

**NO GAYS
IN HEAVEN**

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What does the Bible say about Homosexuality? Scriptures on Same-Sex Relations

There are some key Bible verses about homosexuality to understand the biblical view of gay relations. The most commonly quoted Bible verses are Leviticus 18:22 and Leviticus 20:13, which state that it is an abomination for a man to lie with another man as he would with a woman. In Romans 1:26-27, Apostle Paul says that homosexuality is contrary to God's natural order and results from rejecting God. Additionally, 1 Corinthians 6:9-10 lists homosexuality as one of the sins that will prevent someone from entering the Kingdom of God. While the Bible is clear in its view of homosexuality, it is essential to remember that God loves all of his creation and offers forgiveness to those who repent and turn away from their sins.

Verses about Homosexuality

Leviticus

18:22 ~ You

shall not lie

with a male as

with a woman;

it is an

abomination

Leviticus 20:13 ~

If a man lies with
a male as with a
woman, both of
them have
committed an
abomination; they
shall surely be put
to death; their
blood is upon
them.

Romans 1:26-28 ~ For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.

Genesis 2:24 -

Therefore a

man shall leave

his father and

his mother and

hold fast to his

wife, and they

shall become

one flesh.

Mark 10:6-9 ~ But from the beginning of creation, 'God made them male and female.' 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

1 Corinthians 6:9-10 -

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

1 Timothy 1:8-11 ESV - Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

1 Corinthians 7:2

**- But because of
the temptation to
sexual immorality,
each man should
have his own wife
and each woman
her own husband.**

2 Corinthians

5:17 -

Therefore, if
anyone is in
Christ, he is a
new creation.
The old has
passed away;
behold, the new
has come.

1 Kings 15:12

12 He expelled
the male shrine
prostitutes from
the land and got
rid of all the
idols his
ancestors had
made.

The Bible is consistent through both Old and New Testaments in confirming that homosexuality is sin (Genesis 19:1–13; Leviticus 18:22; 20:13; Romans 1:26–27; 1 Corinthians 6:9; 1 Timothy 1:10; Jude 1:7). In this matter, the New Testament reinforces what the Old Testament had declared since the Law was given to Moses (Leviticus 20:13). The difference between the Old and New Testaments is that the New Testament offers hope and restoration to those caught up in the sin of homosexuality through the redeeming power of Jesus. It is the same hope that is offered to anyone who chooses to accept it (John 1:12; 3:16–18).

God's standards of holiness did not change with the coming of Jesus, because God does not change (Malachi 3:6; Hebrews 13:8). The New Testament is a continuing revelation of God's interaction with humanity. God hated idolatry in the Old Testament (Deuteronomy 5:8), and He still hates it in the New (1 John 5:21). What was immoral in the Old Testament is still immoral in the New.

The New Testament says that homosexuality is a “shameful lust” (Romans 1:26), a “shameful act,” an abandonment of “natural relations” (Romans 1:27), a “wrongdoing” (1 Corinthians 6:9), and “sexual immorality and perversion” (Jude 1:7).

Homosexuality carries a “due penalty” (Romans 1:27), “is contrary to the sound doctrine” (1 Timothy 1:10), and is listed among the sins that bar people from the kingdom of God (1 Corinthians 6:9). Despite the attempts of some to downplay these verses, the Bible could not be clearer that homosexuality is a sin against God.

Homosexuality is not the cause of a society's decline, but it is a symptom of it; it is the result of people making themselves the final authorities. Romans 1 gives the natural digression of a society that has chosen idolatry and sinful pleasure instead of obedience to God. The downward spiral begins with denying that God has absolute authority over His creation (Romans 1:21–23).

The result of a society's rejection of God's rule in their lives is that God gives "them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator" (Romans 1:24–25). Verses 26 and 27 say, "Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. 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." The phrase "God gave them over" means that, when we insist on shaking our fists at God, He finally lets us have the perversion we demand. And that is a judgment in itself. Homosexual behavior is the result of ignoring God and trying to create our own truth. When we defy God's clear instruction, we reap the "due penalty" of our disobedience (2 Thessalonians 1:8–9; Revelation 21:8).

The good news is that homosexuality is not the unpardonable sin. It is forgivable just like greed, theft, and murder are forgivable when we repent and turn to Jesus (Acts 2:38). He provides us with new identities (1 Peter 1:14; Colossians 2:13). Second Corinthians 5:17 says that “if anyone is in Christ, the new creation has come: The old has gone, the new is here!” Those “old” things include former sins that once held us captive. Whereas we were once defined by our sin, being born again (John 3:3) means we are now defined by Jesus and His righteousness (Colossians 3:3). A thief no longer has to define himself as a thief. He is cleansed from his former ways and made new in Christ. A murderer—such as Saul before he became the apostle Paul—is forgiven and conformed to the image of Christ (Galatians 1:13; 1 Corinthians 15:9; Romans 8:29). And someone trapped in homosexuality can be set free to walk in purity when he or she agrees with God about sin and trusts His power to forgive and restore.

