job. Now you might not like that, but that's my job description, and that's my commission from God Almighty, and for the last 55 years, from that September 8, 1947, down to this present hour, that's what I'm doing, showing my people, the people of America, what their transgression is. That's singular there. It means some dominant sin is destroying the nation. Did you ever preach, my friend, on that simple, short little verse: Remember Lot's wife? She wasn't a practicing homosexual, but she had it in her heart, because that was her hometown, that it couldn't really be so bad. That surely God is not destroying every living thing in this town, my loved ones, my kinfolks, my friends, my neighbors, she could not help but look back. But that defined her and that defines this country that has given over the notion that it's okay to be gay, that somehow or another it's all right. That somehow or another it's no really big deal, that they've accepted with respect and acceptability, societal respectability. That, in my opinion, is the transgression of modern America. How do you cause a nation to know her abominations? Son of man, cause America to know her abominations. This maudlin kissy-poo stuff that you call the love of God is nothing but a satanic lie and won't help anybody do anything. And I'll tell you another thing about love, now that you ask me. Leviticus 18 denounces homosexuality and some other sins, you agree with that.

Rankin: Right.

Pastor Phelps: Leviticus 20 pronounces a death penalty upon such. Tucked in between Leviticus 18 and Leviticus 20 is a verse that you thought began in the New Testament, where the Lord Jesus says you shall love thy neighbor as thyself.

Rankin: I did think that? [...well, there you go, a guy with Greek tucked in his brain has been so blinded by God, he cannot see the goodness, right before his eyes.]

Pastor Phelps: Yes, you thought that.

Rankin: Boy, you are quite omniscient.

Pastor Phelps: Oh, you thought that, you give it away at every turn, you think the Old Testament is nothing, blah, blah. I'm telling you that "Thou shall love thy neighbor as thyself" is found at Leviticus 19:17-18. And it says, the way you love your neighbor as yourself is to preach to him about his sins and not let him go on in the notion that he can live this way and go to heaven. That's the love of God.

Rankin: And I don't give the notion, and what I find funny, you think I say the Old Testament is nothing.

Pastor Phelps: Yes. You treat it as such. [true dat.]

Rankin: Oh, I treat it as such. So I ask you to go back to the beginning of the Old Testament, and you say that's a canard of a question. You don't go back to where the love of God starts. You start with sin. You don't start with the order of creation. Let me ask you another question.

Pastor Phelps: Now wait, isn't it my time?

Moderator: Yeah, it is his turn. [Yeah, so hush it Erasmus John, sit down and be quiet!]

Rankin: That was a long answer, then.

Pastor Phelps: I've been waiting for this a long time, Brother Rankin. I'm glad to see you, sir. And you got a hint that this was coming, so don't claim surprise or ambush. Does God love those people in hell now or not?

Rankin: The only way you can answer that....

Pastor Phelps: I want a yes or no.

Rankin: The answer is he loves everyone, even those who choose hell, and yes, in hell they are loved. Do you know why? [Squirm Erasmus, squirm...]

Pastor Phelps: [laughter]

Rankin: Because of the nature of God's love that you haven't touched yet. What is the nature of God's love? He made us in God's image. And when he made us in God's image, he gave us the freedom to accept or reject that love. Now had he forced us to accept that love, we would not be image-bearers of God.

Pastor Phelps: Is that a yes?

Rankin: Excuse me, I'm answering now.

Pastor Phelps: Is that a yes?

Rankin: I answered you. I said yes, and I'm explaining to you.

Pastor Phelps: Look, do we have to put up with these objections from the floor about this loudmouth right here?

Moderator: Let the questions flow, as far as I can see, you answered his question, and then you asked him another question, which is what is the nature of God's love, and that's where we are.

Rankin: Okay, since he doesn't like questions, I'll give him an answer.

Pastor Phelps: No, you can't change the rules.

Rankin: I am doing a classic designed rhetorical question. Paul does it all the time, he asks a question, then he answers it as a teaching mechanism. If you don't like me asking a question, then I will give you answer. You asked me, does God love those who are in hell. I will say yes, and I will give you the answer why. The reason why....

Pastor Phelps: That yes is enough. That yes has given you away as a number one heretic.

Rankin: Well see, here's your problem, you will not listen to the answer.

Pastor Phelps: And absolutely without any ability to follow a point to a logical conclusion.

Rankin: You will talk on and on and you won't let me — logic, you won't listen to logic! You start with sin and not creation.

Pastor Phelps: You tell me that God loves the people he's punishing in hell for the last 6,000 years, and I'll tell you, you don't know the meaning of the word logic.

