



HOMOSEXUALITY PRACTICE IN BUKAVU AGAINST GOD'S WILL - A STUDY OF ROMANS 1: 24-28

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Abstract:

This research aims at identifying different types of homosexuality, its causes and ill-omened consequences in Romans 1:24–28 and, especially in Bukavu, our town. It also aims to demonstrate that the Lord God hates homosexuality according to Romans 1:24–28. In an attempt to meet these objectives, the following methods were employed: The historico-grammatical method was used to analyse the text verse-by-verse. This literary and grammatical analysis was done in order to determine the author's attitude towards homosexuality. A comparative method was employed to explain a difficult word with parallel biblical references. In other words, to facilitate the interpretation of tough expressions, the Holy Scripture was compared to the Holy Scripture. Thanks to the documentary method, books and pictures related to this topic were respectively collected as scientific sources and by way of illustration. The research findings reveal that lesbians and sodomites are two types of homosexuals. These are severely reprimanded by God's word for sinful acts or desires of their hearts, shameful lusts and unwillingness to retain the knowledge of God (Romans 1:24-28). Apart from those biblical causes, in Bukavu town, same-sex attractions are supported by non-profit organizations such as Civil Society, Rainbow Sunrise Mapambazuko and Synergia-Initiatives. As the inevitable result, homosexuality practice makes them to degrade their bodies with one another, to lie, to be linked to idolatry. Therefore, according to the above God's Word, they deserve death.

Keywords: homosexuality practice, Bukavu, God's Will, study, Romans 1:24-28

Résumé :

Cette recherche vise à identifier différents types, les causes et conséquences néfastes de l'homosexualité dans Romains 1:24–28 et, surtout, dans notre ville de Bukavu. Elle se propose également de démontrer que le Seigneur Dieu hait l'homosexualité selon Romains 1:24–28. Pour essayer d'atteindre ces objectifs, nous avons fait recours aux

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méthodes suivantes: La méthode historico-grammaticale nous aidé à analyser le texte verset par verset. Nous avons procédé par cette analyse littéraire et grammaticale afin de déterminer l'attitude de l'auteur vis-à-vis de l'homosexualité. Aussi avons-nous utilisé la méthode comparative pour expliquer un mot difficile par des références bibliques parallèles. En d'autres termes, en vue de faciliter l'interprétation des expressions difficiles, nous avons fait la comparaison de l'Écriture Sainte avec l'Écriture Sainte. Grâce à la méthode documentaire, les livres et images portant sur notre sujet ont été rassemblés pour nous servir respectivement de source scientifique et à titre illustratif. Ainsi, les résultats de la recherche révèlent que les lesbiennes et les sodomites sont les deux types d'homosexuels. Tous sont réprimandés sévèrement par la Parole de Dieu à cause de leurs péchés, mauvais désirs de leurs cœurs, l'infamie et le manque de la volonté de garder la connaissance de Dieu (Romains 1:24-28). A part ces causes bibliques, dans la ville de Bukavu, les homosexuels sont supportés par des Associations Sans But Lucratif, à l'instar de la Société Civile, de Rainbow Sunrise Mapambazuko et des Initiatives de la Synergia. Comme conséquences incontournables, la pratique de l'homosexualité les pousse à déshonorer leurs propres corps, à transformer la vérité évangélique en mensonge et à s'adonner à l'idolâtrie. Et au comble du malheur, selon la Parole de Dieu ci-haut citée, ils méritent la mort.

Mots-clés : pratique de l'homosexualité, Bukavu, volonté de Dieu, étude, Romains 1:24 - 28

1. Introduction

In the Democratic Republic of the Congo, there is a legal ban on homosexuality. The first paragraph of article 40 (cf. *Constitution of the DRC, 2006*) stipulates that “*every individual has the right to marry the person of their choice, of the opposite sex.*” Unfortunately, some people often break this law by practicing homosexuality.

In the olden days, in Bushi, a man lying with a man (*ntazi*) was a shame and/or an insult. Likewise, if a woman lay with another one, it would be a taboo and/or an infamy.

However, homosexuality practice has increased in Bukavu town against God's will. From Alan Perkins (2020), it is known that in the apostle Paul's time, homosexuality practice was not only accepted but even regarded as a superior form of physical love! This kind of behavior is questionable.

- Does Romans 1: 24 – 28 agree with homosexuality practice?

