

The Bible and Homosexuality

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Introduction

There was a time when the inordinate nature of homosexual behavior was easily discernable for the Christian church. There was little or no room for debate. The Bible has always been crystal clear on this subject, and the various branches of Christendom were usually in lockstep with the Scriptures on the matter. In this present hour, however, the forces of political correctness, humanism, and a liberal media have unwittingly—or perhaps purposefully—joined hands in an effort to legitimize what the Bible expressly condemns.

The abomination in view is homosexuality. The debate has been so structured that many adherents to a Biblical morality are fearful of being branded as "homophobic" or "judgmental" with regard to this vice. They are classified as "hate-mongers" and "bashers." The degree to which misinformation and disinformation control the dialogue is absolutely astonishing and bewildering!

Let it be said that this Biblical analysis of homosexuality in no way minimizes or diminishes the seriousness of any and all sexual sin. The Bible condemns all forms of fornication, whether heterosexual or homosexual in nature. Sin is sin! Yet homosexual sin is unique in that (1) it is a sin against nature itself, and (2) biblical history reveals that this particular sin, once legitimized and sanctioned by a society, leads to moral collapse and Divine judgment. Public opinion polls that reflect apathy toward sexual sin in high places demonstrate that moral discernment in America is in steep decline. This disparity is due primarily to the subtle erosion our nation's conscience by the toleration—and subsequent acceptance—of moral deviance, and to an electorate that values money above morality.

Our purpose here is to provide a general overview of the Scriptures on the subject, and to cite relevant passages that bear directly or indirectly upon homosexuality. Each will be examined in context, and compared to other companion texts. It is our prayer that the contents will prove helpful for those engaged in this behavior, those struggling with its legitimacy, those seeking to assist others, or those who simply desire the truth as God has revealed it.

Biblical Passages on Homosexuality

Genesis 1:27-28

Any objective treatment of this subject must begin here. Scripture testifies of a Creator to whom man owes his existence. Man was created in the image and likeness of God, and is therefore accountable to Him. Male and female sexes were intrinsic to God's design. God blessed the union, and commissioned them to "***be fruitful, and multiply, and replenish the earth, and subdue it.***" A common quip these days is "God created Adam and Eve, not Adam and Steve." While it somewhat trivializes the sanctity of creative design, it is true nonetheless. Sexual attraction and consummation between members of the same sex cannot be traced back to creative design.

Many contend that certain men and women are born with same sex desire, and are by nature what they are. This is the testimony of many, both male and female. If we assume, for the sake of argument, that homosexuals are indeed born that way, it is still impossible to connect the same sex attraction to creation. How then shall it be explained? The explanation is rather simple, but one which is rejected by both the homosexual and the world at large. The answer to this anomaly is sin, and its destructive influence upon the human fabric.

This point needs to be made. Adam and Eve were the entire human race at the time of their fall, and Adam held the entire human race within his loins. According to Romans 5:12, all sinned when Adam sinned, and "***death passed upon all men.***" This rendered the heart of man "***deceitful above all things, and desperately wicked***" (Jeremiah 17:9). The Lord Jesus said that "***from within, out of the heart of men, proceed evil thoughts, adulteries, fornications*** [a large umbrella that includes homosexual sin], ***murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man***" (Mark 7:21-23). Therefore the sexual lust of men for men, and women for women, can be attributed solely to the effects of sin upon the

human heart. What God created as male and female was distorted by disobedience. Man is by nature disobedient. The argument that men and women are by nature homosexual, and are therefore justified in following the dictates of their fallen nature, is Biblically untenable. Men and women are also by nature thieves, liars, proud, and murderers. No sin, which proceeds from a wicked and deceitful heart, can be justified! All sin should be forsaken, including homosexual lust.

Satan entraps the homosexual in his untoward lust by the same craftiness with which he deceived Eve: a twisting of the Word, and a misrepresentation of the God who gave it. This led Eve to rationalize and justify her behavior in disobedience. These are the two undercurrents moving the tide of public opinion toward the acceptance of homosexuality as a legitimate lifestyle. The notion of "sexual orientation" has been promoted to lend credibility to the lifestyle. The rationalization surrounding this issue can be attributed directly to the preclusion of truth from the debate.

In addition to **the fallen nature of man**, as a fundamental issue, is his **conscience**. According to Romans 2:14-15, God wrote His law in the hearts of men (in particular, the Gentiles who had no formal written law given to them). This internal compass of right and wrong renders man conscious of the moral implications of his conduct. The result is a "**conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.**" The conscience accuses and excuses. The accusation comes when this internal law is violated. The excusing is an internal validation that right has been done. Therefore a conscience operating properly would smite the heart of any practicing homosexual.

