

Tabudirira Bere

NT799-1 - Dr. Craigmiles

The Sin Homosexuality

4/15/2023

Introduction

The sinning of man has continued to create an unending list of consequences. One of them is the forever-escalating rate of sexual indecency, the most recent of which is the current flurry of same-sex relationships. Robert Gagnon notes that "The term "homosexual" was introduced into English from German in 1892. It is derived from Greek homoios (like or same) and thus has to do with same-sex orientation."¹

The topic of homosexuality has been the subject of controversy recently among Christian believers. The debate on this issue can often be agitated and lead to crises. This debate has contributed to much church splitting as of late. Homosexuality is not just a sexual inclination, as some people say, but a choice and tendency that goes against the will of God. It is an intentional assault on the human being and the work of God.

Furthermore, it is a problem that has progressively moved from the culture into the church. Politicians have used the topic to advance their political agendas, while the body of Christ has been shredded by the catastrophe. Fearful of political backlash, some church denominations have allowed both same-sex marriage and to the ordaining of some as priests. Some churches are entangled in a ferocious debate over the issue, while others refuse to budge in their denunciation of homosexuality. The homosexual challenge has been analyzed from different perspectives, such as sociological, ethical, and medical. However, not much has been said biblically about the issue, allowing the text of the scripture to tell the whole story without people enforcing biased analysis.

The word of God is clear about God's intent for humanity's sexuality and nature. Homosexuality is a sin against God's creative order, law, Kingdom, and holiness. In this his

¹Robert A.J. Gagnon and Dan O. Via, *Homosexuality and the Bible: Two Views* (Minneapolis: Augsburg Fortress, 2003),70, Kindle.

paper I will outline and expound on why homosexuality is a sin according to the scriptures. I will define sin, define marriage according to the bible, define what homosexuality is, provide old text and new testament text against homosexuality and also provide the reasoning behind those who support homosexuality. To properly deal with the homosexuality issue, we need to first establish what God's definitions of sin and marriage are, so we will begin with the questions, "What is God's definition of sin?" and "What is God's definition of marriage?" By answering these questions, we may better understand if God views homosexuality as acceptable or sinful.

What Does God Define as Sin?

Dan O. Via describes sin as "a conscious, intentional, personal attitude and act" and originates in a corrupted heart, the seat of will and understanding."² In OT, three words are primarily used to describe sin with distinct but overlapping meanings. They typically translate to transgression, sin, and iniquity. In the opening verses of Psalm 51, David used all three of these words. What is most important to the discussion is that David uses them interchangeably to describe his infidelity with Bathsheba and the murder of her husband Uriah. Every sin is a transgression of the righteous law of God, according to the Westminster Confession.³ Few Christians disagree. However, the Confession's definition of sin is not comprehensive, because while it does accurately identify sin, it does not provide enough information to distinguish sin from evil. St. Augustine said the penalty for sin is "that evil which one in no sense does, but only suffers." Sin is breaking divine law, but any evil act does that—not every act of evil is considered a sin. The damage that earthquakes and hurricanes can do is not sinful; it is a natural evil. The definition by Confession falls short, because it does not fully explain the evil that sin is.

According to Jesse Couenhoven, he saw the Confessions' definition as inadequate, and he came

² Robert A.J. Gagnon and Dan O. Via, *Homosexuality and the Bible: Two Views* (Minneapolis: Augsburg Fortress, 2003), 112, Kindle

³ Jesse Couenhoven, "What Is Sin: A Differential Analysis," *Modern Theology* 25, no. 4 (2009): 563–587.

up with these ideas to define sin which are: “That only persons sin (not non-human animals or the rest of creation); creation sin is that which makes persons appropriate candidates for divine forgiveness and sin is that which makes persons appropriate candidates for divine retributive punishment (most radically but not solely exemplified by hell)”⁴

What Does God Define as Marriage?

