



Historically, homosexuality (the preference for members of one's own gender for purposes of sexual gratification) has attracted much attention and deference. In the Holy Bible in the Old Testament it is addressed in these verses:

1. "And they called to Lot, 'Where are the men who came to you tonight? Bring them out to us, that we may know them.' Lot went out of the door to the men, shut the door after him, and said, 'I beg you my brothers, do not act so wickedly.' Know refers to sexual relations, here in this verse, homosexuality and the men who came to Lot were Sodom's angelic visitors. (Genesis 19:5)
2. "You shall not lie with a male as a woman; it is an abomination." God's chosen people were not to imitate the practices of other heathen people. (Leviticus 18:22)
3. "If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them." This was a direct sexual offense strongly dealt with by the church. (Leviticus 20:13)
4. "As they were making their hearts merry, behold the men of the city, base fellows, beset the house round about, beating on the door; and they said

to the master of the house, "Bring out the man who came into your house, that we may know him." And the man, the master of the house, went out to them and said to them, "No, my brethren, do not act so wickedly; seeing that this man has come into my house, do not do this vile thing." This behavior was abhorrent to the Jews but typical of the day for the Canaanites. (Judges 19:22-23)

Thus according to the Old Testament sex between men was an "abomination" and persons guilty of homosexuality were put to death. The Old Testament set out very specific rules for sexual behavior forbidding homosexuality and perverse sexual practices.

This was further carried over into the New Testament writings:

1. "Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen."

God gave these people up because they turned from God when they violated their true nature,

becoming involved in perversions of a terrible and destructive nature. (Romans 1:24-27)

2. "Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them." (Romans 1:27-32)

These verses tell us that God will also judge those who approve of unrighteousness.

3. "Do you know that the unrighteous will not inherit the Kingdom of God? Do not be deceived; neither will immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God."

Discernment is emphasized here, not "to each his own." (I Corinthians 6:9-10)

4. St. Paul in his address to St. Timothy instructs, "The law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, immoral persons, sodomites, kidnappers, liars, perjurers, and whatever else is

contrary to sound doctrine." St. Paul is teaching St. Timothy that the Law is good and that all people need to confront and control their sinful ways. (I Timothy 1:9-10)

The New Testament teaches that homosexuality is unnatural, shameful, and unacceptable to God. Homosexuality was never addressed in the New Testament as natural or an alternative life-style. This is a delusion.

The Apostolic Constitutions compiled in c. 390 state, "The sin of Sodom is contrary to nature."

Athenagoras, c. 175 wrote, "They do not abstain even from males, males with males, committing shocking abominations, outraging all the noblest and comeliest bodies in all sorts of ways."

St. Clement of Alexandria, c. 195 wrote, "Men play the part of women, and women that part of men, contrary to nature. Women are at once both wives and husbandsO miserable spectacle! Horrible conduct!"

Origen, c. 245, wrote "Such sins are committed by fornicators, adulterers, abusers of themselves with men, effeminate men, idolaters, and murderers."

In recent years, the attitudes toward acceptance of homosexuality have tempered. With the organizations of the National Gay Task Force, the Gay Rights National Lobby, and nationally recognized church related groups have worked to influence the public and legislation toward ambivalent attitudes and somewhat accepting attitudes toward the practice of homosexuality. Legal adoptions have been allowed into homosexual unions, changing gender identity through surgery can be performed, and holding leadership church positions now possible.

As children of God we know right and wrong by both our creation and our conscious. "By nature" people are inspired to do the Will of God and cooperate with His Grace. Therefore "the doing of good deeds" are natural to nature (Romans 2:14), the doing of evil deeds are contrary to nature. God's Law abides in our conscious (Romans 2:15) and abhors anything we do which is contrary and base to our human nature.

Those who sin and fall short of the Grace of God, choose to reject God. There is no righteousness in being ambivalent. Ambivalence is simply sin empowered, but it does not destroy God's image in us or our free will to overcome being ambivalent.

Everyone needs God's mercy. Yet, there is no ambivalent attitude which can right a wrong.

St. Clement of Rome, c.96 stated, "It is well that they should be cut off from the lusts of the world, since 'every lust wars against the spirit' and 'neither fornicators, nor homosexuals will inherit the Kingdom of God.'"

Let us not be contemporary acceptors of evil acts such as homosexuality. Pray with me, for all those who sin and fall short of the Grace of God.

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