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Is a same-sex relationship an “intimate fellowship”

In these articles we have already written to clarify why there is more than one word for “love” in the Bible and that each word for “love” has a different meaning. You can find that page here: https://www.anglicanrevivalwales.org.uk/assets/4_words_for_love.pdf

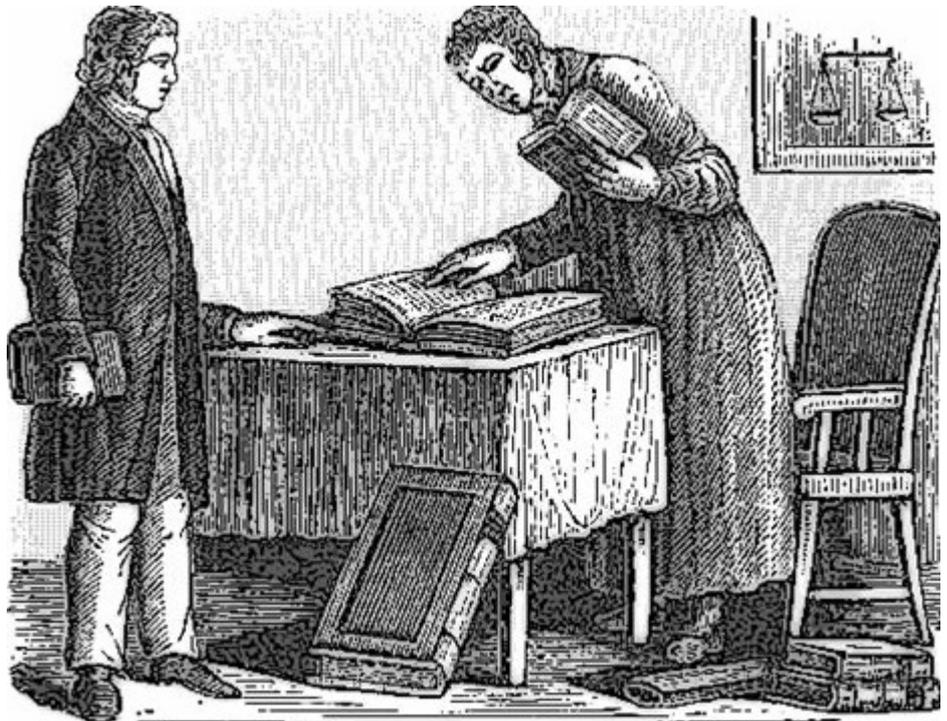
The Ancient Hebrew is nothing like modern Hebrew and even 200 years before Jesus Christ the Jews themselves translated the Old testament scriptures into greek because hardly anyone knew ancient Hebrew as a language, whereas greek was the common trading language of the time and widely known and widely used.

When you look at this article on your computer it is not certain that your computer will show the koine-greek characters of the New Testament Biblical times and so we will write an English transliteration of the word alongside the greek version, just to help you as readers.

The claim is made in the modern media that the Bible does not talk about same-sex relationships, but, as will be explained, that is not actually true, and it leads to a deception.

Right at the very beginning of the Bible in Genesis chapter 1 at verse 27 we are told:

So God created mankind in his own image, in the image of God He created them; male and female He created them.



That fundamental concept, that we are all created in God's image, is then used throughout the Bible. If we are all created in God's image then we are all equally valuable.

So all of us are originally created in God's image and we are all equally valuable. Since same sex attracted people are equal then it is no surprise that the Bible does talk about relationships. The idea that the Bible never talks about same-sex relationships is untrue. What is true is that the Bible never talks about whether sex is involved or not, and yet it doesn't need to.

Koinonia, κοινωνία is not the same at all as Philos, Φίλος.

The “Greek-English dictionary of the New Testament” was published in 1993 (originally in 1971), it is ISBN 3-438-6008-6. *κοινωνία* is defined in the dictionary as: “fellowship, a close mutual relationship, participation, sharing in partnership;...”

Therefore, to translate the word as merely fellowship is lax because *Koinonia*, *κοινωνία* is not just fellowship but is *intimate fellowship*, which is not the same at all as *Philos* or *Φίλος*, (*friend, friendly or friendship*). *Koinonia* is a close mutual fellowship.

Koinonia, is intimate fellowship, whereas *Philos* is merely a friend, an associate, or a companion. *Philos* therefore completely lacks the important sense of intimacy in its meaning. Intimacy is implicit in *Koinonia* and *Koinonia* is used in the New Testament (*I have omitted reference to matching words in the Old Testament only because the vast majority of the Old Testament is in Hebrew whereas the New Testament is written in Koine greek even though the LXX is a greek translation by Hebrew/Jewish people themselves of the complete Old Testament in about 200 BC.*)

The word for marriage (which is sometimes also used for a wedding) is *Gamos*, *γάμος*. This is not the same at all as *koinonia*. *Koinonia* is not *Gamos*; they are different.

In Matthew 22, and in Mark chapter 10, Jesus is asked a question by Pharisees about tax. Does Jesus tell anyone what tax is? NO – Jesus uses a coin to ask who’s head is on it and says “Give to Caesar what belongs to Caesar and give to God what belongs to God”. Does Jesus avoid saying tax has anything to do with money? No. Tax and money are related.

In Matthew 19 Jesus is asked by Pharisees about divorce. Does Jesus tell anyone what divorce is? NO – Jesus actually tells everyone what marriage is! Does Jesus avoid saying marriage and divorce are related? No. Marriage and divorce are related.

To be a Christian means that we believe in Jesus Christ and so that is what the word “CHRISTian” means. So any Christian needs to see what Jesus Christ says.

Whether Old Testament or New Testament, the Bible does talk about intimate and close relationships – but they are not the same as marriage.

We have mentioned Genesis chapter 1 at verse 27 in which our equality is clear and affirmed.

In 1 Samuel chapter 18 we read in verses 1 to 4:

1 Samuel Chapter 18

¹ When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. ² Saul took him that day and would not let him return to his father’s house. ³ Then Jonathan made a covenant with David, because he loved him as his own soul. ⁴ Jonathan stripped himself of the robe that he was wearing, and gave it to David, and his armour, and even his sword and his bow and his belt.

In this passage we are told that “...*the soul of Jonathan was bound to the soul of David...*”, that is not just friendship, it is more than just being friends.

We go on to read that, after Jonathan's death, David took the son of Jonathan into his household and looked after him as if he was one of the family, so this is a lot more than mere friendship. Therefore Koinonia, κοινωνία is not the same at all as Philos, Φίλος.

In the book of Ruth we read in the opening chapter:

Ruth Chapter 1

¹⁶ *But Ruth said, "Do not press me to leave you or to turn back from following you!
Where you go, I will go;
where you lodge, I will lodge;
your people shall be my people,
and your God my God.*

¹⁷ *Where you die, I will die—
there will I be buried.*

May the Lord do thus and so to me, and more as well, if even death parts me from you!"

¹⁸ *When Naomi saw that she was determined to go with her, she said no more to her.*

This is a lot more than just friendship, it is a full life commitment by Ruth to Naomi. Therefore, again, Koinonia, κοινωνία is not the same at all as Philos, Φίλος.

So YES, the Bible does talk about same sex relationships, but they happen not to be Gamos, γαμος (marriage), but instead they are Koinonia, κοινωνία (*intimate fellowship*) which is not the same at all as Philos, Φίλος (*friendship*).

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