

DOCUMENT NO. 1: [Disponible en Español en http://www.cristoverdad.com/docs/compression](http://www.cristoverdad.com/docs/compression)

- [PDF p.2](#)] Introduction
- [\[PDF p.3\]](#) An Understanding of the Biblical View on Homosexual Practice and Pastoral Care Seventh-day Adventist Theological Seminary Position Paper — Oct. 9, 2015
[Una Comprensión de La Visión Bíblica Sobre La Práctica Homosexual y Cuidado Pastoral — Documento de Posición Seminario Teológico de La Iglesia Adventista del Séptimo Día Español/English \(21 páginas\)](#)
- [\[PDF p.24\]](#) [\[A1-a\]](#) Analysis

DOCUMENT NO. 2:

- [\[PDF p.40\]](#) Introduction
- [\[PDF p.41\]](#) [\[1\]](#) North American Division Statement on Human Sexuality — Nov. 2, 2015
[Declaración Sobre La Sexualidad Humana de La División Norteamericana de La Iglesia Adventista del Séptimo Día Español/English \(4 páginas\)](#)
- [\[PDF p.45\]](#) [\[A2-a\]](#) Analysis

INSTRUCTIONS AND RECOMMENDATIONS

These two documents reflect the position of the Seventh-day Adventist Church on Homosexuality. During the analysis—and for simplicity, we will refer to the document "*An Understanding of the Biblical Vision on Homosexual Practice and Pastoral Care*" as document 1, while the "*North American Division Statement on Human Sexuality*" will be referred to as document 2.

For easy navigation of the analysis, we have included the page number and paragraph number in parentheses to point to the original documents when we are exposing an idea or explanation. For example, page 3 paragraph 4 will be denoted (p.3 ¶4).

The corresponding number of each page will be referenced with the number printed and visible in the document, e.g., Page|3, and not the order number of this PDF document, for we have added cover pages that change the ordering.

The page number of the analyses are listed as A1 (Analysis 1) and A2 (Analysis 2), e.g., A1-c; A2-a

Through the document, we present links to other documents and external videos, which serve as supplemental material and evidence of certain arguments we make. They can be accessed directly by clicking from the PDF document. For YouTube videos, you can also copy or type the text in front of the word —*YouTube*, followed by the title of the video mentioned, and do a search.

We recommend praying and fasting and to ask for the direction from the Most-High, as you are going to come across truths that could challenge your very own personal convictions.

We suggest you read and study the documents first and take your own notes before reading the analyzes we do. We do not recommend that you review the documents with any prejudices or preconceived opinions of the documents before you have received your own understanding. The reason is for you to observe for yourself if you have come to the same understanding as we have. And of equal importance is if you have views contrary to our analysis of the material shown here.

This also so you can see if there is any important point that we may have overlooked. The first document—in particular, is very extensive, and we only covered the parts that we understood were the most important. We suggest connecting to our website <http://www.cristoverdad.com> to leave us your comments via our contact form.

3 PRACTICAL WAYS TO REVIEW THE DOCUMENTS: (1) We recommend printing the material so that you can have the analyses and documents side by side for easy access to references. (2) Using the computer, we recommend opening two instances of the PDF document (or with printed copy on hand)...one with the analyses on one side, and the other with the documents on the other side. In addition, the computer is the most practical way to access the external links such as videos and web pages that we present as evidence. (3) We recommend using a tablet instead of a cell phone to read the material, as the difference in text size will make reading easier. However, using the cell phone is optional if you wish.

**An Understanding of the Biblical View on
Homosexual Practice and Pastoral Care**
Seventh-day Adventist Theological Seminary Position Paper
Voted on October 9, 2015

DOCUMENTO TRADUCIDO

**Una Comprensión de La Visión Bíblica Sobre
La Práctica Homosexual y El Cuidado Pastoral**

Documento de Posición

**Seminario Teológico de La Iglesia Adventista Del Séptimo Día
Votado En 9 De Octubre, 2015**

NOTE: Original Document [Andrews University's Official Website]—

<https://www.andrews.edu/sem/about/statements/seminary-statement-on-homosexuality-edited-10-8-15-jm-final.pdf>

Document drafted by the members of the Special NAD Committee for the preparation of the official position document regarding homosexuality:

MEMBERS OF THE COMMITTEE: [1] Kyoshin Ahn: NAD Associate Secretary [2] Larry Blackmer: NAD V. President of Education [3] Claudio Consuegra: NAD *Dir. Family Ministries* [4] Marcus Harris: Sr. Pastor Breath of Life Church, Ft. Washington, MD, [5] **Heather Knight**: President Pacific Union College, Angwin, CA , [6] Grace Mackintosh: General Counsel and Dir. PARL for the Seventh-day Adventist Church in Canada, [7] Alan Parker: Prof. of Missions and Evangelism Southern Adventist University, former Vice President of Evangelism Amazing Facts, [8] Katia Reinert, Dir. NAD Health Ministries [9] Gerald Winslow: Vice President of Missions and Culture, Loma Linda University Health [Health Dept.]

Here is an official news release of the document.

<http://www.nadadventist.org/article/1073743083/news/current-newspoints/newspoints-november-3-2015-human-sexuality-report-yem2015>

See adjacent document *North American Division Statement on Human Sexuality (November 2, 2015)*, ratifying this document (translated at the end of this document, p. 40 PDF). The shaded, colored, and capitalized areas—in their majority, are of our own authorship to highlight some areas of interest.



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Marriage was divinely instituted in the Garden of Eden at Creation, and it is a special gift to humanity from a loving God from before the Fall. The design of our Creator for marriage was to satisfy the deepest human needs and longings for love, intimacy, joy, care, and appreciation. “The Bible opens and closes with marriage. Genesis presents marriage as the first institution ... while the last chapters of Revelation use marriage as a metaphor to portray the relationship between Christ and His people. Significantly, marriage is uniquely positioned at the end of the creation week **to underscore God’s ideal for the human race.”**¹

Unfortunately, the sacredness, beauty and relevancy of marriage is diminished as never before in contemporary culture, society, and law, because the growing influence of a secular sexual ideology and practice have undermined biblical standards of sexual morality and family relations. Premarital sex, marital unfaithfulness, spousal abuse, promiscuity, pornography, cohabitation, and the “liberated” lifestyle of many married people have brought the institution of marriage into a deep crisis. Thus, God’s ideal for humanity has been perverted.

In addition, various alternate sexualities, including homosexuality, bisexuality, **and the variety of transgender identities** have become increasingly mainstream. Over the years, the Seventh-day Adventist Church has responded to society’s rapidly changing sexual landscape with a number of official statements and relevant publications.² These have re-affirmed God’s plan for sexual relations as being reserved for the relationship between one man and one woman in the covenant of marriage, a covenant that should not be terminated except for the death or unfaithfulness of one of the partners.

God calls His followers to an abundant and holy life. “God did not call us to impurity but holiness” (1Thes. 4:7; Heb. 14:14).³ Jesus Christ died for sinners that “whoever believes in Him shall not perish but have eternal life” (John 3:16 NIV). God’s glory is to embrace sinners and to invite them to follow Him. He desires each person to reflect His character by “attaining to the whole measure of the fullness of Christ” (Eph. 4:13 NIV). His message to broken and fragile people is always redemptive. He summons us to holiness (1 Thess. 4:3), so that our lives may flourish (John 10:10) and we may bring glory to Him in all spheres of life (1 Cor. 10:31) including marriage and sexuality. Thus Scripture teaches us that our body is the temple of the Holy Spirit and that He lives in us (Col. 1:16). He wants to be the Lord of our lives, marriages, and sexuality.

We, the Seminary faculty, bring this document before you not because we think that only homosexual practice is offensive to God and not heterosexual immorality, but because the issue of homosexuality and same-sex marriage has become a special focus of public attention in recent years.

El matrimonio fue instituido por Dios en el Jardín del Edén en La Creación, y es un regalo especial para la humanidad de un Dios de amor desde antes de la caída. El diseño de nuestro Creador para el matrimonio era satisfacer las más profundas necesidades humanas y anhelos de amor, la intimidad, la alegría, el cuidado y el aprecio. “La Biblia se abre y se cierra con el matrimonio. Génesis presenta el matrimonio como la primera institución... mientras que los últimos capítulos de Apocalipsis utilizan el matrimonio como una metáfora para retratar la relación entre Cristo y su pueblo. Significativamente, el matrimonio es una posición única al final de semana de La Creación **para subrayar el ideal de Dios para la raza humana”.**¹

Por desgracia, la santidad, la belleza y la relevancia del matrimonio se ve disminuida como nunca antes en la cultura contemporánea, la sociedad, y la ley, debido a la creciente influencia de una ideología secular y la práctica sexual han rebajado las normas bíblicas de las relaciones de la moralidad sexual y familiar. El sexo prematrimonial, la infidelidad conyugal, el abuso conyugal, la promiscuidad, la pornografía, la convivencia y el estilo de vida “liberado” de muchas personas casadas han sometido la institución del matrimonio en una profunda crisis. Por lo tanto, el ideal de Dios para la humanidad se ha pervertido.

Además, diversas sexualidades alternativas, incluyendo la homosexualidad, la bisexualidad **y una variedad de identidades transgéneras** se han vuelto cada vez más una corriente principal. Con los años, la Iglesia Adventista del Séptimo Día ha respondido al rápidamente cambiante paisaje sexual de la sociedad con una serie de declaraciones oficiales y publicaciones pertinentes.² Estos han reafirmado el plan de Dios que—las relaciones sexuales, sean reservadas para la unión entre un hombre y una mujer en el pacto del matrimonio, un pacto que no debe ser terminado a excepción de la muerte o infidelidad de uno de los conyugues.

Dios llama a sus seguidores a una vida abundante y santa. “Pues no nos ha llamado Dios a inmundicia, sino a santificación.” (1 Tes. 4:7; Heb. 14:14).³ Jesucristo murió por los pecadores para que “para que todo el que cree en él no se pierda, sino que tenga vida eterna (Juan 3:16 NVI). La gloria de Dios es recibir a los pecadores e invitarlos a seguirle. Él desea que cada persona refleje su carácter “conforme a la plena estatura de Cristo” (Efe. 4:13 NVI). Su mensaje a personas desalentadas y frágiles siempre es redentor. Él nos llama a la santidad (1 Tesalonicenses 4:3), para que nuestras vidas puedan florecer (Juan 10:10) y podemos darle gloria a Él en todas las esferas de la vida (1 Cor. 10:31), incluyendo el matrimonio y la sexualidad. Por lo tanto las Escrituras nos enseñan que nuestro cuerpo es el templo del Espíritu Santo y que Él vive en nosotros (Col. 1:16)[1Cor. 3:16]. Él quiere ser el Señor de nuestras vidas, matrimonios, y la sexualidad.

Nosotros, la facultad del Seminario, traemos este documento ante ustedes, no porque pensamos que solamente la práctica homosexual es ofensiva a Dios y no la inmoralidad heterosexual, sino porque el tema de la homosexualidad y el matrimonio entre personas del mismo sexo se ha convertido en un foco especial de atención pública en los últimos años.

¹ Willie and Elaine Oliver, “An Introduction: The Beauty of Marriage,” in *Marriage: Biblical and Theological Aspects* (ed, Ekkehardt Mueller and Elias Brasil de Souza; Silver Spring, MD: Review and Herald, 2015), 1.

² See official Church statements on marriage, homosexuality, and same-sex unions at <http://www.adventist.org/information/official-statements/statements/>.

³ Unless otherwise noted, biblical citations are from the NRSV.

¹ Willie y Elaine Oliver, “Introducción: La belleza del matrimonio”, en *el matrimonio: bíblica y Aspectos Teológicos* (ed, Ekkehardt Mueller y Elias Brasil de Souza, Silver Spring, MD: Review and Herald, 2015), 1.

² Véanse las declaraciones oficiales de la Iglesia sobre el matrimonio, la homosexualidad y las uniones del mismo sexo en <http://www.adventist.org/information/official-statements/statements/>.

³ A menos que se indique lo contrario, las citas bíblicas son de la NVI.

In response to the growing societal pressure for the Church to normalize homosexual behavior in terms of membership, LEADERSHIP, employment, curriculum standards, and other areas, the Seminary faculty believes that it has a duty to clearly set forth the teachings of Scripture regarding these matters and provide a biblical perspective on this recent debate. Therefore, although much could be said on a range of issues relating to sexuality, **this statement is limited to the issue of homosexual practice.** It does not purport to answer all questions related to this challenging issue but seeks to lay out a biblically based position while demonstrating a respectful and caring attitude toward gay and lesbian persons⁴ in order to help guide the Church's response to this delicate topic.

The intent of this document, which we humbly submit for thoughtful and prayerful study, is not to judge but to clearly set forth what Scripture teaches concerning homosexual practices **and offer guidelines on how to interact with persons of same-sex orientation.** Therefore, we urge the reader to pay careful attention to the pastoral section of this document. It must be remembered that we are all part of fallen humanity and that Christ came to die for all. It is the aim of this document to point each disciple of Christ to Him, the Source of all salvation, and to encourage every person to pray to God for guidance on how to deal with his or her specific struggles with sin.

What the Bible Teaches Concerning Sexuality and Marriage

The opening chapter of the Bible portrays in lofty grandeur the creation of humankind (*ha'adam*):

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created them; male and female he created them (Gen. 1:26-27).

The sexual distinction between male and female is a key feature of humanity. This is explicit in the phrase: "God created humankind in his image, in the image of God he created them; male and female he created them" (Gen. 1:27). Building on this divine design, Genesis presents **the ideal of human sexuality** as consisting of marriage between a man and a woman. Thus in the first chapter of Genesis "heterosexuality is at once proclaimed to be the order of creation."⁵ Genesis 2:24 underlines a succinct theology of marriage: "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (ESV). The "therefore" [Hebrew: *'al-ken*] connecting the creation of woman (v. 23) to the joining of marriage (v. 29) indicates that the relationship of Adam and Eve is upheld as the ideal pattern for all human sexual relationships. The reference to "a man [*'ish*]...and...his wife [*'ishto*]" indicates that a marriage between a man and a woman is the Edenic model for all time. This unique heterosexual marital form involving the sexual union of a man and a woman constitutes the divine paradigm, the "Creation order," for humanity from the beginning.

⁴ This document does not use terms like LGBT or LGBTQ or LGBTQIA, because they are very broad in their scopes, and **this study is limited to the issues related to homosexuality.**

⁵ Samuel H. Dresner, "Homosexuality and the Order of Creation," *Judaism* 40 (1991): 309.

En respuesta a la creciente presión social para que la Iglesia normalice el comportamiento homosexual en términos de **membresía, EL LIDERAZGO, el empleo, currículos, y otras áreas,** la facultad del Seminario considera que tiene el deber de establecer claramente las enseñanzas de las Escrituras con respecto a estas cuestiones y proporcionar una perspectiva bíblica sobre este reciente debate. Por lo tanto, aunque mucho se puede decir sobre una serie de cuestiones relacionadas con la sexualidad, **esta declaración se limita a la cuestión de la práctica homosexual.** No pretende responder a todas las preguntas relacionadas a este tema difícil, pero busca diseñar una posición basada en la Biblia, mientras que demuestra una actitud de respeto y cuidado hacia las personas gays y lesbianas⁴ con el fin de ayudar a guiar la respuesta de Iglesia en este delicado tema.

La intención de este documento, que humildemente sometemos a estudio reflexivo y en oración, no está para juzgar, sino para establecer claramente de manifiesto lo que las Escrituras enseñan sobre las prácticas homosexuales, y **ofrecer directrices sobre la forma de interactuar con personas de orientación homosexual.** Por lo tanto, instamos al lector a prestar especial atención a la sección pastoral de este documento. Debemos recordar que todos somos parte de la humanidad caída y que Cristo vino a morir por todos. Es el objetivo de este documento dirigir cada discípulo de Cristo a Él—la fuente de toda salvación, y para animar a todas las personas a orar a Dios para recibir orientación sobre que hacer frente a las luchas que cada individuo tiene con el pecado.

Lo Que La Biblia Enseña Acerca de La Sexualidad y El Matrimonio

El primer capítulo de la Biblia retrata, en la más sublime grandeza La Creación de la humanidad (*Haadam*):

Entonces dijo Dios: "Hagamos al ser humano nuestra imagen y semejanza; que tenga dominio sobre los peces del mar, y sobre las aves del cielo; sobre los animales domésticos, sobre los animales salvajes, y sobre todos los reptiles que se arrastra por el suelo. Y Dios creó ser humano a su imagen; los creó a imagen de Dios; hombre y mujer los creó," (Génesis 1:26-27).

La distinción sexual entre varón y hembra es una característica clave de la humanidad. Esto es explícito en la frase: "Dios creó al ser humano a su imagen, los creó a imagen de Dios. Hombre y mujer los creó" (Gen. 1:27). Sobre la base de este diseño divino, Génesis presenta **el ideal de la sexualidad humana** como el conjunto del matrimonio entre un hombre y una mujer. Así que, en el primer capítulo del Génesis "la heterosexualidad es a su vez proclamada como el orden de La Creación."⁵ Génesis 2:24 subraya una teología sucinta del matrimonio: "Por tanto, dejará el hombre a su padre y a su madre y se unirá a su mujer, y serán una sola carne" (ESV). El "por lo tanto" [Hebreo: *al-ken*] que conecta la creación de la mujer (v. 23) a la unión del matrimonio (v. 29), indica que la relación de Adán y Eva se mantiene como el modelo ideal para todas relaciones sexuales entre seres humanos.

La referencia a "un hombre [*'ish*]...y...su esposa [*'ishto*]" indica que un matrimonio entre un hombre y una mujer es el modelo edénico para todos los tiempos. Ésta única forma del matrimonio heterosexual, que implica la unión sexual de un hombre y una mujer, constituye el paradigma divino—el "**Orden de la Creación**", para la humanidad desde el principio.

⁴ Este documento no utiliza términos como LGBT o LGBTQ o LGBTQIA, porque son muy amplios en sus alcances, y **este estudio se limita a las cuestiones relacionadas con la homosexualidad.**

⁵ Samuel H. Dresner, "La homosexualidad y la Orden de La Creación," *el judaísmo* 40 (1991): 309.

This paradigm means that marriage cannot consist of the sexual union between a man and another man or a woman and another woman. This Creation pattern of marriage between a man and a woman remains the norm throughout Scripture. Any deviation from this heterosexual norm is portrayed by the biblical writers as a distortion of the Creation norm (Rom. 1:24-27). The importance of male/female relationship in raising children and organizing society is attested in almost all societies and cultures.⁶

Furthermore, marriage between a man and a woman is one of two institutions created by God for humanity before the entrance of sin. The other institution is the Sabbath established by God at the close of the Creation week (Gen. 2:1-3).⁷ The Bible reveals that both institutions, created by God and protected in His law (Exo. 20:1-17), will come under special attack (Dan. 7:25; Mal. 4:5-6; 2 Pet. 2:3; Rev. 12:17; 14:6-8).⁸ The Sabbath teaches the importance of cultivating relationships with God and one another, and marriage between a man and a woman lays a foundation for developing the holy image of God in healthy family relationships. The Bible reveals the universality of the heterosexual norm by holding non-Israelite nations accountable for violations of this teaching (Gen. 18-19; Lev. 18:24-30; Ezq. 16:53-59; Jude 7).

Homosexual Practice vs. Homosexual Orientation

In this statement we differentiate between homosexuality as an orientation (propensity, inclination, condition, disposition) and homosexual practice, although we do not enter the debate over whether or how much of the orientation is inherited or acquired, since no Scripture passages directly address this point. All human beings after the Fall of Adam and Eve “have sinned and fall short of the glory of God” (Rom. 3:23). They are born with sinful natures and a bent toward evil. Our nature is marred and corrupted by sin from birth; it is damaged with inherited and cultivated tendencies toward sexual (and other kinds of) lust in both either heterosexual or homosexual persons. Yet, because of the atoning blood of Christ, those redeemed are not condemned and can receive victory over those tendencies and inclinations (see Gen. 8:21; Ps 51:5; Rom. 3:9-18; 7:13-24; 8:1-8; Eph. 2:1-3; 1 John 1:8; 2:16; Rev. 3:5).

Scripture condemns heterosexual immorality no less than homosexual practice and warns against any harboring of lustful thoughts and desires for such practices. While homosexuality is a distortion of the Edenic ideal, “there is no condemnation” for homosexually oriented persons as long as they “are in Christ Jesus” (Rom. 8:1) and do not harbor or act upon their orientation and propensities.

⁶ Nicholas P. Miller, “Should Adventists Care About Protecting Traditional Marriage?” in *Homosexuality, Marriage, and the Church* (ed. Roy Gane, Nicholas Miller, and Peter Swanson; Berrien Springs, MI: Andrews University Press, 2012), 214–216.

⁷ Ellen G. White also makes this parallel between marriage and the Sabbath, Eden’s twin institutions, indicating that we should advocate for them until the end of time. “Then [in Eden] marriage and Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity . . . He enunciated the law of marriage for all the children of Adam to the close of time” (AH 340). “Marriage was from the creation constituted by God a divine ordinance. The marriage institution was made in Eden. The Sabbath of the fourth commandment was instituted in Eden . . . Then let this, God’s institution of marriage, stand before you as firm as the Sabbath . . .” (TSB 159).

⁸ Ellen White declared that Romans 1:18–32, which details a descent into sensuality ending especially in homosexual behavior, as especially applicable to the last days. “A terrible picture of the condition of the world has been presented before me. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength and prevalence. I was referred to Romans 1:18–32, as a true description of the world previous to the second appearing of Christ” (CG 440).

Este paradigma implica que el matrimonio no puede ser consistido de la unión sexual entre un hombre y otro hombre o una mujer y otra mujer. Este patrón de La Creación del matrimonio entre un hombre y una mujer sigue siendo la norma en toda Escritura. Cualquier desviación de esta norma heterosexual es interpretado por los escritores bíblicos como una distorsión de la norma de La Creación (Rom. 1:24-27). La importancia de la relación hombre/mujer en crianza de los hijos y la organización de la sociedad se atestigua en casi todas las sociedades y culturas.⁶

Por otra parte, el matrimonio entre un hombre y una mujer es una de las dos instituciones creadas por Dios para la humanidad antes de la entrada del pecado. La otra institución es el día de reposo establecido por Dios en el cierre de la semana de La Creación (Gén. 2:1-3).⁷ La Biblia revela que ambas instituciones, creadas por Dios y protegidas en su ley (Éxo. 20:1-17), vendrían bajo ataque especial (Dan. 07:25; Mal. 4:5-6; 2 Ped. 2:3; Rev. 12:17; 14: 6-8).⁸ El Sábado enseña la importancia de cultivar las relaciones con Dios y entre los unos y los otros, y el matrimonio entre un hombre y una mujer establece las bases para el desarrollo de la santa imagen de Dios en las relaciones familiares saludables. La Biblia revela la universalidad de la norma heterosexual—al pesar por la misma balanza a las naciones que no eran israelitas por violaciones de esta enseñanza (Gen. 18-19; Lev. 18: 24-30; Ezq. 16: 53-59; Judas 7).

Práctica Homosexual vs Orientación Homosexual

En esta declaración diferenciamos entre la homosexualidad como una orientación (propensión, inclinación, situación, disposición) y la práctica homosexual, aunque no entramos en el debate sobre en que medida la orientación es heredada o adquirida, ya que no hay pasajes de las Escrituras que aborden directamente este punto. Todos los seres humanos—después de la caída de Adán y Eva, “han pecado y están destituidos de la gloria de Dios” (Romanos 3:23). Ellos nacen con una naturaleza pecaminosa y una inclinación hacia el mal. Nuestra naturaleza es estropeada y corrompida por el pecado desde nuestro nacimiento; se daña con tendencias heredadas y cultivadas de lujurias sexuales (y otros tipos), ya sean personas heterosexuales u homosexuales. Sin embargo, a causa de la sangre expiatoria de Cristo, los redimidos no son condenados y pueden recibir la victoria sobre las tendencias e inclinaciones (ver Gen. 8:21; Sal. 51: 5; Rom. 3:9-18; 7:13-24; 8:1-8; Efe. 2:1-3; 1 Juan 1:8; 2:16; Apoc. 3:5).

Las escrituras no condenan la inmoralidad heterosexual menos que la práctica homosexual y advierte contra toda acogida de l pensamientos lujuriosos y deseos para estas prácticas. Mientras que la homosexualidad es una distorsión del ideal edénico, “no hay condenación” para las personas con orientación homosexual, siempre y cuando “están en Cristo Jesús” (Romanos 8:1) y no albergan o actúan sobre su orientación y propensiones.

The same principle applies to those who struggle with heterosexual immorality (see Mat. 5:27-28; Rom. 6:1-23; 8:1-4; Col 3:1-10; James 1:14-15). Even as some individuals may experience a miraculous deliverance from sinful heterosexual and homosexual urges, others may have to wrestle with such tendencies all their lives (see Gal 5:16-25).⁹ One is not culpable for these involuntary tendencies, but for acting upon them either in imagination or actual practice.¹⁰

In Matthew 19:12 Jesus refers to three specific categories of people: (1) eunuchs by birth; (2) eunuchs made by man; (3) eunuchs by personal choice. While this passage does not explicitly refer to homosexuality, it does reveal that the Bible recognizes that some sexual departure from the norm can be inherited, acquired, or chosen. In addition it demonstrates that Christ acknowledges that some persons choose sexual abstinence for the sake of the kingdom of God.

Homosexual Practice in the Old Testament

Homosexual Practice in Narratives of the Pentateuch (Genesis 19) and the Former Prophets (Judges 19)

The story of Lot and Sodom (Gen. 19:1-11) is well known and is often considered a classic reference to the practice of homosexuality. It is suggested by some defenders of homosexual practice that the word *yada* “to know” used in v. 5 does not refer to sexual activity, but simply means “get acquainted with.” However, in v. 8 the verb *yada* is used in connection with Lot’s daughters and unmistakably refers to sexual intercourse. Modern interpreters acknowledge that contemplated homosexual activity along with issues of inhospitality (or xenophobia) is described in Genesis 19, but they also insist that the sexual issue is that of rape or violence.

Beyond the significance of the word *yada*, one must also recognize that in the overall movement of the narrative, this incident is used to characterize the depth of depravity in Sodom and Gomorrah. Thus, “[W]hat makes this instance of inhospitality so dastardly, what makes the name ‘Sodom’ a byword for inhumanity to visiting outsiders in later Jewish and Christian circles, is the specific form in which the inhospitality manifests itself: homosexual rape.”¹¹

But the larger context of the later prophetic passages that refer to this narrative clearly indicates a sexual interpretation and a condemnation of homosexual practice and not simply homosexual rape (Ezk. 16:43, 50; cf. Jude 6-7; 2 Pet. 2:4, 6-8; these passages are examined in some detail below). One sees the same distaste for rape in the reprehensible actions in the story of the Levite and his concubine in Judges 19. That “text of terror” at the end of the book of Judges, portrays men of Gibeah, “base fellows,” making homosexual advances against a Levite who was a guest in a friend’s house.

⁹ See the documentation, e.g., in Stanton L. Jones and Mark A. Yarhouse, *Homosexuality: The Use of Scientific Research in the Church’s Moral Debate* (Downers Grove, IL: InterVarsity, 2000), 117-151; idem, “Ex-Gays? An Extended Longitudinal Study of Attempted Religiously Mediated Change in Sexual Orientation,” in *Homosexuality, Marriage, and the Church* (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, Mich.: Andrews University Press, 2012), 367-392; and the discussion below.

¹⁰ For a similar distinction made between practice and orientation, see Robert A. J. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville, TN: Abingdon, 2001), 37-38; cf. Thomas E. Schmidt, *Straight and Narrow? Compassion and Clarity in the Homosexuality Debate* (Downers Grove, IL: InterVarsity Press, 1995), 164B165; and Stanley J. Grenz, *Welcoming but Not Affirming: An Evangelical Response to Homosexuality* (Louisville, KY: Westminster John Knox, 1998), 119B125.

¹¹ Gagnon, *Homosexual Practice*, 75-76.

El mismo principio se aplica a aquellos que luchan con la inmoralidad heterosexual (ver Mat. 5:27-28; Rom. 6:1-23; 8:1-4; Col. 3:1-10; Sant. 1:14-15). A pesar de que algunas personas pueden experimentar una liberación milagrosa de los impulsos pecaminosos tanto heterosexuales como homosexuales, otros podrían tener que luchar con tales tendencias todas sus vidas (ver Gálatas 5:16-25).⁹ Uno no es culpable de estas tendencias involuntarias, sino por actuar sobre ellas, ya sea en la imaginación o en la práctica real.¹⁰

En Mateo 19:12 Jesús se refiere a tres categorías de personas: (1) eunucos por nacimiento; (2) eunucos hechos por el hombre; (3) eunucos por elección personal. Mientras que este pasaje no hace referencia explícitamente a la homosexualidad, nos revela que la Biblia reconoce que algunas tendencias sexuales fuera de la norma pueden ser heredadas, adquiridas, o elegidas. Además demuestra que Cristo reconoce que algunas personas optan por la abstinencia sexual por causa del reino de Dios.

La Práctica Homosexual en El Antiguo Testamento

La Práctica Homosexual en Las Narrativas del Pentateuco (Génesis 19) y Los Antiguos Profetas (Jueces 19)

La historia de Lot y de Sodoma (Gén. 19: 1-11) es bien conocida y, a menudo se considera una clásica referencia a la práctica de la homosexualidad. Ha sido sugerido por algunos defensores de la práctica homosexual que la palabra *yada* “conocer” que se utiliza en el v. 5 no se refiere a la actividad sexual, sino simplemente significa “llegar a Conocer a alguien”. Sin embargo, en el v. 8 del verbo *yada* se usa en conexión con las hijas de Lot e inequívocamente se refiere a las relaciones sexuales. Intérpretes modernos reconocen que la actividad homosexual contemplada conjuntamente con asuntos de falta de hospitalidad (o la xenofobia) se describen en Génesis 19, pero también insisten en que el problema sexual es en realidad el de la violación o la violencia.