The problem with the conscience, however, is that it is subject to manipulation, alteration, and elimination. In I Timothy 4:2, Paul described religious false teachers whose departure (rejection because of personal agenda) from the truth resulted in "**having their conscience seared with a hot iron.**" The systematic destruction of spiritual and moral nerve endings rendered them permanently immune ("**having...seared**" is a Greek perfect tense) to the impact of truth.

The *context* of I Timothy 4 identifies *religious false teachers*. The relevance of conscience in the debate, and the citing of these passages, has to do with many in this age who are professing to be both Christian and homosexual. They demand acceptance by the church, which (they contend] should abandon its homophobic baggage. They profess to be at peace with themselves, and with God, in their sexual orientation. According to Scripture, this is a false peace. The conscience has been seared through rejection of Biblical truth and rationalization of immoral conduct. This numbing of the conscience results in the absence of accusation, which is misconstrued as peace. When the truth of God is trumped by conscience, the result is strong delusion. All experience must be weighed in the balance of truth.

The creative design of God, as expressed in Genesis 1:27-28, argues against same sex sexual activity. The intent of God's design has not changed. What has changed is the nature of man and his conscience. The voices in our age that argue for the tolerance and acceptance of homosexual deviance do so from a platform of experience without regard for the truth.

Genesis 6:1-7

Although this passage does not reflect directly upon the homosexual debate, it does demonstrate two (2) vital realities. First, indiscriminate sex was rampant centuries before Sodom and Gomorrah. The phrase "**the sons of God**" is a reference to the godly line of Seth. The "**daughters of men**" represents women in general (specifically, the descendants of Cain) without regard for their spiritual state. The unrestrained sexual desires of the sons of God led to mixed marriages. This mingling led to corruption of the godly line, so that only Noah and his sons remained. Men were dominated by *imagination* instead of *revelation*, and the result was great wickedness in the earth. The entire human race had been corrupted. The argument that the sons of God were angels, cohabiting with humans is both fanciful and biblically untenable.

Secondly, God had destroyed other civilizations before Sodom and Gomorrah because of moral corruption and wickedness. The moral corruption of Noah's day appears to have been largely heterosexual in nature (Cp. Matthew 24:38]. But it demonstrates that indiscriminate sexual lust of any kind can lead to the corruption of a society, and bring the wrath of God to bear upon it in the form of Divine judgment.

Genesis 18:20

We now move toward the classic text (Genesis 19) that exemplifies the wrath of God against homosexual sin in an historical context. Some have argued that it was not homosexual sin that brought fire and brimstone upon the cities of Sodom and Gomorrah, but rather the inhospitable and rude treatment of the angels, or travelers (who appeared as men), by the men of the city. This verse demonstrates that the *basis* for God's judgment (grievous sin that produced a great cry heavenward) was in place *before* the angels came. The angels came to *verify the wickedness* for which God intended *destruction*.

Abraham himself was concerned about the destruction of the righteous (his nephew Lot and family) with the wicked, and made intercession to God accordingly. It is impossible that the wickedness of Sodom in this context could be the inhospitable treatment of these angels (travelers), or that the conduct of the men of the city toward the angels precipitated the judgment. Jude 7 makes mention of Sodom as an example of God's judgment. They were guilty of "*going after strange flesh*", a further description of their fornication. The argument is made that the "*strange flesh*" in view is that of the angels, but that cannot be the case. Whatever "*strange flesh*" refers to, it was being practiced *before* the angels came to rescue Lot, and served as a basis for judgment. The obvious meaning of "*strange*" is that of men lusting after men in contradiction to, and in violation of, both nature and conscience.

Genesis 19:1-13

The nature of the wickedness of Sodom (and the surrounding cities) is made abundantly clear. Lot was a city leader (sat in the gate of Sodom), and rose up to greet the approaching angels (travelers) who appeared as men. The fact that "*he bowed himself with his face to the ground*", and called them "*lords*", may indicate that he saw something more than just mere men.

Lot's first and generous offer of hospitality was refused. The men (angels) say they "*will abide in the street all night*." But Lot "*pressed upon them greatly*", and they relented. Lot made them a feast, and they ate. The news of Lot's guests apparently spread like wildfire. A multitude of men, both young and old, and from every quarter, came and surrounded the house before the guests could lie down for the night. They called to Lot, and asked, "*Where are the men which came in to thee this night? bring them out unto us, that we may know* [in a sexually intimate way, even as Adam knew Eve his wife, and she conceived—Genesis 4:1] *them*."

