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CRUCIFORMITY AND HOMOSEXUALITY

**The Paradigm of the Cross Applied to
Ethics Involved in the Healing of Homosexuals**

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Note that all scriptural quotations are from the New International Version. When emphases have been added, a boldface font and underlining have been used.

INTRODUCTION

The main purpose for the writing of this essay is to encourage Christian readers to commit themselves more deeply to the development of "cruciform" ethics particularly in how they relate to those who are either desiring or experiencing healing from homosexuality. It is assumed that readers are committed to the process of being conformed to Christ's likeness themselves and are seeking to encourage this process in others.

As readers will appreciate, ethical issues regarding homosexuality can be extremely complex and controversial and thus difficult to reduce to a short thesis. Among the various ways reduction is attempted in this paper is the restriction of discussion to ethics regarding *males* who suffer homosexual tendencies. However, much of the material can be applied to lesbians.

Another way to help reduce the length of this paper has been to accept certain definitions and assumptions without arguments to prove their validity. For instance, the term "homosexual" is applied to men who *continue* to practice sexual acts with other men; the word "continues" has been inserted to show that if a man has committed such acts in the past to whatever degree, he is not necessarily a homosexual now.

Further, it is not within the scope of this essay to prove as false the theory that homosexuality is caused by being born with an unchangeable homosexual orientation. Suffice it to say that it would be unethical for a Christian not to consider the Bible as authoritative on the subject nor consider seriously the scientific research that shows homosexual tendencies to be influenced strongly by certain factors in one's childhood and adolescence. Much good research and evidence of the healing of thousands of homosexuals can be found at www.NARTH.com, the website of the National Association for Research & Therapy of Homosexuality and by following links from there. Following are quotations from two authors who have counseled a large number of homosexuals:

As a sexual neurosis, homosexuality is regarded as one of the most complex. As a condition for God to heal, it is (in spite of the widespread belief to the contrary) remarkably simple.¹

Homosexuality is not an irreversible trap. We have seen a great many homosexuals delivered once for all. All Christendom needs to join in prayer for the deliverance of every homosexual and lesbian.²

It is assumed that most readers are familiar with the scriptures dealing with homosexuality and that readers agree with the Biblical teaching of its sinfulness. To review these scriptures, readers should refer to Appendix I, page 15.

The word "ethics" comes from the Greek word *ethos*, meaning "custom", but "[t]his is not to say that ethics is a study of what is customary in a given situation; rather it is what *ought* to be customary."³ Further, a definition of *Christian* ethics must be contrasted with *secular* ethics: "Christian ethics rises to a higher level on the basis of Scripture, including the law of Moses, Sermon on the Mount, and the Pauline epistles."⁴

From my point of view, the standard of ethics held by many Christians seems to fall short of that which is taught by Jesus and Paul; ethics is often reduced to laws, and aspects of being "cruciform" or "conformed to His death" (Phil. 3:10) are overlooked. Further, the accepted laws of ethics often deal only with physical actions and fail to include the inward actions of our attitudes and motives. Part I is an analysis of the ethics on which we as Christian disciples are called to base all our actions and attitudes, including our sexual behaviour.

1 Leanne Payne, *The Broken Image: Restoring Personal Wholeness Through Healing Prayer* (Grand Rapids, MI: Baker Books, 1995), 9.

2 John & Paula Sandford, *The Transformation of the Inner Man* (Plainfield, NJ: Bridge Publishing, Inc., 1982), 298.

3 T. Burton Pierce, *Ministerial Ethics: A Guide for Spirit-Filled Leaders* (Springfield, MO: Logion Press, 1996), 22.

4 Pierce, *Ministerial Ethics*, 21.

PART I: CRUCIFORMITY = OUR ETHICAL STANDARD FOR SEXUALITY

In the last few years, a growing number of Christian leaders have begun using the terms “cruciform” and “cruciformity” in respect to our likeness to Jesus. For a much longer time, “cruciform” has been used in many other different contexts for items shaped like a Cross: floor plan of a church, tail of an airplane, position of wings of invertebrates, crystals, gravitational pull of particles, arrangement of leaf blades or flower petals, chassis of a truck, ligaments in the human body, etc., etc. The following quotes show how foundational and appropriate is this term in giving the “shape” of the ethics of our Christian discipleship.

