

# **CBC Teaching Series – Tough Topics**

## **Homosexuality and the Gospel**

### **Sunday, 30 April 2017**

“The gospel of Jesus is wonderful news for someone who experiences same-sex attraction.”  
Sam Allberry

“We’re not stuck with ourselves. A god who merely affirms us can’t call us to die, and be born to new life. But the true God can say, “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other” (Isa. 45:22). Trevin Wax

“No one has ever gone to heaven for being heterosexual. We are all sexual rebels needing to be clothed in the unflinching fidelity of Jesus.” Matt Smethurst

## **I. Biblical Foundations**

### **1. Marriage is not a human construct, but a God-ordained institution, and the union between a man and woman.**

- a. Gender is a design choice by God, both genders together reflecting His image.  
Genesis 1:27
- b. All of creation was good, except for the solitude of man. Woman was created to be the perfect counterpart for man. Woman is the God-given perfect complement to man, and man for woman. Marriage is a union of the two, and the fundamental societal relationship, upon which all others are built.  
Genesis 2:18-25
- c. Man and woman sinned, the whole human race now in corrupted in every way- biologically, spiritually, emotionally, intellectually, etc.  
Genesis 3:1-19
- d. Adam names his wife Eve, the mother of all living. Through the marriage union and the proliferation of the human race, a serpent-crusher would come who would reverse the curse of sin.  
Genesis 3:20

### **2. Homosexual activity is clearly defined as sin in the Old Testament.**

- a. Homosex, amongst other sexual perversions, is undeniably seen as a sin. Note that in Leviticus 20:13, both parties in a homosexual act are guilty, which shows that even consensual homosexual activity is seen as a violation of God’s will. So we can’t write these passages off as only talking about gay rape or a forced relationship. It is also worth noting that homosexuality is not the only sin

considered an “abomination” in Leviticus, so homosexual acts are not in some type of sin category all on their own.

Leviticus 18:22, 20:13

- b. The people of Sodom and Gomorrah are clearly judged in part for their sexual immorality (along with many other sins). We must note that homosexual male rape is the specific transgression in view, so this story in and of itself does not provide a sweeping denunciation of all kinds of homosexual behavior.

Genesis 19, Jude 7, Ezekiel 16:48-50

- c. “Every law in the Old Testament reveals something about God’s character and the nature of our obedience. If the underlying principle from Leviticus 18:22 and 20:13 is something other than “God does not approve of homosexual behavior,” then that needs to be proven from Scripture, not simply asserted based on a casual dismissal of Old Testament instruction.” Kevin DeYoung, *What Does the Bible Really Teach about Homosexuality*, p. 43

### **3. The New Covenant continues to define homosexual activity as sin.**

- a. Jesus Christ in the New Testament ushers in the New Covenant, and we are no longer under the Old Testament Mosaic Law. Some things change (we can eat pulled pork sandwiches), some things don’t (we don’t worship things made of wood and metal). Do the ethics of sexuality change?
- b. Jesus says nothing directly about about homosexuality. However, he clearly views marriage as a union between a man and a woman only. He sees all sexual immorality (i.e. sexual activity outside the confines of marriage) as sin.  
Matthew 5:27-30, 19:4-6
- c. Romans 1:24-32. Paul in Romans sees homosexual activity as a vivid indicator that a society has fallen in rebellion against God.
  - i. When a society suppresses the truth of God, it faces God’s wrath, embraces idolatry, rejects God’s knowledge, and exchanges natural relations with unnatural ones. Part of the evidence of rebellion and God’s judgment is the proliferation of homosexual activity.
  - ii. All of this describes a culture that has come under the judgment of God, with His wrath expressing itself in us getting exactly what our corrupt hearts desire. This does not mean that an individual sinner is necessarily under judgment, and certainly no individual is outside the reach of the Gospel. This simply describes a broader culture that has gone wrong.
  - iii. Paul clearly describes homosexual activity as “unnatural.” This means we cannot say “God made us this way” in reference to homosexual inclination and activity. God did not make His creation this way.