Más allá de la importancia de la palabra *yada*, también hay que reconocer que—en lo general, en lo que es la narrativa de este incidente, se utiliza para caracterizar la profundidad de la depravación en Sodoma y Gomorra. Por lo tanto, “[L]o que causa este acto de inhospitalidad tan cobarde, y lo que hace que el nombre ‘Sodoma’ sea un sinónimo de inmundicia ante los visitantes extranjeros, y más adelante en los círculos Judíos y Cristianos, es la forma específica en que la falta de hospitalidad manifiesta: la violación homosexual”.¹¹

Pero el contexto más amplio de los pasajes proféticos posteriores que se refieren a esta clara narrativa indica una interpretación sexual y la condena de la práctica homosexual y no simplemente una violación homosexual (Ezq. 16:43, 50; cf. Jud. 6-7; 2 Ped. 2:4, 6-8; estos pasajes son examinados en cierto detalles a continuación). Uno ve el mismo disgusto por la violación en las acciones reprobables en la historia del Levita y su concubina en Jueces 19. Ese “texto de terror” al final del libro de Jueces, retrata los hombres de Gabaa, “perversos”, haciendo avances homosexuales contra un Levita quien fue huésped invitado en casa de un amigo.

⁹ Ver la documentación, ej., en Stanton L. Jones y Mark A. Yarhouse, *Homosexuality: The Use of Scientific Research in the Church’s Moral Debate* (Downers Grove, IL: InterVarsity, 2000), 117-151; idem, “Ex-Gays? An Extended Longitudinal Study of Attempted Religiously Mediated Change in Sexual Orientation,” in *Homosexuality, Marriage, and the Church* (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, Mich.: Andrews University Press, 2012), 367-392; y la discusión mas abajo.

¹⁰ Para distinción similar hecha entre la practica y la orientación, see Robert A. J. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville, TN: Abingdon, 2001), 37-38; cf. Thomas E. Schmidt, *Straight and Narrow? Compassion and Clarity in the Homosexuality Debate* (Downers Grove, IL: InterVarsity Press, 1995), 164B165; and Stanley J. Grenz, *Welcoming but Not Affirming: An Evangelical Response to Homosexuality* (Louisville, KY: Westminster John Knox, 1998), 119B125.

¹¹ Gagnon, *Homosexual Practice*, 75-76.

The narrator makes clear the contemporary perspective on this activity by recording the words of the master of the house to the would-be homosexual assailants: “No, my brothers, do not act so wickedly [*hip'il of ra'a*']. Since this man is my guest, do not do this vile [*nebalah*] thing. . . . but against this man do not do such a vile [*nebalah*] thing” (Judg. 19:23-24).

The author of Judges gives his own summary of the outrage contemplated (homosexual rape) and committed (the rape of the concubine) at Gibeah in the words of those who were contemporaries of the event: “Has such a thing ever happened since the day that the Israelites came up from the land of Egypt until this day? Consider it, take counsel, and speak out” (Judg 19:30). The narrator also brackets this whole narrative complex (which comprises Judges 19-21) with a signal that the events depict a nation gone tragically awry. Judges 19-21 begins with the comment, “In those days, when there was no king in Israel” (Judg 19:1); and the concluding comment is even more to the point, about a nation who did not even consider the truths of God’s will: “In those days there was no king in Israel; all the people did what was right in their own eyes” (Judg. 21:25).

Homosexual Practice in Pentateuchal Legislation: Leviticus 18:22 and 20:13

The Mosaic Law strongly condemns all homosexual activity. In addition to the prohibition of male cult prostitutes (*qedeshim*) in Deuteronomy 23:17 (MT 18),¹² the basic legislation proscribing homosexual practice is found in Leviticus 18:22: “You shall not lie with a male [*zakar*] as with a woman; it is an abomination.” Some modern translations (e.g., KJV and NIV) render *zakar* as “man” or “mankind,” which could imply only an adult male, or the entire human species, but the meaning of this term is clearly “male,”¹³ denoting all members of this gender regardless of age. Thus the use of this term is a prohibition of all male to male sexual relations. Unlike ancient laws outside of the Bible relating to homosexual activity, *both* parties here are penalized, thus clearly including consensual male-male intercourse, not just homosexual rape: “The absoluteness of the prohibition is unlike anything else found in the ancient Near East or Greece—contexts that made accommodations depending on active role, consent, age or social status of the passive partner (alien, slave, foreigner), and/or cultic association.”¹⁴ “The language is devastatingly untechnical, leaving no room for ambiguity.”¹⁵

El narrador deja claro la perspectiva contemporánea sobre esta actividad mediante el registro de las palabras del dueño de la casa a los prospectivos asaltantes homosexuales: “No, hermanos míos, no sean tan viles [*hip'il de ra'a*'], pues este hombre es mi huésped. ¡No cometan con él tal infamia! [*nebalah*]... Pero con éste hombre no cometan tal infamia [*nebalah*] (Juec. 19:23-24).

El autor de Jueces da su propio resumen de la indignación contemplada (violación homosexual) y cometida (la violación de la concubina) en el collado de las palabras de los que eran contemporáneos del evento: “Jamás se ha hecho ni visto tal cosa, desde el tiempo en que los hijos de Israel subieron de la tierra de Egipto hasta hoy? Considerad esto, tomad consejo, y hablad” (Juec 19:30). El narrador también apoya este complejo relato entero (que comprende Jueces 19-21) con una señal indicando que estos eventos representan una nación trágicamente se entregó al mal. Jueces 19-21 comienza con el comentario: “En aquellos días, cuando no había rey en Israel” (Jueces 19:1); y el comentario de cierre es aún más al punto, sobre una nación que ni siquiera consideraba las verdades de la voluntad de Dios: “En estos días no había rey en Israel; cada uno hacía lo que bien le parecía.” (Juec. 21:25).

La Práctica Homosexual en La Legislación del Pentateuco: Levítico 18:22 y 20:13

La ley mosaica condena enérgicamente toda la actividad homosexual. Además de la prohibición de sodomitas (*qedeshim*) en Deuteronomio 23:17 (MT 18),¹² la legislación básica que proscribía la práctica homosexual se encuentra en Levítico 18:22: “No te echarás con varón [*Zakar*] como con mujer; es abominación”. Algunas traducciones modernas (por ejemplo, KJV y NVI) describen *zakar* como “hombre” o “humanidad”, lo que podría implicar solamente un hombre adulto, o toda especie humana, pero el significado aquí de este término es claramente “macho”¹³ que denota todos los miembros de este género independientemente de la edad. Así, el uso de este término es una prohibición de todos los hombres en las relaciones sexuales masculinas.

A diferencia de las antiguas leyes fuera de la Biblia en relación con la actividad homosexual, *ambas* partes aquí son penalizadas, por lo que comprende claramente las relaciones sexuales consensuales entre varones, y no sólo la violación homosexual: “El carácter absoluto de la prohibición es inigualada a los textos de las civilizaciones antiguas del Cercano Oriente o Grecia—contextos que han sido acomodados dependiendo papel activo, el consentimiento, la edad o el estado social de la pareja pasiva (un extranjero, un esclavo, un extraño), y/o una asociación cultural.”¹⁴ “El idioma es devastadoramente no técnico, no dejando así espacio para la ambigüedad.”¹⁵

¹² Richard M. Davidson, *Flame of Yahweh: Sexuality in the Old Testament* (Peabody, MA: Hendrickson Publishers, 2007), 91-105.

¹³ Despite some recent suggestions that the Bible is ambivalent or unclear as to what constitute the specific identifying features of a male, the Hebrew Scriptures explicitly identify a male as one who has external male genitalia. See, e.g., Gen 17:10–11, where God Himself defines the marker of a male: “Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.” See also the numerous passages in the Former Prophets where most modern versions correctly translate “male” but the KJV accurately captures the literal Hebrew phraseology: one “who pisseth against the wall” (alluding to the urination of the male penis): 1 Sam 25:22, 34; 1 Kgs 14:10; 16:11; 21:21; 2 Kgs 9:8; cf. 2 Kgs 18:27; Isa 36:12. Note that this phrase occurs as part of the “Word of the Lord” in three of these passages: 1 Kgs 14:10; 21:21; 2 Kgs 9:8. There is no doubt in divine speech as to what is the identifying marker of being a male.

¹⁴ Robert A. J. Gagnon, “The Bible and Homosexual Practice: Key Issues,” in Dan O. Via and Robert A. Gagnon, *Homosexuality and the Bible: Two Views* (Minneapolis, MN: Fortress, 2003), 63–64.

¹⁵ Roy Gane, *Levítico, Números* (NIVAC 3; Grand Rapids, MI: Zondervan, 2004), 321.

¹² Richard M. Davidson, *Flame of Yahweh: Sexuality in the Old Testament* (Peabody, MA: Hendrickson Publishers, 2007), 91-105.

¹³ A pesar de algunas sugerencias recientes de que la Biblia es ambivalente o poco clara en cuanto a qué constituye específicamente las características identificadoras de un hombre, las Escrituras Hebreas identifican explícitamente un hombre como uno que tiene genitales externos de macho. Véase, por ejemplo, Gen 17:10-11, donde Dios mismo define la marca de un varón: “Todos los varones entre ustedes deberán ser circuncidados. Circuncidarán la carne de su prepucio, y ésa será la señal del pacto entre nosotros.” Ver también los numerosos pasajes en los profetas antiguos, donde la versiones más moderna traducen correctamente “macho”, pero la JVK captura con precisión la fraseología hebrea literal: “el que orina contra la pared” (en alusión a la evacuación urinaria del pene masculino): 1 Samuel 25:22, 34; 1 Reyes 14:10; 16:11; 2 Reyes 9:8; cf. 2 Reyes 18:27; Isa. 36:12. Tenga en cuenta que esta frase se produce como parte de la “Palabra del Señor”, en tres de estos pasajes: 1 Reyes 14:10; 2 Reyes 9:8. No hay duda en el discurso divino sobre lo que es la marca de identificación de lo que es un macho.

¹⁴ Robert A. J. Gagnon, “The Bible and Homosexual Practice: Key Issues,” in Dan O. Via and Robert A. Gagnon, *Homosexuality and the Bible: Two Views* (Minneapolis, MN: Fortress, 2003), 63-64.

¹⁵ Roy Gane, *Levítico, Números* (NIVAC 3; Grand Rapids, MI: Zondervan, 2004), 321.

The Hebrew clause *lo' tishkab* “you shall not lie” is a negative particle followed by the *qal* imperfect, expressing a permanent negative command. The phrase *mishkebeh 'isha* “the lying of a woman” is clearly a euphemism for sexual intercourse (cf. the male equivalent of this passage in Judges 21:11-12). Thus this passage is a permanent prohibition of all sexual intercourse of a man with another male (*zakar*). **This would also prohibit pedophilia or pederasty** since the term *zakar* refers to any male, and not just a grown man.

Although the proscription in Leviticus 18 explicitly mentions only male homosexual relations, this prohibition applies also to lesbian relationships. The masculine singular in Hebrew often expresses gender inclusive situations, as for example, in the prohibitions of the seventh and tenth commandments of the Decalogue. And so, it is reasonable to conclude that the legislation in Leviticus 18 prohibits corresponding sexual offenses by females even when it addresses only men.

Leviticus 18:22 and 20:13 reveal the underlying characterization of homosexual practice from the divine perspective: God considers it *to'ebah* “abomination.” This is the term used twice (in the singular) specifically for homosexual practices, as noted above, and four more times in Leviticus 18 (in the plural) to summarize all of the sexually-related sins (including homosexuality) mentioned in this chapter (vv. 26, 27, 29, 30). These are the only occurrences of the term in the book of Leviticus. The basic meaning of *to'ebah* is an “abominable, detestable, offensive thing.” **The fact that among the list of specific prohibitions of sexual acts in Leviticus 18, the word *to'ebah* is only mentioned with regard to homosexual intercourse, indicates the degree of offensiveness associated with homosexual activity.** Indeed, in the entire Pentateuch the only forbidden sexual act to which the word *to'ebah* is specifically attached is homosexual intercourse. This, however, should not be taken to mean that God deals with the heterosexual immoralities mentioned in this chapter with any less severity.

Some have maintained that the term *to'ebah* only refers to Jewish ceremonial impurity, and therefore is linked to those practices of the heathen nations—ritual impurity and cultic prostitution—which would ceremonially defile the sanctuary. **Particularly with regard to homosexual practice, it has been argued that this practice is condemned only because of its association with the idolatrous fertility cults and not because it is considered evil per se.** Expressed in different terms, it is suggested that the condemnation of homosexual practice as “abomination” is based solely upon Israel’s particular cultic/ritual concerns and not upon universally applicable moral/ethical considerations. However, the wide-ranging usage of this term *to'ebah* in the Torah and elsewhere in the Hebrew Bible reveals that its meaning goes far beyond ritual-cultic contexts and most often (if not exclusively) refers to a moral and not just ritual offense.¹⁶

It is true that the Levitical injunctions against homosexual practice are placed within the wider setting of the Canaanite abominations. But the deduction of some recent studies—“connected with pagan practice, therefore forbidden”—does not properly interpret the Scriptural context.

¹⁶ See the careful analysis of the usages of this term in the Hebrew Bible in Gagnon, *Homosexual Practice*, 117–120.

La cláusula del hebreo *lo' tishkab* “no te echarás” es una partícula negativa seguida por la imperfecta *qal*, que expresa una orden negativa permanente. La frase *mishkebeh 'Isha* “acostándose con mujer” es claramente un eufemismo para referirse a la relación sexual (cf. el equivalente masculino de este pasaje en Jueces 21:11-12). Por lo tanto este pasaje es una prohibición permanente de todas las relaciones sexuales de un hombre con otro hombre (*zakar*). **Esto también prohibiría la pedofilia o la pederastia** ya que el plazo *zakar* refiere a cualquier hombre, y no sólo un hombre adulto.

Aunque la proscripción en Levítico 18 menciona explícitamente—y solamente, las relaciones homosexuales masculinas, esta prohibición se aplica también a las relaciones lésbicas. El masculino singular en hebreo a menudo expresa situaciones inclusivas de género, como por ejemplo, en las prohibiciones del Séptima y Décimo mandamiento del Decálogo. Y así, es razonable concluir que la legislación en Levítico 18 prohíbe los delitos sexuales correspondientes por las hembras, incluso cuando aborda únicamente los hombres.

Levítico 18:22 y 20:13 revelan la caracterización subyacente de la práctica homosexual desde la perspectiva divina: Dios lo considera *ebah*. Este es el término que se utiliza dos veces “abominación” (en singular), específicamente para las prácticas homosexuales, como se señaló anteriormente, y cuatro veces más en Levítico 18 (en plural) para resumir todos los pecados relacionados sexualmente (incluyendo la homosexualidad) mencionados en este capítulo (vv. 26, 27, 29, 30). Estas son las únicas ocurrencias de este término en el libro de Levítico. El significado básico de *ebah* es una cosa “abominable, detestable, ofensiva.” **El hecho de que en la lista de prohibiciones específicas de actos sexuales en Levítico 18, la palabra *ebah* solamente se menciona en relación con el acto carnal homosexual, indica el grado de carácter ofensivo asociado con la actividad homosexual.** De hecho—en todo el Pentateuco, la única forma prohíba de la sexualidad asociada con la palabra *ebah*, se conecta específicamente al coito homosexual. Esto—sin embargo, no debe entenderse en el sentido de que Dios se ocupa de las inmoralidades heterosexuales mencionadas en este capítulo con menos severidad.

Algunos han sostenido que el término *ebah* sólo se refiere a la impureza ceremonial judía, y por lo tanto está vinculado a las prácticas de las naciones paganas—impureza ritual y prostitución cultica—lo que profanaría ceremonialmente el santuario. **Particularmente con respecto a la práctica homosexual, se ha argumentado que esta práctica es condenada sólo por su asociación con los cultos idólatras sobre la fertilidad y no porque se considera innatamente mala.** Expresado en otros términos, se sugiere que la condena de la práctica homosexual como “Abominación” se basa únicamente en determinadas preocupaciones de orden de cultos/rituales en Israel, y no bajo consideraciones ético/morales universalmente aplicables. Sin embargo, el amplio alcance del uso del término *ebah* en la Torá y en otras partes de la Biblia Hebrea revela que su significado va mucho más allá de los contextos de rituales y cultos y que —más a menudo (si no exclusivamente), se refiere a una moral y no solamente a un delito ritual.¹⁶

Es cierto que los mandatos Levitas contra la práctica homosexual se colocan dentro del entorno más amplio de las abominaciones cananeas. Pero la deducción de algunos estudios recientes—“Conectados con la práctica pagana, por tanto prohibida”—No interpreta adecuadamente el contexto de la escritura bíblica.

¹⁶ Véase el análisis cuidadoso de los usos de este término en la Biblia Hebrea en Gagnon, *Práctica Homosexual* 117-120

The “pagan practice” argument is actually turned on its head when one realizes that since much of Israel’s cultic ritual *coincides* with pagan practice (sacrifices, feasts, blood rites, etc.), therefore where an objection is raised to a given pagan rite some reason *other* than its association with a pagan practice must be sought. The context of Leviticus 18 and 20 provides just such a reason. In Leviticus 18:24-30 and 20:22-23, God indicates that the sexual distortions described in previous verses (including homosexual practice) are defiling *in their very nature* and not just because they violate Israel’s cultic ritual. These sexual distortions generate moral impurity that is distinct from ritual impurity.¹⁷ Because of such practices among the Canaanites—who did not have Israel’s cultic ritual—“the land became defiled; . . . and the land vomited out its inhabitants” (Lev. 18:25). Just as the land vomited out the Canaanites, so God warns that it will vomit out Israel if she engages in such abomination (vv. 27-28). This punishment is summarized in Leviticus 18:20: “For whoever commits any of these abominations shall be cut off from their people.” Once again, it is important to remember that “these abominations” include immoralities of both a homosexual and a heterosexual nature.

That the legislation of Leviticus 18 comprises universal moral law, and not just ritual law pertaining only to Israel, is also evident from the fact that these laws are explicitly applied to the “stranger” or “resident alien” (*ger*) as well as to the native Israelite (v. 26). This applicability to the “stranger” becomes a decisive factor for the early NT Church in determining which laws beyond the Ten Commandments should be regarded as obligatory for Gentile Christians. In Acts 15:28-29, the four categories of prohibitions imposed upon Gentile Christians are precisely the same four, *in the same order*, as those listed in Leviticus 17-18 which are applicable to the stranger, with the final prohibition, *porneia*, summarizing the illicit sexual activities described in Leviticus 18.¹⁸ Clearly the NT covenant community saw this reference to the “stranger” as an indication of the trans-temporal and trans-cultural nature of these laws, including the law prohibiting homosexual activity. (More on this below in our examination of the NT evidence.)

The rationale of the prohibitions in Leviticus 18—including homosexual practice—rests upon the foundational principles of Creation order in Genesis 1:27-28: the creation of all humanity in the image of God as “male and female”; the call for a man and his wife to become “one flesh,” and the command to “be fruitful and multiply, and fill the earth.” “These principles describe the order and structure of humanity in two relationships: to God and to society. All the laws of Leviticus 18 may be understood as violations of these principles.”¹⁹

¹⁷ On this distinction, see Roy Gane, “Some Attempted Alternatives to Timeless Biblical Condemnation of Homosexual Acts,” in *Homosexuality, Marriage, and the Church: Biblical, Counseling, and Religious Liberty Issues* (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, MI: Andrews University Press, 2012), 165-6, 172.

¹⁸ For details, see Jiří Moskala, *The Laws of Clean and Unclean Animals in Leviticus 11: Their Nature, Theology, and Rationale (An Intertextual Study)* (Adventist Theological Society Dissertation Series 4; Berrien Springs, MI: Adventist Theological Society Publications, 2000), 377.

It is also very interesting to observe that the Scripture reading in the Synagogue on the Day of Atonement (in the afternoon) is taken from Le.v 17-18; Amos 9, and the book of Jonah. These three portions of the Hebrew Bible have Gentiles in mind. The first two readings (Leviticus and Amos) are definitely reflected in Acts 15, and the church’s openness to non-Jews demonstrates familiarity and alignment with the main thought of the book of Jonah—the desire and compassion of God to save everyone.

¹⁹ Wold, *Out of Order*, 130. See also Gagnon, *Homosexual Practice*, 136: “All the laws in Lev. 18:6-23; 20:2-21 legislate against forms of sexual behavior that disrupt the created order set into motion by the God of Israel.”

El argumento de la “práctica pagana” es en realidad puesto de cabeza cuando uno se da cuenta de que ya que gran parte del ritual de culto de Israel *coincide con* la práctica pagana (sacrificios, fiestas, ritos de sangre, etc.)—por lo tanto, cuando se formule una objeción a un rito pagano que no sea su asociación con una práctica pagana, alguna otra razón más allá de su asociación debe buscarse. El contexto de Levítico 18 y 20 ofrece simplemente tal motivo. En Levítico 18:24-30 y 20:22-23, Dios indica que las distorsiones sexuales descritas en los versículos anteriores (incluyendo la práctica homosexual) se están profanando *en su propia naturaleza* y no sólo porque violan el ritual de culto de Israel. Estas distorsiones sexuales generan impureza moral, la cual es distinta de la impureza ritual.¹⁷ Debido a tales prácticas entre los Cananeos—que no tenían el modelo ritual de cultos como Israel—“La tierra fue contaminada; . . . y la tierra vomitó a sus moradores” (Lev. 18:25). Así como la tierra vomitó a los cananeos, así Dios advierte que va a vomitar a Israel si se involucra en tal abominación (vv. 27-28). Este es el castigo que se resume en Levítico 18:20 [18:29]: “Cualquiera que practique alguna de estas abominaciones será eliminado de su pueblo.” Una vez más, es importante recordar que “estas abominaciones” incluyen inmoralidades tanto de una naturaleza homosexual como heterosexual.

La legislación de Levítico 18 comprende la ley moral universal, y la ley sólo ritual no sólo pertenece a Israel. Es también evidente por el hecho de que estas leyes se aplican explícitamente tanto al “Extranjero” o “extranjero residente” (*ger*) así como al Israelita nativo (v. 26). Esta aplicabilidad a el “extranjero” se convierte en un factor decisivo para la Iglesia primitiva del NT para determinar qué leyes más allá de los Diez Mandamientos deben considerarse como obligatorias para los Cristianos Gentiles. En Hechos 15:28-29, las cuatro categorías de las prohibiciones impuestas a los cristianos gentiles son precisamente las mismas cuatro, *en el mismo orden*, como son enumeradas en Levítico 17-18, que son aplicables al extranjero, con la prohibición definitiva, *porneia*, que resume las actividades sexuales ilícitas descritas en Levítico 18.¹⁸ Es evidente que la comunidad del pacto del NT vio esta referencia al “extranjero” como indicación de la naturaleza trans-temporal y trans-cultural de estas leyes, incluyendo la ley que prohíbe la actividad homosexual. (Más sobre esto más adelante en nuestro examen de las pruebas del NT.)

La razón de ser de las prohibiciones establecidas en el Levítico 18—including la práctica homosexual—descansa sobre los principios fundacionales del orden de La Creación en Génesis 1:27-28: La Creación de toda la humanidad a imagen de Dios como “varón y hembra”; el llamado a que un hombre y su mujer se conviertan en “Una sola carne”, y el mandamiento de “Fructificad y multiplicaos; llenad la tierra.” Estos principios describen el orden y la estructura de la humanidad en dos relaciones: con Dios y con la sociedad. Todos las leyes de Levítico 18 se pueden entender como violaciones de estos principios.”¹⁹

¹⁷ En esta distinción, véase Roy Gane, “Some Attempted Alternatives to Timeless Biblical Condemnation of Homosexual Acts,” in *Homosexuality, Marriage, and the Church: Biblical, Counseling, and Religious Liberty Issues* (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, MI: Andrews University Press, 2012), 165-6, 172.

¹⁸ Para obtener más información, consulte see Jiří Moskala, *The Laws of Clean and Unclean Animals in Leviticus 11: Their Nature, Theology, and Rationale (An Intertextual Study)* (Adventist Theological Society Dissertation Series 4; Berrien Springs, MI: Adventist Theological Society Publications, 2000), 377.

También es muy interesante observar que las Escrituras leídas en la sinagoga en el día de la expiación (por la tarde) tomada de Lev. 17-18; Amós 9, y el libro de Jonás. Estas tres partes de la Biblia Hebrea tienen en mente a los Gentiles. Las dos primeras lecturas (Levítico y Amós) sin duda se reflejan en Hechos 15, y la apertura de la iglesia a recibir a los no-Judios, demuestra la familiaridad y la alineación con la idea principal del libro de Jonás—el deseo y la compasión de Dios para salvar a todos.

¹⁹ Wold, *Out of Order*, 130. Ver también Gagnon, *Homosexual Practice*, 136: “Todas las leyes en Levítico 18:6-23; 20:2-21 legislan contra las formas de comportamiento sexual que perturban el orden creado puesto en marcha por el Dios de Israel.”

The heterosexual or homosexual activities proscribed in Leviticus 18 and 20 are portrayed as “abominations” because they violate the divine order of gender set forth in Genesis 1:27 and 2:24.

This connection with the Creation order is implicit in the refrain of Leviticus 18:22 and 20:13: “with a male as with a woman.” Such phraseology intertextually links with both Genesis 1:27 and 2:24. The refrain in Leviticus 18:22 and 20:13 “is the best indication we have of what the primary concern was; namely, behaving toward another man as if he were a woman by making him the object of male sexual desires. That is an abomination, an abhorrent violation of divinely sanctioned boundaries—in this case, gender boundaries established at creation.”²⁰ The prohibition of homosexual relations is not an issue of gender status (male honor or hierarchy), as some would claim, but concerns “a distortion of gender itself, as created and ordered by God.”²¹ Brevard S. Childs perceptively captures this biblical rationale, and the implication for today:

The recent attempt of some theologians to find a biblical opening, if not warrant, for the practice of homosexuality stands in striking disharmony with the Old Testament’s understanding of the relation of male and female. The theological issue goes far beyond the citing of occasional texts which condemn the practice (Lev. 20:13).... The Old Testament views homosexuality as a distortion of creation which falls into the shadows outside the blessing.²²

Homosexual Practice in the Latter Prophets: Ezekiel 16 and 18

Ezekiel 16:48-50 alludes to the attempted homosexual activity of the men of Sodom recorded in Genesis 19 and compares this incident to the condition of Ezekiel’s Judean contemporaries. Some have argued that this prophetic passage has in view only the display of inhospitality, and not homosexual practice, in its mention of the sins of Sodom, but as with the case of the outrage at Gibeah, it is not a matter of “either-or” but “both-and.” Ezekiel does indeed highlight Sodom’s non-sexual offenses: “She and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy” (Ezk. 16:49). But those who argue solely for non-sexual sins at issue here fail to read this passage in its wider context. In the very next verse (v. 50), mention is made of the “abomination” (ESV; *to’ebah*, singular) committed by Sodom, and this word “abomination” (*to’ebah*, singular) is the exact term used to describe homosexual practice in Leviticus 18:22 and 20:13.

The heterosexual or homosexual activities proscribed in Leviticus 18 and 20 are portrayed as “abominations” because they violate the divine order of gender set forth in Genesis 1:27 and 2:24.

Esta conexión con el orden de La Creación está implícita en el estribillo de Levítico 18:22 y 20:13: “con varón como con una mujer.” Tal fraseología enlace intertextualmente tanto con Génesis 1:27 y 2:24. El estribillo en Levítico 18:22 y 20:13 “es la mejor indicación que tenemos de lo que fue la principal preocupación; es decir, comportarse hacia otro hombre como si fuera una mujer haciendo de él objeto de deseo sexual masculino. Eso es una abominación, una abominable violación de los límites divinamente sancionados—en este caso, de géneros establecidos en la creación de límites”²⁰. La prohibición de las relaciones homosexuales no es una cuestión de estado de género (hombres honrando una jerarquía), como algunos reclamarían, pero se refiere a “una distorsión de géneros en sí mismo, como han sido creados y ordenados por Dios”.²¹ Brevard S. Childs capta perceptivamente este fundamento bíblico y la implicación de hoy:

El intento reciente de algunos teólogos para encontrar una apertura bíblica, sino un orden, para la práctica de la homosexualidad se encuentra en desarmonía con la comprensión del Antiguo Testamento de la relación de un hombre y una mujer. La cuestión teológica va mucho más allá de la cita de textos ocasionales que condenan la práctica (Lev. 20:13).... El Antiguo Testamento considera a la homosexualidad como una distorsión de La Creación que cae en las sombras fuera de la bendición.²²

Práctica Homosexual En Los Últimos Profetas: Ezequiel 16 y 18

Ezequiel 16:48-50 se refiere a la actividad homosexual intentada de los hombres de Sodoma en Génesis 19 y compara este incidente a la condición de contemporáneos de Judea de Ezequiel. Algunos han argumentado que este pasaje profético tiene a la vista sólo la idea de la inhospitalidad y no la práctica homosexual, en su mención de los pecados de Sodoma, pero como con el caso de la indignación en Gabaa, no se trata de “cosa”, pero “ambos- y.” Ezequiel— de hecho, destaca las ofensas no-sexuales de Sodoma: “ella y sus hijas tenían orgullo, exceso de comida y próspero, pero no ayuda los pobres y necesitados” (Ezq. 16:49). Pero quienes argumentan únicamente por los pecados no-sexuales en cuestión, fallan en de leer este pasaje en su contexto más amplio. En el mismo versículo siguiente (v. 50), se hace mención de la “abominación” (ESV, *ebah*, singular) comprometida por Sodoma y esta palabra “abomination” (*ebah*, singular) es el término exacto utilizado para describir la práctica homosexual en Leviticus 18:22 y 20:13.

²⁰ Gagnon, *Homosexual Practice* 135–136. Cf. David T. Steward, “Ancient Sexual Laws: Text and Intertext of Biblical Holiness Code and Hittite Laws” (PhD. diss., University of California, Berkeley, 2000), 378, who concludes regarding all the laws of Leviticus 18: “All these possible sexual violations hark back to the beginning to the era when God set in motion the ongoing re-creation of humankind.”

