

What the Bible Says About Same Sex Relations2

Introduction:

1. In the previous lesson we defined our study around “What the Bible Says.” We assumed the existence of God and the Bible as a revelation from Him and therefore an authoritative pattern for the discipline of our lives.
2. We observed that some do not accept this starting point. We also observed that some seem to accept this as the starting point but continually judge what the Bible says saying, “I agree with that. I don’t agree with that” and so set themselves up as the standard of right and wrong after all.
3. Neither of these approaches are the approach taken in this study.
4. Also, in the previous lesson we observed that there is a divine pattern revealed in Scripture.
 - a. From Gen. 1:28 it is evident that God made them male and female from the beginning.
 - b. This reveals the beginning of the pattern throughout the text of Scripture.
 - c. Marriage is between a male and a female (Gen. 2:23-25).
 - d. Jesus goes back to the beginning in His teaching about marriage in Matt. 19:3ff.
 - e. The rest of Scripture continues to illustrate this pattern. Ex. Abraham married Sarah; Isaac married Rebekah; Etc.
 - f. Even in the animal kingdom the male/female pattern is evident.
 - g. Noticeably absent is two males married. Also, noticeably absent is two females married.
5. In this lesson I want to draw some preliminary distinctions and then look at Gen. 19 and the account of Sodom and Gomorrah.

Discussion:

- I. There are two distinct groups to be recognized in the discussion of this topic.
 - A. First, there is the group of political and cultural elites that are pressing to legitimize a sexual pattern foreign to Scripture. Ex. I heard it in what Hillary Clinton said commenting on the current Supreme Court leak regarding abortion. She said that if this was allowed there would be other things to follow like the restriction of rights on the LGBTQ community and the like. With this group there is a pressing interest to control the cultural norms of society. A certain boldness and courage is called for in resisting these attempts.
 - B. Second, there is a group of people who are struggling with their identity and sexual issues with whom we need to be patient and compassionate. We should not be insulting and disrespectful to those who are suffering.
 1. Whether we struggle with sexual sin (homosexual or heterosexual) or some other sin we need help and healing (1 Cor. 6:9-11).

2. The so-called LGBTQ community seems to lump these two groups together under one umbrella.
3. The Transgender group may need to be looked upon differently.
 - a. Gender Dysphoria, by definition, is the distressed state from conflict about gender identity and the actual sex (M/F) a person is. There may be Gender Dysphoria associated with those identified as Queer as well. These are, by definition, those attracted to multiple genders or sexual orientations.
 - b. Compassion and healing is needed in this circumstance. Our tendency seems to be more contemptuous, judgmental and condemning rather than compassionate and healing. The reason for this may be because our culture lumps all these into one grouping and we follow suit.
- C. With the first group boldness and courage is called for. With the second group, compassion and healing. So, when you think of same sex relations who do you think of? The first group or the second? And how is your response affected by your thinking? In your thinking do you allow for a difference between those aggressive and hostile and those distressed and confused?

II. The world's cultural perspective is different from the biblical perspective.

A. Worldly culture thinks as follows.

"I am attracted to same sex relations therefore it is right to participate in same sex relations."

"I am attracted to opposite sex relations therefore it is right to participate in opposite sex relations."

"I am attracted to opposite sex relations. I am free to participate in opposite sex relations, but others are not permitted to participate in same sex relations."

B. The Biblical pattern is as follows.

"It is right to participate in opposite sex relations in marriage, one man and one woman" (Gen. 2:22ff; Matt. 19:3ff; Heb. 13:4).

D. Note that opposite sex fornication and adultery is sin in the same way as same sex fornication is sin. Both require the same cleansing (1 Cor. 6:9-11). It is the same cleansing required for other sins (Rom. 1:26-31). The biblical text is not discriminatory when it comes to sin. Rom. 3:23 says, "all have sinned and fall short of the glory of God."

III. The sins of Sodom and Gomorrah (Gen. 19; Ezek. 16:48-50).

- A. There are some things that are perplexing in this text. How could Lot offer his daughters to such a mob?
 - 1. Both homosexual and heterosexual rape is condemned in the biblical text in Judges 19:22ff.
 - 2. Tamar (2 Sam. 13:7ff) described it as “not done in Israel,” “a disgraceful thing,” “You will be like one of the fools in Israel.” The text says, “he (Amnon) violated her.” When Amnon tried to send her away Tamar observed, “this wrong in sending me away is greater than the other that you have done to me!”
 - 3. Some reason that the only thing condemned in Gen. 19 is rape. But this does not do justice to the language, nor to the fact that Lot considers it preferable to offer his daughters rather than the male guests to the men of Sodom.
- B. The men of Sodom wanted to “have relations (3045) with them.”
 - 1. This is the same term used in Gen. 4:1 of Adam having relations with his wife Eve.
 - 2. The same term is used in Gen. 19:8 of Lot’s two daughters who had not had relations with man.
 - 3. It’s the same term used of Rebekah who was a virgin. “No man had had relations with her” (Gen. 24:16).
 - 4. It’s the same term used in Judges 19:22 of the Benjaminite’s homosexual demand.
 - 5. It’s from the Hebrew (“yada”) meaning “to know,” which is a euphemistic way of referring to know sexually.
 - 6. There is not a specific identification, as far as this term is concerned, with rape. It is a term used generally for sexual relations.
- C. While rape of all sorts is wrong it appears that in this text male to male relations is the consideration. This is further confirmed by the biblical pattern evidenced in Lev. 18:22.
- D. The passage in Ezek. 16:48-50 indicates that this is not the only sin Sodom was guilty of. She was also guilty of arrogance, not helping the poor and needy, was haughty and committed abominations. “Abominations” (“toebah,” 8441) is the same word used in Lev. 18:22 of “lying with a male as one lies with a female.”
- E. The biblical view brings a more balanced view of sin and same sex relations than does worldly culture. Worldly culture either embraces same sex relations or despises same sex relations with hostility and hatred. The biblical world view allows for compassion and forgiveness.

Conclusion:

- 1. In summary, the Scriptures teach that same sex relations are sin, that opposite sex relations are sin unless the male and female are married to one another.

2. Courage and boldness is called for when resisting worldly culture (Acts 4:24-31), but compassion is called for when dealing with people who are confused.
3. The biblical world view does not call for hatred and hostility against same sex relations, but it does call for repentance in the same way it calls for repentance from all other sins, homosexual or heterosexual.
4. The message of Scripture involves a message of forgiveness through Jesus Christ (1 Cor. 6:9ff).