

Reasons We Confidently Know that Jesus Stands Against the Sin of Homosexuality

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It is common for those who attempt to justify and affirm homosexual relationships to pit the words of Jesus as recorded in the four Gospels against the words of the rest of Scripture, whether from the Old Testament prophets or the New Testament apostles. This attempt is transparently illegitimate for a number of reasons.

1. Jesus explicitly affirmed the Genesis account of creation and marriage that establishes the true nature of marriage between a man and woman.

Mark 10:6-9

But from the beginning of creation, ‘God made them male and female.’ ‘Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.’ So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”

It is impossible to read these words of Jesus and to legitimately conclude that he would have any view of marriage or sexuality that is contrary to God’s established pattern in Genesis 1 and 2.

2. Jesus explicitly preached against sexual immorality/fornication (Greek *porneia*) which in Jewish first century ethics based on the Old Testament included all sexual activity outside of heterosexual marriage.

Mark 7:21-23

For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person.”

When Jesus used the word *porneia*, it had real meaning to his audience. It wasn’t an undefined generic concept. Everyone understood that it included homosexual behavior.

3. Jesus’ “exception clause” for divorce is a reference to violations of the sexual code as presented in Leviticus 18 which produce unlawful unions that should be dissolved.

Matthew 5:32

But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

In Leviticus 18, there are two types of unlawful unions that stand out: incestuous relationships and homosexual relationships. In Matthew 5:32, Jesus doesn’t want his prohibition of divorce to be misconstrued as reason for upholding an unlawful union, so he

says, “except for *porneia*.” That is, “A man shouldn’t divorce his wife, except in the case that his supposed wife is a prohibited family member. In such a case, a man should ‘divorce’ his wife because God doesn’t view the marriage as legitimate anyway.” This same exact logic applies to supposed homosexual marriage today. (cf. Matt 14:3-4; Acts 15:28-29; 1 Cor 5:1-2)

4. Jesus explicitly aligned himself with the moral teachings of Moses and rejected any notion that he came to abolish the Law.

Matthew 5:17

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

John 5:45-47

Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?”

So not only does Jesus stand with Moses’ presentation of the first marriage from Genesis 2, Jesus says that he stands with Moses across the board. Therefore, when it comes to the clear moral teachings of the Mosaic Law such as its sexual ethic, Jesus is in full agreement.

5. Jesus explicitly calls for repentance from sin, which most certainly includes flagrant sexual sin, for all those who believe in him.

Mark 1:14-15

Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

It is simply incredible to think that Jesus’ call to repentance and faith does not include the need to turn away from such a flagrant biblical sin as homosexuality. Anyone who would try to claim belief in Christ without the corresponding repentance in such a clear area of sin has a deficient view of the gospel and is not truly saved.

6. It is impossible to pit Jesus’ words against the words of his apostles in any distinguishable way because Jesus explicitly commissioned his apostles as his authoritative representatives and even the Gospel accounts come to us through the ministry of the apostles.

Matthew 28:18-20

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded

you. And behold, I am with you always, to the end of the age.”

Acts 1:8

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Acts 9:4-6

And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do.”

Everything we know about Jesus comes to us through the ministry of the apostles. They all were directly authorized by him, including Paul, to represent him to the world and proclaim his gospel. The New Testament Gospels and the epistles are all the unified fruit of the work of the apostles.

7. The whole point of the ministry of the apostles is that they explain and clarify the life, ministry, and sacrifice of Jesus for the world to grasp properly. Without the apostles, we would not understand who Jesus is, what he stood for, and what his work of redemption means.

John 16:7-11

Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.

Ephesians 3:4-6

When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

To undermine the apostles is to undermine the gospel. Period. Therefore the teaching of the apostles concerning morality, which explicitly includes homosexual sin, is essential to the conviction of sin that leads people to faith in Christ. To deny sin is to deny the gospel.

8. Since Jesus is himself God, the whole Bible is his word, not just the red letters, so everything taught in the Scriptures fits together to teach his message of salvation.

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God. He was

in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

John 8:58

Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”

2 Timothy 3:16–17

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

It is impossible to affirm the deity of Jesus Christ, which is clearly taught in the New Testament in numerous ways and is an essential doctrine of Christian orthodoxy, and then pit the words he spoke in his earthly ministry against the words he has spoken through his prophets and apostles.