The cross is the paradigm for a disciple’s life in the world. “If anyone would come after me, he must deny himself and take up his cross daily and follow me” (Luke 9:23). Taking up the cross means intentionally conforming our lives to the pattern of life shown in Jesus’ death on the cross—a pattern that Michael Gorman has labeled “cruciformity.”⁵ It is living by the “law of Christ,” which means having a “ministry shaped by Christ’s paradigmatic status-denying, other-regarding love.”⁶

Throughout the New Testament, **leadership is cruciform**—literally, “**cross-shaped**.” As disciples, we follow a leader whose own path of obedience to God led him to the cross, a leader whose identity is revealed unmistakably by his wounds, a leader **whose Gospel is simply “the word of the cross”** (1 Corinthians 1:18).

Being a cruciform church . . . means following the way of self-renouncement . . . It compels us to find a distinct identity in relation to a world that finds the cruciform life unimaginable and even repugnant.⁷

The first quote above states that cruciformity regards the Cross as *paradigmatic*. Another theologian, L. W. Hurtado, explains the use of the term *paradigm* and its importance in Christian ethics as follows:

Under this *portmanteau* term [*paradigm*] I gather the several ways that Jesus’ death functions as inspiring and exemplary for Christian behaviour, as descriptive of, and criterion for, Christian existence, indeed as the crucial event by which Christian

⁵ Michael J. Gorman, *Cruciformity: Paul’s Narrative Spirituality of the Cross* (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2001)

⁶ Jeffrey P. Greenman “This essay is a revised version my inaugural address on February 10, 2004 as the R.J. Bernardo Family Chair of Leadership at Tyndale Seminary. It aims to articulate the theological-moral understanding of Christian leadership that guides my work as a scholar and teacher occupying the Chair, and that orients the work of the Tyndale Centre for Leadership Development.” <http://www.tyndale.ca/leadership/files/>.

⁷ C. Leonard Allen, *The Cruciform Church: Becoming a Cross-Shaped People in a Secular World* (Abilene, TX: Abilene Christian University Press, 1990), 149.

ethical effort, discipleship, and consequent sufferings are defined and given their significance.⁸

The basic thesis that I shall seek to advance here is that, when considered collectively, the various paradigmatic functions of Jesus' death are referred to impressively widely in the New Testament. In fact, I contend that the New Testament treatments of Jesus' death as paradigmatic offer powerful resources for Christian self-understanding and ethical effort. The New Testament references to Jesus' death as paradigmatic make heavy intellectual and behavioural demands, but are ignored at great risk to the theological integrity and the efficacy of the endeavour of Christians.⁹

Again, here is a significant quote from an address by a Rev. Huebel:

A paradigm, we are told, is a whole new way of perceiving and evaluating the world or our ministry in the world, not merely another program or strategy. . . . The cross is a paradigm for the way God has always worked and always will work in the world.¹⁰

A few years ago, when I set out to list all the passages in the New Testament that relate to our becoming like Jesus, I discovered that about 80% of them refer to Jesus being an example for us in His sufferings and death. Appendix II is a listing of verses selected from that 80%. As you read through the table you will notice many of the attributes of Jesus' nature expressed in His suffering and death, attributes that will define our ethics as a Christian disciple.

Certainly, it is evident that a major emphasis in the New Testament is the cruciformity of true Christian ethics and thus the standard by which we must base decisions about "that which *ought* to be customary in a given situation." In Part II, readers are encouraged to focus on the Cross as a paradigm for every aspect of our lives, including the healing process of those with homosexual problems.

8 L. W. Hurtado, "Jesus' Death as Paradigmatic in the New Testament", *Scottish Journal of Theology*, Vol. 57 (2004), pages 413-433. <http://www.ex.ac.uk/~mahigton/Hurtado.rtf>.

9 L.W.Hurtado, "Jesus' Death as Paradigmatic in the New Testament".

10 Glenn E. Huebel, "A Forgotten Paradigm: The Theology of the Cross," <http://user.txcyber.com/~wd5iqr/tcl/cross.htm>.

PART II: CRUCIFORMITY AND ETHICS RE HOMOSEXUALITY

A. Cruciformity in Ethics = Total Forgiveness

Being *cruciform* in our ethics includes our focusing on Jesus' forgiveness on the Cross for even His enemies and making sure (1) that we totally accept His forgiveness for all our sins, including sexual ones, and (2) that we seek to be conformed to His attitudes and actions of forgiveness for others. As a homosexual contemplates worshipfully Jesus' love and forgiveness, the Holy Spirit can convict him of his sexual sins and his other sins that helped cause his homosexuality, including lack of forgiveness to those who contributed to his sexual problems.

