

There may be a good reason why Jesus is not reported to have said anything explicitly about homosexuality. Homosexuality was not a common practice in Jesus' day in the Jewish society conditioned by the teaching of the Law. Instead homosexuality appears to have existed more commonly among pagan societies. Inasmuch as Jesus' teaching took place in the context of Jewish society, it was not necessary to explicitly discuss and condemn this particular sin. However, it is clear that Jesus implicitly condemned this sin in His teaching and this can be shown in a number of ways.

### **Jesus' Teaching About His Relationship To God**

Jesus taught that He was with the Father prior to His coming to earth (Jn. 17:5). To the Jews He said, "Before Abraham was born I AM" (Jn. 8:58). Thus, His apostles attributed to Him the acts of God prior to His incarnation (eg. the creation of the world, Jn. 1:1-4). Such statements indicate that whatever judgments God gave prior to Jesus' coming to earth were also judgments that Jesus as God's Son was party to in His union with God.

It is clear that God's judgments in the OT reveal homosexuality to be a sin worthy of punishment. For example, God's judgment of Sodom and Gomorrah is announced with a statement of the exceeding gravity of its sin (Gen. 18:20) and then we are permitted to see by revelation the nature of its sin by the ensuing episode concerning Lot and his angelic visitors. There we are explicitly told that men came to his door seeking to have homosexual relations with his guest (Gen. 19:5). Who then can deny that it is this sin that served as the impetus for God's judgments on

this city? Jude confirms this conclusion in his statement concerning the grounds of Sodom's destruction—that they "engaged in gross immorality and went after strange flesh" (Jude 7) But if then Jesus' claims are true, then He too was party to God's judgment of these wicked cities for reasons given.

In addition, God gave the Law through Moses forbidding this sin and revealing punishments for its practice. In Leviticus 18 God gave explicit instruction to the Levites, the teachers of Israel, about how to instruct the people in holiness in their sexual conduct. There one finds explicit condemnation of homosexual conduct with a death penalty attached! (Lev. 18:22, 29). If the claims of Jesus are true, then He was indeed the author of those very Laws for He was united with God in the revelation of them to Moses.

### **Jesus' Attitude Toward The Law During His Earthly Ministry**

Jesus was not only a party to the giving of the Law before coming to earth; He was also a supporter of the Law while living on this earth. Having been "born under the Law" (Gal. 4:4), Jesus clearly gave His endorsement of the "book of Moses" as the word of God and indicated the highest regard for the integrity of it (Mt. 5:17-18; Jn. 10:35). He urged the people He encountered to obey the commands of Moses (Mt. 8:4). When He found them disobedient to the Law, He charged them to "sin no more" (Jn. 8:11).

The teaching of the Law is clear on God's attitude toward homosexual conduct as has already been point out. Never are those laws presented in a context that would suggest that some homosexual conduct is acceptable, but

only conduct that is non-consenting, abusive, unloving, etc. is to be condemned. The fact is that no such qualifiers are present in the revelation of Law nor in the teaching of Jesus. Instead He affirmed the authority of the Law for His generation and gave His implicit sanction to the Law's teaching on this sin.

### **Jesus' Teaching About Immoral Conduct**

Many people conclude that, because Jesus in no gospel text explicitly mentions "the sin of homosexuality" that one must conclude that it was not condemned by Him. On the contrary, Jesus revealed agreement with the Law's condemnation by his statements concerning "fornication". For example, Jesus affirmed that "out of the heart, from within the man" proceed things like "fornications" and that these "defile the man" (Mk. 7:20-23). The term "fornication" translates a Greek term meaning "unlawful sexual behavior" and must find its definition in the context of God's revealed Law. In view of our previous study, it is clear that among those "fornications" were homosexual acts. Thus, though one may contend that Jesus never explicitly spoke against homosexuality, it is obvious that He implicitly condemned it in this statement about "fornications".

