



# Kingdom > Same-Sex Attraction

Wes Woodell

- **3.5% of adults in the US identify as LGB**
- **.03% identify as transgender**
- **11% report same-sex attraction**
- **8.2% report engaging in same-sex sexual behavior**

- **63% of Americans said in 2016 that homosexuality should be accepted by society, compared with 51% in 2006.**
- **About nine-in-ten (92%) identifying as LGBT said that society had become more accepting of them in the previous decade.**
- **A majority of U.S. Christians (54%) now say that homosexuality should be accepted, rather than discouraged, by society – this is being driven by younger adults who identify as Christian.**
- **Young Christians are significantly more accepting of homosexuality than their elder counterparts.**

## **Where we are today:**

- 1. Homosexual practice is achieving greater acceptance in society.**
- 2. Homosexual practice is achieving greater acceptance in the church, and that is being driven by younger generations.**
- 3. There is a theological movement within the church seeking to biblically justify homosexual practice.**

“Six passages in the Bible—Genesis 19:5; Leviticus 18:22; Leviticus 20:13; Romans 1:26–27; 1 Corinthians 6:9; and 1 Timothy 1:10—have stood in the way of countless gay people who long for acceptance from their Christian parents, friends, and churches ... no support for a future romantic relationship.”

**QUESTION FOR THIS CLASS:**

**Are the traditional  
interpretations of the passages  
dealing with homosexual  
practice accurate or not?**

## Overview of the revisionist argument:

1. The Bible's teaching about homosexuality has been misunderstood.
2. When the Bible condemns homosexual practice, it only condemns *abusive* homosexual practice or homosexual practice driven by unchecked lust – not committed, monogamous homosexual relationships.

## **Overview of the revisionist argument:**

“The bottom line is this: The Bible doesn’t directly address the issue of same-sex orientation—or the expression of that orientation. While its six references to same-sex behavior are negative, the concept of same-sex behavior in the Bible is sexual excess, not sexual orientation.”

-Matthew Vines



# #1 – Genesis 19

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## Genesis 19:1-5 (NIV)

The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. <sup>2</sup> “My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.”

“No,” they answered, “we will spend the night in the square.”

<sup>3</sup> But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. <sup>4</sup> Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. <sup>5</sup> They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

## #1 – Genesis 19

**REVISIONIST ARGUMENT:** Sodom and Gomorrah were not destroyed because of homosexual behavior or sexual sin – cities were destroyed for other sins.

**COUNTER:** Sodom & Gomorrah's homosexual practice was one aspect of why the cities were condemned.

## #1 – Genesis 19

Evidence from the Old Testament:

Ezekiel 16:47-50 (NIV)

<sup>47</sup> You not only followed their ways and copied their **detestable practices**, but in all your ways you soon became more depraved than they.

# #1 – Genesis 19

Evidence from the New Testament:

## 2 Peter 2:6-7

<sup>6</sup> [God] condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; <sup>7</sup> and if he rescued Lot, a righteous man, who was distressed by the **depraved conduct** of the lawless.

# #1 – Genesis 19

Evidence from the New Testament:

Jude 7 (NIV)

<sup>7</sup> In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

# #1 – Genesis 19

## Evidence from Jewish Literature

- “... so that you do not become like Sodom, which **departed from the order of nature ...**” (*T. Naph. 3:4–5*)
- “From the words of Enoch the Righteous I tell you that you will be **sexually promiscuous like the promiscuity of the Sodomites** and will perish, with few exceptions.” (*T. Benj. 9:1*)
- And in that month the Lord executed the judgment of Sodom and Gomorrah ... they were **fornicating in their flesh** and they were **causing pollution upon the earth.**” (*Jub. 16:5*)

# #1 – Genesis 19

## Graffiti in Pompeii

Pompeii, destroyed by volcanic eruption in 79 AD, was home to a thriving homosexual subculture.

Archeologists uncovered graffiti referencing “Sodom and Gomorrah,” apparently written by a Jew or an early Christian who equated the practice of homosexuality with the sins of those biblical cities.

Evidence suggests that Sodom and Gomorrah was a byword for sexual sin.



**#2 & 3 –**

**LEVITICUS 18:22; 20:13**

## #2 & 3 – LEVITICUS 18:22; 20:13

### Leviticus 18:22

<sup>22</sup> Do not have sexual relations with a man as one does with a woman; that is **detestable**.