Rankin: Okay, let's do some logic. I asked you earlier about the logic, does creation precede sin, and you couldn't abide by that logic. Because if sin comes before creation, destruction comes before creation, and Satan is God. That's logic, and you wouldn't touch it. Now I will tell you the logic of which I'm referring to. In the order of creation, God makes us male and female. He gives us the freedom to accept or reject that love, those are the first words in Genesis 2, in human history. Please don't interrupt!

Pastor Phelps: So if you reject the love, then he gives you his hate?

Rankin: If you reject the love, he loves you enough to take that rejection.

Pastor Phelps: To send you to hell.

Rankin: Absolutely.

Pastor Phelps: And so is that then hate?

Rankin: Love defines hate, hate doesn't define love.

Pastor Phelps: Is that then hate? He says, if you don't accept what I'm offering, I'm going to hate you?

Rankin: The love of God defines all. The Bible says God is love, therefore anything where he hates wickedness, it's because he hates how it destroys his image-bearers of God. Therefore it says that men love darkness instead of light, John 3:19, Jesus' words, because they knew their deeds were evil.

Pastor Phelps: Where is that?

Rankin: That's John 3:19. So if you will look all the way through the Bible you will see the metaphors of hell are self-chosen destinations. People are happier in stewing in their bitternesses than in forgiveness of God's kingdom. Therefore, to complete answering your question, God loves us enough to let us choose hell. And since the Bible says that God is love — let me finish, please, sir!

Pastor Phelps: So he doesn't want us to go to heaven?

Rankin: No, he says he desires all men to be saved, 1 Timothy 2:4, but he doesn't force his love on us. Because forced love is rape. So when you're out there forcing hate on people, you are spiritually raping them, you are not showing them the love of God that he said, "Come unto me."

Pastor Phelps: So people in hell are experiencing God's love?

Rankin: They are experiencing the freedom of the one whom God gave them to love, to love darkness more than light.

Pastor Phelps: You believe they're being tormented with fire and brimstone in the presence of the holy angels and the presence of the lamb, do you?

Rankin: I'll ask you a rhetorical question, and then I'll answer you.

Pastor Phelps: Do you believe that verse?

Rankin: I believe all the verses of the Bible, but I want to ask you something.

Pastor Phelps: They're being tormented with fire and brimstone....

Rankin: Hell, the Bible says, is fire and darkness. How did that go together...

Pastor Phelps: No, the Bible says it's torment with fire and brimstone in the presence of the holy angels....

Rankin: It also says it's outer darkness.

Pastor Phelps: ...in the presence of the holy angels and the presence of the lamb.

Rankin: It also says it's outer darkness.

Pastor Phelps: And that the smoke of their torment ascendeth up forever and ever.

Rankin: You're right, but it also says it's outer darkness.

Pastor Phelps: And that they have no rest, day or night, gnawing their tongues with pain and blaspheming God.

Rankin: Is it also outer darkness, in Jesus' words?

Pastor Phelps: And that too.

Rankin: So how did darkness and fire go together?

Pastor Phelps: And you say that that is evidence of the love of God?

Rankin: I asked you a question.

Pastor Phelps: He loves those people?

Rankin: Talk about not answering questions. How does fire and darkness go together?

Pastor Phelps: And I'll tell you the answer to that. It's found in 2 Thessalonians chapter one, where it is said plainly, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven in flaming fire, with all his mighty angels, did you read about that verse?

Rankin: That's not the fire of hell.

Pastor Phelps: All his mighty angels, to punish them with everlasting destruction from the presence of the Lord and from the glory of his power. That's the answer to that question.

Rankin: Can fire and darkness exist side by side?

Pastor Phelps: The Lord Jesus Christ is personally administering the punishment, in the presence of the holy angels.

Rankin: What you will find, all the way through scripture, and this is a question of sovereignty. God is sovereign, he loves us enough to say no. No one is ever judged in the Bible apart from deeds they chose to do. God takes sovereign accountability for having given them that freedom to say yes or no to his love, and therefore his love is operative in letting them choose darkness. So when they're in darkness, they would rather be in darkness, in the weeping and gnashing of teeth, stewing in their self-bitter, vengeful, unforgiving nature, because they

don't want to trust the goodness of God, and they would rather love being in hell than love being in heaven.

Pastor Phelps: And the old preachers called all that mass of nonsense you just spat out a paralogism. It means an argument that comes...

Rankin: From the Bible.

Pastor Phelps: ...with the falsity in its teeth, the lie in its teeth as it comes, so that no rational person would believe it.

Moderator: We've got two minutes left in this session.