Rather, all our sexual immorality is a result of sin and the fall, and contrary to God's ethic.

- iv. Some have asserted that "unnatural" refers not to homosexual activity per se, but any sexual relationship that is unnatural/contrary to your "natural" orientation. Few try to make this argument anymore, as unnatural/against nature in this passage does not refer to what is contrary to our subjective inclination, but what is objectively contrary to the order of creation as God has fixed it.
  - v. Some have also claimed that Paul is only referring to the pedophilic man-boy relationships known to have occurred in Roman culture. But Paul here also mentions lesbianism, and is clearly referring to all homosexual activity.
  - vi. "...the fact that Paul singles out homosexual relations as a conspicuous example of the human heart suppressing the truth and turning from God suggests that we must not soft-pedal as no big deal what the Bible underlines as particularly egregious rebellion." Kevin DeYoung, *What Does the Bible Really Teach about Homosexuality*, p. 56
- d. 1 Corinthians 6:9-11. Here Paul lists "men who practice homosexuality" as one of the kinds of unrepentant sinners who will not inherit the kingdom of God. Clearly, all of these people can be saved should they come to Jesus, just as the Corinthians; "such were some of you. But you were washed..."
- i. The Greek words translated as "men who practice homosexuality" are *malakoi* and *arsenokoitai*. The first term refers to the passive partner (literally means those who are "soft," and was used as a pejorative for a younger male in a man-boy relationship, the more effeminate partner, or a male prostitute). The second term is a more general term for male same-sex sex. In pairing these terms together, Paul is referencing both the active and passive participant in homosexual sex.
  - ii. The language is strong. Those who engage in all of these sins will not have eternal life in God unless they repent of this unrighteousness.
  - iii. Paul notes that some of those Christians in Corinth were these types of people, but they were washed, sanctified, and justified in the Gospel. All sinners, no matter the kind, have hope in Jesus. Homosexual sin is not inescapable or determinative of destiny. It is possible for someone living a homosexual lifestyle to change, and salvation is a promise in Jesus.
- e. 1 Timothy 1:10. Homosexuality is again listed as one sin among many.
- i. Homosexual activity is *a* sin. It is contrary to sound doctrine.

- ii. Homosexual activity is not *the* sin. It is one of many, and God opposes all forms of sexual immorality.
- f. Jude 7. Jude condemns the Sodomites for pursuing “other/different flesh,” or “unnatural desire,” almost assuredly an allusion to homosexual activity.
  - i. Some contend this refers to the Sodomites attempting sexual relationships with angels, and that is what is being condemned.
  - ii. This is very unlikely for two reasons. First, the Sodomites did not know the angels were angels, as the angels appeared in human form. The Sodomites, for all they knew, were pursuing sexual immorality with mere men.
  - ii. Second, Jude makes clear that Gomorrah and the surrounding cities were guilty of the same sin. It is close to impossible that all the surrounding cities were guilty of pursuing sexual activity with angelic visitors. It is much more likely they were all guilty of the same kinds of sexual immorality.

“I see Paul as condemning all forms of homoeroticism as the unnatural acts of people who had turned away from God.” Bernadette Brooten (who is herself a lesbian), *Love between Women*, p. 244

**4. All sins are damning in their effects, though all sins are not created equal.**

- a. Some sins God describes as particularly offensive.  
Ezekiel 16:48-52, Matthew 11:20-24, Matthew 12:22-32
- b. Homosexuality does not appear to be the *worst* sin (see: pride, Genesis 3), though Paul does see homosexuality as a prime indication of a people in rebellion and under the judgment of God, who punishes by leaving people to their sinful desires.  
Romans 1:24-32
- c. Trying to figure out where any particular transgression “ranks” on the scale of sins is ultimately a fruitless pursuit. All sin is deadly serious, because it is a personal offense against a perfect God, and makes us condemnable.  
Psalm 51: 4, James 2:10-11, Revelation 22:14-15

**5. Just as with all sins, the Gospel is the only solution.**

- a. The Gospel of Christ removes the penalty, power, and presence of sin. This is true for all people, and all our sins.
- b. This means that those with homosexual desires can change, and the Gospel provides the power and means for change. “Therefore, if anyone is in Christ, he is a new creation.” 2 Corinthians 5:17. Becoming a new creation entails the promise of change, and the possibility for change in our broken sexuality.

