

## **Christianity and Homosexuality Reconciled! Audio Series Script**

### **PART SIX**

**Hello, this is Dr. Joseph Adam Pearson, International President and Chief Executive Officer of Christ Evangelical Bible Institute. Welcome to Part Six of my audio series, entitled “Christianity and Homosexuality Reconciled!” Truly, this is “New Thinking for a New Millennium!”**

**For almost twenty years, I have been teaching a seminar and workshop on this topic through Christ Evangelical Bible Institute. Since 1999, my free E-book on the topic has been available online and has had at least 100,000 downloads. I say, “at least,” because many churches and organizations have made my book available on their own websites. My free E-book is available at [www.cebiaz.com](http://www.cebiaz.com). I have made my materials free and on the internet so that they might be more easily accessed globally.**

**Recognizing that it is time for new thinking and new ideas on the issue of Christianity and homosexuality to be presented to a significantly greater number of people for this new millennium, I am pleased to be part of an effort to disseminate this reconciling information. It is important for more people to be exposed to this information in order to better facilitate discussion, dialogue and respectful debate and eventual understanding and acceptance that Christianity and homosexuality are, indeed, reconcilable to one another.**

**This work is dedicated to the untold number of gay, lesbian, bisexual and transgender people who have been rejected, abused, tormented and murdered in the name of the LORD and to those who have injured themselves or taken their own lives because of the pain from such victimization. The message of this work is simple for those who are still alive. Take back your lives through Jesus Christ, and be victorious! Today, in Jesus Christ, you can have new hope!**

**In Part One of this audio series, I discussed five major human rights issues that have developed in the history of the Christian Church. In Part Two of this audio series, I discussed organized religion and the seeming dilemma that exists for homosexuals within the Christian Church. In Part Three of this audio series, I discussed the story of Sodom and how it relates, or doesn't relate, to homosexuality. In Part Four, I discussed the worship of fertility cult gods and goddesses and how biblical references to them, and worship practices associated with them, have been confused with the homosexual orientation as understood today. In Part Five, I discussed Levitical Law and grace. If you would like to download any of the MP3 files for yourself, please send me an Email at [drjpearson@aol.com](mailto:drjpearson@aol.com) and I will provide an online file folder for you.**

**Today, in Part Six of this audio series, I will be speaking about ...**

### **The Bible and Gender Norms**

**Biblical quotations often used against exceptions to gender norms include Genesis 1:27-28:**

**So God created man [that is, humanity] in his own image, in the image of God he created him; male and female he created them. [brackets mine]**

**Genesis 1:27 NIV**

**God blessed them and said to them, "Be fruitful and increase in number [which is to say, reproduce and multiply], fill the earth and subdue it ... [brackets mine]**

**Genesis 1:28 NIV**

**To be sure, the previously quoted passages express the general rule but are not universal or absolute. Exceptions to this general rule are found both in nature and in Scripture itself.**

**From a biological standpoint, the presence or absence of genitals is a state of nature; and gender is a state of mind. These two states are**

ultimately responsible for an individual's instincts. I will now begin referring to the kind of sexual organs that one possesses as "genital identity;" and, I will refer to the kind of gender one views oneself having as "gender identity."

Considering both genital identity and gender identity, if you think that transgenders are perversions of nature, then you have made "male and female" an absolute or universal law, which law is contradictory to the full spectrum of what occurs: 1) in nature, 2) in the Bible, and 3) in the realm of Spirit. [As a footnote here, transgender is a word whose meaning is still in flux. The word is currently used as an umbrella term applied to a variety of individuals, behaviors, and groups that vary from what is traditional and culturally-accepted.]

- 1) In nature, such an absolute fails to take into consideration the myriad departures in nature that deviate from the norm (norm defined here as "that which occurs most frequently" as opposed to the connotations of "normal" versus "abnormal").
- 2) In the Bible, such an absolute also fails to take into consideration departures from males and females in Biblical references to eunuchs. And,
- 3) In the realm of Spirit, such an absolute fails to take into consideration spiritual law, which states that in Christ "there is neither male nor female." (Galatians 3:28) Spiritually speaking, God does not discriminate using genital identity or gender identity. Certainly, in heaven such distinctions do not exist. As recorded in Matthew 22:30 (NIV), Christ Jesus said, "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven."

True science does not contradict pure religion nor does pure religion contradict true science. True science shows that there are exceptions to the so-called absolute biblical rule (Genesis 1:27) of "male and female" genital identity in the form of intersexuals; and, pure religion shows that there are exceptions to that rule, again, in the form of eunuchs — of whom, Christ Jesus said, "some [are] born that way."

(Matthew 19:12) [As a footnote here, an intersexual is “a person whose biological sex is ambiguous at the biochemical level, genetic level, chromosomal level and/or anatomic level.”]

In other words, intersexuals serve as biological prototypes for transgenders; and, eunuchs serve as scriptural prototypes for them. Thus, God accounts for exceptions to the general rule of “male and female,” both naturally and biblically. [As a footnote here, the word prototype means, “an original type, form, or instance that is a model on which later stages are based or judged;” it can also mean, “an early typical example.”<sup>1</sup> In other words, a prototype provides a pattern for understanding, because it serves as an example of a future class. For the sake of clarification, I do not mean to imply that biblical or Talmudic eunuchs are homosexuals or transgenders.]