. . . we must send the message that homosexuality is not an unpardonable sin. . . 'there is more grace in God's heart than there is sin in your past.'¹¹

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor **male prostitutes nor homosexual offenders** nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is **what some of you were**. **But you were washed, you were sanctified, you were justified** in the name of the Lord Jesus Christ and by the Spirit of our God. (1 Cor. 6:9-11)

. . . if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins. (Mark 11:24)

Leanne Payne lists the two most vital barriers to inner healing as being: "(1) failure to forgive others, (2) failure to receive forgiveness for ourselves."¹² From their extensive experience in counseling homosexuals, John and Paula Sandford state the following:

In each case, whether in experiences in life or in prenatal traumas, fractures happened which led to homosexuality, we ask the Lord to enable the person to forgive, and we pronounce forgiveness, healing the condition by transformation through the cross and the resurrection life of the Lord Jesus Christ.¹³

Leanne Payne recounts the breakthrough into forgiveness from Johnny for his father:

Realizing there was hatred toward his father, I asked him to picture his father standing next to Jesus . . . he began to sob uncontrollably as the deep-seated hatred toward his father welled up and out of his heart. He had to forgive

¹¹ Erwin W. Lutzer, *The Truth about same-Sex Marriage* (Chicago, IL: Moody Press, 2004), 42-43.

¹² Payne, *The Broken Image*, 43.

¹³ Sandford, *The Transformation of the Inner Man*, 312.

his father, and this forgiveness had to come from the deepest recesses of Johnny's wounded heart. It seemed to him an absolute impossibility . . . I assured him that loving and forgiving another is a matter of the *will* rather than the emotions, and that his feelings naturally reflected the abuses of his early years with his father.¹⁴

His major healing came as he was released from the repressed hatred toward his father and was enabled to forgive him.¹⁵

Similarly, regarding homosexual rape, forgiveness by the victim towards the abuser is a vital part of the healing process:

The primary need, of course, is for healing of the traumatic memory itself. In this prayer, the victim forgives the one who so monstrously sinned against him. . . . False guilt, as well as any real guilt, is dealt with and removed. Sometimes there is a grudge against God, and this too is confessed.¹⁶

In the case of another kind of abuse, "[Jay] had to be convinced of his need to forgive his mother for (1) wanting a girl instead of a boy, and (2) for dressing him as a little girl . . . he needed to take *exception* to her actions in regard to him and forgive her for them."¹⁷

In addition, the church needs to practice cruciform forgiveness to those who have been homosexuals but have repented and been healed:

Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ. (Gal. 6:1-2)

The church should unite in prayer and ministry to restore [those fallen into homosexuality] . . . The body of believers should persist compassionately as long as it takes to heal."¹⁸

In this regard it must be the church's ethic — something that *ought* to be done — to show freely the quality of forgiveness that will help the homosexual accept God's forgiveness and forgive others. Therefore, it should be fundamental aspect of our ethics to focus much on Christ's depth of forgiveness on the Cross and to encourage others to do likewise.

14 Payne, *The Broken Image*, 75.

15 Payne, *The Broken Image*, 77.

16 Payne, *The Broken Image*, 70.

17 Payne, *The Broken Image*, 67.

18 Sandford, *The Transformation of the Inner Man*, 317.

B. Cruciformity in Ethics = Finding Masculine Identity in the Cross

In many cases of homosexual lust, men feel the ongoing need to find their masculine identity in other men, rather than in the Lord Jesus Christ as their example of mature manhood. Cruciformity in ethics for a man will mean that he *ought* to look long and often to Jesus on the Cross as His role model for masculinity. Note this quote from Edwin Cole:

*Christlikeness and manhood are synonymous . . . When the life of Jesus comes forth in a man or woman, they are maximized.*¹⁹

Jesus, in His death, shows the ultimate in masculinity by suffering and dying for us. In His absolute humility and sacrificial unselfishness is found the example and source of true manhood for men:

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. (1 John 3:16)

But God demonstrates his own love for us in this: While we were still sinners [homosexuals], Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him by the death of his Son, how much more, **having been reconciled shall we be saved through his life!** [delivered from homosexuality into His cruciform life] (Rom. 5:8-10)

Often because of lack of finding in their adolescence a healthy role-model of masculinity in their fathers, homosexuals often have turned within themselves. Payne shows that homosexuals need to see their selfishness, the wrong kind of self-love. Once that is faced, as Randy did, "[h]is soul could then begin to acknowledge its very great need of affirmation, its terrible lifelong fear of failure." "Randy saw that his inability to share his life with others (his egocentric selfishness . . .) was psychologically 'an enormous lack . . .'"²⁰

¹⁹ Edwin Louis Cole, *Maximized Manhood: A Guide to Family Survival* (Springdale, PA, Whitaker House, 1982), 63.