- c. Just as with all sinful temptations, there is the potential for change, but not the promise for full victory until the return of Christ. We live in the “already and not yet” of the new creation. Reborn and made new, but not yet fully glorified and perfected. So we must be careful about unrealistic demands of same-sex attracted Christians. Sometimes God chooses to keep the thorn in the side.
- d. The great and evil lie of the sexual liberty movement is that you will find wholeness and fulfillment when you freely act on your sexual inclinations. This is a satanic lie that is directly contrary to Jesus and the Gospel. It is a false savior, a false gospel, and a false God. The Gospel is the only salvation God has provided.
- e. “When Jesus burst on the scene, he didn’t subdivide humanity into categories and give each one a separate message. One for the introverts; another for the extroverts. One (with logical charts and points) for the left-brain types, and one (with different colours and ambient music) for the right-brain folk. God’s message for gay people is the same as his message for everyone. *Repent and believe*. It is the same invitation to find fullness in the life of God, the same offer of forgiveness and deep, wonderful, life-changing love.” Sam Allberry, *Is God Anti-Gay?*, pp. 9-10

**6. Just as with all Christians, the same-sex attracted are called to self-denial.**

- a. “Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me.” Mark 8:34
- b. Jesus Christ calls all those who would follow Him to deny themselves and pick up their cross. This command is universal, applicable to all people. We are all called to self-sacrificial, costly discipleship. This means that no one who is truly Christian, no matter sexual orientation, can tell Jesus they want to follow Him, but don’t want to change. Following Jesus does not require perfection, but it does require continual repentance of sin and changing by His grace.
- c. “Denying yourself does not mean tweaking your behavior here and there. It is saying “No” to your deepest sense of who you are, for the sake of Christ. To take up a cross is to declare your life (as you have known it) forfeit. It is laying down your life for the very reason that your life, it turns out, is not yours at all. He made it. And through his death he has bought it... the gospel demands *everything of all of us*. If someone thinks the gospel has somehow slotted into their life quite easily, without causing any major adjustments to their lifestyle or aspirations, it is likely that they have not really started following Jesus at all.” Sam Allberry, *Is God Anti-Gay?*, p. 11

**7. Our identity is not primarily founded in our sexual orientations or activities.**

- a. Our identity as human is ultimately defined and founded in being an image bearer of God, fulfilled in Jesus Christ. More important than our sexuality is that we reflect His glory, rule by His side, are responsible to Him, and have a relationship with Him. None of these image-bearing activities requires that we as individuals be sexually active or expressive.
- b. Jesus Christ Himself, the ultimate human, did not act on his sexual inclinations, but lived as a celibate male. He did not need to be sexually active to be complete.
- c. "...the kind of sexual attractions I experience are not fundamental to my identity. They are part of *what I feel* but not *who I am* in a fundamental sense. I am far more than my sexuality." Sam Allberry, *Is God Anti-Gay?*, pp. 10-11

**8. This is not an "agree-to-disagree" area in the Christian church.**

- a. Jesus does not mess around when talking about sexual sin, and He does not look favorably upon those who approve of and lead others into sexual sin. See Revelation 2:20-23.
- b. To call what God sees as an affront to His character "no big deal," and to affirm as wonderful our sins which put Christ on the cross, are both an attack on the Gospel.
- c. When we tell people that God is not concerned about their sins, and that God will affirm them no matter what, we are undercutting the very Gospel Jesus preached, which calls us all to repent and believe. See Proverbs 17:15 and Mark 1:15.
- d. "This is a gospel matter. If we allow this to be a matter of acceptable disagreement within our fellowships, Jesus will hold it against us. Some forms of tolerance are sinful." Sam Allberry, *Is God Anti-Gay?*, p. 72
- e. Christians and churches are upending and denying the clear teaching of Scripture and the uniform position of the church throughout history, and then asking why we can't all get along, and why fundamental people are being so schismatic. We must be clear that those departing from the biblical norm are dividing themselves from the historic, universal church, not vice versa.
- f. "Along with most Christians around the globe and virtually every Christian in the first nineteen-and-a-half centuries of church history, I believe the Bible places homosexual behavior—no matter the level of commitment or mutual affection—in the category of sexual immorality." Kevin DeYoung, *What Does the Bible Really Teach about Homosexuality*, p. 17

