



Conducted by
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"Bearing in mind the Anglican Church's recent ambiguous pronouncement on the subject, what do the Scriptures teach concerning Homosexuality?"

This is a question, which today is highly relevant, in view of the vigorous efforts being exerted by a very vocal group, to compel society to accept the practice as normal. Christians should be aware of what the Bible teaches on the subject, and the church-leaders ought to know how to deal, in scriptural and proper manner, with those who practise it.

The question recognises that the Scriptures *do* have something to say on the subject, and further recognises that, for Christians, at any rate, the Word of God should be accepted as authoritative. Let us consider:-

1st THE OLD TESTAMENT SCRIPTURES.

We are frequently being reminded that homosexual behaviour is not new - as though the antiquity of the practice in some way justifies it. Indeed, it is just as old as murder, drunkenness, lying and prostitution. But the fact that homosexuality has been practised for thousands of years does not justify it or make it right.

a) It was one of the sins for which God destroyed Sodom. Gen. 19:5.

b) The same sin is recorded in Judges 19:22-23. (Note that v.23 describes it as 'this vile thing,' and condemns such conduct as 'wickedness.'

c) Male prostitution - (men practising homosexuality) - was one of the sins, which Israel copied from Canaanite religion, 1st Kings 14:22-24. It is a practice which, in the biblical record was always associated with paganism and consistently branded an offence against God. Notice in this passage the terms, which are used to describe it: '*evil in the sight of the LORD, 'sins, 'the abomination of the nations.'*

d) Homosexuality is plainly declared in God's Law to be a sin, Lev. 18:22-30, regardless of what concessions secular governments and weak religious leaders may make.

Again, notice in this passage the use of such words as, '*it is an abomination, 'perversion, 'do not defile yourselves with any of these things, 'etc.*

e) Under the Mosaic Law, (which, remember, was God's Law), the sentence imposed on those guilty of committing homosexuality was death. Lev. 20:13.

Conclusion:

The teaching of the Old Testament on this matter is so plain and positive that there could be no possible excuse for it among the ancient people of God, and no one could fail to understand God's attitude towards it. They either accepted the teaching of the scriptures which rejects homosexuality, or, practised this evil and rejected the will and word of God, and suffered the penalty. Acceptance of the authority of the sacred scriptures and homosexuality cannot be reconciled, regardless of what religious 'liberals' may say.

2nd THE NEW TESTAMENT. The teaching in the N.T. is just as plain.

a) In Rom. 1:24-32, Paul describes the wickedness of the heathen world of his time.

The passage tells us that Roman society and the Hellenistic world generally, had

become utterly depraved; a fact to which even secular historians of that period testify.

Paul tells us that it was because:-

i) **They rejected the evidence of the existence of God, displayed in the world, which He Created, and having persuaded themselves that God does not exist, they gave themselves license to commit all kinds of sexual obscenities.**

ii) **Their conscience was 'perverted.'**

When he uses the expression '*reprobate mind,*' he uses the word '*nous,*' which indicates '*conscience.*' It means that, in their depravity, they no longer distinguished between right and wrong. Indeed, in their view right and wrong no longer existed.

b) **Notice the words '*dishonourable passions,*' or '*unnatural relations.*' The words '*para phusin,*' rendered '*unnatural relations*' in verse 26, means '*that which is against nature's law.*' Today, it is often claimed that homosexuality is 'natural.' The scriptures consistently deny this, and in this passage, (Rom. 1:24-32), the inspired apostle declared that it is a perversion of that which is natural.**

c) **The next downward step from homosexuality is 'sodomy' - sexual behaviour involving animals. The advocates of a permissive society do not accept this fact and even ridicule assertion, but it is a fact, none-the-less. In former times the two practices often went together and were certainly related.**

Once the conscience loses its ability to distinguish right from wrong; the pure from the impure, there is no point at which unnatural conduct will stop. This is proved most graphically in accounts of behaviour in ancient Roman and Greek society. C.H. Dodd commenting on this passage (Rom. 1:24-32), states: '*Ancient literature is full of evidence to corroborate Paul's statement.*'

I suggest that the teaching of vv. 26-27 is so plain and so emphatic that no one who practises homosexuality has the right to claim that he is a follower of Christ.

d) Note that in 1 Cor. 5:9, the word '*pornois,*' which is rendered 'fornicators' in the K.J.V., and '*immoral men*' in the R.S.V. and other versions, covers promiscuous behaviour of all kinds, and includes homosexuals.

e) **And the verdict declared in Gal. 5:19-20 surely cannot be misunderstood by any intelligent person. "*Those who practise these things shall not inherit the kingdom of God.*"** The reason for this verdict is revealed in 1st Tim.1:10, where v.9 describes those who behave in this manner as being among the '*lawless, and disobedient,*' '*the ungodly and sinner,*' '*the unholy and profane.*'

f) **Nature itself, when abused, produced its own punishment, Rom. 1:27.**

The scriptures warn that those who practise homosexual perversions '*receive in their own persons (bodies) the due penalty for their error.*'

The word 'error' used here, does not refer to a 'mistake' or misjudgement.' It is the word '*planee,*' and means 'a deviation.'

Hence, homosexuality is not only condemned as 'perverted' conduct, it is also 'deviant' behaviour, that is '*behaviour which turns aside from the truth or the rule.*'

Conclusion

It becomes clear, therefore, that if such behaviour is found within the Body of Christ, the Church, it must be dealt with, for the sake of the purity of the entire Body.

Anyone found guilty of such conduct must either repent and abandon it, or must be placed outside of the fellowship of the Church until he comes to repentance.

It must be borne in mind that the Church is the Body of Christ, and, so far as lies within our power, we must endeavour to make sure that purity of the Body is maintained.

The statement in 1st Cor. 3:16-17 should be 'the final word' on the matter, where Christians are concerned, ***Please read!***

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