

Homosexuality

"Is Homosexuality Condemned or Condoned by the Holy Scriptures?"

Part 4 – Homosexuality and Marriage – A Biblical Perspective

Thus far we have approached Homosexuality from the Divine Perspective by looking at the:

1. **The Divine Biblical Institution for proper human sexuality (Gen 1-2, Matt 19, Eph 5)**
2. **The Divine Illustration for God's wrath against any form of sexual perversion (Gen 19, Jude 1:7, 2 Peter 2)**
3. **The Divine Instruction directly forbidding homosexuality (Lev 18, Lev 20, Rom 1)**
4. **The Divine Invitation of Redemption to any and all who will lay aside their sin and call upon Jesus as Lord and Saviour (Isaiah 56 and 1 Corinthians 6)**

Our aim in this study is to ¹see what God says on this vital matter, to ²see how the Church ought to respond to this matter, to ³discover what implications homosexuality has on the Church and to ⁴restate and affirm the Biblical perspective on Biblical marriage portraying a heterosexual relationship between natural man and a natural women.

Right at the outset it needs to be stated that Scripture both condemns homosexuality and gives homosexuals a plan for freedom and forgiveness. It is from this basic premise that I will be approaching this topic as I teach you God's perspective on this in the next 4 weeks.

With that then as backdrop we also turned our thoughts to the question as to how the Church ought to respond to the Issue of Homosexuality. Effectively we saw that the Church of Jesus Christ ought to respond to the Issue of Homosexuality in three ways:

1. **The Church must expose Homosexuality as a Sin against God.**
2. **The Church must extend the Grace of God to Homosexuals.**
3. **The Church must expel practicing Homosexuals from its fellowship.**

We also saw some of the implications which Homosexuality has on the Church:

1. **The Church must condemn the Sin of Homosexuality.**
2. **The Church must convert the Homosexual.**
3. **The Church must confront error.**
4. **The Church must cleanse itself.**

Tonight it is our aim to reaffirm the Biblical position on heterosexual marriages between a natural man and a natural woman:

A clear pattern of attack on the biblical definition of marriage has emerged alongside the recent widespread propagation of a homosexual agenda. The ultimate goal of the widely publicized deviant lifestyle is to destroy marriage, reverse sodomy laws, and force acceptance of different rules on society as a whole. The movement comes in conjunction with an attempt to eliminate male-and-female gender distinctions and a reinterpretation of biblical texts that support those distinctions. In particular, the biblical command to love one another suffers from distortion as proponents of

homosexuality plead for tolerance toward their deviations. Their proposals are a far cry from the biblical perspective on marriage as expressed in the Genesis account of creation¹.

The legalization of same-sex marriages is nothing but a frontal assault on the traditional Biblical one-man, one-woman institution of marriage. Before we though see what Scripture teaches on the homosexual assault on Biblical marriage, we need to very briefly look at some of the external factors, intrinsically linked to marriage that will expose the underlying motive of the homosexual agenda to destroy marriage.

I. The foundational Issues and the Homosexual Agenda

We need to look at some of the issues, which are foundational nerve endings that have not only taken root in the spinal column of the same-sex marriage debate, but have been seen to be primary causes of the decay in morality of our societies.

A. The Redefinition and Destruction of Marriage²

For those who propagate same-sex marriage it's much more than merely an issue of cohabitation; it is an unrelenting desire to redefine marriage. They are not only adamant to redefine it but have set in their target the destruction of marriage. You see, the only way you can remove the sting from a homosexual marriage in the face of society, is to get society to agree that Biblical marriage is no longer the norm, or was not the norm from the beginning.

Says one lesbian author, *"We must not fool ourselves into believing that marriage will make it acceptable to be gay or lesbian.... Marriage is not a path to that liberation.... We must keep our eyes on the goals of providing true alternatives to marriage and of radically reordering society's view of family."*³

B. The Removal of Gender Distinctions

Interestingly the redefinition of marriage has been coupled to another segment of today's society. The Homosexual Movement has taken hands with the Woman's Liberation Movement to erase marriage of its beauty and to reduce it to rubble.