"Is God anti-gay? *No*. But he is against who all of us are by nature, as those living apart from him and for ourselves. He's anti *that* guy, whatever that guy looks like in each of our lives. But because he is bigger than us, better than us, and able to do these things in ways we would struggle to, God loves that guy too. Loves him enough to carry his burden, take his place, clean

him up, make him whole, and unite him for ever to himself.” Sam Allberry, *Is God Anti-Gay?*, pp. 12-13

“Nowhere does Paul or any other Jewish writer of this period imply the least acceptance of same-sex relations under any circumstances. The idea that homosexuals might be redeemed by mutual devotion would have been wholly foreign to Paul or any Jew or early Christian.” Louis Crompton (who is himself a homosexual), *Homosexuality and Civilization*, p. 114

## II. Practical Considerations

### 1. What About Same Sex Attraction and Christians?

- a. Having a temptation is not itself a sin (though of course is a result of the fall), though acting on sin is.
- b. The Bible accounts for people having innate sinful desires. Sin has corrupted us in all of our faculties from birth. We are all affected differently, but we are surely affected. So we should anticipate that some of our Christian brothers and sisters struggle with same-sex attraction.
- c. We are not defined first and foremost by our sexual inclination, or our sexual sins, but by the image of God that we bear, and the security and identity we have in Christ. We are not our sexuality, contrary to what some may say.
- d. This means that just because we may have same-sex attraction, we are not destined to act on it.
- e. “It is not un-Christian to get sick. What marks us out as Christian is not that we never experience such things, but how we respond to them when we do.” Sam Allberry, *Is God Anti-Gay?*, p. 43
- f. Those who experience same-sex attraction have all the resources of God and the Gospel available to them, and are made holy and washed clean in Christ just the same as any believer.

### 2. But isn't the church a place for sinners?

- a. Yes, and we must always welcome all sinners of all stripes to come and visit with us. And we should be careful to speak about homosexuality in a way that doesn't leave same-sex attracted (or any) sinners without hope. We must always speak the truth, love, and hope of the Gospel.
- b. But we maintain that to belong in the church is to be and belong with *repentant and repenting* sinners. All those who truly belong to Christ will not affirm their sin, but repent of it, and war against it by, in, and with God's grace.
- c. So, all may come and interact with us, and join us on a Sunday morning. But we, as a Christian community submitted to Jesus, cannot recognize those who have no regard for basic and historic Christian teaching and doctrine as fellow Christians.

**3. What do we do if a gay couple comes to church?**

- a. Hand them a bulletin, shake their hand, invite them over for lunch or dinner.
- b. Love them, listen to them, talk about Jesus.
- c. At some point, we will have to talk truthfully about what the Bible says about homosexuality. But it's not the main thing. The initial concern for them, and for all who come through our doors, is that they come under the sound of the Gospel in all its hope, truth, and love, and experience the love of God through the church.

**4. Should we really expect same-sex attracted Christians to remain celibate?**

- a. Some may experience change, and be able to marry in heterosexual union. Many have done this and are living faithful and fruitful lives.
- b. Others may not experience the same level of change, and may choose to simply remain celibate. This is not an impossible task. Marriage is not essential to a fully human experience. Remember, Jesus Himself, the most fully human human to ever human, was single. And Paul gave great honor to the single Christian life, seeing it as a gift.