Marriage is one of the most beautiful gifts and joys given to humanity. This sacrament is a holy matrimony created by the Lord. At one point in history, people thought marriages should only be between a man and woman, and anything else was considered unnatural. For most of history, Christians and non-Christians alike have understood marriage to be between a man and a woman. In the Bible, marriage is defined as a covenant between a man and a woman, but in the modern world, marriage is often seen as a contract between two people. A covenant is a spiritual agreement, typically between two individuals or groups, in which both parties agree to uphold certain responsibilities or follow certain guidelines. On the other hand, a contract is a legally binding agreement that can be enforced by law if one party fails to uphold their end of the agreement. This image is seen in Gen 2:24, which reads: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.” Jesus also echoed the same sentiment of depicting marriage as between a man and woman when he said: “Have you not read that he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? So, they are no longer two but one flesh. What therefore God has joined together, let not man separate.” (Matt 19:4-6)

Many passages in Scripture address marriage directly. Nevertheless, God defines biblical marriage on the opening pages of Scripture. Genesis 1 is an account of creation inspired by

⁴ Couenhoven, Jesse. “*What Is Sin: A Differential Analysis.*” *Modern Theology* 25, no. 4 (2009):575-576.

divinity. The book of Genesis provides a detailed account of the order in which God created the universe and everything in it. It outlines how, by divine fiat, God created all things in six literal days. God's creation of humankind in His image (Gen. 1:26-27) culminates the week. The most significant thing, in terms of marriage, is that the divine act refers to the distinction between genders. Genesis 1:27, God created man in His image, in the image of God He created him; male and female He created them.

Marriage is an institution God created before the fall of man, and requires leaving one's parents, holding fast to one's spouse, and it is usually accompanied by signing a written agreement of some sort to seal the covenant. It is between one man and one woman, who become one flesh and reflect God's love and grace.

What is Homosexuality?

While people of the same sex had sexual relationships throughout history in many time periods and locations, the term 'homosexuality' was first used in the 19th century to describe relationships between people of the same sex. Francis Mark Mondimore noted that homosexuality appeared in a German pamphlet in 1869 and English a few years later.⁵ According to Kerby, The Greek word for “homosexuals” is *arsenokoitai*, which is best translated as “males who take other males to bed.” Obviously, the word refers to those involved in homosexual behavior.⁶ Kerby Anderson said, “People experience same-sex attraction in different ways - there is no one way to experience it. Many people who identify as gay or homosexual

⁵Francis Mark Mondimore, *A Natural History of Homosexuality* (Baltimore, MD: Johns Hopkins University Press, 1996), 72.

⁶ Kerby Anderson, *A Biblical Point of View on Homosexuality* (Eugene, OR: Harvest House Publishers, 2008), 71, Kindle.

develop romantic feelings for people of the same sex during their teenage years.”⁷ To identify the cause of homosexuality, various approaches have been used. Experts have identified many causes of homosexuality, including sociological, psychological, anthropological, spiritual, and biological factors. These causes can include child abuse, peer pressure, failure of the marriage system, increase in demonic activities, and biological composition.

In both the Old and New Testaments, there are multiple verses that reference different types of homosexual relations as sinful. Both the Old Testament and the New Testament share the same message on the issue. The Old Testament contains many passages that discuss the moral implications of same-sex behavior, and these ideas are echoed in the New Testament. Those usually used in this perspective are Leviticus 18 and Romans 1. However, there are few other passages which talk about this topic in more detail (for example, Genesis 19:1-9; Leviticus 20:13; 1 Corinthians 6:9).

Furthermore, if one wanted to, they could continue the conversation and look at the several other passages which speak of sexual sin and all forms of immorality, to help make their case stronger. Unfortunately, those who advocate for homosexuality try to argue their case using the same scriptures and try to poke holes in the scriptures. It is impossible to poke holes in the scripture, which I believe is the word of God, the creator of all things.

Old Testament Scripture used against Homosexuality.

According to Gagnon, most scholars who are in favor of homosexual relationships argue that the Old Testament speaks only four times about homosexual practice: the twin stories of Sodom (Gen 19:1-9) and the Levite at Gibeah (Judg 19:22-25) and also Lev 20:13 .They then discount each set of stories, claiming that the two narratives refer only to homosexual gang rape,

⁷ Kerby Anderson, *A Biblical Point of View on Homosexuality* (Eugene, OR: Harvest House Publishers, 2008), 85, Kindle.

while the two Levitical proscriptions are antiquated purity rules. However, the Old Testament contains many other interrelated texts that, together, establish an indictment of same-sex intercourse as such and provide a reasonable basis for rejecting such behavior as morally wrong. I will discuss such texts below, beginning with Genesis 1:27-28:

“So, God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” (Gen 1:27-28)

From this passage, we can see the clear intention of God when he created humanity. This text is clear about what God had in mind about man's sexuality, its purpose, and its nature. We can deduce that homosexual conduct is sin because it is contradictory to God's recognized order for human relationships. When God created the world, He established an underlying difference within the human race, indicated in the human body: “male and female created them”.

Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman’, for she was taken out of man “That is why a man leaves his father and mother and is united to his wife, and they become one flesh. (Gen 2:22-24).

God instituted heterosexuality as the sexual norm from the beginning. It is the natural, standard, and proper way for people to express their sexual desires and impulses. God created everything and gave it purpose, including humanity's relationships. God, in His infinite wisdom, has defined man's sexual purpose as heterosexual behavior. The harmful effects of homosexual behavior disprove the claims of homosexual champions who argue for self-definition. This way of thinking wants to do away with the idea that God has designed anything specifically for man, and instead believes that man should be worshiped as his own creator. A creature's will motivates

this autonomous desire to be revered as his creator rather than God. In other words, this perspective sees humans as putting their desires and thoughts above what God has planned for them instead of blindly following what God has said.

The beginning chapters of the Bible demonstrate that God's plan was for sexual activity to only take place within the boundaries of marriage, which is defined as between a man and a woman. To be accurate, sex and marriage are not only for procreation, except for this belief. In response to man's need for a suitable companion and helper, God made a woman from man and there was unity and difference between them. A woman was designed to be a companion and helper to a man, someone with whom he could share his life and help him in all his endeavors. She was named "woman" (*ishshah*) in particular because she was taken out of "man" (*ish*);⁸ there was universal humanity with sexual variation. In other words, woman was derived from man, and thus, there is a shared humanity between the two sexes, despite their sexual differences. In other words, both man and woman were seen as equal, with the only difference being their biological sex. These creatures were made for each other; their union was based on their natural identities and functions.

Moses addressed the same issue of homosexuality in Leviticus 18:22.

“You shall not lie with a male as one lies with a female; it is an abomination.”

According to Gagnon in his book *The Bible and Homosexual Practice*, the word abomination is derived from the Hebrew word *toebah*, and is restricted in Leviticus to forms of sexual immorality that can be characterized in three ways: (1) a sexual act regarded by Yahweh as utterly detestable and abhorrent; (2) a sexual act which rendered the individual participants liable to the death penalty or being "cut off from God's people; (3) a sexual act which, if left

⁸ Bahnsen Greg, *Homosexuality: A Biblical view* (Nashville, TN : Covenant Media Press, 2011), 563.

unpunished by the nation, put the entire nation at risk of God's consuming wrath.⁹It is also used in Ezekiel 16:50 to describe homosexual activity. Males lying together is a characteristic of *toebah*. The sin of Sodom and Gomorrah, as one of homosexuality, is further linked, identified, and illuminated by Leviticus 18 and Ezekiel 16. If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable. They are to be put to death; their blood will be on their own heads.¹⁰

Both Leviticus passages are clear enough that same-sex relationships are an 'abomination.' According to the scriptures, God's opinion on homosexuality is clear. His law provides a fallen man's sexual order of creation, reestablishing God's plan, and guidance for sexual interactions. Intercourse between members of the same sex is an abomination because it goes against what God originally intended when he created people. The book of Leviticus shows God's standards for purity and how he wants his people to uphold them. In the sexual realm, one cannot profanely use the creation of God and randomly reveal the nakedness of man, woman or animal. According to the Bible, sexual relations are only to be conducted between a man and woman - any other sexual relations are outside the boundaries God has set. The events that took place during the creation account and the history of Sodom have been confirmed and are now law. The Lord does not condone or accept any form of homosexuality. However, it makes sense that those who try to ignore the implications of sexual differentiation at creation, and who try to change the meaning of the sin of Sodom, would also try to make God's laws regarding homosexuality seem not as bad.

In ancient Israel, homosexuality carried the sanction of capital punishment because it is so repugnant in God's sight and to His moral character.¹¹ It is essential to remember that in the

⁹ Gagnon Robert A. J., *The Bible and Homosexual Practice* (Nashville, TN: Abingdon Press, 2010), 117, Kindle.

¹⁰ Lev .20:13.

¹¹Lev. 20:13

Old Testament, “every act of disobedience and transgression was met with appropriate punishment.”¹² Homosexuality is such a departure from God's design and will for creation that any attempt to remove the created distinction involving the sexes was also prohibited. It was considered abominable to even wear clothing that would impersonate the other sex.¹³

Dan O. Via, an advocate for homosexuality concluded that Leviticus scriptures does not condemn homosexuality as a sin but categorizes it as a source of uncleanness.¹⁴ This argument is common among homosexuality advocates. Both sin and uncleanness will hinder and individual from getting close to the Holy God. Advocates for homosexuals may try to single out words to suit their narrative but, that won't change that Homosexuality is forbidden by God.

