

A Scriptural Response to Homosexuality

Lesson 8: Homosexuality and the New Testament (Part 1)

INTRODUCTION

In the previous lesson we noted that God himself prophesied that the Old (Sinaitic) Covenant would be superseded by the New Covenant. Simultaneously this did away with the need for the theocracy of Israel. Jesus Christ perfectly fulfilled the entire Old Testament law (Matt. 5:17). He is THE Lamb of God to who takes away the sin of the world (John 1:29). He is the one sacrifice sent by God in the fullness of time to do away with sin once and for all by the sacrifice of himself (Heb. 7:27, 10:10).

Jesus Christ was also the King of the Jews as charged, but his people rejected him, and the kingdom over which he would rule forthwith was “not of this world” (John 18:36). Instead, it is a kingdom of righteousness, peace, and joy in the Holy Spirit (Rom. 14:17).

For all these reasons we no longer need to follow the civil or ceremonial regulations of the Old Testament, and we are no longer bound to carry out the punishments decreed in that law. However, we do uphold the distinctions of right and wrong that flow from the moral law (the Ten Commandments) as they are repeated by Jesus and his chosen Apostles.

Jesus makes it clear that while his teachings are in perfect agreement with the Old Testament laws, his words surpass and authoritatively interpret that prior revelation:

Matthew 5:21-22 “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you...”

Luke 11:31 “...Now one greater than Solomon is here.”

Matthew 12:6 “I tell you that one greater than the temple is here.”

Matthew 9:17 “Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”

RE-MAKING JESUS TO BE PRO-HOMOSEXUAL

1.) “Jesus had NOTHING to say about homosexuality! Absolutely NOTHING!” So say some pro-homosexuality authors. Technically they are correct in that as recorded in the four gospels, Jesus never specifically spoke against same-sex attraction or behavior. However, Jesus did emphatically state what was and remains God’s intended design for sexuality:

Mark 10:6-9 Some Pharisees came and tested him by asking, “Is it lawful for a man to divorce his wife?” “What did Moses command you?” he replied. They said, “Moses permitted a man to write a certificate of divorce and send her away.” “It was because your hearts were hard that Moses wrote you this law,” Jesus replied. “But at the beginning of creation God ‘made them male and

female.’ ‘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. Therefore what God has joined together, let man not separate.”

a.) Even though divorce always involves sin—either by one spouse or both—why does Jesus say the Old Testament law allowed for that concession?

b.) What instead was God’s perfect design for male and female?

c.) How do these verses “speak to” the claim of Christ’s “silence” above?

Matthew 5:27-30 “You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.”

a.) We have examined these verses before. How does Jesus “address” homosexuality here?

2.) Some go so far as to suggest that Jesus himself was homosexual, that he had such a relationship with John, “the disciple whom [he] loved” (John 13:23). Jesus also had close relationships with James and Peter. How might we counter such an argument?

John 11:5 Jesus loved Martha and her sister and Lazarus.

Mark 10:21 Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

HOW DID JESUS RESPONDED TO SEXUAL SINS AMONG BELIEVERS

Luke 7:36-50 Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee’s house and reclined at the table. ³⁷ When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee’s house, she brought an alabaster jar of perfume, ³⁸ and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

³⁹ When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

⁴⁰ Jesus answered him, “Simon, I have something to tell you.” “Tell me, teacher,” he said.

⁴¹ “Two men owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. ⁴² Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?”

⁴³ Simon replied, “I suppose the one who had the bigger debt canceled.” “You have judged correctly,” Jesus said.

⁴⁴ Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶ You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷ Therefore, I tell you, her many sins have been forgiven—for she loved much. But he who has been forgiven little loves little.”

⁴⁸ Then Jesus said to her, “Your sins are forgiven.”

⁴⁹ The other guests began to say among themselves, “Who is this who even forgives sins?”

⁵⁰ Jesus said to the woman, “Your faith has saved you; go in peace.”

a.) What was this woman demonstrating by her behavior? (v. 37-38)

b.) How did Jesus feel about her?

c.) What had prompted this woman’s weeping and anointing of his feet? What was it evidence of? (v. 47)

d.) Once forgiven, what did she now have? (v. 50)

John 8:3-11 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?" "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

a.) "If any one of you is without sin, let him be the first to throw a stone at her." How might these words be twisted by those looking for a loophole allowing them to remain in a sinful lifestyle? How are these words properly understood?

b.) Jesus really was the only one there without sin. How did he respond?

CONCLUSION