



• 第四十三期 •

2008年9月

華人基督徒義顯社
**Chinese
Christians
for Justice**

- 彰顯神國公義
- 普及社會倫理
- 結合靈修社參
- 服事華人教會

[同志神學] 之回應 — 再思聖經對同性戀之教導

劉漢杰醫師
生命倫理學碩士 (三一神學院)

Answers to Pro-Gay Theology – Biblical Teaching on Homosexuality Reconsidered

James Lau, M.D., M.A. (Bioethics)

何謂 [同志神學] ?

“我已學會去接受並慶祝我的性傾向，這是神所賜美好的禮物。”

--男同性戀作家 Mel White

“我們怎可以以神所創造的為恥？不錯，神造同性戀和同性戀者。”

--同性戀牧師 Troy Perry，同性戀教會 Metropolitan Community Church 的創立人

“同性戀是神賜與我的禮物，我為此感謝神。”

--同性戀牧師 Malcom Boyd

What is Pro-Gay Theology?

“I have learned to accept and even celebrate my sexual orientation as another of God's good gifts.”

--Gay author Mel White

“How could we go on being ashamed of something that God created? Yes, God created homosexuals and homosexuality.”

--Reverend Troy Perry, founder, Metropolitan Community Church

“I offered thanks to God for the gift of being gay.”

--Gay priest Malcolm Boyd

基督教傳統教導認為同性戀是可憎惡的(利十八：22)，是大罪，可被治死(利二十：13)，同性戀者不能承受神的國(林前六：9-10)，而且將在自己身上得到應該受的報應(羅一：26-27)。

但在過去五十年，一些支持同性戀的人，包括神學家，把聖經裡有關同性戀的經文重新詮釋，把同性戀說成是神所容許的行為，甚至以此為榮。一些同性戀的牧師建立教會，自稱是基督教會。有一些基督教宗派包括長老會、聖公會、美以美會等因為同性戀問題出現分裂。

認為聖經容許同性戀的人，一般都用以下的理由來重新解經：

1. 傳統聖經的翻譯有錯誤，因為翻譯者不完全了解聖經原文包括希伯來文和希臘文。例如創世記和羅馬書的經文。
2. 傳統聖經指責同性戀的經文祇適用於當時的文化，但對現代社會不適用。例如利未記的經文。
3. 傳統聖經指責同性戀的經文祇適用於一小部份的同性戀者，對其他同性戀者不適用。例如歌林多前書及提摩太前書的經文。
4. 傳統聖經指責同性戀的經文在釋經上有錯誤，因為沒有考慮經文的背景。例如本身是同性戀者的 Troy Perry 牧師認為羅馬書第一章是談論拜偶像，保羅所指責的祇是與拜偶像有關的同性戀活動。

本文把這些支持同性戀的理論稱為[同志神學]，並且再思考其中理由以作回應。



Traditionally, the Bible teaches us that homosexuality is an abomination to God (Leviticus 18:22) and a sin punishable by death (Leviticus 20:13). Moreover, homosexuals will not inherit the kingdom of God (1 Corinthians 6:9) but homosexuals will receive due penalty for their perversions (Romans 1:26-27).

In the past five decades, some homosexual activists, including theologians, have reinterpreted the biblical teaching on homosexuality. They claim that God allows homosexuality; some even celebrate being homosexuals. In some instances, gay pastors have founded their own churches and claimed these to be Christian churches. Several Christian denominations, including the Presbyterian Church, the Episcopal Church, and the Methodist Church, are at risk of splitting over the issue of homosexuality.

Those who reinterpret the biblical teaching on homosexuality usually reach the following conclusions:

1. The traditional teaching is wrong because of mistranslations from original languages including Hebrew and Greek. Example: the passages in Genesis and Romans.
2. The traditional teaching is wrong because it applies only to ancient cultures and is not relevant to current society. Example: the passages in Leviticus.
3. The traditional disapproval of homosexuals refers only to a small subgroup of homosexuals. Most homosexuals are not included in the condemnation. Example: the passages in Corinthians and Timothy.
4. The traditional teaching is "out-of-context" from the original meaning of the passages at issue. Example: Gay pastor Troy Perry considers chapter one of Romans to be on idol worship. Thus the condemnation of homosexuality should apply only to homosexual activities directly related to idol worship.

In this article, "Pro-Gay Theology" refers to the arguments put forth by homosexual activists to support same-sex relationships. Responses to Pro-Gay Theology will be provided.

神為人類所設立的一男一女婚姻制度是人類性戀的標準，
無論是新約或舊約中都有許多的經文讚美這神聖的婚姻

The institute of marriage between a man and a woman is the standard of human sexuality. There are myriad of passages in both Old Testament and New Testament praising the heterosexual marriage.

從舊約看同性戀

1. 從創世記看同性戀

a. 神起初創造的心意

創世記記載了神依照自己的形像創造了亞當以後，認為他獨居不好，就用亞當的肋骨造了夏娃，並設立婚姻制度，將他們結合成夫妻，連為一體，並可

Old Testament and Homosexuality

1. Genesis and Homosexuality

a. God's Creation Intent

According to Genesis, God created Adam in His own image. God considered that it was not good for Adam to be alone. Therefore He made Eve from Adam's rib. God established the institute of marriage and made Adam and Eve husband and wife. They could unite together as one

生兒育女，治理全地(創一：27-28;創二：18-24)。

支持同性戀者却認全這些經文祇描述神最初的創造，但沒有禁止同性戀。

回應：

不錯，這些經文沒有禁止同性戀，但經文却描述了神起初創造性愛和建立婚姻的心意。這是一個神定立的標準，一切其他婚姻或性愛模式，都應該用這標準來衡量。由男和女組成的婚姻是舊約與新約中被神稱讚的結合模式。在聖經中沒有任何一句經文是讚賞同性戀的。

b. 所多瑪與同性戀

創世記十九章所多瑪與蛾摩拉被神毀滅的事蹟，一般傳統的神學注釋都認為與這兩個城市的同性戀活動有關。所多瑪(Sodom)一字更成為同性性交(sodomy)的字根。事件中神聲聞當地罪惡甚重，特意派遣兩位天使去查看當地居民的行為，義人羅得接待了這兩位天使到他家裏，所多瑪城中的許多的人，連老帶少，都來圍住羅得的房子，要羅得把客人交出來，要與他們性交。天使救了羅得一家，耶和華將硫磺與火，從天上降與所多瑪與蛾摩拉，將城裏的所有居民，連地上生長的都毀滅了。

聖公會牧師 Derrick S. Bailey 是最早指出所多瑪被毀滅與同性戀無關。在他 1955 年出版的著作 *Homosexuality and the Western Christian Tradition* 中，辯稱所多瑪的罪是沒有好好的款待客人(inhospitality)，而不是同性戀，因為在希伯來文聖經中是用 *yada* 一字，而這字是表示[認識]的意思，與性交無關。這種說法廣泛地被同性戀者引用。

有人引用以西結書第十六章 49 節的經文“看哪、你妹妹所多瑪的罪孽是這樣、他和他的眾女都心驕氣傲、糧食飽足、大享安逸、並沒有扶助困苦和窮乏人的手。”來指出所多瑪的罪並非是同性戀而是沒有照顧有需要的人。

謬誤與回應：

耶和華是滿有慈愛和憐憫的神，不輕易發怒，如果人不到罪大惡極，相信絕不會降罪把整個城市毀滅(請參看約拿書)。Derrick S. Bailey 所指所多瑪被神毀滅祇是因為他們沒有好好的款待客人一說，十分牽強。*yada* 一字在舊約聖經中有 15 次是用來形容性交。如果故事中所多瑪城的人祇想認識羅得的友人，不是希望與他們交合，羅得為甚麼稱他們的行為是[惡事](創十九：7)?為甚麼羅得要建議用他的兩位還是處女的女兒來代替?

雖然以西結書沒有列出同性戀為所多瑪的罪孽，但以下經文却清楚指出所多瑪的罪與淫亂和逆性的情慾(同性戀)有關：

flesh. They could have children and rule over the earth (Genesis 1:27-28; Genesis 2:18-24 NIV).

