

Christianity and Homosexuality Reconciled! Audio Series

PART TWO

Hello, this is Dr. Joseph Adam Pearson, International President and Chief Executive Officer of Christ Evangelical Bible Institute. Welcome to Part Two 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. Why is it free? I have taken to heart Matthew 10:8, which states, “Freely you have received, therefore freely give.”

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 developed in the history of the Christian Church, including:

- 1) Judaization and the rights of Gentiles;**
- 2) Anti-Semitism and the rights of Jews;**
- 3) Slavery and the rights of racial and ethnic minorities;**
- 4) Female clergy and the rights of women; and, of course,**
- 5) Homosexuality and the rights of gays, lesbians, bisexuals and transgenders.**

In Part One, I also discussed that God is no respecter of persons and that there is a Biblically-enlightened view of gender that needs to be considered.

Today, in Part Two of this audio series, I will be discussing organized religion and the seeming dilemma that exists for homosexuals within the Christian Church.

First, let us turn to:

Organized Religion

To date, organized religion has really served as a stumbling block, hindering many homosexuals from coming to terms with their Creator as well as coming to an understanding of who their Creator is through God's only-begotten Son, our Lord and Savior, Jesus Christ. This stumbling block exists in contemporary Christianity, in particular, but also in Judaism as well, though it has been less difficult for many Jews to reconcile their religion with homosexuality. For example, in the December, 1993 issue of Bible Review, Rabbi Jacob Milgrom provides us with one Judaic perspective of the prohibition of same-sex activity. His article is entitled, "Does the Bible Prohibit Homosexuality?"

From the Bible we can infer the following: Lesbians, presumably half of the world's homosexual population, are not mentioned [in Leviticus 18:22]. More than ninety-nine percent of the gays, namely non-Jews, are not addressed. This leaves the small number of male Jewish gays subject to this prohibition. If they are biologically or psychologically incapable of procreation, adoption [should] provide a solution [to compensate for any loss of their seed].¹

Many rabbis would tell Gentiles that the God of the Bible only requires Gentiles to obey the rules, regulations and commandments, in what Christians call the Old Testament, up through the time of Noah. Noah is considered a Gentile by Jews, because the Semitic people technically originated through Noah's son, Shem. Therefore, Noah is a Gentile and not a Jew. "Noachide Laws" refer to laws in the Bible up through the time of Noah.

For this reason, Rabbi Milgrom added this footnote to his work:

It is true that some rabbis would include homosexuality under the Noachide Laws, binding on all humanity, but this is a later interpretation, [and] not the plain meaning of the biblical text.²

To be sure, Rabbi Milgrom does not take into consideration the Christian perspective that God's grace fulfills as well as supersedes the religious law found in the first five books of the Bible nor does he take into account the role that male temple cult prostitution played in causing the LORD God Almighty to originally institute the Levitical prohibition against such same-sex behavior. (Male temple cult prostitution, Levitical Law and God's grace will be fully treated in a future broadcast of this multi-part audio series.)

¹ Milgrom, Jacob. "Does the Bible Prohibit Homosexuality?" In Bible Review, December 1993, page 11. [brackets mine]

² Ibid, page 11. [brackets mine]

Keep in mind that in Judaism there are Orthodox and Conservative perspectives as well as Reform perspectives, and that I do not mean to suggest that all three are capsulized by Rabbi Milgrom's comments. Here, I would like to point out that there is a difference between the phraseology "same-sex behavior" and the "homosexual orientation." People who are uneducated, under-educated or miseducated about the homosexual orientation often conclude that sexual activity itself determines whether someone should be called homosexual or heterosexual.

They fail to realize that same sex activity does not determine the homosexual orientation. Behavior does not determine who is homosexual or heterosexual. Not all people who have had an opposite-sex experience are heterosexual. Not all people who have had a same-sex experience are homosexual. Not all people who are heterosexual have had an opposite-sex experience. And, certainly, not all people who are homosexual have had a same-sex experience. Behavior does not determine who is homosexual or heterosexual, nor for that matter, who is supposedly ex-gay or supposedly ex-straight.

