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The Bible and Homosexual Practice

The Bible never uses homosexuality as a noun, it is always, used as a verb; an action, not a state of being.

I hold no ill-will against **homosexuals**; however, a rigorous critique of same-sex intercourse can have the unintended effect of bringing personal pain to **them**, some of whom are already prone to self-loathing. This is why it needs to be stated right up front that to feel **homosexual** impulses does not make one a bad person. Whatever one thinks about the immorality of **homosexual** behavior, or about the abhorrent of elements within the **homosexual** lobby (see *The Marketing of Evil*, by David Kupellian, WND Books, Nashville, TN, 2005), **homosexual** impulses are just like all other **sinful** impulses of **the flesh (Romans 7:14-25)**. A **homosexual** impulse cannot **give birth to sin** unless one gives in to it (**James 1:13-15**). The person with **homosexual temptation**, or practice, should evoke our concern, sympathy, help, and understanding, not our scorn or hatred. **Homosexuality** is not an unforgivable **sin** (see **The Life of Christ, to see link click Em - Whoever Blasphemes Against the Holy Spirit Will Never Be Forgiven**). We should love the **sinner**, but hate the **sin**.

A distinction in one's head, on the one hand, and one's heart, on the other hand, are two different things. For **homosexuals**, a denunciation of **homosexuality** may *feel* like an indictment of **homosexuals**. Regrettably, some of this pain may be unavoidable in the hope of doing away with the greater pain of living outside **God's** redemptive plan. There can be no complete transformation so long as **homosexuals** live in a fantasy world, including the false belief about the Bible's view of **homosexuality**. When a **homosexual** holds out hope that something in the teachings of **Yeshua**, or in the Scriptures generally, speaks positively about **homosexuality**, naturally there is going to be disappointment and sadness upon the discovery that nothing of the sort exists. **Homosexuality** is not a civil rights issue; it is a **sin** issue.

One is reminded here of **Paul's** sober remembrance of his tearful letter to the **Corinthian** believers (**Second Corinthians 7:8-10**). For **Paul**, causing them sorrow was not the objective. In reality, **Paul** regretted that they had to feel any

sorrow at all, though from **Paul's** perspective it was unavoidable. The objective was rather to wake up the **Corinthian** believers to the seriousness of the matter at hand so that the end result might be something greater than emotional tranquility . . . the salvation of those involved.

Introduction: I want to make two main points. First, there is clear, strong, and credible evidence that the Bible unequivocally defines same-sex intercourse as **sin**. Second, there exist no valid hermeneutical arguments, derived from either general principles of biblical interpretation or contemporary scientific knowledge and experience, for overriding the Bible's authority on this matter.⁵

A. The Witness of the TaNaKh: Anyone wanting to know about the witness of the TaNaKh (or the Old Testament) to **homosexual** practice would expect to focus primarily on two texts: first, the narrative of the description of **Sodom and Gomorrah** (see the commentary on **Genesis Eq - The Destruction of Sodom and Gomorrah**) and, second, the section of **Leviticus** known as the Holiness Code in **Leviticus 18:22-23** and **Leviticus 20:13**. Indeed, attention to these texts is justly deserved. Yet a proper treatment of **homosexual** practice in the TaNaKh requires expanding the discussion to other key areas.

1. The **Genesis** creation stories (**Genesis Chapters 1-2**). The creation stories do not speak directly to the issue of **homosexual** practice. However, they do supply us with the broader context of **ADONAI's** grand purposes at creation. As such, important implications for acceptable sexual practice arise out of them. The pinnacle of **God's** creative work is human beings as creatures capable of receiving and carrying out commands from **YHVH** in relation to the rest of creation.

The creation of human beings corresponds closely to the attention given Sabbath rest in **Genesis 2**. This is so because only human beings, made in the image of **YHVH** and given the task of ruling the creation on **His** behalf (**Psalm 8:5-8**), are capable of, first, responding to **ADONAI's** command to rest after every six days from the work of subduing the earth, and secondly, consciously worshipping **the Creator** on the seventh day. The pinnacle of **God's** creative work is thus human beings as creatures capable of receiving and carrying out commands from **Ha'Shem** in relation to the rest of creation. Populating the earth is a precondition for ruling it, and procreation is a precondition for filling the earth. **Males** and **females** complementing each other is thereby secured in the divinely sanctioned work of governing creation. **Then God said, "Let**

us make man in Our image, after Our likeness! Let them rule over the fish . . . birds . . . cattle . . . wild animals . . . and over crawling creatures that crawl on the land. God created him in His image, in the image of God He created him, male and female He created them (Genesis 1:26-27). The family unit, and procreation, are vital for **God's** people to discern **His** will for the created order and for communicating **His** will to the next generation.