### Leviticus 20:13

<sup>13</sup> If a man has sexual relations with a man as one does with a woman, **both of them** have done what is **detestable**. They are to be put to death; their blood will be on their own heads.

## #2 & 3 – LEVITICUS 18:22; 20:13

**REVISIONIST ARGUMENT:** The types of homosexual relationships condemned in Leviticus were abusive or demeaning in nature, and Leviticus is part of the Old Covenant we are no longer under.

**COUNTER:** The condemnation of homosexual practice in Leviticus is absolute for both parties, given no qualifiers, and is repeated in the New Testament.

## #2 & 3 – LEVITICUS 18:22; 20:13

“Leviticus was part of the Bible Jesus read, the Bible Jesus believed, and the Bible Jesus did not want to abolish. We ought to take seriously how the Holiness Code reveals to us the holy character of God and the holy people we are supposed to be. Even on this side of the cross the commands in Leviticus still matter. When the Gentiles entered the church centuries later, they did not have to become Jews (1 Cor. 7:19), but in keeping with God’s moral law, they did have to leave sexual immorality behind (1 Cor. 5:11; 6:18; 10:8).”

– Kevin DeYoung

# **#4 – ROMANS 1**

## #4 – ROMANS 1

### Romans 1:26-27

<sup>26</sup> Because of this, God gave them over to shameful lusts. Even their women exchanged **natural** sexual relations for **unnatural ones**. <sup>27</sup> In the same way the men also abandoned **natural** relations with women and were **inflamed with lust for one another**. Men committed shameful acts with other men, and received in themselves the due penalty for their error.

## #4 – ROMANS 1

**REVISIONIST ARGUMENT:** Paul was not condemning what we think of today as homosexuality – only lustful gay relationships by people CAPABLE of heterosexual relationships. Monogamous, committed gay relationships were not in view.

## #4 – ROMANS 1

“Paul wasn’t condemning the expression of a same-sex orientation as opposed to the expression of an opposite-sex orientation. He was condemning excess as opposed to moderation ... the context in which Paul discussed same-sex relations differs so much from our own that it can’t reasonably be called the same issue.”

-Matthew Vines



## #4 – ROMANS 1

“Where does this leave gay Christians who seek committed relationships? They don’t pursue same-sex relationships because they’ve grown tired of heterosexuality and are seeking a new outlet for their insatiable lusts. They pursue same-sex unions for the same reasons straight Christians pursue opposite-sex unions. They desire intimacy, companionship, and long-term commitment.”

- Matthew Vines

## #4 – ROMANS 1

**REVISIONIST ARGUMENT:** Paul was not condemning what we think of today as homosexuality – only lustful gay relationships by people CAPABLE of heterosexual relationships. Monogamous, committed gay relationships were not in view.

**COUNTER:** The issue Paul indicates as the problem in Romans 1 is sex between the same gender, period. Homosexual practice is condemned as unnatural.

## #4 – ROMANS 1

“In Paul’s mind, same-sex sexual intimacy is an especially clear illustration of the idolatrous human impulse to turn away from God’s order and design. Those who suppress the truth about God as revealed in nature suppress the truth about themselves written in nature ... Gender is the point, not orientation or exploitation or domination. The issue is exchanging the natural relationship between a man and a woman for unnatural same-sex relationships.”

- Kevin DeYoung

## #4 – ROMANS 1

“The phrase ‘contrary to nature’ (NIV: inflamed with lust) translates the Greek words *para physin*. The phrase was commonly used in the ancient world to speak of deviant forms of sexual activity, especially homosexual behavior. We find examples of *para physin* being used as a reference to homosexual practice in writers as diverse as Plato, Plutarch, Philo, and Josephus. Stoic philosophers employ the phrase ‘contrary to nature’ to the same effect.”

– Kevin DeYoung

## #4 – ROMANS 1

### What is 'Natural?'

Genesis 2:22-24 (NIV)

<sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

<sup>23</sup> The man said,

“This is now bone of my bones  
and flesh of my flesh;  
she shall be called ‘woman,’  
for she was taken out of man.”

<sup>24</sup> **That is why** a man leaves his father and mother and is united to his wife, and they become one flesh.

