

Does The Bible Condone Homosexuality?

As true believers study Yahweh's word, the subject of homosexuality seems at times to be overlooked. Yahweh's people, whom have been baptized in the name of Yahshua the Messiah, having Yahweh's spirit within them, instinctively know that He abhorred the act of homosexuality. But what does the Bible actually teach on this subject?

As we look at Scriptures in the Old and New Testaments, the following statements can be concluded:

Proponents of homosexuality use rhetoric to distort the well-defined writings in the Old Testament causing so-called "scholars" to weaken in their perception of Yahweh's truth. We see this happening all around us, especially in the Christian churches.

Proponents of homosexuality have stated the New Testament is without direction on this issue. Their clarification comes from the absence of Yahshua directly stating its abomination. Yahshua kept the "Law" perfectly; His example for us is clear. Those without an alternative agenda realize this after careful study.

In the Beginning

Notice the command in the following verses:

So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them. And Elohim blessed them, and Elohim said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Genesis 1:27-28. The **Authorized Version** (AV) 1769 edition, translated from the 1611 version, is used throughout, unless otherwise noted.

Yahweh tells them to be fruitful, and multiply, and replenish (replenish = **Strong's** H4390, to fill) the earth. The next command pertaining to this issue comes from Genesis 2:24, *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

Author John F Harvey offers this: "Sex is life-giving by its very nature" Sexual activity he says, "has a life-uniting meaning: it joins two persons in a special kind of love... [which] 'has an exclusive and enduring quality about it, precisely because it has reference to the life-giving end of [sexual activity], However, "...this sort of love is incapable of being expressed in homosexual activity." (Excerpt from ***The Bible and Homosexuality*** by Ben Irwin)

We can gather from the above excerpt that homosexuality is an unnatural act both physically and emotionally. The essence of life is obtained from the physical act of love and therefore "same-sex" fornication does not allow for the life-giving nature of this type of love.

Sodom and Gomorrah

Yahweh sent two angels to the depraved cities to investigate the possibility of finding righteous men. While at Lot's home the men of Sodom surrounded the house. We read:

And they called unto Lot, and said unto him, "Where are the men which came in to thee this night? Bring them out unto us, that we may know them." And Lot went out at the door unto them, and shut the door after him, And said, "I pray you, brethren, do not so wickedly. Behold now, I

have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof," Genesis 19:5-8.

Proponents of homosexuality have used the above verses to say it was the sin of wanting to rape the two men that caused Sodom and Gomorrah's destruction. Some have even stated in verse 5 that the words "to know them" means to ask for their credentials (identification). We find the Hebrew word for "know" appears 934 times and only twelve of these mean sexual intercourse. But in the Book of Genesis the word to "know" means sexual intercourse ten out of the twelve times it appears. Why else would Lot offer his daughters (who had not known man) to the mob? Lot was clearly wanting to protect Yahweh's messengers from sexual harm.

The Law

The Law given to Moses has very specific commands; we are told:

Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants, Leviticus 18:22-25.

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them, Leviticus 20:13.

Once again, the advocates of sexual immorality claim these scriptures to be null and void. They state, and some of their heterosexual colleagues say as well, the "Law" (*Torah*) has been done away with and no longer applies. Going on to claim the Messiah's fulfillment of the Law means casting it (the Law) aside. They claim these commands reside with the commands not to eat rare steak, wear only clothes of one fiber, and not having marital intercourse when a woman is "with issue." We as true believers know the law still applies. The big difference between the Old and New Covenant's being we no longer offer burnt sacrifices for our sins, we ask Yahweh, through Yahshua our Savior and Redeemer, for the cleansing of our iniquity. See our In-Depth study *Orthodox Believers*.

In a Christian publication that denounces homosexuality we find a most interesting error concerning Yahweh's Law:

"While it is true that the word **abomination** is applied to both homosexuality and to dietary violations in the King James Version of the Bible, it must be noted that the KJV uses **abomination** for several distinct Hebrew words in the Old Testament. The Hebrew term used with respect to forbidden foods in Leviticus 11 (*shaqats*) is not conceptually similar to the term used to condemn homosexuality (to *ebah*) in Leviticus 18:22. Even in the listing of sexual sins, no category except homosexuality is followed immediately by the warning that it is an "abomination" (NKJ) or "detestable," (NIV) (Excerpt from *The Bible and Homosexuality* by Ben Irwin).

They try hard to reach a conclusion that promotes the eating of unclean foods, even when it's attached to the same scriptures condemning homosexuality (see our study on *Scripturally Clean Foods*).

David and Jonathon

The following verses are used, quite often, to substantiate a same-sex sexual relationship between two men. Once again, having Yahweh's spirit within us, it may not even occur to us

that there may be a questionable relationship between David and Jonathon. We ascertain a loving brotherly friendship as we read:

Then Jonathan and David made a covenant, because he loved him as his own soul, 1 Samuel 18:1.