Lot exits the house, and shuts the door behind him. His response to these men indicates without question their intent to engage these men (angels) in sexual intimacy. He said: "*I pray you, brethren, do not so wickedly*." Lot was a man who lived more by sight than by faith. Yet he was a righteous man whose soul was "*vexed with the filthy conversation* [lifestyle] *of the wicked*" (2 Peter 2:7-8). The wickedness that they desired to perpetrate was same sex sexual activity.

Lot offered his two *virgin* daughters to these men, who had "*not known* [in a sexually intimate way] *man*." Why did he do so? Some argue that the men outside were actually heterosexual, and therefore Lot had a legitimate expectation that his daughters would be used by the men for sexual intimacy and pleasure. The use of the word "*know*" (vv. 5 and 8), and Lot's view of it as a matter of wickedness, proves that this cannot be the case, and that sexual intimacy was in view. The virginity of the daughters actually argues for the lack of heterosexual men in the area. It could therefore also be argued that Lot had no fear or expectation that his daughters would be violated sexually.

Remember Lot bowing himself to the ground before these men at the gate? If Lot saw these men as heavenly visitors, it could further explain the offering of the daughters to protect the guests. The idea that these men of Sodom were heterosexual is a function of intellectual dishonesty in an attempt to obscure the clear meaning of the text. The fact is that Lot was embarrassed for his guests, and desperate under the circumstances. He was between the proverbial rock and hard place. He had offered hospitality to these men, and wanted to protect them from abuse.

The men of the city refused the daughters (no surprise to anyone, including Lot), and commanded Lot to stand back from the door. They further accused Lot, still considered an outsider ("*this one came in to sojourn*"), of being a "*judge*" (inasmuch as he referred to their homosexual lust as wickedness), and threatened to abuse him sexually in a manner worse than what they intended for the guests. They

immediately made good on their threat, pressing upon Lot with groping and fondling, and nearly breaking the door down. The two guests arose, pulled Lot into the house, shut the door, and smote the men with blindness. The men wearied themselves in their efforts to find the door, a testimony to their unnatural and insatiable lust.

The "lack of hospitality toward the travelers" argument is destroyed. Its defenders should consider the following: (1) The travelers were never actually mistreated or molested in any way, whereas Lot was. Why not attribute the fire and brimstone to the treatment of Lot? (2) In seeking to make their argument, they are forced to accept the historicity of the event, and to acknowledge the existence of a sovereign God's wrath against sin.

The angels proceeded to inform Lot about their mission, which was the destruction of Sodom and the surrounding cities. This destruction was due to "*the iniquity of the city*" (19:15) *before* the angels came on the scene, and could not have been precipitated by anything that happened *after* they arrived. Lot was instructed to gather together family and possessions, and prepare to leave. There is no question as to the wickedness and iniquity of Sodom and Gomorrah. It was homosexual lust and practice. It had corrupted enough of the population that it became, in God's righteous estimation, worthy of destruction by fire and brimstone.

Leviticus 18:20-30

This text identifies four abominations—that which is detestable to God—which characterized the nations of the land that God had promised to Israel. They were: (1) **adultery**—to lie carnally with thy neighbor's wife, resulting in defilement; (2) **child sacrifice**—offering children to Molech by fire, thus profaning God's name; (3) **homosexuality**—to lie with mankind, as with womankind, committing an abomination; and (4) **bestiality**—to lie with a beast, whether male or female, which is confusion. God said that these were the abominations of people of the land, and for these abominations they were being "*cast out*" before the people of Israel. Israel was warned that the land would also "*spue*" them out if they committed these same abominations, and defiled it. Individual transgressors would be "*cut off from among their people.*"

This passage yields two important observations. First, homosexual activity is referred to as an "*abomination*" (v.22) and as "*iniquity*" (v.25), and catalogued with three other sins with the same description. When a man forsakes the natural use of the woman (Romans 1:26-27), and directs that lust toward another man in sexual intimacy, it is iniquity and abomination in the sight of God. No amount of rationalization and or semantics can alter that truth. Secondly, these abominations were "*abominable customs*" (v.30). The word "*custom*" suggests that which is *habitual*, or *customary*, among a people. It also denotes that which is *acceptable* as part of the social fabric. The inhabitants of the land both engaged in and sanctioned these iniquities. They were considered *normal*, or customary, behavior.

