

Executive Summary

Of

Dr. James Brownson's

*Bible Gender Sexuality: Reframing the Church's Debate
on Same-Sex Relationships*

And A Critique Of It

Revision A

May 5, 2019

PURPOSE OF THIS PAPER

A two-page paper certainly cannot be *conclusive* in addressing a complex topic. However, we would like to suggest that it can be *indicative*, even strongly indicative. This is based on the following about positions that are biblically true and those that are not:

- There will be at least one irrefutable argument to support a position that is true.
- All arguments used to support a false position can be refuted.

By circulating this executive summary of Dr. Brownson's position as contained in his book and as compared to historic Christian teaching to as many pastors and professors as possible, the hope is that it will be scrutinized in every detail. As gold is refined by fire and purified the goal is to bring any error in this summary to light.

Therefore, if at least one argument against same-sex marriage stands the test of time and remains unrefuted, it will be strong evidence against the belief that God does in fact approve of same-sex marriage. In addition, if all arguments brought forward for same-sex marriage are shown to be inadequate, can the church conclude anything other than same-sex marriage does not have God's approval?

With topics as complex as this one, it is understandable that books are written that are hundreds of pages long. With one book arguing for same-sex marriage and another book arguing against it, it is extremely easy to quickly lose the forest for the trees. It is essential to keep the main points clearly in mind. This kind of executive summary helps to accomplish that.

Most of the points on the next two pages have previously been emailed to 3,500 pastors and professors. Many responses were received and all were taken into account, so this paper is already being scrutinized extensively.

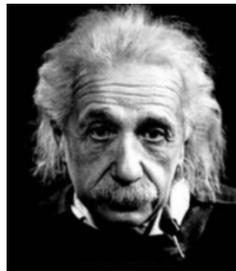
If you see any part of this paper which you believe is not correct or in some way questionable, please email me at herb@dialogos-studies.com and let me know. Also, if you believe other points are more important than the ones contained here, point that out to me and it will be taken into consideration. You can be very confident that your submission will be included in the more extensive papers which stand behind this one, even if not included in this executive summary. Unless anonymity is requested, credit will be given to all who contribute.

Thank You,

Herb Kraker

“You do not really understand something unless you can explain it to your grandmother.”

— **Albert Einstein***



*Others attribute either this or a similar statement to Ernest Rutherford.

STATEMENT AGAINST SAME-SEX MARRIAGE

The Bible is clear in its prohibition of all homosexual activity.

Leviticus 18:22: You shall not lie with a male as with a woman; it is an abomination. (ESV)

- The word "abomination" indicates how detestable God considers it.
- God considered the prohibition clear enough in the Old Testament that He assigned death as the penalty.
- The prohibitions of same-sex erotic acts in Leviticus are unqualified and absolute.
- Given the very basic terms used Leviticus prohibits all forms of homosexual acts.
- The biblical prohibition of all homosexual acts is evident in the New Testament. Paul adopts the Old Testament prohibition without modifying it.
- If Leviticus 18 was about ritual purity, as in the Response section below that comes from Dr. Brownson's book, the New Testament would not repeat its prohibition, certainly not without modifying it. The New Testament contains no ritual purity concerns.

Romans 1:26b-27: “. . . for even their females exchanged the natural use (of the male as regards sexual intercourse) for that which is contrary to nature (i.e., sexual intercourse with other females); and likewise also the males, having left behind the natural use of the female (as regards sexual intercourse), were inflamed with their yearning for one another, males with males committing indecency and in return receiving in themselves the payback which was necessitated by their straying . . .” (Dr. Robert Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics*, page 231.)

- This passage is particularly crucial, showing that the New Testament agrees with the Old Testament. It addresses lesbianism as well as male homosexuality.
- The words used speak of any females having sex with any other female; the wording covers all females.
- Like verse 26b, verse 27 is stated in broad, all-inclusive terms that prohibit all male same-sex erotic activity.
- Concerning the following Response, when examined none of the key terms in Romans 1 indicate Paul is prohibiting *excessive* acts. Loving same-sex relationships were known in Paul's day. Emperor Caligula is one of several examples.

DR. BROWNSON'S RESPONSE TO THE ABOVE

Leviticus 18 and 20 are about ritual purity and patriarchy. Concerning ritual purity, Israel is to distinguish itself from the surrounding nations, practices like offering their children as sacrifices to Molech. Concerning patriarchy, the problem here is that one male lying with another male as with a woman degrades the second man because it is treating him as if he was a woman.

Romans 1 only prohibits excessive same-sex erotic acts. Paul could not prohibit loving same-sex relationships because they were unknown in that time period.

DR. BROWNSON'S STATEMENT FAVORING SAME-SEX MARRIAGE

- Egalitarianism supports the acceptance of same-sex marriages.
- The one flesh concept of the Bible as a kinship bond supports same-sex marriages.
- The fact that unity is a key concept of marriage supports same-sex marriages.
- The fact that celibacy is not an option for everyone supports same-sex marriages.

A CRITIQUE OF BROWNSON'S ARGUMENTS FOR SAME-SEX MARRIAGE

The above four arguments are all very vague in nature. For example, if egalitarianism justifies same-sex marriage, does it also justify polygamy? There is no specific statement of revelation in this regard, just a very vague concept.

If the one flesh concept as a kinship bond supports same-sex marriage, couldn't such a kinship bond also support polygamy? If bonding is the decisive factor, we should also consider whether supporting same-sex marriage we should also support polygamy.

The same can be said of unity. If it goes far enough to support same-sex marriage, couldn't it also be used to justify three or four people being united in marriage?

From all accounts it does appear to be true that it is extremely difficult for some who are same-sex attracted to change away from that. There are many temptations that people face that are very difficult to overcome. Alcoholism is just one example. We don't make the argument that alcoholism is OK just because it is difficult to overcome. The same is true of same-sex attraction.