The Holy Bible not only acknowledges that there are exceptions to the rule of anatomic males and females, the Holy Bible also acknowledges that there are exceptions to the directive for them to reproduce (in other words, not all human beings are expected by God to “be fruitful and multiply”). If anatomic males and anatomic females were a universal law, and the directive to reproduce was an absolute, God would not have consoled eunuchs as he does in Isaiah 56:3b-5:

{3} And let not any eunuch complain, “I am only a dry tree” [“dry tree” here connoting the inability to reproduce]. {4} For this is what the LORD says: “To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant — {5} to them I will give within my temple and its walls a memorial and a name better than sons and daughters [“sons and daughters” here referring to those who do reproduce]; I will give them an everlasting name that will not be cut off.”

Isaiah 56:3-5 NIV  
[brackets mine]

So, why the seemingly hardline stance when God states:

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<sup>1</sup> Webster’s, *Op. cit.*, page 947.

**A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God.**

**Deuteronomy 22:5 NKJV**

**He that is wounded in the stones or has his privy member cut off, shall not enter into the congregation of the LORD [stones, here, is an archaic word in the King James Version for “testicles” and privy member is an archaic expression for “penis”]. [brackets mine]**

**Deuteronomy 23:1 KJV**

**Why did God take such a hardline stance against cross-dressing or transvestitism? Surely, God is omniscient; our LORD knows that various cultures and traditions have different forms of dress. And, certainly, since civilization and culture have evolved in the ways that they have, we find there really is less and less distinction concerning different kinds of apparel for males and females — except, perhaps, in some countries that are just now economically-emerging and/or governed by Sharia, or Islamic law.**

**Is God really unwavering relative to dresses for women and pants for men? Of course not! The word “abomination” in Deuteronomy 22:5 is imprecisely translated from the plural Hebrew word *tow`evot* תּוֹעֵבֹת, which actually means “idolatrous practices,” thus clarifying the context for the reference in Deuteronomy 22:5 concerning female to male cross-dressing and male to female cross-dressing]. More precisely translated from the intended Hebrew meaning, Deuteronomy 22:5 should read, “A woman shall not wear anything that pertains to a man nor shall a man put on a woman’s garments in idolatrous practices. Such practices are displeasing to the LORD your God.”**

**If the King James Version of that verse is taken alone and out of its linguistic, cultural, and historical contexts, students of the Bible might easily fall to condemn transgenders. Certainly, such condemnation is evident in the world today. Again, keep in mind that the word**

**transgender has become an umbrella term that often includes both pre-operative and post-operative transsexuals as well as heterosexual cross-dressers and even some performance artists known as drag queens and drag kings. Some in these individual categories have gender dysphoria while others do not. So, it is much more complicated than others might have you to believe or that you may have concluded for yourself!**

**Although I am not a transgender, I know that it is very unfair to use Deuteronomy 22:5 against transgenderism. This verse was written, because idolatrous temple practices involved in the worship of fertility cult goddesses included young male prostitutes dressing up as women to emulate the form of their female “idol” as well as to attract and better satisfy the procurers of their religious sexual services — “procurers” here referring to the males, often heterosexual, who would purchase their “sacrifices” of ritual sexual activity in anal intercourse. So, transvestitism in itself is not bad; it was the ancient context that was evil; it was the idolatrous intent that was bad.**

**God does not care about our outer appearance. Instead, what God cares about is what is within our individual hearts. We find this as a good object lesson in 1 Samuel 16:1-13. As recorded there, the prophet Samuel evaluated the sons of Jesse relative to whom God was going to choose as the second king of the nation of Israel. As the first son, Eliab, passed by, Samuel looked at him and said, “My, this is an impressive individual. Surely, this is the one whom the LORD is going to choose! This must be the one!” (1 Samuel 16:6) However, the LORD’s Holy Spirit responded to the prophet Samuel by instructing him that God is “no respecter of persons,” and that God does not place as much importance on outward appearance as we do:**

**The LORD said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart.”**

**1 Samuel 16:7 NIV**

**In other words, the LORD looks at the inner core of an individual and the intent of his or her heart. According to God, the true stature — or, measure — of a person is determined by how much love is in his or her heart. It is very important for us to understand that our human body is merely an outward expression that may or may not reflect our inner core attitudes, desires, or intents accurately. That is why God is not impressed by our outward appearance, and that is why God shows no favoritism based on it.**

**Indeed, our physical appearance is not impressive to God. Our personality is not impressive to God either. Additionally, God is not impressed by our genital identity, sexual orientation or gender identity. God does not really care about any of these things, unless, of course, we are not acting in a godly manner in relation to them, or we are not acting in keeping with what it is God would have us to do relative to them. To be sure, abuses related to our physicality — such as vanity, self-loathing, deception (that is, presenting ourselves as other than who or what we are) — are repugnant to the LORD.**