In the 1988 issue of the National Organization of Women's magazine, called *NOW Times*, Dr. Sheila Craven asserts, *"Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage."*⁴

In a very helpful way Chuck Colson argues that this is all a part of a unisex movement. He writes: *"All this gender blending grows out of and feeds on...an aggressive gay subculture. Homosexuality could not survive as a valid 'alternative lifestyle' in a culture that took gender distinctions seriously."*⁵

¹ Irvin A. Busenitz *Marriage and Homosexuality: Toward a Biblical Understanding* {TMSJ 19/2 (Fall 2008)} 203-216

² Thanks is given to Irvin A. Busenitz for the use of the outline of this document

³ Paula Ettelbrick *Since when is Marriage a Path to Liberation – Same Sex Marriage: The Moral and Legal Debate* eds. Robert M. Baird and Stuart E. Rosenbaum (Amherst, NY.: Prometheus Books, 2004) 261

⁴ Phil Stringer, *"Militant Feminism"*, online at <http://usa.p.org/Family/Unit/MilitantFeminism.html>, accessed 7/25/2008.

⁵ Chuck Colson *What Can Gender Blending Render*, *World* (March 2, 1991): 5n.p.

C. The Reinterpretation of Biblical Texts

The only way for the homosexual movement to gain traction around the world is for it to undermine God's Word and its authority and influence. It's got to do what Satan did in the Garden of Eden by asking the question: *Did God really say??*

In his article, "Liberating Gay Theology," Rev. Jeffery Dennis writes that gays and lesbians do not need counselling, healing, or understanding. Rather, the Scriptures need to be redefined according to social norms. He contends,

*"Gays and lesbians are here to transform the church.... We need a gay God, a God who would lead us toward a more affirming, harmonious, creative, socially conscious, and spiritually profound life.... We need a gay Spirit, a Spirit which would retain the particularity of individuals in the global village, not to be reviled but to be cherished. This Spirit's goal would not be unity but a "unity in diversity," not the wedding feast of the Lamb but the festival of Cain and Abel, the archetypal brothers, bringing their first fruits together to God."*⁶

D. A Misconstruing of God's commandment to Love One Another

In the name of tolerance verses which speak on the Truth that "God is Love" are misinterpreted to turn the focus away from the Word of God towards the Love of God. What these people propagate is that God has no concern how sex is done, whether heterosexually or homosexually, but that God is truly only concerned with the motives behind it. As long as it is done in love, it is acceptable in God's sight, and meets divine approval, according to propagates of the homosexual movement.

Therefore rape is not right, as this is not done in love; yet as long as two men lie together "in love" or a man and a woman lie together "in love", even outside of marriage, it's all OK according to them.

II. The Biblical Perspective of Marriage and its Implications

We see God's plan for the human family clearly set forth in Scripture; therefore we need to understand the Biblical Basis of Marriage and its Divine purposes.

A. The Creation Account

Scripture as a whole is not silent about marriage, but the Genesis account in particular speaks most specifically about it and God's intention for it. We saw in the first part of this study that the opening pages of human history as depicted in Genesis explicitly express God's design for human sexuality and marriage. It is also important to note that the account in Genesis of a one-man, one-woman heterosexual monogamous relationship is presented pre-Fall. In other words even before sin entered and depravity ruined man's perspective, the account of Adam and Eve unmistakably reveals God's intention for their relationship in marriage.

1. Biblical Marriage from the Reproductive Perspective

Mankind was intentionally created in two sexes – there was a natural man, and a natural woman in the Garden of Eden. God therefore gives a very particular first instruction to man and woman in the Garden, which follows close to His intention for marriage: *"Be fruitful and multiply"* (Gen 1:27-28). This commandment to procreate follows immediately after God's blessing of marriage. Procreation is therefore one of God's blessings for the marriage union.

⁶ Jeffery P. Dennis *Liberating Gay Theology - The Other Side* (September-October 1993):7-58

Homosexuals are genetically incapable of fulfilling this command, and therefore homosexuality obviously has no place in God's design for mankind.

God has also so ordained that evangelism primarily takes place through the natural family unit (Deut 6:4ff). A Father and a Mother are given the God ordained responsibility to teach their children God's ways in the family unity. Obviously homosexuals cannot fulfill this role, and again would be violating God's commands.

2. Biblical Marriage from the One-Woman/One-Man Perspective

The Creation Account sets forth a beautiful picture of the perfect marriage. In the Garden God created only one woman and one man, and His command to them was to be fruitful and multiply and thereby create a marriage construct for all subsequent generations.

We need to acknowledge that polygamy, concubines and divorce were permitted but only because of sinfulness and *"hardness of heart"*. Yet Jesus added that *"from the beginning it has not been this way"* (Matt 19:8). Even the Pastoral Epistles recognize that standard when it restricts leadership to men who are characterized by a one-woman/one-man relationship (1 Tim 3:2; Tit 1:6).

