

WHAT GOD'S WORD HAS TO SAY ABOUT HOMOSEXUALITY

Whereas the original Hebrew does not contain the word "homosexual" or "lesbian", it does have a word that is inclusive of both. Moreover, the word "homosexual" is derived from the Greek word "homo" meaning man, and the Late Latin (A.D. 300-700) word "sexual". As such, it is of later origin than the early Biblical record which records the act, although not the word.

The Hebrew word which covers this sin is "Sodomite" from which we derive our word "sodomy" (though the modern definition of sodomy is much more limited than that of Scripture). The Hebrew word for sodomite is an all inclusive word which covers *any* sexual perversion i.e.: bestiality, transvestism, lesbianism, incest, homosexuality, adultery, fornication, male prostitution etc. Biblically, any sex act outside of marriage is a perversion.

LEV 18:22 Thou shalt not lie with mankind, as with womankind: it is **abomination**.

LEV 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an **abomination**: they shall surely be **put to death**; their blood shall be upon them.

REV 21:8 But the fearful, and unbelieving, and **the abominable**, ... and whoremongers, ... shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Notice that the word "homosexual" is given neither in the Roman passages below nor in the above Leviticus verses, but the act itself is clearly described and defined. Also note that the God refers to the act as an "abomination" (a feeling of utter hostility and disgust: revulsion, abhorrence, abomination, detestation, hatred, loathing, repugnance)¹ and that the penalty is death followed by eternal Hell.

ROM 1:26 For this cause God gave them up unto **vile** affections: for even their women did change the **natural** use into that which is against nature:

ROM 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet (due).

ROM 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (fit or proper);

ROM 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

1COR 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God?

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate (homosexuals), nor abusers of themselves with mankind (sodomites),

1CO 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

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The Scriptures locate Sodom and Gomorrah as being on the southern most border of the land of the Canaanites (Gen. 10:19) – that is, they were Canaanites. The men of Sodom were said to be exceedingly wicked and great sinners (Gen. 13:13). The story of the judgment and overthrow of that city and its environs is recorded in Genesis 19, viz:

GEN 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;
GEN 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
GEN 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
GEN 19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
GEN 19:5 And they called unto Lot, and said unto him, Where are **the men** which came in to thee this night? bring them out unto us, that we may *know* them.
GEN 19:6 And Lot went out at the door unto them, and shut the door after him,
GEN 19:7 And said, I pray you, brethren, *do not so wickedly*.
GEN 19:8 Behold now, *I have two daughters which have not known man*; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: *only unto these men do nothing*; for therefore came they under the shadow of my roof.
GEN 19:9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.
GEN 19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
GEN 19:11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.
GEN 19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:
GEN 19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.
GEN 19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.
GEN 19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

GEN 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;
GEN 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

The Genesis 19 narrative is very clear. The men of Sodom called upon Lot to bring out the two men who were his visitors "that we may know them". This phrase refers to a sex act as may be seen from many other Scriptures i.e.

GEN 4:1 And Adam *knew* Eve his wife; and *she conceived*, and bare Cain, and said, I have gotten a man from the LORD.

GEN 4:17 And Cain *knew* his wife; and *she conceived*, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

GEN 4:25 And Adam *knew* his wife *again*; and *she bare a son*, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

GEN 38:26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he *knew* her again no more.

As the reader can plainly see in the examples, the result of these men "knowing" their wives was that they conceived. In the Genesis 38 story, Judah had been deceived by his daughter-in-law into sleeping with her whereupon she conceived. When he later learned her identity, the above verse informs us that he never took her to bed again by saying "and he knew her again no more." The context is undeniable.

Lest any doubt remain that the intent of the men of Sodom was merely to meet, be introduced to and merely "get to know" Lot's guests – the 7th verse makes clear that the request in verse 5 was wickedness. Further, the 8th verse continues by stating that Lot had two daughters who had not "known man". The context is unmistakable. Lot was declaring that his daughters, though betrothed (cp. vs. 19), were virgins. The Gospel of Matthew declares that Joseph "knew her (Mary) not" until after Jesus was born (1:25).

