



Why I Believe Homosexuality IS a Sin

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As a follower of Jesus Christ for some 20 years now, I'm confident that the preponderance of biblical evidence, the personal testimony of the saints, and the nature of God himself clearly identify homosexuality as sin. The question of whether homosexuality is a sin is indeed a legitimate one, and one that deserves a comprehensive review of Scripture with an honest conclusion in concert with the will of God.

First, I believe homosexuality is a sin because, without any manipulation of the biblical data available, it fits the biblical definition of sin. It's a definition contrasted against the holiness of God and not the relativity of man. The only way one can arrive at a different conclusion is to intentionally circumvent the data through the prisms of relativity, moral therapeutic deism, and allegorical replacement. In other words, the raw truth data must be manipulated to get any answer other than homosexuality is sin.

I realize that some people do view things differently. However, it is much like looking at a red octagonal object with large white all capital letters, reading STOP, and then saying "it really doesn't *mean* stop; I can still go forward especially if no one else can see me doing it." That same red octagonal object is mounted on a regulation-height metal pole at the intersection of two streets for a particular purpose. To anyone who has studied the driving laws of our nation, there's only one possible conclusion one could arrive at as to the command and intent of the sign. You should bring the vehicle you are driving to a complete halt until such time as the law deems it appropriate to move forward. This is a simple and clearly defined law intended to protect lives. Ignoring the obvious intent and command of the sign could spell disaster for just about anyone involved, including innocent parties.

Likewise, when a person ignores the clear intent of God's designation of any activity as sin, the spiritual results will be catastrophic—even to innocent parties—and will end in death. Romans 6:23 confirms *to all* that the wages of sin is death. Thus, in the eyes of a holy God, there exist no exemptions for homosexuality. Since God is the Creator, it is he who determines what is right in the activity, scope, and context of sexual expression. This is a simple, clearly defined concept intended to save souls and lives.

Sin, as defined in the original translations of the Bible, means to "miss the mark." The mark in this case is the high standard of perfection established by a holy, sinless, and perfect God and then evidenced by Jesus (Hebrews 4:15). Sin, then, is a transgression of God's standards whether intentional, unintentional, consensual, nonconsensual, by commission or omission; whether in thought, word or deed.

Second, the context of sin is framed by the authority of Scripture in the life, practice, and witness of the believer. We know that none of us can claim “private interpretations” (2 Peter 1:24), that the Word is “divinely inspired” (2 Timothy 3:16) and that God’s Word was intended for present-day admonition (Romans 15:4). Further, the authority of Scripture cannot be separated from the authority of God. They are one and the same. The authority of Scripture cannot be compartmentalized (at least with any exegetical integrity) into unequal sums of a whole. Encased within this framework of understanding is the answer to the illogical questions of our times such as: Was Jesus silent on homosexuality? And by extension, did his alleged silence equate to approval? I would argue not. Whatever the Bible affirms or condemns, God affirms and condemns. Whatever God affirms or condemns, Jesus affirms and condemns, even if he appears to be silent on the matter in Scripture.

This is irrespective of chronological time or the progressive knowledge of culture. While I do consider credible scientific and psychological findings, for me as a Christian, the Scripture-transcendent truth remains the final arbiter on this and all issues.

Third, homosexuality fits the definition of sin. Homosexuality has three distinct characteristics which clearly brand it as “missing the mark”:

a. Homosexual practice has no *inherent* ability to produce fruit per the Creator’s command to “be fruitful and multiply.” To wit, there exists no original intent or provision made by God for any sexual act other than that between a man and a woman. Unlike heterosexuality, the inability to produce “fruit” through homosexual sex is universal, irrevocable, and irreversible.

In the Old Testament, the inability to bear fruit is seen as a curse in some cases due to corporate disobedience. Still, in answer to prayer and prophecy, God did open the wombs of barren women, and they had children of notable stature in Israel. In the New Testament, one who does not bear spiritual fruit is disobedient and not pleasing to the Father (John 15:1-16). Perhaps this is why, without hesitation, Jesus cursed the fig tree which bore no fruit (Mark 11:20).