**5. Why are Christians so concerned about 2016's Supreme Court decision?**

- a. The affirmation of sin is always bad for the world. Christians should be in opposition to this decision not because they hate homosexuals, but because a society's rejection of God and affirmation of sin will bring harm. Out of love for our society, we want what's best for it.
- b. It is heartbreaking to see professing Evangelicals reject the Word of God in favor of appeasing the culture.
- c. There is some reasonable fear. American Evangelical Christians have never found ourselves in explicit tension with the culture and governing authorities the way we are now (one may make the argument that we should have felt this tension a long time ago, but that may be an issue for another day). This will create new kinds of discomfort, will force us to think carefully about our role in the culture, and the culture's revolution of sexual morality will not end here. There are many unpleasant dominoes that will/must follow the Supreme Court decision.
- d. Our world is going to increasingly demand that Christians change their stance on this issue. See Chip and Joanna Gaines.<sup>1</sup>
- e. In the end, our world has not been turned upside down. Jesus is still on the throne, and the world, flesh, and devil will continue to war against His reign as they always have.

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<sup>1</sup> <https://blogs.thegospelcoalition.org/trevinwax/2016/11/30/are-chip-and-joanna-gaines-cultural-heretics/?platform=hootsuite>

## 6. So how should Christians interact with the world on this issue?

- a. Our first priority is always the proclamation of the Gospel and the free offer of salvation for sin.
- b. We must always be rigorously devoted to peace and love and mercy for all.
- c. We always welcome sinners in our midst, and point them to repentance, grace, acceptance, change, worship, and life in Jesus.
- d. We anticipate that the world will hate us, even if we act perfectly and lovingly. Remember that this world crucified Jesus. No matter how much like Jesus we are, many will still hate us precisely because of it.
- e. We continue to hold to the truths and standards of Scripture.
- f. We submit to the government wherever possible, recognizing that we cannot always submit to government, and we have a higher authority to which we witness and appeal.
  - i. The government cannot serve as our moral guide.
  - ii. We now have to do what Christians have always had to do- think carefully and discerningly about our relationship with cultural authorities.
- g. The Bible does not give us an explicit mandate to impose the church's authority and values on the culture. We are called rather to witness to the true, real authority of the Kingdom of God and its King, who is reigning now as He has been since the resurrection and ascension. And we influence wherever possible. That line we walk is not easy, and is tension-filled.
- h. Our assignment as Christians is not to win a culture war. Our mission is to love all and tell them the truth of the Gospel, even those who hate us.
- i. Do we go to gay weddings? Do we photograph gay weddings? Bake cakes? We will all have to think through these issues for ourselves.

## III. Arguments Made for Christian Acceptance of Homosexuality

### 1. Jesus never explicitly denounced homosexuality.

- a. Neither did he specifically denounce child molestation, rape, or bestiality. They are still sins.
- b. Jesus did not "loosen the rules" on sexuality, but actually painted a higher, more demanding, more glorious picture of sexual fidelity. See Matthew 5:27-30.
- c. Jesus calls all sexual immorality evil (Mark 7:20-23). The word for sexual immorality is *porneia*, an umbrella, catch-all term for sex outside the covenant of marriage.
- d. Jesus did affirm that marriage is between a man and a woman (Matthew 19:3-6).
- e. "Jesus didn't have to give a special sermon on homosexuality because all of his listeners understood that same-sex behavior was prohibited in the Pentateuch and reckoned as one of the many expressions of sexual sin (*porneia*) off limits for the

Jews.” Kevin DeYoung, *What Does the Bible Really Teach about Homosexuality*, p. 75

## **2. Christians don't call out other sins, why this one?**

- a. We ought to be sensitive to this, and be very careful not to single out homosexuality as if it is somehow damning where others sins are not, or beyond redemption.
- b. That said, Christians are giving (and must give) special attention to this topic because this is where we are being asked to forego the Word of God and change the nature of our faith, teaching, and ethics.
- c. “If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point that the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christianity. Where the battle rages is where the loyalty of the soldier is proved, and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point.” Elizabeth Rundle Charles, *Chronicles of the Schönberg-Cotta Family*, p. 276

