

DISCERNING THE TIMES – Does the Bible Approve of Homosexuality?

One of the most destructive issues of our time has been the movement to embrace **homosexual behaviour**, same-sex **‘marriage,’** and the distorted versions of masculinity and femininity that accompany this lifestyle. References sympathetic to the homosexual lifestyle appear now in books, on television, in films, and in video games and graphic novels. Our children and teens are inundated with a message of ‘tolerance’ and ‘acceptance’ of homosexual behaviour, and sadly even some professing Christians are preaching this message.

Scripture makes clear, that engaging in homosexual behaviour of any sort is sinful ([Gen.18:20;19:5](#); [Lev.18:22, 20:13](#); [Rom. 1:26–27](#); [1 Cor. 6:9–10](#); [1 Tim. 1:10](#)). But some in the church have taken to **reinterpreting** key passages on homosexuality or even denying outright that these passages mean what they plainly say. *So what exactly does the Bible say about homosexuality?* And how do pro-homosexual Bible **scholars** try to work around those passages?

Late last year a pro-homosexual group published a Bible translation *dubbed the Queen James Bible (how blasphemous!!!)*, based on the 1769 King James Version. The editors of this new ‘translation’ have only made a mockery of a beloved Bible translation.

The changes that the editors made to various passages on homosexual behaviour exemplify the ways in which pro-homosexual scholars *twist Scripture* on this issue. We will examine a variety of Scriptures dealing with homosexual behaviour and **three primary arguments** that pro-homosexual scholars use to justify it.

Sodom and Gomorrah

Beginning in the Old Testament, the first passage dealing with homosexual behaviour is Genesis 19. Here, two angels in human form visit Lot in Sodom and stay with him and his family for the night. In the course of the evening, the men of the city demand access to Lot’s guests: ⁴ But before they lay down, the men of the city, even the men of Sodom, compassed (surrounded) the house round, both old and young, all the people from every quarter: ⁵ *And they called unto Lot, and said unto him, ‘Where are the men which (who) came in to thee (you) this night? Bring them out unto us, that we may know them (commit homosexual acts with them).’* ⁶ *And Lot went out at (through) the door unto them, and shut the door after him,* ⁷ *And said, ‘I pray you (I beg of you), brethren, do not so wickedly (do not behave so wickedly).’* ([Gen. 19:4–7](#)).

Just as in many other occurrences in Scripture (e.g., [Gen. 4:1, 17, 25](#)), the word known in this passage refers to sexual activity. The angels eventually strike the men of the city with blindness ([Gen. 19:11](#)) and declare that the Lord will destroy the cities ([Gen.19:13](#)).

How Do the Homosexuals View this Passage?

While the sin issue in view in Genesis 19 is clearly homosexuality, homosexual advocates typically reframe the issue in two ways: 1. lack of hospitality, or 2. gang rape.

Advocates of the inhospitality view claim that the issue in the text is with Lot's refusal to introduce his guests to the men of the city. According to this view the Hebrew word used in [Gen.19:5](#) for 'know', yada, commonly means 'to be acquainted with'. This is indeed one of the primary definitions of yada, but as with all languages, *particular meaning is determined by context*. Based on the context of Genesis 19, yada is a reference to knowing someone sexually. If yada simply refers to acquaintanceship here, Lot's refusal to introduce his guests to the town was a breach of the rules of hospitality—and the sin is Lot's. **So why did God see fit to destroy Sodom and Gomorrah and spare Lot?** Within the context of Genesis 19, the definition that some pro-homosexual scholars insist on for yada makes the passage *ludicrous*.

The second view, that the sin is not homosexuality but gang rape, is the position that the Queen James Bible takes. They falsely claim that the men could have been guilty of bestiality by having sex with angels. Holy angels are absolutely in no way in the category of 'beasts'. Additionally, the text gives no indication in [Gen.19:5](#) that the men of the town were aware of the real identities of Lot's guests. The two angels were men, insofar as the residents of Sodom could perceive. Finally, [Jude 6–8](#) makes clear that the men of Sodom were not simply trying to commit a 'power-dominating act'—they had given themselves over to sexual immorality and gone after strange flesh – homosexuality. Why did God destroy Sodom and Gomorrah? Because they were guilty of the terrible sin of homosexuality.