New Testament Scripture used against Homosexuality.

In the NT, both Christ and the apostle Paul reiterate the paradigm established in Genesis 1-2. Christ's words in Matt 19:4-6 and its parallel in Mark 10:4-8 affirm that from the beginning, God made human beings male and female, and that the sexual union represented in marriage involves a man being joined to his wife, and the two shall become one flesh from both (Gen 1:27 and 2:24). These further cements the idea that heterosexual marriage has always been God's intention, despite man's attempts to twist, reject, or ignore it. God established marriage through the creation of male and female humans, with the woman created for the man, and vice versa. Homosexuality is not a simple option for two agreeing adults, but rather a distortion of God's design for the reproduction, pleasure, and preservation of humanity. As Christ affirmed in the Bible, “Our sexuality is divine ordinance; it is intended to be exercised in monogamous relationships between a man and woman for the purpose of procreation.”

¹² Heb. 2:2

¹³ Deut. 22:5

¹⁴ Robert A.J. Gagnon and Dan O. Via, *Homosexuality and the Bible: Two Views* (Minneapolis: Augsburg Fortress, 2003),135, Kindle.

Paul addressed homosexuality issue at large in 3 texts: Romans 1:24–32; 1 Corinthians 6:9–11; and 1 Timothy 1:8–11.

Romans 1:24–32 passage states that:

Therefore, God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men and received in themselves the due penalty for their error. Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they have no understanding, no fidelity, no love, no mercy. Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them (Romans 1:24-32).

In this passage, Paul is teaching that the anger and wrath of God are shown from heaven against those who turn away from God and His teachings. Their wickedness and rebellion lead to Him giving them over to impure desires and bring shame on their bodies, which includes homosexuality, and further depravities. Eventually, if a man forsakes God, He will allow him to wallow in sinful practices that become a way of life. In this passage, we can see that homosexuality is rebellion against God and has clear consequences. Homosexuality is a result of man's rejection of God's plan for him, and it is a sign of God's displeasure. Homosexuality perverts’ natural sex with unnatural practices, demonstrating immorality in intimate human relationships. The most direct biblical passage that speaks against homosexual acts as inherently immoral is found in the book of Romans.

Paul uses homosexuality as an example of God giving mankind over to uncleanness and lust, regardless of whether it is expressed by a man or woman. Paul was even careful not to use

the normal words for men and women, but rather the words for “male” and “female”, which describe sexuality outside human terms. This was to ensure that his message was received by everyone, regardless of their personal beliefs.

We need to remember that Paul wrote to the people who freely practiced homosexuality. However, that did not stop him from categorizing the practice under the idea of despicable passions. Roman culture accepted homosexuality for both sexes. For 200 years, the ruling men of the Roman Empire practiced homosexuality with boys. Teller John, in his book, *What the Bible Says—and Doesn’t Say—About Homosexuality: A Reply, Refutation and Rebuttal*, he mentioned that,

Dr. Mel White argues that the Hebrew and Christian Scriptures, when correctly understood, neither condemn nor prohibit homosexual relationships between two loving, committed partners. The apparent prohibitions of sodomy and other homosexual acts in the Old Testament are intended not as injunctions from God, but rather as reflections of societal tastes and preferences.¹⁵

This argument does not hold any water. The scriptures are plain and simple and that’s why it was understood by all the people before those heterosexual relationships is the way of life, only recently that we have people coming up with different reasons to change God’s narrative. Homosexuality advocates, such as couple of my gay “Christian” workmates who defend homosexuality argue that Paul did not single out homosexuality as an offensive sin, but rather as a punishment for sin in general. They fail to recall that God sometimes disciplines sin by turning the sinners over to their iniquity and its consequences, letting them experience the natural consequences of their choices. (Rom 1:28) This is precisely what Paul said about homosexuality: it is both sin and punishment for sin.

¹⁵ Teller John, *What the Bible Says—and Doesn’t Say—About Homosexuality: A Reply, Refutation and Rebuttal* (New York, NY: Time Books, 2016), 140-142, Kindle.

Some argue Paul's condemnation is of lust and promiscuity, not homosexual love. This argument holds no water because homosexuality is also referred to as a standalone sin. Even with all this knowledge about the culture, Paul still believes homosexuality is a sin and should not be allowed under any circumstances. Homosexuality cannot be branded as a lifestyle approved by God, and the Bible cannot be twisted and shaped to condone sin. Just as there is no such thing as a Christian form of adultery, bestiality, or rape, there is no such thing as a Christian form of homosexuality. Romans 1 does not allow for any type of homosexuality, it is "error".