²¹ Gagnon, *Homosexual Practice*, 142.

²² Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia, PA: Fortress, 1985), 194. Beyond the two main pointers toward universality and permanent normativity within the Levitical texts which we have already emphasized—the absolute, all-encompassing language and the grounding of the legislation in the Creation order—there are several other biblical indicators that the Levitical legislation concerning homosexual practice is trans-temporal and trans-cultural. First, the legislation proscribing homosexual activity is grouped with prohibitions of other sex acts that transcend the culture and setting of ancient Israel: incest, adultery, and bestiality. Second, homosexual intercourse is a “first-tier sexual offense,” grouped together with other sexual offenses that are punishable by death sentence (Lev 20:10–16). Third, the language of purity used to describe the sexual offenses in Leviticus 18 and 20, far from relegating these laws to the status of non-rational, pre-ethical, or mere ritual, actually buttresses the morality of the laws. “The conjunction of purity and prohibition often buttresses a moral judgment by focusing on the inherently degrading character of the act for participants and its destabilizing effects for the community” (Gagnon, “Key Issues,” 66).

Those who regard the sin of Sodom as non-sexual argue that the word “abomination” (*to ‘ebah*) in v. 50 simply refers to the social injustice described in v. 49. However, a careful look at this passage²³ reveals that the term *to ‘ebah* “abomination” (singular) in v. 50 speaks of an additional offense beyond the social injustice of v. 49, and the reference to *to ‘abot* “abominations” (plural) in v. 51 is a summary statement of all four sins of Sodom described in vv. 49-50. The parallel passage which confirms this interpretation is a similar list of vices in Ezekiel 18:10-13, where Ezekiel again uses *to ‘ebah* (singular) followed by *to ‘ebot* (plural). In this latter passage it is unmistakable that the use of the singular *to ‘ebah* “abomination” refers to an additional act separate and distinct from the oppression of the poor and the needy, and the plural *to ‘ebot* “abominations” is a summary referring to “all these abominations” (v. 13) of the previous list.

This usage of *to ‘ebah* in Ezekiel 18 provides a strong intertextual linkage with the precise grammatical usage of this term in singular and plural in Leviticus 18. In Leviticus 18 there is a list of various forbidden sexual relations (vv. 6-23), and the summary (vv. 26, 27, 29, 30) characterizes these as “abominations” (*to ‘ebot*, plural), while homosexual intercourse is singled out for special mention within this list as an “abomination” (*to ‘ebah*, singular) in 18:22 (cf. 20:13). The point is the same in both Leviticus 18 and Ezekiel 18: All of the preceding acts are “abominations,” but there is one specific act that is labeled “abomination” above the others: **homosexual intercourse.**

It may also be noted that the other two occurrences of *to ‘ebah* in the singular in Ezekiel (22:11; 33:26), like all the occurrences (both singular and plural) of *to ‘ebah* in Leviticus, refer to sexual sins. In sum, “the evidence indicates that the singular *tô ‘ēbâ* in Ezek 16:50 refers to the (attempted) commission of atrocious sexual immorality at Sodom, probably the homosexual intercourse proscribed in Lev. 18:22; 20:13.”²⁴

In addition to the linkage between the term “abomination” in Ezekiel and homosexual practice proscribed in Leviticus 18 and 20, one cannot ignore the dominant overtone of sexual immorality throughout Ezekiel 16 which lends further support to the interpretation that for Ezekiel Sodom’s sin included sexual immorality. Whatever the specific revolting sexual activity, God declares of Judah, “Because you have not remembered the days of your youth, but have enraged me with all these things; therefore, I have returned your deeds upon your head, . . . Have you not committed lewdness [*zimmah*] beyond all your abominations” (Ezk. 16:43)? The word *zimmah* “lewdness, wickedness, depravity” in this passage is the very term used in Leviticus and also often in Ezekiel to refer to “premeditated sexual sins.”²⁵ **As with the situation at Gibeah, the xenophobic inhospitality of the Sodomites was reflected in homosexual activity,** the latter being referred to as abomination [*to ‘ebah*] and lewdness [*zimmah*].

Aquellos quienes consideran el pecado de Sodoma como no sexual sostienen que la palabra “abominación” (*ebah*) en el v. 50 se refiere simplemente a la injusticia social que se describe en el v. 49. Sin embargo, una mirada cuidadosa en este pasaje²³ revela que el término *ebah* “abominación” (singular) en el v. 50 habla de una ofensa adicional más allá de la injusticia social de v. 49, y la referencia a *abot* “abominaciones” (plurales) en el v. 51 es un extracto resumido de todos los cuatro pecados de Sodoma que se describen en los vv. 49-50. El pasaje paralelo que confirma esta interpretación es una lista similar de vicios en Ezequiel 18:10-13, donde Ezequiel nuevamente utiliza *ebah* (singular) seguido de *ebot* (plural). En este último pasaje es inequívoco que el uso del singular en la palabra *ebah* “abominación” se refiere a un acto adicional separado y distinto de la opresión de los pobres y los necesitados, y que el plural *ebot* “abominaciones” es un resumen refiriéndose a “todas estas abominaciones” (v. 13) de la lista anterior.

Este uso de *ebah* en Ezequiel 18 proporciona un fuerte vínculo intertextual con el uso gramatical exacto de este término en singular y plural en Levítico 18. En Levítico 18 hay una lista de varias relaciones sexuales prohibidas (vv. 6-23) y el resumen (vv. 26, 27, 29, 30) caracteriza a éstos como “abominaciones” (*ebot*, plural), mientras que la cópula homosexual es destacada con mención especial dentro de esta lista como una “abominación” (*ebah*, singular) en el 18:22 (cf. 20:13). El punto es el mismo en Levítico 18 y Ezequiel 18: Todos los actos anteriores son “abominaciones”, pero hay una ley específica que es marcada como “abominación” por encima de las demás: **las relaciones homosexuales en su práctica.**

También cabe señalar que las otras dos ocurrencias de *ebah* en el singular en Ezequiel (22:11; 33:26), como en todas las ocurrencias (singular y plural) de *ebah* en Levítico, se refieren a pecados sexuales. En resumen, “la evidencia indica que el singular *ēbâ* en Ezq. 16:50 se refiere a la comisión (intento) de atroc sexual inmoralidad sexual en Sodoma, probablemente la cópula homosexual proscriba en Lev. 18:22; 20:13.”²⁴

Además de la vinculación entre el término “abominación” en Ezequiel y práctica homosexual prohibida en Levítico 18 y 20, uno no puede ignorar la insinuación dominante de la inmoralidad sexual a lo largo de Ezequiel 16, que presta apoyo a la interpretación que—por el pecado de Sodoma, Ezequiel incluía la inmoralidad sexual. Cualquiera que sea la específica y repugnante actividad sexual, Dios declara de Judá, “Por cuanto no te acordaste de los días de tu juventud, y me provocaste a ira en todo esto, por eso, he aquí yo también traeré tu camino sobre tu cabeza, . . . ¿No has pensado ni aun sobre toda tu lujuria [*Zima*].” (Ezq. 16:43)? La palabra *Zima* de la palabra “lujuria, maldad, depravación” en este pasaje es el mismo término usado en Levítico y también a menudo en Ezequiel para referirse a “pecados sexuales premeditados.”²⁵ **Como con la situación en Gabaa, la inhospitalidad xenofóbica de los sodomitas se reflejó en la actividad homosexual,** el último siendo referido como abominación [*ebah*] y lujuria [*Zima*].

²³ Gagnon, *Homosexual Practice*, 80–85; cf. the brief synthesis in idem, “Key Issues,” 57–58.

²⁴ Gagnon, *Homosexual Practice*, 83–84.

²⁵ See Lev. 18:17; 20:14; Judg. 20:6; Ezk. 16:27, 58; 22:9; 23:27, 29, 35, 44, 48; 24:13. Wold, *Out of Order*, 88, points out how the term “is applied to deliberate sin, and sometimes stands parallel to words for lust and harlotry in Ezekiel.”

²³ Gagnon, *Homosexual Practice*, 80-85; cf. la breve síntesis in idem [*lo mismo*], “Key Issues,” 57-58.

²⁴ Gagnon, *Homosexual Practice*, 83-84.

²⁵ See Lev. 18:17; 20:14; Juec. 20:6; Ezq. 16:27, 58; 22:9; 23:27, 29, 35, 44, 48; 24:13. Wold, *Out of Order*, 88, señala cómo el término “se aplica al pecado deliberado y a veces se encuentra paralelo a las palabras de lujuria y prostitución en Ezequiel.”

Homosexual Practice and the New Testament

Homosexual Practice According to Jesus' Teachings and the Jerusalem Council

Jesus affirms the creation ideal of marriage between a man and a woman by quoting from Genesis 1:27 and 2:23: "But from the beginning of the creation, God made them *male* and *female*. For this reason a *man* shall leave his father and mother, and shall be joined to his *wife*, and the two [man and woman] shall become one flesh" (Mark 10:6-8; cf. Mat. 19:5, emphasis supplied). Jesus' emphasis on the fact that "God made" this arrangement "from the beginning of creation," shows His acceptance of the prescriptive nature of the Creation texts, and affirms that heterosexual relations as divinely ordained in Genesis 1 and 2 remain normative in NT times. Jesus' pronouncements against *porneia* (Mat. 5:32; 15:19; 19:9; Mar. 7:21), when viewed against the OT background, include same-sex intercourse as well as other heterosexual practices (Mat. 10:15; 11:23-24; Mar. 6:11; Luke 10:12; 17:29). The nature of *porneia* (without qualifiers) as used by Jesus and the various NT writers has been the subject of considerable debate, but the OT provides the key to its identification. Especially significant is its usage (again without qualifiers) in Acts 15:28-29, where, as we saw, intertextual allusions to Leviticus 17 and 18 are unmistakable.

Acts 15 lists four prohibitions for Gentile Christians given by the Jerusalem Council: "That you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality [*porneia*]" (v. 29). Particularly striking is that this is the same list, *in the same order*, as the four major legal prohibitions explicitly stated to be applicable to the stranger/alien as well as to native Israelites in Leviticus 17 and 18. These OT chapters forbid: (1) sacrificing to demons/idols (Lev 17:7-9); (2) eating blood (Lev. 17:10-12); (3) eating anything that has not been immediately drained of its blood (Lev. 17:13-16); and (4) various immoral sexual practices (Lev. 18). In this clear case of intertextuality, the Jerusalem Council undoubtedly concluded that what should be prohibited to Gentile Christians were those very practices forbidden to the uncircumcised alien in Leviticus 17 and 18.

The parallel of the fourth prohibition in each passage is unambiguous: what Acts 15 labels *porneia* are those immoral sexual practices included in Leviticus 18. These activities may be summarized in general as illicit sexual intercourse including incest, adultery, homosexual practices, and bestiality. Various scholars have recognized this intertextual connection.²⁶ The correlation between Acts 15 and Leviticus 17 and 18 provides a solid foundation for determining what the early Church understood by the term *porneia*. "No first-century Jew could have spoken of *porneiai* (sexual immoralities) without having in mind the list of forbidden sexual offenses in Leviticus 18 and 20, particularly incest, adultery, same-sex intercourse, and bestiality."²⁷ Thus Jesus' denunciation of *porneia* includes all forms of sexual immorality including homosexual practice.

²⁶ See especially H. Reisser, "*porneuō*," in *NIDNTT* (1975), 1:497-501; F. Hauck and S. Schulz, "*πόρνη, πόρνος, πόρνεϊα, πόρνεύω, έκπορνεύω*," *TDNT*, 6:579-595; and Terrance Callan, "The Background of the Apostolic Decree (Acts 15:20, 29; 21:25),"

²⁷ Gagnon, "Key Issues," 72.

Práctica Homosexual Y El Nuevo Testamento

Práctica Homosexual Según Las Enseñanzas de Jesús y El Consejo de Jerusalén

Jesús afirma el ideal de la creación sobre matrimonio entre un hombre y una mujer citando Génesis 1:27 y 2:23: "Pero desde el principio de la creación, *Varón y Hembra* los creó Dios, por tanto, dejará el *hombre* a su padre y a su madre, y se unirá a su *mujer* y serán [hombre y mujer] una sola carne" (Marcos 10:6-8; cf. Mateo 19:5, énfasis suplido). Jesús enfatiza en el hecho de que este arreglo fue "realizado por Dios" "desde el principio de la creación", lo que muestra su aceptación de la naturaleza prescriptiva de los textos de la creación, y afirma que la heterosexualidad es divinamente ordenada en Génesis 1 y 2, permaneciendo como normativa en los tiempos del NT.

El pronunciamiento de Jesús en contra de la *porneia* cuando es visto desde el trasfondo del NT, incluye la relación entre parejas del mismo sexo así como también otras prácticas heterosexuales (Mat 10:15; 11:23-24; Mar. 6:11; Luc. 10:12; 17:29) La naturaleza de la *porneia* (sin calificadores) usada por Jesús y otros escritores del NT han estado sujetos a debates considerable, pero el NT provee la clave para su identificación. Especialmente significativo es su uso (sin calificadores) en Hechos 15:28-29, donde—como hemos visto, las alusiones intersexuales de Levítico 17 y 18 son inconfundibles.

Hechos 15 lista cuatro prohibiciones para los Gentiles Cristianos, dado por el concilio de Jerusalén: "Que se abstengan de toda cosa ofrecida a los ídolos, de sangre, de cosas estranguladas, y de inmoralidad sexual [*porneia*]" (v 29). Particularmente chocante es que esta es la misma lista, en el mismo orden, que las cuatro mayores prohibiciones explícitamente establecidas para ser aplicables a los extranjeros así como a los nativos de Israel en Levítico 17 y 18. Estos capítulos del NT prohíben: (1) sacrificar a demonios/ídolos (Lev. 17:7-9); (2) Beber sangre (Lev 17:10-12); (3) Comer cualquier cosa a la cual no le ha sido extraída la sangre de manera inmediata (Lev. 17:13-16); and (4) varias prácticas sexuales inmorales (Lev. 18). En este claro caso de intertextualidad, el Concilio de Jerusalén indudablemente concluyó que lo que debería ser prohibido a los Gentiles Cristianos fueron esas prácticas no permitidas a los extranjeros incircuncisos de Levítico 17 y 18.

El paralelo de la cuarta prohibición en cada cita no es ambiguo: lo que Hechos 15 señala como *porneia* son esas prácticas inmorales incluidas en Levítico 18. Estas actividades pueden ser resumidas en general como relaciones sexuales ilícitas las cuales incluyen el incesto, el adulterio, práctica homosexual, y bestialidad. Algunos eruditos han reconocido esta confección intersexual.²⁶ La correlación entre Hechos 15 y Levítico 17 y 18 provee una fundación sólida para determinar lo que la Iglesia Primitiva entendía bajo el termino *porneia*. "Ningún judío del primer siglo pudo haber hablado de *porneia* (inmoralidad sexual) sin tener en mente la lista de las ofensas sexuales prohibidas en Levítico 18 y 20. Particularmente el incesto, adulterio, relaciones sexuales entre personas del mismo sexo, y bestialidad."²⁷ Por tanto, la denuncia de Jesús de *porneia* incluye toda forma de inmoralidad sexual sin excluir la práctica homosexual.

²⁶ Ver especialmente H. Reisser, "*porneuō*," in *NIDNTT* (1975), 1:497-501; F. Hauck and S. Schulz, "*πόρνη, πόρνος, πόρνεϊα, πόρνεύω, έκπορνεύω*," *TDNT*, 6:579-595; y Terrance Callan, "The Background of the Apostolic Decree (Acts 15:20, 29; 21:25)," *CBQ* 55 (1993): 284-297.

²⁷ Gagnon, "Key Issues," 72.

Homosexual Practice and the Pauline Epistles

The apostle Paul specifically denounces homosexual lust and practice in three passages: Romans 1:24-27; 1 Corinthians 6:9-11; and 1 Timothy 1:10. Each of these passages must be interpreted according to the OT context to which it alludes.

Paul's entire discussion in Romans 1 reveals that the OT Scriptures are his source of ultimate authority for normative social behavior. It has been argued that Romans 1:24-27 only speaks of "exploitive forms of homoerotic behavior: pederasty (love of boys), sex with slaves, prostitution, and/or homoeroticism in the context of idolatrous cults, so we cannot know what Paul would have thought about committed adult relationships."²⁸

Others have set forth a misogyny argument, claiming that Paul was opposed to same-sex intercourse because he feared that homoerotic unions would upset the hierarchical dominance of men over women.²⁹ Still others have argued THAT PAUL HAD NO CONCEPT OF A HOMOSEXUAL ORIENTATION—a relatively fixed and congenitally based disposition—so we cannot know what Paul would have thought about same-sex intercourse between two people exclusively oriented toward the same sex.³⁰

However, against all of these positions, Romans 1:18-27 contains strong intertextual echoes with the creation account in Genesis 1:26-30. In the Genesis passage, God begins by making "humans" in God's "likeness" and "image"—"male" and "female"—and then proceeds to give them dominion over the "birds," the "cattle," and "creeping" things. In sum, Adam and Eve were to worship God, in whose image they are made, and to have dominion over the animals.

In Romans, an inversion of this pattern is revealed. Paul begins by referencing the "creation of the world," and the power and divinity of God seen through "what has been made," but then reflects how the story has changed. Humans now remake the glory of God into an "image" and "likeness" of "corruptible man," as well as of "birds," "animals," and "creeping" things. The human then ends up worshipping these very creatures that humans were meant to have dominion over, and abandons the natural use of the "male" and the "female." The inversion is complete, instead of having dominion over the beasts, humans now worship and serve "the creature rather than the Creator." They remake the image of God, in which both male and female were fashioned, into an intensification of either masculinity or femininity (Rom. 1:20-25).³¹

²⁸ This is the position, for example, of Robin Scroggs, *The New Testament and Homosexuality: Contextual Background for Contemporary Debate* (Philadelphia, PA: Fortress, 1983), passim, and Dale B. Martin, "Arsenokoites and Malakos, Meanings and Consequences," in *Biblical Ethics and Homosexuality: Listening to Scripture* (ed. Robert Brawley; Louisville, KY: Westminster John Knox), 117-136, as summarized by Gagnon, "Key Issues," 74. For further discussion, see idem, *Homosexual Practice*, 347-361.

²⁹ This is the view of, e.g., Bernadette J. Brooten, *Love Between Women: Early Christian Responses to Female Homoeroticism* (Chicago Series on Sexuality, History, and Society; Chicago, IL: University of Chicago Press, 1996), passim, and David E. Fredrickson, "Natural and Unnatural Use in Romans 1:24-27: Paul and the Philosophic Critique of Eros," in *Homosexuality, Science, and the Plain Sense of Scripture* (ed. David Balch; Grand Rapids, MI: Eerdmans, 2000), 197-241, as summarized by Gagnon, "Key Issues," 75. For extended critique, see idem, *Homosexual Practice*, 361-380.

³⁰ This is the position, for example, of Martti Nissinen, *Homoeroticism in the Biblical World: A Historical Perspective* (Minneapolis, MN: Fortress, 1998), 103-113.

³¹ See Richard B. Hays, *Moral Vision of the New Testament* (New York, NY: HarperCollins, 1996), 386; Gagnon, "Key Issues," 77-78. There is also evidence that Rom 1:18-32 is intertextually alluding to the OT Sodom tradition. See esp. Philip F. Esler, "The Sodom Tradition in Romans 1:18-32," *BTB* 34 (2004): 4-16.

El Apóstol Pablo denuncia la inclinación y la práctica homosexual en tres pasajes: Romanos 1:24-27; 1 Corintios 6:9-11; y 1 Timoteo 1:10. Cada uno de estos pasajes debe ser interpretado de acuerdo al contexto del NT al cual el alude.

La completa discusión de Pablo en Romanos 1 revela que La Escritura del Antiguo Testamento es su última fuente de autoridad para un normativo comportamiento social. Ha sido argumentado que Romanos 1:24-27 solo habla de formas de "explotación del comportamiento homo-erótico: pederasta (amor por los niños varones), sexo con esclavos, prostitución, y/o homo-erotismo en el contexto de los cultos idolatras, así que no sabemos que Pablo habría pensado en cuanto a esas mismas relaciones comprometidas entre adultos."²⁸

Otros han traído a colación argumentos misóginos (odio hacia las mujeres) planteando que Pablo estaba opuesto a la relación íntima entre parejas del mismo sexo porque temía que las uniones homo-eróticas molestaría el dominio jerárquico de los hombres sobre las mujeres.²⁹ Aún otros han argumentado QUE PABLO NO TENÍA CONOCIMIENTO DEL TÉRMINO ORIENTACIÓN SEXUAL, la cual es una fija congenia disposición de base, así que no sabemos que pablo hubiera pensado acerca de la íntima relación sexual entre personas orientadas hacia el mismo sexo.³⁰

Sin embargo, en contra de todas estas posiciones, Romanos 1:18-27 contiene fuertes ecos intersexuales con el relato de La Creación en Génesis 1:26-30. En el pasaje de Génesis, Dios comienza creando humanos "a su imagen y semejanza,"—"Varón" y "Hembra"—y entonces prosigue a darles dominios sobre las "aves," "el ganado" and todo lo que se arrastra". En resumen, Adam y Eva fueron creados para adorar a Dios en cuya imagen fueron creados y para tener dominio sobre los animales.

En Romanos, una inversión de este patrón es revelada. Pablo comienza refiriéndose a la "Creación del Mundo," y el poder y la divinidad de Dios es visto a través de lo que "se ha hecho," pero entonces refleja como la historia ha cambiado. Los seres humanos rediseñan la imagen de Dios mediante la "imagen" y "semejanza" del "hombre corruptible," así como también las "aves," "animales" y todo lo que se "arrastra". El humano terminó adorando a los mismos animales a los cuales ellos estaban supuestos a dominar, y abandonaron el uso natural del "varón" y la "hembra." La inversión es completa, y a pesar del dominio sobre las bestias, los seres humanos adoran y sirven a "la criaturas en vez del Creador." Ellos rediseñan la imagen de Dios en la cual ambos, varón y hembra, fueron formados, en una intensificación de—ya sea, masculinidad o femineidad (Rom. 1:20-25).³¹

²⁸ Esta es la posición, por ejemplo, de Robin Scroggs, *The New Testament and Homosexuality: Contextual Background for Contemporary Debate* (Philadelphia, PA: Fortress, 1983), passim, y Dale B. Martin, "Arsenokoites and Malakos, Meanings and Consequences," in *Biblical Ethics and Homosexuality: Listening to Scripture* (ed. Robert Brawley; Louisville, KY: Westminster John Knox), 117-136, como está resumido por Gagnon, "Key Issues," 74. Para mayor discusión ver idem, *Homosexual Practice*, 347-361.

²⁹ Esta es la opinión de, ej., Bernadette J. Brooten, *Love Between Women: Early Christian Responses to Female Homoeroticism* (Chicago Series on Sexuality, History, and Society; Chicago, IL: University of Chicago Press, 1996), passim, and David E. Fredrickson, "Natural and Unnatural Use in Romans 1:24-27: Paul and the Philosophic Critique of Eros," in *Homosexuality, Science, and the Plain Sense of Scripture* (ed. David Balch; Grand Rapids, MI: Eerdmans, 2000), 197-241, como está resumido por Gagnon, "Key Issues," 75. Para una crítica extensa, ver idem, *Homosexual Practice*, 361-380.

³⁰ Esta es la posición, por ejemplo, de Martti Nissinen, *Homoeroticism in the Biblical World: A Historical Perspective* (Minneapolis, MN: Fortress, 1998), 103-113.

³¹ Ver Richard B. Hays, *Moral Vision of the New Testament* (New York, NY: HarperCollins, 1996), 386; Gagnon, "Key Issues," 77-78. También hay evidencias de que Rom 1:18-32 intertextualmente está aludiendo a la tradición de Sodoma del AT. Ver esp. Philip F. Esler, "The Sodom Tradition in Romans 1:18-32," *BTB* 34 (2004): 4-16.

Paul's concern in this passage is with the image of God according to Genesis Creation order, which humans have corrupted with idolatry and ensuing **heterosexual and homosexual immoralities**. Paul is distressed, because these departures from original design cannot reflect God's glory.

Romans includes language declaring that the relationships at issue are characterized by mutuality, rather than exploitation. The phrase "men... burned in their desire toward one another [*allēlous*]" uses the Greek term *allēlous*, which indicates a mutuality, a shared experience of desire. Moreover, the reference to "women exchange[ing] the natural function for that which is unnatural," also reveals a concern with elements beyond exploitation or dominance. Lesbian relationships were especially known in ancient times for their lack of hierarchy, domination, or prostitution.³² Paul speaks of those who "exchanged natural [*physikēn*] intercourse for unnatural [*para physin*]" (Rom 1:26). But the word "natural" (*physikos*) here does not refer to what is natural to the person who practices it. Rather, it means what is according to the nature of things as God created it, and "unnatural" is that which is "against nature" as God ordained it from the beginning as the immediate context speaks of God's "creation of the world" (Rom. 1:20, 26). Indeed, even in the larger Greco-Roman world, homosexual conduct of any sort was understood as being against nature.³³ It is only the modern conception of "nature" that means whatever the human desires. Paul, conversely, held that human nature, being fallen and sinful, would be expected to have desires against God's created order, commandments, and plans for humanity (cf. Rom. 5:15-20; 7:7-23). However, Paul also teaches that an escape from "the body of death" and a new victorious life are given through the "Spirit of life in Christ Jesus" (Rom. 7:24; 8:1).³⁴

Further, in the vice list of 1 Corinthians 6:9, Paul mentions the *malakoi* (lit. "soft men"), which likely alludes to men who are lain with as a man lies with a woman (see Lev. 18:22 and 20:13).³⁵ First Corinthians 6:9 also refers to the *arsenokoitai* "men lying with males," and this term appears again in Paul's vice list of 1 Timothy 1:10. Against those who see a Greco-Roman background behind Paul's condemnation (and thus limit this term to something less than all same-sex intercourse), it cannot be overemphasized that this term never appears in the secular Greek of Paul's day, but only in Jewish-Christian literature. The compound term points to the background of the LXX translators in their rendering of Leviticus 18:22 and 20:13, as they combined the words male (*arsēn*) and lying (*koitē*), corresponding to the Hebrew terms *zakar* (male) and *mishkab* (lying), to denote "homosexual intercourse." The undeniable intertextual link between Paul's use of *arsenokoitai* (1 Cor. 6:9 and 1 Tim. 1:10) and Leviticus 18 and 20, indicates that Paul is primarily referring to the OT Levitical background which forbids all same-sex intercourse and not just issues of exploitation or orientation.

³² Robert A. J. Gagnon, "The Scriptural Case for a Male-Female Prerequisite for Sexual Relations: A Critique of the Arguments of Two Adventist Scholars," in *Homosexuality, Marriage, and the Church* (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, Mich.: Andrews University Press, 2012), 112-114.

³³ E.g., "Pleasure in mating is due to nature when male unites with female, but against nature when male unites with male or female with female." Plato, *Laws* 636c.

³⁴ "Were nature to be defined in the first instance by proclivities and impulses, Paul would have had to declare "natural" the sinful life since Paul understood sin to be an innate impulse, running through the members of the human body, passed on by an ancestor (Adam), and never entirely within human control (see Rom. 5:12-20; 7:7-23). Linking the existence of congenitally (or at least biologically) influenced impulses to morality is thus fatally flawed." Gagnon, "The Scriptural Case for a Male-Female Prerequisite for Sexual Relations," 119.

³⁵ For support of this interpretation, and critique of alternative views, see esp. Hays, *Moral Vision of the New Testament*, 382-383; and Gagnon, *Homosexual Practice*, 306-312.

La preocupación de Pablo con este pasaje es bajo el contexto de la imagen de Dios de acuerdo con el orden en el relato de la Creación en Génesis, el cual los **humanos han corrompido con la idolatría dando lugar a las immoralidades heterosexuales y homosexuales**. Pablo manifiesta un estado de estrés debido a que este alejamiento humano no puede reflejar la gloria de Dios.

Romanos incluye un lenguaje que declara que las relaciones en este aspecto son caracterizadas por la mutualidad en vez de la explotación. La frase "hombres... se encendieron su lascivias unos con otros [*allēlous*]" usa el término Griego [*allēlous*], lo cual indica mutualidad que es una experiencia compartida de deseo. Además, la referencia a la mujer "cambiaron el uso natural por el que es contra naturaleza", también revela una preocupación con elementos más allá de la explotación o el dominio. Las relaciones lesbianas fueron antiguamente conocidas con especialidad por su falta de jerarquía, dominio o prostitución.³² Pablo habla de aquellos que cambian la relación natural [*physikēn*] por la no natural [*para physin*]" (Rom. 1:26). Pero la palabra "natural" [*physikos*] aquí no se refiere a lo que es natural para la persona quien lo practica, sino que va de acuerdo a la naturaleza con la que Dios hizo las cosas, y lo "antinatural" es aquello que va en contra de como Dios ordenó que fuese desde el principio como el contexto inmediato que habla de la Creación del mundo por Dios (Rom. 1:20, 26). De hecho, incluso en el mundo Greco-Romano, la conducta homosexual de cualquier tipo era entendida como contra la naturaleza.³³ Es sólo la concepción moderna de la "naturaleza" que significa lo que los humanos deseen. Pablo, por el contrario, sostuvo que en la naturaleza humana, habiendo caída y siendo pecaminosa, era esperarse que tuviera deseos contra el orden creado por Dios, sus mandamientos, y planes para la humanidad (cf. Rom. 5:15-20; 7:7-23). Sin embargo, Pablo también enseña que un escape de "el cuerpo de la muerte" y una nueva vida victoriosa se dan a través del "espíritu de vida en Cristo Jesús" (Rom. 7:24; 8:1).³⁴

Además, en la lista vicios de 1 Corintios 6:9, Pablo menciona los *malakoi* (Lit. "hombres delicados"), que probablemente alude a los hombres que se echan con varones como con mujer (ver Lev. 18:22 y 20:13).³⁵ Primera de Corintios 6:9 también se refiere a *arsenokoitai* "hombres con hombres", y este término aparece de nuevo en la lista de vicios de Pablo de 1 Timoteo 1:10. Contra aquellos que buscan antecedentes Greco-Romanos detrás de la condenación que Pablo hace (y así limitar este término a algo menos que todas las relaciones de personas del mismo sexo), no se puede dejar de reiterar demasiado que este término nunca aparece en el Griego secular en los días de Pablo, sino solamente en la literatura Judeo-Cristiana. El término compuesto señala el trasfondo cultural de los traductores de la LXX en su representación de Levítico 18:22 y 20:13, como combinan las palabras macho (*arsēn*) y echarse (*koitē*), correspondiente a los términos hebreos *zakar* (varón) y *mishkab* (acostarse), para denotar "el acto sexual homosexual." El innegable vínculo intertextual entre el uso de Pablo de *arsenokoitai* (1 Cor 6:9 y 1 Tim. 1:10) y Levítico 18 y 20, indica que Pablo se estaba refiriendo principalmente al trasfondo Levítico del AT, el cual prohíbe todas las relaciones de personas del mismo sexo y no sólo las cuestiones de la explotación o la orientación.

