

## Rethinking Gay Marriage | Part 11 | *Arsenokoitēs*

**Arsenokoitēs** is the Greek word that Paul used in two of his letters that some use to condemn homosexuals. Paul joined two words from the Greek Septuagint version of Leviticus written by Moses where he wrote that men having sex with other men deserves death. The use of **arsen** for male predates Paul's Greek language that used **arrén** for male.

**'Do you not know that the unrighteous will not inherit the Kingdom of GOD? [Notice that Paul is addressing 'the unrighteous'] Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites [arsenokoitēs], nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the Kingdom of GOD. '**

- Paul in I Corinthians 6:9-10 NKJV

**'Knowing this: that the law is not made for a righteous person [Again, Paul is not addressing righteous people], but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites [arsenokoitēs], for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, '**

- Paul in I Timothy 1:9-10 NKJV

The Greek Septuagint translated Moses' words condemning men having sex with men as **ἀρσενος κοίτην** found in Leviticus 20:13. Paul merged these two words into his new Greek word, **ἀρσενοκοίτης**. Paul's use of Moses' Greek words is his footnote stating that Paul is relying on Moses' sound doctrine rather than on fresh inspiration from Holy Spirit.

When we look at a timeline of Paul's letters, Paul used **arsenokoitēs** in I Corinthians around 55 AD, did not use this word in Romans to describe the same acts between men written between 55-57 AD, then used **arsenokoitēs** again in I Timothy at the end of his ministry around 62-64 AD. Paul differentiated Romans from these two passages to inform us that he got fresh revelation for Romans. This understanding helps us address these two Scripture passages in the same way we addressed Moses' Law. If we hold others to the Law of

Moses, we will be judged by the Law of Moses. If we hold others to the Law of Liberty (asking others to treat others as they want to be treated) then we will be judged by the Law of Liberty.

This interpretation is confirmed by Paul clarifying that his warnings are for the unrighteous and not for those that treat others as they would want to be treated.

I also need to address that neither Paul nor the Bible has the authority to create an addendum on King Jesus' finished work on the cross. Every sin was nailed to His cross. Our King Jesus took accountability for every sin anyone has ever, or will ever commit. Only if GOD, our King Jesus, had stated clearly at His Last Supper that gay men or all homosexuals were excluded from His new covenant with Him would their exclusion from His Kingdom be legitimate.

Mankind's new contract with GOD had all the terms delivered at Jesus' Last Supper. His only command was to love others as He loved us and the contract was signed, sealed, and delivered the next day on the cross. It was declared finished and even King Jesus can't show up today and change the terms of our contract with Him.

### **How Does This Help Us Love GOD More?**

Let's address what GOD'S enemies are accusing Him of: If GOD excludes every homosexual from the Kingdom of Heaven, they are stating that GOD created them homosexual then condemned them to Hell for it. This is taking GOD'S Name in vain and throwing the evil they are capable of committing on our Good GOD'S Reputation. They neither know GOD nor are they loyal to Him.

Our GOD is Good and Perfectly Fair. When Satan accuses our Good GOD of being evil, we need to be smart enough to trust our Good GOD and doubt the snakes. Therefore, we can assess their evil accusations as false and then ask our Leader and Teacher our questions to find out the details so we can explain them to others.

### **How Does This Help Us Love Others More?**

Let's address Christianity's habit of subjugating and excluding those without power to fight back. We've done it with Jews, slaves, indigenous people, women, and homosexuals. Besides the obvious benefits of using religion and fear to manipulate those who can't stop us, there's also power in excluding dissenters

from the safety of the herd. Those who have power to exclude the powerless can use the threat of exclusion to keep their followers in line. No one wants to be pushed out into the unknown, so we obey our religious leaders rather than be labelled a problem and thrown to the wolves.

It's fear that keeps us compliant and unwilling to pop the groupthink bubbles, but the Bible commands us 365 times not to be afraid. When we trust our King Jesus to keep us safe rather than those using His Name to manipulate us, we are unchained to think freely and ask all the questions we want.

An easy way to differentiate between the righteous and unrighteous is by becoming alert to those who believe that '**the ends justify the means.**' Using fear to scare people into Heaven is not what Jesus did. Our Good Shepherd invites us to follow Him and have our minds transformed to think, act, and love others as He loves us. In our King Jesus' Kingdom, our means is how we treat others, especially those who can't help us advance without us advertising our good works to them.

***"Then the ones who pleased the Lord will ask, "When did we give You something to eat or drink? When did we welcome You as a stranger or give You clothes to wear or visit You while You were sick or in jail?" The King will answer, "Whenever you did it for any of My people, no matter how unimportant they seemed, you did it for Me. [...] Whenever you failed to help any of My people, no matter how unimportant they seemed, you failed to do it for Me. ""***

- King Jesus in Matthew 25:37-40, 45 CEV

When we care for others without recompense, we're demonstrating our gratitude to Jesus for what He did for us on the cross. Caring for others is how we worship Jesus. While we can't control our results, we can petition our King Jesus for that. This helps us do what we can do acting as His hands, feet, and voice on Earth, and relying on our Good GOD to do what only He can do.

To recap this video we learned that ***Arsenokoītēs*** refers back to Moses' Law. Therefore, we should address Paul's use of this word in the same manner that we addressed Moses' Law in Part 7 of Rethinking Gay Marriage. If we hold others to the Law of Moses, we will be judged by the Law of Moses. If we hold others to the Law of Liberty (asking others to treat others as they want to be treated) then we will be judged by the Law of Liberty.

Second, we learned that Paul didn't have the authority to change the terms of our New Covenant with our King Jesus. Mankind's new contract with GOD had all the terms delivered at Jesus' Last Supper. It was declared finished on the cross and even our King Jesus can't show up today and change the terms of our contract with Him.

Third, When Satan accuses our Good GOD of being evil, we need to be smart enough to trust our Good GOD and doubt the snakes. Kudos to those who rejected their 'sound doctrine' even when they couldn't articulate why it was evil.

Please watch the fifth part in this series to discover what's at stake, it's more important than many realize!

Thank you for listening to Part 11 of Rethinking Gay Marriage. I hope you will join me for Part 12! Until then, keep your eyes on Jesus so you can be wiser than Satan and as harmless as Dovee and may our King Jesus' Force be with you!

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