Daniel A. Helminiak, who supports the homosexual rights movement, argues that their feelings are natural and should be accepted. They believe their feelings are coming from God.¹⁶ Their sexual preference feels natural, so they believe it must be natural. However, to end their argument, as Christians, our emotions should not control us, but the word of God should be our main guide. Many sinful behaviors, for example stealing, lying, hate, murder may feel natural or instinctive, but that does not make them right or moral. Romans 1:26-27 mentions that homosexual passions are unnatural and not in accordance with God's will. Even though they may feel that their homosexual desires and temptations are natural, they are not in accordance with what God intends for human beings. Many people think that any sexual contact outside of a heterosexual relationship is morally wrong.

1 Corinthians 6:9–11 is another New Testament passage that specifically mentions homosexuality. This passage, with its evidence that change is possible, can be of great help to those struggling with homosexual temptation.

Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will

¹⁶ Daniel A. Helminiak, *What the Bible Really Says About Homosexuality* (New Mexico : Alamo Square Press, 2000), 55 .

inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Cor 6:9-11).

In this text, Paul is rebuking a man who had done wrong putting this person in the same category with those who have committed sexual sins. Paul's message is that how one lives their life is a reflection of their relationship with Christ. The Gospel provides anyone who wants to come to God in faith an opportunity to be forgiven and saved. Paul reminds the Corinthian church that some people won't inherit the kingdom of God. The practices in this passage were common in Greek and Roman cultures. Some of these sexual acts that are considered taboo include every kind of sex outside of heterosexual marriage, idol worship, adultery (which is defined as sex with another person's spouse), and homosexual acts.

According to God's Kingdom, Paul is saying that homosexuality is a sin (1 Cor 6:9-10). Paul is informing ignorant and deceived people that practicing homosexuality will prevent them from inheriting the kingdom of God. In other words, someone who practices homosexuality will not go to heaven when they die; instead, they will be considered sinful and subject to eternal punishment in hell. According to Kerby Anderson, "this passage is helpful for people who think that homosexuality might be the greatest sin, or an unforgivable sin, because it shows that those things are certainly not true. Homosexuality, like many other things, can be a sin that keeps us from experiencing what God has in store for us - His best."¹⁷ Change is possible through salvation and repentance. In other words, even though you may have been sinful in the past, you can be forgiven and have a fresh start. Some people who support homosexual relationships argue that the Bible passage Paul was writing about wasn't specifically talking about homosexuality.

¹⁷Kerby Anderson, *A Biblical Point of View on Homosexuality* (Eugene, OR: Harvest House Publishers, 2008), 69-70.

They say he only singles out "homosexual offenders." In other words, they insinuate Paul condemned the abuse of homosexuals, rather than responsible homosexual behavior.

What these commentators say is that Paul advocated for temperance instead of complete abstinence. However, this same approach could not be used to the other sins listed in 1 Corinthians 6. Was Paul suggesting that people be more responsible when committing adultery, or was he suggesting that people be more responsible when working in the prostitution industry? Can theft or swindling ever be considered morally acceptable? Obviously, when you look at it closely, the argument doesn't hold any water. The Bible makes it clear that sex outside heterosexual marriage is wrong, no matter the circumstances. This includes premarital sex, extramarital sex, and homosexual sex.

Another major New Testament passage that addresses homosexuality is 1 Timothy 1:8-11 which states that:

We know that the law is good if one uses it properly. We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me (1 Tim 1:8-11).

Homosexuality is an act that goes against God's law, as Paul alludes in his message in 1 Timothy 1:8-11. In this passage, Paul makes it clear that he sees homosexualism as evil because it goes against God's law. His main argument is that God's law is designed to show anyone their dependence on Christ, and that this will lead them to trust Him. It is essential for any evangelist to be clear about what sin is. Without understanding the Bible and God's plan for salvation, it is impossible to accurately communicate God's word to sinners. From what does one need to be saved?

In this passage, same sex practice is documented as a sin under the identical compound Greek noun, *arsenokoitas*, which means a male who practices homosexuality. In God's eyes, homosexuality and same-sex ceremonies are illegitimate. His Word is repetitive and unvaried on the subject, and it is also clear and comprehensible. If an individual participates in these acts, or if society condones them, it is considered sinful. Even as clearly outlined in the scriptures above, those who advocate for homosexuality still find ways to twist the word of God so that it meets their narrative. They try to equate homosexuality to another slavery issue in the text, but I will counter with the notion that slavery was a forced act, but homosexuality is a choice.