The same iniquity and abomination has defiled America's land. We are dangerously close (some say we are there) to elevating the abomination of homosexuality to a customary, accepted, and legitimate lifestyle practice. At that point, it would become (or has become) an "*abominable custom*"! Those who know the Bible understand the peril of legitimizing homosexual behavior. They are not "homophobic"! They simply know and fear God, who never winks at "*abominable customs*," or the nations that sanction them.

Leviticus 19:29

Once again we have a verse that does not speak directly to homosexual behavior, but does offer wisdom in the debate. The text reads: "*Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.*" Yes, fathers enhancing their cash flow by prostituting their daughters was a potential problem in 1500 BC. There has been nothing new under the sun since that time.

The lesson here, beside the obvious, is the *infectious nature of sin*. It cannot be kept in isolation. It is possible for an act of public sexual wickedness (especially when financial gain is involved) to provoke and entice others to do likewise. America is a perfect example of this principle in action. Heterosexuals are provoked into experimentation with same sex partners by a pervasive amoral humanistic philosophy. The problem is complicated with a church intimidated by political correctness, and the potential consequences of standing upon Bible truth.

Leviticus 20

This is the capital punishment (death penalty) chapter in the book of Leviticus. The phrase "**put to death**" is found nine (9) times. The phrase "**cut off**" is found three (3) times. Most of the penalties deal with sexual sin: men with women in unlawful union, a man with a man "**as he lieth with a woman**", and both men and women with beasts. Leviticus 20:13 is clear. Two men guilty of sexual intimacy with each other had committed an abomination, and both were to be **put to death by stoning**. This was God's standard for the nation of Israel. While our law does not extract the same penalty for this wickedness, its nature remains the same. It is an abomination before a holy God, and worthy of death. There was no mercy for the homosexual.

Ezekiel 16:49-50

This passage is relevant in that it identifies the sins of Sodom. The Scripture says: "**Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.**" We are told here that homosexual wickedness, which brought the destruction of the city, took place in an historical context in connection with other sins. There was *pride*, a spirit of arrogant self-sufficiency. There was also *fulness of bread*, a reference to a sated self-indulgence. Now, abundance in itself is no sin. But Sodom erred in the *misuse* of abundance, explaining why the poor and needy received no assistance from the affluent. The *abundance of idleness* was conspicuous among the abundances it enjoyed. They had plenty of (too much) time on their hands. They were *haughty*, a high-mindedness fueled by prosperity. This is the social and spiritual climate within which they "**committed abomination**" (homosexual sin).

Genesis 13 chronicles the departure of Abraham and Lot from one another. Both were rich in flocks, herds, and tents. There was not enough land to support both men and their operations. Lot was offered the first choice for land. He chose the plain of Jordan. It was "**well watered everywhere before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD**" (v.10). The plain of Jordan contained lush vegetation and natural irrigation. This prime location produced a superior quality of life. It also produced selfish and sinful indulgence. The men of Sodom, *prior to* Lot's relocation, were "**wicked and sinners before the LORD exceedingly**" (v13).

Advocates of homosexual legitimacy, who are often homosexuals themselves, point to Ezekiel 16:49 as proof that the real sin in Sodom, for which God destroyed it, was "**pride, fulness of bread, and abundance of idleness**", as well as indifference to the disadvantaged ("**the poor and needy**"). The deceitfulness employed in their argument, however, is *a failure to tell the whole truth* as provided by Ezekiel. The prophet described Sodom as a city that had certain iniquities at its core. These allowed sexual indulgence to flourish, resulting in a pervasiveness of homosexuality. This sexual wickedness corrupted the civilization, and resulted in its destruction by fire and brimstone. Ezekiel was not trying to clarify the Biblical record in Genesis 19. He was rather describing the platform of sin, from which the abomination of homosexuality sprang, culminating in judgment.

I Samuel 20:41-42

These verses of Scripture have been cited by homosexuals as proof that godly men can also be homosexual men. The men of the context are David and Jonathan. They have a strong relationship, a strong love for each other. It is a manly love of the purest kind. Jonathan had envisioned David as king of Israel, and he by David's side. Jonathan was emotionally distraught by his father Saul's determination to kill David. In this field, after the lad who had been fetching arrows was sent away, David and Jonathan grieved together over the disappointment instigated by Saul.