Gay activists claim that this account of God's creation of man and woman does not forbid homosexuality.

Response:

While it is true that this passage does not explicitly forbid homosexual relations, it does provide the primary model for sexuality by which other forms of sexual expression must be judged. The male-female union, introduced in Genesis, is the only model of sexual behavior consistently praised in both the Old and New Testament. Not a single passage in the Bible that mentions homosexual relationships does so in anything but negative terms.

b. Sodom and Homosexuality

God's destruction of Sodom and Gomorrah has been viewed traditionally as punishment for their peoples' sins, including homosexuality. In fact the etymological root of "Sodomy," which means homosexual intercourse, comes from the City of Sodom. In this story, God heard the great outcry against Sodom and Gomorrah. He sent two angels to visit the cities. Lot, a righteous man, took the angels to his house as guests. When the inhabitants of Sodom heard that Lot had visitors, all the men from every part of the city, both young and old, surrounded Lot's house and demanded that Lot bring out the visitors so the men could have sex with them. The angels eventually saved Lot and his family, and God rained down burning sulfur on Sodom and Gomorrah, destroying the cities.

In his book *Homosexuality and the Western Christian Tradition* published in 1955, Anglican priest Derrick S. Bailey was the first to claim that the sin of Sodom was inhospitality rather than homosexuality. Bailey believed that Christians traditionally mistranslated the Hebrew word *yada*. *Yada*, according to Bailey, merely means, "get acquainted with" and is not related to having sexual relations. This viewpoint was widely adopted by supporters of homosexuality.

Some claimed that the real sins of Sodom, according to Ezekiel 16:49 (NIV), were due to people "... arrogant, overfed and unconcerned [who] did not help the poor and the needy." These offenses have nothing to do with homosexuality.

Response:

The Lord is a god of love and mercy and is slow to anger. Unless the people of a city have committed great sins, He is very unlikely to destroy the city (please see the Book of Jonah). It is unreasonable to believe that the sin that led to the destruction of Sodom by God was merely inhospitality, as Derrick S. Bailey claimed. Further, contrary to Bailey's research, the Hebrew word *yada* appears at least 15 times in the Old Testament in reference to sexual relations. If the demand of the Sodomites did not have a sexual context, why did Lot called it a "wicked thing" (Genesis 19:7 NIV)? Why did Lot offer his two virgin daughters to the men instead?

“又判定所多瑪、蛾摩拉、將二城傾覆、焚燒成灰、作為後世不敬虔人的鑑戒。只搭救了那常為惡人淫行憂傷的義人羅得。”

(彼後二：6-7)

“又如所多瑪、蛾摩拉、和周圍城邑的人、也照他們一味的行淫、隨從逆性的情慾、就受永火的刑罰、作為鑑戒。”

(猶大書 7)

2. 從利未記看同性戀

依照利未記的律例，同性戀是罪，可被治死。

“不可與男人苟合、像與女人一樣、這本是可憎惡的。”

(利十八：22)

“人若與男人苟合、像與女人一樣、他們二人行了可憎的事、總要把他們治死、罪要歸到他們身上。”

(利二十：13)

支持同性戀者常指出利未記的律例祇適用於當時的以色列人，這些律例已經不適合現今社會。此外，利未記中所指責的同性戀行為是指在拜偶像的儀式中的同性戀活動，對其他的同性戀行為，沒有禁止。這種理論是因為在希伯來原文中[可憎惡的]是用 *toeba* 一字，而這字是與拜偶像有關。

謬誤與回應：

在舊約時代中，一些拜偶像的民族在廟中有廟妓，摩西律法中的確有禁止作廟中的妓女和變童(申二十三：17)。但希伯來原文中 *toeba* 一字在多處其他舊約經文中都有使用(以西結書 43 次、箴言 22 次、申命記 17 次、耶利米書 8 次等)，使用時是指各種的罪惡，許多與拜偶像無關。

在利未記中，一同被指責為罪的行為包括通姦、亂倫、和獸交等等，該經文的記載亦與拜偶像毫無關係。這些行為不論是舊約或新約聖經中都被指為罪，並沒有因時代的改變而更改，如果強指同性戀行為祇在與拜偶像的儀式中進行才當作是罪，那麼通姦、亂倫、和獸交等亦祇在與拜偶像的儀式中進行才可以算是罪，在其他情況下就不算為罪。這樣的推論實在難以令人相信，真是將聖經教導歪曲了。利未記也清楚記載：“在你們(即以以色列人)以先居住那地的人，行了這一切可憎惡的事，地就玷污了。”(十八：27)，因此，利未記所指的罪惡行

Although homosexuality is not listed in Ezekiel, the Book of Peter and the Book of Jude clearly show sexual immorality as a sin of Sodom.

“...by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked.”

(2 Peter 2:6-7 ESV)

“Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.”

(Jude 1:7 ESV)

2. Leviticus and Homosexuality

According to Leviticus, homosexuality is one of many abominable practices punishable by death.

“Thou shalt not lie with mankind, as with womankind: it is abomination.

(Lev 18:22 KJV)

If a man also lie 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.

(Lev 20:13 KJV)

Supporters of homosexuality argue that prohibitions in Leviticus are culturally bound to the ancient Israelites. The Hebrew word *toevah* (translated as abomination in the above text) indicates idolatry and ceremonial impurity, not sexual immorality. Thus ceremonial homosexuality, not homosexuality per se, is condemned.

Response:

Cultic prostitution was practiced in the ancient Middle East. Indeed, the Laws of Moses prohibit the daughters and sons of Israel from becoming cult prostitutes (Deuteronomy 23:17). However *toeba* is used frequently in Old Testament (Ezekiel 43 times, Proverbs 22 times, Deuteronomy 17 times, Jeremiah 8 times, for instance). It indicates a wide array of offenses and does not always refer to idolatry and ceremonial impurity.

In Leviticus, homosexuality is prohibited along with other sins including adultery, incest, and bestiality. All are prohibited in the New Testament as well. If one buys the argument that homosexual practice is prohibited only in cultic prostitution while allowed on other occasions, then one also has to accept adultery, incest, and bestiality as prohibited in cultic prostitution but allowed in other situations. No serious reader of these passages could accept such a premise. Further, the practices condemned in Leviticus 18 “defiled the land” before the Israelites entered it, meaning God considered the behaviors wrong whether practiced by Jews or Gentiles (Leviticus 18:27

為，不論種族，都是神所厭惡的。

不錯，有一些在利未記中關於禮儀和飲食的規律，現在因耶穌基督的來臨而廢去，例如基督徒不須要依從利未記獻祭的方法，因為基督所洒的寶血，已經為我們獻上永遠有效的祭(希伯來書第九、十章；加三：10-13)。但有關道德的律法並沒有廢去，而且在新約中亦有教導，因為基督來不是要廢掉、乃是要成全律法(太五：17)。

3. 大衛與約拿單

同性戀的支持者經常引用聖經，指大衛和約拿單是一對同性戀戀人。常被引用的經文包括：

“大衛對掃羅說完了話，約拿單的心，與大衛的心，深相契合。約拿單愛大衛，如同愛自己的性命。”

(撒上一十八：1)

“...掃羅的兒子約拿單，卻甚愛大衛。”

(撒上一十九：1)

“二人親嘴，彼此哭泣，大衛哭的更慟。”

(撒上一二十：41)

“我兄約拿單哪！我為你悲傷，我甚喜悅你。你向我發的愛情奇妙非常，過於婦女的愛情。”

(撒下一：26)

謬誤與回應：

從聖經的上下經文一起閱讀，就能清楚明白撒母耳記中所描述的，是大衛和約拿單最深摯的友情，這友情比夫妻間的愛更甚，但與性愛却是毫無關係。在近東和西歐文化中，親嘴祇是一個社交問安的舉指，在新約書信中亦有提及與弟兄親嘴問安(帖前五：26)，這與戀愛完全無關。

撒母耳記第十九章經文中所指[甚愛]一字在希伯來原文是 *chaphets*，這字是表示[心所喜悅]，在希伯來文中是不會用這措詞來形容性愛的。同樣地，在十八章中所指[深相契合]是表示友情之深，與創世記中所指[連合成為一體]的夫妻結合無關(創二：24)。

此外，大衛和約拿單都是正常異性戀者，都有結婚生子。將大衛和約拿單說成同性戀戀人，是不明白當時的文化背景，而且更對人類朋友間友愛的誤解和侮辱。

KJV)

Some of the dietary and ceremonial restrictions are no longer applicable to Christians because Christ's sacrifice fulfilled the requirements (Hebrews Chapter 9, 10; Galatians 3:10-13). However, the laws related to ethics have not been abolished. They are also taught in the New Testament. Jesus Himself said He did not come to destroy the Law, but to fulfill it (Matthew 5:17 KJV).