That is the main question, followed by the secondary ones:

- What are the different types of homosexuality in Romans 1: 24 – 28?
- As homosexuality is faced by Bukavu, our town, what can be its consequences according to Romans 1: 24 – 28?
- What should people do to fight this phenomenon?

Working hypotheses are:

- Romans 1: 24 – 28 does not agree with homosexuality practice.
- Two different types of homosexuality might be found in Romans 1: 24 – 28.

- According to Romans 1: 24 – 28, homosexuality consequences can be numerous and baneful.
- As different people are concerned, everyone should take his/her responsibilities to fight this phenomenon.

This research aims to identify different types of homosexuality, its causes and ill-omened consequences in Romans 1: 24 – 28 and, especially in Bukavu, our town. It also aims to demonstrate that the Lord God hates homosexuality according to Romans 1: 24 – 28.

In an attempt to meet these objectives, the following methods were employed: historico-grammatical method, comparative method and documentary method.

A historico-grammatical method was used to analyse the text verse-by-verse. This literary and grammatical analysis was done in order to determine the author's attitude towards homosexuality.

A comparative method was employed to explain a difficult word with parallel biblical references. In other words, to facilitate the interpretation of tough expressions, the Holy Scripture was compared to the Holy Scripture (Buhendwa R. J., 2009)

Thanks to the documentary method, books and pictures related to this topic were respectively collected as scientific sources and by way of illustration. Some of these instruments were used as general reference books such as: *The Greek New Testament*, 3rd Edition (K. Aland *et al.*, 1983), *The Interlinear Bible Hebrew-Greek-English* (J.P. Green, Sr., 1986), *The Analytical Greek Lexicon Revised* (H.K. Moulton, 1980), *A Concise Greek-English Dictionary of the New Testament* (B.M. Newman, Jr., 1993) and the *Hebrew, Greek and English Bible with Parallel Hebrew Old Testament and Parallel Greek New Testament* (Anonymous, N.D.)

There are a number of passages about homosexual practices in the Old and the New Testaments. Here are some of them: Genesis 18:16-19:29 (Sodom and Gomorrah are condemned for homosexual acts and desires); Leviticus 18: 22 and 20:13 (homosexuality is an abomination); Romans 1:26-28 (homosexuality triggers God's judgment); 1 Corinthians 6:9 (homosexuals will go to Hell); 1st Timothy 1: 10 (same-sexual acts and desires are contrary to God's will); and Jude verses 5 through 7 (Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion... those who suffer the punishment of eternal fire).

From all these passages, the epistle of Paul to Romans was chosen because of its richness in terms, types, causes and consequences of homosexuality. Indeed, Romans 1:24-28 is a part of Romans 1:24-32 which is "*likely the strongest and most specific denunciation of sexual sin in all of Scripture.*" (Marc Driscoll, 2020, page 47#3). Moreover, Bukavu is our town where this phenomenon can be observed easily.

As for temporal delimitation, the writer focuses his research in the meantime of 2014 and 2021. From this time, the presence of homosexuals in Bukavu was made obvious.

As far as the work structure is concerned, apart from the introduction and the conclusion, it consists of seven points: the significance of homosexuality, homosexuality practice in Bukavu, types of homosexuality in Romans 1:26-27, causes and baneful

consequences of homosexuality in Romans 1: 24-28, the text message, discussion of research findings and some recommendations.

2. Significance of Homosexuality

Before defining homosexuality, here is its etymology.

2.1 Etymology of Homosexuality

Homosexuality is derived from two words, *homoios/homoial/homoion* (Greek adjective meaning similar or alike, cf. Maurice Carrez & François Morel, 1984, John H. Dobson, 2004) and *sexus* (a Latin substantive that means sex, sexual organs, see Félix Gaffiot, 2016). In that case, homosexuality can be understood as same-sexual intercourse. At this level, only the etymology of homosexuality has been given. Its alternatives are possible.

2.2 Alternatives to Homosexuality

From Kevin De Young (2015), Denise L. Levy (2009), Jacob Poushter and Nicholas Kent (2020), a number of possible alternatives to homosexuality are provided, such as: same-sex marriage, same-sex eroticism, same-sex couples, same-sex intercourse, same-sex sexual activity, same-sex desire, same-sex erotic or romantic attractions, same-sex sexual intimacy, same-sex relationships, same-sex friendships (euphemism for homosexuality), and same-sex union (https://en.wikipedia.org/wiki/LGBT_rights_in_the_Democratic_Republic_of_the_Congo, consulted on December 16, 2021). All of these alternatives to homosexuality describe moral degradation or degrading behavior (Robert Jeffrey Hiatt, 2014). Its definition is also necessary to apprehend the problem.