In **Genesis 2** the human is made even more of a focus of **God's** attention than in **Genesis 1**. **Adam** is formed before the plants and animals (**Genesis 2:5**). **Then ADONAI Elohim formed the man out of the dust of the ground and He breathed into his nostrils a breath of life (Genesis 2:7).** **YHVH** delayed the creation of plants and animals until the creation of **Adam**. Animals were for the specific purpose of providing companionship and support for **Adam**. Yet, they were found to be unsuited for that role (**Genesis 2:18-20**). The solution that **Ha'Shem** arrived at was not the creation of another Adam, a duplication of the first, but rather to build a companion from Adam's own rib (**Genesis 2:21-22**). The unique complementary relationship is stressed by Adam's response when his helper was presented to him. **This one, at last, is bone of my bones and flesh of my flesh. This one is called woman, for from man she was taken this one (Genesis 2:23).** Only a being made from Adam can be someone with whom Adam longs to reunite in sexual intercourse and marriage, a reunion that not only provides companionship, but restores Adam to his original wholeness.

This is the very point made by **the Ruach ha'Kodesh** in the next verse: **This is why a man leaves his father and his mother and clings to his wife; and they become one flesh (Genesis 2:24).** The sexual union of a **man** and a **woman** in marriage, of two complementary beings, in effect makes possible a single, complete human being. So important is the notion of "attachment" and "clinging," that the marital bond between a **man** and a **woman** takes precedence even over the bond with the parents who physically produced them. This provides the context for the **God**-ordained marriage relationship. Nothing is said about the legitimacy of **homosexual** relationships. The bottom line is that healthy things reproduce. Healthy plants reproduce, healthy animals reproduce, and healthy humans reproduce. **Homosexual** relationships cannot reproduce. Therefore, by the way **God** has set up the universe, they are unhealthy. Hence, we can see that from the very

start of creation, the male and the female are “perfect fits” from the standpoint of divine design and blessing. Male and male, female and female, are not.⁶

2. Ham’s act and Noah’s curse (Genesis 9:20-27). Moshe tells us the story of how it came to be that the Canaanites were subjugated by the Israelites. What was **Ham’s** horrible crime? Was that slavery merely because **Ham saw his father’s private parts**? I think not. The curse resulted from **Ham’s** incestuous, **homosexual** rape of **his father**. There are six reasons for this conclusion.

First, the act took place inside **Noah’s** tent. What was **Ham** doing inside **his father’s** tent? Possibly the tent was understood to be off-limits to the sons, explaining why Shem and Japheth were **outside** and unaware. **The cloak** was **Noah’s**, why was it **outside** the tent? **Ham** brought it with **him** when **he** came outside the tent. But why would **he** bring **his father’s cloak outside**? You would think that would be the last thing he would want to do! It was the evidence **he** needed to establish the dominance of **his** lineage over that of **his** brothers.

Second, **when Noah woke up from his wine, he learned what his youngest son had “done to him”** - not the expression one would expect to describe an unintended glance or even voyeurism. The Bible says that **Noah was uncovered in his tent (Genesis 9:21)**. **Noah** was drunk and passed out. Who **uncovered him**? The continuation in **9:22, then Ham, Canaan’s father, saw his father’s private parts** (which need not be separated from **9:21** with a period) intimates that **Ham** committed the unspeakable act.

Third, and most important, the language of **uncovering** and **seeing the nakedness connects** with similar phrases referring to sexual intercourse. **Leviticus** uses the phrase **uncover the nakedness of** to point to incest (**Leviticus 18:6-18, 20:11** and **17-21**). In **Leviticus 18:19** the same phrase is used for sexual intercourse with a **woman** during her menstrual cycle. The same phrase is used elsewhere in the Bible of prostitution and adultery, and of rape and/or public exposure for adultery (**Ezekiel 22:10; Deuteronomy 22:30**). In **Leviticus 20:17**, the expression **sees his/her nakedness** is used to describe sibling incest; in other instances, the phrase **seeing the nakedness of** merely implies an opportunity for rape.