3. David and Jonathan

Homosexual activists frequently claim that David and Jonathan are homosexual lovers. They often quote the following biblical verses:

“After David has finished talking with Saul, Jonathan became one in spirit with David, and he loved him as himself.”

(1 Samuel 18:1 NIV)

“... But Jonathan was very fond of David...”

(1 Samuel 19:1 NIV)

“... Then they kissed each other and wept together - but David wept the most.”

(1 Samuel 20:41 NIV)

“I grieve for you, Jonathan my brother; you were very dear to me.”

(1 Samuel 1:26 NIV)

Response:

If one reads the biblical text carefully, it should be obvious that the books of Samuel are describing a noble ideal of true friendship, which has nothing to do with a sexual relationship. David considered the love shared between friends to be even more meaningful than sexual love.

That David and Jonathan “kissed each other” during their tearful parting had nothing to do with romantic kissing. In the Middle East, family members and friends greet each other with a kiss on each cheek, a custom with no sexual connotation. This custom, also common throughout Europe, is reflected in the New Testament as well: “Greet all the brothers with a holy kiss” (1 Thessalonians 5:26 NIV)

In the original text of 1 Samuel 19:1, the Hebrew word *chaphets* was used, meaning “joy of the heart.” This word is never used in the Hebrew Bible to denote sexuality. Similarly, the phrase “Jonathan became one in spirit with David” (1 Samuel 18:1 NIV) signifies the depth of sincere friendship between David and Jonathan. It does not say David and Jonathan became “one flesh,” which signifies the unity reserved for a man and a woman within marriage (Genesis 2:24 NIV)

Finally, David and Jonathan were evidently heterosexual in behavior, for both married and both fathered children.

從新約看同性戀

1. 保羅書信與同性戀

a. 從羅馬書看同性戀

羅馬書是新約中最清楚指出同性戀是罪，會受到神的懲罰；而且亦是全本聖經中唯一有論及女同性戀的書卷。

“因此 神任憑他們放縱可羞恥的情慾。他們的女人、把順性的用處、變為逆性的用處。男人也是如此、棄了女人順性的用處、慾火攻心、彼此貪戀、男和男行可羞恥的事、就在自己身上受這妄為當得的報應。”

(羅一：26-27)

支持同性戀的人往往指出保羅不認識同性戀，真正的同性戀者是先天的，所以對同性戀者來說，順性是與相同性別者交合而逆性是與不同性別者交合。同性戀者祇是依他們天生的性傾向而行，並不算是罪。保羅所指責的是一些假同性戀者，這些人天生不是同性戀，但却要有同性戀的活動，違反了他們的天性，是逆性而行。

另外一些支持同性戀的人又指出羅馬書第一章是談論拜偶像，故此保羅所指責的祇是與拜偶像有關的同性戀活動，其他同性戀活動不包括在內。

謬誤與回應：

保羅在這裡很清楚簡潔地指責所有同性戀行為，不管他們是真同性戀或假同性戀者。保羅在原文中所指男和女是選用了 *arsenes* 和 *theleias* 兩個希臘字，這兩個字是指人體生理結構上的男與女，絕非心理上的性傾向。所以保羅所指的順性和逆性是指人體結構和功能，凡男與男交合或女與女交合都是逆性，都是神所不悅的。

現在並沒有科學研究可以確實證明同性戀是天生的，相反地，有些研究指出同性戀是兒童成長時的心理發展不正常而引致的。此外，即使同性戀是天生的，亦不是一個足夠理由認為同性戀不是罪。難道正常性戀的男人喜歡女色的人就可以犯姦淫而不算是罪嗎？難道天生脾氣不好的人就可以傷害別人而不算是罪嗎？我們每個人都有弱點，但神亦給我們意志去決定我們的行為。

羅馬書在開始時描述人不敬拜真神，却敬拜人手所造的偶像。但在論同性戀時，並未有說是與拜偶像有關的才是不對。在接下的經文，保羅談論“各樣不義、邪惡、貪婪、惡毒、〔或作陰毒〕滿心是嫉妒、兇殺、爭競、詭詐、毒恨、…”等等(羅一：29-31)，在指責這些壞事時，保羅並沒有說祇有當這些事情與拜偶像有關才算是罪。如果強指同性戀行為祇在與拜偶像的儀式中進行才當作是罪，那麼眾多的惡事亦祇在與拜偶像的儀式中進行才可以算

New Testament and Homosexuality

1. Paul's Writings and Homosexuality

a. Romans and Homosexuality

Romans gives a clear condemnation of homosexuality. It is the only book in the Bible that describes female homosexuality.

“For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.”

(Romans 1:26-27 ESV)

Homosexual activists claim that Paul does not understand homosexuality. True homosexuality is innate, an inherited trait. Therefore, what is natural to homosexuals is to have sex with partners of the same gender. Paul's condemnation refers to heterosexuals who want to have homosexual intercourse.

Other supporters of homosexuality argue that Paul is discussing idol worship in chapter one of Romans. Therefore what Paul condemns is only homosexual intercourse related to idol worship, not other homosexual activities.

Response:

There is nothing in Paul's writing to suggest that he even recognized such a thing as a “true” homosexual versus a “false” one. He simply condemned all homosexual intercourse as unnatural. Paul chose the Greek words *arsenes* and *theleias* to describe men and women. The words emphasize biology, not psychology (such as sexual orientation). Paul referred to natural or unnatural in terms of body structure and function. All sex between men or sex between women is unnatural.

Currently, no credible scientific proof establishes that homosexual is inborn. On the other hand, evidence indicates that homosexuality is related to abnormal psychological development during childhood. Further, even if homosexuality were inborn, this would not be enough reason to declare it not a sin. Should a heterosexual man's inborn interest in the female be a reason to justify fornication? Should someone with inborn poor temper be absolved of hurting others? We all have our weaknesses, but God also grants us control over our behaviors.

In the beginning of Romans, Paul points out man's rebellion and decision to worship creation rather than the Creator. His condemnation of homosexuality, however, is not related to idol worship. In the following passages, Paul condemns many other sins including unrighteousness, evil, covetousness, malice, envy, murder, strife, deceit ... (Romans 1:29-31 ESV). If one takes the argument that homosexuality is only sinful when related to idol worship,

是罪，在其他情況下就不算為罪，這實在不合乎道理。

保羅在羅馬書第一章的意思並非說人因為敬拜偶像而引致神所不悅的同性戀活動或其他壞事，保羅所指的是人的叛逆令他犯下種種的罪包括拜偶像、同性戀、不義、貪婪、兇殺等等。所有的罪包括同性戀都是由人的反叛開始。

b. 從歌林多前書及提摩太前書看同性戀

你們豈不知、不義的人不能承受 神的國。不要自欺。無論是淫亂的、拜偶像的、姦淫的、作變童的、親男色的、偷竊的、貪婪的、醉酒、辱罵的、勒索的、都不能承受 神的國。

(林前六：9-10)

因為律法不是為義人設立的、乃是為不法和不服的、不虔誠和犯罪的、不聖潔和戀世俗的、弑父母和殺人的、行淫和親男色的、搶人口和說謊話的、並起假誓的、或是為別樣敵正道的事設立的。

(提前一：9-10)

保羅在歌林多前書和提摩太前書都指出男同性戀者是神所不悅，不能承受神的國的。在這經文中保羅用了兩個不同的字來形容同性戀者，第一個是[親男色的]，希臘原文是 *arsenokoitai*，第二個字是[作變童的]，希臘原文是 *malakoi*。