2.3 Definition of Homosexuality

Homosexuality means: 1. Sexual desire for others of one's own sex. 2. Sexual activity with another of the same sex. (William Morris, 1976, page 631)

Indeed, when the first sense is combined with the second one, the following definition can be formulated by the present work writer: homosexuality means sexual desire and/or activity with a human of similar sex.

Thus, homosexual, a noun, signifies a person, usually a man, who is sexually attracted to people of the same sex (Joanna Turnbull, 2010, page 720). Once they get married, homosexuals can commonly be called "*same-sex couples*."

2.4 Description of Homosexuality with Pejorative Terms in Romans 1: 24-28 (Greek text)

"24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας·

ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28 καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.”

“V.24. Wherefore God gave them up also in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves, v.25 who changed the truth of God into falsehood, and honoured and served the creature more than him who had created it, who is blessed forever; amen. V.26, For this reason, God gave them up to vile lusts: for both their females changed the natural use (of the man, understood, i.e. natural sexual relations) into that contrary of nature, v.27 and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame and receiving in themselves the recompense of their error which was fit. V.28 And according as they did not think good to have God in their knowledge, God gave them up to a reprobate mind to practice unseemly things.”

Actually, homosexuality is described by Saint Paul with pejorative terms in Romans 1: 24-28, notably:

- sexual impurity, sinful desire (verse 24): sexual sin.
- it is as dangerous as idolatry (verse 25): homosexuals and iconoclasts experience the same severe consequences (ut infra point 4),
- it is presented as shameful lusts (verse 26), shameful acts or indecent acts, guilty libidinous desires, an error or perversion (verse 27), and
- what ought not to be done (verse 28; cf. 2 Samuel 13:12, such a thing should not be done; Leviticus 20:17 *hesed hū'* = it is a shame, i.e. a shameful thing (cf. Francis Brown, 1979, p.340). Briefly, those terms show same-sex romantic attractions as evil acts.

3. Homosexuality Practice in Bukavu against God's Will

Homosexuality practice is no longer a secret in Bukavu town. Having been supported by some organizations, same-sex attractions have also spread on different avenues.

3.1 Homosexuality Practice in Bukavu Town against God's Will

The conflict between homosexuals and heterosexuals broke out in 2014 on the avenue Mimoza, Nyalukemba quarter, in Ibanda commune. (cf. AFEDEM-RDC et RIO, projet pour la Stabilisation de l'Est de la RDC pour la Paix (STEP) / Cartographie des conflits de la Province du Sud-Kivu, pp. 12-13, available at <http://www.fondsocial.cd/sites/default/files/Document/Cartographie%20synth%C3%A8se%20S-K.pdfm>, consulted on September 26, 2017)

In the Kadutu neighbourhood in Bukavu, three gay men and two lesbians live together in hiding to struggle for life. (Esther NSAPU, 2018).

In 2020, on the avenue Hippodrome, a lady told in my presence our missionary, who is a widow, "I love you." The latter rebuked her severely. Therefore, it is understandable that homosexuality practice has increased in Bukavu town against God's will. Nevertheless, same-sex sexual activity is supported by some organisations in Bukavu town.

3.2 Non-profitmaking Organisations pro LGBTI People in Bukavu Town

In Bukavu town, LGBTI (Lesbian, Gay, Bisexual, Transgender and Intersex) people are seemingly supported by some non-profitmaking organisations, such as Civil Society Organisation, Rainbow Sunrise Mapambazuko and Synergia. (see https://tbinternet.ohchr.org/Treaties/CCPR/SharesDocuments/COD/INT_CCPR_CSS_COD_29078_E.pdf, accessed on December 24, 2021)

Civil Society Organisation contributed to the LGBTI's protection and promotion, for example, by documenting 108 human rights violations in 2016. This happened in Ibanda, Bagira and Kadutu Communes.

Since its inception in October 2010, Rainbow Sunrise Mapambazuko has worked to defend the cause of LGBTI people.

As for Synergia, founded in 2017 by Human Rights, it works for the welfare of marginalised groups, such as LGBTI people.

In fact, defending the case of LGBTI members is not a problem. However, the fear is that the more they are supported, the more they will multiply.