Concerning Christian perspectives, the Roman Catholic Church has historically taken the hardline stance that sexuality is for procreation and procreation alone. Thus, the Roman Catholic Church is opposed to masturbation, birth control, and homosexual acts, partly because they do not serve a reproductive purpose or process. In the 1986 document, entitled "On the Pastoral Care of Homosexual Persons," the Sacred Congregation for the Doctrine of the Faith states that the homosexual "inclination itself must be seen as an objective disorder" (this is, of course, in contradistinction to the prevailing psychiatric and psychologic view). This document was prepared by Joseph Cardinal Ratzinger, who was then Prefect of the Sacred Congregation for the Doctrine of the Faith. Of course, some of you may recognize the name of Joseph Cardinal Ratzinger as the Cardinal who would become the current pope, Pope Benedict XVI.

In a 1975 document, entitled "Declaration on Certain Questions Concerning Sexual Ethics," the Sacred Congregation for the Doctrine of the Faith earlier put forth the idea that, for some individuals, homosexuality is an "innate instinct." I find it very curious that those

two words, “innate instinct,” are used in that document, and that, despite their use, homosexuality is still condemned. If one takes the words “innate instinct” to their logical conclusion, one should recognize that God would not condemn people for a condition with which they have been born. Indeed, such a position is not only contradictory, it is illogical.

In many ways Roman Catholicism has distanced itself from homosexuals, and many homosexuals have felt unwelcome in Roman Catholic churches. However, the Roman Catholic Church really has not been responsible for the extreme activism against homosexuality that has been demonstrated by many Protestant sects and denominations, especially through so-called evangelical fundamentalists.

Now, I consider myself a fundamentalist in many ways. And, I consider myself an evangelical. However, the word fundamentalism has taken on such a negative connotation relative to the extreme Religious Right, and its insistence on certain exclusionary views, that I often prefer the word foundationalism over fundamentalism. To me, a Christian “foundationalist” is someone who has the foundation for his or her belief-system in the Bible, not only believing the Bible to be the inspired written word of God (and acting as such), but also holding the whole Bible and its entire message while simultaneously attending to its various parts. To be sure, this holistic approach must be taken to discern the truths necessary for building sound and solid personal theologies as well as church doctrines.

Although Roman Catholicism may view homosexuals as incurably disordered, many fundamentalists would view homosexuals as depraved heterosexuals (that is, perverted versions of God’s standard). They think of us as people that should be, and can be, cured. Since they do not quite understand us as homosexuals, they end up thinking that the basic nature of all humankind is heterosexual and, for that reason, needing to be cured. When you think about the so-called ex-gay movement, it really was not born out of Judaism or Roman Catholicism but, rather, out of Protestantism. Those who have bought into the notion of our heterosexual conversion think that they can fix us or make us “whole” through such things as aversion therapy, hormone therapy,

prayer, and re-education as well as special opportunities for parental figure nurturing and bonding.

When I was in Uganda in 2003 to do my “Christianity and Homosexuality Reconciled” seminar, I had to conduct it within a fenced compound into which attendees were admitted only if someone on the premises knew them personally. The climate there as well as in many other countries of the world is still hostile to homosexuals and certainly to the idea of human rights for homosexuals.

In fact, many economically emerging nations are hostile to human rights and civil rights for homosexuals. Currently, there is a wave of propaganda in a few emerging nations that is similar to the propaganda of the Nazi war machine against Jews. Citizens of economically emerging nations are being misled to believe that the homosexual agenda is in place in their countries in order to recruit their children into homosexuality and that homosexuals are typically involved in depraved acts, such as eating feces. Such vulgar psychopathic behaviors are touted as uniquely representative of homosexuals and homosexuality.

The evangelical ministers, so-called, of this disinformation fail to mention that all such vulgar psychopathic behaviors such as child molestation and child pornography as well as bizarre and extreme adult paraphilial sexual practices are found in both heterosexual and homosexual subpopulations. Examples of such vulgar and extreme sexual behaviors can be found on pornography web sites that appeal to both psychopathic heterosexuals as well as psychopathic homosexuals.

