

“Jude 7 and 2 Peter 2:6; Sex with ‘alien flesh’ and ‘By turning the cities of Sodom and Gomorrah to ashes [God] condemned them to extinction and make them an example of what is coming to the ungodly’.”

- Though Jude 7 is thought by some to refer to homogenital activity (because of the accompanying reference to Sodom), it actually refers to sex with angels. Study of 2 Peter 2:4-6 supports this idea. In 2 Peter, there is no mention as to the exact sin of Sodom. As related elsewhere in the Bible, the sin of Sodom was abuse and hatred of strangers and guests. In fact, if pressed, most scholars would say 2 Peter 2:4 refers to sex with angels, since Peter says “For God did not spare the angels when they sinned....” Unfortunately newer translations of Jude often change the text to read “unnatural” sex, which was not the intent, and has implications in our society that were not at all intended by the original authors.

“God created Adam and Eve, not Adam and Steve.”

- Sure, it has emotional appeal, but it is not a valid argument. It assumes that if the Bible doesn’t directly mention or support it, then it disapproves. This falls apart when you realize that the Bible also does not support television, automobiles, the eating of corn and chocolate, or even the playing of baseball.

Apparent references to and support of homosexual relationships in the Bible.

The story of David and Jonathan

- 1 Samuel 18:1-4 says “The soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul...Jonathan made a covenant with David, because he loved him as his own soul.” But Jonathan’s father, Saul, condemned David’s behavior as against Jewish law. He called David’s mother a harlot and called David the equivalent of “faggot,” all to throw doubt on David’s right to inherit the throne of the Israelites. David was forced to choose between service of God and his love for Jonathan, and, correctly, he chose to serve God. Yet there is a touching parting scene, quite in line with the stories of heroic love very popular in those days.

Ruth declares her love for Naomi

- In the book bearing her name, Ruth declares to Naomi, “Where you go I will go, where you lodge I will lodge; your people shall be my people, and your God my God. Where you die, I will die — there will I be buried.” So strong a statement of commitment is this, that it is often used in heterosexual marriages.

Daniel is “favored” by the palace master.

- Daniel 1:9 relates “Now God allowed Daniel to receive favor and compassion from the palace master.” Another valid translation of the text would hold that “Daniel received devoted love.” Contrary to common belief, evidence supports the idea that many of the eunuchs in the Middle East of the time were not castrated, but homosexuals. Some suggest that just such a relationship took place between Daniel and the palace master — helping to explain how his career at court advanced so favorably.

* * *

If you found this information helpful and educational, be sure to pick up “What the Bible Really Says about Homosexuality” by Daniel A. Helminiak, Ph.D. It’s a clear, concise, and easy read covering all these points and more in depth. Though the book is stronger in some arguments than others, I still recommend it highly.

Are you a Christian Homosexual and
can’t believe that the Bible would betray you?
Well, Good News! It doesn’t!

Defending Yourself WITH The Bible

compiled by Emory Churness from
“What the Bible Really Says about Homosexuality”
by Daniel A. Helminiak, Ph.D.

Some things you should know about the Bible:

- The sin of Sodom was not homosexuality, but abuse of strangers and guests. This is supported by verses from Ezekiel, Wisdom and others.
- Nowhere in the Bible does it say that homosexuality or homogenital acts are sinful, or wrong in and of themselves [*zimah*]. At worst, as stated in Leviticus, they are against Jewish codes and thought unclean [*toevah*].
- In the Christian (New) Testament, Paul discusses it, but only to make the point that the Jewish Christians are making a big deal out of nothing. In his mind — and according to Jesus himself. — the old rules regarding ritual cleanliness are no longer the law. The actual behavior against which Paul is speaking is the habit of Jewish Christians of condemning others, when both Jewish and Gentile Christians are sinners in their own way.
- Sodomy, as *qadheshim* is translated today, may actually refer to sexual acts with temple prostitutes as a way to get closer to pagan gods.
- The apparent references against homosexuality in Timothy and Corinthians are based on poorly understood words. Current understanding holds that neither refer to homosexual acts in general, but to wanton acts [*malakoi*, meaning “soft”] and an unclearly defined, abusive male-male sexual behavior [*arsenokoitai*] — the same issues many Christians would have against the same types of heterosexual behavior.

Want to know more? Look inside!

Your Guide to Often-Misunderstood Biblical References

“The Bible condemns homosexuals.”

- Wrong on two counts. The Bible never discusses homosexuals, but homogenital acts. Moreover, any mention of deep love between those of the same gender is positive. (See the book of Ruth, the story of David and Jonathan in 1 Samuel, or the references to Daniel and the palace master in Daniel 1:9.) The Bible only condemns irresponsible sexual behavior — heterosexual and homosexual alike.

“God destroyed Sodom because of homosexual activity.”