## **3. Homosexuality is okay so long as the couple is committed and faithful.**

- a. Certainly, some homosexual relationships feature great love and commitment.
- b. Conversely, some heterosexual relationships feature hatred, division, and infidelity.
- c. Homosexual activity is still seen as categorically immoral in the Scriptures.
- d. In 1 Corinthians 5, the relationship between the man and his father's wife is categorically sinful. The Scriptures are not concerned about how faithful the two may be, that is immaterial. The nature of the relationship is wrong by its very nature, no matter how loving, faithful, or committed it may be. This is instructive.
- e. It is possible to demonstrate good morality in the context of immoral behavior. A mafia hit man may demonstrate a good trait, such as loyalty, in the midst of his immoral occupation.
- f. The NT writers had plenty of linguistic means and opportunity to distinguish between 'unacceptable' kinds of homosexuality (pederasty, abusive relationships, etc.) and loving unions. The fact is they never make such distinctions. They simply view homosexual activity, in total, as sinful.
- g. “The “not that kind of homosexuality” argument has been refuted by a number of conservative exegetes *and* by a host of LGBT-affirming scholars. If Paul only meant to talk about pederasty, why didn't he use the Greek word for pederasty? If he wanted to spare committed homosexual partnerships from his condemnation in Romans 1, why did he echo the language of creation and talk broadly about “exchanging” natural functions for those that are unnatural? If the New Testament only had “bad” homosexuality in mind, why do sources from the Greco-Roman world demonstrate

that every kind of homosexual relationship was known in the first century, from lesbianism, to orgiastic behavior, to gender-bending “marriage,” to lifelong same-sex companionship?” Kevin DeYoung<sup>2</sup>

**4. People with homosexual inclinations are born that way. It is not fair to call something sin when it is just the way we are wired, and cannot be helped.**

- a. We must recognize that we are not simple products of genetic determinism, and both nature/biology and environment/nurture play a role, along with a variety of factors.
- b. That said, the biblical writers are consistent in that no matter how we are “wired,” active sin is always a choice. We all have certain desires and temptations that are specific to us, but we at the same time all have choice as to whether or not we act on those desires and temptations. In fact, the Scriptures place very little emphasis on conditions and factors that contribute to our actions. Scripture squarely places responsibility on us for what we do, think, feel, say, etc.
- c. Furthermore, God did not make us to be sinners, God originally designed humanity to be perfect. So God did not “make us this way.” However, we are now broken by the fall, and born into sin and corruption. It should not surprise us then, if we find we are born with certain sinful temptations. The fact is, because of the fall, we all have innate rebellion in us, which expresses itself from birth in a variety of ways, including our sexuality.
- d. The Gospel actually does allow for change, and in the Gospel we are not destined by or confined to our sin. That is the hope of the Gospel, real and lasting change in Christ.
- e. We are more and more realizing that sexuality is not always a static thing for all people. Many men and women have been through periods of same-sex attraction that have faded over time. It would have been cultural heresy to say this a few years ago, but sometimes (not always) same-sex attraction is truly “just a phase.”
- f. Many in the LGBTQ community are now going against the “born this way” argument. It is difficult to maintain that we are all born with certain sexual proclivities that cannot be changed, while at the same time arguing that sexuality and gender are fluid and malleable constructs. So, in the name of gender and sexual fluidity, many people are now abandoning the old “born this way” mantra, seeing it as too rigid.

**5. God is a God of love.**

- a. Define love biblically. Loving someone is not tantamount to unequivocally affirming all they do.

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<sup>2</sup> <https://blogs.thegospelcoalition.org/kevindeyoung/2016/11/02/before-you-leave-behind-the-historic-understanding-of-biblical-sexuality/>

- b. The cross of Christ is the greatest display of love. At the cross, God demonstrates that He does not affirm sin and that the price of sin is enormous, while also making available forgiveness.
- c. The love of God does not swallow up or eliminate His other divine attributes. God is love. He is also light and without darkness (1 John 1:5). He is holy (Isaiah 6:3). The God of love calls for repentance from sin.
- d. We cannot selectively hold to some of the principal ethics of God and Jesus while denying others. What gives us the right to thus pick and choose? From where did we get such wisdom, insight, expertise, and authority?
- e. “God is love, but this is quite different from affirming that our culture’s understating of love must be God.” Kevin DeYoung, *What Does the Bible Really Teach about Homosexuality*, p. 127