The *New International Version* (NIV) reads:

After David finished talking with Saul, Jonathon became one in Spirit with David, 1 Samuel 18:1.

After reading these two versions of the same scripture we find the devotion of two spiritual brothers. The Hebrew word used here for both soul and spirit is "*nephesh*" (H5315). Note: the Hebrew "*ruach*" (H7307) is normally the word translated as "spirit" in Scripture. The word *nephesh* has several different meanings including lust and desire.

Neither usages of lust and desire (H5315) are of a sexual meaning. Two examples being Exodus 15:9, lust here means "lust to kill," and Ecclesiastes 6:9, desire here means "the soul." We have further account of David and Jonathon's relationship:

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded, 1 Samuel 20:41.

It is customary in Middle Eastern countries, even today, to kiss as a greeting or as departing, normally on the cheek. *The Gill Commentary* has this on verse 20:41:

and they kissed one another; as friends about to part:

and wept one with another: as not knowing whether they should ever see each other's face any more:

until David exceeded; in weeping more than Jonathan; he having more to part with, not only him his dear friend, but his wife and family, and other dear friends and people of [Yahweh], and especially the sanctuary and service of [Yahweh], which of all things lay nearest his heart, and most distressed him; see ... many of his psalms on this occasion. Ben Gersom suggests that he wept more than was meet, through too much fear of Saul; but that seems not to be the case. {z} *Cyropaedia*, l. 8. c. 23.

The most convincing argument for the homosexual Christian may be 2 Samuel 1:26 but again, Yahweh's Spirit leads us to a righteous conclusion:

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women, 2 Samuel 1:26.

We refer to *John Gill's Commentary*:

I am distressed for thee, my brother Jonathan, So he was, not only by nation and religion, but by affinity, having married the sister of Jonathan; and still more so by affection and friendship, he being a friend of David's, that stuck closer to him than a brother, and who loved him as his own soul; he was distressed for him, not on account of his spiritual and eternal state, which he doubted not was happy, but for the manner of his death, his loss of him, and want of his pleasant conversation, of his counsel and advice, and assistance in his present circumstances:

very pleasant hast thou been unto me; in their friendly visits of, and conversation with, one another; many a pleasant hour had they spent together, but now must see each other's faces no more in this world:

thy love to me was wonderful; as indeed he might well say, being towards one of a mean extract in comparison of his, to one who was not his own brother, but a brother-in-law; and to one that was a rival to the crown he was heir to, and would take it before him: and who ran the risk of losing his father's affection, and even his life, for espousing his cause: see 1 Samuel 18:1, 3, 4; 19:2, 4; 20:30, 33.

passing the love of women; either that which they are loved with by men, or that with which

they love their husbands and children; which is generally the strongest and most affectionate. The Targum is, "**more than the love of two women**," than his two wives, Ahinoam and Abigail; so Kimchi [Rabbi D.]; meaning that he was more strongly and affectionately loved by Jonathan than by them, who yet might love him very well too.

(Side Note: Of the three commentaries referred to, *John Gill's Commentary* had the only in-depth study on these controversial verses).

Romans 1:24-32

As we look for scriptural references pertaining to sexual misconduct we read this in Romans chapter one:

Wherefore Elohim also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of Yahweh into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause Yahweh gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain Elohim in their knowledge, Elohim gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of Elohim, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of Yahweh, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, Romans 1:24-32.

The above verses are a very clear, New Testament attitude toward homosexuality. It's important to note these verses also condemn lesbianism as the same atrocity. Remember, Paul's hometown was Tarsus, an intellectual center of the era, so it is thought, Paul was quite aware of these abominations going on around his city, and elsewhere.

There is Hope!

Is there a reprieve for such abhorrent lifestyles? Please read on:

Know ye not that the unrighteous shall not inherit the Kingdom of Yahweh? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate ("homosexual" in other translations), nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of Yahweh. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Sovereign Yahshua, and by the Spirit of our Elohim, 1 Corinthians 6:9-11.

Focus on the statement Paul makes, "...and such were some of **you**: but ye are washed (immersed), but ye are sanctified, but ye are justified in the name of the Sovereign Yahshua, and the Spirit of our Elohim." Yahweh's grace is truly merciful, those whom have committed abominable sins may be cleansed by baptism — their sins pardoned as they choose to leave behind their past, iniquity-filled, lives. (See our study *Why Be Baptized In The Name of Yahshua?*). These Scriptures give hope to those who have believed being gay is a predisposition from birth.

The American and European educational systems have misled their children into believing there is no hope. Without hope there is no incentive to change. Society has empowered the gay lifestyle by allowing gay parades to take place at major theme parks and in our downtown streets.

Those of us who study Yahweh's truth can pray for those who have been misled to come to repentance. And for those who come to sincere repentance may they find solace in Yahweh's forgiveness.

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