- Nothing in the Bible supports this. The story of Lot makes it clear that the sin of Sodom was inhospitality to guests (travellers or strangers), treating them shamefully, and abusing them. The men of Sodom wanted to treat the guests as if they were slaves or women (i.e. property). Ezekiel 16:48-49 speaks to the sin of Sodom: “[they] had pride, surfeit of food and prosperous ease, and did not aid the poor and needy.” Wisdom 19:13 (a book that only appears in selected versions) confirms this, naming the sin as “bitter hatred of strangers” and “making slaves of guests, who are benefactors.”

On the contrary:

Since Wisdom 19:3 says the sin of Sodom was “bitter hatred of strangers,” and since the homosexual community is the “stranger of choice” in our day, it could be said that it is actually those who practice hateful and abusive homophobia who are guilty of the sin of Sodom.

“The Bible condemns ‘Sodomites’.”

- In most cases where this word is used, the original text is *qadheshim*, which literally means “holy” or “set apart.” It probably referred to the practice of ritual sex by temple priests of other religions. The sin here was not the sex itself, but service to other gods through sex. In no way did the original word imply any specific act, nor necessarily even homosexual behavior. The use of the word Sodomites is incorrect both in its interpretation of homogenital behavior and in its basis in the false understanding of the sin of Sodom.

“Leviticus condemns homosexuality as an abomination.”

- The word used is *toevah*, meaning unclean, or ritual taboo. The same word refers to blended fabrics and eating shellfish. It is simply against Jewish code. Both Paul and to Jesus state that the matters of Jewish clean/unclean codes are irrelevant of themselves. To insist on adherence is contrary to Jesus expressed teachings.

“Paul refers to homosexuality as an abomination in his letter to the Romans.”

- As was used in Leviticus, Paul uses *toevah* (unclean) to refer to homogenital behavior. He does not use *asebia* (ungodliness) or *adikia* (wickedness) in this context.
In fact, homogenital activity is conspicuously absent from the list of *adikia* behavior given in Romans 1:29.

Paul calls homosexuality “unnatural” in Romans 1:18-32.

- The phrase Paul uses is *para physin*, which means “against one’s nature or custom.” In each instance, he uses it as it appears here: “Contrary to her nature, Mary got up and danced.” In Romans 11:24, he uses the same word to refer to God’s own action of uniting the Jewish Christians with the Gentile Christians: “...but to graft a wild tree onto a cultivated tree is unordinary [*para physin*].”

Paul refers to “degrading passions” and “shameless acts” in Romans 1:26.”

- Degrading [*atimia*], refers to that which is unseemly, socially unacceptable, or of ill repute. In point of fact, Paul also refers to himself as of ill repute, *atimia*, because he follows Jesus Christ. How, then, could this be innately wrong? Similarly, the word for shameless [*aschemisyne*] merely means against the cultural norm. It was also used to refer to men wearing their hair long — the very way that Jesus is commonly pictured. This most likely refers to the manner of their sexual behavior, not the fact that it was homosexual at all.

On the contrary:

If Paul was atimia and Jesus was aschemisyne, then these cannot be innately wrong.

“Romans 1:27 mentions ‘...Women giving up natural relations for unnatural’.”

- It is only our current cultural view with leads us to believe this relates at all to homosexuality. In the day that Paul wrote, there was a view among the Stoics that anyone having sex for something other than reproduction was behaving unnaturally. Any sexual act which could not lead to children (including oral and anal heterosexual sex, sex during menstruation, even protected sex, and so on) was considered *para physin*. This being the only Biblical passage even possibly relating to lesbianism, it is insufficient to imply that the Bible believes lesbianism specifically to be wrong. Most likely, they were condemned for enjoying sex for its own sake.

On the contrary:

The point of Paul’s letter to Romans is to help mend the rift between the Jewish Christians and The Gentile Christians. He states the common Jewish Christian opinion condemning homosexual acts as unclean by Jewish standards — and goes on to say that it is unimportant, that to hold such differences as a point of condemnation has no place in Jesus’ teachings. Not only does Paul not support homophobic behavior, he speaks against it.

“God gave them up in their hearts to their own impurity.” Romans 1:24-25

- This is not talking specifically about homogenital acts, nor is it referring to lust as a cause of disfavor to God. Instead, it is referring to the evils which came from living a life worshipping “creature, not Creator.”

“AIDS is god’s curse. Romans 1:25 says ‘...received in their own persons the penalty for their error’.”

- In the original, this text more accurately read “and received amongst themselves the recompense for their error.” Clearly from context, Paul was referring to the situations that come to the Gentiles because of their failure to worship God: The uncleanness that is a regular part of their culture. In addition to real sins, they are also soiled in terms of Jewish standards.

“Both 1 Corinthians and 1 Timothy speak out against homosexuals and ‘Sodomites’.”

- While the text often translated this way, the exact meaning of the words in the original is not clear. *Malokoi* literally means soft, and probably indicated wanton or loose behavior; it does not refer specifically to homogenital acts. *Arsenokoitai* is less clear, and literally means man-layers. It probably derives from the old Leviticus phrase “men who lie with men.” What it meant exactly was probably not simple homosexuality but abusive behavior among men. 1 Timothy and 1 Corinthians are merely repeating the outdated strictures from Leviticus.