

HUMAN SEXUALITY

The subject of human sexuality is a complex one, largely due to human-conceived perceptions about genders and their behaviors. To offer some initial clarity – the Bible clearly indicates that God created two genders – male and female and declares that human unions and relationships are to be between males and females (**Genesis 2:1-25**). No other genders are mentioned in Scripture, nor are any other combination of relationships among human beings.

Jesus (Immanuel, God with us) affirmed the two genders and indicated that marriage, the sexual union of two human beings in a God-ordained relationship, was between a man and a woman (**Matthew 19:4-6**). Other genders or relationships are nowhere mentioned in the Bible. Absence of them does not imply that human-conceived understandings are somewhere hidden in the plans of God. If there were other genders or God-ordained relationships you would think they would be clearly declared in the biblical record.

We want to share that if you are confused about your gender or involved in a same-sex relationship, God loves you nevertheless, as He does all His creation. At the same time, God wants all of us to live according to His desires and plans, not those of the world. As you read this article, open your heart to what is shared and what God speaks to your heart.

In 2001, Robert A. J. Gagnon wrote about human sexuality in his book, ***The Bible and Homosexual Practice***¹. Gagnon's book is scholarly and biblically based, worthy of your time. We recommend reading it if you are interested in learning, in depth, what the Bible says about human sexuality. The following information about human sexuality is based on Gagnon's work.

Old Testament

In Genesis, humans were created and designed by God to *procreate* and fill the earth. Males and females complimented each other and became one in the sight of God, their marital bond taking precedence over the bonds they had with their parents (**Genesis**

2:21-24). Same-sex unions were not prescribed and were considered a *procreative* dead-end.

Further into Genesis, the cities of Sodom and Gomorrah were both destroyed because of homosexual practice that permeated them (**Genesis 19:1-29**). The homosexual lifestyles of Sodom were written about in the Genesis narrative to elicit feelings of revulsion that were later reiterated and amplified in New Testament writings (**Jude 7 and 2 Peter 2:6-10**).

As the Israelite nation became tribes and the Levites were called to serve as their priests, God shared His intentions for Israelites to be a holy people (**Leviticus 11:44-45**). The book of Leviticus records what God spoke to Moses with regard to life among the Hebrew family, also known as the Holiness Code or Levitical Laws. These laws were unqualified and absolute, considered expanded commentary on the 10 commandments. The commands of God, and not the consensus of the surrounding culture, shaped the behavior of God's people. By extension, Christians do not have the option of simply dismissing an injunction because it is in the Old Testament and belongs to the Holiness Code. The same God who gave the laws of the Mosaic dispensation continues to regulate conduct through the Spirit in believers.

The Holiness Code makes it clear that God considers homosexual practice an abomination. In the following relevant passage, the Hebrew word *toeba* (something God hates) is used in each instance when translated into English as *abomination*. “**With a male you shall not lie as though lying with a woman; it is an *abomination*” (Leviticus 18:22). “A man who will lie with a male as though lying with a woman, they have committed an *abomination*, the two of them; they shall certainly be put to death; their blood be upon them” (Leviticus 20:13).**

Cult prostitution existed in the pagan world between men and women and among men. These forms of prostitution were practiced in temples associated with false gods. As the Israelites settled into Canaan, they discovered these practices, described as detestable (**1 Kings 14:24**) and, because some Israelites were engaging in them, they were clearly instructed not to engage in them – “**No Israelite man or woman is to become a shrine prostitute. You must not bring the earnings of a female prostitute or of a male prostitute into the house of the Lord your God to pay any vow, because the Lord your God detests them both” (Deuteronomy 23:17-18).**

Contemporary proponents of homosexuality allege a homosexual relationship existed between two Old Testament characters Jonathan and David. Such a relationship is

nowhere to be found in the biblical narrative and sexual intercourse is never inferred or implied. The *love* described between them (**1 Samuel 18:1-4**) is indicative of a much larger love affair of the people of Israel with King David, a love affair based on David's zeal for God (Yahweh) and his military prowess. David simply found favor in Jonathan's eyes, including political favor. Their kisses (**1 Samuel 20:41-42**) were part of ancient and contemporary culture of biblical and now Middle Eastern lands.

Intertestamental Period

Between the writings of the Old and New Testaments, from 200 BC to 200 AD, all writings on the subject of human sexuality were unanimous in rejecting homosexual conduct; no dissenting voices are known. Philo and Josephus wrote clearly on the subject:

1. Homosexual intercourse cannot lead to procreation.

The male penis and the female vagina/womb are complimentary organs.