People who export homophobia to economically-emerging nations do not realize that there is insufficiently organized human rights and civil rights initiatives in such countries to protect homosexuals from being disemboweled, raped, hanged, mutilated, decapitated and burned alive. People who export their own homophobia to economically-emerging nations are, at best, unwitting tools and, at worst, willing accomplices, of demonic forces. Unfortunately, the systematic extermination of homosexuals is desired in a few economically-emerging nations today.

Obviously, heterosexuals who view homosexuals as perverted versions of God's standard have not walked in our shoes. The overwhelming majority of homosexuals would tell them (if they would only ask us) that as we were developing, maturing, and "growing up," we would have given anything to be like them. Why? Because no one would actually choose to be despised or looked at as depraved and perverted. Nobody wants to be rejected by the majority of society. And, even though other people have been oppressed and rejected, I believe that there is an extra burden for homosexuals, because, for example, though ethnic and racial minorities often experience rejection from a dominant majority group, they can generally turn to their own families for nurture and support. For many homosexuals, such support is simply not available. To be sure, many — if not most — homosexuals throughout the world have been rejected even by their own family members. My own parents rejected me, and I certainly am not an exception.

Homosexuals learn to deal with the rejection at the same time that it leaves a hole in our hearts. Fortunately, Christ Jesus fills the gap through His love and His acceptance. It states in Scripture, "When your father and mother reject you, the Lord will take you up." (Psalm 27:10)

I am sixty-two years of age at the time of the recording of this audio series in 2010, and I have been socialized by gay and lesbian culture (I am not saying "lifestyle" but "culture"). I have known gay and lesbian people for nearly half a century. Unfortunately, I have known several people who have committed suicide, especially those who found the rejection by their family members to be much too great an emotional pain to endure and burden to bear. Certainly, I believe that there is individual responsibility for such acts of desperation, but I also believe there is societal and familial responsibility, as well. I believe that many people, right now, are being asked by our Lord and Savior, "Why are you keeping these people from Me? Why are you hindering them from approaching My cross? Why are you not sharing the Gospel with them in nonjudgmental, noncondemning, and loving ways?" Unfortunately, I think it will be very difficult for those who hear such questions to present themselves at God's judgment seat.³ They will have to answer

³ Revelation 20:11, King James Version.

in a way with which they themselves will not be pleased, let alone our LORD.

Today, Christian gays and lesbians need to attend churches whose spiritual culture and climate are conducive to personal growth without compromising the gospel message. I am hopeful that such communities of faith will continue to develop during this third millennium after the birth of Jesus Christ.

I would now like to turn to:

The Need for Healing, not Homosexuality, but Homophobia

Homophobia is the fear and/or hatred of homosexuals. Sometimes homophobia is based on ignorance. Sometimes it is based on malice. And sometimes it is based on inner fears of being gay and not being willing to be identified as such. What follows is a short quiz, composed of eight questions, that might help homosexuals determine if they themselves are homophobic:

Quiz for Homosexuals

- 1. Do you think that it is better when gays and lesbians are more “straight acting,” because “men should be men” and “women should be women?”**
- 2. Do you cringe when a gay or lesbian character is shown on TV or in a movie?**
- 3. Do you wish you were not gay or lesbian?**
- 4. Do you pretend that you are straight?**
- 5. Do you only desire to have shared sexual experiences with others of the same sex and not shared companionship?**
- 6. Are you afraid that others will reject you if they find out**

that you are gay or lesbian?

7. Do you purposely refrain from speaking with a gay or lesbian person in a work setting or public place, because others might conclude that you are gay?
8. Do you have indiscriminate sex with others?

A “yes” to more than two of the eight questions of this quiz should indicate to a homosexual that he or she is harboring homophobic attitudes or exhibiting signs and symptoms of homophobia.

Figure One

It is no wonder that homosexuals become self-loathing due to social pressure from homophobia. Yes, it is all right to not want to suffer emotional pain from rejection, victimization, harassment and persecution because of one’s sexual orientation. However, it is not all right — from the standpoint of one’s own emotional health and well-being — to wish not to be homosexual when one is. We should not desire to change a trait that should be viewed as blamelessly as skin color or as neutral as being right-handed or left-handed. In fact, homosexuals should celebrate that their sexual orientation contributes to their uniqueness, since God foreknew what they would be.