Fourth, the claim that the text is concerned with **Ham's homosexual** rape of **his father** is bolstered by the depiction of **homosexual** rape in a Mesopotamian omen text and the Egyptian myth of Horus and Seth; in other words, as attempts at emasculating, disgracing, and demonstrating one's power over a rival. By raping **his father**, taking **his** cloak **outside** and **telling his brothers** of the act, **Ham** was attempting to establish **his** right to succeed **his father** as patriarch.

Fifth, the brothers' actions in **covering their father's nakedness** and taking great pains not to look at him is compatible with an interpretation of **seeing their fathers' nakedness** as sexual intercourse. The brother's actions play on the broader meaning of the phrase. Not only did the brothers not **see their father's nakedness** in the sense of having sex with **him**, but also, they did not even dare to **see their father's nakedness** in a literal sense. Where **Ham's** act was exceedingly evil, their gesture was exceedingly pious and noble.

Sixth, and possibly the most important, understanding **Ham's** action as incestuous, **homosexual** rape of **his father** explains the severity of **the curse on Canaan**. According to **Leviticus 18:24-30, 20:22-26**, the reason **Ha'Shem** decided to vomit out **the Canaanites** from the Land was **their** participation in such **abominable practices** as incest and **homosexual** intercourse, which is singled out for special attention as an **abominable practice**.

The thrust of **Genesis 9:20-27** can be seen in the fact that **the Canaanites** deserved to be driven from the Land and made **slaves** because **they** were, and had always been, avid masters of immoral activity. Therefore, the punishment fits the crime. Just as **Ham** committed a heinous act with **his** seed (sperm), so too **the curse** fell on **his** seed (**son**, descendants).⁷

3. The story of Sodom and Gomorrah (Genesis 19:4-11). In **Genesis 18**, Abraham is visited by three "men," who were actually the pre-incarnate **Messiah** and two angels. After Abraham's and Sarah's show of hospitality to **the visitors (Genesis 18:1-8)**, and an assurance from one of the visitors that Sarah would give birth to a son (**Genesis 18:9-15**). **ADONAI** appeared to Abraham and told him that the two angels were being sent to see if **the outcry against** the people of **Sodom and Gomorrah** concerning their **grievous sin** was true (**Genesis 18:20-21, 19:3**). In the meantime, Abraham

secured from **YHVH** an agreement not to destroy **Sodom** (the residence of his nephew Lot) if ten righteous people could be found (**Genesis 18:22-33**). When the two angels arrived, only Lot acted hospitably by taking the visitors into his home and exhibited further kindness (**Genesis 19:1-3**).

The scene depicted in the next two verses is almost unbelievable, for the true nature of **Sodom's sin** is clearly revealed. **Before they had gone to bed, all the men from every part of the city of Sodom, both young and old, surrounded the house (19:4)**. The word that these two **men** were in **the city** had spread very quickly. This was not an obnoxious minority, **they** were **all there, both young and old**. But there was not one righteous **man** to protest.

They called Lot in a not too subtle way: **Where are the men who came to you tonight? Bring them out to us so that we can have sex with them (19:5)**. The name that has been put on this **sin** from that day to this is *sodomy*. Let there be no mistake about this. **ADONAI** hates **homosexuality** and says so in both Covenants. The TaNaKh says: **Do not lie with a man as one lies with a woman; this is hateful, or detestable. They must be put to death; their blood will be on their own heads (Leviticus 18:22 and 20:13; also see Judges 19:16-23; First Kings 14:24, 15:12 and Second Kings 23:7)**.

Today gay theology starts with the undeniable truth that everyone, and in particular gay men and women, are included in **God's** love. But then gay theology parts ways with the truth by its application. Like **the men of Sodom**, they preach a Gospel of inclusiveness (**Galatians 1:1-9**). The gay church cannot tell this truth: While the Gospel is *for* everyone and must be proclaimed *to* everyone, it does not *include* everyone. The ugly truth is that most will hear the Gospel, but never accept it . . . the Gospel divides (**Matthew 10:35-66**). The way between those who believe and submit and those who refuse and rebel is clear. This is the root of contention between the true believer and those who live a **homosexual** lifestyle and have not submitted to **Yeshua Messiah**. There will always be a conflict between true believers and the world around them (**Mathew 7:13-14, 13:3-7; Mark 4:3-7; Luke 8:5-7**