Sexual stimulation has at its core, the divine purpose of releasing seed for procreation.

Commonplace among Greeks and Romans was the thought that same-sex intercourse was to be rejected on the grounds that it resulted in an infertile union.

Writing about the destruction of Sodom, Philo said, "because he (God) bitterly hated those (unions) which were strange and unlawful, he extinguished them . . . a monument to God's hatred of homosexual intercourse."

2. Homosexual intercourse represents an affront to God's sexual stamp on males and females by uniting two non-complimentary sexual beings.

These were called an "abomination" not (for) the status degradation of the male but the mixing of kinds; that is, using another male sexually as if her were a female.

Nature teaches us that only sexual intercourse with a female in faithful marital union is legitimate; thus, adultery too is contrary to nature.

Neither the male anal cavity nor the mouth is likely candidates for what God intended as a receptacle for the male penis.

3. Homoerotic desire constitutes an excess of passion.

Not every innate urge should receive societal (let alone divine) approbation (approval).

4. Homosexual intercourse is not practiced even by animals.

Heterosexuality is the norm in the animal kingdom.

Jesus

It has already been established that **God the Father** made it clear through Moses and others that same-sex unions and marriage were an abomination (**Leviticus 18:22; 20:13**). Because Jesus is the Son of God, the second person of the Trinity, everything declared in the Old Testament by God was being said by Jesus as well. In His last moments with the disciples at the Last Supper, Jesus said, “**I and the Father are one**” (**John 10:30**) and “**the Father is in me and I in the Father**” (**John 10:38**).

Nonetheless, proponents of same-sex relations attempt to put a positive spin on what they perceive as silence by Jesus on the subject as well as Jesus’ embrace of sinners and emphasis on love, concluding that Jesus would not have criticized responsible and loving expressions of homosexual and lesbian conduct. Here are some responses to that line of reasoning.

1. Jesus held the same stance toward same-sex unions and intercourse that was found in the Mosaic law.

Jesus may very well have spoken about same-sex unions, but the writers of the New Testament did not record it. Those same writers did not record Jesus saying anything on **incest and bestiality**, but that does not indicate a neutral or positive stance on those sins.

Jesus: **Do not think I have come to abolish the law or prophets; I have come not to abolish but to fulfill (Matthew 5:17-18).**

Jesus never overturned a prohibition of the Law.

2. Jesus exclusively embraced a heterosexual model of monogamy.

Jesus accepted the model for marriage and sexual union presented in **Genesis 1 and 2**. He made that very clear in **Mark 10:6-9**. He understood marriage to be between a man and a woman, not of a man and another man, or a female and another female.

This stance of Jesus was *not* to broaden the Torah's openness to alternative forms, but rather to narrow or constrain Torah's sexual ethic to disallow any sexual union other than monogamous, lifelong marriage to a person of the opposite sex.

3. Jesus' positions on other matters having to do with sexual ethics were generally more, not less, rigorous than those of his surrounding culture.

Examples include **Matthew 5:31-32; 19:9; Mark 10:11-12; and Luke 16:18**. Later, Paul affirms the position of Jesus (**I Corinthians 7:10-11**).

For Jesus, love involved orienting others away from self-interest and in the direction of interest of the kingdom of God. Love for one's spouse takes precedence over sexual self-actualization.

4. The ways in which Jesus integrated demands for mercy and righteous conduct in his teaching and ministry do not lend support for the view that Jesus might have taken a positive or neutral approach to same-sex intercourse.

Jesus launched an all-out effort to seek and find "lost sheep" and to restore them.

Jesus came not to affirm the sin of the sinner but rather to restore *sinners* to wholeness by leading them out of sin.

Jesus did not judge those caught in sin, like the woman caught in adultery. But he did say: "from now on, sin no more" (**John 8:9-11**).

Jesus forgave ALL sins with an expectation of transformed behavior.

The Apostle Paul

As previously noted, the Old Testament rejected homosexual practice. Jewish authors before and after Jesus' birth also rejected it. Jesus rejected it through the guidance given to Moses as well as his own teaching on marriage between a man and a woman. Paul provided further clarity for the churches of his day and ours.