³² Robert A. J. Gagnon, "The Scriptural Case for a Male-Female Prerequisite for Sexual Relations: A Critique of the Arguments of Two Adventist Scholars," in *Homosexuality, Marriage, and the Church* (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, Mich.: Andrews University Press, 2012), 112-114.

³³ E.g., "El placer en el apareamiento se debe a la naturaleza cuando el varón se une con la hembra, pero en contra de la naturaleza cuando el varón se une con hombre, o una mujer con otra mujer." Plato, *Laws* 636c.

³⁴ "Si la naturaleza que se definiera en primera instancia por las inclinaciones e impulsos, Pablo habría tenido que declarar "natural" la vida pecaminosa, puesto que Pablo entendió el pecado ser un impulso natural, transmitido por los miembros del cuerpo humano, y a su vez transmitido por un antepasado (Adán) y nunca enteramente dentro del control humano (ver Rom. 5:12-20; 7:7-23). Decir que conectarla existencia de impulsos congénitos (o al menos biológicamente) influyó a la moral, es algo fatalmente defectuoso." Gagnon, "The Scriptural Case for a Male-Female Prerequisite for Sexual Relations," 119.

³⁵ Para apoyo de esta interpretación, y crítica de una perspectiva alterna, ver esp. Hays, *Moral Vision of the New Testament*, 382-83; and Gagnon, *Homosexual Practice*, 306-312.

Homosexual Practice and the General Epistles: Jude 6-7; 2 Peter 2:4, 6-8

Two passages in the General Epistles refer to the sin of Sodom and Gomorrah and condemn these two cities for sexual sin and not just for xenophobic inhospitality or failure to provide social justice. Jude warns that “certain intruders have stolen in” to the Church, “who pervert the grace of our God into licentiousness [*aselgeia*]” (v. 4). Jude gives three examples of groups of sinners in the OT times who did not escape divine judgment, and the third and climactic example is that of the cities of Sodom and Gomorrah and their surrounding cities, who “indulged in sexual immorality [*ekporneusasai*] and pursued unnatural lust [*sarkos heteras*]” (v. 7). The reference to “unnatural lust” alludes to homosexual practice in Sodom and Jude’s overall description certainly portrays the sins of these cities as sexual in nature and not just related to matters of hospitality and social justice.³⁶

The second epistle of Peter likewise warns of false teachers who would arise in the Church, just as false prophets arose in ancient Israel (2 Pet. 2:1-3). Peter, like Jude, utilizes three OT examples of groups of sinners who did not escape divine judgment, reserving his third and climactic example for the experience of Sodom and Gomorrah (vv. 6-10). Peter uses similar language as did Jude to describe the wickedness of these cities, specifically singling out their sexual sins. Peter speaks of Lot who was “greatly distressed by the licentiousness [*aselgeia*] of the lawless” (v. 7) and “was tormented in his righteous soul by their lawless deeds [*anomois ergois*] that he saw and heard” (v. 8). In applying these OT examples to the current situation in the first-century Church, Peter especially singles out the sexually-related sins, “especially those who indulge their flesh in depraved lust [*tous opisō sarkos en epithumia miasmou poreuomenous*]” (v. 10), a fitting description of the attempted homosexual rape in Genesis 19 as well as the sexual immorality of Peter’s day. Both Peter and Jude thus connect the sin of Sodom and Gomorrah with sexual immorality and not just xenophobic inhospitality or social injustice, in harmony with what we have seen in the OT material.

Summary of Biblical Teachings on Homosexual Practice

Our examination of the relevant passages throughout the Bible, the authoritative norm for Christian life and teaching, has revealed the following three points. First, **Scripture teaches a uniform and explicit condemnation of homosexual practice.** Not only is there unequivocal condemnation of homosexual practice throughout the OT and NT, but numerous lines of evidence connected to the Levitical legislation and NT references to this legislation (Acts 15) point to the universal (trans-cultural) and permanent (trans-temporal) nature of the prohibitions against all types of homosexual activity. Ekkehardt Mueller states: “The study of the Pauline passages dealing with homosexuality shows that homosexuality is not limited to violent and promiscuous activity; nor is it restricted to pederasty. All homosexual activity is against the Creation order and against divine law and is, therefore, a sin that needs to be repented of, forgiven, and given up.”³⁷

³⁶ See especially the discussion in James B. DeYoung, *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law* (Grand Rapids, MI: Kregel, 2000), 221-222, who summarizes parallels with extra-biblical intertestamental Jewish literature.

³⁷ Ekkehardt Mueller, *Homosexuality, Scripture, and the Church* (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 2010), 29.

Práctica Homosexual y Las Epístolas Generales: Judas 6-7; 2 Pedro 2:4, 6-8

Dos pasajes en las epístolas generales se refieren al pecado de Sodoma y Gomorra y condenan estas dos ciudades por el pecado sexual y no sólo para lo xenófobo o falta de justicia social. Judas advierte que “algunos intrusos han robado en” a la iglesia, “que pervierten la gracia de nuestro Dios en libertinaje [*aselgeia*]” (v. 4). Judas nos da tres ejemplos de grupos de los pecadores en los tiempos del AT que no se libran del juicio divino, y el ejemplo de la tercera y decisiva es que las ciudades de Sodoma y Gomorra y las ciudades circundantes, “cayeron en la inmoralidad sexual [*ekporneusasai*] y buscaron la lujuria antinatural [*sarkos heteras*]” (v. 7). La referencia a la “lujuria antinatural” alude a prácticas homosexuales en Sodoma, y la descripción general de Judas ciertamente retrata los pecados de estas ciudades como sexuales en naturaleza, y no solamente como relacionados con asuntos de la hospitalidad y la justicia social.³⁶

La segunda epístola de Pedro además advierte de falsos maestros que se presentarían en la iglesia, tal como surgieron falsos profetas en el antiguo Israel (2 Ped. 2:1-3). Pedro, como Judas, utiliza tres ejemplos del AT de grupos de pecadores que no se libran del juicio divino, reservando su tercer ejemplo—y culminante, de la experiencia de Sodoma y Gomorra (vv. 6-10). Pedro usa un lenguaje similar al de Judas para describir la maldad de estas ciudades, específicamente singularizando sus pecados sexuales. Pedro habla de Lot que fue “muy agobiado por el libertinaje [*aselgeia*] sin ley” (v. 7) y “fue atormentado en su alma justa por las malas obras sin ley [*ergois anomois*] que él vio y oyó” (v. 8). En aplicar estos ejemplos del AT a la situación actual en la iglesia del primer siglo, Pedro selecciona especialmente los pecados sexuales relacionados, “especialmente aquellos que disfrutaban de su carne depravada lujuria [*tous opisō sarkos en epithumia miasmou poreuomenous*]” (v. 10), una descripción viva del intento de la violación homosexual en Génesis 19, así como la inmoralidad sexual en los días de Pedro. Pedro y Judas así conectan el pecado de Sodoma y Gomorra con la inmoralidad sexual y lo no sólo lo xenofóbico o a injusticia social, en armonía con lo que hemos visto en el material del AT.

Resumen de Las Enseñanzas Bíblicas Sobre La Práctica Homosexual

Nuestro examen de los pasajes relevantes a lo largo de la Biblia, la norma autorizada para la vida cristiana y la enseñanza, ha revelado los siguientes tres puntos. En primer lugar, **la escritura enseña una condena explícita y uniforme de la práctica homosexual.** No sólo hay condena inequívoca de la práctica homosexual en el AT y el NT, sino que numerosas líneas de evidencias conectadas a la legislación Levítica y referencias del NT a esta legislación (Hechos 15) apuntan a la naturaleza universal (transcultural) y permanente (trans-temporal) de las prohibiciones contra todo tipo de actividad homosexual. Ekkehardt Mueller afirma: “El estudio de las epístolas Paulinas que tratan sobre la homosexualidad muestra que la homosexualidad no solo se limita a las actividades violentas y promiscuas; ni se limita a la pederastia. Toda la actividad homosexual es en contra del orden de La Creación y en contra de la ley divina y es, por lo tanto, un pecado que debe ser objeto de arrepentimiento, perdón, y despojamiento.”³⁷

³⁶ Ver especialmente la discusión en James B. DeYoung, *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law* (Grand Rapids, MI: Kregel, 2000), 221-222, que resumen paralelos con literatura extra-bíblica literatura judía intertestamentaria.

³⁷ Ekkehardt Mueller, *Homosexuality, Scripture, and the Church* (Silver Spring, MD: Instituto de Investigación Bíblico, Conferencia General de los Adventistas el Séptimo Día, 2010), 29.

After surveying the evidence of both OT and NT, NT scholar Richard Hays summarizes well the biblical witness concerning homosexual practice:

Though only a few biblical texts speak of homoerotic activity, all that do mention it express unqualified disapproval.... The biblical witness against homosexual practices is univocal.... **Scripture offers no loopholes or exception clauses that might allow for the acceptance of homosexual practices** under some circumstances. Despite the efforts of some recent interpreters to explain away the evidence, the Bible remains unambiguous and univocal in its condemnation of homosexual conduct.³⁸

It should be emphasized, however, that the biblical materials condemn homosexual practice, BUT THERE IS NO CASTIGATION of innate homosexual orientation per se

Second, Scripture condemns all forms of sexual immorality, whether homosexual or heterosexual. The anthropology set forth in the Hebrew Bible assumes that after the Fall all humans have a sinful nature or proclivity. To be sure, the implication of the seventh commandment and tenth commandment is that even the thoughts are to be kept pure, and sexual temptations arising from the fallen nature/orientation are to be resisted—both heterosexual and homosexual (e.g., Matt 5:27–30). Thus one sees that in 1 Corinthians 6:9–10, Paul clusters homosexual activities together with other immoral individuals: **“Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers (ESV).”** Then he adds, “none of these will inherit the kingdom of God.” At the same time, Paul teaches the possibility that homosexuals can also experience renewal like the rest of the group. He writes, “And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:11). For those who struggle with heterosexual and homosexual immorality, divine power is available through Christ to enable us to live above sinful tendencies and **nature**.

Third, Scripture upholds the loving marriage between a man and a woman as the only context in which sexual intercourse may be practiced. **Although the OT allows polygamy, and the NT, divorce under extreme circumstances** (Mat. 5:32; 1 Cor. 7:15), these are concessions and never part of God’s Edenic ideal (Mark 10:5). In the case of homosexual practice, Scripture allows no such concessions.

³⁸ Richard B. Hays, “The Biblical Witness Concerning Homosexuality,” in *Staying the Course: Supporting the Church’s Position on Homosexuality* (ed. Maxie D. Dunnam and H. Newton Malony; Nashville, TN: Abingdon, 2003), 73, 78. Cf. idem, “Awaiting the Redemption of Our Bodies: The Witness of Scripture Concerning Homosexuality,” in *Homosexuality in the Church: Both Sides of the Debate* (ed. Jeffrey S. Siker; Louisville, KY: Westminster John Knox, 1994), 3-17.

Después de examinar la evidencia del AT y el NT, el erudito del NT Richard Hays resume bien el testimonio bíblico sobre la práctica homosexual:

Aunque sólo unos pocos textos bíblicos hablan de la actividad homo-erótica, todo lo que menciona expresa una desaprobación incondicional.... El testimonio bíblico contra las prácticas homosexuales es unívoco.... **La escritura no ofrece lagunas ni cláusulas de excepción que permitan la aceptación de las prácticas homosexuales** bajo ciertas circunstancias. A pesar de los esfuerzos de algunos intérpretes recientes para explicar las pruebas, la Biblia sigue siendo clara y unívoca en su condena la conducta homosexual.³⁸

Debe destacarse, sin embargo, que los materiales bíblicos condenan la práctica homosexual, PERO NO HAY CASTIGO para la orientación homosexual en sí misma.

En segundo lugar, la escritura condena todas las formas de inmoralidad sexual, ya sea homosexual o heterosexual. La antropología establecida es que—que después de la caída, en la Biblia Hebrea se asume que todos los seres humanos tienen una naturaleza pecaminosa o propensión. Sin duda, la implicación del séptimo y décimo mandamiento es que incluso los pensamientos deben mantenerse puros, y las tentaciones sexuales derivadas de la naturaleza/orientación caída deben ser resistidas: heterosexual y homosexual (por ejemplo, Mat 5:27-30). Así uno ve que en 1 Corintios 6:9-10, Pablo agrupa las actividades homosexuales con otros individuos inmorales: **“no se dejen engañar: ni los sexualmente inmorales, ni los idólatras, ni adúlteros, ni hombres que practican la homosexualidad, ni los ladrones, ni los avaros, ni borrachos, ni los maldicientes, ni estafadores (ESV).”** Luego añade, “ninguno de ellos heredará el Reino de Dios”. Al mismo tiempo, Pablo enseña la posibilidad de que los homosexuales también pueden experimentar la renovación como el resto del grupo. Él escribe, “y esto es lo que algunos de ustedes solían ser. Pero fueron lavados, fueron santificados, fueron justificados en el nombre del Señor Jesucristo y en el espíritu de nuestro Dios” (1 Cor. 6:11). Para aquellos que luchan con la inmoralidad heterosexual y homosexual, el poder divino está disponible a través de Cristo para que podamos vivir por encima de las tendencias pecaminosas y **naturaleza**.

En tercer lugar, la escritura mantiene el matrimonio amoroso entre un hombre y una mujer como el único contexto en el que pueden practicarse las relaciones sexuales. **Aunque el AT permite la poligamia, y en el NT, el divorcio, en circunstancias extremas** (Mat. 5:32; 1 Cor. 7:15), estas son concesiones y no forman parte del ideal edénico de Dios (Mar. 10:5). En el caso de la práctica homosexual, la escritura no permite tales concesiones.

³⁸ Richard B. Hays, “The Biblical Witness Concerning Homosexuality,” in *Staying the Course: Supporting the Church’s Position on Homosexuality* (ed. Maxie D. Dunnam and H. Newton Malony; Nashville, TN: Abingdon, 2003), 73, 78. Cf. idem, “Awaiting the Redemption of Our Bodies: The Witness of Scripture Concerning Homosexuality,” in *Homosexuality in the Church: Both Sides of the Debate* (ed. Jeffrey S. Siker; Louisville, KY: Westminster John Knox, 1994), 3-17.

A Pastoral Approach to Distortions of the Edenic Ideal of Marriagein Light of the Grace of God

Throughout the Bible, God unequivocally upholds the Creation plan for male and female (Gen. 1:26) and the ideal of marriage between a man and a woman (Gen. 2:24; Ma.t 19:8). Divine judgment is pronounced against those who depart from this norm and that includes homosexual practice. These judgments are expressed against peoples and nations that do not have access to the oracles of God, and thus should be viewed as part of God’s guidance for humanity generally and not just for the covenant community (Gen. 18-19; Lev. 18:24-30; Ezk. 16:53-59; Jude 7). This means that Christians have a responsibility to underline in their witnessing the protection and promotion of the divinely instituted importance of heterosexual marriage and of motherhood and fatherhood to the raising and development of children.³⁹ Such efforts should be made in the spirit of love and care for all members of the community, but we should resist, in the spirit of Christ, calls to give up on traditional marriage, which was instituted at Creation, as a vital pillar of social organization.⁴⁰

At the same time, the grace of God is revealed in the OT portrayals of these sexual and family distortions. Homosexual practice is presented as part of the Canaanite abominations condemned in Leviticus 18 and 20. Yet, these Canaanites, with their abominable practices, were given 400 years of probation (Gen. 15:16), with many opportunities to learn of the true God and the universal standards of morality and holiness, and many did join God’s covenant people. Witness also the grace of God to Sodom: Abraham was divinely directed to rescue Lot and the inhabitants of Sodom from the hands of the four invading kings (Gen. 14) and possibly some of these rescued individuals were part of the crowd that attempted the homosexual rape at Lot’s house (Gen. 19). **Furthermore, God would have spared the whole city, including the homosexual practitioners if there had been even ten righteous persons in Sodom (Gen. 18:32).**

³⁹ The Adventist Church has already recognized in a formal statement the propriety of church members and institutions acting to protect the civil institution of traditional marriage in a careful and compassionate manner. “While Seventh-day Adventist institutions and members may appropriately advocate for preserving the unique and God-given institution of heterosexual marriage in their societies and legal codes, it is the position of the Church to treat those practicing homosexual or alternative sexual behaviors with the redemptive love taught and lived by Jesus.” From “**Responding to Changing Cultural Attitudes Regarding Homosexual and Other Alternative Sexual Practices**” voted Spring Meeting 2014. Cited on September 30, 2015. Online: <https://www.adventist.org/en/information/official-statements/guidelines/article/go/0/responding-to-changing-cultural-attitudes-regarding-homosexual-and-other-alternative-sexual-practice/>

⁴⁰ Ellen White recognized the civil importance of marriage when she approvingly quoted historian Sir Francis Scott’s observation regarding the assault on marriage undertaken in the French Revolution: “Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. If fiends had set themselves to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life . . . they could not have invented a more effectual plan than the degradation of marriage” (GC 270). Ellen White’s involvement in temperance reform and the advocacy of laws against alcohol can be seen as a model and template for public engagement by Adventists in the marriage question. Her remarks regarding the marriage and Sabbath, two institutions from before the existence of sin in the world, indicate we should advocate for them until the end of time.

Un Acercamiento Pastoral a Las Distorsiones del Ideal Edénico del Matrimonio a La Luz de La Gracia De Dios

A lo largo de la Biblia, Dios respalda inequívocamente el plan de la Creación de varón y hembra (Gen. 1:26), y el ideal del matrimonio entre un hombre y una mujer (Gen 2:24; Mat. 19:8). **Juicio divino se pronuncia contra los que salen de esta norma, que incluye la práctica homosexual.** Estos juicios se expresan contra los pueblos y naciones que no tienen acceso a los oráculos de Dios, y así deben ser vistas como parte de la dirección de Dios para la humanidad en general y no sólo para la comunidad del Pacto (Gen. 18 y 19; Lev. 18:24-30; Ezq. 16:53- 59; Jud. 1:7).

Esto significa que los cristianos tienen la responsabilidad de destacar y ser testigos activos de la protección y promoción de la importancia divinamente instituida del matrimonio heterosexual y de la maternidad y paternidad en la crianza y desarrollo de niños.³⁹ Tales esfuerzos deben hacerse en el espíritu de amor y cuidado por todos los miembros de la comunidad, pero debemos resistir—en el espíritu de Cristo, los llamados a abandonar el matrimonio tradicional, que fue instituido en La Creación, como un pilar vital de la organización social⁴⁰

Al mismo tiempo, la gracia de Dios se revela en las representaciones del AT de estas distorsiones sexuales y familiares. La práctica homosexual se presenta como parte de las abominaciones de los cananeos condenados en Levítico 18 y 20. Sin embargo, estos cananeos, con sus prácticas abominables, recibieron 400 años de libertad condicional (Gen. 15:16), con muchas oportunidades de conocer al Dios verdadero y los estándares universales de moralidad y santidad, y muchos se unieron al pueblo del Pacto de Dios. Presenciamos también la gracia de Dios con Sodoma: Abraham fue dirigido divinamente para rescatar a Lot y los habitantes de Sodoma, de manos de los cuatro reyes invasores (Gen. 14) y posiblemente algunos de estos rescatados individuos formaban parte de la multitud que trató la violación homosexual en la casa de Lot (Gen. 19). **Además, Dios habría salvado toda la ciudad, incluyendo los homosexuales practicantes si hubiese habido diez personas justas en Sodoma (Gen. 18:32).**

³⁹ La Iglesia Adventista ya ha reconocido en una declaración formal el decoro de miembros de la iglesia y las instituciones que actúan para proteger a la institución civil del matrimonio tradicional en una manera cuidadosa y compasiva. “Mientras los miembros y las instituciones Adventistas del Séptimo Día pueden apropiadamente abogar para preservar el única y Dios-dada institución del matrimonio heterosexual en sus sociedades y códigos legales, es la posición de la iglesia de tratar a los homosexual practicantes o de comportamientos sexuales alternativos con el amor Redentor enseñado y vivido por Jesús.” De “**Responding to Changing Cultural Attitudes Regarding Homosexual and Other Alternative Sexual Practices**” [*Respondiendo al Cambio de Actitudes Culturales Con Respecto a Las Prácticas Homosexuales y Otras Alternativas Sexuales*], votado en Reunión de La Primavera del 2014. Citado el 30 de Septiembre de 2015. Online:

<https://www.adventist.org/en/information/official-statements/guidelines/article/go/0/responding-to-changing-cultural-attitudes-regarding-homosexual-and-other-alternative-sexual-practice/>

⁴⁰ Elena White reconoció la importancia civil del matrimonio cuando citó con aprobación la observación del historiador Sir Francis Scott sobre el asalto en el matrimonio llevado a cabo en la revolución francesa: “Intimamente relacionada con estas leyes que afectan la religión, se encontraba aquella que reducía la unión matrimonial —el contrato más sagrado que puedan hacer seres humanos, y cuya permanencia y estabilidad contribuye eficazísimamente a la consolidación de la sociedad— a un mero convenio civil de carácter transitorio, que dos personas cualesquiera podían celebrar o deshacer a su antojo.... Si los demonios se hubieran propuesto inventar la manera más eficaz de destruir todo lo que existe de venerable, de bueno o de permanente en la vida doméstica..., no habrían podido echar mano de un plan más adecuado que el de la degradación del matrimonio.” (313 CS). La Participación de Elena White en la reforma de la temperancia y la defensa de las leyes contra el alcohol pueden verse como un modelo y una plantilla para el compromiso público de los Adventistas en la cuestión del matrimonio. Su discurso sobre El Matrimonio y el Sábado, dos instituciones de antes de la existencia del pecado en el mundo, indica que deberíamos abogar para ellos hasta el fin del tiempo.

According to Ezekiel 16, Judah had multiplied abominations more than Sodom (v. 51), including the abomination of homosexual practice. Just two chapters after the allegory of Ezekiel 16, God bares his heart, revealing his gracious attitude toward Judah: “Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone,” says the Lord GOD. “Turn, then, and live” (Ezk. 18:31-32). According to Ezekiel 37, God promises a spiritual resurrection from the dead for people who return from Babylonian exile, and in this context, he also promises power to keep his statutes. **He even takes responsibility for Israel’s obedience: “I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances”** (Ezk. 36:27). Over every distorted practice and abhorrent abomination, to which we as humans are susceptible. God’s forgiving and empowering grace still prevails and gives power for a new life.

Also, after condemning homosexual practices in Romans 1:26-27, Paul states in Romans 2:1: “Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things.” Thomas Schmidt has provided wise admonition for us today: “We must express our disapproval of homosexual practice in the context of our own sexual fallenness.”⁴¹

We must emulate the blended justice and grace of God as we continue to uphold the Scriptural vision of holiness and morality. When applying redemptive discipline we must emphasize God’s provision of forgiveness and His promised empowerment to bring about behavioral change in the lives of those who struggle against homosexual, or any other kinds of immoral sexual practices. In sum, we must show the face of God depicted in the Bible, who is “infinitely knowing, intimately caring, invincibly loving.”⁴²

While being faithful to biblical teaching about homosexuality, we must also seek earnestly to understand and empathize with the struggles and challenges that face those who struggle with sexual immorality. This applies equally to gay and lesbian persons. In order to understand them, we must seek them out and listen carefully to their stories. Many have been deeply hurt emotionally by their heterosexual brothers and sisters.⁴³ We must also be sensitive to the reality of high rates of homelessness and suicide among gay youth. Jesus mingled with and ministered to all who were outcasts (Matt 9:11; Luke 5:30; 15:2). As Christians who are called to love as Jesus loved, we too must be concerned with the real needs of gay youth. Many homosexuals have been bullied, beaten, or even killed in various parts of the world. Gay persons have not felt welcome in some churches and have often been the victims of gossip and crude jokes. Some have been expelled from our Christian schools when they revealed their attraction to the same sex. **Most, if not all, have heard sermons that condemn homosexuals as persons, failing to distinguish between homosexual attraction or orientation and the practice of homosexuality. All persons, including practicing homosexuals, should be made to feel welcome to attend our churches while non-practicing gay persons should be welcomed into MEMBERSHIP and church office.** All should receive spiritual care from the Church (Gal. 6:1).

⁴¹ Schmidt, *Straight and Narrow?* 172. Schmidt (169-175) has provided a very balanced position on the appropriate stance of today’s Church and Synagogue toward homosexuality, a position that upholds both the biblical standard and divine grace.

⁴² *Ibid.*, 175. See also, Grenz, *Welcoming but Not Affirming*, passim.

⁴³ The negative experiences of gays and lesbians described in this whole section are well documented in the research of René D. Drumm. For details see her dissertation entitled “Becoming Gay and Lesbian: Identity Construction Among Seventh-Day Adventist Homosexuals” (PhD diss., Texas Woman’s University, 1998).

De acuerdo con Ezequiel 16, Judá se había multiplicado en abominaciones más que Sodoma (v. 51), incluyendo la abominación de la práctica homosexual. Solo dos capítulos después de la alegoría de Ezequiel, Dios muestra su corazón, revelando su actitud amable hacia Judá: “Echad de vosotros todas vuestras transgresiones con que habéis pecado, y haceos un corazón nuevo y un espíritu nuevo. ¿Por qué moriréis, casa de Israel? Porque no quiero la muerte del que muere, dice Jehová el Señor; convertíos, pues, y viviréis.” (Ezq. 18:31-32). Según Ezequiel 37, Dios promete una resurrección espiritual de los muertos para las personas que regresan del exilio babilónico—y en este contexto, también promete darles poder para poder llevar sus estatutos. **Incluso—Él, asume la responsabilidad de la obediencia de Israel: “Y pondré dentro de vosotros mi Espíritu, y haré que andéis en mis estatutos, y guardéis mis preceptos, y los pongáis por obra”** (Ezq. 36:27). Sobre cada práctica distorsionada y abominación aborrecible, que como seres humanos somos susceptibles. La Gracia perdonadora y fortalecedora de Dios todavía prevalece y da energía para una nueva vida.

También, después de condenar las prácticas homosexuales en Romanos 1:26-27, Pablo dice en Romanos 2:1: “Por lo cual eres inexcusable, oh hombre, quienquiera que seas tú que juzgas; pues en lo que juzgas a otro, te condenas a ti mismo; porque tú que juzgas haces lo mismo.” Thomas Schmidt ha proporcionado sabia amonestación para nosotros hoy: “Debemos expresar nuestra desaprobación de las prácticas homosexuales en el contexto de nuestra propia caída sexual.”⁴¹

Debemos emular justicia mixta y la gracia de Dios mientras mantenemos la visión bíblica de la santidad y la moralidad. Al aplicar la disciplina redentora, debemos destacar la provisión del perdón de Dios y de su fortalecimiento, la promesa de traer cambio de conducta en la vida de quienes luchan contra prácticas de índole homosexual, o cualquier forma inmoral. En resumen, debemos mostrar el rostro de Dios en la Biblia, el cuál es “infinitamente sabio, íntimamente atento e invenciblemente lleno de amor.”⁴²

Mientras nos mantenemos fieles a la enseñanza bíblica sobre la homosexualidad, debemos también buscar sinceramente comprender y empatizar con las luchas y desafíos que enfrentan quienes luchan con la inmoralidad sexual. Esto se aplica igualmente a las personas gays y las lesbianas. Para entenderlos, debemos buscar de ellos y escuchar atentamente sus historias. Muchos han sido profundamente lastimados emocionalmente por sus hermanos heterosexuales.⁴³ También debemos ser sensibles a la realidad de las altas tasas de indigencia y el suicidio entre la juventud gay. Jesús ministró y se mezcló con todos los que eran marginados (Mat. 9:11; Lucas 5:30; 15:2). Como cristianos que hemos sido llamados a amar como Jesús amó, también debemos estar preocupados por las necesidades reales de la juventud gay. Muchos homosexuales han sido intimidados, golpeados o incluso asesinados en varias partes del mundo. Las personas gay no han sido bienvenidas en algunas iglesias y a menudo han sido víctimas de chismes y bromas. Algunos han sido expulsados de las escuelas cristianas cuando revelaron su atracción hacia el mismo sexo. **La mayoría—si no todos, han oído sermones que condenan a los homosexuales como personas, no pudiendo distinguir entre la atracción homosexual o la orientación, y la práctica de la homosexualidad. Todas las personas, incluyendo los homosexuales practicantes, se les debe hacer sentir bienvenidas a asistir a nuestras iglesias, mientras que las personas gays no practicantes deben ser recibidas en la MEMBRESÍA y los cargos de liderazgo u oficina de la iglesia.** Todos deben recibir el cuidado espiritual de la iglesia (Gal. 6:1).

