

Memory Verse

1 Corinthians 6:11

And such were some of you. But you were washed, you were sanctified, you were justified in the Name of the Lord Jesus Christ and by the Spirit of our God.

GRACELIFE



CHURCH

Responding to LGBTQ+ Arguments Pt. 2



We come to **Biblical arguments** used by the LGBTQ+ community and those who support them to justify *these things*. I will give some arguments against the text, and give the context and *how to respond to these arguments*, though you should study more on your own. There are other arguments as before, so this will not cover everything, but we will *cover a lot*, which is why I wanted to *specifically focus on the Biblical arguments today*.



D. Biblical Arguments

1. Sodom and Gomorrah – *Genesis 19, Ezekiel 16, Jude 7*

Abraham went to rescue Lot in the *pagan and perverse city of Sodom*, one of the cities of the plain *God judges*. God sends **2 angels** to Sodom and they enter Lots house. The people in the city see them.



Genesis 19:4-8

But before they (**the 2 angels**) lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. 5And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.” 6Lot went out to the men at the entrance, shut the door after him, 7and said, “I beg you, my brothers, do not

Genesis 19:4-8

act so wickedly. 8Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.”



D. Biblical Arguments

One argument is their *sin was not homosexuality but lack of hospitality*. Some say, a Canaanite custom was that guests were *protected* under the house of their host, referred to in *verse 8*. They further state, the Hebrew word for “*know*” often does not have sexual connotations, and the men of *Sodom simply wanted to get acquainted with these new men*, because angels appear as men.

D. Biblical Arguments

The word “*know*” in *Genesis*, **10 out of 12 times refers to *sexual intercourse***. In verse 8, Lot says his daughters had never “*known*” a man or were *virgins*! Lot obviously **didn’t mean they never got acquainted with other men**. Lot told the men **not to do “wickedness.”** *Getting acquainted with new people is not wicked!*



D. Biblical Arguments

Ezekiel 16:49 - Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy.

What do we do when someone *talks about*, *refers to* or *quotes* one verse?



Ezekiel 16:46-50

And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is Sodom with her daughters. 47Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways. 48As I live, declares the Lord GOD, your sister Sodom



Ezekiel 16:46-50

and her daughters have not done as you and your daughters have done. 49Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. 50They were **haughty and did an abomination** before me. So I removed them, when I saw it.



D. Biblical Arguments

Sodom did what Ezekiel said. They were guilty of pride, haughtiness, excess and not helping the poor and needy. But the **text does not say** that is **all they were guilty of**. Just because *Ezekiel focuses on selected sins of Sodom*, in comparison to Judah, it **does not exclude other texts and their sexual perversion**.



D. Biblical Arguments

We cannot deny what God said in *Genesis 19*, and *Ezekiel 19:47* and *50*, which talks about the “*abomination*” these cities took part in. The Hebrew word is תּוֹעֵבָה (*towebah*) meaning “abomination, wickedness, a detestable act” in **God’s sight**. It’s a sin. Remember this **word** when we come to *Leviticus 18*, which has various laws about avoiding sexual perversion.



D. Biblical Arguments

Jude 7 - just as Sodom and Gomorrah and the surrounding cities, which likewise **indulged in sexual immorality** and pursued **unnatural desire**, serve as an example by undergoing a punishment of eternal fire.

Textual twisting must be done to *say that this text doesn't refer to homosexuality.*



D. Biblical Arguments

2. *Leviticus 18:22-23, 20:13*

Leviticus 18:22-23 - You shall not lie with a male as with a woman; it is an abomination. 23 And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is perversion.



D. Biblical Arguments

To “*lie with*” means to “*lay down*” and here does **not** refer to *sleeping beside someone*, but **sexual intercourse** with people or animals. The Hebrew word for “*abomination*” in *verse 22*, is the same word in *Ezekiel 16:50*, about Sodom and Gomorrah. This same Hebrew word is used in *Leviticus 20:13*.



D. Biblical Arguments

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.

The surrounding context is *sexual perversion*, and this verse is clear. If a man has sex with a man, it *was an abomination* and in Israel, the punishment under the Law was **death**.



D. Biblical Arguments

These passages in Leviticus have been attacked repeatedly, and some say it only refers to **male prostitution**. The same is said about other passages. Though a *general statement*, this text says *anyone who lies with the same gender* commits an act of **abomination** in God's eyes. Whether it is male prostitution, or a homosexual relationship, it's **sin in God's eyes**.



D. Biblical Arguments

One argument *against* the use of these passages is that they are part of the **Holiness Code** from *Leviticus 17-26*, which includes various laws against many things. There are various laws against sin, including homosexual activity.



