

APPENDIX: PASSAGES ADDRESSING HOMOSEXUALITY.

For reference, here are the primary passages that specifically address same-sex sexual sin. It is important to note that *the large balance of the Bible's teaching are more general comments about "sexual immorality"*, which cover any sexual activity outside of the covenant bond of marriage between one man and one woman, which includes both "heterosexual" and "homosexual" acts (and everything else).

FOR FURTHER STUDY

For a full treatment of this issue, along with answers to common arguments involving these passages, I commend the book

What Does The Bible Really Teach About Homosexuality? by Kevin DeYoung,

- Purchase it at cost in the Stonebrook book shop, or on amazon.com or wtsbooks.com at retail
- Read a brief **overview** of the book can be found on The Gospel Coalition Website (link¹)
- Watch an **sermon** by DeYoung on this topic delivered in 2015 here (link²)
- Find a **study guide** to accompany the book for download here (link³)

PASSAGES THAT DESCRIBE THE ACTS

Old Testament

Genesis 18:20 ; 19:4-5 (CSB)

18:20 Then the Lord said, "The outcry against Sodom and Gomorrah is immense, and their sin is extremely serious.

....19:4 Before they went to bed, the men of the city of Sodom, both young and old, the whole population, surrounded the house. 5 They called out to Lot and said, "Where are the men who came to you tonight? Send them out to us so we can have sex with them!"

Leviticus 18:22-23 (CSB)

22 You are not to sleep with a man as with a woman; it is detestable. 23 You are not to have sexual intercourse with any animal, defiling yourself with it; a woman is not to present herself to an animal to mate with it; it is a perversion.

¹ <https://www.thegospelcoalition.org/themelios/review/what-does-the-bible-really-teach-about-homosexuality-kevin-deyoung/>

² <https://www.youtube.com/watch?v=iiaSzBaYvE>

³ https://content.wtsbooks.com/shopify/pdf_links/what-does-the-bible-really-teach.549373.study.dload-final.2.pdf

New Testament

Romans 1:19-27 (CSB)

19 since what can be known about God is evident among them, because God has shown it to them. 20 For his invisible attributes, that is, his eternal power and divine nature, have been clearly seen since the creation of the world, being understood through what he has made. As a result, people are without excuse. 21 For though they knew God, they did not glorify him as God or show gratitude. Instead, their thinking became worthless, and their senseless hearts were darkened.

22 Claiming to be wise, they became fools 23 and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles. 24 Therefore God delivered them over in the desires of their hearts to sexual impurity, so that their bodies were degraded among themselves. 25 They exchanged the truth of God for a lie, and worshiped and served what has been created instead of the Creator, who is praised forever. Amen.

26 For this reason God delivered them over to disgraceful passions. **Their women exchanged natural sexual relations for unnatural ones. 27 The men in the same way also left natural relations with women and were inflamed in their lust for one another. Men committed shameless acts with men** and received in their own persons the appropriate penalty of their error⁴.

Jude 7 (CSB)

7 Likewise, Sodom and Gomorrah and the surrounding towns **committed sexual immorality and perversions**, and serve as an example by undergoing the punishment of eternal fire.

PASSAGES THAT USE SPECIFIC TERMINOLOGY

1 Corinthians 6:9-11 (CSB) - The greek word here is (**μαλακός**) see below.

9 Don't you know that the unrighteous will not inherit God's kingdom? Do not be deceived: No sexually immoral people, idolaters, adulterers, or **males who have sex with males**, 10 no thieves, greedy people, drunkards, verbally abusive people, or swindlers will inherit God's kingdom. 11 And some of you used to be like this. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1 Timothy 1:10-11 (CSB) - The greek word here is (**ἀρσενικοίτης**) see below.

10 for the sexually immoral and **males who have sex with males**, for slave traders, liars, perjurers, and for whatever else is contrary to the sound teaching 11 that conforms to the gospel concerning the glory of the blessed God, which was entrusted to me.