Rankin: One final, simple question. Fred, what are the influences in your life that have led you to believe, speak, and act as you do?

Pastor Phelps: Are you trying to hurt the feelings of my thirteen children?

Rankin: I asked you an honest question. You can ask the same question of me.

Pastor Phelps: Are you trying to get personal?

Rankin: In an honest way, yes.

Pastor Phelps: That's what "ad hominem" means, but I'm glad to answer it for you. The influences in my life that have caused me to preach this gospel without any fear of ambiguity and without any fear of timidity. To cry aloud, and spare not, and lift up my voice like a trumpet, and show my people, the people of America living in my generation, their transgression. To get in their face and make it crystal clear what their sin is, the one that is taking them to hell? The influence that's caused me to do that is this blessed word of God operating in, and by, and through the Holy Spirit of God.

And I've got to say to you, sir, that there are doctrines of devils, and that there are perverse disputers by men of corrupt minds and destitute of the truth, who are like Balaam. And I laid that all out for you, who pervert the word of God out of Jeremiah, who corrupt the word of God out of 2 Corinthians, and who twist or wrest the word of God to their own destruction, out of 2 Peter chapter three. And it makes me feel deep-down bad for you, but that's the way you are, headed for hell, Brother Rankin. Have fun, because you say that means God loves you.

Rankin: And yet you ... well, I won't rejoin in kind.

Pastor Phelps: You asked the question and I answered it, you asked what influenced me.

Rankin: But in truth you didn't answer.

Pastor Phelps: You asked what influences me to preach and do as I do, that's what influences me.

Rankin: You know what I was actually asking?

Pastor Phelps: And furthermore, that's the only genuine love, I told you, Leviticus 19. Read it. Read the Bible once in a while, I recommend it to you.

Audience Questions

(Note: matters of waste, i.e. questions that don't get answered and questions put to Rankin-Erasmus)

James: This is for Mr. Phelps. I have two questions.

Moderator: Give us your name.

James: James.

Moderator: Thank you.

James: The first question is just a foundation for my next question. Do you believe that the Bible is all truth?

Pastor Phelps: Sure.

James: Okay, then my next question is: If Jesus says to love as he loved, in John 13:34 and 35, and his love is enough so that he dies for sinners, and that's Romans 5:8, doesn't that mean that God loves homosexuals, because homosexuals are sinners, and he loved them enough to die for them?

Pastor Phelps: The Lord Jesus Christ didn't die for any hogs, any dogs, any pigs. The Lord Jesus Christ died for his sheep, they're otherwise called his children, they're otherwise called the sons of God without rebuke in the midst of a crooked and perverse generation among whom ye shine as lights in the world, holding forth the word of life. And the Lord Jesus Christ didn't die for any hogs, but only his sheep, for whom he says, the good shepherd layeth down his life for the sheep. I told you that metaphors are very important in the scriptures. You have assumed facts not in evidence, not in the bible, not in reality, not in eternity, that the Lord Jesus Christ died for people that end up in hell. He died effectively, his blood was efficacious. All those for whom he died will repent of their sins. They're certainly not going to go wallowing around in

their filth, rolling around on rubber sheets, men with men and women with women, and all kinds of filthy living like beasts rather than human beings, and say that the Lord Jesus Christ died for those people! He did not!

Moderator: Do you care to respond, John?

Rankin: Sure, two points of response there. Notice how Jesus treated the woman caught in the act of adultery in John 8. This woman was set up by the Pharisees to entrap Jesus. And Jesus came and wrote in the sand, no one knew how to answer it, and then he said, he who is without sin cast the first stone. And all the self-righteous, theologically correct Pharisees left. He looked at the woman and said, where are your condemners? She said, sir, they're not here. Go and sin no more. You see, at this point, this woman was in sin, and Jesus showed her the love that brought her out of sin. And so this is the nature of God's love, love defines what follows. And the answer that Mr. Phelps has given is that hate defines love.

Pastor Phelps: Of course hate defines love, Malachi 1:1-3, you don't know anything about the love of God until you understand the hatred of God. You don't understand the true nature....

Moderator: Let's stay with the question, we've got another person here.

Lane: My name is Lane.

Moderator: Who is the question for?

Lane: For Pastor Phelps. My question is, can a person repent unless you first show them love, by showing them the answer and a way to repent?