It is recorded in Psalm 139:13-16 (NIV):

For You created my inmost being, You knit me together in my mother’s womb. I praise You because I am fearfully and wonderfully made; Your works are wonderful, I know that fully well. My frame was not hidden from You when I was made in the secret place. When I was woven together in the depths of the earth, Your eyes saw my unformed body. All the days ordained for me were written in Your

book before one of them came to be.

With regard to additional possible causes, homophobia is sometimes manufactured as a means for going along with the crowd, or — in the case of certain evangelists and politicians — as a rationale for asking for money from the crowd. Yes, homophobia has become a political agenda, because it is a money-maker. From World War II up through most of the 1980s, two of the biggest money-making issues that drew huge financial support, especially for the ministries of many televangelists, were 1) communism; and, 2) homosexuality.

As communism fell, televangelists lost one way to pull in money from viewing audiences, who were made to fear communism's potential encroachment, terror, and threat looming on the horizon. However, after the fall of communism, the issue of homosexuality still remained. The existence of homosexuality became a convenient agenda for many public figures who wanted to enlarge their power base as well as increase their financial resources. I would submit to you that some people understand and even accept homosexuality and, yet, would speak out against it pretentiously, because speaking out furthers their own personal and political agendas and increases their public support.

People who fear and/or hate homosexuals need to understand that sexual behavior (which is to say, the sexual act) does not determine who is straight or gay. As mentioned earlier, behavior does not make a person gay, just as it does not make a person straight. Just as one could be a heterosexual and remain celibate, so also could one be a homosexual and never act on his or her sexual orientation. Indeed, one could even be involved in same-sex behaviors and still be heterosexual. For example, some individuals in prison are involved in same-sex behaviors although their sexual orientation is definitely not homosexual. Also, many homosexuals — especially from my generation (remember, I am 62 years of age) — got married in order to help avoid the emotional pain from the social stigmatization of being homosexual. Even though they lived as heterosexuals, they certainly were not heterosexuals. Vaginal intercourse does not make someone heterosexual.

It is my hope that, eventually, society comes to understand that homosexual does not mean “one who engages in same-sex behaviors.” To be sure, the perspective I share is in agreement with that expressed by the American Psychological Association, which states: “Sexual orientation is different from sexual behavior, because it refers to feelings and self-concept. Persons may or may not express their sexual orientation in their behaviors.”⁴

Overall, “sexual orientation” is a better phrase to describe homosexuality than “sexual preference.” “Sexual preference” connotes choice and, for most homosexuals, there is no choice concerning their particular orientation. The only time a same-sex relationship is a choice is when a bisexual decides to actively, and exclusively, seek a companion of the same sex. For people who are gay, and not bisexual, the only choice involved in their sexual orientation is whether or not to act on their natural desires. And, seeking same-sex companionship and intimacy for gay people is just as natural as seeking opposite-sex companionship and intimacy for straight people.

In a publication from the Oregon Psychological Association (also published and distributed by the Arizona Psychological Association), the following statement is made in response to the question, “Is the homosexual orientation a choice?”

Research indicates that sexual orientation is not a choice and cannot be changed for most people. Sexual orientation involves much more than performing sexual acts. It involves powerful inner feelings, self-concept and social identity.

Psychologists generally agree that people who accept and integrate their sexual orientation (that is, accept and act in accord with their inner feelings) are psychologically better adjusted than those who don't. Thus, homosexually-oriented people can refrain from acting upon their feelings

⁴ “Answers to Your Question About Sexual Orientation and Homosexuality,” American Psychological Association, 750 First Street NE, Washington, DC 20002-4242.

and from letting others know of their sexual orientation, but only at a substantial cost to their personal well being.⁵

I will now also include an eight question quiz for heterosexuals. Although I personally authored the previous one on homophobia, the following eight questions are taken from a “Quiz for Heterosexuals,” authored by Dr. Martin Rochlin in the 1970s. This quiz is designed to help heterosexuals think outside of their own sexual orientation as well as challenge them as to what degree their own sexual orientation was, or is, a choice.