**If we took a decontextualized view of Deuteronomy 22:5 and compared it to 1 Samuel 16:7, it would seem, then, that the God of the Bible is schizophrenic, because on one hand the LORD says in 1 Samuel 16:7, “No, I look at your heart; I do not look at your outer appearance,” and then, on the other hand, if you were to take Deuteronomy 22:5 out of context, it seems that the LORD is saying, “I care more about your outer appearance than the intent of your heart.” Well, the God of the Bible is not schizophrenic. The one true and only real God is much brighter, healthier, and more knowledgeable than we can even imagine! In fact, considering the limitations that we have as human beings, we have little understanding of God’s omniscience, complete health and perfect knowledge to be able to come to a basic understanding of the magnificence and the wonder of God’s self-existent intelligence. God understands all things, including intents as well as outcomes. Simply stated, ancient temple cult practices involved transvestitism. That is the reason why God was against cross-dressing in Deuteronomy 22:5. Rabbi Jon-Jay Tilsen provides us with his Jewish perspective:**

**The Torah’s concern in this verse [meaning, Deuteronomy 22:5], then, is not with creating or reinforcing gender differences per se, but in preventing gender associations of clothing... from being used to deceive others for purposes leading to sexual immorality. The key here seems to be deception for illicit purposes. Indeed, this law appears in Deuteronomy in the context of laws against deceit.**

**Rabbi Tilsen continues . . .**

**While the legal interpretations of this verse from Deuteronomy have been diverse, most of Jewish legal discussion has not taken the verse to suggest a blanket ban or condemnation of what today we call “cross dressing.”<sup>2</sup>**

**Indeed, Rabbi Tilsen acknowledges, if Jews believed in the universal applicability of Deuteronomy 22:5, they would not be permitted to cross-dress on the festival of Purim, which commemorates the deliverance of the Jewish people throughout the Persian Empire as recorded in the Biblical Book of Esther.**

**Rabbi Tilsen further states, “... the history of legal interpretation in Jewish law is not unlike that of other legal systems in that judges ultimately must apply the laws to real-life situations and are thus forced to define the terms in a way that will make sense within the framework of their codes, case law and social reality.” Yes, the rabbis, priests and judges of ancient Israel examined the relevancy and contexts of situations before they decided the applicability of the written laws of Moses. Such examination demonstrates the significant intelligence and wisdom that can only be provided through the self-existent LORD God Almighty. Indeed, any true intelligence or wisdom we have is derived from God’s Holy Spirit, who is the teacher of all truth.**

**If we consider the Apostle Paul’s stance relative to this issue of culturally-accepted gender-related roles and appearances, we find that**

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<sup>2</sup> Tilsen, Rabbi Jon-Jay. URL in 2000: <http://www.usci.org/ctvalley/beki/crossdress.html>  
URL in 2009: <http://www.beki.org/crossdress.html>

in 1 Corinthians 11:2, he states, “I praise you for remembering me in everything and for holding to the *teachings* just as I passed them on to you.” [Italics mine.]

In verse 6 of that chapter, he states:

{6} If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head.

1 Corinthians 11:6 NIV

And, then, in verses 13 through 15, he states:

{13} Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? {14} Does not the very nature [from the Greek *phusis* φύσις] of things teach you that if a man has long hair, it is a disgrace to him, {15} but that if a woman has long hair, it is her glory? For long hair is given to her as a covering.

1 Corinthians 11:13-15 NIV

Now, I find it really curious that many people might refer to what they think are biblical injunctions against homosexuality and transgenderism and they pay absolutely no attention to the idea of women’s head coverings in church. Am I advocating that women cover their heads when they pray? No, of course not! We just need to understand the cultural and historical contexts of the Apostle Paul’s position, just as we need to understand that many people apply principles for biblical interpretation arbitrarily or, at least, selectively.

In order to understand the verses I just quoted from 1 Corinthians, Chapter Eleven (verses 6 and 13-15), we need to go back to verse 2 in that chapter. The Apostle Paul said, “I praise you for remembering me in everything and for holding to the teachings.” The word which is rendered “teachings” in the New International Version of the Bible is translated “traditions” in the Modern Language and Revised Standard Versions of the Bible. In other words, verse 2 states “the traditions that

have been given to you.” The words “teachings” and “traditions” have been translated from the Greek word *paradosis* **παράδοσις**, which is defined in Strong’s Concordance as “Jewish traditionary law.”

We know that traditions and customs change. The LORD God Almighty understands that traditions and customs change. Ask yourself: Do you *really* think that the LORD God Almighty cares whether a woman has short hair or a man has long hair? Do you *really* think that God cares if we wear unisex clothing? I trust you can answer these questions intelligently for yourself.

When the Apostle Paul wrote about hair length for males, he certainly was not being circumspect or all-inclusive, since he did not even take into consideration the Nazarites (from the Hebrew *nazirim* **נָזִירִים**), who do not cut their hair as a vow to God, as detailed in Numbers 6:1-21. Although the Jewish Nazarite vow was often of a specific duration, it is recorded in the thirteenth chapter of Judges (specifically, verses 5, 7, and 17) that Samson was a Nazarite (or, *nazir* **נָזִיר**) from his dedication at birth and was not supposed to cut his hair throughout his entire life. Early recorded eyewitness accounts of the external appearance of Jesus (for example, such as the one by the Roman Publius Lentullus<sup>3</sup>) also attribute long hair to Jesus. As living history, we can even see the long sidelocks, or payot **פְּאוֹת**, of some Orthodox Jewish men and boys even worn today.

