

# View

## Homosexuality

Homosexuality has become an accepted way of life. There was a time when the mention of the word brought hushed silence and shame. No more. Today, we even have a president who openly supports "gay rights" and panders to the homosexual community.

Listen to this report from the Associated Press:

President Barack Obama says that while he's dedicated to expanding homosexual rights, many Americans still cling to what he calls "worn arguments and old attitudes."

At a White House celebration of Gay Pride Month, Obama said he hopes to persuade all Americans to accept homosexuality. "There are good and decent people in this country who don't yet fully embrace their gay brothers and sisters –not yet," said the president. "That's why I've spoken about these issues – not just in front of you – but in front of unlikely audiences, in front of African-American church members."

Obama acknowledged that many Americans still disapprove of homosexuality. "There are still fellow citizens, perhaps neighbors or even family members and loved ones, who still hold fast to worn arguments and old attitudes," he stated.

The audience at the White House ceremony included Episcopal Bishop Gene Robinson and other homosexual clergy. Obama introduced Robinson as a "special friend."

As you know by now, many churches have either acquiesced to the reality of homosexuality or openly endorsed the lifestyle. Several years ago, the Christian Church (Disciples of Christ) elected a president who supports allowing homosexuals to occupy the pulpit as preachers.

Most important for our purposes is that some biblical scholars are using Bible passages in an attempt to marshal biblical support for the idea that homosexuality is a genetic condition—that some men and women are born with the tendency to be homosexual. It is called "inversion" instead of "perversion."

Does the Bible, in any way, support the practice of homosexuality? Does it present clear, unambiguous teaching on the subject? We'll see that the answer to the first question is a resounding "NO!" and the answer to the second an equally resounding "YES!"

There are three specific, biblical reasons why homosexuality is not a proper alternative:

### I. Condemned by exclusion

Let's be clear— this is a sexual issue. The Bible is unambiguous, definite, and clear that the only proper means of sexual expression

### The church of Christ

Meeting at 900 E. Natoma  
PO Box 492  
Folsom, CA 95630  
916/608-4866

#### Elders

Forrest Brown: 530/295-9230  
Randy Clark: 916/939-5066  
Rich Ladd: 916/774-9048  
David Posey: 530/676-9514  
Dennis Reagan: 916/797-5539

#### Deacons

Brent Agee: 916/786-0436  
Bryan Byrd: 916/351-9320  
David Byrd: 916/985-6564  
Barrett Cain: 916/351-0774  
Michael Caisse: 530/672-2902  
Jeff Clark: 916/985-8689  
John Daniels: 916/985-3090  
Jerry Deschler: 916/285-9115  
Steve Dickey: 916/983-1071  
Eric Fields: 916/817-6495  
David Main: 650/292-5417  
Terry Raposa: 916/782-1140  
Dane Scott: 916/631-7221  
Russ Tarrant: 530/672-1748  
Steve Thompson: 916/983-4170  
Jeff Warshaw: 916/933-9399

#### Evangelist/Editor

David Posey: 530/676-9514  
dpaulposey@mac.com

#### Services

Sunday Morning Assembly  
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Webmaster: Richard Harvey

is in a lawful marriage. A lawful marriage must be defined by the person who instituted marriage, God. See Genesis 2:18-24. God made man and woman, male and female. The woman was created for specific reason and that is to be a help suitable for the man (a perfect fit in every way).

Jesus Christ confirmed this arrangement in passages such as Matthew 19:4-5. Hebrews 13:4 points out that marriage is honorable, but God will judge fornicators. Sexual needs are to be fulfilled only in a lawful marriage. Anything else is a perversion of God's original plan and purpose. If sexual expression is limited to the marriage relationship, and marriage can only occur scripturally between male and female, then every other sexual expression is excluded.

We find, then, that even if homosexual activity or the word "homosexuality" had never been mentioned in Scripture, there would still be positive prohibition against it since all sexual activity outside a lawful marriage is forbidden.

## II. Condemned by inclusion

The Bible goes further, however, and condemns all sexual immorality. The Bible defines all sexual activity outside a lawful marriage as "fornication" (the Greek word is *porneia*, from which we get our word "pornography"). See again Hebrews 13:4. Since homosexual activity can never be practiced within a scriptural marriage, then every passage which mentions or implies sexual immorality includes homosexual behavior.

What does the Bible say about immorality? I Corinthians 5:9; 6:18; I Thessalonians 4:3; Revelation 9:21; 21:8; 22:15. Again, all sexual behavior outside marriage is unambiguously condemned as "immoral." Those who are immoral cannot enter into heaven, but will suffer eternal destruction. So, once again, even if homosexuality was never mentioned in Scripture, it is condemned because it falls under the definition of "immorality."

## III. Condemned by explicit law

Does the Bible specifically condemn homosexual behavior? The practice was not unknown in Bible times. Plato, in the last work written before his death, witnesses to the pervasiveness of homosexuality in the Greek world, and advocated legis-

lation to regulate it. But long before Plato, the Old Testament dealt with it, and in no uncertain terms.

First, there were specific laws written forbidding it: Leviticus 18:22; 20:13. Sodom and Gomorrah had become notorious for it. See Genesis 19. The story of Lot and the angels, recorded in Genesis 19:1-11, show the extreme ugliness and perversity of this sin. God destroyed Sodom and Gomorrah because it had sunk to such a level of immorality that it was beyond redemption. See II Peter 2:6 and Jude 7.

The New Testament speaks clearly on the subject as well. It is the result of "degrading passions," says Paul in Romans 1:26-27. It is specifically mentioned in I Corinthians 6:9.

### The final word

Some attempt to paint homosexual activity as simply another alternative for establishing a loving and caring relationship. But consider this: only 1% of homosexuals have had fewer than 8 lifetime partners; 75% of homosexual men report more than 30 partners; and the average homosexual has had 59 to 500 different sexual contacts, depending upon the study used. Most of those with AIDS have had more than 1,000 sexual contacts!

God's word is clear: homosexual activity, regardless of society's acceptance, is sin. The only sexual activity sanctioned by Scripture is that which takes place in a lawful marriage between a man (male) and a woman (female).

As perverse and destructive as this sin is, the homosexual who repents is not beyond forgiveness. God will forgive this sin as He does any other sin (see I Corinthians 6:9-11). Our repugnance of this or any other sin should not cause us to shut off the sinner; we must love them and try to convince them to come under the authority of the Scripture and put away all immoral behavior, for their soul's sake.

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