Paul said: **Do not be deceived. God cannot be mocked**. And that is what these **men of Sodom** were doing, mocking **ADONAI**. **A man reaps what he sows. The one who sows to please his sinful nature, from that nature**

he will reap destruction (Galatians 6:7-8a, also see Job 4:8; Proverbs 1:31-33 and Hosea 8:7, 10:12). The Bible calls **homosexuality, sin.** There is no **homosexual** gene. That's the big lie of today. If there were a **gay** gene then **homosexuals** wouldn't have to take any responsibility for **their** depravity. **They** want to play the persecuted minority instead of facing **their wicked** actions. Make no mistake, as we approach the last days this shameless, evil epidemic of **homosexuality** will do nothing but increase. Like **the men of Sodom, they** will force you to make a stand. I beg you to make your stand with **God** and **His Word.** Thus, just as **Canaan** was cursed for **Ham's homosexual sin,** the people of **Sodom and Gomorrah** were destroyed as a result of **their homosexual sin.**

4. Unlike stories, mitzvot are not open to interpretation, they are to be followed. **Moses** did not hand down the Ten Suggestions. The two mitzvot below occur in the context of a larger section in the TaNaKh referred to as the Holiness Code (**Leviticus Chapters 17-26**).

You are not to lie down with a man as with a woman - that is an abomination (Leviticus 18:22).

If a man lies with a male as with a woman, both of them have committed an abomination, and they shall surely be put to death. Their blood shall be on them (Leviticus 20:13).

Six features are important for interpretation of these two mitzvot. First, **Leviticus 18:22** occurs in a larger context of forbidden sexual relations that primarily outlaw incest (**Leviticus 18:6-18**), and also prohibits adultery (**Leviticus 18:20**), child sacrifice (**Leviticus 18:21**), and bestiality (**Leviticus 18:23**). These prohibitions continue to have universal validity in contemporary society.

Secondly, the degree of revulsion associated with the **homosexual** act is suggested by the specific attachment of the word **abomination**, indicating an obvious violation of boundaries established by **Ha'Shem.** In the concluding summary in **Leviticus 18:24-30** all the practices in the chapter are described as **abominations.**

Thirdly, the penalty of **death** is extreme (**Leviticus 20:13**). **Homosexual** activity was not merely prohibited, but also regarded as a capital offense. In

Leviticus Chapter 18, homosexual intercourse is listed along with other forbidden sexual acts for which an individual should be **cut off** (Hebrew: *karath*) from **the people (Leviticus 18:29)**. Failure on the community's part to take such an action against offenders would lead to the expulsion of the whole community from the land of Canaan, just as the previous inhabitants had been expelled for such abominable practices (**Leviticus 18:24-30**).

Fourthly, unlike the banning of **homosexual** rape in Middle Assyrian Laws, the mitzvot in **Leviticus 18:22** and **20:13** are unqualified and absolute. They neither penalize only oppressive forms of **homosexuality** nor excuse either party to the act. The question of whether the **homosexual** relationship is between an adult man and an adolescent boy does not enter the picture. The prohibition applies not only to the Israelite but also to the Gentile who lived among **God's people (Leviticus 18:26)**. There were no exceptions, including cultic prostitution.

Fifthly, contrary to the current trend of Jewish and Christian acceptance and accommodation of **homosexuality**, the entire context of the Holiness Code stresses the distinctive holiness of **the people of God. The children of God** are to imitate the holiness and purity of **ADONAI** and not the **abominable** and defiling practices of the world (**Leviticus 18:1-5, 24-30, 19:2**). The mitzvot of **YHVH**, and not the consensus of the surrounding culture, must shape the behavior of **God's people**. The relation of the universal Church made up of **Jews and Gentiles (Ephesians 2:14)** is, at least in part, supposed to be reforming rather than conforming.

Sixthly, as we shall see in **C. The Witness of Paul**, the prohibition against **homosexuality** is carried over into the B'rit Chadashah. The position adopted by **Paul** is not an anomaly but is consistent with the TaNaKh. The two covenants are in agreement.

