Definitions:

- **Homosexual relationships**: Monogamous, committed sexual relationships between two persons of the same sex
  - This specifically does not include “promiscuous” homosexual relationships, for the very same reason that we don’t say that all heterosexual relationships are bad because some of them are “promiscuous.”

Basic points:

1) **If you had absolutely no preconceptions, and you read the Bible from cover to cover:**
   a) You would have to conclude that homosexual relationships are sinful.
   b) At the same time, you would have to accept that all of the following are sinful:
      i) Eating pigs and rabbits (Leviticus 11:3-7), lobster and shrimp (Leviticus 11:12), and ostrich (Leviticus 11:16)
      ii) Wearing clothes of mixed fabrics (Leviticus 19:19)
      iii) If you’re a woman: speaking in church (1 Corinthians 14:34ff), braiding your hair or wearing gold, pearls, or expensive clothes (1 Timothy 2:9)
   c) In any case, we wouldn’t be spending all this time talking about homosexuality, because:
      i) Of the 41,000+ verses in the Bible, only 77 (at the very most) discuss homosexuality (that’s less than 0.2%)
         1) Sodom and Gomorrah: 62 verses
            (a) Original reference: Genesis 19:1-26
            (b) Subsequent references: 36 verses (see Appendix 1)
         2) Holiness Code (Leviticus 18:22 and 20:13): 2 verses
         3) Judges 19:22-30: 9 verses
         4) New Testament (Romans 1:26-27; 1 Corinthians 6:9; 1 Timothy 1:10): 4 verses
            (a) Gospels: 0
      ii) I contend that only 4 verses specifically deal with homosexual relationships
         1) < 0.01% of the Bible
         2) So if we spend 2 hours discussing homosexual relationships, we should spend roughly the next 2 ½ years discussing the rest of the Bible (24 hours a day)
      iii) And we would have already killed all the homosexuals
         1) Leviticus 20:13: “If a man lies with male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them.”
         2) We would have also killed all the adulterers, too (Leviticus 20:10: “If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death.”)

2) **But it’s really not possible to read the Bible without preconceptions.**
   a) Exegesis: allowing the Bible view to wholly shape your world view
   b) Eisegesis: allowing your world view to shape your interpretation of the Bible
   c) Our task is to minimize eisegesis, while at the same time realizing that we bring our own individual set of preconceptions to everything we read and hear.
Old Testament texts that some interpret as condemning homosexual relationships

1) The Garden of Eden (Genesis 1-3)
   a) ‘God made Adam and Eve, not Adam and Steve”
   b) Actually two Creation narratives
      i) Priestly account (Genesis 1:26-28)
         (1) Does not deal with social relationships, but rather cosmology
             (a) God created humankind (adam) in his own image
             (b) God includes both male and female
             (c) ‘Man” and “woman” never used in this passage
         (2) Descriptive, not prescriptive
      ii) Yahwistic account (Genesis 2:24: “Therefore a man leaves his father and mother and clings to his wife, and they become one flesh.”)
         (1) Does not deal with cosmology, but rather with social relationships
             (a) ‘Male” and “female” never used in this passage
         (2) Explains why men are (typically) attracted to women
         (3) No mention of
             (a) Female desires
             (b) Marriage
             (c) Monogamy
   c) Problems with the view that takes these passages as condemning homosexuality
      i) Mistakes a story describing Creation with instruction prescribing how we should act
      ii) Not all people should marry (Luke 20:35-36, 1 Corinthians 7:8), so this doesn’t apply to everyone
      iii) If we were to take the Genesis sexual ethic as binding, we would be forced to
          (1) Require
              (a) Men associate younger women (Eve was younger than Adam)
              (b) Incest as necessary to propagate the human race
              (c) Marriage as optional? (Adam and Eve never ‘married”)
          (2) Accept
              (a) Polygamy
              (b) A man marrying multiple sisters (e.g., Jacob in Genesis 29)
              (c) Girls being given in marriage at age 11-13
              (d) Divorce at the whim of the husband
      iv) Jesus refers to the Creation story (Matthew 19, Mark 10) in a discussion of divorce, not homosexuality
          (1) Jesus specifically says that marriage is not for everybody (Matthew 19:11-12)

2) Sodom and Gomorrah (Genesis 19:1-26)
   a) What exactly is ‘the sin of Sodom’?