²⁰ Payne, *The Broken Image*, 84.

Homosexual lust like all lust is idolatry. Some homosexuals reject their own bodies and with it their own masculinity and end up with "compulsive homosexual fantasies" from fascination with other men's ideal male bodies, especially genitals.²¹ Others are fascinated and drawn towards character traits in other men that they either do not recognize or accept in themselves.²² Still others are bound into an idolatrous relationship with their mothers and model themselves after their mothers and not their fathers. Many homosexuals have extreme narcissistic worship of themselves or the imaginary masculine self that they want to be. As is explained below in Romans 1, such idolatry is a result of not worshiping God and causes more and more lack of such worship.

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened . . . and **changed the glory of the immortal God for images made to look like mortal man . . .**

Therefore God gave over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and **worshiped and served created things rather than the Creator**, who is forever praised. Amen.

Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. (Rom. 1:21-27)

Thus, much of the therapy needed for a homosexual is to help him focus on Jesus and find his masculine identity in Jesus, especially in His love shown through His suffering and death. This will involve a deep commitment to be changed into Jesus' cruciform nature, the paradigm of the Cross. In doing so, therapy will lead a man to adopt truly cruciform ethics that govern his morals and his whole sense of his identity as a mature man.

21 Payne, *The Broken Image*, 60.

22 Payne, *The Broken Image*, 42.

C. Cruciformity in Ethics = Absolute Obedience

Your attitude should be the same as that of Christ Jesus . . . he humbled himself and became **obedient to death—even the death on a cross!** (Phil. 2:5, 8)

For a homosexual who accepts Christ, his ethics must include cruciform obedience; that is, he must be willing to suffer if necessary to obey the Lord's direction. This obedience would include the suffering involved in not satisfying homosexual urges. It might also mean persecution from militant members of the gay community who campaign against "ex-gays".

In the healing process of Randy, Leanne Payne challenged him to "choose to make his *will* one with Christ's, and to come alive in full commitment to Him as Lord." "Randy went away and began to practice this obedience; with obedience he began to get understanding."²³

A factor for many homosexuals, their rebellion against an abusive father causes them to reject masculinity and thus reject their own masculinity. Further, rebellion against their father breeds rebellion against all authority, even against God. Even accepting homosexuality can be an act of rebellion against what parents want for their son. Forgiveness and repentance can free a son from such rebellion and lead him to accept fully the Lord's authority.

Consider the following verses as describing the conflict between **obeying God's Spirit** in living out the paradigm of the Cross and **obeying the cravings of our flesh**, which for some would include homosexual desires:

So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin. (Rom. 7:25b)

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

. . . Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you

²³ Payne, *The Broken Image*, 79-80.

will die; but if by the Spirit you put to death the misdeeds of the body, you will live, (Rom. 9:5-13)

For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. (Gal. 5:17)

Furthermore, cruciform obedience includes obeying the Lord's command to love one another as He loves us, including loving every homosexual with the same kind of cruciform love. We must be willing to die for the homosexual, even if he acts as a militant enemy. Christians who attempt to help homosexuals find freedom through Christ are attacked by severe criticism and other forms of persecution from militant homosexuals. Note this challenge in the notes for this course:

ARE YOU PREPARED TO GO TO COURT OR JAIL BECAUSE OF YOUR CONVICTIONS REGARDING THE ABOVE ISSUES? [I.E., HOMOSEXUALITY] YOU MUST BE!²⁴

Again, as we focus on Jesus and the Cross, we see His humble obedience to the Father, and seek to be like Him in our obedience to Him as Lord. When we accepted Jesus into our lives, He came in with all the attributes shown in the paradigm of the Cross, including His humility and His obedient heart. Now He wants us to give us the inner strength to be more and more conformed to His humble obedience. For the homosexual, this obedience helps bring wholeness and freedom from homosexual lust by delivering him from all the rebellion against being truly masculine and against masculine authority figures and by bringing in a submissive spirit that allows the cruciform nature of Jesus to be worked into and through him.