The Bible says they "**kissed one another, and wept one with another, until David exceeded.**" According to eastern custom, the kisses were likely on the cheeks as they embraced and wept. There was nothing untoward here. The word "**exceeded**" is from a Hebrew word whose root meaning is "to twist". Its contextual usage gives it the meaning of "to exceed or surpass." For example, it is used in 1 Kings 10:23—"So king Solomon exceeded all the kings of the earth for riches and for wisdom." The meaning is clear. Solomon surpassed them, went beyond them in these areas. David had exceeded

(went beyond, surpassed) his emotional and physical capacity to weep any longer.

The root meaning "to twist" presents to us a picture of David being wrung out, all of his emotions having been squeezed out of him. David was spent, emotionally and physically. This is not an uncommon experience for the pure of heart, who often weep over personal and spiritual disappointments until they can weep no longer. It takes a perverted and dishonest mind of the most wicked sort to interpret "**exceeded**" as a word that represents sexual climax. The full testimony of Scripture regarding homosexual sin dictates that this was not the case between these two men. Homosexual men are always wicked men.

Before Jonathan departed for the city, he said to David: "**Go in peace.**" This has a familiar ring to it, inasmuch as common expressions among homosexuals include "Peace in the way" and "Walk in peace". Is it possible that members of the homosexual community, in an effort to use this text as justification for their sin, have adopted this salutation as reflective of what they consider to be God-ordained love among homosexual men? Perhaps. But that use of the salutation has no Biblical basis in Scripture or in the context. Jonathan continued his salutation, saying; "**The LORD be between me and thee, and between my seed [children] and thy seed [children] for ever.**" In other words, "May the LORD, Who is central to this spiritual and godly love we have experienced, continue to keep the bond strong among our children and their children in generations to come." Jonathan's words are the expression of one heterosexual man toward another, both anticipating future procreative activity with their wives according to God's design.

The So-called "Silence" of Jesus in the Gospels

Advocates and or defenders of homosexual sin often cite the absence of a definitive statement (or silence on the matter) by Jesus as proof that he did not condemn it. Their position suffers from the following three (3) fatal flaws. (1) **Silence is not sanction.** Homosexuals falsely assume that because Jesus did not specifically reference homosexual lust as a sin that they therefore have license to practice their perversion. But silence is not sanction. As a matter of fact, Jesus was not silent on the matter. (2) **Jesus did indeed refer to homosexual sin, although indirectly.** In Mark 7:21-23, Jesus spoke of the heart of men, a heart capable of all manner of wickedness. He provided a list of 13 categories of sin. All of these things, according to Jesus, come from within the man, and defile (make spiritually and morally unclean) him. In this list was "**fornications**". This plural umbrella includes homosexual sin, inasmuch as homosexuality is a form of fornication. Jude 7 identifies "**fornication**" (further described as "**going after strange flesh**") as the sin that brought God's judgment upon Sodom. When Jesus said "**fornications**" he included homosexuality! (3) **Jesus affirmed the writings of Moses as authoritative Scripture.** On several occasions Jesus spoke of the Old Testament writings (including Moses' writings and the law) as the Word of God. This means that Jesus affirmed the contents of those writings as true and authoritative, exposing homosexuality as iniquity and abomination, and a sin worthy of death. Therefore Jesus, albeit indirectly, condemned homosexual behavior.

The idea that the teachings of Jesus permit homosexual sin is a distortion of the truth. Jesus did include it under the umbrella of "**fornications**", and sanctioned the teachings of Moses (delivered to him by The Lawgiver) who condemned it.

Romans 1:23-28

The context for this passage begins in verse 18, where Paul says that "**the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.**" Paul's use of the present tense ("**is revealed**") describes an ongoing revelation of wrath throughout the ages unto the present. The specific expression of this wrath is found in the following three (3) phrases: "**God also gave them up**" (v.24), "**God gave them up**" (v.26), and "**God gave them over**" (v.28). God's indictment against ungodly and unrighteous men is that they "**hold [suppress] the truth in unrighteousness**", and "**changed the truth of God into a lie**" (v.25). This aversion for (and alteration of) truth leads them to idolatry ("**worshipped and served the creature more than the Creator**"), and ultimately to immorality ("**vile affections**"). For this cause the wrath of God is revealed against them. It is a wrath that abandons ungodly and unrighteous men unto "a reprobate (destitute with respect to truth) mind" (v.28). This is worse than fire and brimstone. It allows the reprobate to accrue additional wrath against the Day of Judgment (See 2:5).