支持同性戀的人認為保羅祇是指一部份的同性戀者。因為[親男色的](*arsenokoitai*)是指男妓或與幼童性交的人，[變童] (*malakoi*)一字可以用來形容男妓或男扮女裝的人。所以一般的男同性戀者，祇要他們不是作男妓，不是與幼童交合，不是男扮女裝，就不包括在內。

謬誤與回應：

arsenokoitai 是由希臘文 *arsane* 和 *koite* 兩個字所組成，前者是[男士]的意思而後是[牀]的意思。在保羅時代的希臘文聖經中的利未記（十八章22節和二十章13節）就是用這兩個字形容所有男同性戀者的行為，其中並沒有局限於男妓或與幼童交合的人。

malakoi 一字是放在其他形容罪惡的字中間，犯這些罪之人不能承受神的國。祇是男扮女裝應該不致於落於如此嚴重的罪。原來這字除了有男扮女裝的意思之外，其實亦有作男同性戀交合中扮演被動的或女性的角色的意思。

保羅用這兩個字其實是將所有男同性戀交合的角色都包含在內。*arsenokoitai* 是男同性戀性交合中取主動角色的一位而 *malakoi* 就是取被動角色的一位。不論是那一個角色，不論是否男妓，都是神所厭惡，將來不能承受神的國。

then one has to conclude that all these wrongdoings are also sins only in relation to idol worship. This argument is absurd and illogical.

Paul does not suggest that a person first worships idols and then decides to engage in same-sex relations or other wrongdoings. Rather, he is suggesting that men's general rebelliousness created an environment for various types of sinful activities including homosexuality. All sins started with humanity's rebellion.

b. 1 Corinthians and 1 Timothy

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate [Greek malakoi], nor abusers of themselves with mankind [Greek arsenokoitai], nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

(1 Cor 6:9-10 KJV)

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind [Greek arsenokoitai], for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

(1 Tim 1:9-10 KJV)

In letters to Corinthians and Timothy, Paul pointed out that homosexuals could not inherit the kingdom of God. In the original text in Greek, he used two words. The first was *arsenokoitai*, the other *malakoi*.

Homosexual activists claim that Paul condemned only male prostitution and not male homosexuals in general. They believe *arsenokoitai* referred to male prostitutes and also to those who had sex with boys. *malakoi* also referred to male prostitutes and to men cross-dressed as females.

Response:

arsenokoitai is composed of two Greek words, *arsane* and *koite*. The former refers to [male] while the latter means [bed]. The Septuagint, which is the Greek translation of the Old Testament widely in use at Paul's time, employs these two words in Leviticus in reference to male homosexuality (18:22 and 20:13). The words did not refer to prostitution or sex with boys.

malakoi appears among a list of vices. People who commit these vices are not allowed to enter the kingdom of God. Cross-dressing as female does not seem to be enough of a sin to warrant such a serious penalty. *Malakoi*, however, also refers to the passive partner in male homosexual intercourse. The person in this role is frequently effeminate in nature and dresses as a woman.

By using the terms *arsenokoitai* and *malakoi*, Paul referred

to both the active and passive partners of homosexual intercourse. So it is reasonable to conclude that whether or not prostitution or sex with boys is involved, all forms of homosexual intercourse are condemned.

2. Centurion and Servant

In Matthew 8:5-13, we see a Roman centurion request that Jesus heal his servant who suffers from paralysis. Jesus is moved with compassion and heals the servant from a distance. Jesus also commends the centurion for his faith. Rev. Tom Horner, however, saw a homosexual motif in this story. He stated that Matthew used the word *pias* when referring to the servant and that this term often described the younger lover. Thus, the centurion's concern for the servant was born not of brotherly but of romantic love, and Jesus was fully aware of their same-sex relationship. So, by healing the servant, He offered an endorsement of their love.

Response:

Although the centurion's love for his servant is unquestionable, the conclusion that their love is sexual is dubious. Other words for a homosexual lover were available at the time Matthew recorded this event, so he could have described a sexual relationship between men much more clearly.

Further, the implication that if Jesus healed someone He approved of his or her life in general is clearly mistaken. Jesus' healing is an act of grace and not an act of reward for merit. Jesus healed many people in mass settings (Matthew 4:23; 8:16 NIV), curing all who were present. Are we really to assume that every patient who came to Jesus for healing was living a righteous life, which would merit His touch of approval? Obviously not.

3. Eunuch and Homosexuality

In his book *Jonathan Loved David*, Rev. Tom Horner suggests that during Jesus' teaching on divorce, He mentioned homosexuals favorably when referring to 'eunuchs' in Matthew 19:12 (NIV):

There are eunuchs who were born thus from their mother's womb, and there are eunuchs who are made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it.

Horner stretches the definition of the term eunuch to include homosexuals. He even believes that God promises to bless the homosexuals because it was recorded in Isaiah,

To the eunuchs ... I will give them an everlasting name that shall not be cut off (56:4-5 NIV).

Response:

This argument is inaccurate and misleading, as it

2. 百夫長與僕人

馬太福音第八章 5 至 13 節中述說一位百夫長來見耶穌，求祂醫治家中一個患癱瘓病的僕人，耶穌答應百夫長的要求，治好僕人的病，並且稱讚百夫長的信心。聖公會的 Tom Horner 牧師認為在原文中作者用 'pias' 一字來形容僕人，而在希臘文化中，這個字是指一個年紀較長、較有地位的人所戀愛的童子，故認為這僕人其實是百夫長的同性戀人，而耶穌沒有因為他們的同性戀關係而拒絕醫治，就證明耶穌並不反對同性戀。

謬誤與回應：

故事中百夫長關心僕人是一個事實，但這是主僕之間的愛。'pias' 一字也並不代表性愛的關係，而且當時亦有其他的字來描述同性戀的愛，如果真是同性戀關係，作者大可用其他更清楚的字句來形容。

更重要的就是 Tom Horner 推論如果耶穌願意醫治某人，就等如認同該人的行為。這是一個絕對錯誤的理論，耶穌治病是一個恩典的彰顯，不是用來賞賜病者的行為。耶穌走遍各地，凡來到耶穌跟前求診的都得到醫治(太四：23-24；八：16)，難道耶穌認同這眾多患者的行為嗎？絕對不可能。

3. 閹人、太監與同性戀

Tom Horner 牧師在他所著 *Jonathan Loved David* 一書中，認為耶穌曾稱讚同性戀者，因為耶穌在論離婚時曾說："...因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受，就可以領受。"(太十九：12) Tom Horner 牧師解釋[生來是閹人]一詞其實包括同性戀者。此外在以賽亞書中記載耶和華曾說：

"...持守我的太監，...我必賜他們永遠的名，不能剪除。"(賽五十六：4-5)

Tom Horner 又將太監解釋為同性戀者，認為同性戀者亦會得到神的讚賞。

謬誤與回應：

把閹人和太監兩個詞語來指同性戀者實在是把原意歪曲又沒有根據的，在舊約聖經希伯來文所用的字是 *cariyc*，該字的字根是被閹割的意思，而新約所用的字 *eunouchos* 亦是指被閹割的和性無能的人。這兩個字與性傾向和同性戀完全無關。



4. 耶穌的教訓

耶穌對同性戀有什麼教導嗎？聖經裏沒有記載耶穌在這方面的直接教導。一些支持同性戀活動的人士常常指出，既然耶穌對這事沉默不語，那這事就不重要，我們也不應該多談；既然耶穌沒有禁止同性戀，同性戀就不應該視為壞事。

謬誤與回應：

聖經中沒有記載並不表示耶穌沒有談論該事，因為聖經祇記載了耶穌的部份事蹟，耶穌所行的事還有許多；若是一一的都寫出來，所寫的書，就是世界也容不下了。（約二十一：25）

福音書中亦沒有記載耶穌談論虐妻、亂倫和獸交等事，但不可以推論既然耶穌沒有指明禁止此等事情，便不是壞事，是耶穌默許可以作的。我們要明白全本聖經都是神權威的話語，雖然在福音書中未有記載，但其他聖經書卷所記載的亦是神的教導，必須遵守。

此外，不同的福音書中都有記載耶穌曾重申神建立婚姻的原意（太十九：4-6；可十：6-9），就是起初神創造時，是造男造女，而且二人要連合，成為一體。神所配合的，人不可分開。神從來沒有把兩個男人或兩個女人連合一起。所以沒有理由相信耶穌對婚姻的看法跟創世記中教導有任何差異。

聖經中沒有一句稱讚同性戀的經文

There is not a single passage in the Bible that gives praise to homosexual relationship.