---

1 The so-called Documentary (JEDP) Theory of the Pentateuch holds that the Pentateuch (the first five books of the Bible) were compiled from four sources, the authors of which are referred to as Yahwistic (J), Elohistic (E), Deuteronomic (D), and Priestly (P).
i) The text itself
   (1) Not sexual sin at all
      (a) The Hebrew word *yada* (‘to know’) is used 943 times in the Old Testament, and outside of Genesis 19 and Judges 22, it explicitly refers to intercourse only 10 times
      (b) There are other Hebrew words (e.g., *shakhabh*) that specifically refer to intercourse that the author could have used
      (c) Instead referred to hospitality, which was of critical importance in the ancient world
         (i) For instance, Rahab the prostitute was spared precisely because she showed hospitality to God’s messengers (Joshua 6:17)
         (ii) ‘Is it not possible that Lot, either in ignorance or in defiance of the laws of Sodom, had exceeded the rights of a *ger* [sojourner] in that city by receiving and entertaining two “foreigners” whose intentions might be hostile, and whose credentials, it seems, had not been examined?’
         (iii) ‘If this interpretation of the true sin of Sodom is correct, then we are dealing here with one of the supremely ironic paradoxes of history. For thousands of years in the Christian West the homosexual has been the victim of inhospitable treatment. Condemned by the Church, he has been the victim of persecution, torture, and even death. In the name of a mistaken understanding of the crime of Sodom and Gomorrah, the true crime of Sodom and Gomorrah has been and continues to be repeated every day.’
      (d) But, *yada* is clearly used in verse 8 in a sexual sense
   (2) Involves sexual relations between humans and angels
      (a) This is the literal meaning of the text
   (3) Involves homosexual rape
      (a) ‘Anthropological data indicate that human societies at many times and in many regions have subjected strangers, newcomers and trespassers to homosexual anal violation as a way of reminding them of their subordinate status.’
      (b) Does the condemnation of heterosexual rape in Genesis 34 mean that all heterosexual relationships are wrong?
      (c) ‘Surely, none of us would be prepared to say that if the men of Sodom had accepted the offer of Lot’s daughters and abused them as the men did in Judges, chapter 19, then God would have withheld judgment since *heterosexual* acts had taken place!’
      (i) Do we condemn heterosexuality based on the rapes of Dinah (Genesis 34) or Tamar (2 Samuel 13)?

---

2D.S. Bailey, *Homosexuality and the Western Christian Tradition* (London: Longmans, Green and Co., 1955): 3-4. While this view has only come into vogue in recent years, a non-coital interpretation of the Sodom story is by no means a recent development (cf. John Calvin’s *Commentary on Genesis*).  
(d) “Any claim… that the story is a blanket condemnation of homosexuality is unjustified… The most that can be said is that the story judges homosexual rape to be evil and worthy of condemnation… Later biblical authors thus had no apparent interest in the homosexual dimension of the story.”

(e) Note: Even conservative scholars who believe the Bible opposes homosexual relationships admit that the Sodom and Gomorrah text isn’t relevant to the debate.

(i) “The notorious story of Sodom and Gomorrah – often cited in connection with homosexuality – is actually irrelevant to the topic … The gang-rape scenario exemplifies the wickedness of the city, but there is nothing in the passage pertinent to a judgment about the morality of consensual homosexual intercourse.”