## #4 – ROMANS 1

### What is 'Natural?'

Matthew 19:4-6 (NIV)

<sup>4</sup> “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ <sup>5</sup> and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? <sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

See also Mark 10:6-9

## #4 – ROMANS 1

### Romans 1:29-32 (NIV)

<sup>29</sup> They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, <sup>30</sup> slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; <sup>31</sup> they have no understanding, no fidelity, no love, no mercy. <sup>32</sup> Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things **but also approve of those who practice them.**

## #4 – ROMANS 1

“There is no way to ‘rescue’ Paul from his strong condemnation of homosexual behavior ... The allusions to Genesis and the emphasis on the “exchange” present in same-sex sexual intimacy will not allow for any other conclusion but the traditional one: God’s people ought not engage in homosexual behavior or give approval to those who do (Rom. 1:32).”

-Kevin DeYoung



**#5 & 6 –**

**1 CORINTHIANS 6:9**

**1 TIMOTHY 1:10**

## #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

### 1 Corinthians 6:9-10

<sup>9</sup> Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men *[oute malakoi oute arsenokoitai]* <sup>10</sup> nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

### 1 Timothy 1:10

<sup>10</sup> for the sexually immoral, for those practicing homosexuality *[arsenokoitai]*, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine.

#5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

**REVISIONIST ARGUMENT:** The Greek words are translated incorrectly in modern translations. *Malakoi* should be translated “effeminate,” and *arsenokoitai* should be translated “abusers of themselves with mankind.”

## #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

“But ... even if Paul had intended his words to be a condemnation of both male partners in same-sex relations, the context in which he would have been making that statement would still differ significantly from our context today. As we have seen, same-sex behavior in the first century was not understood to be the expression of an exclusive sexual orientation. It was understood as excess on the part of those who could easily be content with heterosexual relationships, but who went beyond them in search of more exotic pleasures.”

- Matthew Vines

## #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

**REVISIONIST ARGUMENT:** The Greek words are translated incorrectly in modern translations. *Malakoi* should be translated “effeminate,” and *arsenokoitai* should be translated “abusers of themselves with mankind.”

**COUNTER:** Peer-reviewed scholarly resources say the Greek words most certainly are translated correctly, and the attempt to change what they say is dishonest manipulation.

## #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

Other modern translations:

### 1 Corinthians 6:9-10b

<sup>9</sup> Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor **men who have sex with men ...** <sup>10b</sup> will inherit the kingdom of God.

- NRSV - male prostitutes, sodomites
- NASB - nor effeminate, nor homosexuals,
- NLT – male prostitutes, or practice homosexuality
- ESV – men who practice homosexuality

## #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

Other modern translations:

### 1 Timothy 1:10

<sup>10</sup> for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine.

- NRSV – Sodomites
- NASB – Homosexuals
- NLT – those who practice homosexuality
- ESV – men who practice homosexuality

# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

**μαλακός, ή, όν** (s. two prec. entries; ‘soft’: Hom. et al.; ins, pap, LXX, Philo; Jos., Ant. 8, 72 βύσσος μ.; Mel., P. 80, 594 στρωμνής μ.)

① **pert. to being yielding to touch, soft**, of things: clothes (Hom. et al.; Artem. 1, 78 p. 73, 10 ἱματίων πολυτελῶν κ. μαλακῶν; PSI 364, 5 ἱμάτιον μαλ.) μ. ἱμάτια *soft garments*, such as fastidious people wear Lk 7:25. (τὰ) μ. *soft clothes* (Sb 6779, 57; s. λευκός 2, end) **Mt 11:8ab.**

② **pert. to being passive in a same-sex relationship, effeminate** esp. of *catamites*, of men and boys who are sodomized by other males in such a relationship, opp. ἀρσενοκοίτης (Dionys. Hal. 7, 2, 4; Dio Chrys. 49 [66], 25; Ptolem., Apotel. 3, 15, 10; Vett. Val. 113, 22; Diog. L. 7, 173; PHib 54, 11 [c. 245 B.C.] may have this mng.: a musician called Zenobius ὁ μαλακός [prob. with a sideline, according to Dssm., LO 131, 4—LAE 164, 4]. S. also a Macedon. ins in LDuchesne and CBayet, *Mémoire sur une Mission au Mont Athos* 1876 no. 66 p. 46; Plautus, Miles 668 *cinaedus* [Gk. κίναϊδος] *malacus*; cp. the attack on the morality of submissive homoeroticism Aeschin. 1, 188; DCohen, *Greece and Rome* 23, '76, 181f) **1 Cor 6:9** ('male prostitutes' NRSV is too narrow a rendering; 'sexual pervert' REB is too broad)=Pol 5:3.—S. lit. s.v. ἀρσενοκοίτης. B. 1065. DELG. M-M.