My responsibility was to love him [homosexual son].giving a love so deep that it was unaffected by his actions. His resistance to God's truth was ultimately an issue between him and God. His rebellion was primarily hurting him, not me.²⁵

24 John McDonald, *Ministerial Ethics Workbook* (Toronto, ON: Canada Christian College), 13.

25 Anita Worthen & Bob Davies, *Someone I Love is Gay* (Downers Grove, IL: InterVarsity Press, 1996),

D. CRUCIFORMITY IN ETHICS = GOD'S HATRED OF SIN

The scriptures listed in Appendix I – Scriptures and Homosexuality show how much God hates the sin of homosexuality. Moreover, the sufferings of Jesus shake us and shock us with the intensity of His wrath against all sin. As we seek to be "conformed to His death", we must also be willing to express the same hatred of sin that the Cross demonstrates. We truly love others with His sacrificial cruciform love when we hate the sin that has tormented and bound them. Unless we are constantly being conformed to the nature of Christ, including hating the sin within us as His Spirit exposes it, we cannot help the homosexual hate his sin; and, unless he does learn to hate this sin, he will never be totally free.

The role of a Christian counselor for all people is to love the person, to hate that which destroys the life of Christ in Him and to assist as the Lord sets him free to become who he is meant to be in Christ.²⁶ [i.e. in His cruciform nature].

The proper attitude for the minister toward sin is to hate it as God hates it.²⁷

As we seek to like Jesus, and be conformed to His death, His righteous anger against sin will develop in us, including the hatred of the sin of homosexuality.

Righteous anger against sin leads to finding ways to conquer sin. The Sandfords, in their book, *The Transformation of the Inner Man*, make a valid Scriptural case for the importance of spiritual warfare in applying Christ's victory against "archetypes":

. . . a "developed way of thinking—a tradition, a cultural norm, and 'empty philosophy,' an habitual way of emoting and rationalizing—which can clamp upon individuals . . . In the case of homosexuals the archetype always has a principality of delusion behind it."²⁸

26 Sandford, *The Transformation of the Inner Man*, 298.

27 Pierce, *Ministerial Ethics*, 157.

28 Sandford, *The Transformation of the Inner Man*, 302-303 .

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. (Eph.6:12)

Christ on the Cross won the victory. Cruciformity includes walking in this victory and applying this victory through prayer:

And [Christ] having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. (Col 2:15)

Surely, it ought to be customary (i.e., ethical) for us as Christians to fight prayerfully such archetypes, and unethical not to do so.

CONCLUSION

There are many other ways to look at the cruciform nature of Jesus and how it relates to a man recovering from homosexuality. Some of these other aspects of Jesus nature can be seen by reading through Appendix II, page 18. The ones that have been discussed above have been selected because they seemed particularly significant to me as I read through material on this subject. It is hoped that all Christians will make it a life-long pursuit to be "conformed to His death", and also that they will give high priority to the encouragement for others to do so likewise, including those that wrestle with homosexual tendencies.

APPENDIX I

SCRIPTURES AND HOMOSEXUALITY

A. Judgment of God on Sodom

It is evident that the homosexuality was commonly practised openly in Sodom and that the wrathful judgment of God upon this city shows His hatred for this kind of sin:

. . . Lot lived among the cities of the plain and pitched his tents near Sodom. **Now the men of Sodom were wicked and were sinning greatly against the LORD.** (Gen. 13:12b-13)

Then the LORD said, "The outcry against Sodom and Gomorrah is so great and **their sin so grievous** that I will go down and see if what they have done is as bad as the outcry that has reached me . . . Then Abraham approached him and said: "Will you sweep away the righteous with the wicked?" (Gen. 18:20-23)

. . . all the men from every part of the city of Sodom—both young and old—surrounded the house. They called to Lot, "Where are the men who came to you tonight? Bring them out to us **so that we can have sex with them.**" Lot . . . said, "No, my friends. **Don't do this wicked thing.** Look, I have two daughters who have never slept with a man. Let me bring them out to you, and **you can do what you like with them. But don't do anything to these men,** for they have come under the protection of my roof." (Gen. 19:4-8)