(4) Involves homosexual relationships

ii) Other biblical references to Sodom & Gomorrah

(1) None make any reference to sexual sin (see Appendix 1)

3) Leviticus 18:22 and 20:13

a) Part of the Holiness Code (Leviticus 17-26)

i) Context is differentiating Israelites from foreign peoples: “You must not behave as they do in Egypt where you once lived … You must not follow their laws. You must follow my customs and keep my laws.” (Leviticus 18:3-4)

ii) “It would never occur to anyone to wrench these laws of cultic purification from their concrete situation and give them the kind of normative authority that the Decalogue, for example, has.”

b) “Abomination”

i) Hebrew word toevah

ii) Referred to ritual uncleanness

iii) Other “abominations”:

(1) Egyptians eating with Hebrews (Genesis 43:32)

(2) Eating rabbits and pigs (Leviticus 11:3-7)

(3) Eating lobster and shrimp (Leviticus 11:10)

(4) Eating ostrich (Leviticus 11:16)

(5) Eating rattlesnake (Leviticus 11:41)

(6) Having intercourse with a woman during her menses (Leviticus 15:19; 20:18)

iv) Septuagint (Greek translation of the Old Testament) distinguished between

(1) Violations of law and justice

(2) Violations of ritual purity (homosexuality is included here)

c) Arose out of a procreative ethic

i) Basis of acceptance of polygamy and divorce of barren wives

ii) The sin of Onan (whether it be masturbation or coitus interruptus) was punished by death. (Genesis 38:9-10)

---


(1) “The spilling of semen for any nonprocreative purpose — in coitus interruptus (Gen. 38:1-11), male homosexual acts or male masturbation — was considered tantamount to abortion or murder.”

(2) This helps explain why only male homosexual relations are ever discussed in the Old Testament. Female homosexual relations are never referred to.

d) Early Christian writers (with the exception of Clement) didn’t use these verses to support their condemnation of homosexuality

e) Jesus directly violated the Holiness Code

i) Deuteronomy 23:1: “No one whose testicles are crushed or whose penis is cut off shall be admitted to the assembly of the Lord.”

ii) Matthew 19:10-12: ‘[Jesus] said to them, ‘Not everyone can accept his teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.’”

iii) Acts 8:26-39: Baptism of the Ethiopian eunuch

4) Judges 19:22-30

a) Story of Gibeah

b) Clearly refers to homosexual rape

c) Highlights Old Testament emphasis on hospitality

---

New Testament texts that some interpret as condemning homosexual relationships

5) 1 Corinthians 6:9

a) ‘Male prostitutes’; *malakoi*
   i) Common Greek word that literally means ‘soft’
   ii) Occurs 3 other times in the New Testament
      (1) Matthew 11:8 (twice): ‘What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces.’
      (2) Luke 7:25: ‘What then did you go out to see? Someone dressed in soft robes?’
   iii) Meanings in other works
      (1) Aristotle: ‘unrestraint’ in respect to bodily pleasures
      (2) Literature cotemporaneous with the writings of Paul
         (a) Never used to refer to homosexuals
         (b) Sometimes used to refer to heterosexuals or heterosexual intercourse
      (3) Patristic literature: liquid, cowardly, refined, weak-willed, delicate, gentle, or debauched
      (4) Other literature of the Patristic era: licentious, loose, or wanting in self-control
      (5) 17th century: ‘self-indulgent’ or ‘voluptuous’
      (6) Up until the Reformation, the church viewed this word as a reference to masturbation, thus leading Aquinas to condemn ‘having orgasm outside of intercourse for the sake of venereal pleasure which pertains to the sin of uncleanness which some call effeminacy.’
      (7) ‘Most commentators have linked *malakoi* to the following word *arsenokoitai*, presuming that the second word defines the first.’

b) ‘Sodomites’: *arsenokoitai*
   i) Derivation: the literal combination of the two Greek words (‘mal e’ and ‘bed’) from the Greek translation of the Holiness Code.
   ii) Only use in the New Testament is here and 1 Timothy 1:10
   iii) No prior uses in Greek
   iv) ‘No Christian, Jewish, or pagan writer from the period of the early church uses this word when discussing homosexuality, although they knew a wide variety of vocabulary on the subject.’
   v) Up until the 4th century it was used to refer to male prostitutes, and then later came to refer to various forms of sexual immorality
   vi) St. John Chrysostom, who was adamantly opposed to homosexual relations, never used the word *arsenokoitai* in his writings, including his commentaries on 1 Corinthians and 1 Timothy!
   vii) First time *arsenokoitai* was taken to refer to homosexuals: Aquinas in the 13th century.