As has been noted, 1 Corinthians 6:9–10 includes homosexuals in a list of those who will not have a part in God's kingdom. But verse 11 goes on to say, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (NASB). The truth is that some of the saints in the Corinthian church were former homosexuals. God's kingdom is populated by sinners. No one comes to God on personal merit. We all come the same way: through repentance, renouncing the sin for which Jesus died, and accepting the righteousness of Christ in its place (2 Corinthians 5:21).

**The New Testament
offers good news
for everyone
struggling with
sexual identity.
Jesus wants to
replace our sinful
lifestyles with His
own righteousness
so that we become
more like Him.**

**If God is love,
why does He
condemn
homosexuality?**

A common argument for the acceptance of homosexuality and same-sex marriage is that, if God is love, He would not condemn the love of others. The main problem with this is the kind of "love" we're talking about.

First John 4:8 says, "Whoever does not love does not know God, because God is love." The "love" referenced here is the Greek *agape*. This type of love is the conscious act of sacrificing one's own desires, comfort, and even well-being for the sake of another. It is love that sent Jesus to die on the cross for our sins (John 3:16; Romans 5:8). The greatest fulfillment of this love is to sacrifice one's life for another (John 15:13).

The question, then, becomes what constitutes the well-being of another? The world and maybe even our own sensitivities might say that allowing others to live in a homosexual relationship is to see to their well-being. The Bible says otherwise. Romans 1:26 says homosexuality is disgraceful and dishonoring. First Corinthians 6:9 says it will keep a person from the kingdom of God. First Corinthians 6:18 says that sexual immorality, including homosexuality, is a sin against one's own body.

**If homosexuality
results in a
dishonoring, harmful
separation from God's
blessing, then the
loving thing to do is
to stay away from it.
To encourage others
to indulge in sin is to
encourage them to
reject God's
blessings on their
lives. It is the
opposite of love.**

That being said, those with homosexual attractions are in desperate need of love. Even if they agree with the Bible that homosexuality is a sin and resolve not to seek fulfillment of their sexual desires, they must still find love in other relationships—the self-sacrificing love of agape and the friendly companionship of phileo. When our emotional and social needs for love are met, we are less likely to seek fulfillment in unbiblical ways. The need for love is no different for single heterosexuals than it is for those with homosexual attraction.

For every believer, living a life of holiness is crucial —and this is true for heterosexual believers and for those struggling with same-sex attractions. Living in holiness, for the single person, includes chastity and abstinence. Believers should not condone any sexual relationships outside of a heterosexual marriage. At the same time, believers need to show agape and phileo love.

**Same-sex attracted people
can and should be a part
of loving, vibrant, non-
sexual relationships within
the body of Christ.**

**Marriage or
heterosexuality is not the
goal. Holiness is the goal.
Glorifying God in all we do
is what we are called to
do, and being a part of the
body of Christ is the place
where we can and should
find the most loving and
meaningful relationships.**

**It is a lie that all humans
need sexual fulfillment
(Matthew 19:12). It is a lie
that sex equates to love. The
God who created us insists
that sex is an expression of
love between a man and woman
who are married to each other.
Outside of that context, sex is
harmful and very much
unloving. If we love others, we
will not encourage them to
sin, bringing harm to
themselves. Instead, we will
follow the greatest
commandment and provide for
them the real love they need.**

**Does the Bible
require the death
penalty for
homosexuality?**

After the June 2016 terrorist attack by an Islamic extremist against a gay night club in Orlando, Florida, some have claimed that Christians are just as guilty as the terrorist because, after all, the Bible pronounces the death penalty against homosexuals. It is true that in Leviticus 20:13 the Bible says, "If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them." So, does the Bible require us today to put homosexuals to death?

It is crucial to understand that Jesus fulfilled the Law (Matthew 5:17–18). Romans 10:4 says that Christ is the end of the Law. Ephesians 2:15 says that Jesus set aside the Law with its commands and regulations. Galatians 3:25 says, now that faith has come, we are no longer under the guardianship of the Law. The civil and ceremonial aspects of the Old Testament Law were for an earlier time. The Law's purpose was completed with the perfect and complete sacrifice of Jesus Christ. So, no, the Bible does not command that homosexuals should be put to death in this day and age.