Pastor Phelps: The truth of the matter is that repentance is a gift of God. If the Lord God doesn't give you repentance, you're not going to have it. And not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart, treasures up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God. Those who continue soberly, righteously, and with self-denial, live out their days upon this earth, can expect to go to heaven. Those who impenitently refuse to repent, and I'm telling you that the prescribed methodology of the prophets and the apostles for bringing sinners to repentance was to hold them over the fires of hell a while. That you're going to hell and except you repent, you will all likewise perish. And that Mars Hill sermon of Paul's that Brother Rankin is so fond of, Paul ends up by saying, for God hath appointed a day in which he will judge, the word is "creneo" there, condemn and pour out his vengeance upon this world, by that man, because he's appointed a day in which he will do it, by that man whom he hath ordained, the Lord Jesus Christ. And that second chapter of Romans that I was quoting from, about not knowing that the goodness of God leads to repentance, the apostle says, in the day that God will judge the secrets

of men by Jesus Christ, according to my gospel. Paul's gospel was, arise ye dead men and come to judgment.

Moderator: Okay, I think this second question does clarify this a little bit, but your third one's out of order, so just do your second one.

Lane: This is for Pastor Phelps. If God already hates the sinner, where is the entrance to salvation, if he's already condemned them?

Pastor Phelps: Don't you understand that they're not going to be saved? Can I get that through your head? I'm telling you, my friend, fags cannot be saved. Deal with it. Deal with it.

Moderator: We have more time. Thank you, Lane. Let's have another questioner. Tell us your name and who your question is for.

Denny: My name is Denny and I'd like both to respond, but the question goes to Pastor Phelps. You've made many references to Martin Luther, which I appreciate. Martin Luther had much to say about law and gospel, and my question, Pastor Phelps, is where is the balance of law and gospel or grace in your ministry?

Moderator: I don't know how he can answer a question about his ministry, so why don't you just, he can respond.

Pastor Phelps: Here is what he said. I'll tell you what he said, and this is what I believe. And I love Brother Martin Luther, and I recommend this book to you. Have you read this book? You ought to read this book. He said that is the only one of his writings that deserved to survive to posterity. You let it all go. All the rest of that stuff, you try to read that too, and I believe he was right, it wasn't worth printing. But that is, a red-hot debate with Erasmus of Rotterdam over the issues we're debating here today. Now here's what I love about Brother Luther, here's what he said. "This is the very thing that razes the doctrine of free will from its foundations. To wit, that God's eternal love of some men, and eternal hatred of others, is immutable and cannot be reversed." That's what I believe. That's what all the old-time preachers believed, and modern America, whose thoughts of God are so human that they can't get around the notion that the main thing God is interested in, is these people and how happy they can be, and therefore, let them fornicate their brains out. The Lord Jesus says, castrate yourself if you can't behave! He says that in Matthew 19. Get over this notion that everything is for the good of the human. It's for the good and glory of God Almighty. And if he chooses to love some and hate others, that's his prerogative. I love Brother Luther.

Moderator: Do you have a follow up? OK, thank you Denny. We've still got 23 minutes left, do we have others?

Don: Good afternoon. I'm Don, and my question is for Reverend Phelps, and if Brother Rankin, as he calls him, has a reply to that, that would be fine. I understand how you approach the word hate, as I've listened, similar to the word jealous, as God says, I'm a jealous God, jealous of my people. But I've also heard by your words, as you were speaking to Brother Rankin, you must be gentle. And I also heard that in 1947 you were charged by a laying on of hands, elders, I would assume, to also be a man that shall exhort, that was among many things that you said, but that was a word that I caught. So my question for you is how do you practice these two things, being gentle, and exhortation in the ministry that God's called you to?

Pastor Phelps: Well, you wouldn't think there would be a conflict between those two concepts, would you? Can't you gently exhort? Can't you gently tell Brother Rankin he's headed straight for hell? You don't have to be ungentle or ungentlemanly to tell some hard truth. I mean, these are very serious, weighty matters. This isn't someone trying to win debating points in a little high school contest here. We're talking about things that are going to go down in eternity, with all the angels of God here as witnesses here. And this stuff that he's been putting out attacking the sovereignty of God, all the while using the word sovereignty. He's made man the sovereign. He has made man the sovereign. There can be only one free will in a moral universe. The doctrine of free moral agency is a lie out of hell. The Lord Jesus says, if you've got so much free will, grow a foot and a half. Which of you, by taking thought, can add a cubit to his stature? So what I'm saying is, preach the word, the truth, be instant in season, and the verse that really applies nowadays is 2 Timothy 2:15. Study it, give diligence, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing or portioning out the word of truth. That is, you size up what's happening all around you. With every time you open a paper there's some new fag victory that the country is going to hell in a faggot's hand basket, and I'm supposed to get lockjaw on that subject? I've got the only answer for it. I've got the only original source material on this subject. All these guys writing books and psychologists and psychiatrists, about homosexuality and whether you're born with it or not born with it, so much baloney! I've got the original source material. I don't care if you were born with it or learned it; you can't practice that kind of conduct and expect to go to heaven. That's a very good talk I just put up here.