Whenever we are tempted to judge another on the basis of their apparel and appearance, we need to remind ourselves that “all of you who were baptized into Christ have clothed yourselves with Christ.” (Galatians 3:27 NIV) In other words, in the reality of God, when we accept the Lord Jesus Christ as the only-begotten Son [of God] and our personal Savior, we are *dressed* in God. We need to remember that in heaven we will be clothed in God glory! Truly, God cares not one whit about how we are dressed on earth.

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<sup>3</sup> The Oldest Views and Literary Data on the External Appearance of Jesus: The Description of Publius Lentullus, URL in 2010: [http://www.thenazareneway.com/likeness\\_of\\_our\\_saviour.htm](http://www.thenazareneway.com/likeness_of_our_saviour.htm)

**Again, what God cares most about is what is within our individual hearts. Why? The heart is the central core of each soul. Within the heart, we find the desires and intents of the individual.**

**Let us now consider another verse that, if taken out of context, would pose quite a dilemma for males who have had a bilateral orchiectomy (that is, both testicles removed) or who have had a penectomy (or, penis surgically removed).**

**In Deuteronomy 23:1 (NIV), God states:**

**No one who has been emasculated by crushing or cutting may enter the assembly of the LORD.**

**To be sure, some ancient cult practices involved castration. Why would pagan devotees castrate themselves? They would do so in order to emulate the fertility goddesses they idolized, including Ashtoreth, Cybele, Aphrodite, Astarte, Magna Mater, Ma, and many others. They were all catered to by transvestite male temple cult prostitutes wanting to devote themselves in life-long commitment to, and worship of, these individual fertility goddesses. In order to do that, they wanted to make their bodies resemble, as closely as possible, the bodies of the idols they served. This they did in honor of the fertility cult goddesses.**

**For these transvestite male temple cult prostitutes, there were two common castration options or practices: One practice was to break a clay pot and, from the shattered pieces, to take a shard and cut the testicles off, and sometimes the penis as well, in honor of the fertility goddess. Another way was to take the testicles and crush them in between two stones or rocks in order to render oneself a physiologic — and, to a certain extent, an anatomic — eunuch.**

**When taken out of historical context, Deuteronomy 23:1 is mighty strong language, as well as very puzzling, relative to modern-day applicability. For example, there have been football accidents where a player has actually had to have both testicles removed because of damage sustained. Does that mean, based on the Law of Moses, that he**

should not be a part of the congregation of the LORD? If a male has had his penis surgically removed because of cancer, based on the Law of Moses does that mean he should not enter into the congregation of the LORD? No, again I say, the Law of Moses needs to be considered in the historical context in which it was written.

The reason that God did not want a male who had his penis cut off, or testes crushed or removed, to enter into the congregation of the LORD at that time was because such mutilation was characteristically done in honor of pagan fertility goddesses. Of course, these were rather extreme tokens of personal commitment and covenant vows made by pagan people to their idols. It is understandable why these actions disgusted God. They should disgust God! They were detestable (that is, abominable) to Him, because of their association with idolatry. They were “detestably idolatrous.” God hated this self-mutilation, because, though unknown to most of its practitioners, it broke the First Commandment and sought to bring honor to Satan himself.

Concerning the damaged testicles referred to in Deuteronomy 23:1, there is a different reference relative to blemishes, in general, in Leviticus 21:16-20 (NIV):

{16} The LORD said to Moses, {17} “Say to Aaron: ‘For the generations to come none of your descendants who has a defect may come near to offer the food of his God. {18} No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; {19} no man with a crippled foot or hand, {20} or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles.’”

Doesn't that sound somewhat strange to you? In terms of contemporary society and the understanding the Lord Jesus Christ has brought to us through the Holy Spirit, you know that the LORD God Almighty would not prevent a dwarf from approaching Him in prayer or keep a little person from salvation. Why did it matter in ancient times? Because the LORD God Almighty was trying to convey to quite

unsophisticated people that God is worthy of unblemished individuals and perfect sacrifices. It did not mean that God was rejecting these people forever, just that they were not to serve in priestly roles in Old Testament times if they were disabled or disfigured. So, even though Leviticus 21:20 **[corrected from audio]** and Deuteronomy 23:1 both include eunuchs, Deuteronomy 23:1 is really speaking of those who have self-mutilated in order to honor fertility goddesses and Leviticus 21:20 is speaking about those of the children of Israel who were “blemished” either accidentally or congenitally. Yes, at that time the Holy Spirit was trying to convey that the LORD is worthy of perfect sacrifices, the embodiment of which would later be found in the sacrifice of Christ Jesus at Calvary as the pure and perfect “Lamb of God.” (see John 1:29 and 36)

A blanket statement that eunuchs cannot enter into the congregation of the LORD is definitely not true. And, yet, it says in Scripture that eunuchs shall not enter into the congregation of the LORD. It is not true that Deuteronomy 23:1 has universal application or that it is relevant to today’s dispensation. We do know that, if God were really against eunuchs, they would not have been consoled by God in Isaiah 56:3-5.