Romans 1:24-27 (the most substantial and explicit discussion on homosexual conduct in the Bible). Context: speaking of God's wrath against all ungodliness and wickedness of men who suppress the truth by their wickedness . . . "therefore, God ***gave them over in the sinful desires of their hearts to sexual impurity*** for the degrading of their bodies with one another. ***They exchanged the truth of God for a lie*** and worshiped and served created things rather than the Creator – who is forever praised. Amen. Because of this, ***God gave them over to shameful lusts***. Even their ***women exchanged natural relations for unnatural ones***. ***In the same way the men also abandoned natural relations with women and were inflamed with lust for one another***. Men committed indecent acts with other men and received in themselves the due penalty for their perversion.

I Corinthians 6:9-10 (the first of two vice lists that include rebukes of homosexual practice) "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral nor adulterers nor ***male prostitutes*** nor ***homosexual offenders*** nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God."

I Timothy 1:8-10

Paul declared that none of these behaviors could be part of faithful Christian living – even worse that, if not repented, they excluded persons from the Kingdom of God.

One final note

The notion that first century Jews, such as Jesus and Paul, would have given general approval to a homosexual lifestyle *if they had only been shown adequate examples of mutually caring and non-exploitative same-sex relationships* is hard to fathom.

Biblical Witness

Many, if not most, innate feelings (including a long list of sexual desires) stand in direct opposition to God's will for redeemed humanity and are to be brought under the control of the Holy Spirit's power. Here are some **arguments people make (noted in GREEN text throughout this article)** about human sexuality in relation to the Bible, followed by **the truth based on God's Word (noted in purple text throughout this article)**:

ARGUMENT: The Bible condemns only exploitative, pederastic forms of homosexuality.

The biblical texts themselves nowhere limit their rejection of homosexual conduct to exploitative forms.

It is misleading to argue that Jewish Christian writers had nothing but negative images from which to base their judgement of homosexuality.

ARGUMENT: There are only a few biblical texts that speak directly to homosexuality, meaning it is a marginal biblical issue.

This confuses frequency with degree of importance. Little negative documentation exists in the Bible for bestiality and prostitution, yet these are not insignificant sins.

Though the Bible records only a few statements by Jesus on human relationships, Jesus was *not* neutral on the subject, let alone in support of homosexual relationships, but instead of definite disapproval.

This is rather constricted and ahistorical way of viewing scripture. Paul only wrote about homosexual behavior twice, but they were significant. . .

- 1) establishing the extreme depths of depravity to which Gentiles without Christ had sunk (**Romans 1**),
- 2) including it among a series of offenses in which Christians should not engage (**1 Timothy 1 and 1 Corinthians 6**).

All the texts that do address homosexual behavior are part of a much larger biblical worldview that consistently portrays only one model for sexual relationships, that between a man a woman in lifelong partnership.

Homosexuals living in sin can change. Heterosexuals living in sinful impulses can change; they can manage, even repress, their sinful desires, such as the temptation to revisit sinful behavior in thought or deed. The same is true for those who have engaged in homosexual impulses and behaviors. All believers need to repent and draw near to the

Lord when temptations come. They need to refuse to act on fleshly impulses and, rather, be led of the Spirit. Christopher Yuan² and Francis MacNutt³ share powerful testimonies of coming out of homosexual lifestyles.

There is not a single thread of evidence in the Bible that remotely suggests that same-sex unions are any more acceptable than extramarital or premarital intercourse, incest, or bestiality.

There are only two choices in scripture regarding sexual intercourse:

- 1) a lifelong monogamous heterosexual relationship, or
- 2) remain celibate.

What makes the biblical mandate concerning homosexuality so hard for Christians to ignore or downplay are the following considerations:

Homosexuality is behavior condemned and forbidden as harmful or unlawful.

Homosexuality is *behavior*, not just thoughts, theories, or worldviews.

Homosexuality is behavior condemned and forbidden by *both* Testaments.

Homosexuality is behavior condemned and forbidden *pervasively within each Testament*; there are no dissenting voices.

Homosexuality is *severely* condemned and forbidden behavior, expressed with much revulsion.

Homosexuality condemned and forbidden behavior is stated *absolutely*, encompassing all forms of homosexuality.

Proponents state that homosexuality must be something good because it is able to foster mutually loving relationships. Problems with that assertion include:

- 1) It says nothing one way or the other about the legitimacy of homosexual intercourse, an act not necessary to establish a healthy bond between members of the same sex.