Rankin: ...blah, blah, worthless, rebellious blah...

Pastor Phelps: I am the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight. It is God that worketh in us both to will and to do of his good pleasure. He is an Arminian, free will, heretic, and he just don't want to use that plain language, and he knows better. Look, there can

be only one free will in a moral universe, and that free will is the boss. Is God's will going to prevail in all matters? He says so, who doeth according to his will, in the army of heaven, and among the inhabitants of the earth, and none can stay his hand nor say unto him what doeth thou? Absolute Predestination by Jerome Zanchius is back in print, you ought to read it. You can't beat it.

Rankin: I need to respond there, just a moment. Note how interesting this is. Pastor Phelps calls me an Arminian. And I reject....

Moderator: Most of us don't know what an Arminian is. Do you want to define it?

Rankin: The simple idea at debate is, Arminius believes that the soul is benign; it's not affected by sin. And so the way you're born, environment will shape you to good or to evil. I reject that.

Pastor Phelps: That's not it. I'll tell you what an Arminian is. It is antithetical to Five-point Calvinists. T.U.L.I.P. Baptists, they call them, who believe in total depravity, unconditional election, limited design in the atonement, irresistible grace, and the perseverance of the saints. The Arminian heretic, named after Jacobus Arminius (it had nothing to do with the country of Armenia), came along and said, we don't like that, because it says God is a sovereign, so he elicited five points saying just the opposite. Man is not really totally depraved, he says, he's got the ability to exercise his free will and go to heaven...

Rankin: And ...

Pastor Phelps: ...There's not unconditional election, he doesn't elect anybody, and all the terms in the Bible that say these are God's elect, these are God's sheep are meaningless and can be dispensed with. And no limited design in atonement, said the Lord Jesus died for the sins of every single individual of mankind, even for the sins of those multiplied billions that were in hell when he died!

Moderator: Okay, do you understand what an Arminian is? Are you clear?

Rankin: Ron, since he responded to me, I want to give a final response.

Moderator: Yeah, you can further talk about Arminians, but I'm concerned that this man had asked the question and wants an answer to his question before we let him go.

Rankin: He cut me off, and I want to give a response. That's why I said that Arminius believed in a benign soul.

Pastor Phelps: You're hurting. You're hurting, Brother Rankin.

Rankin: If I could continue.

Pastor Phelps: You've pulled the wool over these people's eyes because they don't know who Jacob Arminius is. He's a raving heretic.

Rankin: I said at a simple level, that he believes the soul is benign.

Pastor Phelps: And so was Erasmus. People don't know what you're talking about. You're talking about....

Rankin: You brought up Erasmus, not me. So I need to respond here, because sir, you continue...

Pastor Phelps: I know, but he was a heretic, and furthermore, the fags say he was a fag and had sex with Henry the VIII. Most Arminians are fags and fags are Arminians.

Rankin: See, and this is your problem, is that you can't listen to an honest question, an honest answer.

Pastor Phelps: I've got no problem.

Rankin: And what happens is, I tell you theologically that I say no to Arminius.

Pastor Phelps: I'm surprised that the word honest doesn't choke in your mouth. You're the opposite from honest.

Moderator: Okay, we're trying to define Arminianism on both sides of the issue here.

Rankin: I would like to answer because he continues interrupting.

Moderator: We've gotten to personal remarks again, so I'm going to give you two minutes to define Arminians, and then we'll go on to the next question.

Rankin: I'm not being personal, I need thirty seconds.

Moderator: OK, got it.

Rankin: I am saying, at this point, that I say I don't believe in Arminius, and you say no. So what happens is, you're going to put me into your template, no matter what happens, because I go against your template. And your template is a template that will not answer whether the Bible comes before Luther or Luther comes before the Bible.

Pastor Phelps: The template I put you in is the Bible. You're a heretic.

Rankin: You still didn't answer my question.

Moderator: Okay, let's move onto our next questioner. Very good question. We have fifteen minutes left. What is your name?

Danielle: Danielle.

Moderator: Okay, read your question for us.

Danielle: Okay, it's for Mr. Phelps.

Moderator: You have four there.

Danielle: Three, just three. I crossed out the number one.

Moderator: Can you take three at once?

Pastor Phelps: Sure.

Moderator: Do them all together, then.

Danielle: Okay, where in the Bible does it say that homosexuals are hogs and pigs?

