

**Outline for Seminar III**  
***“The Biblical Texts that Address the GLBT Lifestyle”***

Prefatory Comment: If you are a theological liberal and do not believe the Bible is the Word of God in its entirety then it does not matter what the Bible says about homosexuality. Why? Because in this worldview the Bible can be wrong!

**The Biblical Text that Specifically Address Homosexuality**

**I. The Sodom and Gomorrah texts and the Levite Concubine**

**a. Genesis 19:1-29**

Pro Gay: The sin is not homosexuality, but inhospitality

Traditionalist: While this was certainly an inhospitable act, there is no denying that homosexuality is a core sin in this text. Homosexuality is being negatively portrayed.

**b. Jude v. 5-7**

This NT text portrays the sin of Sodom and Gomorrah as sexual sin; therefore the Genesis text must portray homosexuality negatively as well. Indeed the chicken has to come before the egg.

**c. Judges 19:1-30**

This story of the Levite concubine is similar to and parallels the Sodom and Gomorrah story in Genesis 19. The same points made in Genesis 19 apply to this text.

**II. The Levitical Law Code**

**a. Leviticus 18:22 and 20:13**

Pro Gay: The pro gay folks say that people who use this text to argue against homosexuality are inconsistent because they accept this teaching on homosexuality but do not keep other portions of Leviticus, such as not mixing yarn, or not stoning people.

Traditionalist: Yes it is true that we don't keep Leviticus "tit for tat" anymore because some aspects of its law code were fulfilled by the advent of Christ, but all Christians have kept the basic moral law of the OT; therefore its teaching on homosexuality *is* applicable to the church. The OT moral law is reiterated in the NT. Christians in America, unlike the Jews in the OT, can't give the death penalty because that right is reserved for the state not the church. Consequently, the church can't apply the penal code of the civil law in the OT, but still that is *no* grounds for dismissing the moral intent/thrust of Leviticus.

### **III. The Pauline Texts**

#### **a. Romans 1:18-32**

Pro-Gay: What is unnatural in this text is not homosexual men and women sleeping with people of the same gender, but rather it is *heterosexual* men and women sleeping with people of the same gender. In this text the people went against their heterosexual nature and slept with someone of the same sex! That's the sin. Consequently the only way a homosexual could sin would be if he were to have sex with someone of the *opposite* gender. The other line of argument is that Paul only has in mind homosexual temple prostitution, not "loving" homosexual relationships.

Traditionalist: The pro gay arguments on these texts are really grasping for straws. What is unnatural in this text *is* the homosexual intercourse- this *is* the sin! Also, in this text Paul is linking idolatry to homosexuality. Idolatry is basically worshiping yourself. Homosexuality is a form of idolatry because you are having sex with someone who is just like you: men with men and women with women. It is ludicrous to think that Paul did not have in mind "loving" homosexual relationships when he criticized homosexuality in this text. He was criticizing all forms of homosexuality, no matter how "loving" and committed the relationship. "Loving and committed homosexual relationships" existed in the Greco Roman world, and Paul was fully aware of them.

#### **b. I Corinthians 6:9-11 and I Timothy 1:10**

Pro-Gay: The arguments here on these texts are similar to ones used in the Romans text. The pro-gay folks would say that Paul is criticizing homosexual temple prostitution or male/boy homosexual sex, not "loving" monogamous adult consensual partnerships. In fact the pro-gay proponents would say that Paul had no concept of such relationships in his world.

Traditionalist: Once again, these arguments are grasping for straws. To the contrary, Paul was very aware of “loving” consensual homosexual relationships and he definitely had them in mind when he criticized homosexuality. In the Greco-Roman world homosexuality was very much affirmed by many people, and thought to be normative and equal to heterosexual unions; therefore since Paul lived in such a context he was well aware of such views on homosexuality, yet critiqued them anyway!