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 613). Chicago: University of Chicago Press.



# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

**3120. μαλακός *malakós***; fem. *malakḗ*, neut. *malakón*, adj. Soft to the touch, spoken of clothing made of soft materials, fine texture (Matt. 11:8; Luke 7:25). Figuratively it means effeminate or a person who allows himself to be sexually abused contrary to nature. Paul, in 1 Cor. 6:9, joins the *malakoí*, the effeminate, with *arsenokoítai* (733), homosexuals, Sodomites.

**Deriv.:** *malakía* (3119), softness.

**Syn.:** *hapalós* (527), soft, tender.

Zodhiates, S. (2000). [The complete word study dictionary: New Testament](#) (electronic ed.). Chattanooga, TN: AMG Publishers.

# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

**88.281** μαλακός<sup>b</sup>, οὗ *m*: the passive male partner in homosexual intercourse—‘homosexual.’ For a context of μαλακός<sup>b</sup>, see 1 Cor 6:9–10 in 88.280. As in Greek, a number of other languages also have entirely distinct terms for the active and passive roles in homosexual intercourse.

Louw, J. P., & Nida, E. A. (1996). [\*Greek-English lexicon of the New Testament: based on semantic domains\*](#) (electronic ed. of the 2nd edition., Vol. 1, pp. 771–772). New York: United Bible Societies.

# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

3434 μαλακός (malakos), ἡ (ē), ὅν (on): adj.; ≡ Str 3120—1. LN 79.100 soft, fine, clothing delicate to the touch (Mt 11:8; Lk 7:25+); 2. LN 88.281 **homosexual, passive partner in male-to-male sex act.**: male prostitute (NIV), effeminate (NASB, ASV, KJV), homosexual (NKJV), (homo)sexual pervert (RSV, REB, NEB conflated translation), self indulgent (NJB!), boy prostitute, *i.e.*, a catamite (NAB see ftnt), (1Co 6:9+)

Swanson, J. (1997). [\*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)\*](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

**ἄρσενοκοίτης, ου, ὁ** (ἄρσεν ‘male’ + κοίτη ‘bed’; Bardesanes 719 Fgm. 3b 10, 25 p. 653 Jac. [in Eus., PE 6, 10, 25]; Anth. Pal. 9, 686, 5 and Cat. Cod. Astr. VIII/4 p. 196, 6 and 8 have the sp. ἄρρενοκοίτης; Theoph. Ant. 1, 2 [p. 60, 27]; in a vice list—ἄρσενοκοιτεῖν SibOr 2, 73; AcJ 36 [Aa II/1, 169]; cp. the association of ἄρσεν and κοίτη Lev 20:13, s. Soph. Lex.: ἄ.= ὁ μετὰ ἄρσενος κοιμώμενος κοίτην γυναικείαν=‘one who has intercourse w. a man as w. a woman’; cp. the formation of μητροκοίτης [μήτηρ + κοίτη] ‘one who has intercourse w. his mother’ Hipponax 15, 2 Diehl<sup>3</sup> [=Degani 20, 2]) **a male who engages in sexual activity w. a pers.**

**of his own sex, pederast 1 Cor 6:9** (on the impropriety of RSV’s ‘homosexuals’ [altered to ‘sodomites’ NRSV] s. WPetersen, VigChr 40, ’86, 187–91; cp. DWright, ibid. 41, ’87, 396–98; REB’s rendering of μαλακοὶ οὔτε ἄρσενοκοῖται w. the single term ‘sexual pervert’ is lexically unacceptable), **of one who assumes the dominant role in same-sex activity, opp. μαλακός**

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [\*A Greek-English lexicon of the New Testament and other early Christian literature\*](#) (3rd ed., p. 135). Chicago: University of Chicago Press.

# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

**733.** ἀρσενοκοίτης *arsenokoítēs*; gen. *arsenokoítou*, masc. noun, from *ársēn* (730), a male, and *koítē* (2845), a bed. A man who lies in bed with another male, a homosexual (1 Cor. 6:9; 1 Tim. 1:10 [cf. Lev. 18:22; Rom. 1:27]).