Despite all these straight forward texts from OT and NT which forbids homosexuality. Homosexual advocates addressed by John MacArthur condone homosexual in the name of “love”¹⁸. He claims that they are following a misleading implication of love not knowing that the biblical love rejects homosexuality due to its sinfulness. In his book “Homosexuality: A Biblical view”, Bahnsen Greg rejected the idea being floated around by homosexuality advocates that homosexuality is a natural act just like being left handed. He asserts that, “There is no natural homosexuality, for homosexuality is precisely a perversion of nature (understood as God’s design for human relations). Homosexuals are made, not born; their disorder is developed contrary to their God-given identity, learned in opposition to the created order, pursued in defiance of the marriage ordinance”¹⁹

Robert A. J. Gagnon in his book, “homosexuality and the Bible: Two Views”, disagrees with homosexuality advocates who claim that “Jesus never addressed homosexuality, and therefore Christians ought to find it permissible. “These advocates use the story of the centurion

¹⁸MacArthur, John. "God's Word On Homosexuality, The Truth About Sin and The Reality about Forgiveness, (The Master's Seminary Journal, 2008), 153-174.

¹⁹ Bahnsen Greg, *Homosexuality: A Biblical view* (Nashville, TN: Covenant Media Press, 2011), 587, Kindle.

and his slave (Matt 8:5-13; Luke 7:1-10). He believes that Jesus did not address the homosexuality issue because there was already strong evidence of scripture against such act.²⁰ If we think about it, there are many immoral acts that Jesus did not mention plainly, for example incest, pedophilia, and many other sexual sins. His silence does not essentially mean he condones these acts as moral. He also did not address issues such as domestic violence, environmental degradation, euthanasia, and other issues that we can apply from a biblical perspective.²¹ Jesus never directly addressed homosexuality, but He did talk about the destruction of the cities of Sodom and Gomorrah as an example of God's judgment. (Matt 10:15; Lk 10:12; 17:29). These two cities were well-known for their rampant homosexuality, so when God mentioned His judgment of sexual sin, the listeners would have understood how God felt about such sin. Now, Jesus briefly touched on human sexuality (Matt 19:4-5) when He discussed divorce with His disciples. He quoted Gen 1–2 to remind those around Him that God's plan was for marriage to be between a male and female. When Jesus referenced the Old Testament, He was adamant that His teachings were not in opposition to "the Law or the Prophets" (Matt 5:17). Moral laws about homosexuality would be included.

Throughout history, homosexual individuals have always existed, and religious texts such as the Bible have always been clear that it is a sin. However, because it was kept hidden, it was never a talking point and never addressed to the current magnitude. Today, there is a much greater emphasis on homosexuality and the various terms used to describe it. This is largely due to hate crimes against those who identify as homosexuals, which are themselves considered a sin. However, people have expanded the definition of homosexuality to include a wider range of identities, such as queer, non-binary, transgender, etc. In recent years, there has been a growing

²⁰ Robert A. J. Gagnon, *Homosexuality and the Bible: Two Views* (Philadelphia, PA: Fortress press, 2003), 775, Kindle.

²¹ Kerby Anderson, *A Biblical Point of View on Homosexuality* (Eugene, OR: Harvest House Publishers, 2008), 72-73, Kindle.

acceptance of homosexuality in many societies, but the belief that it is a sin is still held by many people and unlikely to change. The fact that homosexuality is a sin has never changed, it is clear as day in Leviticus and Romans. In my evaluation, the only aspect of homosexuality that has changed is the reaction of people in different seasons, locations, and cultures. In most third world countries, homosexuality is a crime. One is sentenced to prison if found guilty or given a death penalty. On the other hand, most developed countries, like the United States, fight for the rights of the homosexual community, who are considered minorities that need protection. There is an undeniable overlap between homosexuality and hate crimes against these minorities, so much so that if you call out this sin, you are perceived as someone who cosigns on the hate crimes. In different culture, even within the same locations, there we see differences again. In some cultures, homosexuality between women is more acceptable than men. Hate crime proves this statement statistics against men vs women.