In the Deuteronomy 23:1 reference, the LORD stated that eunuchs were not to be a part of the congregation of the LORD and, yet, later on, in the fifty-sixth chapter of Isaiah, the LORD comforts them, saying “do not lament that you are not able to reproduce, because, if you keep My judgments and My precepts and if you honor My laws, I am going to give you a better name, — an everlasting name, a name better than those who do reproduce: one that will not be cut off!”

Sometimes, I am asked questions by people who are struggling with the issue of Christianity and homosexuality relative to the idea that all should reproduce and be fruitful and stock the earth. Well, I tell them, the earth is already fully stocked; and, in addition to making that point, I instruct them that, in the Bible, there are eunuchs who represent non-reproducing individuals, whom the LORD specifically blesses, as recorded in Isaiah 56:3-5.

**In addition to those eunuchs blessed by the LORD in Isaiah 56:3-5, the LORD also blessed a eunuch in the New Testament by granting him repentance through the knowledge of salvation.**

**I will now read Acts 8:26-39:**

**Now an angel of the LORD said to Philip, “Go south to the road — the desert road — that goes down from Jerusalem to Gaza.” So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the book of Isaiah the prophet. The Spirit told Philip, “Go to that chariot and stay near it.” Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. “Do you understand what you are reading?” Philip asked. “How can I,” [the eunuch] said, “unless someone explains it to me?” So he invited Philip to come up and sit with him. The eunuch was reading this passage of Scripture [specifically from Isaiah 57:3-8]: “He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth.” The eunuch asked Philip, “Tell me, please, who is the prophet talking about, himself or someone else?” Then Philip began with that very passage of Scripture and told the eunuch the good news [or, gospel] about Jesus. As they traveled along the road, they came to some water and the eunuch said, “Look, here is water. Why shouldn’t I be baptized?” And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. When they came up out of the water, the Spirit of the LORD suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing. [brackets mine]**

**Acts 8:26-39 NIV**

Do you see an important point? If we were very strictly interpreting an isolated scriptural passage literally as opposed to considering its context, we would be faced with some enormous contradictions: In Deuteronomy 23:1, we are told that eunuchs should not enter into the congregation of the LORD; and, then, in Isaiah 56:3-5, the eunuchs themselves are comforted; and, later, in the New Testament account that I just read, a eunuch is actually invited by the Holy Spirit to receive the Lord Jesus Christ as his personal Savior. Quite a dramatic turn around by God if we were just interpreting Scripture in isolation! But, again, I emphasize that context is just as important to this issue as well as it is to the issues of modern-day homosexuals and transgenders.

So, what is the context of Deuteronomy 23:1? The context is that some forms of ancient idolatrous worship involved castration in addition to transvestitism and sexual prostitution. That is why God took such a hard-line stance against some eunuchs as well as some cross-dressers and all temple cult prostitutes. The LORD God Almighty is against everything and anything associated with idolatry. The eunuchs who are comforted in Chapter 56 of Isaiah are those who *are* part of the congregation of the LORD and who could not reproduce either because they were born that way or because they were accident victims. The eunuch called to salvation in Chapter Eight of Acts was seeking to understand prophetic scripture from the Old Testament, indicating that the intent of his heart was directed toward righteousness and that his gaze was fixed on the LORD; hence, he was called by the Spirit of the LORD to receive salvation, just as homosexuals and transgenders are called today to receive salvation.

Just as I believe that intersexuals serve as biological prototypes for homosexuals, so, too, do I believe that eunuchs serve as scriptural prototypes for modern-day homosexuals and transgenders. In a way, eunuchs, as referred to in the various verses of the Bible, serve as a prototype for understanding how the LORD views modern-day homosexuals. If, during the early days of the New Testament, a eunuch (who would have been prohibited by an unwaveringly narrow interpretation of the Law of Moses from approaching the LORD) could receive salvation, then surely, during these latter days, homosexuals (also cut off from the congregation of the LORD by an unwaveringly

narrow interpretation of the Law of Moses) can be saved — that is, received by Christ into His Kingdom.

To be sure, Jesus used eunuchs figuratively when he responded to a statement from the disciples that it might be easier to be celibate than remain in lifelong fidelity to one spouse. As recorded in the King James Version, Jesus said:

**For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.**

Matthew 19:11-12 KJV

For the sake of comparison, that verse reads as follows in the New International Version of the Bible:

**Not everyone can accept this word, but only those to whom it has been given. For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it.**

Matthew 19:11-12 NIV

Jesus added that, in the case of the latter, only those who are called to celibacy will be able to understand and accept it. He understood that the majority of people are not asked to be celibate and that, even for those who are asked, celibacy can pose quite a difficult challenge. He also recognized that not everyone would understand that some are called, or elected, to celibacy. (Only those thus called or elected can *fully* understand, just as only those Christians who are homosexuals or transgenders can fully understand their condition and situation and their saved position relative to the cross of Christ.)