D. Biblical Arguments

Another argument is “*times have changed.*” We don't think putting 2 garments together of different fibers is sinful, eating shellfish, or putting to death an adulterer, so *other things have changed too.* Because those “*other things*” are not part of society any longer, the passages about condemnation of homosexuality are also no longer valid.



D. Biblical Arguments

3. Romans 1:(18-32) 24-27

One argument is that the *focus is idolatry*.

Others argue that Paul is talking about **lust** or condemning **homosexual excess** or **barbarism** and *not a monogamous homosexual relationship*.



D. Biblical Arguments

You see a **phrase repeated** in this passage - "*giving over*" or a form of that depending on your translation. God *gives people over* to their sinful desires, resulting in an *intensification* of that *sinful desire* and a further breakdown of a society. Once a society *starts down this path*, *deeper and further perversion is the next step*.



D. Biblical Arguments

From the acceptance of homosexuality to the celebration of homosexuality, to the legalization of homosexual “marriage” the end result is *even more sexually perverse behaviors*. As we discussed last time, pedophiles are trying to get their lifestyle legalized too. When Paul, or Jude, refer to natural and unnatural things, they are **not** referring to cultural practices, but *God’s view on ethics and creation*.



D. Biblical Arguments

4. *1 Corinthians 6:9-11*

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, 10nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11And such were



D. Biblical Arguments

4. *1 Corinthians 6:9-11*

some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.



D. Biblical Arguments

Some argue that Paul is referring to male prostitution or something like that. The Greek is very specific. Unfortunately, the ESV *fails to translate an important word*, translated as *effeminate* in verse 9 in the KJV or NASB, though they may combine it with the latter part of the verse. Paul uses **2 different words to describe 2 different kinds of sexual sin.**



D. Biblical Arguments

One word is "*malakoi*" and means "soft" and is translated in different ways, like "*effeminate*."

This word can refer to the passive partner in a homosexual act, or male prostitutes. Paul says *the submissive men who practice homosexual acts are unrighteous.*



D. Biblical Arguments

The second word Paul uses is "*arsenokoitai*," for the word "*homosexual*." This is a *compound word*, made up of 2 words: "*arrhen*" or **male**, and "*koites*," or **bed**. This Greek word literally can be *male bed* and *refers to male same sex actions*.

This word is *very specific* and *very clear*.

"*Koites*" is where we get the word "*coitus*" from, which means the act of having sex.



D. Biblical Arguments

These are related to the words used in the Greek translation of the Hebrew Old Testament in *Leviticus 18:22* and *20:13*. Paul condemns **both** the *active and passive man involved in homosexual acts*. The original meaning of this word is: **sodomite**. Those in Corinth, a *cesspool of perversion*, used to be practicing homosexuals, but God saved them out of it!



D. Biblical Arguments

5. *1 Timothy 1:8-11*

1 Timothy 8:10 - the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,

Paul uses the same word, *arsenokoitai* in verse 10, referring to **homosexual practice**.



D. Biblical Arguments

6. *Matthew 19:3-5*

Some say, “Jesus **never** condemned homosexuality.” Jesus never condemned *physical abuse of women, slavery, or rape and more*. Does this *lack of condemnation* make them ok?

Arguments from silence are always weak and rarely work!



Matthew 19:3-5

And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” 4He answered, “Have you not read that he who created them from the beginning made them male and female, 5and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’?”



D. Biblical Arguments

There were *2 views of divorce in Israel at the time*. One said you could divorce your wife for burning your toast, and the **other said** you could only divorce your wife for sexual immorality.

Jesus gives an answer in *verse 9*, and *this text applies to many topics*. **God, not humanity, created marriage.**



D. Biblical Arguments

These verses are also important when it comes to **gender**, and **faithfulness** to your spouse, which is *a bad word today*. This text also confronts another plague in the **world and church**: *pornography*, which is *marital unfaithfulness*. Statistics are shocking when it comes to pastors, and youth pastors, who **have or are currently**, *looking at porn*.



Context

Learn how to separate the *right and wrong interpretation of Scripture* when it comes to every topic. This brings me to the *importance of context!* **Context** is the *setting in which we read, watch or listen to something*. It includes the before and after of sentences and thoughts. *We use context every day.*



Context

We must understand context when it comes to the **Bible**. There is the *historical context*, *cultural Jewish context*, *grammatical context*, *immediate context* of a passage and the *overall Biblical context*. You may not understand, know about or have access to some information when it *comes to some of these things*.



Context

Read the **verses** before and after a verse you are studying. Read the **paragraphs** before and after the paragraph you are reading. Read the **chapter** and the chapter before and after the one you are reading, and then *compare Scripture with Scripture*.

