

Where We Stand On Homosexuality

A false assumption is that Christians must not denounce homosexuality so that we do not offend them in order to show that we love them and can lead them to Christ. That is a false assumption about what leads people to Christ. Christ said, in **John 12:32**, “*If I be lifted up ... I will draw all men unto me.*” So we must lift up Jesus Christ. Jesus Christ also said in **John 14:6**, “*I am the truth, the life, and the way, no one comes unto the Father except through Me.*” We must lift up Christ, who is the truth, life, and the only way to salvation.

“Even in purely nonreligious terms, homosexuality represents a misuse of the sexual faculty and, in the words of one ... educator, of ‘human construction.’ It is a pathetic little second-rate substitution for reality, a pitiable flight from life. As such it deserves fairness, compassion, understanding and, when possible, treatment. But it deserves no encouragement, no glamorization, no rationalization, no fake status as minority martyrdom.” Time Magazine, 1966.

I. A Focus on the Scriptures Relating to Homosexuality

Today in much of the professing church we have what one scholar calls “*A hermeneutic of legitimization.*” He is referring to the attempt to twist the interpretation of the Scriptures to legitimize homosexuality. Here is a summary of what this “*hermeneutic of legitimization*” does. “*The homosexual movement has employed a well-documented hermeneutic of suspicion toward biblical texts that address homosexuality... When that effort is crushed on the shores of reality, they then suggest that, though the passages do speak of homosexual acts, they reveal a patriarchal and oppressive bias that must be rejected by the contemporary church. Furthermore, it is commonly argued, Paul did not know of the reality of homosexual orientation, and thus Romans 1:26-27 must be read as if it referred to homosexual acts on the part of otherwise heterosexual persons.*”

Romans 1:26-27 (text)

What the “hermeneutic of legitimization” is saying is that this passage only refers to those who are born heterosexual and not to those that are born homosexuals. The Apostle Paul was ignorant of what they call “the reality of homosexual orientation” and so what Paul says must be changed and modernized based on our current superior knowledge of reality.

A. Genesis 1, 2

Genesis 1:26-28a “*Then God said, ‘Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.’ So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth...”*”

Genesis 2:24 “*Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.*” There is no other way to read the creation account from these verses except that God’s plan was that one man and one woman come together in marriage, and they, in a “one flesh” union, bring forth children.

We see a commentary on the creation account in **Malachi 2:15** “*Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.*” God designed marriage as a part of His plan to bring forth children to be godly offspring. Certainly bringing forth children is not the only reason for marriage, but it is an important reason. The bringing forth of children requires a male and a female.

Jesus reinforced creation’s account of heterosexual union between one man and one woman when the Pharisees questioned Jesus. In **John 19:4-6**, “*And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female, For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”*”

B. Genesis 19

The word “sodomy” that is used today to refer to homosexuality comes from the city of Sodom.

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Genesis 19:5 “They called out to Lot and said, ‘Where are the men who came to you tonight? Send them out to us so we can have sex with them!’” **Genesis 19:9b** “Then they pressed hard against the man Lot, and drew near to break the door down.” **Genesis 19:11** “And they [the two angels] struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.” **Genesis 19:13** “For we are about to destroy this place, because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it.”

The hermeneutic of legitimization says that the sin of Sodom had nothing to do with homosexuality. They often point to **Ezekiel 16:49** “Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy.” If the men of Sodom were only trying to get to know the men that came to Lot’s house, why did Lot call their actions “wicked” in **Genesis 19:7**. **Ezekiel 16:50** “They were haughty and did an abomination before me. So I removed them, when I saw it.” That word “abomination” refers to homosexual acts. **Jude 1:7** “Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.”

C. The Old Testament Law

Those who want to discount the Old Covenant law say that the Old Covenant laws are all irrelevant to today. How do we determine what part of the law is still applicable to those under the New Covenant? The ones that are still binding are those that are repeated in the New Testament.

D. Romans 1:18-28 (text)

The word “debased” means depraved, or unable to discern, a mind incapable of making moral judgments.

E. 1 Corinthians 6:9-10; 1 Timothy 1:9-10

David Platt said, “*The Bible is clear and consistent, affirming with one voice from cover to cover that homosexual activity is sexual immorality before God.*”

II. A Focus on False Justifications of Homosexuality

To justify homosexuality is saying that the church started and built by Jesus Himself has been wrong about homosexuality for 2,000 years. And Augustine, Luther, Calvin, Wesley, Whitefield, Spurgeon and others are all wrong.

A. The False Claim that “Jesus never said anything about homosexuality”

Incorrect – First, everything Jesus said is not recorded. Second, this assumes that only what Jesus said is Scripture. Third, **2 Timothy 3:16** says all Scripture is inspired by God; Jesus is God, so all the Scripture is His Word, therefore those Scriptures that condemn homosexuality are in reality Jesus’ words. Fourth, Jesus did comment on and condemn homosexuality in several ways. In **Matthew 19:4-6**, Jesus affirmed the creation account which evidences the fact that homosexuality was never a part of God’s plan. Second, Jesus often pronounced fornication as a sin, and by definition, fornication is without any stretch of hermeneutics an umbrella term for all sexual activity other than between a man and a woman in a covenant marriage.

B. The False Claim by the World “Homosexuality is like being left handed; it is the way some people are born”

Our government has spent millions to find a homosexual gene, but has been unsuccessful. **Jeremiah 17:9a** “The heart is deceitful above all things, and desperately wicked, who can know it.” Because of the fall we have deceitful hearts and this desperately wicked heart does not tell the truth and cannot be trusted because it is corrupt. Remember **Romans 1:28** – the debased mind is incapable of making moral judgments.

C. Twisting of Doctrine by the World “Isn’t the church supposed to love everyone?”

This objection assumes that if the church calls a behavior “sin,” that is a lack of love. This also assumes that to love a person means we have to accept their beliefs and abandon ours. We would not ignore someone who is committing adultery and allow them to be a part of the church fellowship without forsaking their sin, the same is true for homosexuality. Let us love homosexuals in a fashion that demonstrates Christ-like love and compassion. Sharing the truth of God’s Word is truly loving others. (**John 3:16**)