總結

在研讀經文時，我們要開放我們的心靈，讓經文的亮光照明內心的每一角落，教導我們行事為人要合乎神的心意，切勿歪曲經文的原意，斷章取義，把罪惡的事說成合理化，謬誤說成真理。

統覽整本聖經對人類性戀的教導，可以得出兩個基本的結論，第一，神為人類所設立的一男一女婚姻制度是人類性戀的標準，無論是新約或舊約中都有許多的經文讚美這神聖的婚姻。其次，聖經中沒有一句稱讚同性戀的經文。因此，堅持同性戀是神所悅納的人，是否應當反醒自覺？

distorts the meaning of the term eunuch. The Hebrew word used in each Old Testament reference to eunuchs is *cariyc*, taken from a root word meaning “to castrate.” In the New Testament, the term *eunouchos* means “a castrated person, or an impotent man.” Either way, the unambiguous meaning of the term had nothing to do with sexual preference or homosexuals.

4. Teaching of Jesus

People who support homosexuality frequently state that Jesus said nothing about same-sex relationships. They then infer that since Jesus did not consider homosexuality an important issue, neither should we. Further, Jesus did not forbid this behavior; therefore this is not a bad or harmful behavior.

Response:

This argument is misleading and illogical for several reasons. First, although the Gospels did not record Jesus' teaching on homosexuality, that does not mean that He was silent on the topic. The Gospels do not profess to be complete accounts of Jesus' life and teaching. If everything that Jesus did had been written down, even the whole world would not have room enough for the books that would result (John 21:25 NIV)

Second, we have no accounts of Jesus condemning spouse abuse, incest, or bestiality. However, we do not assume that these behaviors are legitimized because they are not mentioned in the Gospels. The entire Bible is authoritative. Teachings in other Canonical works must be followed as well.

Thirdly, both in Matthew 19:4-6 and in Mark 10:6-9, Jesus spoke in the most specific terms about God's created intent for human sexuality. From the beginning of creation God made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. What God has joined together, man should not separate. God never joined two men together or two women together. There is no reason to believe Jesus' teaching on homosexuality is different from what is recorded in Genesis.

Conclusions

When studying the Bible, we need to open our hearts to allow the light of the scripture to shine in every corner of the inner self. We must be willing to practice God's teaching. We must not interpret the scripture in light of our own proclivities and distort the biblical truth.

In reviewing the teaching of the Bible on human sexuality, one can come up with two straightforward conclusions. The first is that the institute of marriage between a man and a woman is the standard of human sexuality. A myriad of passages in both the Old Testament and New Testaments praise heterosexual marriage. Second, not a single passage in the Bible gives praise to homosexual relationships. Shouldn't those who insist that homosexual

參考資料 Further Readings:

1. Dailey, Timothy. *The Bible, Church and Homosexuality*. Washington, DC: Family Research Council, 2004.
2. Dallas, Joe. *The Gay Gospel? How Pro-Gay Advocates Misread the Bible*. Harvest House Publishers, 2007.
3. Gagnon, Robert. *The Bible and Homosexual Practice, Texts and Hermeneutics*. Abingdon Press, 2001.

作者為義顯社董事、美國天鄰基金會主席及前角聲佈道團北美董事。

The author is a board member of Chinese Christians for Justice, board chairman of HIS Foundation (USA), and past North America board member of Chinese Christians Herald Crusade.



有關同性戀之謬誤

劉漢杰醫師

生命倫理學碩士 (三一神學院)

同性戀是現今社會經常激烈討論的話題，但不少人對同性戀一知半解，或抱有錯誤的觀念，要在討論中得到合理正確的總結，就必需排除這些謬誤，以下是一些常見的謬誤：

謬誤一：同性戀是天生的

在九十年代初期，有幾份研究報告指出同性戀很可能是天生的，這些初步的報告被宣傳為研究同性戀的大突破，不少人亦信以為真。這些報告發表後受到其他科學家的強烈批評，指出不論研究的方法、假設或結論都充滿嚴重錯誤。在過去十多年，沒有新的報告證實這些研究的結果。最常引用的報告包括：

(一)由一位男同性戀科學家 Simon LeVay 於 1991 年在 *Science* 期刊發表有關男士腦丘下垂體 INAH3 部位的研究，指出男同性戀者該部位比正常異性戀者為小，因而推論這可能是導致同性戀的原因。但 INAH3 部位從來未有證實與人類性戀有任何關係。此外這推論亦可能把因果倒置了，因為所研究的男同性戀者皆患有愛滋病，愛滋病令身體荷爾蒙減少，可以導致 INAH3 部位縮小，所以腦丘下垂體 INAH3 的大小或可以是愛滋病的後果而不是引致男同性戀的原因。Simon LeVay 後來亦表示他的研究不足以證明同性戀是天生的。

(二) 1991 年心理學家 Michael Bailey 和精神病科醫生 Richard Pillard 在 *Archive of General Psychiatry* 發表男同性戀兄弟的研究，指出在同胚性雙胞胎 (Identical twins) 兄弟中，有 52% 是同性戀者。相反地，這研究正好證明同性戀與環境影響有關，因為如果同性戀是遺傳的，這些在同一個家庭環境長大的同胚性雙胞胎兄弟應該有近乎 100% 是同性戀者才對，而非 52%。

(三) 本身是男同性戀者的科學家 Dean Hammer 曾發表文章指男同性戀與 X 染色體中的遺傳基因有關，但一組加拿大的科學家重複他的研究，並於

Myths and Facts of Homosexuality

James Lau, M.D., M.A. (Bioethics)

Homosexuality is a frequently heated subject of debate these days. However, much erroneous information surrounds this issue. In order to have a meaningful discussion and arrive at the appropriate conclusions, it is necessary to separate the myths from the facts.

Myth One: Homosexuals Are Inborn

In the early 1990s, a few reports implied that homosexuals are born that way. These reports were widely publicized by the mass media, and many people came to believe that science had established that homosexuality is inborn. Many, however, did not realize that all these reports were heavily criticized for their poor methodology, incorrect assumptions, and misleading conclusions. In the last fifteen years, no credible report has shown that homosexuals are inborn. Reports that are commonly quoted include the following:

(1) In 1991 a gay scientist named Simon LeVay reported in *Science* that the INAH3 area of hypothalamus (a small part of the brain) in homosexuals is smaller than that of heterosexual men. He thus implied that homosexuality is an inborn characteristic. However, INAH3 has never been shown to relate to sexuality in humans. Furthermore, many of the homosexual subjects he studied died of AIDS and it is known that AIDS can alter the hormonal environment of the body. Thus the differences in size of INAH3 could be a result of homosexuality rather than the cause of it.

(2) In 1991, psychologist Michael Bailey and psychiatrist Richard Pillard reported a study of homosexual brothers in the *Archive of General Psychiatry*. They found that 52% of male homosexuals who were identical twins had a twin brother who also was gay. The study implied that homosexuality is a genetic condition. However, the results of this study actually pointed to the influence of environmental factors. If homosexuality were a purely genetic condition, then both twins would have been homosexual in 100% of the pairs.