Quiz for Heterosexuals

1. What do you think caused your heterosexuality?
2. When, and how, did you first decide you were a heterosexual?
3. Is it possible that your heterosexuality is just a phase that you will grow out of?
4. To whom have you disclosed your heterosexual tendencies and how did they react?
5. Why do so many heterosexuals feel compelled to seduce others into their sexual orientation?
6. Because a disproportionate number of child molesters are heterosexual, do you really want to expose your children to heterosexual teachers?
7. Why do heterosexuals place so much emphasis on sex?
8. Why are there so few stable spousal relationships within the heterosexual community?

Figure Two

⁵ “Answers About Homosexuality,” prepared by the Oregon Psychological Association and distributed by the Arizona Psychological Association, 202 East McDowell Road, Suite 170, Phoenix, Arizona, 85004.

True heterosexuals would not think of changing their sexual orientation, because they cannot. So, too, true homosexuals should not think of changing their sexual orientation. Unfortunately, however, because of the prejudices and biases of a society whose majority is heterosexual, many homosexuals end up closeting themselves and pretending (and even longing) to be heterosexual.

It is unfortunate that many homosexuals have accepted the shame and guilt assigned to them by society. This shame and guilt causes them to feel less than whole and often act in terms of a split-consciousness.

Homosexual people need to have more positive gay role models after whom they might pattern their thinking, feeling, and behavior. As long as society enforces “don’t ask, don’t tell, don’t-be-yourself” policies, gay people will continue to suffer emotionally, and even die, needlessly.

Unfortunately, the victims of homophobia are not only gay people. They also include heterosexuals. Hate is an insidious thing that — regardless of the outward damage it may do to others — helps to kill the inner self of those who permit it access to their hearts, minds and souls. In the final analysis, it is somewhat queer to me that so many have abandoned the foundational Christian principle of love in order to judge and condemn others based on traits and characteristics about which they know so little. Perhaps one way that homophobia proves that some people are not really born of God is through the hate and fear originated from homophobia itself. Unfortunately, homophobia often reproduces itself. Fortunately, however, there is a cure for homophobia.

In conclusion to this section, homophobia is indulged and acted upon by homosexuals as well as heterosexuals. All of us must refrain, and learn to refrain, from being afraid of ourselves or afraid of others who are different from us.

I would now like to turn to a discussion of . . .

Deviations from the Norm

On a number of occasions, I have heard the following statement uttered

by so-called Christian fundamentalists to combat the possible social acceptance of homosexuality: They say, “God made Adam and Eve, not Adam and Steve.” The ignorance of that statement astounds me both as a Christian and as a biologist. Because it is simplistic and reductionist, the statement fails to take into consideration the multivariate nature of this world. It fails to take into consideration that there might be a third kind or gender, not neuter but “gay.”

There is a whole category of Christians who not only want nothing to do with science but who would like to discredit all science that does not fit into their own personal world-view, which world-view is based on their own interpretations of the Bible. It is important to remember that Galileo was convicted of heresy by the church in 1633 for following the teachings of Nicolaus Copernicus that the earth revolved around the sun and that our solar system is not the center of the physical universe. After his conviction, Galileo “was placed under house arrest for the rest of his life.”⁶

Many unusual phenomena related to sexual identity occur within the natural world. As examples: 1) Certain birds and fish undergo spontaneous sex reversals and are even capable of reproduction in their newfound gender. 2) Various unfertilized insect eggs develop into males. 3) The females of specific flying insects possess the “XY” sex chromosomes and the males possess the “XX.” 4) An all-female species of fish has been discovered, the Amazon molly, whose eggs develop without the customary fusion of male and female cells. In other words, a spermatozoan, or sperm cell, and an egg cell, or ovum, does not need to unite in order to produce offspring. And, most importantly, 5) a wide range of human intersexuality exists that fits on a continuum between normal male and female sexual identities. (As a footnote: Normal used here in the sense of “population-normed,” or “that which occurs most frequently.”)