**6. The biblical writers were out of date and didn’t understand homosexuality, and the loving affection that could take place in homosexual commitment.**

- a. This is little more than chronological snobbery.
- b. It is arrogant to suggest that we are the first enlightened society in history to know examples of loving, committed, homosexual relationships, and that the NT writers would have changed their tune of blanket denunciation of homosexual activity, if they only knew what we know now in all our progressive wisdom.
- c. “As a classicist, I have to say that when I read Plato’s *Symposium*, or when I read the accounts from the early Roman empire of the practice of homosexuality, then it seems to me they knew just as much about it as we do. In particular, a point which is often missed, they knew a great deal about what people today would regard as longer-term, reasonably stable relations between two people of the same gender. This is not a modern invention, it’s already there in Plato.” N. T. Wright, “Interview with Anglican Bishop N. T. Wright of Durham, England,” *National Catholic Reporter*, May 21 2004.
- d. The OT and NT writers were familiar with all manner of homosexual relationships. And they categorically regarded all as immoral.

**7. The Old Testament prohibitions are just part of an outdated code.**

- a. The New Testament clearly continues to denounce homosexual activity.
- b. We live in the same era of progressive revelation/covenantal history as the NT.

**8. This position is oppressive and causes distress for those with homosexual inclinations. The Bible’s view of sexuality is damaging, and the homosexual community is suffering because of oppressive Judeo-Christian ethics and morality.**

- a. We should always condemn those who use Biblical morality to pour forth hatred upon others. That should be clear.

- b. There is no doubt that an environment that lacks grace and forgiveness will be damaging. This is exactly why we are called to proclaim the gospel of forgiveness from sin in Jesus Christ.
- c. But sin is damaging on its own, irrespective of whether it is called out by the Bible or Christians. There are and will be natural consequences and all kinds of evil whenever people or a society turns against God and His good design.
- d. So, whenever sin flourishes, suffering follows. It is misguided and unbiblical to attribute all the pain of sinners to “oppressive Christians,” and flat-out demonic to attribute the suffering of the world to the ethics of God.
- e. The Bible’s outlook on sexuality undeniably leads to human flourishing.

## IV. Resources

### Audio:

-Lecture by Dr. Todd Miles, Professor of Systematic Theology at Western Seminary:

<http://www.trinityportland.com/sermons/sermon/2015-07-15/homosexuality-and-trinity-church>

-Jackie Hill-Perry: Sexuality and the Gospel

<https://www.youtube.com/watch?v=ujxaD7FVyyI>

-Sam Allberry: You Are Not Your Sexuality

<https://www.youtube.com/watch?v=WnI2Vr4UIA4>

-Sam Allberry clip that everyone should watch:

<https://www.youtube.com/watch?v=mCLms7J84JY>

-Why God’s Sexual Ethic Is Good for the World

<https://www.thegospelcoalition.org/article/why-gods-sexual-ethic-is-good-for-world>

-An Interview with Rosaria Butterfield

<https://www.9marks.org/interview/conversion-its-costs-an-interview-with-rosaria-butterfield/>

### Books:

[What Does the Bible Really Teach About Homosexuality? by Kevin DeYoung](#)

[Is God Anti-Gay? by Sam Allberry](#)

[Openness Unhindered by Rosaria Butterfield](#)

[The Secret Thoughts of an Unlikely Convert by Rosaria Butterfield](#)

[Space at the Table: Conversations Between an Evangelical Theologian and His Gay Son by Brad and Drew Harper](#)

### Blogs/Articles:

[Jackie Hill-Perry, Christian Rapper Who Left a Lesbian Lifestyle](#)

[Love Your Neighbor Enough to Speak Truth by Rosaria Butterfield](#)

[A Primer on Whether Same-Sex Attraction Is Sinful by Patrick Schreiner](#)

[Can We “Agree to Disagree” on Sexuality and Marriage? by Trevin Wax](#)