Also important to understand is that the civil laws within the Mosaic Law were meant for Israel under a theocracy. God's chosen people, living in the Promised Land, following God as their King, were to adhere to a system of civil laws with divinely prescribed punishments. The priests taught the laws, the rulers enforced the laws, and the judges meted out punishments as necessary. The rule of Leviticus 20:13, "They are to be put to death," was given to duly appointed government officials, not to ordinary citizens or vigilantes. The civil laws of the Old Testament were never intended to apply to other cultures or other times. There's a reason why the nightclub attacker was not Jewish or Christian. Jews and Christians understand the intent and limits of the Old Covenant Law. By contrast, the Koran does not qualify its command to kill homosexuals, and many Muslims see that command as enforceable today.

Another consideration is that the Old Testament Law did not allow for vigilantism. One of the reasons for the cities of refuge was to protect those accused of murder until they could receive a fair trial. The Mosaic Law said that only civil government was allowed to implement capital punishment, and that only after a fair trial with at least two witnesses (Deuteronomy 17:6). So, even during the time the Old Testament Law was in effect, the mass murder of homosexuals by a vigilante was not what the Law prescribed.

So, the Bible no longer requires the death penalty for homosexuality. But the question still arises as to why the death penalty was required in the Old Testament Law in the first place. The answer is this: all sin is an affront to a holy God. God hates all sin. And while God only required a civilly administered death penalty for some sins, all sins are ultimately worthy of death (Romans 6:23) and eternal separation from God. The Bible describes homosexuality as an abomination, an immoral perversion of God's created order. The purity of God's people in the Promised Land was vitally important, as was the continuance of bloodlines (one of which would lead to the Messiah). That is why God demanded the death penalty for those who engaged in homosexual intercourse.

Homosexuality is still immoral and unnatural. But we are no longer under the ancient Jewish system of governance. In terms of obtaining forgiveness from God through faith in Jesus Christ, homosexuality is no greater sin than any other. Through Christ, any sin can be forgiven. Salvation is available to everyone by faith (John 3:16). And when that salvation is received, the indwelling Holy Spirit will provide the means to overcome sin through a new creation (2 Corinthians 5:17).

**If homosexuality
is a sin, why
didn't Jesus ever
mention it?**

Many who support same-sex marriage and gay rights argue that, since Jesus never mentioned homosexuality, He did not consider it to be sinful. After all, the argument goes, if homosexuality is bad, why did Jesus treat it as a non-issue?

It is technically true that Jesus did not specifically address homosexuality in the Gospel accounts; however, He did speak clearly about sexuality in general. Concerning marriage, Jesus stated, “At the beginning the Creator ‘made them male and female,’ 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 [.]’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate” (Matthew 19:4–6). Here Jesus clearly referred to Adam and Eve and affirmed God’s intended design for marriage and sexuality.

For those who follow Jesus, sexual practices are limited. Rather than take a permissive view of sexual immorality and divorce, Jesus affirmed that people are either to be single and celibate or married and faithful to one spouse of the opposite gender. Jesus considered any other expression of sexuality sinful. This would include same-sex activity.

Also, are we to believe that any and every action is good unless Jesus specifically forbade it?

The goal of the Gospels was not to give us a comprehensive list of sinful activities, and there are many obvious sins that are not found in the “red letter” section of the Bible.

Kidnapping, for example. Jesus never specifically said that kidnapping was a sin, yet we know that stealing children is wrong. The point is that Jesus did not need to itemize sin, especially when the further revelation contained in the Epistles removes all doubt as to homosexuality’s sinfulness.

Scripture is clear that believers are to have nothing to do with sexual immorality: “Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body” (1 Corinthians 6:18). Sexual immorality, whether same-sex activity or otherwise, is a sin against a person’s own body.

It is important to note that sexual immorality, including same-sex activity, is listed alongside other sins in Scripture, indicating that God does not rank one sin as worse than another. While the consequences of some sins are greater than others, Scripture often simply lists sins side by side. For example, Jesus said, “Out of the heart come evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander” (Matthew 15:19–20; see also Romans 1:24–31).

The Bible teaches that followers of Jesus are to practice sexual purity, and that includes abstaining from same-sex activity. In addition, unbelievers who practice homosexuality stand in need of salvation just like any other unbeliever.

Christians are called to pray for those who do not know Christ, to serve others in love, and to share the message of Jesus with all people, including those involved in homosexuality.

WHAT WILL

YOU

DECIDE

TO DO

WITH THE

TRUTH?

C h o o s e

t h i s d a y

W h o m

y o u s h a l l

s e r v e .

THANK

YOU

UNTIL NEXT TIME

AUNDREY RICHARD HUBBARD

NO GAYS IN HEAVEN

LOVE NOT HATE

