

Theological Liberals on Homosexuality – 1

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It is perhaps perplexing to the average Bible student how a sin as naturally abhorrent and universally condemned as homosexuality has made inroads into the religious mainstream. It is a process which makes for an interesting and informative commentary on the concept of Biblical authority.

A recent article in *The Birmingham News* (7/6/97) presented a discussion (actually several “sound-bite” snippets) between theologians on this subject. Carefully consider the tortured “reasoning” used to circumvent the truth.

The article went wrong from its very title: “Bible’s view of gays depends on who reads it.” Actually, the Bible’s view of homosexuality is clear and consistent. The fact that people with axes to grind and sins to justify wrest the Scriptures is no reflection upon the “Bible’s view” of the activity in question.

Krister Stendahl, former dean of Harvard Divinity School, offers this gem on the story of Sodom’s destruction: “It’s a folk story. It even has a little black humor, in the fact that (Lot) is so anxious to protect his guests that he’s willing to sacrifice his daughters. To make a biblical ethics story out of it is not very wise.”

Excuse me, but didn’t Jude make a “biblical ethics story” out of it when he said, “*But I want to remind you ... as Sodom and Gomorrah ... having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire*” (Jude 5-7). I guess Jude didn’t go to Harvard.

David Bartlett, professor of divinity at Yale Divinity School, is equally confused. He says: “Many of the Bible’s stories don’t mean what they seem to mean on their face. Many mainstream scholars say it (the Genesis passage) is about hospitality and how to deal with the messengers of God. If it does refer to homosexual behavior, it’s homosexual rape. They don’t just want to lie down with them voluntarily; they want to rape the angels.”

Mr. Bartlett’s degree must be in equivocation. He says he isn’t sure what the story really means, but if it is about homosexuality he’s dead certain that the city would have been spared if the angels had found the Sodomite men attractive and agreed to sex.

However, the true nature of homosexuality is made clear in the Law: “*If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death ...*” (Lev 20:13). Obviously, Moses didn’t go to Yale.

But of the Leviticus passage, Jill Nelson, associate pastor of a homosexual-oriented church in Ft. Lauderdale, FL, says, “Literalists say the first five books of the Bible were written by Moses. Most modern scholars say they were penned after he was dead. I’m convinced many priests commented on it, expanded things, before the final version was written ... I don’t think they’re anything that God created, but the invention of humans.” There you have it: religion *cafeteria style*..