Does the book of **Leviticus** in general, and specifically the Holiness Code, have any contemporary meaning to us today since we now live in the Dispensation of Grace and not the Dispensation of **Torah**? Obviously, on the one hand, one cannot say, "It is in the book of **Leviticus**, so obey it." But on the other hand, it would be a mistake to regard the mitzvot of the Holiness Code as irrelevant purity regulations for us today. Indeed, most of **Leviticus Chapters 18-20** can be thought of as an expanded commentary on the Ten Commandments, which should be thought of as **God's** blueprint for living (see

the commentary on **Exodus Dj - The Ten Commandments**). Believers today do not have the option of simply dismissing a command because it belongs to the Holiness Code. The same **God** who gave us the commandments in the Dispensation of **Torah**, continues to regulate our conduct through **the Ruach** today.⁸

B. The Witness of Yeshua: Messiah made no direct or explicit comments on **homosexual** intercourse, just as **He** made no direct comments about many other important subjects. So, many proponents of **homosexual** relationships put a positive spin on the silence of **Yeshua** as regards to **homosexual** behavior. In a large sense, however, **the Lord** was not silent about **homosexual** behavior inasmuch as the likely data speaks loud and clear about **Yeshua's** perspective. Four points confirm this claim.

1. The absolute stance against **homosexual** conduct, both in ancient **Isra'el** and the **Judaism** of **Yeshua's** day, makes it highly unlikely that **Messiah's** silence on the issue ought to be understood as acceptance, particularly given that **Yeshua** is **the Word (John 1:-14)**, and **the Author** of the TaNaKh, which includes the Holiness Code. Silence on the subject could only have been understood by **His apostles** and disciples as acceptance of the basic position embraced by all **Jews**. Moreover, **Messiah** stated: **Do not think I have come to abolish the Torah or the Prophets. I have come not to abolish, but to complete. Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud or a stroke will pass from the Torah - not until everything that must happen has happened (Matthew 5:17-18; Luke 16:17 CJB)**. At several points, **Yeshua** did prioritize **the Torah's** core values and even amended **the Torah** by closing loopholes and expanding its demands. But at no time did **He** overturn a specific prohibition of **the Torah**, let alone a prohibition of sexual behavior serious enough to warrant the death penalty, which is exactly what **He** would have had to do with regard to the prohibition against **homosexual** behavior in **Leviticus 18:22** and **20:13**.

Although **Yeshua** does not explicitly refer to **homosexual** intercourse, implicit references do exist. In **Mark 7:21-23**, **Messiah** interprets **His** saying about what defiles a person as follows: **For out of the heart come evil thoughts - adultery . . . sexual immorality (Greek: *porneiai*) . . . lewdness . . . These are what defile a person (Matthew 15:19-20; Mark 7:21-23)**. No first-century **Jew** could have spoken of *porneiai* (plural) without having in mind the list of forbidden sexual offenses in **Leviticus 18** and **20**, which included

homosexual intercourse. We also see an implicit reference to **homosexual** intercourse in **Yeshua's** response to **the rich young ruler** who inquired about the requirements of eternal life (see [The Life of Christ II - The Rich Young Ruler](#)). **Yeshua** began by reciting portions of the Ten Commandments, including the prohibition of adultery, which would implicitly reject all **homosexual** intercourse.

2. **Messiah's** appeal to **Genesis 1:27** and **2:24** in **his** discussion of divorce in **Mark 10:1-12** confirms **His** embrace of an exclusively heterosexual model of monogamy. **Yeshua**, then, understood that marriage was ordained by **Ha'Shem from the beginning of creation**, as the union of **man** and **woman**, not of a **man** and another **man**, or a **woman** with another **woman**. The creation texts authorized only one type of sexual union. It would have been a foregone conclusion for **Messiah** that **homosexual** relationships and bestiality, both forbidden in **Leviticus**, were unacceptable. The whole point of **Yeshua's** stance in **Mark 10:1-12** is not to broaden **the Torah's** openness to alternative forms of sexuality, but rather to narrow and constrain sexual activity other than a monogamous lifelong marriage to a person of the opposite sex.

In **Genesis 2:18-24**, **Adam** is literally dismembered. **His** side is split open in order to provide for him the companionship of a complementary being. Marriage between a **man** and a **woman** reunites these representatives of two genders into **one flesh**, and is not simply a union of two individuals. The missing part of **man** is found in **women** and vice versa. Sexual intercourse or marriage between members of the same sex does not restore the disunion because it does not reconnect complementary beings. An alternative pattern of sexuality requires an alternative creation myth. In short, there simply is no place in the **Genesis** account to accommodate a basis for same-sex unions.