**By extension through their application to modern-day homosexuals and transgenders, I believe that the principles of Matthew 19:11-12 can be understood in my refocused amplified paraphrase of those verses:**

**Not everyone can understand this word, but only those to whom the understanding has been given and those who are willing to understand. For some are homosexuals because they were born that way (this is their “physical nature”); others were made that way through environmental conditions (that is, through “societal nurture”); and still others have been created as homosexuals to answer a specific heavenly calling (or, spiritual challenge). The one who can understand, or who is willing to understand this, should accept this understanding without mental or emotional turmoil. Those who are unable or unwilling to understand the homosexual orientation or transgender condition should get on with their own individual lives.**

**Throughout the New Testament, we are constantly reminded that the Law of Moses was meant for a certain group of people (meaning, the children of Israel) for a specific dispensation and time. The Apostle Paul recognized that the Apostle Peter “was clearly in the wrong” (Galatians 2:11 NIV) when the Apostle Peter lead other Jews to believe that Gentile Christians should adopt Jewish traditions and customs and even obey certain aspects of the Law of Moses. In his Letter to the Church in Galatia, the Apostle Paul addressed this many times:**

**We who are Jews by birth and not “Gentile sinners” know that a [person] is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law [of Moses], because by observing the law [of Moses] no one will be justified. [brackets mine]**

**Galatians 2:15-16 NIV**

**All who rely on observing the law [of Moses] are under a curse, for it is written “Cursed is everyone who does not continue to do everything written in the Book of the Law [or, Torah].” [The Apostle Paul here quotes Deuteronomy 27:26.] [brackets mine]**

**Galatians 3:10 NIV**

**Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law.**

**Galatians 3:23-25 NIV**

**Christ Jesus nailed the law to the cross. It records in Colossians 2:14 (NIV), Christ Jesus “canceled the written code.” (NIV) Understanding this is important for liberating ourselves and others from the doctrinal error of legalism. Legalism is a recurring nightmare in the history of the Church as well as in every denomination today.**

**The natural man and the natural woman daily default to legalism. In contrast, the spiritual man and the spiritual woman ascend in consciousness to know God.**

**To the homosexuals and transgenders who are listening to this audio series, I carry this message from the LORD God Almighty to you: God loves you. God sent His only-begotten Son to die for you just as much as for any other human being. Yes, God loves you. God desires that you have an eternal intimate relationship with Him through His only-begotten Son, Jesus Christ. The Lord Jesus said, “I have come that [you] may have life, and have it to the full (or, more abundantly).” (John 10:10 NIV) [brackets mine]**

**I would now like to share what the Holy Spirit said to me regarding the Law of Moses and God’s grace:**

Sometime in 1977, while pondering the idea that I had a spiritual message to convey, the malingering thought would press to the forefront of my consciousness, “Who will believe what you have to say? You are a homosexual.” I was troubled, because, although I felt comfortable with my homosexual orientation, I knew that most mainstream Christians would be uncomfortable with it (to put it mildly). I felt sure that any good that I might try to do would be prefaced by: “Dr. Pearson, an acknowledged homosexual ... ” I knew most mainstream Christians would erroneously use *what* I was to try to define the entirety of *who* I was, and am. I knew that they would use my homosexual orientation against me by trying to discredit everything and anything I had to say.

I was especially frustrated, because I knew that most churched Christians would stopper their ears rather than hear me explain how the homosexual orientation is really quite different from the same-sex activities described in the Bible that only relate to brutal group rape, male prostitution, idolatrous pagan fertility cult practices, and plural sex in group orgies.

As a Christian well acquainted with the Bible, I recognized long ago that most mainstream Christians would label the teaching and preaching of reconcilability between Christianity and homosexuality as heresy or even apostasy. I knew that most mainstream Christians would conclude that I should be excommunicated from the Christian Church, based on their interpretation of what the Apostle Paul taught, as recorded in Galatians 1:8:

**But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

**Galatians 1:8 KJV**

Rather than listen to me, I knew that most mainstream Christians would think of the constraint articulated by the Bible verse just quoted. I knew that faithful Christians would believe that, because I was departing from what they had learned from the pulpit or in traditional Bible classes, I should be “cursed” or “accursed.” [As a footnote here,

“accursed” is translated in the King James Version of Galatians 1:8 from the Greek word *anathema* **ἀνάθεμα**, which also means “beyond redemption” and “excommunicated.”]