---

10 *Nicomachean Ethics* 7.4.4
11 *Summa Theologicae* 2.2.154.11. It should be noted that Aquinas immediately went on to condemn homosexual behavior, based on Romans 1:27.
13 Lance 145.
viii) Previous biblical translations
ix) Likely meaning: prostitute and john
   (1) ‘If the malakos points to the effeminate call-boy, then the arsenokoites in this context must be the active partner who keeps the malakos as a ‘mistress’ or who hires him on occasion to satisfy his sexual desires. No more than malakos is to be equated with the youth in general, the eromenos, can arsenokoites be equated with the adult in general, the erastes. A very specific dimension of pederasty is being denounced with these two terms.’

6) 1 Timothy 1:10
   a) ‘Sodomites’: arsenokoitai
   b) See description above

7) Romans 1:26-27
   a) Alternative theses
      i) Verses deal with idolatry
         (1) The context of Romans 1 is the consequences of idolatry
         (2) It was widely held at the time that certain sins arose out of idolatry
            (a) E.g., the Wisdom of Solomon (written a century earlier) says
               (i) ‘The invention of idols was the origin of fornication, their discovery the corrupting of life.’ (14:12)
               (ii) ‘Everywhere a welter of blood and murder, theft and fraud, corruption, treachery, riots, perjury, disturbance of decent people, forgetfulness of favors, pollution of souls, sins against nature, disorder in marriage, adultery, debauchery.’ (14:25-26; italics added)
         (3) ‘In this passage while Paul sees homosexual acts as a result of idolatry, he does not claim that they are the cause of divine wrath. Idolatry clearly is the major issue at stake.’
         (4) However, Paul frequently argues against sexual behavior, regardless of its associations with idolatry
      ii) Verses deal with heterosexuals who are engaging in homosexual activity (which is not their nature)
         (1) ‘What Paul seems to be emphasizing here is that persons who are heterosexual by nature have not only exchanged the true God for a false one but have also exchanged their ability to relate to the opposite sex by indulging in homosexual behavior that is not natural to them.’
         (2) Unlikely, since this would require that Paul felt that some people were heterosexual by nature and others homosexual, and was making an argument based on this distinction
            (a) ‘It … entails in Paul an awareness of the difference between homosexual and heterosexual natures that most students of the subject find nowhere in antiquity.’

---

14Scroggs 108.
16Scanzoni and Mollenkott 65-66.
iii) Verses deal specifically with pederasty and make no comment on homosexual relationships

(1) “While the phrase ‘males with males’ relates to the laws in Leviticus, the likelihood is that Paul is thinking only about pederasty, … There was no other form of male homosexuality in the Greco-Roman world which could come to mind … Since Paul’s intention is theological, not ethical, and since the two verses stem from his Jewish tradition, it cannot fairly be said that Paul is especially incensed against homosexuality. That he opposes it, on the other hand, is not to be denied.” 18

(2) Unlikely, since Paul also includes women in his condemnation

iv) Verses deal with homosexuality as Paul knew it

(1) Cultural context

(a) It is unlikely that Paul thought that some people were homosexual ‘by nature’
   (i) Thus, in large part one’s interpretation of these verses turns on whether you believe people are homosexual ‘by nature’
   (ii) Note: Paul also felt that men having long hair or women having short hair was contrary to nature (1 Corinthians 11:13-15)

(b) It is likely that Paul was familiar only with instances of homosexual lust (especially in the context of pederasty and sex with slaves), and not with monogamous, committed homosexual relationships
   (i) ‘The relationships Paul describes are heavy with lust; they are not relationships of genuine same-sex love.’ 19

(c) It was commonly presupposed that sexual intercourse required one person to be active and the other to be passive, and that nature had assigned these roles to the male and female, respectively

(2) Social context

(a) ‘Homosexuality is very threatening to societies that have a history or tradition of arranged marriage and child or adolescent marriage, and especially in combination. Arranged marriages are frequently the external sign of property alignments, and their stability is important for the maintenance of family and social structures. Where late-developing awareness of sexual identity results in dissatisfaction with the marriage and, even worse, in limiting the production of children, it is bound to be seen as socially and not merely sexually perverse.’ 20

