

HOMOSEXUALITY, MARRIAGE AND THE CHURCH:  
CONTEMPORARY ISSUES AND BIBLICAL STANCE

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## ABSTRACT

This study, "Homosexuality, Marriage and the Church: Contemporary Issues and Biblical Stance" examines God's original and intentional creation of humans as male and female and the definition of marriage as a union between a man and woman. This was done with the view to ascertain whether in the light of contemporary re-interpretations of passages (Old and New Testament) in favour of homosexuality, it can still be maintained that "from the beginning it was not so"; that is, homosexuality contradicts God's original intention at creation of human sexuality and thus guide the church on apt ways to uphold Biblical rejection of homosexual behaviours and tendencies. The methodology involved the historical-grammatical exegetical method based on the inductive method to discover the original meaning of Gen 1:27; 2:18, 22&24 as intended by God through the original author, and received by the original readers. This was done by examining each of the words, structure, structural (syntactical) relationships and literary forms within the periscope. Interpretative questions were asked to deduce and affirm the author's intent and finally, the theoretical and practical significance of the texts (pericope) in relation to the contemporary issues about homosexuality and marriage was drawn out. The findings in this work showed that God never intended homosexuality at the creation of human sexuality. Marriage was instituted by Him to be between a man and a woman. Thus the consistency of subsequent prohibitions of the same as sin in other scriptural passages (Old and New Testament) is established that Homosexual activity is an exchange of the created order (heterosexuality) for a perversion (homosexuality). This work established the fact that from the beginning, homosexuality was never an intended sexual orientation and thus its being refuted in other passages is beyond what contemporary cultures, customs, rationality and post-modernism can contest or neutralize. Consequently, the Church can only fulfill her true essence as light in a dark and confused world pressurizing all kinds of distortion as sane by insisting and upholding the truth of the scriptures. Having gone through this work, the researcher is burdened with this particular recommendation among others. While it is true that Homosexuality is a sexual perversion (a sin) which should and must be held so by the church, the church must do so in the spirit of love and the goal of redemption. Homosexuality is no worse or better sin than other heterosexual sins and so should not be stigmatized but rather helped.

Consequently in chapter three, this researcher embarked on an exegesis of Genesis 1:27; 2:18, 22 & 24 to provide cogent answers to the arguments put forward by pro-homosexuality theologians. Effort was made to refute the prejudicial interpretations and misconceptions of biblical passages on homosexuality by the homosexual apologists. Chapter four discusses the implications of the established biblical stance on contemporary marriage system and the church. Here, same sex marriage is therefore refuted, and the church is guided on the effective ways to interact with the LGBT (Lesbians, Gay, Bisexual and Trans-sexual) such that their sins are not condoned yet, not rejected or cast away for destruction.

## 5.2 CONCLUSION

The contemporary controversies about homosexuality notwithstanding, the scriptural stance is clear *“haven’t you read?...but it was not this way from the beginning?”* (Mat 19:4&8). In the beginning God created man in his own image, in the image of God he created him; male and female he created them.” (Gen 1:27). Man’s sexuality became distorted after the fall of man and it increasingly deteriorates thereafter till this generation began to defend and practice homosexuality as norm and even claims it a sexual orientation known and created by God. And so, homosexuality is a sin and remains so because it violates the original design and intention of God for human sexuality and sexual union. Of course, homosexuality is no worse sin or better sin than other kinds of sexual (even heterosexual) sins but like the latter, it also leads to self-defeating and destructive ends. For instance, while the Pharisee’s challenge about marriage and of course between male and female was the possibility of getting a divorce if/when it gets tough; the 21<sup>st</sup> century option is Homosexuality. As the Pharisee opted for “no marriage” at Jesus response of “no divorce” the 21<sup>st</sup> century response is “homosexuality”

### 5.3 RECOMMENDATIONS

*The church must refuse to be confused or carried away in this post-modern trend or thought. Homosexuality and Same sex marriages are not to be endorsed and ordained by the church. Homosexuals must be taught to admit that they have a weakness or struggle with their sexuality. However, it needs not separate them from a loving, understanding God. In fact, scripture makes it clear that such problems should instead, propel us to Him, for His comfort, assurance and help! The Scriptures inspire hope that our sexual problems are indeed understandable, forgivable and correctable with God's help. Yet, scripture also warns that God will not exempt us from the often painful consequences of our disobedient choices. Neither will He settle for less than first place in our lives. This researcher agrees with the word of Sy Rogers who said, "Weakness may not offend Him (God). But to make one's lifestyle, relationships, or sexuality of more importance is offensive to the One who desires us to seek Him even more than we seek to please ourselves"<sup>138</sup> Further stepwise position of the church in relation to the homosexuals and same-sex marriages are discussed in section 4.3 as part of the recommendations.*