The issue of human sexual identity is a complex one. There are many legitimate questions regarding the genetic (or, chromosome) status, phenotypic (or, anatomic) status, psychological (or, gender identification) status, and sociological (or, society-assigned) status of sex identity. In humans, sex identity may be determined by chromosome

⁶ http://en.wikipedia.org/wiki/Nicolaus_Copernicus (as it appeared in 2010)

composition (generally, XX for female and XY for male). However, genetic testing is not always the best indicator of a person's sex. Why? There are a fair number of individuals who fall into intersex categories. For instance: 1) there are those with abnormal chromosome numbers, composition or genetic code variances; 2) there are genetic males who differentiate into anatomic females due to androgen inaction or insensitivity to androgens; and, 3) there are genetic females who differentiate into anatomic males because of exposure to abnormally high amounts of androgens either *in utero* (that is, in the uterus) from their mothers' hyperactive adrenal glands or *post partum* (that is, after birth) from their own hyperactive adrenal glands.

Perhaps you have heard or read that the basic human form is female. That is not entirely true or accurate. What is true is that it is virtually impossible to determine the sex of a developing human embryo five weeks after its conception. At that stage, external genitals include an undifferentiated glans area that will eventually become the penis in a male or the clitoris in a female. Undifferentiated swellings, called labioscrotal swellings, on either side of a general opening, known as the urethral groove, will either eventually fuse on the midline to form a scrotum in a male or remain separate as they develop into the labia majora (the so-called "outer lips") in a female.

At five weeks after conception, internal genitals include undifferentiated sex glands (also known as gonads) that will develop into testes in a male or ovaries in a female. In the case of an anatomic male, the testes usually make their descent into the scrotal sac from one to three months before birth. Internal genitals in the five-week-old developing embryo also include two sets of tubes: In males, one set of tubes degenerates and the other set of tubes forms the major sperm-carrying tubes that connect the testicles to the urinary tract. In the case of most developing females, it's the other set of ducts that degenerate and the remaining ones that develop into the Fallopian tubes (oviducts or uterine tubes) as well as the uterus.

The external and internal changes just described are all mediated by various genes, which trigger the release and/or inhibition of various sex steroid hormones and enzymes that convert inactive sex steroid

Christianity and Homosexuality Reconciled!