4. Types of Homosexuality in Romans 1: 26-27

There are two types of homosexuality in Romans 1: 26-27: lesbianism and sodomy.

4.1 Lesbianism (verse 26):

"διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,": Because of this, God gave them over to shameful lusts: for their females changed the natural use (of the man, understood, i.e. natural sexual relations) for unnatural ones. *διὰ τοῦτο* /*dia touto* and *παρέδωκεν* /*paredoken* will be analysed further (see 4.2. infra).

The Greek punctuation (·), followed by the preposition *γὰρ* /*gar* (for, since, as, because), is taken as a colon here, since it expresses an explanation about those shameful lusts, i.e. the women married the women.

θήλειαι / *theleiai* (noun, feminine, plural, nominative of *thelus/theleia*=female) has a pejorative sense and is different from *gyne/gynaikos* (woman, wife, cf. 1st Corinthians 7:16; Ephesians 5:22). As bad women they do not receive applause from the Lord God. Look at the following picture to see how they behave.



Figure 1: Picture of lesbians

(source: <https://en.wikipedia.org/wiki/homosexuality>, downloaded on September 26, 2017)

The above picture highlights two lesbians kissing one another. In the context of sexuality, *lesbian* refers only to female homosexuality. The word *lesbian* is derived from the name of the Greek island *Lesbos*, where the poet *Sappho* wrote largely about her emotional relationships with young women (cf. <https://en.wikipedia.org/wiki/homosexuality>, downloaded on September 26, 2017). The opposite of lesbianism is sodomy.

4.2 Sodomy (verse 27)

“ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.”: In the same way, the men abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men.

The word ὁμοίως, *homoíōs* (adverb = similarly, in the same way (NIV), shows how the men possibly imitated the women in the practice of homosexuality. Thus, women were the first to practice homosexuality, and the men did the same. This is similar to 1st Timothy 2:14, which says, “*And Adam was not deceived, but the woman, having been deceived, was in transgression.*” (Darby’s English Translation)

The term οἱ ἄρσενες (noun, nominative, plural, masculine = the men) has its singular in ὁ ἄρσην (the man). This word is linked to ἄρσενοκοίτης (sodomite), which means “*one who lies with a man.*” In fact, ἄρσενοκοίτης is derived from ἄρσενοκοίτια (sodomy). It differs from *anthrōpos*, which means the man, in general, or the mankind.

The men were inflamed with lust for one another, i.e. men committed shameful acts with other men. Their so-called *eros* (sexual love) is illustrated by the picture below.



Figure 2: Picture of sodomites (cf. [The Bruce \(Caitlyn\) Jenner Hoax](http://www.jesusisprecious.org/evils_in_america/apostasy/new_school_morality.htm#hoax), available at http://www.jesusisprecious.org/evils_in_america/apostasy/new_school_morality.htm#hoax, downloaded on September 26, 2017)

This kind of kissing might be another way of flirting by a man with a man. The term Sodomite sounds more accurate than Gays, which may be used in a broader sense to refer to all same-sex couples.

5. Causes and Baneful Consequences of Homosexuality in Romans 1: 24-28

The causes of homosexuality will be examined before its consequences.

5.1 Causes of Homosexuality as Presented in Romans 1: 24-28

There are three main causes of homosexuality in Romans 1:24-28:

- Sinful desires of their hearts ($\acute{\epsilon}\nu\ \tau\alpha\iota\varsigma\ \acute{\epsilon}\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\iota\varsigma\ \tau\omicron\upsilon\ \kappa\alpha\rho\delta\iota\omega\acute{\nu}\ \alpha\upsilon\tau\omega\acute{\nu}$, verse 24): It means that homosexuals first got ill spiritually;
- Shameful lusts ($\pi\acute{\alpha}\theta\eta\ \acute{\alpha}\tau\iota\mu\acute{\iota}\alpha\varsigma$, infamy, verse 26). This shows that they are emotionally and/or psychologically sick; and
- Unwillingness to retain the knowledge of God ($\sigma\acute{\upsilon}\kappa\ \acute{\epsilon}\delta\omicron\kappa\acute{\iota}\mu\alpha\sigma\alpha\nu\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \acute{\epsilon}\chi\epsilon\iota\nu\ \acute{\epsilon}\nu\ \acute{\epsilon}\pi\iota\gamma\nu\omega\sigma\epsilon\iota$, verse 28). Literally, they did not try even once ($\sigma\acute{\upsilon}\kappa\ \acute{\epsilon}\delta\omicron\kappa\acute{\iota}\mu\alpha\sigma\alpha\nu$, 3rd pers., plural, aorist, indicative, active voice, $\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$ = try, test, taste, experience) to have ($\acute{\epsilon}\chi\epsilon\iota\nu$) God in their knowledge ($\acute{\epsilon}\nu\ \acute{\epsilon}\pi\iota\gamma\nu\omega\sigma\epsilon\iota$, noun, feminine, singular, dative with $\acute{\epsilon}\nu$ = in knowledge).