⁴¹ Schmidt, *Straight and Narrow?* 172. Schmidt (169-175) ha proporcionado una posición muy equilibrada en la posición apropiada de la iglesia y la sinagoga de hoy hacia la homosexualidad, una posición que defiende tanto la gracia divina y el estándar bíblico.

⁴² *Ibid.*, 175. Ver también, Grenz, *Welcoming but Not Affirming*, passim.

⁴³ Las experiencias negativas de gays y lesbianas que se describen en esta sección están bien documentadas en la investigación de René D. Drumm. Para detalles ver su tesis doctoral titulada “**Construcción de la Identidad Entre Los Homosexuales Adventistas del Séptimo Día**” (PhD diss., Texas Woman’s University, 1998).

We stand against any antipathy toward homosexuals as well as any cultural biases that fuel a lack of Christ-like love toward them. These kinds of attitudes need to be repented of and **the Church needs to provide more intentional ministries directed toward gay and lesbian persons** (Matt 9:13; John 3:17). We should be aware of how easily we might fall into self-righteous judgmentalism. Such examination might lead us to a greater sensitivity to the following questions that many gay and lesbian persons wrestle with:

1. “Did God make me this way and if so, why?” While a discussion of the etiology of homosexuality is beyond the scope of this statement, most researchers state that many factors contribute to same-sex attraction and homosexual orientation.⁴⁴ **Some persons describe their attraction to the same sex as being among their earliest memories** and contend that they would not have chosen the painful experience of being gay or lesbian. Simplistic answers to the “why” question should be avoided but we should be clear that all evil in this world is a consequence of the Fall into sin (Rom. 3:20, 25).
2. “If God made me this way, can He change me?” **Recent literature denies the possibility that gay and lesbian persons can be changed, and even claims that change attempts are harmful.**⁴⁵ **Other important studies show that there are OCCASIONAL reliable testimonies of such change among those that seek for faith-based counseling.**⁴⁶ However, does change mean that all same-sex attraction disappears? Some who are now in monogamous heterosexual marriages report that they still experience homosexual attractions, but that they choose not to act on them.⁴⁷ **Others have pled with God to change them and have submitted to therapy with the goal of change BUT HAVE NOT BEEN CHANGED.**⁴⁸ They have accepted their same-sex attraction as their life-long reality, and have chosen a life of celibacy. Working through this process, whatever the result, can be extremely difficult. As Christians, love would dictate that we are supportive, within the framework of biblical standards, of people as they work to sort out this matter in their lives and that we affirm their identity as persons for whom Christ died.
3. “If I accept myself as a gay or lesbian person, do I have a place in the Church?” We are a Church made up of sinners saved by grace with love as its foundation (Mat. 22:36-40) and such love should be shown equally to all members. **Gay and lesbian members who choose to, and remain abstinent should be given the opportunity to participate in all church ACTIVITIES INCLUDING LEADERSHIP POSITIONS in the Church.** Those who struggle with temptation to sin should be treated the same way as other members who struggle with sexual sin (Mat. 18:4; Mar. 2:17; Luk. 5:31; 19:10). **We strongly affirm that homosexual persons have a place in the Seventh-day Adventist Church.**

⁴⁴ Robert Crooks and Karla Baur, *Our Sexuality* (12th ed.; Belmont, CA: Wadsworth Cengage Learning 2014), 254-257.

⁴⁵ American Psychological Association, “Answers to Your Questions About Sexual Orientation and Homosexuality” (April 4, 2005).

⁴⁶ Jones and Yarhouse. “Ex-Gays?” 367-392.

⁴⁷ Winston King, “‘Born that Way’ and Redeemed by Love,” en *Homosexuality, Marriage, and the Church*. (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, MI: **Andrews University Press**, 2012), 485-495.

⁴⁸ Daneen Akers and Stephen Eyer, directors and producers, “Seventh-Gay Adventists,” documentary film (Filmmakers Library, 2012). [Daneen Akers and Stephen Eyer, directores y productores del documental, *Seventh-Gay Adventists [Homosexuales Adventistas del Séptimo Día]*.]

Estamos en contra cualquier antipatía hacia los homosexuales, así como cualquier influencia cultural que alimente la falta de amor de Cristo hacia ellos. Debe haber antipatía hacia los homosexuales, así como cualquier influencia cultural que alimente la falta de amor de Cristo hacia ellos. Debe haber arrepentimiento ante este tipo de actitudes y **la iglesia debe proporcionar más ministerios intencionales, dirigidos hacia las personas gays y lesbianas** (Mat. 9:13; John 3:17). Deberíamos ser conscientes de cuan fácilmente podemos caer en un enjuiciamiento justiciero. Dicho examen puede llevarnos a una mayor sensibilidad a las siguientes preguntas que muchas personas gays y lesbianas están luchando:

1. “¿Me hizo Dios de esta manera y si es así, por qué?” Mientras que una discusión de la etiología de la homosexualidad está más allá del alcance de esta declaración, la mayoría de los investigadores afirman que muchos factores contribuyen a la atracción al mismo sexo y la orientación homosexual.⁴⁴ **Algunas personas describen su atracción hacia el mismo sexo como entre sus recuerdos más tempranos y afirman que no habrían elegido la dolorosa experiencia de ser gay o lesbiana.** Deben evitarse respuestas simplistas a la pregunta “por qué”, pero debemos tener claros que todo mal en este mundo es una consecuencia de la caída en el pecado (Rom. 3:20, 25).
2. “Si Dios me hizo de esta manera, puede él cambiarme?” Literatura reciente niega la posibilidad de que las personas gays y lesbianas puedan cambiar, e incluso afirma que los intentos de cambio son peligrosos.⁴⁵ **Otros estudios importantes demuestran que existen testimonios confiables OCCASIONALES de tal cambio entre aquellos que buscan consejería basada en la fe.**⁴⁶ Sin embargo, ¿cambiar significa que desaparezca toda atracción al mismo sexo? Algunos de los que ahora están en matrimonios heterosexuales monógamos informan que siguen experimentando atracciones homosexuales, pero que deciden no actuar sobre ellas.⁴⁷ **Otros han rogado a Dios para cambiar y se han sometido a terapia con el objetivo de cambiar, PERO NO HAN SIDO CAMBIADOS.**⁴⁸ Ellos han aceptado su atracción del mismo sexo como su realidad durante toda la vida y han elegido una vida de celibato. Pasar a través de este proceso, cualquiera que sea el resultado, puede ser extremadamente difícil. Como cristianos, el amor debe dictar que somos solidarios, en el marco de las normas bíblicas, de personas que ya trabajan para resolver este asunto en sus vidas —y que, afirman su identidad como personas por quienes Cristo murió.
3. “Si yo me acepto como una persona gay o lesbiana, ¿tendré un lugar en la iglesia?” Somos una iglesia conformada por pecadores salvados por gracia, con el amor como su fundamento (Mat. 22:36-40) y tal amor debe mostrarse igualmente a todos los miembros. **Miembros Gays y lesbianas que eligen ser—y siguen siendo, abstinentes deberían darse la oportunidad de participar en todas las actividades de la iglesia INCLUYENDO POSICIONES DE LIDERAZGO en la iglesia.**

Aquellos que luchan con la tentación al pecado deben ser tratados del mismo modo como otros miembros que luchan con el pecado sexual (Mat. 18:4; Mar. 2:17; Luc. 5:31; 19:10). **Enfáticamente afirmamos que las personas homosexuales tienen un lugar en la Iglesia Adventista del Séptimo Día.**

⁴⁴ Robert Crooks and Karla Baur, *Our Sexuality* (12th ed.; Belmont, CA: Wadsworth Cengage Learning 2014), 254-257.

⁴⁵ American Psychological Association, “Answers to Your Questions About Sexual Orientation and Homosexuality” (April 4, 2005).

⁴⁶ Jones and Yarhouse. “Ex-Gays?” 367-392.

⁴⁷ Winston King, “‘Born that Way’ and Redeemed by Love,” [Nacido de esa manera y redimido por Amor] en *Homosexuality, Marriage, and the Church*. (ed. Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson; Berrien Springs, MI: **Andrews University Press**, 2012), 485-495.

⁴⁸ Daneen Akers and Stephen Eyer, directors and producers, “Seventh-Gay Adventists,” documentary film (Filmmakers Library, 2012). [Daneen Akers and Stephen Eyer, directores y productores del documental, *Seventh-Gay Adventists [Homosexuales Adventistas del Séptimo Día]*.]

There are two main misconceptions about gay and lesbian persons that need to be unpacked:

1. “They are sinners, therefore, they must not love God.” In reality, some gay and lesbian persons passionately love God. According to statistician George Barna, a good number of gays “consider themselves to be Christian, and claim to have some type of meaningful personal commitment to Jesus Christ.”⁴⁹ **They may have vibrant spiritual lives,** have wrestled with God about their sexual identity, and have drawn close to Him despite their struggles. We should reflect the compassion of Jesus Christ who never condemned a struggling person but helped everyone to live a life of holiness (John 8:1-11).
2. “They don’t want to be part of the Seventh-day Adventist Church.” Although it is true that many SDA gay and lesbian persons have been hurt by the Church and that some have chosen to leave as a result, many love the Church and want to be a part of its fabric. Many have grown up in the Church, participated in Pathfinders, and attended Adventist schools, and the beliefs and culture of the Seventh-day Adventist Church are a part of them. They want and need a home in which they can be welcomed and accepted even though their sexual orientation is different.

Love demands that we continue to learn about homosexuality and that we compassionately reflect God’s love for gay persons. Love also demands that we support them when we see them being treated unfairly. “The Lord gives righteousness and justice to all who are treated unfairly” (Pslm. 103:6). As the Church continues to wrestle with this issue, we want to do so in good faith exhibited in practical action.

We cannot ignore the needs of families who are faced with the reality of a spouse, child, or other relative who is same-sex attracted. Family members find themselves conflicted between their love for their family member and their Scriptural beliefs. They don’t know what to do to provide the best help. The Church should be always ready to help those who experience deep emotions such as pain, guilt, and shame, and be prepared to sincerely talk to them about their struggles (Gal. 6:2).

Additional Remarks with Biblical and Ellen G. White Quotations

What distinguishes Christians is the quality of love they extend, without partiality, to everyone they meet and especially to those who are rejected and mistreated. “Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God” (DA 503).

Hay dos principales conceptos erróneos sobre las personas gays y lesbianas que necesitan ser expuestos:

1. “Son pecadores, por lo tanto, no deben amar a Dios”. En realidad, algunas personas gays y lesbianas aman apasionadamente a Dios. Según el estadístico George Barna, un buen número de personas gays “se consideran ser cristianos y dicen tener algún tipo de compromiso significativo y personal con Jesucristo.”⁴⁹ **Ellos pueden llegar a tener una vida espiritual vibrante,** han luchado con Dios acerca de su identidad sexual y se han cercado a él a pesar de sus luchas. Debemos reflejar la compasión de Jesucristo que nunca condenó a una persona con luchas pero que ayudó a todos a vivir una vida de santidad (Juan 8:1-11).
2. “No quieren ser parte de la Iglesia Adventista del Séptimo Día.” Si bien es cierto que muchas personas gays y lesbianas de la IASD han sido heridas por la iglesia y que algunos han optado dejarla como resultado, muchos aman la iglesia y quieren ser parte de su tejido. Muchos han crecido en la iglesia, participaron en el Club de conquistadores y asistieron a las escuelas Adventistas, y las creencias y cultura de la Iglesia Adventista del Séptimo Día son una parte de ellos. Ellas quieren y necesitan un hogar en el que puedan sentirse bienvenidas, y aceptadas a pesar de que su orientación sexual es diferente.

El amor demanda que sigamos aprendiendo acerca de la homosexualidad y que nosotros compasivamente reflejemos el amor de Dios hacia las personas gays. El amor exige también que los apoyemos cuando los veamos siendo tratados injustamente. “El Señor da justicia y el derecho a todos los que son tratados injustamente” (Salmos 103:6). Mientras la iglesia continúe luchando con este tema, queremos hacerlo con buena fe, exhibida en una acción práctica.

No podemos ignorar las necesidades de las familias que se enfrentan con la realidad de un cónyuge, hijo u otro familiar que tiene atracción por mismo sexo. Miembros de la familia se encuentran en un conflicto entre su amor por el miembro de la familia y sus creencias bíblicas. No saben qué hacer para proporcionar la mejor ayuda. La iglesia debe estar siempre lista para ayudar a las personas que experimentan emociones profundas como el dolor, culpa y vergüenza, y estar preparada para hablar sinceramente con ellos acerca de sus luchas (Gal. 6:2).

Observaciones Adicionales con Citas Bíblicas y de Elena White

Lo que distingue a los cristianos es la calidad del amor que se extienden, sin parcialidad, a todo el mundo se conoce y especialmente a aquellos que son rechazados y maltratados. “Nuestro prójimo es toda alma que está herida y magullada por el adversario. Nuestro prójimo estodo aquel que pertenece a Dios.” (DTG 464.3).

⁴⁹ The Barna Group, “Spiritual Profile of Homosexual Adults Provides Surprising Insights” (June 20, 2009). Citado Septiembre 20, 2015. Online: <https://www.barna.org/barna-update/article/13-culture/282-spiritual-profile-of-homosexual-adults-provides-surprising-insights>

⁴⁹ The Barna Group, “Spiritual Profile of Homosexual Adults Provides Surprising Insights” (June 20, 2009). Citado Septiembre 20, 2015. Online: <https://www.barna.org/barna-update/article/13-culture/282-spiritual-profile-of-homosexual-adults-provides-surprising-insights>

However sincere love may appear, it is not love if it stands silently watching a blind man walk toward a precipice. Love runs! Love shouts a warning! Love leads him safely away from peril. Just so “All should feel that they are their brother’s keeper, that they are in a great degree responsible for the souls of those around them” (1T 368).

The tenderest regard must be evident in those who seek to minister to individuals who are entangled in any kind of sin. “Brothers and sisters, if a person gets trapped by wrongdoing, those of you who are spiritual should help that person turn away from doing wrong. Do it in a gentle way” (Galatians 6:1 God’s Word Translation).

Jesus understands the **inherited predispositions, the in-utero environment, the developmental processes, the birth experiences,** and the subsequent environmental influences that shape the life of every person that comes into the world. “The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son” (SC 100).

That being so, God’s sons and daughters are to treat their brothers and sisters and all people with the same loving respect and concern for their well-being that Jesus exemplified when He was on earth. This means that, as they are prompted to do so by the Holy Spirit, they must come close to each person in order to understand well the life story of that individual and to speak words given to them by the Comforter.

Inspired by the example of the Friend of sinful humanity (SC 119), His followers must make the Church a winsome, welcoming place where His love is extended to all and where everyone can learn to observe all things that He commanded His disciples to do (Mat. 29:20).

In His Sermon on the Mount, Jesus magnified and clarified heaven’s counsel that was designed to promote and protect the well-being of earth’s children. Included were His teachings about guarding one’s mind against sexual impropriety. The same kind of encouragement to live lives of purity must be given to young and older people with same-sex, bi-sex, and opposite-sex, sexual attraction.

Regardless of what the temptations may be, when people recognize that they are being tempted to perform sexual acts that are inconsistent with Scriptural teachings, they need to claim Heaven’s empowerment to resist those temptations. “Remember that the temptations that come into your life are no different from what others experience. And God is faithful. He will keep the temptation from becoming so strong that you can’t stand up against it. When you are tempted, he will show you a way out so that you will not give in to it” (1 Cor. 10:13 New Living Translation).

Recognizing that sin blinds the eyes and confuses the understanding, Jesus found it necessary, when all other attempts had failed, to issue sharp rebukes to the hard-hearted scribes and Pharisees in the hopes that they would turn from their stubborn sinfulness (Mat 23:13-37).

There are times when the Church must also raise its prophetic voice against sins of every kind that lead to eternal destruction. “Shout out loud. Do not hold back. Raise your voice like a trumpet. Tell my people that they have refused to obey me. Tell the family of Jacob how much they have sinned” (Isa 58:1 New International Reader’s Version). “Don’t you know that people who are unjust won’t inherit God’s kingdom? Don’t be deceived. Those who are sexually immoral, those who worship false gods, adulterers, both participants **in same-sex intercourse,** thieves, the greedy, drunks, abusive people, and swindlers won’t inherit God’s kingdom. That is what some of you used to be! But you were washed clean, you were made holy to God, and you were made right with God in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:9-11, Common English Bible).

Aún cuan sincero el amor pueda parecer, no es amor si está parado en silencio mirando un hombre ciego caminando hacia un precipicio. ¡El amor corre! ¡El amor grita! ¡El amor vocifera una advertencia! El amor lo lleva con seguridad lejos del peligro. Solo para que “Todos debamos sentirnos que somos encargados de nuestro hermano en necesidad, que somos en gran medida responsable de las almas de aquellos a nuestro alrededor” (1T 368).

La más tierna consideración debe ser evidente en aquellos que buscan ministrar a personas que se enredan en cualquier tipo de pecado. “Hermanos y hermanas, si una persona es atrapada por irregularidades, aquellos de ustedes que son espirituales deben ayudar a esa persona a alejar de hacer lo malo. Hacerlo de manera suave” (Gálatas 6:1 God’s Word Translation).

Jesús entiende **las predisposiciones hereditarias, el ambiente en el útero, los procesos de desarrollo, las experiencias de nacimiento** y las posteriores influencias ambientales que dan forma a la vida de cada persona que entra en el mundo. “Las relaciones entre Dios y cada una de las almas son tan claras y plenas como si no hubiese otra alma por la cual hubiera dado a su Hijo amado” (DTG 100-101).

Y siendo de esta manera, los hijos e hijas de Dios deben tratar a sus hermanos y hermanas y todas las personas con el mismo respeto, amor y preocupación por su bienestar, que Jesús ejemplificó cuando estaba en la tierra. Esto significa que, como se solicita hacerlo por el Espíritu Santo, deben venir cerca de cada persona para entender bien la historia de vida de ese individuo y hablar palabras dadas a ellos por el Consolador.

Inspirado por el ejemplo del amigo de la humanidad pecadora (SC 119), sus seguidores deben hacer de la iglesia un lugar agradable y acogedor donde su amor se extiende a todos y donde todos pueden aprender a observar todas las cosas que él mandó a hacer a sus discípulos (Mat 29:20). En su sermón del Monte, Jesús magnificó y aclaró el Consejo del cielo que fue diseñado para promover y proteger el bienestar de sus hijos en la tierra. Se incluyeron sus enseñanzas acerca de proteger la mente contra la indecencia sexual. El mismo tipo de estímulo para vivir vidas de pureza debe prestarse a personas jóvenes y mayores atraídas con personas del mismo sexo, bisexuales y del sexo opuesto.

Independientemente de lo que las tentaciones puedan ser, cuando las personas reconocen que están siendo tentadas a realizar actos sexuales que sean incompatibles con las enseñanzas de las escrituras, necesitan reclamar el poder del cielo para resistir esas tentaciones. “Las tentaciones que enfrentan en su vida no son distintas de las que otros atraviesan. Y Dios es fiel; no permitirá que la tentación sea mayor de lo que puedan soportar. Cuando sean tentados, él les mostrará una salida, para que puedan resistir.” (1 Cor. 10:13 Nueva Traducción Viviente).

Reconociendo que el pecado ciega los ojos y confunde el entendimiento, Jesús encontró necesario que, cuando todos los otros intentos no habían podido, emitir fuerte reprensión a los escribas y fariseos de corazón empedernidos en la esperanza de que se convertirían de su terquedad pecaminosa (Mat. 23:13-37).

Hay veces cuando la iglesia también debe levantar su voz profética contra los pecados de todo tipo que llevan a la destrucción eterna. “¡Grita con toda tu fuerza, no te reprimas! Alza tu voz como trompeta. Denuncie a mi pueblo sus rebeldías; sus pecados, a los descendientes de Jacob. “(Isaías 58:1 Nueva Versión Internacional “**¿No sabes que los injustos no heredarán el Reino de Dios? No se dejen engañar. Quienes son sexualmente inmorales, los que adoran a dioses falsos, adúlteros, ambos participantes en la cópula del mismo-sexo,** los ladrones, los avaros, estafadores, borrachos y gente abusiva no heredan el Reino de Dios. Eso es lo que algunos de ustedes solían ser! Pero ahora ha sido lavados y hechos limpios, han sido santificados para Dios, y fueron hechos justos con Dios en el nombre del Señor Jesucristo y en el espíritu de nuestro Dios” (1 Cor. 6:9-11, Common English Bible).

When the Church denounces sin both within the Church and in secular society, it must do so with caution and humility. “Christ sometimes reproveth with severity, and in some cases it may be necessary for us to do so; but we should consider that while Christ knew the exact condition of the ones he rebuked, and just the amount of reproof they could bear, and what was necessary to correct their course of wrong, he also knew just how to pity the erring, comfort the unfortunate, and encourage the weak. He knew just how to keep souls from despondency and to inspire them with hope, because he was acquainted with the exact motives and peculiar trials of every mind. He could not make a mistake. But *we* may misjudge motives; *we* may be deceived by appearances; we may think we are doing right to reprove wrong, and go too far, censure too severely, and wound where we wished to heal; or we may exercise sympathy unwisely, and counteract, in our ignorance, reproof that is merited and timely. *Our* judgment may be wrong; but Jesus was too wise to err. He reproveth with pity, and loved with a divine love those whom He rebuked” (4T 66; emphases original).

“The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful.

He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save” (GW 117).

“Every one that will submit to be ransomed, Jesus will rescue from the pit of corruption, and from the briars of sin. . . . The soul, bruised and wounded and ready to perish, he encircles in his arms of love, and joyfully bears it to the haven of safety” (GCB, December 1, 1895).

“Whenever there is a soul converted and brought to Jesus Christ, a thrill of joy is felt in heaven. A soul is saved, a precious soul snatched from Satan's grasp. . . . The lost is found, the dead in trespasses and sins is alive” (RH, March 21, 1893). “All heaven rejoices over the weak, faulty human soul that gives itself to Jesus, and in his strength lives a life of purity” (ST, October 22, 1896).

The Call to Holiness

The intent of this document is to call everyone, whether heterosexual, homosexual, married, or single, to conform to **God's ideal of holiness**. At the heart of this call to holiness lies the call to sexual purity. In our age of casual sex and all types of promiscuity and immorality, it is easy to think of sexual intercourse as a matter of private decisions and preferences. But this is not how Scripture thinks about sex. **Paul plainly teaches that our bodies are individually temples of the Holy Spirit** and that we are not our own but bought with a price. Therefore we must glorify God in our bodies (1 Cor. 6:19-20; 10:31). Because our bodies belong to God, we may not do with them as we please. Rather, we must be conformed to the image of the Son of God (Rom. 8:29). This call to holiness is extended to all of Christ's followers.

Cuando la iglesia denuncia el pecado dentro de la iglesia y en la sociedad secular, debe hacerlo con cautela y humildad. “A veces Cristo reprobó con severidad; en algunos casos puede ser necesario que nosotros también reprendamos severamente. Pero recordemos que aunque Cristo conocía con exactitud la condición de aquellos a quienes reprendía, sabía aplicar la dureza justa y necesaria que podrían soportar y qué se precisaba para corregir su error, también sabía apiadarse de los extraviados, consolar a los desdichados y alentar a los débiles. Sabía cómo alejar las almas del desaliento e inspirarles esperanza porque conocía los motivos exactos y las pruebas peculiares de cada mente. No podía cometer errores. Pero *nosotros* podemos juzgar mal los motivos, las apariencias pueden engañarnos, podemos pensar que actuamos correctamente al reprobar el error y, en consecuencia, podemos ir demasiado (70) lejos, censurar con demasiada severidad y herir cuando queríamos sanar. También podemos compadecernos insensatamente y, en nuestra ignorancia, debilitar una reprobación merecida y a tiempo. *Nuestro* juicio puede estar equivocado, pero Jesús era demasiado sabio para errar. Reprobaba con piedad y amaba con amor divino a aquellos a quienes reprendía.” (4T 69-70; énfasis original).

“El Salvador no suprimió nunca la verdad, sino que la declaró siempre con amor. En su trato con los demás, él manifestaba el mayor tacto, y era siempre bondadoso y reflexivo. Nunca fue rudo, nunca dijo sin necesidad una palabra severa, nunca causó pena innecesaria a un alma sensible. No censuró la debilidad humana. Denunció sin reparos la hipocresía, incredulidad e iniquidad, pero había lágrimas en su voz cuando pronunciaba sus penetrantes reprensiones. Nunca hizo cruel la verdad, sino que manifestó siempre profunda ternura hacia la humanidad. Cada alma era preciosa a su vista. Se portaba con divina dignidad y se inclinaba con la más tierna compasión y consideración sobre cada miembro de la familia de Dios. En todos veía almas que era su misión salvar.” (Obreros Evangélicos 123).

Cada uno que se presentare para ser rescatados, Jesús rescatará del hoyo de corrupción y de los cardos del pecado.... El alma, magullada y herida y lista para perecer, él la rodea en sus brazos de amor y gozosamente la lleva al refugio de seguridad (GCB, December 1, 1895) [Buletín de La Conferencia General, Dec 1, 1895].

Cada vez que hay un alma convertida y es traída a Jesucristo, se siente una emoción de alegría en el cielo. Un alma es rescatada, una preciosa alma es arrebatada de manos de Satanás.... Los perdidos son hallados, los muertos en delitos y pecados son vivificados” (RH, 21 de Marzo de 1893). “Todo el cielo se regocija sobre el débil, defectuoso alma humana que se da a Jesús y en su fuerza una vida de pureza (ST, Octubre 22, 1896) [*Señales de Los Tiempos*].

El Llamado a La Santidad

La intención de este documento es llamar a todos, ya sean heterosexuales, homosexuales, casados o solteros, a que nos apeguemos **al ideal de santidad de Dios**. En el corazón de este llamado a la santidad se encuentra el llamado a la pureza sexual. En nuestra era de sexo casual y todo tipo de promiscuidad e inmoralidad, es fácil pensar en las relaciones sexuales como un asunto de preferencias y las decisiones privadas. Pero no es así como la escritura piensa sobre el sexo. **Pablo enseña claramente que nuestros cuerpos—individualmente, son templos del Espíritu Santo** y que nosotros no nos pertenecemos, sino que somos comprados por precio. Por lo tanto, nosotros debemos glorificar a Dios en nuestros cuerpos (1 Cor. 6:19-20; 10:31). Porque nuestros cuerpos pertenecen a Dios, no podemos hacer con ellos como nos plazca. Por el contrario, nosotros debemos ser conformados a la imagen del hijo de Dios (Rom. 8:29). Este llamado a la santidad se extiende a todos los seguidores de Cristo.

It is the contention of this document that such holiness is possible only when we use our bodies in conformity with God's creation ideal for which we were created as male and female. We prayerfully release this document in the hope that through its service many who struggle with their sexuality will come to embrace the divine ideal of holiness and sexual purity as their Christian calling. May our gracious God give us His Spirit (Ezk. 36:25-27; Rom. 8:4, 14), who provides victory over sin and power to live in harmony with His will through our Lord Jesus Christ.

Es la contención de este documento que tal santidad sólo es posible cuando usamos nuestros cuerpos conforme al ideal de La Creación de Dios—para el cual fuimos creados como varón y hembra. Es nuestra oración que—al lanzar este documento, con la esperanza y propósito—de que, muchos que luchan con su sexualidad, abracen el ideal divino de la santidad y pureza sexual, haciéndolo una vocación de vida en su caminar cristiano. Que nuestro Dios misericordioso nos dé su espíritu (Ezq. 36:25-27; Rom. 8:4, 14), el cual proporciona poder y victoria sobre el pecado para vivir en armonía con su voluntad a través de nuestro Señor Jesucristo.

ANALYSIS — Below is a brief analysis of the document:

Of vital interest is the fact that Heather Knight, President of Pacific Union College in Angwin, California, is one of the committee members who participated in the drafting of this document. Jonathan Henderson, who is pastor and chaplain of the same university Heather Knight presides over, has preached (and continues to preach) sermons promoting homosexuality openly, where he uses the same language that is hinted at—and sometimes done explicitly—in this document. As in the document, Henderson says "that the sins of Sodom and Gomorrah were inhospitality and violence—and not homosexuality" (p.4 ¶3), that its inhabitants were "greedy" and that "they neglected the Poor" and that we "are born with these inherited tendencies" (p.3 ¶3) (p.14 ¶4), and that the great sin of Sodom was "they wanted to violate the angels and Lot," not homosexuality itself (p.4 ¶3). He also says that—obviously, "there is no condemnation for homosexuality" (suggested in the document as orientation) (p.3 ¶3), and that heterosexual marriage is an ideal of God (p.1 ¶1), but that, according to Henderson, ideals change-and God Himself changes.

Henderson also says that in the Church there are many homosexuals and transsexuals "raising children" and that we should receive them in the church because "the grace of Christ is sufficient to save homosexuals"—not to change them, because "God has to understand the thorn in their flesh." In other words, let us keep sinning—that God will save us all because *Once Saved Always Saved*.

Here are a couple of short clips, with Spanish subtitles, where Henderson talks about these things:

[a] EL VERDADERO PECADO DE SOMOMA <https://www.youtube.com/watch?v=8fW3FHFwj7g>

[b] RECIBAMOS A LOS HOMOSEXUALES <https://www.youtube.com/watch?v=fAT6P4GB-do>

Responsibly, here we leave you the complete links to Jonathan Henderson's sermons:

[c] COMING OUT... COMING IN <https://www.youtube.com/watch?v=5gNWUxZZgWU>

[d] ADAM AND STEVE <https://www.youtube.com/watch?v=asqUWRhcjlc>

Henderson also suggests that homosexuality is inherited, just as the document does (p.3 ¶3), and makes use of Matthew 19:12—in reference to eunuchs born with the gift of celibacy, to conclude that homosexuals are born, and not made. This same language and verse is found in the second paragraph on page 4 (p.4 ¶2), where it is once again insinuated that homosexuals were created in this way by God himself. Later, the document also tells us the following:

For those who struggle with heterosexual and homosexual immorality, divine power is available through Christ to enable us to live above **sinful tendencies and nature**.
(p.14 ¶4)

That is another hint that homosexuality is inherited and that it is NOT immorality either. We will focus on that point later, but in the footnote No.4 on the second page of the document we also have the following:

⁴This document does not use terms like LGBT or LGBTQ or LGBTQIA, because they are very broad in their scopes, **and this study is limited to the issues related to homosexuality**. (p.2)

Is it being suggested that self-appointed LGBT groups are not homosexuals? A big lie that is spreading in the world today is that a transsexual is not homosexual. That very well could be the reason for that pronouncement, since the T in LGBT means Transsexual or Transgender.