Levitical Laws

There are two verses in Leviticus that clearly condemn homosexual behaviour as sinful: 'You shall not lie with a male as with a woman. It is an abomination.' ([Lev.18:22](#))
'If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.' ([Lev. 20:13](#)).

How Do the Homosexuals View these Texts?

They claim that these texts only refer to idol worship. The Queen James Bible states: 'Thou shalt not lie with mankind as with womankind in the temple of Molech; it is an abomination.' ([Lev.18:22](#), emphasis added). Again: 'If a man also lie with mankind in the temple of Molech, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death.' ([Lev. 20:13](#), emphasis added)

There is no textual support in the Hebrew manuscripts for the additional wording, 'in the temple of Molech.' By this added phrase they claim that homosexual behaviour would only have been prohibited when associated with pagan rituals. These texts are **Moral Law** as indicated by the fact **that such detestable behaviour is an abomination, absolutely detestable before God**. Homosexual behaviour is an abomination in the sight of God, whether or not it is in the context of ritual pagan idolatry.

Romans 1:26–27

The Apostle Paul's epistle to the Romans contains a substantial New Testament passage on homosexual behaviour. In [Romans 1](#), Paul is explaining the sinfulness of man, 'who exchanged the truth of God for the lie,' and man's willing rejection of God. He sums up the results of this rejection in verses 26 and 27: ²⁶ *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:* ²⁷ *And 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 recompence of their error which was meet.' An accurate translation of this reads: 'For this reason **God gave them up to vile passions.** For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, **and receiving in themselves the penalty of their error which was due.**'

In a plain reading of this passage, the Apostle Paul demonstrates that because of man's rejection of the truth for a lie, God gave humanity over to their sin. Homosexual behaviour is a prominent part of these consequences. [Rom. 1:29–31](#) is a list of further sinful acts and behaviours associated with this giving over. Also in [Rom. 1:32](#) Paul condemns not just those who practice these things, but also those who approve of them.

How Do the Homosexual Advocates View these Texts?

John Shelby Spong, a homosexual advocate and retired bishop of the Episcopal Church, attempts to damage the Apostle Paul's credibility and characterizes these statements on homosexuality as something other than the Word of God. In his wicked view the Apostle Paul was allegedly repressing homosexual desires and that led him to condemn homosexual behaviour in general. Furthermore, he argues that in Paul's time, homosexuality was socially unacceptable, so Paul was supposedly forced to react negatively to homosexual behaviour. When asked in one interview how he could so easily dismiss the Bible's words on homosexuality, Spong replied, 'I don't see the Bible as the Word of God. I see the Word of God as that which I hear through the words of the Bible. There's a very big difference.' A big difference indeed—between the orthodox Christian view of Scripture as 'God-breathed' ([2 Tim. 3:16](#)) and Spong's heretical view that accords divine authority to his own thoughts!

Other homosexuals falsely believe that Paul condemns homosexual behaviour only in the context of idolatry. Neither of the above views has any Biblical support. No matter how people try to explain away Rom. 1 the plain meaning of the words stand: **homosexual behaviour is sinful in the eyes of God.**

Conclusion

Try as they might, the arguments of pro-homosexual scholars simply are an **anti-Scriptural perversion.** In the very first book of the Bible we read that God created a man and a woman for the first marriage (not a man and a man or a woman and a woman). Just a few chapters later, God's Word plainly condemns homosexual behaviour—a condemnation that continues into the New Testament and is still binding today.

The true church must stand on the authority of Scripture in this matter and speak the truth about homosexuality. If they are to be saved they must see the **seriousness of their sin and that they stand under the terrible wrath of God.** As the Law of God strikes them they are to repent in true sorrow. Then through **the Gospel of Jesus Christ alone who paid for the greatest and blackest sins by His atoning sacrifice on the cross** they are by faith in their Saviour to receive forgiveness and pardon. Then they are to show the fruits of faith by renouncing and avoiding this evil lifestyle with the help of the Holy Spirit.

This is what the Lord teaches in 1 Cor.6:9-11: ***“ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ Nor thieves, nor covetous, nor drunkards, nor***

revilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' [Source material: by Steve Golden, AiG–U.S. January 29, 2013].