This symbolizes the lack of self-determination to live in communion with the Creator. Thus, they encounter inauspicious consequences.

5.2 Baneful Consequences of Homosexuality in Romans 1:24-28

$\delta\iota\acute{\alpha}\ \tau\omicron\upsilon\tau\omicron$ (pronoun, neutral, singular, accusative commanded by $\delta\iota\acute{\alpha}$ = because of this): this pronoun refers to the context, where godlessness, wickedness and idolatry (verses 18-23) are reasons of God's wrath against those people who exchanged the truth for a lie.

$\pi\alpha\rho\acute{\epsilon}\delta\omega\kappa\epsilon\nu$ /paredoken (verb, 3rd person, singular, aorist, indicative, active of paradidômi = abandon, reject, give somebody over/up) is repeated three times

respectively in verses 24 (παρέδωκεν αὐτοὺς ὁ θεός), 26 (παρέδωκεν αὐτοὺς ὁ θεός) and 28 (παρέδωκεν αὐτοὺς ὁ θεός). This action verb is strong and expresses the cause-and-effect relationship: homosexuals committed infamy and broke the communion of God. So, the Latter rejected them. On one side, Alan Perkins (2020) argues that the phrase παρέδωκεν αὐτοὺς ὁ θεός, meaning God gave them over, emphasizes the fact that God is personally opposing sin. God allows them to wallow in their sin and to degrade themselves. On the other side, Matt Francisco (2021) thinks that the idea "God gave them up" is connected to the wrath of God.

- Homosexuals are rejected/abandoned by the Lord: God gave them over to sinful desires, to a depraved mind to do what ought not to be done (see verses 24, 26 and 28). Cornelius R. Stam (1984) went further and said that the Holy Spirit strove with them for a long time and then after ceased working with them.
- Degrading of their bodies between themselves (verse 24). Instead of glorifying God, same-sex couples self-underestimate, meaning that their bodies have no value, no respect. This behaviour might obviously be inappropriate.
- Homosexuality made them liars = they exchanged (μετήλλαξαν, participle, aorist, active voice, masculine, nominative, plural, of μετήλλασσω=change, exchange) the truth of God (ἀλήθειαν τοῦ θεοῦ= the truth of God, i.e. God's word) for a lie (ἐν τῷ ψεύδει, noun, verse 25): instead of a husband being pleased with his wife or a wife feeling happy with her husband, each one loves another human of the same sex. It means that homosexuals do the contrary of what God said, "I shall make a suitable helper for you (man)" (Genesis 2:18). All liars will be consigned to the fiery lake of burning sulfur. (Revelation 21: 8)
- Idolatry: homosexuals venerated (ἔσεβάσθησαν, verb, 3rd person, plural, indicative, middle, of σεβάζομαι; with the middle sense, σέβομαι = revere, venerate; respect or adore; cf. Didier Fontaine) and worshiped (ἐλάτρευσαν, verb, 3rd person, plural, indicative, active voice, of λάτρευω = worship, adore, serve) created things (τῇ κτίσει) rather than the Creator (παρὰ τὸν κτίσαντα, participle, aorist, active voice, masculine, accusative, singular, of κτίζω= build, erect, construct), the only one who should be praised forever. Idolaters will experience the second death: they will be chased away from the face of God. (Revelation 21: 8). - These verbs ἔσεβάσθησαν and ἐλάτρευσαν, both meaning they adored, seem to be redundant.
- The due penalty for their perversion (verse 27): it means death (see the Greek word θανάτου/ thanatou, verse 32, from θάνατος / thanatos, θανατόω / thanatoô, i.e. to condemn somebody to death) as it is written in Leviticus 20:13, "If a man also lies with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." This is parallel to a man who has sexual relations with his sister (Leviticus 20:17). Actually, humans reap what they sow.

