

## Does the Bible Condemn Homosexuality: A Verse by Verse Examination

Verse	Important Details:	Is it really about gay people?
<p>You shall not lie with a male as with a woman; it is an abomination. (Leviticus 18:22)</p>	<p>In Leviticus, we see both universal calls (do not murder, do not steal, etc.) and cultural calls (do not eat pork or shellfish, do not wear clothes of two fabric types, etc.). Some scholars suggest that this may be in reference to a known harvest cult that employed gay orgies in their temple, and is therefore cultural. However, it may be a universal call, just as well.</p>	<p>Yes. But, it might be a cultural call for a specific time and place or it may be a universal call.</p>
<p>But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; and they called to Lot, “Where are the men who came to you tonight? Bring them out to us, so that we may know them.” (Sodom &amp; Gomorrah - Genesis 19:4-5)</p>	<p>Notice that there is not a further examination of what “detestable things” refer to here. So, candidly, we need to ask if this is an issue of homosexuality or gang rape. Another verse in the Bible tells us more information on Sodom, but does not give more details on the exact nature of the sin.</p> <p>Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them as you have seen. - Ezekiel 16:49-50</p>	<p>Maybe. It seems to be more about condemning gang rape.</p>
<p>For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error. (Romans 1:26-27)</p>	<p>This is part of Paul’s argument about human natures shift away from God to creation and is found prior to any list of specific sins which he will mention in the following verses (verses 29-31) wherein he does not mention homosexuality. So, the emphasis of these verses is on the passions being “unnatural,” not specifically what makes them unnatural. Likewise, we should observe that it is "unnatural" for a person today with a lesbian or gay sexual orientation to attempt living a heterosexual lifestyle.</p> <p>It may be that Paul did not list homosexuality because he had already mentioned it. However, it may also be that he used the example of homosexuality with a predominantly heterosexual audience in mind.</p>	<p>Maybe. This is referring to a broader change in nature where homosexuality is used as the example. However, when a list of specific sins that result from this shift occur in the next verse, homosexuality is not listed.</p>
<p>Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, <u>male prostitutes</u>, sodomites. (1 Corinthians 6:9, repeated in 1 Timothy 1:10)</p>	<p>Paul’s apparent comments on homosexuality makes use of the term “Arsenokoitai” (literally bed-men) which is unused elsewhere in the Bible or any surviving Greek texts. When Paul uses it, he most often lists it alongside economic sins rather than sexual sins. As such, there has been debate as to whether this is really describing homosexuality or if it is referring to male prostitutes. It was only first translated as “homosexuality” in the 1940s. Check these verses in your own Bible to see the translation corrections being done in our own time.</p>	<p>No. This Greek term has been mistranslated to refer to homosexuality. It almost certainly is not referring to that.</p>

Conclusion: A majority of other sexual sins (adultery, participation in orgies, etc.) are much more clear and repeated throughout scripture. Therefore, homosexuality may be seen as a sin or it may be seen as not a sin, depending on interpretation. It remains primarily an issue of inference, not clear exposition. Much theological and pastoral conversation can and should be had in addition to the biblical witness, but this should serve to demonstrate that the biblical witness does not provide a solid and consistent case against homosexuality as it does for other sexual sins.