Pastor Phelps: Well, that's enough, and then the next one? It says in 2 Peter, for example, 2:22, and it says that, for example, in Matthew 7:6. Give not that which is holy to the dogs and neither cast ye your pearls before swine lest they trample them underfoot and turn again and rend you.

Now the connection to show that when that metaphor dogs is used, they're obviously talking about people, no question about that, is there? Cast not your pearls before swine, the Lord Jesus isn't talking about literal swine. It's people. And you pick that up from such places as Deuteronomy 23:17: There should be no whore of the daughters of Israel, nor a sodomite of the sons of Israel, thou shall not bring the price of a whore, or the hire of a whore, or the price of a dog into the house of the Lord. Sodomite, that's what the metaphor is, it's a metaphor, those are places in the Bible you pick them up. Psalm 22 speaks of it.

Moderator: Now, since we did one question at a time, it's your turn, John, to respond.

Rankin: Just very simply, 2 Peter 2:22 and Matthew 7:6 are not speaking about homosexuals, they're speaking about sin at large. However, in Deuteronomy 23 and also the metaphor at the end of Revelation, when it talks about dogs, it talks about male shrine prostitutes as dogs. And the reason it does so is it says, to sell yourself as a homosexual for religious prostitution is regarding yourself like a dog that's in heat without self-control. So that metaphor is used in a couple of places, but the first two places that Pastor Phelps quoted are used overall for people who resist God's grace.

Pastor Phelps: Well, that's exactly the exposition that all the homosexuals give, you've got it from their literature.

Moderator: I think your second question here is outstanding. Who is it for?

Danielle: Mr. Phelps. Where in the Bible does it exactly say that only some can be saved?

Pastor Phelps: Well, you got another five or six hours, do you?

Danielle: Sure, I have all the time you want.

Moderator: No, you only have twelve minutes.

Pastor Phelps: I told you John 10, you start with John 10. The Lord Jesus Christ says that the good shepherd giveth his life for the sheep, and laith down his life for the sheep and he never died for a single dog. That's an obvious metaphor. When he says the sheep, he's not talking about literal sheep, he's talking about human beings with the attributes of sheep, and that metaphor runs right straight through the scriptures, about sheep, and being God's elect. And the Lord Jesus says, when talking about the unjust judge, and Luke 18, long about verse 2 or 3, hear what the unjust judge said. And shall not God avenge his own elect who cry to him day and night though he bear longer with them. Every time you see the word elect in the scriptures, you're talking about those whom God has elected to salvation as distinct from those who are called reprobates, that are reprobated, and non-elect. And the Lord Jesus Christ died only for his elect, for no goat, for no hog, for no dog.

Moderator: Okay, John, do you want to respond?

Rankin: Very briefly. What we have all the way through scripture is we have God declaring he is sovereign over space, time, and number. So the great doctrine of predestination, it's several places in the New Testament, but in particular in terms of Paul's exposition, in Romans 8, it's as a word of encouragement for people to endure. So that's there, and God's bigger than space, time, and number. But then, Paul also says, in 1 Timothy 2:4 that God wants all men, everywhere, to be saved. So now we have a real question. If God is sovereign, and if the inspired word says he wants all men everywhere to be saved, and if they're not saved, is God impotent? Is God without power?

And so what happens is we're missing the quality of freedom. I've argued that God is free, and he's good. If you compare the God of the Bible with all pagan religions, all pagan religions start with finite gods and goddesses who are less than time, space and number, beating up on each other and beating up on us. The God of the bible is greater than space, time, and number. That's the declaration of sovereignty. And then the sovereign God, in the first words in history, said you are free to eat from any tree in the garden. In the Hebrew it is *akol tokal*. In feasting, you shall feast, an unlimited menu of good choices, but don't eat poison. So he set before Adam and Eve life and death, and he didn't force them into life. He gave them liberty.

So the rest of the scripture is the face of polluted liberty. So John Calvin is right when he talks about total depravity. The totality of our nature is affected by depravity. But do you know what

the one problem is I have with, not Calvin, but with Calvinists who come up with T.U.L.I.P.?
(All five points are correct.) They start with sin. But sin doesn't exist until the order of creation exists. And that's the question that

Fred Phelps will not answer. He will not answer whether or not creation precedes sin.

Pastor Phelps: Perverse disputings by a man of corrupt mind and destitute of the truth.

Danielle: I'll just address both Brother Phelps and Brother Rankin, and they can both comment on it. To the point of keeping sin out of the camp of Israel, I point to two stories in the Old Testament. First there's the story of Moses, when Aaron had made the golden calf. There were 3,000 souls that were wiped out of the camp of Israel at that time. The second story is of Phinehas, and I don't remember exactly which book it is in, I believe Samuel, or Numbers. That story talked about an inter-racial relationship not being allowed in the camp of Israel.