(3) Dean Hammer is a gay scientist. He published an article indicating that male homosexuality is due to a gene located in the X-chromosome. A group of Canadian scientists repeated his study and published their report in *Science* in 1999. They could not find any relationship

1999 年在 *Science* 期刊發表報告，所得的結論恰好相反。

同性戀者一般覺得他們的同性戀心理傾向是自發的，這其實與他們幼年成長時的心理發展息息相關。依據心理學家 Elizabeth Moberly 和 Joseph Nicolosi 的研究，同性戀心理的形成是在幼年時與相同性別的家長關係惡劣或未有正常發展(如父親經常與孩子分離)，在長大後同性戀者所真正追求的，是一個與相同性別的人發展一個良好的關係，以彌補幼年時心理發展中所缺乏的一面，很可惜這種追求往往發展成爲一種戀情。

謬誤二：同性戀是不能改變的

不少人認爲若同性戀是天生的，那可能就不能改變了(這推論其實在邏輯上是有問題的，因爲很多先天的病是可以改變的)。現在同性戀是天生的理論既然不能成立，那相信同性戀是不能改變的信念就大受動搖。

雖然一些支持同性戀的心理學家和精神科醫生宣稱同性戀是不可以改變的，但科學證據卻剛剛相反，現在沒有有力的研究證明同性戀不能改變，而不少醫治同性戀的報告發表都證明治療收到一定的果效，其中包括不同的醫治方法，例如 psychoanalysis, directive behavioral sex therapy, reparative therapy 和宗教輔導等等。

最有力證明同性戀是可以改變的證據，就是許多已經治療成功的前同性戀者，他們已經離開了以往同性戀的生活方式，過著正常的生活，不少已結婚生子，享受著美滿的婚姻生活。其中一些更加入作義工，現身說法，協助同性戀者治療和康復。目前有不少協助同性戀者的組織，包括 Exodus International, Love in Action, Desert Stream, Spatula Ministries, AIDS Resource Ministries (ARM) 等等。

謬誤三：同性戀者是弱勢社群，需要保護

很多人有鋤強扶弱的心態，願意去幫助一些弱勢社群，這是無可厚非的。但同性戀者却絕非弱勢社群，因爲他們擁有強大的政治和經濟勢力，同性戀的組織數目數以百計，很多私人公司都公開支持同性戀，一些強大的政治組織例如 ACLU 和民主黨也大力支持同性戀者，有關同性戀的政策在私人公司和政府各部門順利推行。同性戀者在各方面所擁有的權益比一般公民祇有過之而無不及。相反地，如果有組織或個人不同意同性戀的政策，往往就受到控告，例如美國男童軍不接受同性戀者爲童軍領袖而被控告，經過多年訴訟，最高法院裁定男童軍勝訴。依據美國人口調查資料所知，同性戀者家庭收入亦遠高於一般的家庭。

謬誤四：同性戀是無害的

between the X-chromosome and male homosexuality.

Homosexuals may believe that their homosexual feelings arise naturally. However, this impression is related to early psychological development. Researches by psychologists Elizabeth Moberly and Joseph Nicolosi have shown that the relationship between homosexuals and their parents of the same gender are bad or poorly developed (e.g., absent parents) during childhood. What the homosexual needs as an adult is to develop a normal relationship with people of the same gender to fill the void of psychological development left by their parents. However, these relationships frequently develop into same-sex erotic attractions.

Myth Two: Homosexuals Cannot Change

Some psychologists and psychiatrists insist that homosexuals cannot change because the condition is inherent. (This statement is illogical; consider the many congenital and inherited medical conditions that can be changed with treatment.) On the other hand, clinical studies have shown that many homosexuals can and do change. This can happen following various types of treatment, including psychoanalysis, directive behavioral sex therapy, reparative therapy, and religious counseling.

The strongest proof that homosexuals can change is the fact that countless numbers of homosexuals have already abandoned the homosexual lifestyle. Some now enjoy a normal married life with children. Some have joined various gay-ministries to provide support and help for homosexuals. The testimonies of former homosexuals are very encouraging for those still struggling with same-sex attraction. Examples of gay ministries include Exodus International, Love in Action, Desert Stream, Spatula Ministries, and AIDS Resource Ministries (ARM).

Myth Three: Homosexuals Are an Underprivileged Group

Many feel that homosexuals are an underprivileged group that needs protection. Homosexuals, on the contrary, actually possess great political and economic power. There are many gay and lesbian organizations. Many private companies and government agencies openly support homosexuals. Strong political organizations including the ACLU and the Democratic Party provide major support for homosexuals. On the other hand, individuals and organizations that do not agree with a homosexual agenda are frequently sued. The Boy Scouts of America does not allow homosexuals to be scout leaders and was sued. After years of legal battle, the United States Supreme Court ruled in favor of the Boy Scouts of America. According to the U.S. census, homosexual families have incomes higher than those of average families.

Myth Four: Homosexuality Is Harmless

Homosexuals claim that their lifestyle is harmless. However, numerous research studies tell a different story. Homosexual activities are harmful physically and psychologically. The two main reasons leading to health

同性戀者大力宣傳同性戀是正常性戀的一種，與異性相交般正常，又認為他(她)們的性交對身心都沒有害處，相反如果抑壓他(她)們的性傾向，會導致不健康的心理壓力。

這種宣稱與事實剛好相反，因為同性者大多數有多位性伴侶，而且男同性戀者是用肛門交合，故此特別容易引起疾病。所有有關身心健康的研究都證明同性戀的生活方式是絕對充滿害處。依據美國醫學會 1990 年的報告指出，男同性戀的青少年患各類性病的機會比其他人高出 23 倍。美國疾病控制及防治中心 2007 年的資料顯示，愛滋病者累積人數中有三分之二是男同性戀者。三藩市是大批同性戀者聚居的城市，該市性病和肝炎病發率都比全國平均數字高出多倍。女同性戀者中性病、疥瘡和家庭暴力等個案比一般女士高出多倍。多項研究都顯示不論男或女的同性戀者的平均壽命都較一般人短 10 至 20 年或以上。

謬誤五：同性戀運動是民權運動

民權是指一個國家的公民或社會的成員所享有的權利。這些權利所有同性戀者都已經享有。民權運動的產生是有一些人因為一些不能改變的、天生的和無害的特質如膚色、種族、性別、出生地等而受到歧視，所以要為他們爭取公道，爭取權益。同性戀是可以改變的，已經有許多的法例是保護同性戀者，而且同性戀亦是對身心有害的，故此同性戀運動不應與黑人或婦女的民權運動相提並論，因為這是對黑人和婦女人權爭取者的侮辱。

謬誤六：同性戀關係與正常婚姻關係無異

不少人以為同性戀關係與一般正常婚姻沒有多大分別，都是一夫一妻的關係，而且關係是長久的。但其實多性伴侶才是同性關係的特色。在一生中，男同性戀者往往有數百位，甚至超過一千位的性伴侶，當中不少的性交是與素未謀面的陌生人。依據 Paul Van de Ven 在 *Journal of Sex Research* 的調查報告，祇有 2.7% 的同性戀者自稱僅有一位性伴侶。在同性婚姻合法化的荷蘭，平均每段同性婚姻不超過 2 年。



problems in homosexuals are related to multiple sexual partners and practice of anal intercourse. According to a report from the American Medical Association in 1990, homosexual youths are 23 times more likely to contract sexually transmitted diseases compared with heterosexual youths. In 2007, the Center for Disease Control and Prevention reported 62% of the cumulative total of AIDS cases among males in the United States has been in men who have sex with men. San Francisco is a city with large numbers of homosexuals. The rate of sexually transmitted disease and hepatitis is several times the national average. Incidents of genital warts, scabies, and domestic violence are several times higher among lesbians compared to other females. Several studies reveal that the average life span for gay men and lesbians is 10 to 20 years shorter than that of the general population.

Myth Five: Gay Rights Are Civil Rights

Civil rights refer to rights belonging to a person by virtue of his status as a citizen or as a member of civil society. These constitutional rights have never been denied to homosexuals (unlike the historical experience of blacks and women). The civil rights movement is a movement to fight for people who possess certain inborn, innocuous characteristics (such as skin color, sex, race, and country of origin) when these characteristics became the basis of discrimination. Homosexuality is not inborn, and homosexual behaviors are harmful. Besides, many laws already give protection to homosexuals. If we put the pro-gay movement on equal footing with blacks' or women's civil rights movements, it is an insult to the supporters of the latter two.

Myth Six: Same-sex Relationship Is the Same as Traditional Marriage

Many believe that same-sex relationships are no different from normal marriages: a long-term relationship with a single spouse. However, a unique characteristic of the same-sex relationship is that it involves multiple sexual partners. In the lifetime of a male homosexual, he may have several hundred or even over a thousand sexual partners. Many of these sexual encounters are among strangers. According to the studies of Paul Van de Ven, published in the *Journal of Sex Research*, only 2.7% of homosexuals claimed to have had only one sexual partner. In the Netherlands, where same-sex marriage is legalized, the average duration of each same-sex marriage is less than two years.