### **Jesus' Relationship To The Teaching Of His Apostles**

Poor students of the Scripture rarely grasp the seamless nature of the revelation of God, failing to recognize its unity and whole integrity. If Jesus was indeed the Son of God, then we must not only acknowledge what He taught while on earth; we must also acknowledge the revelations He gave after His departure from this earth. While on earth,

Jesus promised His disciples that He would continue revealing His word to them by the Holy Spirit (Jn. 16:13-15). Therefore, whatever the apostles taught about homosexuality is also Jesus' teaching!

The apostle Paul in particular, working among pagan societies, clearly revealed homosexuality to be sinful (1 Cor. 6:9-10; Rom. 1:26-27). Modern critics of the Scripture carelessly speak of the "rantings of Paul" as if what he said originated from him alone and did not come from Jesus Himself. However, Paul's whole life and work are the result of the revelation of Christ to Him (Gal. 1:11-12) and through Him (1 Cor. 14:37). Paul's teaching about homosexuality was Jesus' teaching revealed by the Spirit! (1 Cor. 2:10-16).

Those who seek to relegate Paul to a second-class position because of His views on homosexuality while seeking to maintain esteem for Jesus Christ are grossly inconsistent; for it is the testimony of apostles like Paul who furnish proof for the resurrection of Jesus and provide the basis for faith in His claims. If indeed Paul cannot be trusted in his claim that Jesus spoke through Him, then how can He be trusted in his claim that Jesus spoke to Him?! And thus, those who seek to divorce Paul from Jesus are logically forced to deny Jesus as well.

### **The Dilemma**

The evidence we have shown makes it clear that there is an inseparable link between Jesus and the Law, and between Jesus and the teaching of the apostles. Those who deny the integrity of the Law on homosexuality are logically obligated to deny the testimony that it gives to the deity of Jesus. In the same way,

those who deny the integrity of the apostle's teaching on homosexuality are logically obligated to deny the testimony that they give to the deity of Jesus.

I am convinced that many homosexuals are unbelievers who don't believe the Bible at all. They may use it as "ammunition" to put off the so-called "Christian Right" but in their heart of hearts, they do not really acknowledge it as the word of God. Regrettably, many in the religious community who profess faith in Jesus have felt the pressure of political correctness and have opened their spiritual fellowship to practicing homosexuals. It seems to me that they may have committed the greater sin. For in their attempts to find approval for homosexuality in Scripture they have undermined the very witnesses that testify to Jesus' claims to be God and have undermined the very foundation of the Christian faith in both the Old and the New Testaments!

Here then is the bottom line. One may not believe in Jesus and accept homosexuality or one may believe in Jesus and not accept homosexuality; but one cannot believe in Jesus and accept homosexuality. There is no middle ground. Jesus' teaching will not allow it.

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The reader should understand that the purpose of this study is not to encourage mistreatment of or hatred for homosexuals. Homosexuality is not the only, or even the most frequently practiced, transgression against God's laws governing sexual expression. However, in view of the current social discussion of this issue, it is important that we take an objective look at what God's word teaches rather than yield to social pressure. It is in this spirit that this tract is offered. We seek only the salvation of those who practice this sin, like any other, through acceptance of the gospel of Jesus Christ.

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**This tract was written by Johnny Felker. If you would like to study this subject or other Biblical topics further please let us know how we can help you.**



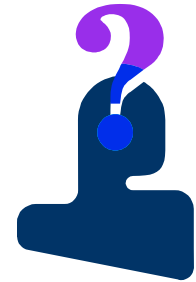
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**Exploring current issues...**

## **Did Jesus Approve of Homosexuality?**



The homosexual community has worked hard to achieve societal acceptance of their lifestyle, making repeated attempts around the country to secure this acceptance through the media and through political activism. Some churches have also gone on record in support of the practice. Contending that Jesus never explicitly condemned this practice, they insist that homosexuality should be accepted in the church and in society. What does the Bible really say about this issue?