Having said all this regarding homosexuality, It is just a sin as other sins. It is not surprising for our society to judge and classify people based on their immoral conduct. People incline to see lying and gossiping as a less sin than murder and pedophilia, which are considered to be most morally shameful actions. Christians do this, usually to make themselves feel better about their wrong attitudes or behaviors. We have our own personal ranking of sins. And that has some legitimacy. Some sins, after all, are more serious than others, and some are even punishable by law. In the eyes of God, however, sin is sin. Jesus died for all our sins, no matter how big or small they might be. Nevertheless, homosexuality is considered the worst of all sins in some Christian circles. One of the reasons people believe homosexual relationships are wrong is because of the way the Bible describes God's reaction to homosexual sin.

The Bible says homosexuality is “an abomination” and is punishable by death (Lev 18:22). In Pro 6:16-19, there are seven other sins God calls an abomination. Homosexuality is one of the many sins God calls an abomination. Homosexuality is not worse than other sexual sins, such as adultery, and it is not "the unforgivable sin." Also, the Bible frequently lists other sins along with sexual sins: Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God (Gal.5:19-24). The Bible teaches that “there is none righteous, not even one” (Rom 3:10). “For everyone has sinned; we all fall short of God’s glorious standard” (Rom 3:23).

Cannon, a homosexuality advocate in the Bible, Christianity, & Homosexuality, concluded that Scripture has nothing negative to say about faithful homosexual relationships, or homosexuality for that matter. He went on to say, “We have come to see that homosexual sex within a marriage can fulfill one of the divine ends of sex, and that such a marriage also fits within the traditional Christian understanding of the sacrament of marriage—an image of the fidelity and love between God and His Church.”²² Like any other homosexual advocate, there is always a tendency to twist the infallible word of God, so it fits his narrative. Even though the homosexuality issue has been addressed in a few instances, that doesn't diminish how God perceives it. The meaning of the Word of God does not change due to time, cultural changes, or any variable that can be thought of. If homosexuality was a sin before, it is still a sin today.

Conclusion

²² Cannon Justin R, *The Bible, Christianity, & Homosexuality* (Washington DC: CreateSpace, 2012), 868, Kindle.

If we take into account what God says about homosexuality in His infallible Word, then we must conclude that it is wrong. This act of disobedience violates His holy law and is seen as a disgraceful sin that leads to shameful error. Homosexuality is an immoral and disgusting lifestyle choice that should be condemned. These are not the hasty and uninformed judgments of someone who is intoxicated with their own rhetoric and is on a self-righteous crusade. The judgments of God are always right and true because God is holy and wise, and His truth can never be wrong.

Man, created in God's image, should reflect His purity in thought, word, and deed. We should aspire to live up to the image we were given, and in doing so, honor God. When men and women engage in homosexual behavior, which fails to meet the standards of God's righteousness, they are dishonoring themselves and degrading their own character. Homosexuals' dignity is not violated when people oppose homosexuality. We must disapprove of homosexuality, because it is an unworthy lifestyle choice for a person created in the image of God.

Homosexuality will always be seen as a sin in the eyes of God, no matter how liberal society becomes or what it expresses. I believe homosexual practice is a sin, because they do not adhere to the definition of marriage that God set forth in Genesis 1 and 2: a man and woman in a one flesh relationship for life. It is a sin because it goes against to God's right and authority to define marriage in His universe. God has the right to define marriage as He sees fit, and any rebellion against that authority is a sin. Marriage is a sacred institution created by God, and any deviation from His plan is a direct rebellion against His authority.

Furthermore, it goes against several biblical commands forbidding same-sex relations. It is unjust because it distorts the original model of marriage and is, like any other sin, worthy of

eternal condemnation. This is especially true because it distorts the procreative and unitive aspects of marriage, which are two of its most essential properties. A final note is essential to this debate. Homosexuality is a sin that will always be condemned. Therefore, it is just as worthy of God's anger and punishment as any other sin! Adultery is a sin because it goes against what God says marriage should be (Matt. 19:3-6).²³ Divorce destroys a marriage God intends to be permanent, therefore it is a sin. Furthermore, if someone remarries, it leads to adultery, according to Matthew 5: 31-32. ²⁴While sex outside of marriage is often seen as okay if the couple loves each other and plans to marry, it is still a sin according to the Bible.

As Christians, it is important that we keep these truths in mind and at the forefront of our thoughts. It is just as important to deal with homosexual relations as a sin as other types of sin. It is imperative to invite homosexual advocates into the kingdom and share Christ with them, as with anyone else. Like everyone else, they are sinners who need Christ.