最有力證明同性戀是可以改變的證據，就是許多已經治療成功的前同性戀者，他們已經離開了以往同性戀的生活方式，不少已結婚生子，享受著美滿的婚姻生活

Helpful Resources on Homosexuality:

參考資料:

exodus-international.org exodusyouth.net
narth.com gaytostraight.org
freetobeme.com frc.org
peoplecanchange.com regenbooks.com

教會如何回應同性戀問題?

劉漢杰醫師

生命倫理學碩士 (三一神學院)

認罪悔改、保持聖潔

一個沒有聖潔的教會是一個軟弱無力的教會，很難在社會中發揮光和鹽的作用。今天的教會對很多罪惡的事都沒有適當的回應和行動，例如姦淫、性濫交、黃色刊物、娼妓、販賣人口等。教會內亦有這些不潔的行為，例如信徒中性濫交的情況依然不少。教會在這方面需要認罪悔改。

過去一些教會沒有正視同性戀的問題，或對同性戀者祇有指責，而忽略了對同性戀者的關懷和照顧，令他們在教會中不能找到安慰和醫治。教會在這方面也要認罪悔改。

抵擋罪惡、持守真理

教會要作社會中的燈臺，就不能與世俗妥協。現今很多教會淪為社區中心，提供社交場所，牧者亦不敢正視罪惡。啓示錄中撒狄教會成了很多教會的寫照，我們要留意耶穌的責備：“我知道你的行為，按名你是活的，其實是死的。你要儆醒，堅固那剩下將要衰微的，因我見你的行為，在我神面前，沒有一樣是完全的。所以要回想你是怎樣領受，怎樣聽見的，又要遵守，並要悔改。若不儆醒，我必臨到你那裡如同賊一樣，我幾時臨到，你也決不能知道。然而在撒狄你還有幾名是未曾污穢自己衣服的，他們要穿白衣與我同行，因為他們是配得過的。”（啓三：2-4）

對於那些同性戀教會，和認為同性戀是神所容許的教會，他們的行為有如鼓勵罪人活在罪中，走死亡的道路。耶穌在啓示錄中責備推雅推喇教會的說話可作為他們的警戒：“然而有一件事我要責備你，就是你容讓那自稱是先知的婦人耶洗別教導我的僕人，引誘他們行姦淫，喫祭偶像之物。我曾給她悔改的機會，她卻不肯悔改她的淫行。看哪，我要叫她病臥在床，那些與她行淫的人，若不悔改所行的，我也要叫他們同受大患難。”（啓二：20-22）

教會必須清楚認識聖經的真理，而且能教導會友遵守。教會有責任作社會的良心，維持道德標準，所以教會要在社區中傳講真理，要抵擋不合乎聖經教

The strongest proof that homosexuals can change is the fact that countless numbers of homosexuals have already abandoned the homosexual lifestyle. Some now enjoy a normal married life with children.

How Should Christian Churches Respond to Homosexuality?

James Lau, M.D., M.A. (bioethics)

Holiness and Repentance

A church that cannot uphold the biblical standard of holiness is a pathetic church. Such a church cannot be the salt and light of society. Indeed, many churches today fail to respond and act appropriately toward sins such as adultery, fornication, pornography, prostitution, and human trafficking, among others. Moreover, wrongdoings are not uncommon among church members (fornication, for example). Clearly, the church must repent of her immorality.

In the past, some churches did not address the needs of homosexuals. Frequently, churches condemned homosexuals and seldom granted them help and acceptance. Many homosexuals therefore could not seek healing and comfort in the church. The church must repent of its hostility toward homosexuals.

Uphold the Truth; Resist the Immorality

If the church wants to be a beacon of light in society, then it must not compromise with the secular world. Today, many churches have degenerated into mere community centers, providing meeting places for social gatherings while ministers turn their backs to the vices in society. These churches should take note of the warning that Jesus gave to the church in Sardis: “Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.” (Rev 3:2-4 ESV)

The actions of gay churches and those churches that approve of homosexual activities encourage homosexuals to continue their sinful way of life. This is a path of death and destruction. They should heed Jesus' condemnation to the church in Thyatira: “But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food

導的法例和政策。教會的角色很多時會引起世俗社會的反對和攻擊，例如最近三藩市市政府通過議案斥責天主教和基督教對同性戀的教導是對三藩市居民的侮辱。耶穌在啓示錄中對非拉鐵非教會所說的話可作為鼓勵：“我知道你的行為，你略有一點力量，也曾遵守我的道，沒有棄絕我的名，看哪，我在你面前給你一個敞開的門，是無人能關的。…你既遵守我忍耐的道，我必在普天下人受試煉的時候，保守你免去你的試煉。我必快來，你要持守你所有的，免得人奪去你的冠冕。”（啓三：8，10-11）

愛的接納與醫治

雖然醫學界沒有證明同性戀是天生的，但對很多同性戀者來說，他們的同性戀傾向是自然的，這往往與他們幼年的心理成長有關。很多同性戀者在童年時缺乏家長的愛或曾受到性侵擾。教會應憑着愛心去接納他們，有如接納其他罪人一樣，並提供引導，幫助他們離開同性戀的生活。Exodus International 是一個國際性的基督教組織，專門提供服務，幫助同性戀者，如教會中有同性戀者需要幫助，可與他們聯絡 (www.exodus-international.org)。

據同性戀醫治和研究中心 (National Association for Research and Therapy) (www.narth.com) 的資料顯示，大部份同性戀者經過治療後，都可以減少或消除同性戀的傾向，無數的同性戀者已經離開同性戀行列，不少已結婚生子，過着美滿的家庭生活。

雖然同性戀行為是神所不悅的，但如其他的罪一樣，祇要認罪悔改，耶穌的寶血是可以把罪完全的遮蓋，就如保羅所說：“你們中間也有人從前是這樣，但如今你們奉主耶穌基督的名，並藉著我們神的靈，已經洗淨，成聖稱義了。”（林前六：11）

“你們中間也有人從前是這樣，但如今你們奉主耶穌基督的名，並藉著我們神的靈，已經洗淨，成聖稱義了。”（林前六：11）

“And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Cor 6:11 ESV).”

sacrificed to idols. I gave her time to repent, but she refuses to repent of her sexual immorality. Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works” (Rev 2:20-22 ESV)

To be able to teach her members, the church must understand the truth in the Bible. She should be the conscience of society and uphold a high ethical standard. This is not a popular role: it frequently draws attacks from the secular world. The city of San Francisco, for example, recently passed a resolution condemning the teaching of the Vatican and Christian churches on homosexuality, stating that it is an insult to the residents of the city. In the book of Revelation, the words of Jesus to the church in Philadelphia offer encouragement to churches under assault or persecution: *“I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. ...Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. I am coming soon. Hold fast what you have, so that no one may seize your crown.” Rev 3:10-11 (ESV)*

Healing and Acceptance with Love

Although homosexuality has never been proven to be inborn, to many homosexuals the same-sex attraction seems natural. This is due to abnormal psychological development in childhood. Many homosexuals experienced a lack of parental love while young; some fell victim to sexual abuse. The church should love them and accept them just as it loves and accepts other sinners. Counseling and assistance should be provided to steer homosexuals away from their harmful lifestyle. Exodus International is an international Christian organization that provides professional help to homosexuals and can be contacted to assist homosexuals struggling in the church. (www.exodus-international.org)

According to studies by the National Association for Research and Therapy (www.narth.com), most homosexuals show a decrease in or elimination of same-sex attraction after treatment. Indeed, many homosexuals have been successfully treated and are now married with children and enjoying their new freedom from same-sex desire.