3. **Yeshua's** positions on other matters having to do with sexual ethics were generally more - not less - rigorous than those of **His** surrounding culture. The impression one gets from **Matthew 5:27-32** is that **Messiah** took sexual **sin** very seriously - in some respects more seriously than the prevailing culture in first-century Palestine. **He** regarded all sexual activity (thoughts and deeds) outside of lifelong marriage to one person of the opposite sex capable of jeopardizing one's entrance into the Kingdom of **God**. In relation to our own cultural context, **Yeshua's** views on sex represent, on the whole, a very conservative position. Those who find in the gospel's a **Yeshua** who is a

prophet of tolerance, who forgives and accepts all (except, perhaps, the intolerant), regardless of behavioral change, is revisionist history at its worst.

Therefore, it is highly unlikely that **Messiah** would have held some sort of secret acceptance of **homosexuality** in the face of uniform opposition within the Judaism of **His** day. The portrayal of a **Yeshua** who was open to homosexual practice is simply not true. All the evidence points to the opposite conclusion. Why then, did **Yeshua** not make an explicit statement against **homosexual** conduct? The obvious answer is that **He** didn't encounter any openly **homosexual** people in his ministry, and thus had no need to call anyone to repentance for **homosexual** conduct. **He** also didn't address other sexual issues such as incest or bestiality, but that hardly indicates a neutral or positive stance on it.

What is clear from the evidence that the texts do offer is the historical **Messiah** is no defender of **homosexual** behavior, or was even **homosexual Himself** as some modern-day **homosexual** supporters' state. On the contrary, **Yeshua**, both in what **He** says and what **He** fails to say, remains squarely on the side of those who reject **homosexual** practice. At the same time, the model of **Yeshua's** behavior toward sexually immoral people can be compared with the model of **His** behavior toward those who routinely exploit others for economic gain. The Church can, and should, recapture our **Lord's** zeal for all the lost and sick of society, including those engaged in **homosexual** practice. It is not unforgivable. To be more specific, it means visiting their homes, eating with them, speaking and acting out of love rather than hate, communicating the Good News, throwing a party when they repent and return home, and then reintegrating them fully into the community of faith.⁹

C. The Witness of Paul: As we have seen, the TaNaKh is unanimous in its rejection of homosexual practice. **Yeshua** also rejected **homosexuality**. These are important witnesses for believers to consider, but they are not by themselves conclusive. **Yeshua** did not speak directly to the issue. However, **He** confirms the authority of the witness of the TaNaKh against **homosexuality**. This lays a firm foundation for us, but the Bible is not finished in its objection to **homosexuality**. It is left, then, to **Paul** to provide clear instruction for the churches of **his** day, and ours, on **homosexuality**.

1. Romans 1:24-27: With good reason these verses are commonly seen as the central text for the issue of **homosexual** conduct on which believers must

base their moral doctrine. This is true for several reasons. It is the most substantial and explicit discussion of the issue in the Bible. It is located within the B'rit Chadashah. It makes an explicit statement not only about **homosexuality** among men, but also among lesbians. It is also the most difficult text for proponents of **homosexuality** to refute.

Therefore, refers back to the reasons **Paul** has just given (see the commentary on **Romans A1 - The Evidence Against the Pagan Gentile**). **God has given them up**, literally, *God handed them over* (as punishment for rejecting the general revelation that is available to **them**) **to the vileness of their hearts' lusts, to the shameful misuse of each other's bodies (1:24)**. There comes a point of no return. **YHVH** will not violate the free will of the pagan Gentile and force him to do something he does not want to do. And after **the Ruach Ha'Kodesh** has wooed someone, and that person says, "No," and **hardens their heart** over and over and over and over again. **ADONAI** finally says, "Alright, this breaks **My** heart, but I am going to accept that you want nothing to do with **Me**." And like **Pharaoh, Ha'Shem hardens his heart (Exodus 9:12)**. **Ha'Shem** doesn't condemn anyone to hell. But **they** end up there because **they** have chosen **their** own destiny by rejecting **the Ruach Ha'Kodesh**.

They have exchanged the truth of God for a lie. And after a while **they** couldn't discern **the truth** from **the lie** of **the Adversary**. Scripture often speaks of **God** as being **the Truth**, as **Yeshua** described **Himself (John 14:6)**. To reject **YHVH, the Father of Truth**, is to become vulnerable to **Satan, the father of lies (John 8:44)**. **Paul** goes on to say that when people turned from **God** and **His truth**, they then **worshiped and served created things, rather than the Creator**. Perhaps unable to continue discussing such vile things without "coming up for air," as it were, **Paul** inserts a common Jewish doxology about **the true God, the Creator, praised be He forever. Amen (1:25)**. **He** could not resist adding that refreshing thought in the sea of filth **he** was describing. That word of praise to **ADONAI** served, by utter contrast, to magnify the wickedness of idolatry and all other ungodliness.