3. Biblical Marriage from the Complimentary Perspective

In Genesis 2 another purpose of marriage is revealed. After the creation of the animals God noticed that Adam was incomplete. And God states that it is not good for man to be alone, but that God would create for him a suitable helper (Gen 2:18). Quite obviously God does not create for Adam another man to be that suitable helper. Quite the contrary! Whatever was not good ^(i.e. what was missing) in the creation of man could only be resolved by creating a woman to come alongside him, someone who was now *"bone of my bone and flesh of my flesh"* (Gen 2:23)

4. Biblical Marriage from the Analogical Perspective

Marriage is a picture of the relationship between Christ and His Church. In verse 31 of Ephesians 5 the creation account is referenced, providing a direct link between the creation account and the picture in Ephesians of Christ and His Church. Paul unmistakably notes that marriage is intended to teach, through the one-flesh union, the relationship of Christ and His Church⁷.

5. Biblical Marriage from the Role/Relationship Perspective

When God made man and woman, He gave unto each of them particular roles. These roles are specifically set out for us in Ephesians 5, 1 Timothy 3 and Titus 1-2. These roles set forth the Divine Parameters and Intentions for Marriage. Each gender therefore has been assigned by God, specific responsibilities to bring to the relationship.

B. The Levitical Account

Archaeological accounts from the Ancient Near East have clearly proven that Homosexuality was practiced from the earliest of times, and that it was often done as part of some cultic form of worship. Scriptural evidence (Gen 19:5; Judges 19:22-25) also indicates that it was practiced in Canaan.

However, the Biblical Text is explicit that this was not acceptable for those who worshipped Yahweh. The Mosaic Law clearly forbids this in the Levitical Account. Lev 18:22 states *"You shall not lie with a male as one lies with a female; it is an abomination"*. God's Word prescribed punishment

⁷ Irvin A. Busenitz *Marriage and Homosexuality: Toward a Biblical Understanding* {TMSJ 19/2 (Fall 2008)} 203-216

for this offence in this way – “*they shall surely be put to death*” (Lev 20:13). To be very clear; the practice of homosexuality was so abhorrent that even cross-dressing was forbidden (Deut 22:5).

C. The Pauline Account (Romans 1:20)

In Romans 1, as passage we have looked at earlier little doubt exists as to God’s perspective on the practice of homosexuality. There is no other Biblical text which speaks as strongly to this matter as it does. Any kind of same-sex relationship is sinful.

Instead of the blessings of a heterosexual, monogamous marriage detailed elsewhere in Scripture, here there is nothing but a degenerative description of divine judgement and on woe on homosexual practice. Whether gay or lesbian, both are subject to the outpouring of divine wrath and abandonment⁸.

Conclusion

The Scriptures establish clearly God’s intention for marriage. The biblical picture of marriage, including both its foundation and superstructure, is comprised of many different and distinct elements—the reproductive perspective, the one-woman, one-man perspective, the complementary perspective, the analogical perspective, and the role/relationship perspective. In each case, however, it is clear that homosexual partnerships are incapable of fulfilling these divinely-ordained purposes for marriage⁹.

One might take exception to this statement, claiming that a same-sex relationship can provide sexual pleasure. After all, isn’t sexual pleasure one of God’s designs for marriage? There is no doubt that Scripture does speak of such pleasure in the marriage relationship. However, whenever it does, it is first of all always between a married man and his wife (e.g., Prov 5:15-19). Furthermore, the idea of sexual pleasure is not expressed in Scripture as a stand-alone purpose. Thus, while it is true that a homosexual partnership may be able to provide some level of pleasure, the claim overlooks the fact that when Scripture does describe sexual pleasure in marriage, it depicts it as a by-product of marital, heterosexual union. The Bible always speaks of it as a pleasure that is enjoyed within the context of fulfilling the biblically-delineated purposes for marriage. Only within God’s design for marriage can sexual pleasure be good¹⁰.

In finality we therefore as a Church reaffirm our belief in the Biblical perspective on Biblical marriage portraying a heterosexual relationship between a natural man and a natural woman.

⁸ Irvin A. Busenitz *Marriage and Homosexuality: Toward a Biblical Understanding* {TMSJ 19/2 (Fall 2008)} 203-216

⁹ Irvin A. Busenitz *Marriage and Homosexuality: Toward a Biblical Understanding* {TMSJ 19/2 (Fall 2008)} 203-216

¹⁰ Irvin A. Busenitz *Marriage and Homosexuality: Toward a Biblical Understanding* {TMSJ 19/2 (Fall 2008)} 203-216