

Apostle Paul on Homosexuality

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The word fornication is found twenty-six times in the New Testament, and each occurrence translates the Greek manuscript word: πορνεία (*porneia*, G4202) referring to all sexual activity except that of one man and one woman in a covenanted marriage. *Porneia* is comprehensive, regardless of the sexual label that might have been created, such as adultery, incest, homosexuality, prostitution, sodomy, pedophilia, transgender, bestiality, or pornography, to name just a few.

Jesus addressed all sexual misbehaviors and condemned them all. His words are best recorded in the Gospel of Matthew 15:19-20.

*“For out of the heart proceed evil thoughts, murders, adulteries, **fornications**, thefts, false witness, and blasphemies. These are the things which defile a man.” (NKJV)*

*“For out of the heart come evil thoughts, murders, adulteries, **fornications**, thefts, false witness, and slanders. These are the things which defile the man.” (NASB)*

*“It’s from the heart that we vomit up evil arguments, murders, adulteries, **fornications**, thefts, lies, and cussing. That’s what pollutes.” (MSG)*

The words “homosexual” and “heterosexual” were created by German born writer Karl Kertbeny in a letter to Karl Ulrichs, May 6, 1868, arguing that governments should not interfere in private lives.

Fornication is a catch-all word for all sexual activity other than a biological man and a biological woman in a covenanted marriage, the original relationship explicitly determined by God in Genesis 2:24: *“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh,”* and reaffirmed by Jesus in Matthew 19:5-6, *“For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be one flesh? Wherefore, they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.”* Paul mentions fornication in 1 Corinthians 6:9.

*“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither **fornicators**, nor idolaters, nor adulterers, nor effeminate (μαλακός, *malakós*, G3120, soft to the touch).*

Greek “μαλακός” usually refers to clothing (Matthew 11:8; Luke 7:25). Figuratively it refers to an adult man who yields himself to be sexually abused in unnatural ways. This is the male homosexual who plays the submissive role. Further, the word appears between the word’s *adulterers* and *abusers*, so it cannot mean soft in a good way.

*... nor abusers (ἀρσενοκοίτης, *arsenokoítēs*, sodomite, G733) of themselves with mankind... A man who lays in bed with another man. This is the male homosexual playing the dominate role who abuses his partner at his imaginative discretion. ... shall inherit the kingdom of God.”*

To paraphrase these words in a modern sense: *“Be under no illusion, **fornicators** will not be included in the eternal kingdom of God.”* (See also Commentary on Romans 1:24-31, below).

Greek (ἄρσην, *ársēn*, G730: A derivative of *arsenokoítēs*, G733 retains the same aberrant mind-set. Normally the word for an adult man is ἀνήρ, *anēr*, G435. (See also Matthew 14:21, Mark 10:2, Luke 1:34, John 1:13). A man who lays in bed with another man. This is the male homosexual playing the dominate role who abuses his partner at his imaginative discretion.

Modernists claim that Paul invented the word *arsenokoítēs* because it appears nowhere else in all of ancient Greek literature. Actually, it does appear in the Septuagint two centuries before Paul, a Greek translation of the Hebrew Old Testament about 200-180 BC. Of the more than 290 Old Testament quotes in the

New Testament, about two thirds come from the Septuagint. A person of godly distinction such as Paul most certainly knew of it. Paul may have combined both words found in Leviticus 20:13 of the Septuagint to form *arsenokoitēs*. “If a man (ἄρσιν) also lie (κοιμηθῆ, go to bed) with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them,”

Modernists argue that the original Hebrew words refers to male temple prostitutes instead of monogamous homosexuals. But the Hebrew word for temple prostitute is different as found in Deuteronomy 23:17: (קדשה, q^odêshâh, female temple prostitute) and (שדד, qâdêsh, male temple prostitute). Perhaps we should let the Orthodox Jewish Bible speak for itself in verse 17, “There shall be no kedeshah (ritual prostitute) of the banot Yisroel, nor a kadesh (sodomite ritual prostitute) of the bnei Yisroel.” The word in Leviticus 20:13 is not referring to male temple prostitutes.

See also [Torah View on Homosexuality](http://torahweb.org/torah/special/2010/homosexuality.html) at torahweb.org/torah/special/2010/homosexuality.html

Eva Cantarella is an Italian classicist. She is professor of Roman law and ancient Greek law at the University of Milan. She is the author of [Bisexuality in the Ancient World](#), Yale University Press, 1992. It is a massive collection of resources about sexuality of that time. Cantarella is respected by her peers as an authoritative voice in her field of study, examining ancient law, cultures, languages, and common perceptions of those times. Notice of particular interest that what she has written was first published in 1992, almost two decades before the modern controversy of reinterpreting homosexuality began among Christians.