But the homosexual act itself is a secondary transgression to the real issue of why it was branded as an abomination.

b. Homosexuality is a misappropriation of identity affecting the emotional and relational maturity of the individual. Identity is defined as the essence of an individual. It is synonymous with our core being, therefore what we do extends primarily from who we are. The serious question in this matter is who are we? And how do we determine who we are? *Who* determines who we are? Is identity established by our own values, or do we craft our values based on our identity? Is identity fluid and translucent, affected by external circumstances, or is identity fixed regardless of what we encounter in life—whether negative or positive?

Pastor Samuel Shin contends that [Homosexuality] “continues to damage an already perverted image of God by neglecting the male-female nature of the *imago dei*. When a man has intercourse with another man, it goes against the very “nature” (cf. Romans 1:26-27) of God’s intended plan. But not only does homosexuality do this on a functional level, but also on an ontological level. The makeup of the Trinity is relational, the perfect relationship. God created man and woman in His image, “He created him; male and female He created them” (Genesis 1:26-27). Man and woman together, in their relationship to each other, now reflect the perfect relationship of the Trinity. Thus, when there is an aberration in that relationship, such as homosexuality or bestiality, there is no longer a reflection of that perfect relationship.”¹ Thus, homosexuality is but a mocking parody of both God’s nature and identity.

c. The determination of homosexuality’s sinfulness isn’t restricted just to behavior. While the primary

focus of Scripture is on behavior, the intangible reflections of one's behavior are just as critical. Some have used arguments about so-called sexual orientation as justification for homosexual behavior. But the Bible holds a different view. An "orientation" doesn't justify behavior, it condemns it. The Bible teaches that feelings, emotions, and "orientation" are the roots which produce ungodly behavior: "[...] but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (James 1:14-15, NIV). Thus, the trajectory of sin actually has its genesis in the mind, will, and emotions producing actions that eventually lead to death (punishment).

Biblical teachings lead us to understand that if a person has *wrong feelings*, it will produce *wrong behavior*. Homosexuality—in 100% of the Scriptures that mention it—is without doubt **wrong behavior**. Based on clear evidence in Scripture, there's no denying that homosexual practice carries a penalty. The penalty of death is no less than or greater than for any other sin, for all sin carries the penalty of death.

Then finally, my own personal story as well as the personal testimonies of thousands of former homosexuals, solidifies my belief that homosexuality is a sin. I believe that the biblical test of truth was and remains the confluence of the voices of witnesses (Hebrews 12:1). Two or three witnesses were and are sufficient as confirmation of foundational truth. Having lived 11 years of my adult life exclusively as a homosexual man, I have a "front line" perspective on the issue that constrains me to agree with God. Homosexuality is indeed a transgression of the will of God. In short, I have seen both sides of the issue. My homosexuality didn't begin overnight. Wherever it began and for whatever reason, I shouldn't be penalized for that. But my choice to sin, knowing that it was a transgression of God's will, is fully my own.

Still, our past becomes part of the rich mosaic of experiences God himself masterfully weaves into something he works for our good according to **his** purposes. What possible purpose could God have for *allowing* me to experience the devastation of homosexuality? I don't know. But on the other side of it, I'm grateful that I'm a witness that his grace and mercy are real, and that his radical, supernatural power to transform damaged human life is real.

In fact, hope for change and the *power to* change is the panacea embedded in the gospel we are charged to preach to a fallen humanity. Devoid of that element, it becomes nothing more than an inspirational anecdote any atheist could recite. Imagine the modern civil rights movement without the moral underpinning of change it extracted from the gospel. Jesus' life, teachings, miracles, passion, death, and resurrection all point to one dramatic conclusion: a glorious change. Christ did not come to change just my behavior (as a homosexual); he came to restore my identity as a son of God. To all who received him, to them he gave power to become the sons of God (John 1:12). This is a revelatory distinction from what we were. We are all creations of God worthy of respect, but the highest level of living is as a child of God through new birth in the Spirit. As the gospel song says: "You will never be the same again, once Jesus comes in new life will begin."

Indeed, change cannot mean *remain the same* and simultaneously mean be *transformed to something different*. How then is it possible that in the midst of all this change that God can bring, homosexuality is somehow excluded, immune and barred as something impossible to change?

Having examined the preponderance of biblical evidence, the testimony of the saints, and the nature of God himself, there's no other possible conclusion I can arrive at other than homosexuality is a sin.

Note

1. *Homosexual Hermeneutics and Its Deadly Implications* by Samuel Shin. Wellspring Covenant Community Church, San Leandro, California.