From idolatry to immorality is just one short step. **Homosexuality** was rife throughout the first-century Roman Empire, as it is today. This is why the “**Gay Liberation movement**” can gain wide acceptance as it seeks equality, and approval of **homosexuals** and **their** behavior. It is why the Metropolitan Community Church, with tens of thousands of members in the United States, can refuse to condemn **homosexual** behavior as **sin**, yet seek acceptance as a Christian denomination. It is why unbelievers condemn the Christian community when it rejects MCC’s claim and refuses to recognize **homosexuality** as an “alternative lifestyle.”

Multitudes of activists have succeeded in their goal of transforming society. As public relations campaigns go, it’s been an unqualified success (see *The Marketing of Evil* by David Kupelian). But, because of the mitzvot in the TaNaKh, **homosexuality** has never been accepted as a part of Judaism. Yet direct quotes from the Bible regarding **it** are routinely condemned as “hate speech.” Their campaign will not end until believers and other traditionalists opposing **homosexuality** are shut up, discredited, and utterly silenced – and all because of a little factor they’ve forgotten about in their cleverness, namely, there *is* something wrong with **homosexuality**. Simply put, it is **unnatural** and self-destructive.¹⁰

For this reason, because of mankind’s rejecting **the true God** for false gods of their own making, **God has given them up to degrading passions, so that their women exchange natural sexual relations for unnatural. And likewise, the men, giving up natural relations with the opposite sex, burn with lust for one another, men committing shameful acts with other men, and receive in themselves the due penalty for their perversion (1:26-27)**. There is a burning level of lust among **homosexuals**

that defies description and is rarely known among heterosexuals. **The homosexuals of Sodom** were so passionately consumed with **their** lust that **they** ignored the fact that **they** were struck blind while still trying to get to the two angels to **have sex with them (Gen 19:11)**. Those ancient people were so morally perverse that in the Bible the name **Sodom** became a byword for immoral godlessness, and *sodomy*, a term derived from the name, became throughout history a synonym for **homosexuality** and other sexual deviation.¹¹

2. First Corinthians 6:9-11: Don't you know that unrighteous people will have no share in the Kingdom of God? Don't deceive yourselves - people who engage in sex before marriage, who worship idols, who engage in sex after marriage with someone other than their spouse, who are effeminate (Greek: *malakoi*, meaning *soft to the touch*) or engage in homosexuality (Greek: *arsenokoitai*, meaning *male-bedders*, using the same language as **Leviticus 18:22), who steal, who are greedy, who get drunk, who assail people with contemptuous language, who rob - none of them will share in the Kingdom of God (6:9-10).** Paul's purpose here is not to give a laundry list of **sins** that will indicate one has lost their salvation. There are no such **sins**. Since we can do no work to gain our salvation, we can do no work to lose our salvation. The only unforgivable **sin** is the rejection of **the Ruach (Matthew 12:31)**. Rather, **he** is giving a list of unbelievers who are typical of the unsaved, unrighteous, and unjustified. If **they** had not accepted **Yeshua Messiah as their Lord and Savior, none of them will share in the Kingdom of God.**

Paul can hardly bring **himself** to conclude on the preceding note of warning, especially since it might leave the impression that **the Corinthians** were actually among **the wicked**. **He** brings the whole matter to a close by reaffirming:¹² **Some of you used to "do" these things.** The Bible never uses homosexuality as a noun, it is always, used as a verb; an action, not a state of being. **But** (Greek: *alla*) **you have cleansed yourselves, but** (*alla*) **you have been set apart for God, but** (*alla*) **you have come to be counted righteous through the power of the Lord Yeshua the Messiah and the Spirit of our God (6:11).** The tenses of the verbs indicate a completed action. And the repeated word **but** (*alla*) before each verb in the Greek adds emphasis to **their** break with the past and has been included in my translation even though it may sound awkward in English.¹² Now, because of all

that **God** had done for **them** (see the commentary on [The Life of Christ Bw - What God Does for us at the Moment of Faith](#)), **they** had an obligation to **God** to use **their** bodies for **His** service and **His** glory. The **Corinthian** church, as churches today, had **ex-fornicators, ex-adulterers, ex-homosexuals, ex-thieves, ex-alcoholics**, and so on. Though many believers have never been guilty of these specific **sins**, every believer was **sinful** before he or she was saved. Every believer is an **ex-sinner**, so to speak. And **Messiah** came for the purpose of saving **sinners (Matthew 9:13)**. The great strength of the gospel is that no person has **sinned** too deeply or too long to be saved.¹³