It should also be noted that most of the verses used in this document comes from the New International Version Bible (p.1 footnote), a bible known for its great manipulation of scriptures:

YouTube— NIV BIBLE EXPOSED [HD] https://www.youtube.com/watch?v=fCaT8F_9RoE

The reason for the publishing of this document is stated as follows:

In response to the growing societal pressure for the Church to normalize homosexual behavior in terms of membership, leadership, employment, curriculum standards, and other areas, the Seminary faculty believes that it has a duty to clearly set forth the

teachings of Scripture regarding these matters and provide a biblical perspective on this recent debate. (p.2 ¶1)

So, does that mean that the church has yielded to social pressures instead of standing firm in truth?

There is a tremendous insinuation that God does not have the power to change homosexual people and that homosexuals do not choose to be like that... they are born, and so they are not made. (p.4 ¶¶1-2). And this document is written under the premise that there is a total separation of what homosexuality is—in *its practice* and homosexuality—in *its orientation*, of which the latter, says the document, the Bible has no light (p.3 ¶3). This contradicts the text of 1 Corinthians 6:9—which speaks of the effeminate, which is an orientation and not a practice. We'll discuss this issue later. In addition, the scripture speaks quite clearly that we must all get away from all uncleanness (Ephesians 5:1-7), and homosexuality is an uncleanness in all its facets, for it destroys the image of God in man (Gen 1:26-28)

Henderson makes an allegory to Matthew 19:12 where Jesus speaks of the Eunuchs and how some of them are born. Twisting the scriptures, Henderson says that just as an asexual is born (Eunuch), a person is also born being homosexual. The document also presents the same biblical text and explains it this way:

In Matthew 19:12 Jesus refers to three specific categories of people: (1) eunuchs by birth; (2) eunuchs made by man; (3) eunuchs by personal choice. While this passage does not explicitly refer to homosexuality, it does reveal that the Bible recognizes that some sexual departure from the norm can be inherited, acquired, or chosen. (p.4 ¶2)

Here—clearly, they throw the doubt to let us know that it is possible for a homosexual—like a eunuch, to be born with that condition... And if he was born with that condition, then God created him like that!

That's the way this document is written. It says many truths, but it is also full of lies, innuendo—and above all, putting many doubts in front and behind the truth... many times throwing light and sometimes sowing doubt. Let's make a little parenthesis here, and let's see what Scripture says about contradictions:

³³ For God is not the author of confusion, but of peace...—1 CORINTHIANS 14:33

Richard Davidson cited in footnote No. 12. Davidson is one of the most prolific and award-winning theologians in the Adventist Church. It is also—Davidson, someone who has hinted that God is a kind of transgender or hermaphrodite: (Note No. 12, p.5)

YouTube— “Dios Hermafrodita” <https://www.youtube.com/watch?v=Yw2bfmJc-3U>

We can see a greater effort—throughout the document, trying to present homosexual "practice" as a bad thing—and it is, while wanting to disassociate orientation as the cause that leads to that practice (p.6 ¶4) (p.9 ¶2-3). And even though this document is very emphatic on the condemnation of homosexual practice, there are several hints—subtly, that this same practice was only condemned in the rituals of worshiping other gods (p.6 ¶4). Sometimes, the document presents the truth, but at other times it throws doubt or confusion.

Footnote No. 20 on page 8, refers to an author named Gagnon who wrote about homosexual practice in this way:

“All these possible sexual violations hark back to the beginning, to the era when God set in motion the ongoing re-creation of humankind.” (Footnote No. 20, p.8)

While Gagnon presents a reality that God set boundaries with respect to sexuality, here we see a concrete insinuation on the theory of *Deist Evolution*. Let us remember that the same Pope Francis said that not only Evolution is Biblical, but that it requires the hand of a creator, alluding that God does not have a magic wand:

YouTube— “Pope Francis Acknowledges Evolution And Says God Is Not a Magician”: <https://www.youtube.com/watch?v=JcrnlN5xBYU>

A pattern that develops early in the document, is that homosexuality contains immoral and forbidden variants, alluding to the fact that homosexuality in itself is not immoral:

The heterosexual or homosexual activities proscribed in Leviticus 18 and 20 are portrayed as “abominations” because they violate the divine order of gender set forth in Genesis 1:27 and 2:24. (p.8¶1). [We expand later this point]

There is a section that deserves special attention, and it is Paul's perspective and homosexuality. Often, the document presents allusions and insinuations to things that someone said or wrote, and they try to show us that the document "intends" to bring light in this aspect. Let's take a look at the following examples:

It has been argued that Romans 1:24-27 only speaks of "exploitive forms of homoerotic behavior: pederasty (love of boys), sex with slaves, prostitution, and/or homoeroticism in the context of idolatrous cults, so we cannot know what Paul would have thought about committed adult relationships."²⁸ (p.11 ¶2)

And the very next paragraph argues the following:

Still others have argued that Paul had no concept of a homosexual orientation—a relatively fixed and congenitally based disposition—so we cannot know what Paul would have thought about same-sex intercourse between two people exclusively oriented toward the same sex.³⁰ (p.11 ¶3).

So, the document presents the views of other authors with the intention of bringing light into the matter. While this seems to be what happens...

However, against all of these positions, Romans 1:18-27 contains strong intertextual echoes with the creation account in Genesis 1:26-30. In the Genesis passage, God begins by making "humans" in God's "likeness" and "image"—"male" and "female"—... (p.11 ¶4)

... a little later the document proceeds:

Paul's concern in this passage is with the image of God according to Genesis Creation order, which humans have corrupted with idolatry and ensuing heterosexual and homosexual immoralities. (p.12 ¶1)

Once again, we see that it is a question of minimizing the sin of homosexuality, while the emphasis is on idolatry. And one more time, it is hinted that homosexuality is NOT immorality, but rather that there are immoralities within homosexuality (we'll explain in a moment).

As we have just read, the document presents Martti Nissinen's argument that Paul did not know the concept of *Sexual Orientation* and therefore we have no way of knowing what Paul would think about homosexual practices amongst adults today (See footnote No. 30, p.11). What Nissinen is saying is that **Paul was not inspired by God**, and was simply raising human judgments. And beyond clarifying that point, the document presents light and confusing positions—which on some occasions, may make us doubt. But rather than doubt, let us remember what is the fundamental theological argument of this document "*An Understanding of the Biblical View on Homosexual Practice and Pastoral Care*":

While homosexuality is a distortion of the Edenic ideal, "there is no condemnation" for homosexually oriented persons as long as they "are in Christ Jesus" (Rom. 8:1) and do not harbor or act upon their orientation and propensities. (p.3 ¶4)

So—practically, the position that Martti Nissinen has, is the same as the authors of the document—because "there is no condemnation for people with homosexual orientation." And this position—in turn, represents the position of the Seventh-day Adventist Church, according to what the document argues. And later, they make it look even clearer:

It should be emphasized, however, that the biblical materials condemn homosexual practice, but there is no castigation of innate homosexual orientation per se. (p.14 ¶3)

Note as both words, practice and orientation, are presented in cursive letters, denoting a separation, disassociating one from the other. Also, here the authors of this document, come out of the closet and tell us that **homosexual orientation is innate—one is born with it!**

It is of curious interest that the document speaks of "the list of vices" of 1 Corinthians 6:9 and—referring to this, we have the following:

Further, in the vice list of 1 Corinthians 6:9, Paul mentions the malakoi (lit. "soft men"), which likely alludes to men who are lain with as a man lies with a woman (see Lev. 18:22 and 20:13).³⁵ (p.12 ¶3)

Malakoi (from ancient Greek) would be translated as effeminate in modern English. But it is quite curious that the document never uses the word Effeminate (in our language today), since we know that Effeminate is an orientation—and at the same time would be a contradiction to the direction in which the theological basis of this document is formed. But because that word is in the Bible and they cannot hide it—it is to our understanding, they simply want to confuse the minds, and perhaps to a lesser degree, conceal the deception while hiding and protecting themselves behind the hidden Greek word (Malakoi) in order to deceive those who do not spend much time searching the scriptures (John. 5:39). But the word of God is quite clear:

⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, **nor effeminate**, nor abusers of themselves with mankind,... -1 COR. 6:9 (KJV)

Another vital point is that the document presents the likelihood that Malakoi *alludes* “to men who are lain with as a man lies with a woman”. Malakoi—as we explained, refers to the effeminate. While it is true that orientation (the effeminate in this case) leads to practice, it is not the practice in itself. And orientation—we exhort again, is the one that leads you to practice. We cannot disconnect one from the other: no one has a sexual relationship without first having an attraction (orientation), but both words—and their actions, are different. That is a very important point that we must all be clear about.

The very next text presented here by the authors of this document, tells us to take look at Leviticus 18:22 and 20:13 as a reference. And when you go to Leviticus 18:22, to cite it as an example, there we find the ancient Greek word Arsenokoitai, which means those who lie with men. But when we go back to 1 Cor. 6:9, we find **Malakoi** for the effeminate and **Arsenokoitai** for those who lie with men. That is, they are two different words, denoting two different actions... ad two behaviors condemned by God: an effeminacy—an orientation, and a laying with men—a practice. In other words, the authors are using two words that denote two actions, and are combining them into one, eliminating one action—Orientation!

This information is verifiable by searching 1 Corinthians 6:9 in the Strong bible concordance:

<http://www.godrules.net/library/kjvstrongs/kjvstrongs1cor6.htm>

Malakoi - Strong Reference Number [3120]

Arsenokoitai - Strong Reference Number [733]

In the same very next text, the document explains that Arsenokoitai refers to "men who lie with men" (p.12 ¶3). What we must remember is that the document has already stated emphatically that the orientation is not condemned by God, and that only the practice is punishable. So, to insinuate or make a direct association that Malakoi (effeminate) and Arsenokoitai (the carnal act between males) refer to the same thing—the practice, would be a great contradiction in this document, or more likely—in our view, a double message is being sent.

Curiously, and even more interesting is, how 1 Corinthians 6:9 is presented in the document, using the English Standard Version (ESV) Bible. And why is it important to note that? To understand that, we must read the verse in that version:

⁹ ...“Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,...” -1 COR 6:9 ESV (p.14 ¶4)

If you paid attention to the text, you will have noticed that the ESV version does not contain the word *effeminate*. Not even contains a synonym or substitute... **simply, Effeminate is not part of the text!** Don't you think that this is a very convenient version to use, knowing what we have already learned that “*there is no castigation of innate homosexual orientation per se*”?

So, we see that although the document uses the word Malakoi, with the omission of its literal translation (effeminate), being an important part of this study, we see an act of malice on the part of the authors—that does not seem to us a mistake, but rather a manipulation... or at least one point that leaves much to be desired.

Turning to another point, the document says that the Bible allowed polygamy and divorce in "extreme circumstances" in the Old Testament, although this "is not part of the Edenic ideal of God." (p.14 ¶5).

Now we have entered in a totally new terrain here; and it is that of blasphemy. God never said that he allowed polygamy. The fact that there were polygamous does not mean that God allowed it. This is a mundane approach. It would be like saying that because there were homosexuals in the Bible, God allowed it. NO! We simply see that sometimes God gives up the disobedient *unto* [their] *vile affections*, and lets them bear the consequences of their actions (2 Thessalonians 2: 8-12) (Romans 1:28). The Patriarchs themselves had to suffer those consequences. The Bible is clear about marriage:

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. —*GÉNESIS. 2:24*

Here, the scriptures—from the very beginning, speaks only of two persons—a man and a woman, period. The members of that committee that made this document are supposed to know that—and they know it! Now we can see the spirit of whom was really leading them to write this document.

In addition, the text also refers to divorce in "extreme circumstances". This is also another lie because God allows divorce under only ONE circumstance, NOT CIRCUMSNTANCE(S). Divorce is permitted only because of fornication (Matthew 19:9). So, there are no other circumstances that would break divorce according to the Bible, and the death of a partner is not divorce, it's widowhood, under which the Bible allows the person to remarry (Rom. 7:2)

One of the documents that served as a platform for the development of this document for the Seventh-day Adventist Church's position on homosexuality was the document entitled "*Responding to Changing Cultural Attitudes Regarding Homosexuality and Other Alternative Sexual Practices.*" This document was published in 2014, and can be found on the church's official website:

<https://www.adventist.org/en/information/official-statements/guidelines/article/go/-/responding-to-changing-cultural-attitudes-regarding-homosexual-and-other-alternative-sexual-practice/>

Two points that draw our attention to this 2014 document were the following:

1. "It is inconsistent with the Church's understanding of scriptural teaching to **admit into or maintain in membership** persons practicing sexual behaviors incompatible with biblical teachings."
2. "Congregational leaders, Church employees, ministry leaders, and institutions are advised to review carefully the Church's existing policies with regard to membership, **employment**, and education to ensure that local practices are in harmony with the Church's expressed teachings about sexual behavior."

Here we see a 360-degree turn from the old policy, and now the church is implementing a new one, plastered on this new document "*An Understanding of the Biblical View on Homosexual Practice and Pastoral Care.*" On page 16 of this new document, we have the following:

All persons, including practicing homosexuals, should be made to feel welcome to attend our churches **while non-practicing gay persons should be welcomed into membership and church office.** (p.16 ¶4)

The text speaks for itself without much explanation. So, the first document was used as a foundation—simply to change the policies on homosexuality, voted in 2014. And remember that in 2014 gay marriages had yet to be legalized in the United States. Do you remember what the document says about social pressure? Let's check it out one more time:

"In response to the growing societal pressure for the Church to normalize homosexual behavior in terms of membership, leadership, employment, curriculum standards, and other areas, the Seminary faculty believes that it has a duty to clearly set forth the teachings of Scripture regarding these matters and provide a biblical perspective on this recent debate." (p.2 ¶1).

How is it possible that in less than two years the church took such a sharp turn in a policy that it had just implemented? The answer may lie in corporate law **501(c)(3)**:

501(c)(3) organization is the most common type of the 29 types of 501(c) nonprofit organization in the United States. Most charitable non-profits in the United States that Americans commonly know of, and often make donations to, are 501(c)(3)

organizations, ranging from charitable foundations to universities and churches. These organizations must be approved by the Internal Revenue Service to be tax-exempt under the terms of section 501(c)(3) of the Internal Revenue Code.

501(c)(3) tax-exemptions apply to entities that are organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes...

—SOURCE: WIKIPEDIA [https://en.wikipedia.org/wiki/501\(c\)\(3\)_organization](https://en.wikipedia.org/wiki/501(c)(3)_organization)

The following article discusses the implications that charitable organizations such as churches face upon incorporating under corporate law 501(c)(3): <http://www.creationliberty.com/articles/501c3.php>

But in short—as a 501(c)(3) corporation, the Seventh-day Adventist Church receives many benefits in tax deduction by the state regulating entity (IRS). It saves millions of dollars in tax pay in the United States, and worldwide. Now, with those benefits also come responsibilities... and in the USA, gay marriage is already the law of the land. Add to that that there are several other federal laws in place that protect homosexuals from being "discriminated" against because of their sexual preferences. So, it should come as no surprise that the Seventh-day Adventist Church suddenly changes its position because—more than socially, the pressure it now has is governmental. And if the church does not yield, it loses its benefits. And it is yielding at the expense of the biblical doctrines that once constituted the church's foundation. And by no means we are suggesting that the church fell in a trap of some sort. This was a very well planned move, since by default churches are considered tax exempt organizations and is not required of them to incorporate as a 501(c)(3) organization. Please read the article above for more details.

Andrews University was the laboratory of this document. But it is also a place where homosexuality is being promoted. There is a documentary film called *Seventh-Gay Adventists*, which is highly promoted at Andrews and other Adventist institutions. Michael Jon VanderWaal, a student at Andrews, wrote a thesis based on this film. And this thesis is the Honors Roll of Andrews University. In the abstract of his thesis (page 4), the student sums it up like this:

Attitudes towards LGBT people are shifting rapidly, with over half (51%) of the US population now favoring samesex marriage. LGBT issues are also being hotly debated in the Seventhday Adventist (SDA) church. The purpose of this research is to examine how the film, *SeventhGay Adventist* (SGA) influences SDA college students' attitudes regarding homosexuality. My study compares attitude scores of students (N =46) using an experimental design with random assignment. Both the experimental group and the control group completed a commonly used Homosexuality Attitude Scale and modified version of Fulton's Adventists and LGB's survey at pretest and posttest. Results show that the film had no significant effect on students' overall attitudes. However, a significant difference in attitude change was found on one individual item: a homosexual's ability to become heterosexual. This suggested that AFTER WATCHING THE FILM, subjects were more likely to think that lesbian and gay individuals CANNOT CHANGE their sexual orientation. —March 30, 2015

<http://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1116&context=honors>

VanderWaal reveals the name of the thesis:

Changing Attitudes Towards Sexual Orientation and the Effect of Documentary Film.

And changing the minds of college students and church members in general is what they are doing. Not only is the title quite similar to that of the document they used as a base for creating the new policies, but right here we observe that after seeing this documentary, everyone gave up on the idea that a homosexual individual can be changed by God. These students are the future pastors and leaders of the church—To change the church, you have to change the base first. This is the purpose of that documentary... to wash the minds of those who see it. And this same concept that God cannot change us, has been impregnated in the document *An Understanding of the Biblical View on Homosexual Practice and Pastoral Care*:

Others have pled with God to change them and have submitted to therapy with the goal of change but have not been changed.⁴⁸ (p.17 ¶3).

What is being said here—openly, is that God has no power to change these "other" homosexuals who have submitted to God and therapy. And we have already demonstrated how subtle and not so subtle this

teaching has manifested itself in the document. But the most interesting part of that sentence we just read, is the quote number: (48). So, when you address the footnote, we have the following:

⁴⁸ Daneen Akers and Stephen Eyer, directors and producers, "Seventh-Gay Adventists," documentary film (Filmmakers Library, 2012). (p.17 footnote No. 48)

So, we have it that that this document has a direct quotation from the directors of a homosexuality-ridden documentary that aim to wash and impress the minds about this sin, and produced by an openly pro-LGBT group. And this pair of "gay rights" activists have a direct connection to Pacific Union College—where Heather Knight is the presidet, having graduated from that institution. And let's not forget that Knight is also one of the members of the committee that drafted, developed, and published this document.

In an article that Daneen Akers herself wrote, she presents the following observation by Andrews University Professor, Dr. Roy Gane:

"Whatever one's position regarding homosexuals and the church may be, this film is worth seeing it because candidly probes issues with real human faces and stories."
—Dr. Roy Gane, professor, SDA Theological Seminary, Andrews University

http://buildingsafeplaces.org/index.php?option=com_content&view=article&id=149&Itemid=946

And this is the story they are promoting to soften the minds and hearts of people so others can accept and tolerate sin—defying this way, God's command to detest sin (Gen. 3:15). Daneen Akers and Stephen Eyer say that God cannot change sinners, and this document quotes them as proof of that... That is blasphemy!

Passionate Marriage—written by David Schnarch, is an aberrant book that promotes evolution and all kinds of sexual filth, including homosexuality. This book is required for students at The Seventh-day Adventist Theological Seminary, which is located at Andrews—a university that at the same time claims the authorship of this document we are discussing here. Here we leave you with an excerpt from the book, and below the link containing revealing texts from this book and other documents:

- o The most explicit, erotic, creative, and carnivorous responses seem to come from women: "Doing: actively, playfully, increasingly passionately exploring, stimulating all parts of your partner's body using any part of your body that enjoys this. Usually for me it includes lots of sucking...tongue, ear, penis and balls, nipples, and FINGERING HIS ANUS. Important to let yourself make any noises that want to come- grunts, moans, laughs. The partner takes a responsive receptive stance- enjoys being given to- the (do-er' enjoys the giving. Intense feeling of body and mind connection." —PASSIGNATE MARRIAGE p.265
- o She touched herself in front of him, sucked him, and mounted him. The really hard part for George was when SHE PUT HER VIBRATOR BETWEEN HIS SCROTUM AND RECTUM-AND HE LIKED IT. This brought up disquiet about that part of his body and all its meanings.

In session we dealt with (a) his fears of homosexuality and emotional connection with other men (including me), (b) his right to use his body his way-including his anus.. —PASSIONATE MARRIAGE p.286

[Yohttp://www.cristoverdad.com/docs/passionate.pdf](http://www.cristoverdad.com/docs/passionate.pdf)

- o As I mentioned earlier, our species underwent some amazing changes about 400,000 years ago. Females stopped going into "heat"and started having menstrual cycles. From that momentous point on, women had year-round sexual desire instead of being receptive only when they were reproductively "ripe." Men and women started staying together longer; families, communities, and societies emerged; and a totally new part of our brain evolved—the neocortex. Scientists debate how much neocortex apes, whales, and dolphins possess, but no species matches ours and what it lets us do.

Speechless! Here's an official link also contains an official syllabus that shows that this book is not only taught at Andrews, but also that it is required material.

https://www.andrews.edu/sem/dmin/concentrations/family_ministry/2010/dsre759-syllabus.pdf

The document goes as far as to say that God assumes the obedience Israel (p.16 ¶1). Jonathan Henderson said the same thing, that the "grace of Christ *“was sufficient”* to save them—without the need for to change because—again, "God has to understand the thorn on their flesh."

This document is really just a tool for homosexuals and LGBT groups that want to turn the church into licentiousness, where God is the one that has to change. With the subtle lie of *homosexual orientation*, they are simply opening the door to not only fostering homosexuality in the church, but also—and eventually, marriages between same-sex couples. That is the crack they want to open—and once opened, their growth will be uncontrollable.

Stephen Bohr recounts how a theology professor at La Sierra University married a couple of lesbians, with his SDA credentials. Bohr himself says that "gay marriage is coming for the Seventh-day Adventist Church" ... Here is the video (in Spanish).

YouTube- Tema 1 - El Ataque de Satanás Contra el Matrimonio [Advance to 1:19:30]:
<https://www.youtube.com/watch?v=m8POIClvqYo&list=PLkBh0stfIwXqG2R5l-6Pk--qz0hcvx9gU>

And Gay Marriage is really the direction all this leading to:

- o Gay and lesbian members who choose to, and remain abstinent should be given the opportunity to participate in all church activities INCLUDING LEADERSHIP POSITIONS in the church (p.17 ¶4)
- o We strongly affirm that homosexual persons have a place in the Seventh-day Adventist Church. (p.17 ¶5)

And also in the footnotes, we have reference number 47:

⁴⁷Born that Way and Redeemed by Love," (p.17)

And to complete that idea, the document also states:

They may have vibrant spiritual lives, (p.18 ¶1)

The message being sent is that it is no longer necessary to give up sin to be saved, and—as usual, God will understand. They even misquote the messenger of the Lord to subtly promote that idea:

Jesus understands the inherited predispositions, the in-utero environment, the developmental processes, the birth experiences, and the subsequent environmental influences that shape the life of every person that comes into the world. (SC 100) (p.19 ¶2)

At the heart of the theology in this document is the disassociation of homosexuality—in its *practice*, with homosexuality—in its *orientation*. The authors try to press this idea again and again. However, in a part of the document—which we have already mentioned, the authors make an interesting association of words that—in our opinion, is very disturbing. As we analyzed in 1 Corinthians 6:9-10, this is not possible, biblically speaking. In reference to what Paul says in Romans 1:18-27, the document reveals:

Paul's concern in this passage is with the image of God according to Genesis Creation order, which humans have corrupted with idolatry and ensuing heterosexual and homosexual immoralities. (p.12 ¶1)

What is being insinuated here is that there exist both heterosexual immoralities and homosexual immoralities. In other words, homosexuality is not an immorality, but that there are sexual immoralities within homosexuality, as there are within heterosexuality. This puts homosexuality in a totally different category from that which the Bible describes. Gay pedophiles would be a good example of that. Their sin would be to molest male children, just as it would be for a heterosexual pedophile to molest girls. But homosexuality itself would no longer be an immorality, as long as their sexuality manifest in an amicable way between consenting adults.

Once again, sexual practice simply cannot be disassociated from its orientation since the orientation is the one that takes a person to the practice. A man marries and has sex with a woman because he has a heterosexually defined sexual orientation. Likewise, a homosexual man goes to bed with another man because of the homosexual orientation that he has...and therefore—for that same orientation he has, he

will avoid sleeping with a woman. This is elementary, basic, fundamental. Any other scope is pure distortion, and/or manipulation of not only the truth but also reality.

At the closing of this document, the authors make a special call to holiness; And they do it as follows:

The intent of this document is to call everyone, whether heterosexual, homosexual, married, or single, to conform to God's ideal of holiness. At the heart of this call to holiness lies the call to sexual purity. (p.20 ¶6)

Truly, the Lord calls us to walk in holiness (1 Pet. 1:16, Lev. 20:7). However, there is no such thing as sexual purity and calling yourself a gay person at the same time; much less holiness—for the Bible is emphatic that this is impossible:

²⁴And they that are Christ's have crucified the flesh with the affections and lusts. —GALATIANS 5:24

¹⁷Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. —2 CORINTHIANS 5:17

A thief (or former thief) cannot continue to be called a thief, once the transforming power of God has touched him and he left that lifestyle behind. And again, the subliminal message is that Christ cannot change us and—as we will see in our second analysis (for document 2), God only gives us power to "control sin," not defeat it!

The fruits of this document can already be seen. Shortly after it came to light, **Hollywood Adventist Church** in California named to **Rhonda Dinwiddie** a church Elder Sabbath School teacher. It turns out that Rhonda is a transsexual, and the General Conference has allowed this. In an interview that this same church published on YouTube, Rhonda says he chose that church because "**it is a church full of love**" and that, among other things, "**does not care about your religious beliefs**", since "**all those things don't matter**":

YouTube— Hollywood SDA Church's Transgender Elder

<https://www.youtube.com/watch?v=cljQjG60ii8>

And Rhonda confesses that when he heard that they were promoting the film *Seventh-Gay Adventists*, that attracted him to Glendale Seventh-day Adventist Church in California, where it was being shown. And so, he ended up returning to church after many years of absence.

All of this is an aberration and a shame for a denomination that calls itself Christian. The interesting thing is that under the terms of this document—and now policy, Rhonda, and particularly The Hollywood Adventist Church, are not violating any standard of the General Conference.

Up to this point (Sept. 15, 2016) it has not come to light if Rhonda has a partner, and therefore he would fall into the category of sexual orientation.

<<<UPDATE April 5, 2017>>>

While doing further research, we googled "**Rhonda Dinwiddie Google+**", and found his Google Plus profile. Under the **Bragging Rights** section, it says "**Married.**" You can draw out your own conclusions from this. At this point, we don't really know if Rhonda is married to a man or a woman, but he identifies himself as also a lesbian. Time will tell, but here is Rhonda's profile.

—GOOGLE PLUS <https://plus.google.com/112524908016470991184>

You might need to be signed in to a Google Plus Account in order to view the entire profile. On next page, we provide a couple of screen captures of Rhonda's profile for you to see.

This is Rhonda's Facebook page, reflecting his marital status as well.

<https://www.facebook.com/rhonda.dinwiddie.90>

Recently became known that Alex Machado, a lesbian married to Amber Machado, was baptized at Chico SDA church, also in California.

<http://atoday.org/baptism-of-married-lesbian-at-chico-adventist-church-prompts-statem/>

Rhonda Dinwiddie



Facebook /rhonda.dinwiddie.90

BASIC INFO

Gender: Female

Languages: English

Religious Views: Seventh-Day Adventist Christianity. Searching and questioning but always believing in a loving and personal God.

Political Views: **Independent (politician)**

Rhonda Dinwiddie

No person or organization has the God-given right to exclude you from love and acceptance. Regardless of who or what you are, where you've been or what you've done, God loves you, and so do I.

Bragging rights
Married with two beautiful, grown children and proud to be an advocate/ally and member of the LGBTQAI community.

Gender: Female

See less

Work & Education

Employment
County of Los Angeles - DMH

Education
Andrews University
Biology and Education, 1980

ABOUT RHONDA

I am a Christian transgender (TG) woman. My "Basic Info" shows that I am interested in women. I connect with and establish friendships easily with women because I am also lesbian, but I am also in a committed marital relationship. So I am not available for a hanky-panky lesbian relationship. I also like men as FRIENDS ONLY. So, make no mistake, this means I care about friends, and as friends, not as lovers. So, if you are interested in being my friend, please be a friend, not simply n



ProhesyAgainTV also covered the news. They even interviewed Rose Durant, Amber's aunt. So, we see that more than our suspicions, gay marriage is a reality in the Seventh-day Adventist church. It's just a matter of time until we see a full-fledged video of a glamorous wedding at an SDA church near you!

YouTube— Chico S.D.A. Baptizes Married Lesbian: Exclusive Interviews with Rose Durant & Leonor Saldana <https://www.youtube.com/watch?v=MIEuay2IfhM>

<<<END OF THE UPDATE>>>

Hollywood Adventist Church is an openly gay church. Both on its Facebook and on YouTube pages, we see the gay flag behind the church's logo—And the General Conference Allows it!

Facebook: <https://www.facebook.com/adventhollywood/?fref=ts>

YouTube—Hollywood Adventist Church <https://www.youtube.com/watch?v=kPuz1H5cOME>

Aside from what the scripture clearly shows regarding homosexuality, church leaders do not seem to care that Rhonda is violating another fundamental biblical principle:

⁵ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God. —DEUTERONOMY 22:5

It is also very common to see some of the elders of this church with painted nails and the use of jewelry is well celebrated in the leadership of that Church. [00:08:25]

YouTube— Our Great Legacy: The Hollywood Adventist Church - Panel Discussion - October 24, 2015 <https://www.youtube.com/watch?v=JuLM4Fwz8eA>

And we have not yet heard a single word from Ted Wilson or any church leader condemning this. Rather, we find that in a church in Palm Springs (CA), a choir of homosexuals led the Sabbath Service:

YouTube— Palm Springs Gay Men's Chorus <https://www.youtube.com/watch?v=zJbxNpy-c2I>

Please remember that biblically speaking, an elder, a bishop, and a pastor (or shepherd) are the same thing.