Based on the exploration above, it appears God views homosexuality as an act of illicit sexual relationship, and therefore it is forbidden. It is both unclean and evil, for it was enough for God to conquer and cast out the Canaanites. Consequently, the church should neither accept nor condone homosexual behavior. Known homosexuals should not be appointed into positions of service in the church, and the church should not join intending homosexual couples in matrimony. Even though the church is being threatened, she should not let herself get comfortable with the idea and should not change her position against homosexuality. No matter how many books are published about homosexuality, and how many people may read them, the church should always take the word of God as its authority, which is more important than anything else. The church should not partake in hatred towards homosexuals, we should love

²³ Matt. 19:3-6

²⁴ Matt. 5:31-32

them as individuals but be disgusted by the sin in them. It is important to remember that Christian ethics and social policy are not based on what most people think or what is popular. Even though homosexuals are fighting to be seen as equal and treated the same as everyone else, Christians must still hold true to their beliefs and values set out in the Bible. Bahnsen, Greg, asserts that,

To maintain sound thinking on this issue, we must not only resist ungodly conclusions, but also have the integrity to not be pulled into, or misled by, the faulty reasoning, emotional appeals, question-begging inferences, irrelevant grounds, and inconsistent thinking that is all too common in current polemics for and against homosexuality. We should always make our decisions based on scripture and biblical principles.²⁵

Our beliefs should be principled, and our conclusions should hopefully be supported by a logical and well-thought-out argument, and we should stand by them even when they are not popular. As a body Christ, we have a mandate given by Jesus in the Book of Matthew, which says: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.” (Matt 28:19)

There are some questions I was not able to answer or talk about that I wanted to bring to your attention. We did not talk so much about sex before marriage, we did not talk about sex before marriage, we did not talk about heterosexual couples or ethics within a marriage or abusive relationship. Today, people are more open to talking about sex and relationships, and there is more information available on these topics. In this paper, I was not able to explore those issues due to lack of time. I believe these questions are important and should be discussed in different papers.

²⁵ Bahnsen Greg, *Homosexuality: A Biblical view* (Nashville, TN: Covenant Media Press, 2011), 2697, Kindle.

Bibliography

- al, Edwin H. Palmer et. *The Holy Bible, New International Version*. Grand Rapids, MI: Zondervan, 2011.
- Anderson, Kerby. *A Biblical Point of View on Homosexuality*. Eugene, OR: Harvest House, 2008.
- Bahnsen, Greg. *Homosexuality a biblical view*. Nashville, TN: Covenant Media Press, 2011.
- Bamidele, Olalekan Olusegun. "God, Homosexuality And The Post-Modern World In The Light of Lev. 18:22; 20:13." *The Master's Seminary Journal*, 2015: 38-45.
- Cannon, Justin R. *The Bible, Christianity, & Homosexuality*. Washington DC: Division of Christian Education of the National Council of the Churches, 2012.
- DeYoung, James B. *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law*. Grand Rapids, MI: Kregel, 2000.
- Gagnon, Robert A. J. *Homosexuality and the Bible: Two Views*. Minneapolis, MN: Augsburg Books, 2003.
- Grisanti, Michael A. "Homosexuality—An Abomination or Purely Irrelevant?: Evaluating LGBT Claims in Light of the Old Testament." *The Master's Seminary*, 2017: 115-133.
- Helminiak, Daniel A. *What the Bible Really Says About Homosexuality*. New Mexico: Alamo Square Press, 2000.
- J, Gagnon Robert A. *The Bible and Homosexual Practice*. Nashville, TN: Abingdon Press, 2010.
- Jesse Couenhoven. "What is Sin: A differential analysis." (Blackwell Publishing) 2009: 563-589.
- John, Teller. *What the Bible Says—and Doesn't Say—About Homosexuality: A Reply, Refutation and Rebuttal*. New York: Time Books, 2016.

MacArthur, John. "*God's Word On Homosexuality: The Truth About Sin and The Reality about Forgiveness.*" *The Master's Seminary Journal*, 2008: 153-174.

Mondimore, Francis Mark. *A Natural History of Homosexuality*. Baltimore, MD: Johns Hopkins University Press, 1996.

Montoya, Alex D. "*The Church's Response to Homosexuality.*" *The Master's Seminary Journal*, 2008: 233-248.

Murphy, Bryan. "*Is Same-Sex Marriage a Sin?*" *The Master's Seminary Journal*, 2017: 135-144.