It has been thus abundantly demonstrated that to "know" in the case before us is referring to a sexual act. Thus the men of Sodom wished Lot's visitors to be brought before them that they might homosexually molest them, preferring the men to Lot's impious offer of his two daughters. The narrative has nothing whatever to do with "hospitality" or the lack of it as some claim.

Moreover, the Bible is very explicit as to the sins covered by the Hebrew word "*quadesh*" (koph-resh-schin – ?rq) or sodomites.

1KI 14:24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

This verse tells us that sodomites were people guilty of the same sins that the Canaanite nations had committed which had lived in the land of Israel prior to the invasion under Joshua. These sins are enumerated for an entire chapter in the Holy Writ, namely Leviticus 18. This chapter is that which explains and defines all that God includes within the bounds of the word "adultery." It is the 7th commandment amplified.

LEV 18:1 And the LORD spake unto Moses, saying,

LEV 18:2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

LEV 18:3 *After the doings of the land of Egypt*, wherein ye dwelt, *shall ye not do*: and *after the doings of the land of Canaan*, whither I bring you, *shall ye not do*: neither shall ye walk in their ordinances.

LEV 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein:

I am the LORD your God.

LEV 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

LEV 18:6 None of you shall approach to *any* that is *near of kin* to him, to *uncover* their nakedness: I am the LORD.

LEV 18:7 The nakedness of thy **father**, or the nakedness of thy **mother**, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

LEV 18:8 The nakedness of **thy father's wife** (a step mother) shalt thou not uncover: it is thy father's nakedness.

- LEV 18:9 The nakedness of thy **sister**, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.
- LEV 18:10 The nakedness of thy son's daughter, or of thy daughter's daughter (**grand children**), even their nakedness thou shalt not uncover: for theirs is thine own nakedness.
- LEV 18:11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister (**half sister**), thou shalt not uncover her nakedness.
- LEV 18:12 Thou shalt not uncover the nakedness of thy father's sister (**paternal aunt**): she is thy father's near kinswoman.
- LEV 18:13 Thou shalt not uncover the nakedness of thy mother's sister (**maternal aunt**): for she is thy mother's near kinswoman.
- LEV 18:14 Thou shalt not uncover the nakedness of thy father's brother (**uncle**), thou shalt not approach to **his wife**: she is thine aunt (in-law).
- LEV 18:15 Thou shalt not uncover the nakedness of thy **daughter in law**: she is thy son's wife; thou shalt not uncover her nakedness.
- LEV 18:16 Thou shalt not uncover the nakedness of thy **brother's wife**: it is thy brother's nakedness (for the exception, see Deu. 25:5-10).
- LEV 18:17 Thou shalt not uncover the nakedness of a woman **and** her daughter, neither shalt thou take her son's daughter, or her daughter's daughter (grandchild), to uncover her nakedness; for they are her near kinswomen: it is wickedness.
- LEV 18:18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other **in her life time**.
- LEV 18:19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness (either the menstrual period or the 40 or 80 day period after childbirth [depending upon whether a boy or a girl] – see Lev. 15:19-33; 12:2-6).
- LEV 18:20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. (note: this sin is only one of many that is covered by the Biblical term "adultery").
- LEV 18:21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD (the offering of one's children to an idol).
- LEV 18:22 ***Thou shalt not lie with mankind, as with womankind: it is abomination.***
- LEV 18:23 Neither shalt thou lie with **any beast** to **defile** thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.
- LEV 18:24 ***Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:***
- LEV 18:25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
- LEV 18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, **nor any stranger that sojourneth among you:**
- LEV 18:27 ***(For all these abominations have the men of the land done, which were before you, and the land is defiled;)***
- LEV 18:28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.
- LEV 18:29 For ***whosoever shall commit any of these abominations, even the souls that commit them shall be cut off (death penalty) from among their people.***
- LEV 18:30 Therefore shall ye keep mine ordinance, that ye commit not any one of these **abominable customs**, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God (i.e., because I'm God and I said so).

Second Kings chapter 17:8 adds that these same sins were among those which the children of the Kingdom of Israel (the northern 10 tribes) had walked in for years. The LORD God gives them, along with several other gross sins, as being the main cause that He, in righteousness and holiness, had to vomit them out of the land by the c.721 B.C. Assyrian captivity.