The language in the English version of Scripture requires no elucidation from the Greek. The ungodly and unrighteous "**dishonour their own bodies between themselves**" (v.24). This would include all manner of sexual sin, both heterosexual and homosexual. The women also "**did change the natural use** [of their bodies which were designed for sexual union with a man] **into that which is against** [contrary to] **nature**" (v.26). This is lesbianism, the sexual lust of a woman directed toward another woman. The men also were guilty of "**leaving the natural use of the woman.**" They "**burned in their** [sexual] **lust one toward another; men with men working that which is unseemly** [based on the Creator's anatomical design]" (v.27). Homosexuality is an act of ungodliness and unrighteousness before God. It is contrary to nature. Homosexuals who persist in their lusts are in danger of abandonment by God to a reprobate mind.

Jude 7

The book of Jude is about the judgment of God. The brethren are admonished to "**earnestly contend** (fight and agonize at any cost) **for the faith once delivered to the saints**" (v.3). The need to contend is established by ungodly false brethren who creep in unawares with false teaching about grace. They are unbelievers, who will endure destruction and judgment for their ungodliness. Jude proceeds to provide examples of God's judgment. Sodom and Gomorrah are cited in verse 7.

In Jude's description "**the cities about them** [Sodom and Gomorrah]" were destroyed "**in like manner.**" These cities "**are set forth for an example** [of God's wrath against sexual perversion], **suffering the vengeance** [as expressed by the fire and brimstone] **of eternal fire.**" They were guilty of "**giving themselves over to fornication** [homosexual lust], **and** [even] **going after strange** [unnatural] **flesh.**" As we have shown earlier, the "**strange flesh**" cannot be a reference to the angels that visited Sodom. It is rather a further description of the unnatural union of men with men, who leave the natural use of the woman. This is indeed strange!

Jude's teaching is applicable in the present debate. When men proclaim to be both Christian and homosexual (whether gay or lesbian), they are following the pattern of the ungodly by "**turning the grace of God into lasciviousness** [freedom to sin because there is no more law]" (v.4). The sense of freedom they experience is the product of a seared conscience and a reprobate mind. They have held (suppressed) the truth in unrighteousness, and changed (exchanged) the truth of God for a lie. It is a false peace, and the fruit of deception. Even as Lot was falsely accused in his day of being a self-righteous "**judge**" for identifying homosexual lust as wickedness, so it is in our age. No believer who earnestly contends for the faith will escape false accusation and slander. It comes with the territory.

I Corinthians 6:9-11

This is our final text. It is presented last by design. The Scripture reads: "**Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind (homosexuals), Nor thieves, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**"

There are three (3) points to be made here. First, Paul has provided a list of sin practitioners that will not inherit the kingdom of God. It is inclusive of sexual sins, but not exclusive of others. He is impartial in his view of sin. Secondly, the sin of homosexuality is specifically targeted by the phrase "**abusers of themselves with mankind.**" It is one of several sexual sins, but is clearly identified by the apostle as a kingdom disqualifier. Thirdly, and perhaps most importantly, is the hope held out by the apostle Paul to all sinners, including homosexuals. Paul said, "**And such were some of you.**" We can assume that among the membership at Corinth—a city infamous for its sexual practices—there were former homosexuals who had experienced deliverance from this sexual vice through the power of Jesus Christ and His Spirit. They were "**washed** [in the blood and by the Word]", and "**sanctified** [set apart unto God]", and "**justified** [declared to be righteous before God through the imputed righteousness of Christ]."

In Leviticus 20:13, we observed that there was no mercy for homosexuals caught in the act. In this age of grace, however, there is mercy available to all for washing, sanctification, and justification through the merits of Christ. God is no respecter of persons. Whosoever will, let him come!

Conclusion

Homosexuality is iniquity, and an abomination before God. The Scriptures make this abundantly clear. The open and objective mind will accept God's view on the matter, and call it what it is. The practicing homosexual who embraces the truth, and casts himself upon God's mercy, can experience deliverance from this inordinate and abusive sin. Make no mistake! God causes the light to shine in darkness, and reveals unto the vilest of sinners the glorious Gospel of Christ (2 Corinthians 4:6). In 1 Timothy 1:15, the apostle Paul said: "***This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.***" This affirms that there is hope for all.

The words of Jesus in Matthew 11:28 are a fitting close to this analysis. He said: "***Come unto me, all*** [without distinction or exception] ***ye that labor*** [within powerless religion and self-destructive sin] ***and are heavy laden*** [with guilt and frustration], ***and I will give you rest*** [freedom from sin and guilt]." Thanks be unto God for His unspeakable gift!