⁴ Note that the "error" spoken of in verse 27 is primarily the exchanging the truth about God for a lie. The primary problem is their unbelief, not the specifics of the sinful life resulting from the unbelief.

GREEK TERMS

ἀρσενοκοΐτης - arsenokoites

1. Comprised of two words: “arseno” (male), “koites” (sexual activity) - the form of the word indicates an activity done by a man, thus “a man performing sexual activity with a man”
2. a dominate male partner in homosexual intercourse—‘homosexual.’⁵
3. Two occurrences; AV translates as “abuser of (one’s) self with mankind” once, and “defile (one’s) self with mankind” once. 1 one who lies with a male as with a female, sodomite, homosexual.⁶
4. male homosexual, one who takes the active male role in homosexual intercourse, possibly a more generic term in first Timothy; sodomites (rsv, nrsv, nkjv), perverts (niv, neb, reb), practicing homosexuals (nab), homosexual⁷

μαλακός - malakos

1. “soft, soft to the touch” (Lat., mollis, Eng., “mollify,” “emollient,” etc.), is used (a) of raiment, Matt. 11:8 (twice); Luke 7:25; (b) metaphorically, in a bad V 2, p 195 sense, 1 Cor. 6:9, “effeminate,” not simply of a male who practices forms of lewdness, but persons in general, who are guilty of addiction to sins of the flesh, voluptuous.⁸
2. Four occurrences; AV translates as “soft” three times, and “effeminate” once. 1 soft, soft to the touch. 2 metaph. in a bad sense. 2a effeminate. 2a1 of a catamite. 2a2 of a boy kept for homosexual relations with a man. 2a3 of a male who submits his body to unnatural lewdness. 2a4 of a male prostitute.⁹
3. a submissive male partner in homosexual intercourse—‘homosexual.’¹⁰

⁵ Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 771.

⁶ James Strong, Enhanced Strong’s Lexicon (Woodside Bible Fellowship, 1995).

⁷ James Swanson, Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

⁸ W. E. Vine, Merrill F. Unger, and William White Jr., Vine’s Complete Expository Dictionary of Old and New Testament Words (Nashville, TN: T. Nelson, 1996), 194-195.

⁹ James Strong, Enhanced Strong’s Lexicon (Woodside Bible Fellowship, 1995).

¹⁰ Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 771

THE GOOD NEWS

The good news is that no one, no matter how serious their sin, is beyond the hope of salvation by God's grace, through faith in Christ's atoning sacrifice on their behalf. Countless Christians have come out of a life of sexual immorality of all types, including homosexuality, and have found the fulfillment they were seeking from sexual pleasure in the worship of their Creator.

We invite everyone who seeks joy and contentment and peace to find what they are looking for in Jesus! For it is found nowhere else. Hear the Apostle Paul's words to his young protégé Titus, a reminder to the churches in his care, and to us.

Titus 3:1-7 (CSB)

1 Remind them to submit to rulers and authorities, to obey, to be ready for every good work, 2 to slander no one, to avoid fighting, and to be kind, always showing gentleness to all people. **3 For we too were once foolish, disobedient, deceived, enslaved by various passions and pleasures,** living in malice and envy, hateful, detesting one another. **4 But when the kindness of God our Savior and his love for mankind appeared, 5 he saved us**—not by works of righteousness that we had done, but according to his mercy—through the washing of regeneration and renewal by the Holy Spirit. **6 He poured out his Spirit on us abundantly through Jesus Christ our Savior 7 so that, having been justified by his grace, we may become heirs with the hope of eternal life.**

Jesus (through the apostle John) at the end of Revelation, extends that same invitation:

Revelation 22:17 (CSB)

17 Both the Spirit and the bride say, "Come!" Let anyone who hears, say, "Come!" Let the one who is thirsty come. Let the one who desires take the water of life freely.