Homosexuality is not pleasing to God. However, if one repents and is willing to change, one can be saved by Jesus' precious blood, as the apostle Paul said: *“And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Cor 6:11 ESV).”*

正本清源論婚姻

李君樸
神學碩士(福樂神學院)

在當今世代中，有關婚姻的爭辯不絕於耳。人們對婚姻的定義和詮釋也有不同程度的差異。作為基督徒，我們對社會課題的反思和批判，應以聖經作為基礎。讓我們在聖經的亮光下，再次思考婚姻的意義。

婚姻制度的源頭

創世記對於人類的第一宗婚姻有這樣的描述：

耶和華神說，那人獨居不好，我要為他造一個配偶幫助他。…耶和華神使他沉睡，他就睡了。於是取下他的一條肋骨，又把肉合起來。耶和華神就用那人身上所取的肋骨，造成一個女人，領他到那人跟前。那人說：這是我骨中的骨，肉中的肉，可以稱他為女人，因為他是從男人身上取出來的。因此，人要離開父母，與妻子連合，二人成為一體。

(創二：18，20-24)

這段經文開宗明義地說明婚姻制度是神所設立的---神看到人獨居不好，故此為他造了一個配偶幫助他。從這段經文中，我們也能認識到婚姻的深層意義---神藉著婚姻制度在不同的層面上向我們施恩。這一點在接著下來的討論會有較詳細的論述。

婚姻的目的和意義

神為亞當預備一個配偶的原因是，他認為人獨居不好。因此相伴 (companionship) 是婚姻重要的一環。在婚姻的歷程中，丈夫和妻子相伴相隨，互相鼓勵，一起面對生活的喜與悲。這種相伴的關係不只限於婚姻某一階段，而是一生的承諾，因為婚姻是一生一世的關係，也是一種盟約。『神所配合的，人不可分開』(太 19：6；另參瑪 2:14)。故此，婚姻不是一種可隨時或隨意終止的關係。這跟時下合則來、不合則去和隨意離婚的風氣可說是大相逕庭。

神為人所造的配偶，是要幫助他治理大地---神起初給人的職分(創 1:28)。這意味著丈夫和妻子在日常生活中要互相配搭，在人生的旅程上要互相扶持。夫妻二人來自不同的背景、成長經歷，性格也不盡相同。然而他們在婚姻中互補長短，在家庭、工作和事奉中發揮二人同心的潛力。這可說是神對人的需要體察入微，藉婚姻作施恩的管道。

神造夏娃的時候，從亞當身上取了一根肋骨。因此，亞當是這樣描述他的妻子：『這是我骨中的骨，肉中的肉』(創 2:23)。從亞當這句話中，我們得見夫妻的關係無比的親密，以至二人成為一體。當然，這種一體的關係，不單指到肉體上的聯

Reflecting on Marriage

Daric Lee, Th.M.

Debates on marriage abound nowadays and people have many varied understandings of the definition of marriage. As Christians, we are to reflect on and critique social issues on the basis of biblical truth. So let us revisit the meaning of marriage.

Origin of the Institution of Marriage

Regarding the first marriage in human history, Genesis 2:18-24 has the following depiction:

Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." ... So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

(Gen 2:18, 21-24 ESV)

This passage obviously shows that God instituted marriage: — God saw that it was not good for man to be alone, so he provided man with a helper. From these verses, we can also get a deeper understanding of the meaning of marriage: — God channels his blessings to humankind through marriage. The meaning of marriage will be further discussed in the following exposition.

Purpose and Meaning of Marriage

A major reason that God provided Adam with a helper was that it was not good for Adam to be alone. Hence, companionship is an indispensable component of marriage. In the journey of marriage, husband and wife keep each other company, encourage each other, and join hands together through the thick and thin of life. This companionship is not confined to a certain stage in marriage but is a lifelong promise, as marriage is to be a relationship and a covenant that lasts until the end of one's life. "What therefore God has joined together, let not man separate." (Mt 19:6; see also Mal 2:14). Marriage should not be ended haphazardly. This teaching certainly runs opposite to the licentious attitude we see demonstrated in the epidemic of divorce.

God's intent for the helper is that she assists Adam in ruling over the earth, which God had entrusted to him in the beginning (Gen 1:28). It follows that the couple partners with one another and that they each offer support to one another as they journey through life. As the husband and the wife come from different backgrounds, they bring unique experiences and personalities to the marriage. Yet they complement one another in family, work, and ministry, exemplifying the full meaning of synergy. Marriage speaks

合，也涵蓋心靈上的深交，是一種整全的契合。此外，『二人成為一體』強調夫妻二人的互相委身。可以這樣說，沒有雙方的奉獻、委身和溝通，便談不上二人能成為一體。這也是為甚麼婚姻是需要澆灌和栽種，讓關係逐漸深化，夫妻二人也在生命上成長。

神在設立婚姻制度之初，便把這種關係建立在一男一女不同性別的基礎上——亞當和夏娃。當下人們對婚姻的定義有著不同的詮釋和解读，另一些人則對傳統的婚姻概念大加撻伐。聖經對婚姻的定義讓我們清楚明白到婚姻不能存於一男一女的關係之外，此外，我們也能從這引申超過一個配偶的婚姻關係不容於聖經婚姻中。這一切都有助於我們在俗世洪流中肯定和捍衛婚姻的意義。

創世記 1: 27-28 談到神照著自己的形像造男造女，並要他們要生養眾多，遍滿地面，治理這地。毋庸置疑，婚姻的其中一個目的是要傳宗接代，讓生命延續下去。

結語

婚姻是人類最古老的制度。婚姻也是人類最親密的關係，以至新約聖經用婚姻來比喻基督和教會的關係。在這紛亂的時代中，我們有需要，也有責任釐清婚姻的原意，消弭對婚姻的誤解。從夫妻的關係中，我們著實能深入理解神為人類作這安排背後的智慧和用心。可以說，婚姻讓人體會到神對我們的眷顧和供給。從聖經的角度再次反省婚姻的真義，盼能讓我們更珍惜、維護這種神所設立的關係。

作者為華人基督徒義顯社董事。

volumes about God's providence for humankind as He blesses them through marriage.

God created woman by taking a rib from man. That was why Adam described Eve as "bone of my bones and flesh of my flesh" (Gen 2:23). We see from Adam's words that the marital relationship is as intimate as it can be, so intimate that husband and wife become one flesh. Not only does marriage allude to physical intimacy, but this union also implies a cleaving to each other in the spiritual dimension. As the two become one flesh, they signify their commitment to the other. Without sacrifice, commitment, and communication, the marital union would be rendered meaningless. Because of this relationship, marriage needs to be cultivated and maintained, enabling the couple to grow deeper in their relationship and individual maturity.

When marriage was instituted, God unequivocally premised it on the foundation that it is a union of one man and one woman. Our society is filled with all kinds of whimsical notions of marriage, and traditional marriage is under heavy assault. The biblical truth precludes the existence of marriage beyond that between a man and a woman. It furthermore rebukes the notion of polygamous relationships. In a secular society, these truths help position us in affirmation and defense of the true meaning of marriage.

From Genesis 1:27-28 we know that God created man and woman in his own image. He intended them, moreover, to "be fruitful and multiply and fill the earth and subdue it." Procreation, therefore, is inherent in the institution of marriage.

Conclusion

Marriage is as old as human history. The marital relationship is also the most intimate among all human relationships, so much so that the New Testament uses the analogy of marriage to portray the relationship between Christ and the Church. In such times as these, when the norm is to have no norms, it behooves us to seek the authentic meaning of marriage and to defend it in the face of its detractors. Though marriage may appear a mystery, with reflection we are able to gain a profound understanding of both God's divine wisdom manifested in the institution and his care for humankind. It is fair to say that marriage is a good channel for us to come to a fuller appreciation of God's providence. Equipped with a biblical reflection on marriage, we will, one hopes, all seek to value more and to preserve the divinely ordained relationship.

The author is a board member of Chinese Christians for Justice.



顧問：王永信 周功和 唐佑之
溫偉耀 梁燕城 陳濟民
董事：曾哲生（主席）李君樸 劉漢杰
鄭明遠 譚瑞玲

請奉獻支持本刊經費

☆若需更多量之義顯之聲，可來信索取
☆歡迎轉載翻印本刊之文章，但請先經本刊書面准許
本期編輯：譚瑞玲 美術編輯：黎少楠
© 2008 Chinese Christians for Justice