

Adult Sunday School
Taking Sides; class six - Outline
Sunday March 27th 2022

Introduction:

1. Quote from opening pages of "People to be Loved."
 - a. **Thoughts, about that story?**
2. There are two questions that come into play with this topic?
 - a. What does the Bible say about human sexuality?
 - b. How should the Church respond to people who are gay?
3. Covenant position on human sexuality.
4. Does the Bible actually speak about homosexuality?
 - a. Christians are often accused of holding old fashioned and bigoted ideas about sexuality and especially homosexuality.
 - b. We hold that the Bible is the ultimate authority on all matters of faith, doctrine, and conduct.
 - c. What does the Bible say?
 - d. If we are holding onto ideas about homosexuality that are not taught in the Bible (where is it written) than we must be willing to relinquish our long held beliefs
5. God's intended design.
 - a. Genesis 1-2
 - b. Complimentary pairs in creation
 - c. <https://www.youtube.com/watch?v=xKxvOMOmHel&t=300s>
 - i. Watch to 4.20
 - d. There is a reason and logic here
 - e. Christians are not just stuck on a traditional understanding.
6. A look at the clobber passages
 - a. Genesis 19.1-11
 - i. The men of Sodom want to "know" the visitors.
 - ii. Affirming scholars have argued that this simply means that they wanted to know more about the men and were only guilty of being inhospitable.
 - iii. A few problems.
 1. A verse later Lot offers his daughters and suggests that they have not "known" a man. Lot is not suggesting that his daughters are social recluses. He isn't suggesting that these might like to become better friends with his daughters and learn about their hobbies.
 2. It's not likely that the same word would be used so close by and not be translated the same way and yet clearly the intention here is that his daughters could be taken in place of the visitors.

3. Certainly is a reference to sex and this is a common way to translate this Hebrew word.
- iv. However, it's also not a strong passage to argue that God forbids all homosexual sex either.
 1. Notice that this refers to all the men of the city coming out to know them, every one of them.
 - a. So is the suggestion that every man in the city of Sodom was gay, except Lot.
 2. And the violent nature of the crowd is evident.
 - a. So clearly we have here a case of gang rape being alluded to.
 - b. Which we know that rape has nothing to do with intimacy and everything to do with power.
 3. Lot's offer of his daughters show he himself had made compromises with this culture.
- v. So even though this passage does refer to sex it does not offer us much of anything by way of answering the question "does God forbid homosexual sex. (especially in cases of monogamous and committed relationships.)"
- vi. If this is your only passage about homosexuality you would have to reconsider your position because the strongest argument, you can make from this passage is that God considers rape (homosexual or heterosexual) to be evil.
- b. Leviticus 18.22 and 20.13
 - i. Affirming scholars will suggest that this refers to exploitation such as prostitution or cult practices.
 1. While it certainly does refer to these things if we are to take it for its simple and obvious meaning it would include all form of homosexual sex.
 2. To limit it to certain kinds is to read into the text what isn't there.
 - ii. It is often said, that this is an OT law and no longer binding.
 1. How many of us have heard the argument that Christians are hypocrites because they insist on following this one but don't follow other commands of Leviticus (mixing fabrics, cutting the edge of the beard, animal sacrifice, etc.)
 2. So it is said that Christians are picking and choosing.
 3. This isn't true.
 4. The ceremonial law was fulfilled in Christ, so we stopped offering sacrifices because Christ offered himself as our perfect sacrifice and the system established in the Old Testament had served its purpose.
 - a. The same is true for feast days, etc.

- b. Many of these have been explicitly lifted in the NT (circumcision, kosher, etc.)
 - 5. The civil Law had more to do with Israel living among its neighbors as different from them.
 - a. This had to do with their specific cultural context.
 - b. We are also called to do this but in different ways.
 - 6. the ethical/moral laws are still binding.
- iii. Leviticus 18-20 are part of a larger section of laws
 - 1. Most of which are still binding on the Christian.
 - a. Incest, adultery, child sacrifice, bestiality, theft lying, taking the Lord's name in vain, oppressing your neighbor, cursing the deaf, showing partiality in court, slander, hating your brother, prostituting your daughter, turning to witches and necromancers.
 - b. This section also includes the command to love your neighbor as yourself which Jesus highlighted.
 - c. All of which we consider to be in force of the Christian today.

(We will continue this discussion next week.)