Sodom was thoroughly condemned in the New Testament as well.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over **to fornication, and going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire. (Jude 1:7)

We note that one of the sins for which Sodom and Gomorrah were condemned was that of "going after strange flesh." An honest comparison of this with the Genesis 19 account reveals that the major sin (though the Bible list's others as pride, haughtiness etc. in Eze.16:49) of Sodom and Gomorrah and the one to which Jude alludes is that of the men of Sodom sexually desiring men.

As can be seen, God compared the sodomites to dogs:

DEU 23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

DEU 23:18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

Obviously the Lord is not speaking of a literal dog in verse 18, for the price one might pay for a dog would not be an abomination to God. The context is dealing with the price of a whore and that of a sodomite which in this case is with reference to the male prostitute aspect of that word. The word "dog" was chosen because they were listed among the "unclean" animals (Lev. 11:27 – and thus were not to be eaten or sacrificed), as well as for their rearward mounting during intercourse. In Bible day's, dogs were not house pets as they often are today. They were (and still are in most of the world) scavengers and to be compared to one was among the lowest things that could be said of someone.

Moreover, in the second chapter of Genesis the Lord said that it was not good for man to live alone (vs. 18) and God determined to make a help for him. God made a woman from one of Adam's ribs (vs. 21-22) and gave the instruction that a **man** would **cleave** unto his **wife** – even to the exclusion of his father and mother – **not** to another man! Moreover, God selected and brought Eve to Adam, **not** Steve. Thus the divine plan was one man, one woman. God did not say man would cleave to another man or even wives. The plan was wife – singular! Thus the woman was made for the purpose of being brought to the man – a heterosexual, not a homosexual, relationship.

It is often asserted that the Lord Jesus made no mention or judgment concerning homosexuality, but such is not an accurate assessment of the facts. In Mark 10:6-9, Jesus totally endorsed the Genesis account stating that male and female **humans** were present (animals don't divorce) at the **beginning** of the creation, not after 4.6 billion years and millions upon millions of deaths in a struggle for survival where only the fittest survive. Christ Jesus added that the man and wife not only were to **cleave to each other** – and thus not to someone of the same sex, but that they **two** (not 3, 4, or 7 – no plural marriages) would become one. In so stating, **Jesus did speak out against homosexuality** – as well as against evolution, divorce apart from Scriptural grounds, and plural marriages.

Further, when Jesus referred to Sodom in Matthew 10:15 and Luke 17:29 He was endorsing the righteous judgment which had been rained down upon it and the other cities of the plain. In so doing, He condemned the sins for which the judgment was brought – the chief of which was homosexuality (Jude 7 etc.). The fact is that the name "Sodom" is used throughout the Holy Writ as being synonymous with the lowest of moral and spiritual destitution (See Rev. 11:8).

Jesus further spoke out against the sin of homosexuality via His hand picked spokesman, the Apostle Paul. Jesus personally selected Paul (Acts 9:15; 26:16), thus when Paul spoke he spoke as an ambassador of his Lord and King – not of his own personal feelings or opinions. Peter confirmed this in saying that all of Paul's writings were Scripture (II Pet. 3:15-16). Peter also testified that some of the things Paul wrote were hard to understand "which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Hence when Paul said:

ROM 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

ROM 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

he said these words as Christ Jesus' personal envoy and spokesman. Under the inspiration of the Holy Spirit, Paul goes on to say:

1CO 6:9 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,***

1CO 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

The Greek word "*arsenokoitai*" (*arsenokoitai*) which the King James renders "abusers of themselves with mankind" is a word of certain meaning although some may not be familiar with the 1611 A.D. jargon. The word means "one who lies with a male as with a female, a sodomite" (Thayer's Greek Lexicon) or a homosexual (See I Tim. 1:10). "Effeminate" and "abusers" describe the passive and active partners in a homosexual relationship.

It is bewildering and paradoxical that those who contend that Jesus condoned the homosexual act on the grounds that He did not actually use the word "homosexual" also always stress that there was no such word as "homosexual" in Jesus' native language! Truly, wisdom is justified by her children.

All references to Sodom subsequent to Genesis 19 are used to remind the people to repent – to turn from their sin and trust in the Lord – or suffer the fire and brimstone of eternal Hell (as God rained down on Sodom and Gomorrah). The warning is as valid today as it was in the past.

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