(3) Theological context

(a) Sin
   (i) Severity of the sin
      1. In the same list as envy, gossip, and disrespect for parents (Romans 1:29-31)
   (ii) The context of Romans 1 is that sin is universal, and we all need to be saved from our sin

18Scroggs 116.
19Wink 1082.
1. “No matter who you are, if you pass judgment you have no excuse. In judging others you condemn yourself, since you behave no differently from those you judge.” (Romans 2:1)

2. To elevate the ‘sin’ of homosexuality above those others which Paul mentions (and even above those which he doesn’t mention) is to commit the cardinal sin that the entire passage is condemning.

8) 2 Peter 2:6
   a) Simply a non-specific reference to Sodom and Gomorrah.

9) Jude 7
   a) *Ekporneuo*: ‘sexual immorality’ in general
   b) *Sarcos heteras*: ‘unnatural lust’; literally ‘alien flesh’
      i) Unclear that this refers to homosexuality
      ii) Since it is used in the context of Sodom and Gomorrah, the precise meaning largely depends on one’s interpretation of Sodom and Gomorrah
      iii) The reference to “angels” in the preceding verse (Jude 6) seems to emphasize the rape of angels theme in the story of Sodom and Gomorrah (see also Genesis 6:1-4)
1. **Love texts between people of the same sex**
   a. David and Jonathan
      i. 1 Samuel 18:1-4
         1. Here Jonathan takes off his robe and tunic, and since people then didn’t wear underwear, this was a startlingly unusual thing to do, absent a physical relationship
      ii. 2 Samuel 1:25-26
         1. ‘I am distressed for you, my brother Jonathan; greatly beloved were you to me; your love to me was wonderful, passing the love of women.’
   b. Ruth and Naomi
      i. Ruth 1:14: ‘Ruth clung to her.”
         1. Identical Hebrew word to Genesis 2:24: “Therefore a man leaves his father and his mother and clings to his wife.”

2. **Matthew 19:11-12**
   a. Twice Jesus says ‘not everyone can accept this teaching, but only those to whom it is given”

3. **Matthew 25:34-37**
   a. “Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.”’

4. **Acts 10:9-20**
   a. Jesus asks Peter to forgo his view of purity (based on the Holiness Code) in favor fullness of life
   b. ‘Peter said, ‘By no means, Lord; for I have never eaten anything that is profane or unclean.’ The voice said to him again, a second time, ‘What God has made clean, you must not call profane.”’

5. **Galatians 3:28**
   a. ‘There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

6. **Galatians 5:23**
   a. ‘The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things.”
Appendix 1
Subsequent biblical references to Sodom and Gomorrah

Sin of Sodom specified as injustice:
- Isaiah 1:9-10: “If the Lord of hosts had not left us a few survivors, we would have been like Sodom, and become like Gomorrah.” The sins of the people being compared to Sodom and Gomorrah are subsequently referred to in verses 11-17 and include: false worship, injustice, oppression, and failure to defend the widow and orphan.
- Ezekiel 16:46-56: “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. They were haughty, and did abominable things before me; therefore I removed them when I saw it.”

Sin of Sodom described in context of lack of hospitality:
- Matthew 10:14-15: “If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.”
- Luke 10:10-12: “Whenever you enter a town and they do not welcome you, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’ I tell you, on that day it will be more tolerable for Sodom than for that town.”

Sin of Sodom specified as sexual sin related to angels:
- Jude 6-7: “The angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great Day. Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire.”

Other cities/peoples described as sinning like Sodom and Gomorrah, without any reference to homosexuality:
- Isaiah 3:8-9: “Their speech and their deeds are against the Lord, defying his glorious presence. The look on their faces bears witness against them; they proclaim their sin like Sodom, they do not hide it.”
- Isaiah 13:19: “And Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them.”
- Jeremiah 23:14: “In the prophets of Jerusalem I have seen a more shocking thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from wickedness; all of them have become like Sodom to me, and its inhabitants like Gomorrah.”