Zodhiates, S. (2000). [\*The complete word study dictionary: New Testament\*](#) (electronic ed.). Chattanooga, TN: AMG Publishers.

# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

88.280 ἀρσενοκοίτης, ου m: a male partner in homosexual intercourse—‘homosexual.’ οὐκ οἶδατε ὅτι ... οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται ... βασιλείαν θεοῦ κληρονομήσουσιν ‘don’t you know that ... no adulterers or homosexuals ... will receive the kingdom of God’ 1 Cor 6:9–10. It is possible that ἀρσενοκοίτης in certain contexts refers to the active male partner in homosexual intercourse in contrast with μαλακός<sup>b</sup>, the passive male partner (88.281).

Louw, J. P., & Nida, E. A. (1996). [\*Greek-English lexicon of the New Testament: based on semantic domains\*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 771). New York: United Bible Societies.



# #5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

## Peer-Reviewed Greek Lexicons:

780 ἀρσενokoίτης (*arsenokoitēs*), ου (*ou*), ὁ (*ho*): n.masc.; ≡ Str 733—  
LN 88.280 **male homosexual**, one who takes the active male role in  
**homosexual intercourse** (1Co 6:9), specifically interpreted as male  
homosexual *paedophilia* (NAB footnote); possibly a more generic term  
in first Timothy; sodomites (RSV, NRSV, NKJV), perverts (NIV, NEB, REB),  
practicing homosexuals (NAB), homosexual (NJB), (1Ti 1:10+), note:  
translations possibly use certain specific terms to infer or allow certain  
theologies

Swanson, J. (1997). [\*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)\*](#)  
(electronic ed.). Oak Harbor: Logos Research Systems, Inc.

#5 & 6 – 1 CORINTHIANS 6:9 & 1 TIMOTHY 1:10

“Paul is saying what we find hard to hear but what the rest of the Bible supports and most of church history has assumed: homosexual activity is not a blessing to be celebrated and solemnized but a sin to be repented of, forsaken, and forgiven.”

- Kevin DeYoung



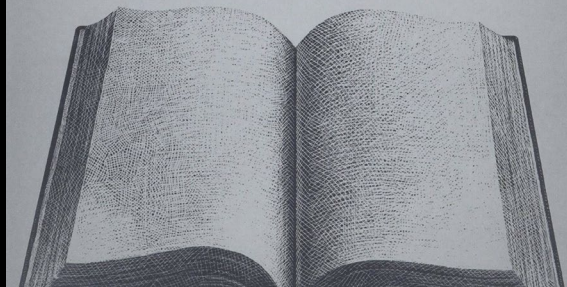
**QUESTION FOR THIS CLASS:**

**Are the traditional  
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**Celibacy?**

KEVIN DEYOUNG

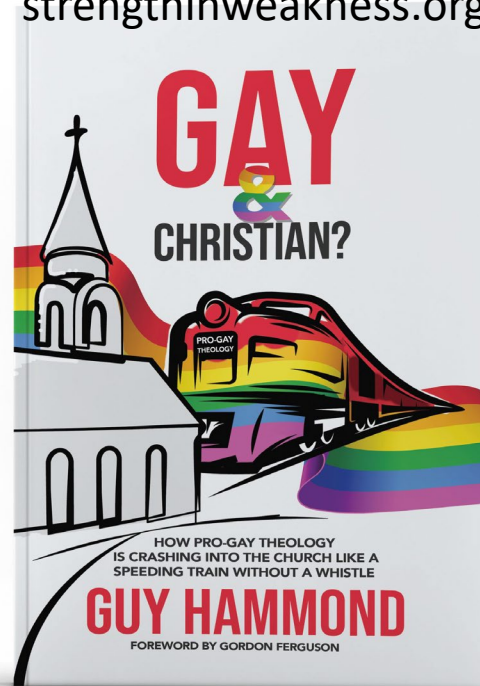
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&  
GIRL,  
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*The Story of Who I Was and Who God Has Always Been*

# Q & A

Contact: [wes@campusministryunited.com](mailto:wes@campusministryunited.com)

[campusministryunited.com](http://campusministryunited.com)

[crossingscollinsville.com](http://crossingscollinsville.com)