- 2) All the data for homosexual conduct indicates a poor track record so far as enduring monogamous relationships are concerned.

Proponents state that, since we are all sinners anyway, why single out the sin of same-sex intercourse, i.e., let the person without sin cast the first stone. This is a tempting, fallback argument but

- 1) admits that homosexuality *is* a sin, and
- 2) would result in a church that never takes a stand against sin and evil.

Here are some negative effects when society endorses homosexuality:

- 1) It leads to an increase in the incidence of homosexuality and bisexuality, which in turn will lead to a larger number of people afflicted with serious health problems and shortened life expectancy,
- 2) It is strongly related to pedophilia and has a role in recruiting homosexuals into the fold,
- 3) It is greater permissiveness as regards sexual promiscuity, even more so than pedophilia,
- 4) It annihilates societal gender norms,
- 5) It publicly marginalizes all of those who in good conscience regard homosexual intercourse as sin.

God did not offer up Jesus Christ for the purpose of rubber stamping and affirming all human desires.

Science

ARGUMENT: Homosexuality has a genetic component that the writers of the Bible did not realize, i.e., that people are either “born gay” or not. For instance . . .

The ‘homosexual brain’

The Simon LeVay study of 1992 was heralded as proving that homosexuality is caused by immutable brain differences that distinguish homosexuals from heterosexuals. This assertion is irresponsible for the following reasons:

LeVay’s study was a single-author study.

His sample size was too small to make such conclusions (19 homosexual males, 16 heterosexual males and 6 females for a total of 41 people).

LeVay likely misjudged the sexual orientation of some of the individuals in the study. 1/3 of the heterosexuals in his study died of AIDS.

A more careful study by William Byne did not find a difference between male homosexuals and male heterosexuals.

A 'homosexual gene'

In 1993 Dean Hamer found what the media immediately hailed as the discovery of the "gay gene," using 40 pairs of homosexual brothers who also had a high incidence of homosexual relatives on the maternal side of the family. Refuting this are:

The scientific community heaped *considerable* criticism on the study.

Hamer failed to check his results against a heterosexual control group, inflating the statistical significance of his findings.

Hamer did a second study that showed less dramatic results.

Hamer ultimately stated "We have not found the gene – which we don't think exists – for sexual orientation." . . . and "There will never be a test that will say for certain whether a child will be gay. We know that for certain."

Hamer's team did not locate a chromosomal marker for lesbians or bisexuals.

Closing Thoughts

Same-sex intercourse is strongly and unequivocally rejected by the revelation of Scripture. **It is clearly identified as sin in the eyes of God.**

Same-sex intercourse represents a suppression of the visible evidence in nature regarding male-female anatomical and procreative complementarity.

Societal endorsement of homosexual behavior will only accelerate the many negative social effects arising from such behavior by

- 1) undermining efforts to deter those already engaged, and
- 2) substantially increasing the number of people who both participate in same-sex intercourse and view themselves as homosexual, bisexual, or transgender.

The practicing homosexual's own relationship with the Creator will be put in jeopardy.

Embrace God's love for the world and for you and do whatever is needed in your life to make it pleasing to Him.

This is an introduction on the subject of **Human Sexuality**. Here are many other resources you may wish to explore:

Books

¹*The Bible and Homosexual Practice*, Robert A. J. Gagnon, 2001

²*Out of a Far Country*, Christopher and Angela Yuan, 2011

³*Can Homosexuality be Healed?*, Francis MacNutt, 2006

The Complete Christian Guide to Understanding Homosexuality, Joe Dallas and Nancy Heche, 2010

Speaking of Homosexuality, Joe Dallas, 2016

Someone I Love is Gay, Anita Worthen and Bob Davies, 1996

Born Again This Way, Rachel Gilson, 2020

A Change of Affection, Becket Cook, 2019

Loving My (LGBT) Neighbor, Glenn T. Stanton, 2014

Restoring Sexual Identity, Anne Paulk, 2003

Is God anti-gay?, Sam Allberry, 2015

The Gay Agenda, Dr. Ronnie W. Floyd, 2004

Websites

[Is It True That Jesus Never Addressed Same-Sex Marriage? | FamilyLife®](#)

[When Homosexuality Hits Home • Joe Dallas - Joe Dallas](#)

[What is a biblical view of sexuality? | GotQuestions.org](#)

[10 Things Everyone Should Know About a Christian View of Homosexuality - Focus on the Family](#)

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