“Paul then condemns each and every form of homosexuality. But despite the clarity of his language, the text is sometimes interpreted in a much more restricted sense than a simple reading reveals. So that malakos to whom Paul alludes are not boys, they are passive homosexuals whom Paul defines by using a term which in Greek alludes only to adults, but which he obviously uses to indicate all those who take on an effeminate, a female role without distinction of age. And along with those he also condemns the arsenokoitēs, a term which literally means a man who shares his bed with another man. But which Paul is clearly associating with malakos to include active homosexuals also in his condemnation.”

“And there is nothing in the text to limit his condemnation to adults who took advantage of boys. If Paul's aim had been to protect little children from exploitation and abuse among other things he would presumably have leveled his condemnation only at the abusers and not at their victims as well. In short, as can clearly be seen, Paul condemned homosexuality on a global basis, whatever its manifestations. This is not an inconsiderable innovation. It immediately shows the Christians attempt to introduce a different sexual ethic which replaced the old contrast between activity and passivity with a new fundamental dichotomy between heterosexuality and homosexuality.”

Her analysis of Paul's usage of language and the conclusions to be derived from his commentary is persuasive. Cantarella is in full agreement with Paul from a genuinely academic point of view. It must be emphasized that her statements come purely from knowing ancient cultures, their laws, and their orientations.

STRONG BIBLICAL NUMBERING

James Strong (1822-1894) was an American academic, biblical scholar, lexicographer, Methodist theologian and Drew Theological Seminary professor of Exegetical Theology. Strong is best known for being the creator of Strong's Exhaustive Concordance of the Bible which catalogues 8,674 Hebrew words in the Old Testament and 5,624 Greek words in the New Testament. He spent thirty-five years detailing each word and prefixing the letter “H” for Hebrew and the letter “G” for Greek.

G4202 πορνεία, porneia, (*por-ni'-ah*), illicit sexual intercourse

G4203 πορνεύω, porneuō, (*porn-yoo'-o*), to prostitute one's body

G4204 πόρνη, pornē, (*por'-nay*), a woman who sells her body for sexual uses

G4205 πόρνος, pornos, (*por'-nos*), a man who sells his body for sexual uses

COMMENTARY ON SAME-SEX UNIONS IN ROMANS 1:24-31

(Romans 1:26) “*For this cause God gave them (παράδιδωμι, paradidomi, par-ad-id'-o-mee, cast away, deliver, imprison, G3860) up unto vile affections: for even their women did change the natural use into that which is against nature.*”

(Romans 1:27) “*And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men (ἄρσέν, male, G730) with men (ἄρσέν) working that which is unseemly (ασχημοσύνη, aschimosune, as-kay-mos-oo'-nay, indecency, shameful, G808).*”

(Romans 1:28) “*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate (αδόκιμος, adokimos, ad-ok'-ee-mos, rejected, worthless, G96) mind.*”

(Romans 1:29) “*Being filled with all unrighteousness, fornication (πορνεία, porneia, illicit sexual intercourse, G4202), wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers.*”

(Romans 1:32) “*Who knowing the judgment of God, that they which commit such things are worthy (ἀξιος, axios, ax'-ee-os, deserving, G514) of death, not only do the same, but have pleasure in them that do them.*”

NEW TESTAMENT CITATIONS

(1 Corinthians 5:1) “It is reported commonly that there is *fornication* among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.”

(1 Corinthians 5:9) “I wrote unto you in an epistle not to company with *fornicators*.”

(1 Corinthians 5:10) “Yet not altogether with the *fornicators* of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.”

(1 Corinthians 6:9) “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 Corinthians 6:13) “Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for *fornication*, but for the Lord; and the Lord for the body.”

(1 Corinthians 6:18) “Flee *fornication*. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”

(1 Corinthians 7:2) “Nevertheless, to avoid *fornication*, let every man have his own wife, and let every woman have her own husband.”

(1 Corinthians 10:8) “Neither let us commit *fornication*, as some of them committed, and fell in one day three and twenty thousand.”

(2 Corinthians 12:21) “And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and *fornication* and lasciviousness which they have committed.”

(Galatians 5:19) “Now the works of the flesh are manifest, which are these; Adultery, *fornication*, uncleanness, lasciviousness.”

(Ephesians 5:3) “But *fornication*, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.”

(Colossians 3:5) “Mortify therefore your members which are upon the earth; *fornication*, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.”

(1 Thessalonians 4:3) “For this is the will of God, even your sanctification, that ye should abstain from *fornication*.”