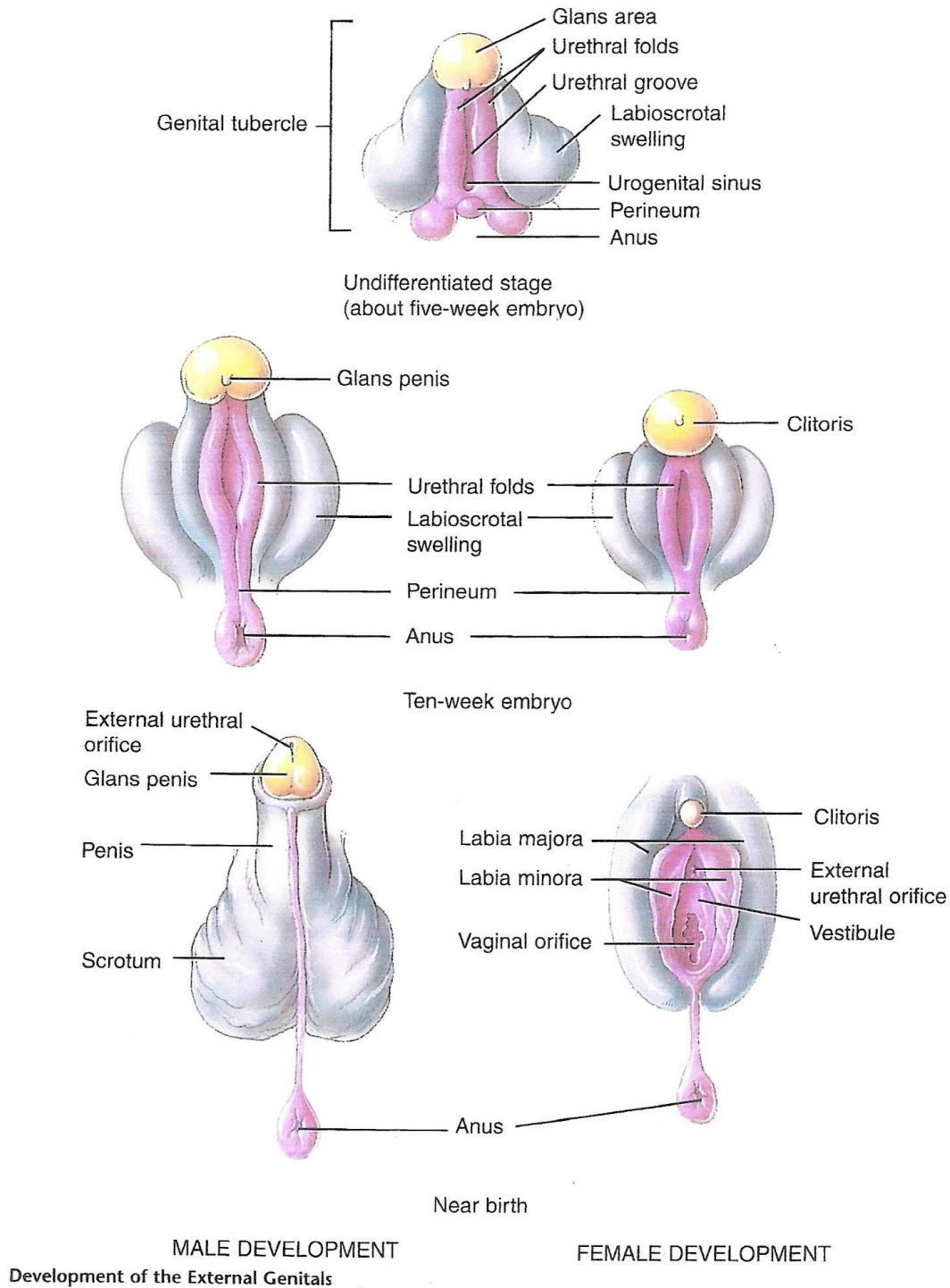


Figure Three

Principles of Anatomy and Physiology, Seventh Edition by Gerard J. Tortora and Sandra Reynolds Grabowski, HarperCollins College Publishers, 1993, page 961.

hormone forms into active forms. As you might think, it is a very complex process.

In developing males, one of the most important regulating genes in the processes described is known as the SRY gene, — the so-called Sex-determining Region of the Y chromosome.⁷ In developing males, this gene triggers a cascade of events between the fourth and seventh weeks after conception that result in the production of testosterone by the sex glands as they begin to differentiate into testes. Without the production of testosterone, or its conversion into a special active form known as dihydrotestosterone, internal and external genitals in the male simply would not virilize — which is to say, they would remain somewhat ambiguous, resulting in indeterminate primary and secondary sexual characteristics. (As a footnote here: Primary sexual characteristics are those with which you are born, and secondary sexual characteristics are those that you begin developing at the onset of puberty.)

Generally, the SRY gene is found on the short arm of the Y chromosome in a developing Y sperm. By Y sperm, I mean a sperm that contains a Y chromosome. However, sometimes it translocates (that is, it fragments and moves) and ends up spliced into an X chromosome in a developing X sperm. By X sperm, I mean a sperm that contains an X chromosome. When the SRY gene is missing from the Y chromosome of a sperm that has fertilized an egg, the resulting XY individual generally develops a feminine anatomic form. When it has translocated and is on the X chromosome of a sperm that has fertilized an egg, the resulting XX individual usually develops a male anatomic form (providing, of course, succeeding events, which the SRY gene initiates, proceed as they normally would). Hence, intersexuality includes XY females and XX males as well as individuals with ambiguous external and/or internal genitals.

Since as many as 0.1% of the population fall into intersex status categories,⁸ there may be more than six million people on earth whose sexual identities are in question using one basis for classification or the

⁷ Haqq et al. "Molecular Basis of Mammalian Sexual Determination: Activation of Müllerian Inhibiting Substance Gene Expression by SRY." *Science*, Volume 266, December 2, 1994, pages 1494-1500.

⁸ Wilson, Jean D., M.D. "Sex Testing in International Athletics." *Journal of the American Medical Association*, Vol. 267, No. 6, 1992, page 853.

other. If by now, you are still wondering what does it mean to be intersex? **Intersex** is a word that includes a broad number of individuals that have something hazy or ambiguous about their sexual identity. Again, it can be something at the chromosome level, at the biochemical level. It can be something at the manifest level, in other words, that could be visible or seen. It could be even something at the microscopic level. It could be something at the biochemical level: hormones, levels of hormones and their proportions, that could determine if someone is intersex or not.