I remember mentally working out arguments to justify and vindicate my homosexual orientation should I ever come to public or private trial concerning it. Then, one day after earnestly praying to the Lord for an answer to give my then-imagined, but perhaps now-real, detractors — I inwardly heard (writing while hearing) from the Holy Spirit. The Holy Spirit directed me to state the following to anyone who might say that I was cursed:

**If I am cursed, then I am joined to my Master, who was cursed of all men. In this, then, do I rejoice that I am cursed of men, for in that curse I receive the blessing of God wherewith I am received into the body of Christ: rejected by man but accepted by God, and delivered by Him from the hand of my own iniquity and sin.**

Yes, it is true, the LORD God Almighty answered my prayer! Not only that, but the answer swept over and settled in my soul. I understood. I heard. It spoke to me as no biological, psychological or sociological argument could. Later, in Bible study, I came to better understand the scriptural foundation for God’s truth in the answer I received. In his letter to the Christians in Galatia, St. Paul wrote, as recorded in Galatians 3:13 (NIV): “Christ redeemed us from the curse of the law [of Moses] by becoming a curse for us, for it is written: ‘Cursed is every one that hangs on a tree.’”

The Apostle Paul was referring to the Old Testament passage, Deuteronomy 21:22-23, which states:

**If a man guilty of a capital offense is put to death and his body is hung on a tree, you must not leave his body on the tree overnight. Be sure to bury him that same day, because *anyone* [emphasis mine] who is hung on a tree is under God’s curse. You must not desecrate the land the LORD**

**your God is giving you as an inheritance.**

**Deuteronomy 21:22-23 NIV**

**While we all know that Jesus was not “hanged” in the now-common sense of the word — and certainly was not lifted up to the limb of any tree — he was hanged in the sense that the ancients understood the word, that is, “hanged up” for all to see. In ancient times, hanging was viewed primarily as a warning to potential wrongdoers. In many cases, bodies were hung up after execution rather than for execution. The Apostle Peter also affirms his acceptance of that usage by referring to the “hanging” of Christ:**

**The God of our fathers raised Jesus from the dead — whom you had killed by hanging him on a tree.**

**Acts 5:30 NIV**

**We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree.**

**Acts 10:39 NIV**

**He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.**

**1 Peter 2:24 NIV**

**In other words, Jesus also — which is to say, *like homosexuals* (as some might interpret Scripture) — had been cursed by the letter of the Law of Moses! Thus, as I now understand it, what the Lord’s Holy Spirit was saying to me, in the word that I received from the Holy Spirit, was this:**

**In that Christ Jesus, God’s Chosen, was made a mock for us that we might be reconciled to God, and that his crucifixion**

won us pardon (if we so believe), so then does God's mercy extend to all souls in dust who feel the scorn of the lion (that is, the Devil) through the unkindnesses of humankind. God will not turn His love away from any who suffer — even if they suffer only a fraction of the passion of His firstborn — for they remind God of His only-begotten Son. In other words, in God's sight, all reviled are joined to the one who suffered the ultimate rejection.

Yes, there was a time when no blemished thing could come before the LORD. However, during Old Covenant times, the LORD God Almighty was trying to establish within the hearts and minds of some very primitive people that He is sovereign and that He is worthy of perfect sacrifice (of which Christ Jesus was to become, and remain, the only embodiment), much the same as God established His tabernacle as a figure of things in heaven. (See Hebrews, Chapters 9 and 10.)

Remember, according to the Old Testament, the people of that day were “stick-necked” and “rebellious,” ungrateful for the things that the LORD was doing for them (much like we are, today) and primitive with regard to spiritual understanding. Thus, in order to help them subdue an unyielding spirit, they were subjected to the various rules, regulations, and ordinances of the Law of Moses by the LORD God Almighty.

As recorded in Luke 16:16 (NIV), Christ Jesus said, “The Law and the Prophets were proclaimed until John the Baptizer. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing [that is, “pressing”] his [and her] way into it.”

As recorded in John 1:17 (NIV), St. John wrote, “For the law was given through Moses; grace and truth came by Jesus Christ.”

As recorded in Romans 14:14 (NIV), St. Paul wrote: “I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean.” St. Paul also wrote, “For all the law [of Moses] is fulfilled in one word, even in this: ‘Thou shalt love thy neighbor as thyself.’” (Galatians 5:14 KJV)

**Keep in mind that it was those who were legalistically-minded (that is, strict adherents to the letter of the Law of Moses) that were offended by Jesus' deeds and eventually saw to it that he was condemned to death. Also, those Gentiles who call themselves Christians today should remember that at one time Gentiles were not part of God's chosen and were even referred to as "dogs" by Jesus.**

**No one is permitted by the LORD God to judge or condemn another. It is recorded in Romans 2:1 (NIV), "You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things."**

**I urge you to read the books of Leviticus as well as Deuteronomy. If you are a Christian, you will be hard pressed to find any of the rules, regulations, and ordinances that you yourself follow. Why impose them on anyone else? Why permit anyone else to impose them on you?**

**Let us, now, consider what the Holy Spirit says to us all in 1 Corinthians 1:27-29 (KJV):**

**God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised has God chosen, yes, and things which are not to bring to nought things that are: That no flesh should glory in his presence.**

**Those few verses are my favorite verses in the Bible relative to the whole issue of Christianity and homosexuality. Why? Because they say so much in so little. They say that it is God who chooses to do what He will do and no one can keep Him from it. The idea is that God can choose base things, and God can choose things that are despised, and God can choose things that were, and are, rejected. Why? To confound people who think they know everything, because self-pride and false ego are an abomination to Him, just like pagan idolatry, and to prove the immeasurable nature of His grace. Indeed, both egoism and egotism are forms of idolatry that the LORD God Almighty hates. God hates it**

when people sit in condemnation of others. No, we are not to condemn others. None of us can condemn another. As stated earlier, the Bible clearly tells us not to judge, for if we judge, then with the same measure we will be judged. Thus are we cautioned not to judge.