Peter and Jude use God's judgment of Sodom and Gomorrah as an example of God's extreme anger against their "sexual immorality and perversion":

[If] he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them **an example of what is going to happen to the ungodly;** and if he rescued Lot, a righteous man, who was distressed by the **filthy lives of lawless men** (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)—if this is so, then **the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment,** while continuing their punishment. This is especially true of those who follow the **corrupt desire of the sinful nature . . .** (2 Peter 2:6-10)

In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to **sexual immorality and perversion.** They serve as **an example of those who suffer the punishment of eternal fire.** In the very same way, these dreamers **pollute their own bodies . . .** (Jude 1:7-8)

B. Prohibitions Against Homosexuality in the Mosaic Law — an "Abomination"(KJV)

Do not lie with a man as one lies with a woman; that is detestable . . . Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants. (Lev. 18:22-25)

If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads . . . You must not live according to the customs of the nations I am going to drive out before you. Because they did all these things, I abhorred them (Lev. 20: 13, 23)

No Israelite man or woman is to become a shrine prostitute. You must not bring the earnings of a female prostitute or of **a male prostitute** into the house of the LORD your God to pay any vow, because the LORD your God detests them both. (Deut. 23:18)

C. Homosexuality During the Divided Kingdom

Judah did evil in the eyes of the LORD. By the sins they committed they stirred up his jealous anger more than their fathers had done. . . . There were even **male shrine prostitutes** in the land; the people engaged in all **the detestable practices** of the nations the LORD had driven out before the Israelites. (1 Kings 14 22-24)

Asa did what was right in the eyes of the LORD, as his father David had done. He **expelled the male shrine prostitutes** from the land and got rid of all the idols his fathers had made. (1 Kings 15:11-12)

He [Jehoshaphat] rid the land of the rest of the **male shrine prostitutes** who remained there even after the reign of his father Asa. (1 Kings 22:46)

He [Josiah] also tore down the quarters of the **male shrine prostitutes**, which were in the temple of the LORD (2 Kings 23:7a)

D. Paul's Teaching on Homosexuality

Therefore God gave them over in the sinful desires of their hearts to **sexual impurity** for the degrading of their bodies with one another. . . the men also abandoned natural relations with women and were **inflamed with lust for one another. Men committed indecent acts with other men**, and received in themselves the due penalty for their perversion. (Rom. 1:21-28)

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor

male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is **what some of you were**. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (1 Cor. 6:9-11)

So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as **to indulge in every kind of impurity**, with a continual lust for more.

You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, **to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.** (Eph. 4:17-24)

But among you there must **not be even a hint of sexual immorality**, or of any kind of impurity, or of greed, because these are improper for God's holy people. . . For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them. (Eph. 5:3-7)

We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and **perverts**, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me. (1 Tim. 1:9-10)

Appendix II**TABLE — ETHICS OF NEW TESTAMENT DISCIPLESHIP = CRUCIFORMITY**

John 15:12: My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends.

Rom. 8:29, 36: For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers . . . As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.”

Rom. 12:1: . . . I urge you, . . . to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind . . .

Rom. 15:1-3: We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up. For even Christ did not please himself but, as it is written: “The insults of those who insult you have fallen on me.”

1 Cor. 4:12-16: . . . When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world. . . . Therefore I urge you to imitate me.

2 Cor. 2:15, 16: For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. . . .

2 Cor. 4:10-12: We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus’ sake, so that his life may be revealed in our mortal body. So then, death is at work in us, but life is at work in you.

Gal. 6:17: Finally, let no one cause me trouble, for I bear on my body the marks of Jesus.

Eph. 5:2: and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

Eph. 5:25: Husbands, love your wives, just as Christ loved the church and gave himself up for her.

Phil. 1:29: For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him,

Phil. 2:5-8: Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

Phil. 3:10: I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death,

Col. 1:24: Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church.

Heb. 12:2-3: Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame. . . Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

Heb. 13:12,13: And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore.

1 Pet. 2:20-23: . . . But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.

1 Pet. 3:17, 18: It is better, if it is God's will, to suffer for doing good than for doing evil. For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

1 Pet. 4:1 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.

1 Pet. 4:12, 13: Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.

1 John 3:16: This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

1 John 4:10: This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

1 John 4:11: Dear friends, since God so loved us, we also ought to love one another.

Rev. 12:11: They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

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