Pastor Phelps: You said Phinehas?

Danielle: Phinehas had killed an Israelite man and a Midianite woman way back when.

Pastor Phelps: For fornicating in the holy place.

Danielle: It was inter-racial marriage. So what is our answer today? If we believe the Old Testament is just as well connected with the New Testament, as I believe, what is our answer today?

Pastor Phelps: Psalm 105 says, then stood up Phinehas and executed judgment and the plague of the Lord was stayed. That was the sin of Baal Peor, when Balak hired Balaam to curse Israel, God's elect, and he said, these are God's elect, and I can't curse them. But then he went around, by ruse and subterfuge and taught the children of Israel to commit fornication and eat things sacrificed to idols, Balaam did, and that was when it was called the sin of Baal Peor, when, by the thousands, the Lord God destroyed those guilty people for going after strange flesh. And the god that they were worshipping there was called Priapus, which is the fag god of the sodomites, and the whole camp of Israel was being cursed by that kind of filthy, extracurricular sex activity. And then stood up Phinehas and killed this prince of Israel and his Midianite woman right in the tabernacle.

Danielle: It was sanctioned by God.

Pastor Phelps: Yes, and he says, then stood up Phinehas and executed judgment, and the plague was stayed, and it was counted unto Phinehas for righteousness to the third and fourth generation. It only shows that God's wrath prevails in all the affairs of mankind. And while we say that thing couldn't have happened on September 11th, except for the immediate act of the

wrath and vengeance of God. Thank God for September 11th. Heretics say, no, no, something else besides God did it. Well what? What?

Rankin: Well, large territory here. If I understood your question correctly, you were asking about inter-racial marriage, and the consistency between the Old Testament and the New Testament?

Danielle: Not necessarily inter-racial marriage. I'm just pointing out sin in the camp of Israel in general.

Rankin: Okay, in a nutshell, we have a biblical theocracy from the days of Moses on forward. Theocracy means God's law. And in the Exodus, God showed how good he was in bringing the Jews from the land of slavery, slavery imposed upon them that they didn't deserve. And so as he brings them out and shows them their goodness, in the midst of sin and rebellion, and therefore they have to be in the wilderness 40 years, we come to the end of Moses' life. And then Joshua helps them take over the Promised Land, as much as they would, and then Joshua gives his final words. He goes to the goodness of God in protecting them, then he concludes, and he says, this day, choose whom you will serve. Will you serve the gods across the river in Babylon, the god of the Egyptians, the god of the Amorites, in whose land you now live, but as for me and my household, we will serve Yahweh.

Pastor Phelps: That was the last of Joshua. For crying out loud!

Rankin: Would you please not interrupt, good friend? So what happens is that Joshua concludes, and he says, choose this day. So what he is saying is before you enter into God's theocratic community, you have the choice to go elsewhere, so if you don't like what's happening. The Jewish theocracy was the only nation in all antiquity that said no to homosexuality. Therefore, if someone wanted to come into the Jewish theocracy and commit homosexuality, they were actually committing treason against God. And he said, ahead of time; that is the death penalty, because you're trying to destroy the kingdom that leads to the Messiah who has come to bring the good news to the Gentiles.

Pastor Phelps: So he poured his wrath out on them.

Rankin: Because the whole argument of Joshua....

Pastor Phelps: That begs the question why he poured his wrath out on them.

Rankin: The whole argument of Joshua was God is good, God has shown you his goodness, now choose if you will accept or reject that goodness. And if you come inside the goodness of the theocratic community, and if you then disobey the gospel, then you have asked for the wrath of God to come upon you.

Pastor Phelps: And it came!

Rankin: In fact, at the end of Joshua 24, when they said we will serve God, and Joshua says no you can't, they say yes we will, then know this day that you have chosen to serve God. And he is wrathful if you commit the sins you've been delivered from. It's all based on informed choice. The whole argument of Joshua is God is good, make your choice, you come into this community.

Pastor Phelps: It begs the question.

Rankin: It doesn't beg the question.

Pastor Phelps: Poured his wrath out. And furthermore you misquoted. He said, choose you this day whom you will serve, whether the gods your fathers served on the other side of the river...

Rankin: I paraphrased it.

Pastor Phelps: ...or the gods of these heathen in this land that we've just thrown out.

Rankin: And the verse before that was the Egyptian gods.

Pastor Phelps: And you've got a free will to choose wrong, which wrong will you take, you don't have a free will to repent unless God gives you repentance.