---
21 This is a reference to the Apocryphal book 1 Enoch, which describes angels who left heaven to mate with women.
Described generally as sinful and incurring the wrath of God:

- Deuteronomy 29:23: ‘like the destruction of Sodom and Gomorrah, Admah and Zeboiim, which the Lord destroyed in his fierce anger’
- Deuteronomy 32:32: ‘Their vine comes from the vinestock of Sodom, from the vineyards of Gomorrah; their grapes are grapes of poison, their clusters are bitter.’
- Jeremiah 49:18, 50:40: ‘As when Sodom and Gomorrah and their neighbors were overthrown, says the Lord, no one shall live there, nor shall anyone settle in it.’ (49:18)
- Lamentations 4:6: ‘For the chastisement of my people has been greater than the punishment of Sodom, which was overthrown in a moment, though no hand was laid on it.’
- Amos 4:11: ‘I overthrew some of you, as when God overthrew Sodom and Gomorrah.’
- Zephaniah 2:9: ‘Moab shall become like Sodom and the Ammonites like Gomorrah, a land possessed by nettles and salt pits, and a waste forever.’
- Matthew 11:23-24: ‘If the deeds of power done in you had been done in Sodom, it would have remained until this day. But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you.’
- Luke 17:29: ‘On the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them.’
- Romans 9:29: Quotation of Isaiah 1:9-10
- 2 Peter 2:6: ‘By turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example of what coming to the ungodly.’

Note: The King James Version uses the word ‘sodomite’ (qadesh) several times (Deuteronomy 23:17-18; 1 Kings 14:22-24, 15:12, 22:46; 2 Kings 23:7; Joel 3:3) to describe a male temple prostitute.

- The Hebrew word has no relationship to Sodom
- Modern translations have corrected this (‘shrine prostitute’ [NIV], ‘cult prostitute’ [RSV])
Appendix 2
Relevant Anglican Texts

Richard Hooker (‘the father of Anglican theology’) on the Bible:

Two opinions therefore there are concerning sufficiency of Holy Scripture, each extremely opposite unto the other, and both repugnant unto truth. The schools of Rome teach Scripture to be so unsufficient, as if, except traditions were added, it did not contain all revealed and supernatural truth, which absolutely is necessary for the children of men in this life to know that they may in the next be saved. Others justly condemning this opinion grow likewise unto a dangerous extremity, as if Scripture did not only contain all things in that kind necessary, but all things simply, and in such sort that to do any thing according to any other law were not only unnecessary but even opposite unto salvation, unlawful and sinful. Whatsoever is spoken of God or things appertaining to God otherwise than as the truth is, though it seem an honour it is an injury. And as incredible praises given unto men do often abate and impair the credit of their deserved commendation; so we must likewise take great heed, lest in attributing unto Scripture more than it can have, the incredibility of that do cause even those things which indeed it hath most abundantly to be less reverently esteemed.22

39 Articles:
6. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.
7. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.
20. It is not lawful for the Church to ordain any thing that is contrary to God’s word written, neither may it so expound one place of Scripture, that it be repugnant to another.

Lambeth Resolution I.10 (1998), passed by a vote of 526 to 70, with 45 abstentions:
“This Conference
a) commends to the Church the subsection report on human sexuality;
b) in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a women in life-long union, and believes that abstinence is right for those who are not called to marriage;
c) recognizes that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God’s transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

22 Richard Hooker, Of the Laws of Ecclesiastical Polity, II.viii.7. (Italics added)
d) while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialization and commercialization of sex;

e) cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions;

f) requests the primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

g) notes the significance of the Kuala Lumpur Statement on Human Sexuality\textsuperscript{23} and the concerns expressed in resolutions IV.26, V.1, V.10, V.23, and V.35 on the authority of Scripture in matters of marriage and sexuality and ask the Primates and the ACC to include them in their monitoring process.”

Note that Lambeth Conferences often change their minds (such as the condemnation of contraception in 1908 and it acceptance in 1930).