²³ The Lord is my shepherd;... —PSALM 23:1

² A **bishop** then must be blameless, the husband of one wife, vigilant, —1 TIMOTHY 3:2

⁵ For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had appointed thee:

⁶ If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

⁷ For a **bishop** must be blameless, as the steward of God;... —TITUS 2:6-7

Even the Church manual recognizes this:

The **pastoral work** of the church should be shared by the pastor and the elders.... "As **undershepherds**, elders should exercise constant vigilance over the flock.

If the pastor is a licensed minister, the church or churches served should elect **the pastor as an elder**. —SDA 2015 Church Manual, p.74

And The Spirit of Prophecy is quite clear about that too:

Those who occupy the position of **undershepherds** are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. — THE ACTS OF THE APOSTLES. P.526

So, technically—and biblically speaking, Rhonda Dinwiddie is a gay pastor, approved by the General Conference of the Seventh-day Adventist Church!

During the presentation of this document, in the NAD's website, we have the following:

Practical and compassionate theology," was the description given by one executive committee member. The document states that the Adventist Church in North America seek to "follow the model of Jesus" and offer "unconditional love and compassion to everyone."

One executive committee delegate thanked the NAD for the statement, saying it was caring and biblical, and that "Jesus was crucified in the middle—where truth and love connect."

<http://www.nadadventist.org/article/1073743083/news/current-newspoints/newspoints-november-3-2015-human-sexuality-report-yem2015>

And we wonder if in this document truth has been crucified in the middle where lies and apostasy meet. This unconditional love they mention, is nothing more than a distortion of truth, for the scripture is very clear:

²³ And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. —EZEKIEL 44:23

Only the independent ministries, to which the church so fiercely attacks, have sounded the alarm. We have a Leslie Pollard, President of Oakwood University in Alabama, saying that "all homosexuals are God's people" and that "there a revolution in the worship system" is coming to the SDA Church. We sounded the alarm and prepared sermon where—with great detail, we analyzed the videos of Leslie Pollard and Rhonda Dinwiddie. The video is currently available in Spanish only....Stay tuned.

YouTube— Revolución En La Iglesia Adventista - La Llegada de Caitlyn (Apostasía Omega)
<https://www.youtube.com/watch?v=7TLBoRCCvEc>

We also covered how congresswoman Sheila Jackson Lee—a so called Seventh-day Adventist, an abortion rights activist and strong promoter of the gay cause, was also Oakwood University where Pollard is also the president (video also in Spanish); original video also presented:

YouTube— SHEILA JACKSON LEE - BLACK HISTORY ACHIEVEMENT AWARD RECEPIENT
<https://www.youtube.com/watch?v=q5yRoEhYxu4>

YouTube— El Nuevo Orden Mundial en Un Minuto y 23 Segundos - El Porqué de Las Paredes
<https://www.youtube.com/watch?v=4hhFObDEp6Q>

These are just some of the fruits that have sprung since the publishing of this document. It is evident that the organization has become corrupted and has fallen into a state of total apostasy. We can pretend that nothing is happening—as the church leaders are trying to make us believe, but that revolution of which Leslie Pollard speaks so boldly, has long begun.

In 2014, shortly before this document came to light, the Netherlands Conference stated that they would not discipline anyone who declares to be gay, including leaders and pastors, and "Commits Itself to Being a Safe Place for LGBTI Individuals." Also, they stated that the "heterosexual marriage is only God's ideal," but that "ideals can change." And the World Church and—of course, the General Conference, have allowed it!

<http://spectrummagazine.org/article/netherlands-union-conference/2014/04/24/church-netherlands-commits-itself-being-safe-place-1>

And the document makes several references to God's ideal...Now we know what they meant!

We are led to believe that this document is only the voice of the North American Division (NAD), but it is not. We have not heard any world leader speak out against these things. And in addition, four great pillars of the Seventh-day Adventist Church came together to put this document in motion:

[1] North American Division [2] Lake Union Conference [3] Andrews University—which is under control the General Conference 4] Bible Research Institute—also under the GC supervision.

"Andrews Seminary Approves Document on Homosexuality" —ADVENTIST REVIEW
<http://www.adventistreview.org/church-news/story3339-andrews-seminary-approves-document-on-homosexuality>

Given the nature of the parties involved, the church simply used its most qualified institutions to carry out the elaboration of this document, from which all would benefit. Using big muscle tools such as the Andrews University's Theological Seminary and the General Conference's Biblical Research Institute, it is

evident that these were used not because they represent the position of the North American Division, but rather as a push for the new direction the SDA's World Church is leading to. In any case, we see that the General Conference was well involved in the preparation of this document. And every conference, union, and division is a member of the World Church, and the all respond to the General Conference, right?

Ellen White—the lord's messenger, prophesized:

The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—**ALL WILL BE UNMASKED**. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony **that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven.** —*THE GREAT CONTROVERSY*. 607

Seventh-day Adventists have the tendency that when they hear the word Babylon they only think of the Catholic church. However, a careful look at this text from Ellen White, and an object thinking of the things we have shown—demonstrated here, isn't the SDA Corporation committing the sins of Babylon... and as such, won't it be judged like Babylon? So, we emphatically pronounce the SDA Church as Babylon, too. God does not have double standards, and no wonder why this prophecy is being fulfilled right before our very own eyes...everything is being unmasked!

<<<UPDATE Apr. 5, 2017>>>

Recently, La Sierra University's Senior and female pastor Kris Oberg invited her husband Kirby to talk about the **science of sex**. Among other things, Kirby—**an embryologist by profession**, **said he was the "pastor's wife,"** and went on to say that we have through teenagerhood to choose what sex we want to be because many times we are born "unscripted". And of course, his wife wouldn't disappoint either, stating she doesn't like to talk about sin and prefers love above all things. She also mentioned that currently she met 3 transsexuals full of love that are "transforming *her* life". That's an understatement because as a pastor—and more importantly, a woman who supposedly serves God, she has forgotten that she—with the true message of truth and salvation, is the one that's supposed to be transforming the lives of those lost souls. **Is anyone still missing the direct link between women's ordination to the gospel ministry and the gay agenda within the SDA church?** Please watch the story as Emmanuel Noughaisse of Amazing Word Ministries reports on the news:

YouTube— SDA Chris & Kerby Oberg, NAD Put Scientists Over the Bible to Support LGBT Gender Revolution <https://www.youtube.com/watch?v=QIIDyBLE8GM&t=258s>

Pastor John McLarty of SDA Green Lake Church in Seattle, wonders **"What To Do with Real People"**. And in case you wonder any longer who those real people are—yes, you guessed right, these are the gay community. And what should with do with those real people...or better yet, what should we do in favor of those real people?

- o "Faithfulness to God **does not always means obedience** to the ancient words." [1:00:20]
- o "If we want to be faithful to God, there are times when we have to push back the ancient words." [1:05:55]
- o "It is time as a denomination, as a congregation **to let go of the ancient text that we have used to exclude what God has clearly included.**" [1:06:25]

YouTube— "What To Do with Real People" by Pastor John McLarty (11 March 2017)
<https://www.youtube.com/watch?v=pBDqng3YMZg>

In reference to a Gay Pastor friend that was battling with homosexuality, McLarty sated that he tried all the methods: **praying fasting**, therapy...and in the end, McLarty Affirms that **"it doesn't work!"** [1:08:35]

Folks, isn't that one of the themes in this document, that Jesus—and his methods, cannot help the sinner. It's an open war against God and his word. And these are not the words of a liberal pastor here or a liberal pastor there...it's the **Voice of Battle Creek** they are following—enters Loma Linda:

- o The Bible cannot be taken "literally," especially "Leviticus 18:22"
—Prof. Grace Oei, M.D Pediatrics [120:55:00]
- o Q. "Can a person be both, a Seventh-day Adventist and practicing LGBT? A. YES!" A handful of Amen were audibles. [1:51:42]

"Let's Take Out" The Six Bible "clobber texts" that condemn homosexuality.
[0:59:20-1:05:14]
—David Larson, DMin, PhD Prof. Ethical Studies
- o The Seventh-day Adventist Church "must grant the same rights to LGBT individuals as the United States Supreme Court did June of 2015."
—James Walters, PhD, Prof. Religion, Ethical Studies [00:03:13]
- o "Heterosexuality is only an ideal, homosexuality is the reality"... because of "Romans 3:23"
—Jonathan Paulien PhD, Prof. Dean Religion, Ethical Studies [00:59:20-1:05:14]

YouTube— The LGBT Gay Agenda at LOMA LINDA UNIVERSITY and The Seventh-day Adventist Church DECEMBER 3, 2016

<https://www.youtube.com/watch?v=WKBYP4Rexls>

All this happened in a "Loma Linda University Religion and LGBT Community" forum. And note that—as we mentioned earlier, the lame argument of sexual orientation vs. practice was just a trap. Now they're talking openly about being an SDA practicing homosexual as a normal and good thing to do that God—of course, approves! A crack has been spotted on the wall, and the entire dam is about to collapse.

And these department leaders and distinguished professors are the cream of Adventist theology at Loma Linda—one of the most recognized and awarded SDA institutions worldwide. And guess who were in attendance, as star members of this panel?

1. Daneen Akers, who said: "We must see in everyone the image of God, even LGBT people," and joked that "Jesus had two fathers", and the crowd roared with laughter and applause.
2. Hans Von Walter, an openly gay member of the panel who—answering to a comment made by Daneen Akers about what constitute a practicing heterosexual, made the following comment, regarding his own homosexuality: "I'm practicing right now, at this very moment." Cheers and applause followed by both the panel and the roaring crowd in attendance! [01:52:10]

YouTube— The LGBT Gay Agenda at LOMA LINDA UNIVERSITY and The Seventh-day Adventist Church DECEMBER 3, 2016

<https://www.youtube.com/watch?v=WKBYP4Rexls>

<<<END OF THE UPDATE>>>

As we mentioned, these fallen leaders are just voicing the message that has been passed to them by the General Conference, which the great majority of SDA members take as the voice of God. And everything they're voicing is embedded in this document in one way or another. But does the church speak for God? Says the Holy Spirit, through his prophet Ellen G. White:

"As for the voice of the General Conference, there is no voice from God through that body that is reliable." {17MR 178} (1895)

"The voice from Battle Creek, which has been regarded as authority in counseling how the work should be done, is no longer the voice of God." {17MR 185} (1896).

"It has been some years since I have considered the General Conference as the voice of God." {17MR 216} (1898).

"For men to claim that the voice of their councils in their past management is the voice of God seems to me to be almost blasphemy. —Manuscript 35, 1901." {17MR 250.1}

"Let those in America who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions." —TESTIMONY TO ELDER HASKELL, NOVEMBER 16, 1899.

No further explanation needed here. Most of these distinguished-and yet-satanic leaders command salaries over \$100,000/year... and where does that money comes from?—Your tithes and offering! Is that how God want us to use his blessings?

¹² When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; —DEUTERONOMY 26:12

Remember we don't have Levites ministering the temple anymore. And Jesus said best :

⁸ For the poor always ye have with you; but me ye have not always. —JOHN 12:8

The "Understanding of Homosexuality" the church presents in this document shows a well-distorted, non-biblical perspective. Making use of a lot of manipulation and spreading doubts, rather than presenting the truth, it intends to introduce the sin of homosexuality into the church—and it's succeeding, yielding to pressures—both social and governmental. More than biblical, this document has a historical and scientific approach. The great truths of the Bible regarding homosexuality, making a majestic mixture both of truths and lies, sometimes subtly—and others deliberately, are crushed while scientific "evidences" are exalted. That is Satan's method, and it is prevalent in this document.

That is the objective position we understand—given the content of the document—in light of all the real evidence we have presented so far, and the observations we make in a second document that was also published by the Seventh-day Adventist Church's North American Division.

In just less than a month—after the publication of the document "An Understanding of the Biblical View on Homosexual Practice and Pastoral Care, Seventh-day Adventist Theological Seminary Position Paper — Voted Oct. 9, 2015", the North American Division of the Seventh-day Adventist denomination, published a 4-page document that ratifies the first. This second document contains clauses appended with some very important details that were not included in the first.

In our next analysis, we will focus on those 4 pages of that document—which, despite being so short, is not less alarming. We will also analyze the reactions of some of the protagonists involved in the execution of these documents, including the words of President Ted Wilson.

END OF FIRST DOCUMENT

NEXT →

North American Division Statement on Human Sexuality — November 2, 2015



[http|| www.cristoverdad.com](http://www.cristoverdad.com)

North American Division Statement on Human Sexuality

November 2, 2015

BILINGUAL DOCUMENT

Declaración Sobre La Sexualidad Humana División Norteamericana de La Iglesia Adventista del Séptimo Día Noviembre 2, 2015

NOTE: Original Document (NAD website)

<http://www.nadadventist.org/site/1/2015%20Documents/NAD%20Statement%20on%20Human%20Sexuality-Nov%202%202015.pdf>

This document ratification of the document “An Understanding of the Biblical View on Homosexual Practice and Pastoral Care voted October 9, 2015

Here’s an official news statement released by the NAD:

<http://www.nadadventist.org/article/1073743083/news/current-newspoints/newspoints-november-3-2015-human-sexuality-report-yem2015>

As an added note, here we present you the last paragraph of this news statement:

“According to Jiri Moskala, Ph.D, dean of the Adventist Theological Seminary, The [Andrews] document is very balanced . . . it combines love and grace together. In this, it is very Adventist.” The document uses Scripture to show the “Biblical teaching on sin and how **our sinful inclinations can be controlled by the Holy Spirit**, by God’s grace.” (To read the Andrews document, visit

<https://www.andrews.edu/sem/statements/seminary-statement-on-homosexuality-edited-10-8-15-jm-final.pdf>.

So this is the position of the members of the committee that drafted these documents about homosexuality and the church—and now this the official position of the entire Seventh-Day Adventist Corporation—NOT just the NAD, and we will prove it as we explore and analyze these and other documents, that “**the Holy Spirit can help us control** our sinful inclinations. In other words, God has not power to transform our lives...He only has enough power help us control sin in our lives, and not defeat it!

“The committee shared drafts of the document with various NAD departments for feedback, and General Conference President **Ted N. C. Wilson also provided feedback on drafts of the document.**” —
SPECTRUM MAGAZINE

<http://spectrummagazine.org/article/2015/11/10/how-will-north-american-division-human-sexuality-document-be-implemented>

In the following pages, we present you the document and—at the end, we also present you an in-depth analysis that explains it.



[http|| www.cristoverdad.com](http://www.cristoverdad.com)

**North American Division Statement on
Human Sexuality**
November 2, 2015

North American Division of the General Conference of Seventh-day Adventists stands in full support of the General Conference guidelines regarding human sexuality, released in the spring of 2014, as well as the other official statements on marriage, family, homosexuality, and same-sex unions. To address issues specific to the NAD, this statement is presented not as a theological document but as one drawing from biblical teachings some practical understandings and guidelines for the Adventist Church in North America.

Biblical Principles

First and foremost, as a Christian church, we fully subscribe to and follow the model of Jesus. He challenged and overturned the assumptions of His culture about rank and status, interacting with people from all walks of life (Matt 8:5-13; 9:11; Mark 2:13-17; Luke 5:30, 15:2) and offering unconditional love and compassion to everyone (John 3:16, John 4:1-26; 8:1-11). As imitators of Jesus we welcome all people, inviting them into our faith communities and sacrificially serving them. Followers of Jesus, regardless of their views on alternative human sexualities, treat people with dignity and respect and extend hospitality and grace to all.

Second, in harmony with biblical teaching, we affirm that sexual relationships are to be celebrated and endorsed only within the context of heterosexual marriage between one man and one woman (Gen 1:26-27; Gen 2:24; Matt 19:4-6, 8; Mark 10:6-9; cf. Lev 18:22; Lev 20:13, Rom 1:26-27, Jude 1:7; 1 Cor 6:9). We recognize that this belief may be in conflict with the philosophy and practice of contemporary culture outside of the Adventist Church; however, Christian beliefs have been challenged in other times and places, and we hold to the historic Christian position on this issue. We believe that we must not compromise biblically grounded compassion or conviction (Rom 15:1, 7; 1 Cor 6:19-20, 10:31; 1 Thes 4:4-11; Col 3:12-14; Heb 12:14; 1 Pet 1:14-16).

Third, in today's world where there are divergent perspectives regarding human sexuality, God uses His church to work out His divine purpose of bringing salvation to all people. Therefore, the church must provide

¹ Guidelines on "Responding to Changing Cultural Attitudes Regarding Homosexual and Other Alternative Sexual Practices," Spring 2014. See also statement on "Same-Sex Unions," October 17, 2012, "Homosexuality," originally issued on October 3, 1999, and revised on October 17, 2012.

**Declaración de la División Norteamericana
Sobre La sexualidad Humana**
Noviembre 2, 2015

La División Norteamericana de la Conferencia General de los Adventistas del Séptimo Día ofrece completo apoyo a las estipulaciones (reglas) de la Conferencia General concierne a la sexualidad humana, dadas en la primavera del 2014, así como otras declaraciones acerca del matrimonio, la familia, homosexualidad, y las uniones del mismo sexo. Para dirigirse a asuntos específicos de la División Norteamericana, esta declaración es presentada no como un documento teológico, sino como un dibujo de las enseñanzas bíblicas y los estatutos de la Iglesia Adventista en Norteamérica.

Principios Bíblicos

Primero y más importante, como Iglesia Cristiana, nosotros completamente nos acogemos y seguimos el modelo de Jesús. El retó y volcó las asunciones de su cultura acerca de los rangos y estatus, interactuando con todos los estilos de vida (Mat 8:5-13; Mar. 2:13-17; Luc. 5:30, 15:2) y ofreciendo amor incondicional y compasión a todo el mundo (Juan 4:1-26; 8:1-11). Como imitadores de Cristo, nosotros damos la bienvenida a todas las personas, invitándolas a nuestra comunidad de fe a los cuales con sacrificio les servimos. Los seguidores de Jesús, sin importar sus puntos de vista en las alternativas sexuales humanas, tratamos a la gente con dignidad y respeto y extendemos hospitalidad y gracia a todos.

Segundo, en armonía con la enseñanza bíblica, nosotros afirmamos que las relaciones humanas deben ser celebradas y apoyadas solamente dentro del contexto de los matrimonios heterosexuales entre un hombre y una mujer (Gen 1:26-27; Gen 2:24; Mat 19:4-6, 8; Marc 10:6-9; cf. Lev 18:22; Lev 20:13, Rom. 1:26-27, Jud. 1:7; 1Cor 6:9). Nosotros reconocemos que estas creencias pudieran estar en conflicto con la filosofía y la práctica contemporánea de la cultura fuera de la Iglesia Adventista; sin embargo, las creencias cristianas han sido retadas en otros tiempos y lugares, y nosotros nos apegamos a la posición cristiana histórica sobre este asunto. Creemos que no debemos comprometer la posición bíblica acerca de la compasión y convicción (Rom. 15:17; 1Cor:6:19-20, 10:31; 1Tes 4:4-11; Col 3:12-14; Heb. 12:14; 1 Ped. 1:14-16).

Tercero, en el mundo de hoy donde hay tantas opiniones divergentes concierne a la sexualidad humana, Dios usa su iglesia para trabajar su divino propósito de traer salvación a toda la gente. Por tanto, la iglesia debe proveer

¹ Reglas en "respuesta a los cambios de actitud concierne a la homosexualidad y otras prácticas sexuales Alternativas "Primavera del 2014. Véase también la declaración sobre "Las Uniones del mismo Sexo," octubre 17,2012, "Homosexualidad," originalmente efectuada en octubre 3,1999, y revisada en octubre 17,2012

freedom and protection from social marginalization (Gal 6:1) and must point people to Christ (Matt 22:36-40) for forgiveness, redemption, and a new life (Rom 8:4-14; Eph. 4:13).

Sexual Orientation and Practice

We differentiate between sexual orientation, which denotes an enduring pattern of romantic or sexual attraction to one or both genders, and sexual behavior or activity. Given the complexities of the fallen human condition (Rom 3:23), we recognize that individuals may experience same-sex orientation through no choice of their own. The struggles they face call for the active support and loving compassion of fellow Christians, and the Adventist church can help them find their identity in Christ (1 Cor 6:11).

While the Bible does not address sexual orientation, it does describe appropriate and inappropriate sexual behavior. We acknowledge that attraction to someone of the same gender may be temptation, BUT NOT AN ACT OF SIN (Matt 5:27-28; Rom 6:1-23; Col 3:1-10; James 1:14-15); therefore, those with same-sex orientation, who conform to biblical teachings about sexual behavior, may fully participate in the life of the Adventist Church.

Nature and Nurture

In view of the fact that scientists and other experts have not reached a consensus concerning the factors leading to sexual orientation—usually understood to involve the complex roles of “nature” and “nurture”—the Adventist Church does not presume to have settled the scientific and social questions regarding the cause of non-heterosexual orientation.

The vital and opportune role of the Adventist Church is to educate its members about sexuality and purity within the context of grace. We need to be well informed and consistent in our application of the Word of God and the best science, and maintain both compassion and conviction.

It is with these principles in mind that the North American Division, as an integral part of the worldwide Seventh-day Adventist Church, proposes the following practices and protocols in the areas of church attendance and Christian fellowship, church membership, leadership roles, employment and benefits, educational institutions, healthcare ministries, and the marriage ceremony.

Church Attendance and Christian Fellowship

Based in the belief that Christ’s death for all signifies the infinite value God places on every human being, the Seventh-day Adventist Church promotes open church attendance and fellowship. Modeling the love of Jesus Christ, Adventists welcome people from all walks of life to join them for Sabbath School, the worship service, the communion service, Bible study groups, and other church-based activities. Churches that involve nonmembers in ministry activities should be careful about engaging those

libertad y protección de la marginalización (Gal 6:1) conducir la gente hacia Cristo (Mat. 22:36-40) para recibir perdón redención, y una nueva vida (Rom. 8:4-14; Ef. 4:13).

Orientación y Práctica Sexual

Nosotros diferenciamos entre la orientación, la cual denota la conducta seguida romántica o atracción sexual hacia uno o ambos géneros, y el comportamiento o actividad sexual. Dada la complejidad de la ya caída condición humana (Rom. 3:23), nosotros reconocemos que los individuos pueden experimentar atracción sexual hacia el mismo sexo sin tener voluntariamente la decisión de desear dicha atracción. Las luchas que ellos tienen que enfrentar llaman hacia un activo apoyo y compasión de los hermanos cristianos, y la Iglesia Adventista puede ayudarles a encontrar su identidad en Cristo (1 Cor 6:11).

Mientras que la biblia no se dirige a la orientación sexual, ella sí describe lo que es un comportamiento sexual apropiado e inapropiado. Nosotros reconocemos que la atracción sexual de una persona hacia otra del mismo género pudiera ser tentación, PERO NO UN ACTO DE PECADO (Mat 5:27-28; Rom. 6:1-23; Col 3:1-10; Sant. 1:14-15); así que, aquellos con tendencias sexuales hacia su mismo género, quienes avalan las enseñanzas bíblicas acerca del comportamiento sexual, pueden participar completamente en la vida de la Iglesia Adventista.

Naturaleza Heredada y Adquirida

En vista de la realidad basada en que los científicos y otros expertos no han llegado a un consenso concerniente a los factores que conllevan a la orientación sexual—usualmente entendida para incluir los roles complejos de la naturaleza heredada y adquirida—la Iglesia Adventista no presume tener por contestadas las preguntas científicas y sociales tocante a las causas de una orientación sexual no heterosexual.

El vital y oportuno papel de la Iglesia Adventista es educar a sus miembros acerca de la sexualidad y la pureza dentro del contexto de la gracia. Necesitamos estar bien informados y ser consistentes en nuestra aplicación de la palabra de Dios y la mejor ciencia, y mantener ambas—la compasión y la convicción.

Es con este principio en mente que la División Norteamericana, como parte integral de la Iglesia Mundial Adventista, proponga el seguimiento de las prácticas y el protocolo en las áreas de asistencia y hermandad cristianas, membresía de la iglesia, roles en el liderazgo, empleo y beneficios, educación institucional, ministerios de la salud, y la ceremonia matrimonial.

Asistencia en La Iglesia y Hermandad Cristiana

Basado en la creencia de que la muerte de Cristo significa para todos el infinito valor que Dios deposita sobre todo ser humano, la Iglesia Adventista del Séptimo Día promueve la abierta asistencia y hermandad entre todos. Modelando, es decir, imitando el amor de Jesucristo, Los Adventistas dan la bienvenida a la gente de todo estilo de vida a que se les unan a la Escuela Sabática, Servicio de Adoración, Servicio de Comunión, a los grupos de estudios bíblicos, y otras actividades eclesíásticas. Iglesias que involucran personas no miembros en las actividades del ministerio deben tener cuidado de involucrar a quienes

who promote values that are not in harmony with Seventh-day Adventist Church beliefs and conviction.

Church Membership

The Seventh-day Adventist Church Manual explains the criteria for becoming a member. Individuals desiring membership are expected to affirm and commit to the Seventh-day Adventist Fundamental Beliefs and the responsibilities and practices of membership. **This includes holding to a biblical view on human sexuality.** Principles and criteria relative to membership are to be applied with fairness, **consistency**, and an attitude of love.

Leadership Roles

In the Seventh-day Adventist Church, **only members in regular standing are to fill leadership roles** such as teaching and preaching. Leaders are held to a high standard of care as representatives and role models carrying out a sacred trust on behalf of Christ and His church.

Employment

Seventh-day Adventists employed by the Church are expected to respect and **practice the beliefs and convictions of the organization.** Church members engaging in inappropriate **sexual activity** or the promotion of any sexual **behavior that is inconsistent with Adventist beliefs** and mission **are ineligible for employment.** **Church entities that employ nonmembers** should use discretion when hiring individuals whose values may be contrary to the beliefs and convictions of the Adventist Church.

Educational Institutions

Adventist education is a vital ministry of the Seventh-day Adventist Church, and our educational institutions are Christ-centered communities whose core beliefs and policies are deeply embedded in Adventist doctrine.

Adventist educational institutions do not condone gay, lesbian, or bisexual sexual practice or the promotion of sexual behavior outside of our biblical beliefs.

Institutional governance documents, such as bylaws and student handbooks, MUST ALIGN FULLY with Church beliefs; and students are expected to adhere to the codes of conduct and all relevant institutional policies.

Employees of Adventist educational institutions are called to love students and **colleagues** regardless of sexual orientation. This includes strictly guarding against harassment.

quienes promueven Valores que no están en armonía con las creencias y convicción de la Iglesia Adventista del Séptimo Día.

Membresía de La Iglesia

El Manual de La Iglesia Adventista explica los requisitos que una persona debe llenar para convertirse en miembro de la iglesia. Se espera que los individuos que desean ser parte de la membresía adventista sigan las creencias fundamentales y las responsabilidades y prácticas que sigue todo miembro. Esto incluye el apego a **la perspectiva bíblica de la sexualidad humana.** Los principios y criterios relativo a la membresía deben ser aplicados con justicia, **consistencia** con una actitud de amor.

Roles de Liderazgo

En la Iglesia Adventista del Séptimo Día, **solamente miembros en regla deben llenar las posiciones de liderazgo** como es el de la enseñanza y la predicación. Los líderes son tenidos en alta estima como representantes y modelos para cumplir con la sagrada fe en nombre de Cristo y Su iglesia.

Empleomanía

Se espera de que los empleados la Iglesia Adventista que respeten y practiquen **las creencias y las convicciones de la organización.** Los miembros de iglesia envueltos en **alguna actividad sexual** inapropiada o en la promoción de algún comportamiento sexual que sea **inconsistente con las creencias y la misión de la Iglesia son inelegibles como empleados.** **Las entidades de la Iglesia que empleen personas miembros** deben usar discreción cuando contraten a individuos cuyos valores puedan ser contrarios a las creencias y convicciones de La Iglesia Adventista.

Instituciones Educativas

La educación Adventista es un ministerio vital de la Iglesia Adventista del Séptimo Día, y nuestras instituciones educativas son comunidades Cristo-céntricas, cuyas más altas creencias están profundamente arraigadas en la doctrina Adventista.

Las instituciones educativas Adventistas no aprueban la práctica sexual o el apoyo de ningún comportamiento sexual de un homosexual, una lesbiana o bisexual fuera de nuestras creencias bíblicas.

Los documentos oficiales por los cuales la iglesia se gobierna, tales como reglas establecidas y manuales del estudiante, **DEBEN ESTAR COMPLETAMENTE ALINEADOS** a las creencias de la Iglesia; y se espera de los estudiantes que se adhieran a los códigos de conductas y a todas las pólizas relevantes de la institución.

Los empleados de las instituciones educativas adventistas están llamados a amar a los estudiantes y **colegas** sin importar la orientación sexual. Esto incluye la protección estricta contra el acoso.

Facilities Use

Adventist churches and entities should exercise discretion in allowing non-Adventist groups to use meeting spaces. **Groups with beliefs contrary to the Adventist Church** should be carefully screened. Denominational buildings and property shall not be used for a same-sex wedding ceremony or reception. Members, employees, or students who use denominational facilities are expected to function in harmony with the mission of the

Marriage Ceremonies

Marriage Ceremonies Seventh-day Adventist Church employees are not to officiate, **perform, or have an active, participatory role in same-sex wedding ceremonies.** **Attending a same-sex ceremony is a matter of personal conscience and should be considered with discretion.**

Healthcare Ministries

As a vital ministry of the Seventh-day Adventist Church, the Adventist healthcare systems in the North American Division are committed to the principles on human sexuality as taught by our church. While providing healthcare to the general public in the communities they serve, these institutions function in a rapidly changing environment, **often involving mandatory compliance with regulations or fiduciary responsibilities accompanying grants and government contracts.** The institutions also have the necessity of employing a wide variety of individuals with essential expertise, a high percentage of whom are not members of the Adventist church. The healthcare institutions are, therefore, in the best position to honor Adventist values and align with Church guidelines as they manage human sexuality issues through their executive committees and boards, with careful attention to the guidance from church leaders.