Rankin: Why, then, did they choose the choice Joshua did for himself?

Pastor Phelps: That's an inapposite question.

Rankin: Nonsense!

Pastor Phelps: Look, Moses said you can't choose to serve God because you're so intrinsically evil, you can't choose to serve God.

Rankin: And then he says, choose this day.

Pastor Phelps: Joshua said choose you this day....Whether the gods that are beyond the river Jordan or the gods of the people.

Rankin: Moses said choose this day, blessings or cursings, chapter 30.

Pastor Phelps: Well, that begs the question, who makes you willing?

Rankin: Precisely.

Pastor Phelps: The question is; who makes you willing?

Rankin: Exactly.

Pastor Phelps: God Almighty makes some willing and he leads others into sin, that's Calvinism.

Rankin: Hyper-Calvinism.

Pastor Phelps: Calvinism!

Rankin: Your God is a slave master, and the God of the Bible is one who's good. [Editor's note: Yes, that is what WE said! Duh!]

Pastor Phelps: Your god is a peanut that has his creatures rule over him that the will of the creature prevails over him. Your god is impotent.

Rankin: It doesn't prevail. God is powerful enough to love us with goodness and draw a response by his Holy Spirit. Your god has no power to bring goodness out of people! [Editor's note: rebels in the audience get their seal clap on, they need someone to fluff up God Almighty]

Pastor Phelps: You've created an idol.

Moderator: Thank you, John. You may be seated. We're out of time. I'm calling time.

Closing Statement by John Rankin

Moderator: Now gentlemen, I'm going to keep the three minutes, and I believe we'll keep the same order? Or do you want to reverse the order?

Pastor Phelps: Reverse the order, I get to go last. That was the agreement.

Moderator: Yes, normally we would reverse the order, so you have three minutes.

[Here, we, in mercy, have deleted the hog slop that is Rankin-Erasmus]

Closing Statement by Fred Phelps

Sodomites and homosexuals are wicked sinners before the Lord exceedingly, Genesis 13:13; a violent and doomed nation, Genesis 19:1 to 25; they are abominable to God, Leviticus 18:22; they're worthy of death for their vile, depraved, unnatural sex practices, Leviticus 20:13 and Romans 1:32.

They're called dogs because they're filthy, impudent, and libidinous, Deuteronomy 23:17, Philippians 3:2; they produce by their very presence in society a kind of mass intoxication, from their wine made from grapes of gall, from the vine of Sodom, and the fields of Gomorrah, which poisons society's mores with the poison of dragons and the cruel venom of asps,

Deuteronomy 32 and 33; they declare their sin and shame on their countenance, Isaiah 3:9; are shameless and unable to blush, Jeremiah 6:15; are workers of iniquity and hated by God, Psalm 5:5.

They are liars and murderers, John 8:44; filthy and lawless, 2 Peter 2: 7 and 8; natural brute beasts, 2 Peter 2:12; dogs eating their own vomit, sows wallowing in their own feces, 2 Peter 2:22; will proliferate at the end of the world, bringing final judgment on mankind, Luke 17:28-30; have been finally given up by God to uncleanness, dishonoring their own bodies among themselves, to vile affections and to a reprobate mind such that they cannot think straight about anything, Romans 1:23 to 28; they have wholly given themselves over to fornication and going after strange flesh, Jude 7.

They must be pulled as faggots from the fire, Jude 23; have no hope of heaven unless they repent, Revelation 22:15; which they cannot do in their prideful state, Jeremiah 6:15. They need to hear this truth if they are to have any hope of penitence, faith in Jesus Christ, and salvation, 1 Timothy 4:2-4.

Jude says, make a difference. Brother Rankin is unwilling to do that. Every Arminian is unwilling to do that. Make a difference. Put a difference. Make a difference, three verses before the end of Jude. On some have compassion. That's the penitent, those that are truly sorry for their sins and determined to forsake them. On some have compassion. Others save with fear, that is, by terrorizing them about hell and hoping that that will work; pulling them out of the fire, hating even the garments spotted by the flesh.

The last verse of Romans 1 says, who knowing the judgment of God. Never mind what Rankin and kissy-poo, lying, maudlin preachers say, they know, that in God's judgment, they're worthy of death. But they go ahead and do it anyway. This very night you fags that are here are going to be rolling around, having sex with each other's feces, and drinking each other's semen and calling that an innocent, alternate lifestyle.

If you do that willfully, Hebrews 10 comes into play. If we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin. Quit telling them that God loves them. There's no more sacrifice for sin but a certain, fearful, looking for of judgment and fiery indignation which shall divide the adversary. Those are the true words of God.

The end!