3. First Timothy 1:8-10: We know that the Torah is good, provided one uses it in the way the Torah itself intends. One of the purposes of the **Torah** is to show people their **sinfulness** (see the commentary on [Galatians Bm - The Torah Became our Guardian to Lead Us to Messiah](#)). In the context of **false teachers** who said that salvation was obtained through rigid observance of the 613 mitzvot in **the Torah** (see [Galatians Ag - Who Were the Judaizers?](#)), **Paul** provided a striking list of examples that seems to be intentionally based on **the Ten Words** (see the commentary on [Deuteronomy Bk - The Ten Words](#)) with three triads. **Paul** declared that **we are aware that Torah is not for a person who is righteous**. The first grouping deals with **sins** against **ADONAI, those who are heedless of Torah and rebellious, ungodly and sinful, wicked and worldly**. The second grouping represents violations of the fifth, sixth, and seventh mitzvot: **for people who kill their fathers and mothers, for murderers, the sexually immoral - both heterosexual and homosexual** (Greek: *pornos*, from where we get *pornography*). The third grouping pictures the **sins** of the eighth, ninth, and tenth mitzvot, who are **slave traders, liars, perjurers, and anyone who acts contrary to the sound doctrine**. These verses make clear that certain behavior, including certain sexual behaviors, cannot be a part of the life of a faithful believer. **Paul** notes that, while believers have freedom in **Messiah** (see the commentary on [Romans Bu - The New Freedom in Messiah](#)), we need to live according to **God's Word** and not according to our old sin nature.

Paul directly addresses the issue of **homosexuality**, and rejects such behavior for the believer and unbeliever alike. With regard to **Romans 1:24-27**, both **idolatry** and **homosexuality** are singled out by **Paul** as

particularly clear and revolting examples of the suppression of the truth of **God's Word**. In addition, people who engage in **homosexual** behavior do so in spite of the obvious . . . the parts fit and function appropriately male to female and not male to male or female to female.¹⁴ It is important to understand that **ADONAI** created healthy things to reproduce: healthy plants reproduce, healthy animals reproduce, and healthy humans reproduce. **Homosexuals** do not reproduce and therefore **homosexuality** is a perversion of **God's** intended design.

D. The Biblical Witness: Pro-**homosexual** apologists often claim that biblical prohibitions against same-sex relationships are only found in the TaNaKh. They paint a picture of “the **God** of the Old Testament” as being “the mean **God**,” and picture **Yeshua** as “the good **God**” of the New Testament going around kissing babies and accepting everyone’s lifestyle because **He** is the **God** of love. “Love is love,” you’ve probably heard that one before. But like everything else in the marketing of **evil**, this is a total lie. On the one hand, there are eleven biblical texts condemning **homosexuality** in the Bible. Seven in the TaNaKh: **Gen 19:1-11; Lev 18:22, 29-30; Lev 20:13; Judges 19:16-24; 1 Kings 14:24; 1 Kings 15:12,** and **2 Kings 23:7,** and four in the B’rit Chadashah: **Romans 1:18-32; 1 Cor 6:9-11; 1 Tim 1:8-10,** and **Jude 7.** These are some of the words that **the Spirit of God** uses to describe **homosexual** behavior: **detestable, cut-off, defiled, a wicked thing, vile, an outrageous thing, the wrath of God, godlessness, without excuse, fools, sinful desires, impurity, degrading their bodies, unnatural relations, inflamed with shameful lust and acts, penalty, sexually immoral, perverse, rebellious, ungodly and unholy.** On the other hand, there are no positive examples of **homosexual** relationships in the Bible. These scriptures from both the TaNaKh and B’rit Chadashah are quite sobering.

We must remember that **homosexuality** in the Bible is always used as a verb and not a noun. Because of our fallen nature, we all have thoughts in our minds that we shouldn’t have, be it money, sex, or power. Therefore, someone who has **homosexual thoughts**, but does not act on them, is not a **homosexual**. Hopefully, as we are conformed into the **likeness of Messiah (Romans 8:29)**, the lifelong process of sanctification will aid us in **taking every thought captive** (see the commentary on **Second Corinthians Bt - Winning the Spiritual War**).