Transgenderism

While the Seventh-day Adventist Church has formulated teachings on gender and sexuality that may have a bearing on issues related to transgenderism, **the Church has not yet articulated an official position applying these teachings to the issue. The complex nature of transgenderism calls for further discussion before recommendations can be made for the Church.**

This statement was voted during the Year-end Meeting of the North American Division Executive Committee on November 2, 2015 in Silver Spring, Maryland.

Uso de Las Propiedades (Edificios)

Las iglesias adventistas y entidades deben ejercitar discreción al permitir a los grupos no Adventista el uso de los lugares de reunión. **Grupos con creencias contrarias a la de los adventistas** deben ser cuidadosamente puestos bajo un minucioso escrutinio. Los edificios y propiedades de la Institución no deben ser usados para ceremonias de matrimonios entre personas del mismo sexo o para la recepción de dichas ceremonias. Se espera que miembros, empleados o estudiantes que usen las facilidades de la denominación actúen en concordancia con la misión de la Iglesia Adventista.

Ceremonias Matrimoniales

Los empleados de la Iglesia Adventista del Séptimo Día **no** deben officiar, intervenir o **tener algún rol participativo activo** en ceremonias matrimoniales entre parejas del mismo sexo. **Asistir a una de estas ceremonias es un asunto de conciencia personal y debe ser considerado con discreción.**

Ministerios de Salud

Como un ministerio vital de la Iglesia Adventista del Séptimo Día, los sistemas de salud Adventista de la División Norteamericana están comprometidos con los principios como son enseñados por nuestra Iglesia. Mientras proveen servicios de salud al público en general, en las comunidades que sirven, funcionan en un ambiente que cambia rápidamente, **con frecuencia involucrando el cumplimiento de compromisos mandatorios con regulaciones o responsabilidades fiduciarias [monetarias] acompañadas de concesiones y contratos gubernamentales.** Las instituciones también tienen la necesidad de emplear una amplia variedad de individuos con habilidades esenciales, de los cuales un porcentaje muy alto no pertenece a la membresía Adventista. Las instituciones adventistas están, por tanto, en la mejor posición de honrar los valores Adventistas y alinearlos con las reglas a medida que ellas manejan los asuntos de la sexualidad humana a través de sus comités ejecutivos y las juntas, poniendo especial atención a las instrucciones de los líderes de la Iglesia.

Transgenerismo

Aunque la Iglesia Adventista del Séptimo Día ha formulado enseñanzas sobre género y sexualidad que pudieran tener una postura en asuntos relacionados al transgenerismo, **la Iglesia todavía no ha articulado una posición oficial aplicándola a esas enseñanzas en este tema. La compleja naturaleza del transgenerismo se presta para más discusión antes de que una recomendación sea dada por la Iglesia.**

Esta declaración fue votada durante la reunión de fin de año del Comité Ejecutivo de la División Norteamericana en Noviembre 2, 2015 en Silver Spring, Maryland.

ANALYSIS: Just less than a month before the Seventh-day Adventist Church's North American Division published its position paper on homosexuality entitled *An Understanding of the Biblical View on Homosexual Practice and Pastoral Care*, it published a second ratification document of the first, adding some guidelines not covered in that first document. The document "*North American Division Statement on Human Sexuality*" was published on November 2, 2015.

It is important to note that the North American Division has its headquarters within the offices of the General Conference, located at 12501 Old Columbia Pike, Silver Spring, MD 20904.

Given that this second document is only 4 pages, and that most of the text comes from the first document mentioned—which we have already analyzed and presented by this means, we will focus only on those parts that are new, or perhaps important to highlight once more.

The paper begins with the introduction, referring to the base document published in 2014, "*Responding to Changing Cultural Attitudes Regarding Homosexuality and Other Alternative Sexual Practices*." Once again, this was the document that was used as the base for the preparation of the document "*An Understanding of the Biblical View on Homosexual Practice and Pastoral Care*", which—we repeat, is ratified in this document we are analyzing here: North American Division Statement on Human Sexuality (p.1 ¶1)

In the very first paragraph, the document states that this document is "drawing from biblical teachings some practical understandings and guidelines for the Adventist Church in North America." And that full it offers "full support" of the General Conference guidelines regarding human sexuality, released in the spring of 2014." (p.1 ¶1)

This statement is very interesting because—as we covered earlier in the first document, the church has turned 360 degrees in its position on homosexuality, and how this applies to everything that must do with membership, education, employability, and other important areas.

As we recall the first document that we analyzed, it emphasized that the main problem of the people from Sodom was "*inhospitality*." And using Jesus as a catapult, this document on Human Sexuality reads as follows:

Followers of Jesus, regardless of their views on alternative human sexualities, treat people with dignity and respect and extend hospitality and grace to all. (p.1 ¶2)

That is a reality, every Christian must be hospitable to every individual that the Lord puts on his way. But as we will see, a double message is being sent. And—again, this document also introduces the "fundamental" idea that there is a separation between homosexual orientation and homosexual practice. (p.2 ¶1). It states that homosexuality is involuntary—hinting so that it could come from God. Remember that this was the basic approach that was used to present all the arguments in favor of homosexuality in the first document we analyzed.

Once again, they say that the Bible does not talk about sexual orientation, and as we have already covered, the issue of hospitality—or rather, inhospitality in this case, leads us to the following statement:

While the Bible does not address sexual orientation, it does describe appropriate and inappropriate sexual behavior. We acknowledge that attraction to someone of the same gender may be temptation, BUT NOT AN ACT OF SIN (Matt 5:27-28; Rom. 6:1-23; Col 3:1-10; James 1:14-15); therefore, those with same-sex orientation, who conform to biblical teachings about sexual behavior, MAY FULLY PARTICIPATE in the life of the Adventist Church. (p.2 ¶2)

The text is self-explanatory, and they have already lowered the sin of homosexuality to a state of normality, and emphatically declare that homosexual "orientation" is not a sin. They also claim that "it could be a temptation," implying that the homosexual orientation may not even be a temptation.

As we have already suggested in our previous analysis, these documents take a historical and scientific—and non-biblical approach, NOT as we are led to believe. However, here the authors eliminate any doubt that this is not so, and declare "not having all the answers" since the "scientific community has not reached a consensus" on "sexual orientation." (p.2 ¶3)

In short, we will have the complete picture on homosexuality—in its orientation, when the scientific community comes to an agreement—The Bible is not enough for us!

It is our position that this document is—in fact, a new policy to be implemented not only in the North American Division, but also in the World Church. This new document introduces the idea:

It is with this principle in mind that the North American Division, **as an integral part of the Adventist World Church,** proposes to follow the practices and protocol in the areas of Christian assistance and fellowship, **church membership, leadership roles, employment and Benefits, institutional education,** ministries of health, and **marriage ceremony.** (p.2 ¶4)

Ángel Manuel Rodríguez, former director of the Biblical Research Institute, and one of the church's most influential theologians, describes it this way:

"The Biblical Research Institute is a General Conference office whose purpose is to manage issues related to **Adventist doctrines, faith, and theology for the World Church.**

YouTube— Reunión de Iglesia Adventista con el Vaticano No es Ecumenismo
<https://www.youtube.com/watch?v=M4829abzTRw> (00:00:00-00:00:25 Spanish video)

So, we have it that when the Bible Research Institute of The Seventh-day Adventist Church is involved in some project or study, it must do with a World Church issue. Therefore, we see clearly that this document not only presents the voice of the North American Division, but also the entire Adventist Corporation worldwide!

Another disturbing point is the following:

Adventists welcome people from all walks of life to join them for Sabbath School, the worship service, the communion service, Bible study groups, and other church-based activities. (p.2 ¶6)

Are they just talking about passive participants—church goers, or active participants as leaders or leaders of these activities?

Keep in mind that it has already been stated that people of homosexual "*orientation*" be received as baptized members and participants in all areas of leadership in the church. And let's not forget the case of Hollywood Adventist Church—where the transsexual Rhonda Dinwiddie, holds the position of an elder (as he dresses as a woman) and as a Sabbath School teacher.

As for leadership roles, the document says that "only members in good standing must fill leadership positions such as teaching and preaching" (p.3 ¶2).

Well, the point is that—as per wording in these documents, a transvestite or a transsexual would be in complete harmony with the church rules, and therefore should be given the pulpit. This point is very serious and very disturbing. Remember that we already have the case of *Palm Springs Adventist Church* in California, where a choir of homosexuals took the direction of the activities during a Sabbath Service and—of course, let's not forget also the example of Rhonda.

Like the first document, this one is also full of contradictions:

Adventist educational institutions do not condone gay, lesbian, or bisexual sexual practice or the promotion of sexual behavior outside of our biblical beliefs. (p.3 ¶4)

As we have already discussed, church membership is being called to anyone who calls himself of homosexual "*orientation*." Now, any homosexual—even if he has an active lifestyle, but says that he only lives with an orientation—must be made a member. **So, we will soon see children, young people, and adults—an even faculty, from Adventist academies and universities crossdressing in the classrooms and hallways,** just as it is happening in the world...and all this, under the "*biblical*" norms of the church.

Do not forget that these same documents state that homosexual orientation is not a sin and—a male who dresses as a female or a female that dresses as a male, does not make him or her a practicing LGBT per these rules... because the focus they have presented is that only a coitus between two people of the same sex is an offense. And here we see—once again that only the "*practice*" is disapproved. This is abomination!

This document also makes it clear that the standards of these documents (first and second) should be applied to the educational institutions and that **students should adhere** to these rules. (p.3 ¶4)

All employees and students of Adventist institutions "are called to love students and **colleagues** regardless of sexual orientation." (p.3 ¶5)

What is being implied here is that the church is admitting that it already has homosexual employees in its facilities. Please remember what Jonathan Henderson said that **the church has many "homosexual and transsexual members raising children"** and that they should be *"openly"* received into congregations. But here we are being told that these homosexual employees are not anonymous, as the church itself is recognizing it in this document by calling them *"colleagues."*

Perhaps the most alarming point of this document of ratification has to do with marriage ceremonies among homosexuals:

Marriage Ceremonies Seventh-day Adventist Church employees are not to officiate, perform, or have an active, participatory role in same-sex wedding ceremonies. **Attending a same-sex ceremony is a matter of personal conscience and should be considered with discretion.** (p.4 ¶2)

While it is true that every individual is responsible for their actions, it is the duty of the church to guide its members in the truth. To say that it is optional to attend these ceremonies and to be done with discretion is not only irresponsible on the part of the leadership of the Seventh-day Adventist Church but an aberration and worldliness of the lowest one can ever think.

Let's look at some reviews that were published in a report about the presentation of this document on Human Sexuality, published by Spectrum Magazine. This is the official link—

<http://spectrummagazine.org/article/2015/11/10/how-will-north-american-division-human-sexuality-document-be-implemented>

And here's what happened:

"The committee shared drafts of the document with various NAD departments for feedback, **and General Conference President Ted N. C. Wilson also provided feedback on drafts of the document."**

Briefly, this means that Ted Wilson—who many claim him to be a man of God, and the General Conference, were an integral part in the elaboration of these two documents we have been analyzing here.

Omar Grieve, Speaker/Director for *La Voz de la Esperanza*, shared concerns about the language. "Attending a same-sex ceremony is a matter of personal conscience and should be considered with discretion," Grieve read from the statement. "Can I go other places I should not go with discretion? I think we should remove this and not put it on paper. Then you're opening the door for other things," he said.

Kyoshin Ahn responded that the committee intended to permit "simple attendance, especially in the case of family members. We want to create boundary for them," he said.

Gene Heinrich, pastor at the Troutdale Adventist Church in Oregon thought the statement needed more clarity. "Who decides what is different between actively participating and attending?" "If children of an employee get married, is the father of bride marching her down the aisle active participation or not?"

Heather Knight, president of Pacific Union College—and whom we already knew in our first analysis, responded as follows:

Officiating, performing a musical selection, being the best man," etc., differed from attending ceremony "that may be one's own child."

Ted Wilson responded in this way:

"One item that I think we might have a little challenge with, and I have mentioned it before this, but the committee has chosen to leave it in, and that's up to you folks here," Wilson said. "It has to do with the marriage ceremony [section] in the last sentence: 'Attending a same-sex ceremony is a matter of personal conscience. It should be considered with discretion...' Actually I think the first sentence implies that an individual could attend, and you probably would be better off not having the second sentence."

In a nutshell, what Wilson is saying is that the part that talks about attending same-sex marriage ceremonies is fine. But it would be better if you removed the part that says "it is a matter of personal conscience." In Other words, attending is not bad, but do not put that last part—to make it look better. And

he also says that changing or not the text in question " that's up to you folks here.", referring to other members of the executive committee.

Truly, these so called "leaders" have lost their north. And where is Ted Wilson's leadership to put pressure on issues he knows are problematic? Well, if Ted Wilson does not have a thunderous voice as to what should be done, then let us make the following suggestion, drawn from the word of God:

⁶ Train up a child in the way he should go: and when he is old, he will not depart from it. —PROVERBS 22:6

And this instruction should not cease, even in adulthood. We understand that this is a sensitive area since marriage ceremonies are very important for all members of a family. However, attending these events should be something condemned by the church. We cannot compromise the God's principles—not even for our dearest ones:

²⁹ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. —MATTHEW 19:29

And if this is not enough, Jesus takes it to an even higher level:

²⁶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. —LUKE 14:26

Truly, these "leaders" need to get to know the great teacher better. And members must be more faithful in their study of the word so they do not let themselves be led into the abyss by these spiritually blind men.

In our previous analysis, we explained that the Seventh-day Adventist Church is a 501(c)(3) corporation, and that this was probably one of the main the reasons why it had given a 360 degree turn in its position on homosexuality, according to the provisions of the document "*Responding to Changing Cultural Attitudes Regarding Homosexuality and Other Alternative Sexual Practices*," published in 2014. Well, it seems our suspicion has been confirmed. Referring to the administration of Adventist Hospitals, says Human Sexuality document 2:

While providing healthcare to the general public in the communities they serve, these institutions function in a rapidly changing environment, often involving mandatory compliance with regulations or fiduciary responsibilities accompanying grants and government contracts. (p.4 ¶4)

Obviously, to operate a private hospital in the United States, there are many regulations that the church should stick to. But here we are talking about mandatory and fiduciary regulations because these hospitals and health centers handle a lot of money. And it is law "not to discriminate" any person because of their sexual orientation in the United States. And as we now know, "*sexual orientation is not a sin*," per these documents.

So, these stipulations offer an easy and very convenient way to provide employment to homosexual people in any capacity in these places of employment—and the office of the pastor is a fillable position! . And let us not forget that—if it is illegal to inquire a person in a place of employment about their sexual preferences, would be even more to inquire whether they are *practicing* those preferences. And the remaining question we are yet to ask is, **what are those concessions that we are being told here?**

One does not need to be a genius not to deduce that—at least to a bare minimum, part of these concessions must do with compromising biblical truths since there is not a single record in the scriptures of a homosexual person working in the Sanctuary, The Temple, or just even amongst the people of Israel. As we presented in the video of Pastor Stephen Bohr, the direction the church is taking is to eventually change the stipulations that exist, for the approval of gay marriages. A concession on a church property would continue to open a breach for other things, as Pastor Gen Heinrich pointed out above. And as we already mentioned about the lame excuse—and lie, that sexual orientation is not covered in the scriptures, this is only a crack in the wall they are opening, and in a not too distant future it will become a crater in the whole church.

Although the latter document is only 4 pages long, it is no less revealing than the main document, to which it ratifies. One last topic that the document covers is transgenderism. And this is what the leaders who formulated this document think:

While the Seventh-day Adventist Church has formulated teachings on gender and sexuality that may have a bearing on issues related to transgenderism, the Church has not yet articulated an official position applying these teachings to the issue. The complex nature of transgenderism calls for further discussion before recommendations can be made for the Church. (p4. ¶4)

Based on what we have learned in these documents—and particularly in this one we are currently analyzing, let us suggest what the church is waiting for to happen to have a clearer position regarding transgenderism:

The Seventh-day Adventist Corporation is waiting for the scientific community to agree on what constitutes a person as a transgender and/or transsexual, and then formulate an official position!

Even though the church says it does not have an official position, we know that it has a position. And if this were not the case, how then can we explain the case of Rhonda Dinwiddie, who—as an elder and Sabbath School teacher in the Church, enjoys all the privileges that any regular member could have within the church. No leader of Conference, Division, Union, or a local church pastor, has opened his or her mouth in opposition.

<<<UPDATE April 11, 2017>>>

The Seventh-day Adventist Church has just released a statement reflecting its position on transgenderism, posted on the corporation's official website:

Seventh-day Adventist World Church Vote Statement on Transgenderism – April 11, 2017
<https://news.adventist.org/en/all-news/news/go/2017-04-11/seventh-day-adventist-world-church-vote-statement-on-transgender/>

For simplicity, let's call this document doc. 3. Here's a bilingual translation with page numbers for easy navigation of this analysis. Document may also be accessed through our website: documentos→ENGLISH→:

<http://www.cristoverdad.com/docs/transgender.pdf>

Some points to note, and as we have shown in the two documents that we have covered so far—and which we corroborate here, this is a matter of the Adventist World Church, as we can see in the same title of this declaration. The Bible Research Institute, which—again, only addresses World Church issues, was the instrument used for the writing of this new document. This statement is a direct extension of the last point in document 2, last paragraph (doc. 2 p.4 ¶4) and—by extension, of document 1.

We see that the scientific contribution continues, where once again, science is exalted while all the bible truths lessened:

Gender dysphoria is manifested in a variety of ways, including strong desires to be treated as the other gender (doc. 3, p.2 ¶1)

Here we have a new scientific term, gender dysphoria, because we are still waiting for the church to condemn this practice of transgenderism and call it by its proper name: sin. As it has become the norm, now transsexuals are the most “suffering” people out there:

On the other hand, transgender people may suffer silently, living a celibate life or being married to a spouse of the opposite sex. (doc. 3, p.2 ¶2)

One interesting point is that—in this statement, the church recognizes that cross-dressing, is condemned by biblical scripture:

Cross-dressing, also referred to as transvestite behavior, is prohibited in Deuteronomy 22:5. (doc. 3, p.2 footnote No. 5)

However, we ask ourselves the following question: Why does Rhonda Dinwiddie continue as a church elder and Sabbath school teacher in one of the corporation's churches? This is another deception and only a smoke screen to appear that they are promoting the biblical truths, but nevertheless everything remains on the paper; Nothing is enforced.

A transgender is a homosexual, however—it is the position of the Seventh-day Adventist Church that:

Although gender dysphoria **is not intrinsically sinful,** it may result in sinful choices. (doc. 3, p.3 ¶2)

This is the same language used in document 2, where we are told that a) homosexuality is not sin, and b) that homosexuality is not immoral, but that there is immorality within homosexuality, just like there is within heterosexuality; and thus homosexuality—transgenderism here, is not a sin:

We acknowledge that attraction to someone of the same gender may be temptation, **BUT NOT AN ACT OF SIN...** (doc. 2, p.2 ¶2)

In other words, being transgender or transsexual is not a sin, but certain actions of this group may be considered sinful (e.g., adultery). And once again, the Seventh-day Adventist Church calls to membership those homosexuals—transgenders in this case, who adhere to biblical teachings:

As long as transgender people commit to order their lives in accordance with biblical teachings on sexuality and marriage, they can be members of the Seventh-day Adventist Church. (doc. 3, p.3 ¶3)

This point is re-emphasized on the last page:

Those who are members **can FULLY participate in church life** as long as they embrace the message, mission, and values of the Church. (doc. 3, p.4 ¶1)

And we ask, can a person call himself or herself a Christian and a transgender at the same time?

The most alarming part of this statement on transgenderism, is that the church groups heterosexual persons and marriages in the same category with homosexuals, selling us the idea that—again, the latter are on the same level as the first and that—hence, we must make a separation of sin from these people. In short, there are sins committed by homosexuals and therefore, to be homosexual in itself—transgender in this case, and we repeat, it is not sin!

The Bible proclaims the good news **that sexual sins committed by heterosexuals, homosexuals, transgender people,** or others can be forgiven, and lives can be transformed through faith in Jesus Christ (1 Cor 6:9–11). (doc. 3, p.4 ¶2)

Here is the powerful testimony of Daniel Delgado, a former transsexual, who came to the cross and was transformed by Jesus Christ. Note that Delgado considers himself a former homosexual (Transsexual), but no longer calls himself homosexual because he is now a new creature in Christ Jesus (2 Corinthians 5:17). And we see how these leaders continue to say that a transgender/transsexual can be a member, under the norms of the “biblical” model. And we wonder, how many transgenders and transsexuals do we see among Jesus' disciples or ministering in either the temple or the tabernacle?

YouTube— Daniel Delgado Pt 1 - Transgender Transformation
<https://www.youtube.com/watch?v=bv1ZK6a3ITk>

Once again, we saw that from the very beginning, Ted Wilson was well involved in the elaboration of this statement and he “urged the statement be voted” (see doc 3. cover page).

<<<END OF THE UPDATE>>>

<<<UPDATE April 25, 2017>>>

On April 22, 2017 Spectrum Magazine reported that “Instead of preaching a sermon today at the Foothills Community Church of Seventh-day Adventists in the Arizona Conference, **Pastor Alicia Johnston released a video discussing her resignation after coming out as bisexual.**” So, here’s another direct link between women’s ordination and the LGBT agenda within the SDA church. In Johnston’s own words, she stated:

“It’s wonderful to finally say this is who I am.”

YouTube– Adventist Pastor Coming Out Video
https://www.youtube.com/watch?v=xbL9_TxPo6Q

The video was professionally made and produced by some familiar names: Stephen Eyer and Daneen Akers. It will be very interesting to see what’s going to come out of this, for Johnston’s resignation as the sole pastor at Foothills does not make sense whatsoever.

On the surface, it seems that she is leaving her position as an SDA pastor because of differences between her view and where the Church stands on the LGBT issue. However, we know that it has never been a better time for the proponents of the LGBT movement within the SDA Corporation. And—as we see, Johnston grabbed hold of the biggest names in the advocacy of the LGBT movement in Adventism, in the personas of Film Makers and Activists Stephen Eyers and Daneen Akers. We know for a fact that Eyers and Akers would not be advising her to leave the church and her position as a Pastor, for this would be a fallback in the movement. So, we can see another deception in the making, and we dare to speculate that Johnston will remain a corporate-paid pastor as all of this is part of the pro-LGBT agenda within the high church hierarchy.

Recently (April 19, 2017), Andrews University announced the opening of a newly created vacancy in that educational institution:

“New Job Opening for Vice President for Diversity and Inclusion”
<http://atoday.org/andrews-posts-new-job-opening-for-vice-president-for-diversity-and-inclusion/>

Responding to alleged allegations of racism in this educational entity, the search for a new talent to promote "equality" has begun. And will this be another coincidence that this is happening at the same time as a pastor-graduate with a Masters of Divinity from Andrews, "resign" because of feeling that the church is inferior to homosexual people? Coming from Andrews—and what we have already learned, the answer is a resounding No!

And Alicia Johnston’s 27 minutes and 31 seconds’ video is just designed to appeal to the feelings of the masses, showing her more like a victim than that despicable liar—who, since 2001 hid in the closet for all these years as an SDA pastor, while she lived a double life as bisexual woman at Foothills. Spectrum Magazine—An openly pro LGBT institution, puts it this way:

Johnston is not the first LGBT Adventist to resign from full-time ministry and will likely not be the last. However, she is the first Adventist pastor to publicly share a coming out story through video. **Her message was received with statements of affirmation and support on social media.**

Adventist Pastor Alicia Johnston Comes Out as Bi, Announces Resignation
<http://spectrummagazine.org/article/2017/04/22/adventist-pastor-alicia-johnston-comes-out-bi-announces-resignation>

Spectrum further added:

Johnston said that she had to experience a change in her theology before she could accept the truth of her bisexuality. “I knew that shame of feeling inconvenient and like you weren’t a part,” she said with tears in her eyes. “I couldn’t ignore the fact that our church is causing that to people.” That treatment by her faith community had a direct impact on her

view of God. "It really made it difficult for me to feel okay with God," she said. "How is this what you want for your children?" she wondered.

Change in theology, and watery eyes? It's a PR move and a strategy folks. Stay tuned!

<<<END OF THE UPDATE>>>

The case of Rhonda Dinwiddie has been well-known in the social networks. So, we cannot say they did not know, for even Spectrum Magazine glorified Rhonda's appointment in Hollywood Adventist Church, while condemning Pastor Andrew Henriques and his wife Hilary—from self-supported ministry *Saved To Serve*, who sounded the alarm.

YouTube— First Open Transgender SDA Elder under Pastor Stoltz
https://www.youtube.com/watch?v=wWufGzqNH_A

Spectrum Magazine <http://spectrummagazine.org/article/2016/01/17/seventh-day-adventist-church-and-transgender-people>

Nor did any leaders rise to protest when leaders at Loma Linda University invited **Caitlyn Jenner** to a symposium of the **"Women's" Ministry** in 2015. And let's not forget those memorable words of Leslie Pollard, President of Oakwood University in Alabama:

"Blessed be the homosexuals, my people... **Blessed be transsexuals, my people**... Blessed be the lesbians, my people" ... "And so, you'd better get ready, you'd better get ready, **you'd better get ready for a revolution...** because guess what, **Caitlyn is coming! ... Caitlyn is coming!** ... Now I don't know how we're going to handle that, **but Caitlyn is coming!!!**"...

"There is a revolution in mission... **now expect a revolution in worship.. A worship revolution is coming,** but we are not going to focus on the forms, **it will focus on the focus of worship.**" —Leslie Pollard (Oakwood University)

And Caitlyn is a transsexual male, formerly known as Bruce Jenner. So, Loma Linda Adventist University recognizes Caitlyn Jenner as a woman and NOT a man. And on the other hand, Leslie Pollard gave us an advance of what was coming to the Seventh-day Adventist Church. And Caitlyn already came to the Seventh-day Adventist church in the person of Rhonda Dinwiddie, because both Caitlyn and Rhonda are symbols of transsexualism—both in society and now in the church!

And to say that "Caitlyn is coming" is the same as saying that transgenders are coming to The Seventh-day Adventist Church... and that is why leadership has not pronounced an official position on transgenderism, as it is most likely that those **"ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."**, must be gathered in Satan's lab, formulating how and where they are going to open the next crack—crack that will only take them and all who follow them to perdition!

And it is these same elites of the Seventh-day Adventist Corporation that approved the publication of the book *CONFESSIONS OF NOMAD*, where among many things, the General Conference says the following:

But there is a difference between the Sabbath and Sunday. You work until the Sabbath, and then you rest. Sunday is the day that gives you strength to work the six days in front of you. The Sabbath is the end of the week; Sunday is the beginning. The Sabbath is from sundown to sundown, but Sunday is from midnight to midnight. The Sabbath is a day of rest, **but Sunday is a day of worship.** The Sabbath has a penalty to it, if you break it; Sunday has no penalty, except that you shortchange yourself. (p.119)

Thoreau said **if you want to destroy the Christian faith, first take away Sunday.** He was right; **it's a holy day.** For those who know Jesus Christ as Savior, it cannot be a holiday. For those of you who have gathered around the cross and have been saved and washed clean by His blood, it's a sacrilege to do anything else on that day except to celebrate what God has done. (p.120)

If we abuse Sunday, we're going to destroy something beautiful that God has given. **No Sunday means no church;** no church means no worship; no worship means no religion; no religion means no morality; no morality means no society; no society means no government; no government means anarchy. That's the choice before us. (p.120)

Here are some suggestions for the use of your Sabbath. **Worship**: Real worship is not optional. You do not have to decide each Sunday morning whether or not you'll worship; it should be programmed into your life.

Good conduct: It's a time when you should do things that are holy. **If you do a little planning, you don't have to do your shopping on Sunday.** (p.120)

—CONFESSIONS OF A NOMAD (Pacific Press, 1998), pp. 117-121. Here you can read three small chapters of the book —
http://www.cristoverdad.com/docs/confessions_sda_1998.pdf

It is time to return to the old paths. We have become Catholics, in the sense we do not question the directions that come from above (church leaders). Ellen G. White, God's messenger, wrote the following:

Let those who would follow Christ **FULLY COME UP TO THE WORK, EVEN IF IT BE OVER THE HEADS OF MINISTERS AND PRESIDENT.** Those who in such a work as this will say, "I pray thee have me excused," should beware lest they receive their discharge for time and for eternity. Let Christians who love duty lift every ounce they can and then look to God for further strength. He will work through the efforts of thoroughgoing men and women and will do what they cannot do. New light and power will be given them as they use what they have. New fervor and zeal will stir the church as they see something accomplished. —*TESTIMONIES FOR THE CHURCH, VOLUME 5, p.369 (1889)*

We are living in dangerous times and it is the time to make firm decisions and put ourselves on God's side (see Exodus 32: 25-26). The time has come to leave everything behind—and do it above all else:

- ¹⁵ **When ye therefore shall see the abomination of desolation,** spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand
¹⁶ Then let them which be in Judaea **flee into the mountains:**
¹⁷ Let him which is on the housetop not come down to take anything out of his house:
¹⁸ **Neither let him which is in the field return back to take his clothes.**

"Caitlyn is coming..." **Caitlyn has arrived.** "The revolution is here..."

But to you—reading these lines, we ask the next question: Are you ready for the true revolution that is soon coming to the world?

- ¹² And, behold, I come quickly; and my reward is with me, **to give every man according as his work shall be.** —*REVELLATION 22:12*

God bless you!



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