**General Convention 2003** (108 Dioceses, thus 55 in favor needed to pass):

- Vote on the election of Gene Robinson as Bishop of New Hampshire
  - House of Bishops: 62–43
  - House of Deputies

<table>
<thead>
<tr>
<th>Order</th>
<th>In favor\textsuperscript{24}</th>
<th>Divided\textsuperscript{25}</th>
<th>Opposed\textsuperscript{26}</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lay</td>
<td>63</td>
<td>13</td>
<td>32</td>
</tr>
<tr>
<td>Clergy</td>
<td>65</td>
<td>12</td>
<td>31</td>
</tr>
</tbody>
</table>

- Vote on resolution stating “that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.”
  - House of Bishops: overwhelming voice vote
  - House of Deputies

<table>
<thead>
<tr>
<th>Order</th>
<th>In favor</th>
<th>Divided</th>
<th>Opposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lay</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clergy</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{23} The twelve-point resolution was adopted in 1997 by eighty non-Western Anglican leaders, and included this statement: “We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex union calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.” The 1998 Lambeth Conference twice considered resolutions that would have approved the Kuala Lumpur Statement, and each time they chose not to do so.

\textsuperscript{24} Refers to dioceses where either 3 or 4 of the four delegates voted yes.

\textsuperscript{25} Refers to dioceses whose 4 delegates were evenly divided (2-2).

\textsuperscript{26} Refers to dioceses where either 3 or 4 of the four delegates voted no.
Appendix 3
Perceived Thematic Contradictions in the Bible

1) Jesus: human or divine?
   a) “Why do you call me good? No one is good but God alone.” (Mark 10:18)
   b) “The Father and I are one.” (John 10:30)

2) Faith and works
   a) “We hold that a person is justified by faith apart from works prescribed by the law.” (Romans 3:28)
   b) “Faith by itself, if it has no works, is dead.” (James 2:17)

3) Marriages with foreigners
   a) “You shall not give your daughters to their sons, or take their daughters for your sons or yourselves.” (Nehemiah 13:23-25)
   b) Book of Ruth: A Jew marries a Moabite woman, who becomes a heroine of the faith and the great-grandmother of David

4) Eating blood?
   a) “You must not eat the blood of any flesh, for the life of all flesh is in its blood, and anyone who eats it shall be outlawed from his people.” (Leviticus 17:14)
   b) “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.” (John 6:53)

5) Salvation
   a) “In my Father’s house there are many dwelling places. if it were not so, would I have told you that I got prepare a place for you?” (John 14:2)
   b) “I am the way, and the truth, and the life. No one comes to the Father except through me.” (John 14:6)
Appendix 4
Biblical Injunctions That We Don’t Follow

1) Do not charge interest on loans (Exodus 22:25, Deuteronomy 23:19, Ezekiel 18:5-13)
   a) Approved for Jews only by Fourth Lateran Council (1215)
   b) Still illegal in England as 39 Articles were being written
   c) Prohibition lifted in England in 1571
2) Leave unharvested produce in the fields for the poor to gather (Leviticus 19:9ff, Deuteronomy 24:19-22)
3) Do not sow two kinds of seed in the same field, or wear clothes of two different materials (Leviticus 19:19)
4) Do not be tattooed (Leviticus 19:28)
5) Priests should not go where there is a dead body (Leviticus 21:11)
6) The following characteristics disqualify a person from being a priest (Leviticus 21:18-20):
   - blemish
   - blind
   - lame
   - mutilated face
   - limb too long
   - broken foot
   - broken hand
   - dwarf
   - itching disease
   - scabs
7) Each person must be paid a daily salary (Leviticus 19:13)
8) A person who takes the name of God in vain is to be killed (Leviticus 24:16)
9) It's OK to have slaves
   a) “It is from the nations around you that you may acquire male and female slaves.” (Leviticus 25:44)
   b) “Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh.” (1 Peter 2:18)
10) Parents may request the execution of a rebellious son (Deuteronomy 21:18-25)
11) A census must not be taken (2 Samuel 24, 1 Chronicles 21)
    a) Note that God killed 70,000 people in punishment for this
12) Women should not speak in church (1 Corinthians 14:34ff)
13) Women must not braid their hair or wear gold, pearls, or expensive clothes (1 Timothy 2:9)
14) Women must learn in silence and cannot exercise teaching authority (1 Timothy 2:10-11)