Leviticus 20:13 (Nicolas Simon) 138174

That It May Be Well With Thee: Dating And Marriage, Homosexuality (20:13)

Scripture speaks of love between individuals of the same gender. “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul” (1 Sam. 18:1). At his death, David writes of Jonathan: “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 Sam. 1:26). This world is obsessed with sex. The natural mind is utterly perverted. As soon as one speaks of love, then a sexual union is assumed. Agape love, it would seem, is unknown and eros takes its place. The fact that David’s love for Jonathan exceeded the love of women indicates that it was entirely without sexual motives. “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Titus 1:15).

The Bible is perfectly clear as to God’s position concerning all immorality, and this includes sexual relationships between individuals of the same gender. “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination” (Lev. 20:13). Bring this up, however, and violent objections are immediately raised. It will be pointed out that the Mosaic Law also forbids the eating of bacon and oysters: Are we also bound by these statutes? To this I would respond: The law says, “Thou shalt not steal” (Exod. 20:15) Is it right to steal today? “Thou shalt not commit adultery” (Exod. 20:14). Is adultery acceptable? How about, “Thou shalt not kill” (Exod. 20:13)? The moral principles of the law are as valid today as they were when they were written. In the New Testament we find the confirmation of this: “Let him that stole steal no more” (Eph. 4:28). “Let marriage be held every way in honor, and the bed be undefiled; for fornicators and adulterers will God judge” (Heb. 13:4). “Let none of you suffer as a murderer” (1 Pet. 4:15). In distinct contrast, the Christian’s liberty relative to the dietary restrictions within the Law of Moses is made perfectly clear: “Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving” (1 Tim. 4:3-4; see also, Acts 10:10-15). Although the Mosaic Law is not the Christian’s rule for living (grace goes far beyond its claims), there is a right and proper use of the law: it brings all things contrary to its moral principles into condemnation. “The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane ... for them that defile themselves with mankind ... and if there be any other thing that is contrary to sound doctrine” (1 Tim. 1:9).

The New Testament leaves us in no doubt as to the Christian’s stand on homosexuality. “For this cause God 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” (Rom. 1:26-27). “Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor. 6:9-10). “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 7).

The Lord Jesus outlined the nature of the marriage relationship to His disciples. I would again draw your attention to chapter 19 of Matthew’s Gospel. “He which made them at the beginning made them male and female ... and they twain shall be one flesh” (Matt. 19:45). Interestingly, in that same portion, the Lord observes: “there are some eunuchs, which were so born from their mother’s womb” (Matt. 19:12). Some men do not have a sexual desire for women. It is a condition into which they were born; there is no suggestion that anything will change them. This is not wrong — in fact it could be used for God’s glory. In no way, however, does it speak of homosexuality. A homosexual relationship is not justified based on our natural desires or the lack of them. Likewise, the desire of a man for a woman does not justify fornication or adultery. Furthermore, simply because something is consensual doesn’t make it moral or right in God’s sight.

I have barely touched the surface of this subject; it is one on which Scripture is far from silent. Man will, however, find a way to justify his behavior; it is his nature: “sin is lawlessness” (1 John 3:4 JND). No matter how governments choose to redefine marriage, it is merely a cover for man’s willful independence from a holy and righteous God.