5.3 Message of the Text

In Romans 1:24-28 the apostle Paul deals with homosexuality. He uses pejorative terms to describe it in two types: lesbianism and sodomy. Both types have some causes and baneful consequences. God will punish severely both.

6. Discussion of Research Findings

Homosexuality is a *filthy sin* (cf. http://www.jesus-is-savior.com/Evils%20in%20America/Sodomy/homosexuality_is_a_sin.htm, consulted on December 17, 2021). It means that same-sex attractions are extremely dirty.

Sinful acts or desires of same-sex couples' hearts, shameful lusts and unwillingness to retain the knowledge of God are homosexuality causes identified from Romans 1:24-28. Other possible causes of homosexuality, according to Professor Christopher C. H. Cook (2020), are biological factors, a result of psychological and environmental influences and early experiences, urbanization and education. However, it is believed that if homosexuals believed in Jesus Christ as their Saviour and Lord, they would overcome all kinds of evil.

Homosexuals usually are men (Joanna Turnbull, 2010). In this way, considering the approximation of usually, sodomites represent 90%, whereas lesbians are estimated to 30% of homosexuals. This is the opposite of the viewpoint of Jacob Poushter and Nicolas Kent (2020), who reveal that "*women are significantly more accepting of homosexuality than men*" in some countries (e.g. South Korea, Japan, Canada, Poland, Argentina, UK, South Africa, Australia, Germany, Spain, Sweden and Netherlands).

As regards to *ὁμοίως* / *homoiôs* (likewise), it is obvious that the man imitated the woman in practicing homosexuality. It is the woman who sinned the first (1st Timothy 2:14). Some English versions (cf. Hebrew, Greek and English Bible) add to that adverb "*also*" to express an emphasis, notably: *likewise also* (King James Version, Noah Webster's Bible, World English Bible), or *in like manner also* (Young's Literal Translation, Darby's English Translation). Therefore, women are the first and more numerous than men in same-sex eroticism.

D'Emilio, quoted by Denise L. Levy (2009), states that homosexuality has existed and has often been severely punished for centuries. The apostle Paul goes further in Romans 1:24-28 showing that same-sex couples are not only rejected by God but they are also condemned to death.

Esther Nsapu (2018) reveals that once they have been discovered, homosexuals are excommunicated from churches, abandoned by relatives, and shunned by former friends. They also denied jobs and faced intimidation, kidnapping, arrest and violence. These consequences can be experienced spiritually, socially, economically, psychologically, and physically. On their side, AFEDEM-RDC and RIO maintained two aspects of inauspicious consequences of same-sex intercourse, which are: imitation by young people and the spread of sexually transmitted diseases. Consequently, in Bukavu town, homosexuals are misunderstood and insulted by heterosexuals.

7. Recommendations

Finally, given that situation, the author would like to advise different people in Bukavu not to neglect this intrusive phenomenon.

- Christian churches in Bukavu town could keep on sensitising their members to homosexuality. God's servants ought to evangelise same-sex couples so that the latter may repent;
- Local leaders should identify and denounce homosexuals in their respective entities;
- Passers-by must be patient with these homosexuals and talk to them kindly about the importance of heterosexual conjugal life;
- Homosexuals must repent and exercise self-determination to live in communion with the Lord God, who forever deserves worship and praise. If they burn (with sexual desire), they should legally and religiously marry the opposite sex.
- Non-profit organizations supporting homosexuals should sensitise them to obey God's word instead of lying.

8. Conclusion

In conclusion, lesbians and sodomites are severely reprimanded by God's word (Romans 1:24-28) for sinful acts or desires of their hearts, shameful lusts and unwillingness to retain the knowledge of God. Apart from those biblical causes, in Bukavu town, same-sex attractions are supported by non-profit organizations (Civil Society, Rainbow Sunrise Mapambazuko, Synergia-Initiatives). As severe results, homosexuality makes them degrade their bodies between themselves, lie, and be linked to idolatry. Therefore, according to the Holy Scripture, they deserve death.

Thus, the first hypothesis, which stipulates that Romans1:24-28 does not agree with homosexuality, is confirmed. The second hypothesis, according to which there may be two types of homosexuality, is also confirmed. The confirmation of the third hypothesis is seen through several various causes of homosexuality. Finally, the nuance of the fourth hypothesis is visible in the recommendation section. Readers' suggestions and remarks should be welcome to improve the quality of this work.-

Conflicts of Interest Statement

The author declares no conflicts of interest regarding the publication of this paper.

About the Author

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