The idea that God chooses to exalt things that are despised reminds me of what the LORD God Almighty said to Moses: “I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” (Exodus 33:19 RS) It reminds me of this praise that Nebuchadnezzar offered God: “All the inhabitants of the earth are accounted as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth and none can stay His hand or say to Him, ‘What doest Thou?’” (Daniel 4:35 ML) It reminds me of the heavenly voice which spoke to the Apostle Peter and said, “Do not call anything impure that God has made clean” (Acts 10:15 NIV) — which is paraphrased delightfully in the Living Bible as “Don’t contradict God! If he says something is kosher, then it is.” Finally, it reminds me of the Lord’s response to the Apostle Paul when he prayed for God to remove a thorn from his flesh: God said, “My grace is sufficient for thee: for my strength is made perfect in weakness.” (2 Corinthians 12:9 KJV)

Yes, the homosexual orientation is somewhat analogous to a thorn because of all the pain it brings from societal and familial rejection. But, we are asked by our Lord to turn to God in order that God’s strength be within us so that we not become weary or faint. Jesus said:

**Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.**

Matthew 11:28-30 NIV

If the LORD God Almighty has chosen to extend His dispensation to homosexuals and transgenders, then who are mere mortals to tell Him that He cannot or that He should not? The LORD chooses to whom He is merciful. Thank goodness humankind does not choose, for no one would ever have become a Christian. Who are any of us to question the

**authority or the sovereignty of the LORD God Almighty. What audacity! How full of self-pride and self-will that would be!**

**What is the lesson here? Let the homosexual orientation and transgender condition be between the created individual and the Creator. Let this be between them. And, do not hinder homosexuals or transgenders. Do not prevent them. Do not keep them from the cross of Jesus Christ. Do not keep them from corporate worship. And, do not keep them from Christian ministry simply because they are homosexual or transgender.**

**If little of what I have written here makes sense to you, that is all right. Just remember to keep your judgments or condemnations to yourself, to refrain from unkindness to me and others like me, and to try and not be too surprised when you meet many of us in heaven. And, if the idea of faggots (literally, “embers”) burning brightly for God is repugnant to you, then perhaps you are not yet fully prepared for the Kingdom of God. For this reason, I pray that you permit our God to change you.**

**To Christian homosexuals who have a broken heart because of all of the pain that they have experienced from their rejection, my advice to you is to ask the LORD to use that broken heart to help you more fully yield to Him and to minister to the brokenhearted in His Holy Name. How can you ever expect to minister to the brokenhearted if you yourself have never had a broken heart?**

**Simply stated, if you are homosexual or transgender and unsure of your salvation, all you need do is ask yourself these five questions: 1) Have you accepted the Lord Jesus Christ as your personal Savior? 2) Do you regularly repent of sinful and addictive thoughts, feelings, attitudes and behaviors? 3) Have you confessed to others that Jesus is your Savior? 4) Can you understand spiritual things (that is, basic Christian concepts and principles)? And, finally, 5) are you able to forgive others in the name of Jesus Christ? If you have answered, “yes,” to all five, then you are saved and have God’s Holy Spirit indwelling you. Or, would you call God a liar?**

**All who believe in the Son of God know that this is true.**

**Those who don't believe this are actually calling God a liar because they don't believe what God has testified about concerning his Son.**

**1 John 5:10 (NLT)**

**In Acts 2:21 (NIV), the Bible teaches that “everyone who calls on the name of the Lord will be saved.” “Everyone” is not restricted just to heterosexuals.**

**Because both Parts Five and Six within this audio series have been about the Law of Moses and God’s Grace, it is fitting that I close it with the following admonishment from God’s written Word for those who want to debate *ad nauseum* about what Leviticus and Deuteronomy say and what they do not say about homosexuals and transgenders:**

**Do not get involved in foolish discussions about spiritual pedigrees or in quarrels and fights about obedience to Jewish laws. These kinds of things are useless and a waste of time.**

**Titus 3:9 (NLT)**

**This concludes Part Six of the audio series entitled, “Christianity and Homosexuality Reconciled.” Truly this is new thinking for a new millennium! If you would like a copy of the MP3 audio file or transcript for Part Six, please send an Email to me in care of [drjpearson@aol.com](mailto:drjpearson@aol.com)**

**If you would like a full copy of the textbook, Christianity and Homosexuality Reconciled, visit [www.cebiaz.com](http://www.cebiaz.com) and download the entire book for free. I stand with you on the Rock of Jesus Christ in full knowledge that our Lord will continue to provide for you, continue to reward you and continue to bless you. This is Dr. Joseph Adam Pearson, International President and Chief Executive Officer of Christ Evangelical Bible Institute, signing off for now. God bless us all, everyone!**