Are we to assume that intersex individuals were not created by God? No, we should never use the presence, absence, or size of external genitals to classify “real” men and “real” women. We should never use numbers and kinds of chromosomes to classify “real” men and “real” women. Also, we should never use sex hormone blood levels to classify “real” men and “real” women. Finally, we should never use the skeletal structure or the muscular structural dimensions to classify “real” men and “real” women.

Though sex identity is not equivocal to sexual preference or sexual orientation, the point I am trying to make, here, is that not all things are as black and white as some Christian fundamentalists would like them to be. Today, within the biological community, there is legitimate debate about the biological basis of homosexuality in the light of recent scientific work: 1) Some work correlates sexual orientation with males to a specific place on the X chromosome.⁹ 2) Other work links brain anatomy and sexual orientation.¹⁰ And, 3) still other work demonstrates statistical significance in favor of a genetic contribution to sexual orientation when comparing identical and fraternal sets of twins.¹¹ Thus, it is more than likely that some seemingly unnatural and sinful behaviors (“unnatural” and “sinful” from the standpoint of Christian Fundamentalism) are actually part of nature. Can we assume that God made only some people and not others? Are we to assume that “God

⁹ Hu, Stella *et al.* “Linkage between sexual orientation and chromosome Xq28 in males but not in females.” *Nature Genetics* 11, November 1995, pages 248-256.

¹⁰ LaVay, Simon. “Brain Structure Difference Between Heterosexual and Homosexual Men.” *New England Journal of Medicine*, Vol. 162, Issue 9, 1995, pages 145-167.

¹¹ Whitam, Frederick L, Milton Diamond, and James Martin. “Homosexual Orientation in Twins: A Report on 61 Pairs and Three Triplet Sets.” *Archives of Sexual Behavior*, Vol. 22, No. 3, November 3, 1993, pages 187-206.

made Adam and Eve but not Adam and Steve nor Ada and Eve?” No, simply stated, God created all of humanity. He created each one of us.

In our discussion of what is natural (that is, what occurs in nature), I will digress a little and share this anecdote with you:

My grandmother had a chicken farm and, on that farm, as a child, I noted that once in a while there was a rooster who wanted to be a brooding hen. What he would do was bother the hens, trying to steal their eggs so he could sit on them. Because the hens usually would not allow that to happen, he would end up finding a nice smooth stone somewhere to sit on. Also, I noted within the coop that, once in a great while, there would be a hen that was transformed into a rooster. Later, in my biological studies I came to understand that, though every hen has two gonads (that is, two sex glands which are specialized as ovaries in most female animals), only the right gonad in the hen is differentiated, or specialized, into an ovary while the left gonad remains undifferentiated, or unspecialized. Later on in the hen’s life, if a right gonad is destroyed by a disease process, then the left gonad can either develop into an ovary or a testis. If it develops into a testis, the hen becomes transformed into a fully-functioning rooster, which is even capable of fertilizing eggs produced by the other chickens that were born hens.

In order to be a hermaphrodite from a human standpoint, one must have at least some functioning testicular tissue as well as some functioning ovarian tissue. It does not matter what other body parts the individual has, or does not have. As long as these two criteria are met, then the person is considered a true hermaphrodite. Additionally, there are individuals who might appear to be hermaphrodites but are actually pseudohermaphrodites.

Interestingly, there is one group of pseudohermaphrodites (known as guevodoques in Spanish), who, because they are born appearing as if they are anatomic females, are raised and socialized as females; however, at the time of puberty, testosterone surges within them, eventually transforming them into anatomic males. Perhaps the most curious thing is that, although these individuals have been socialized as females, many of them end up functioning as males within society and even

fathering children. Again, the point I am trying to make is that sexual identity is not as simple as many people would have us believe. Also, it is important to note, in this case, nature takes precedence over nurture.

There really is no good legal definition of gender. Certainly, one cannot define a male as someone having two testes. Does that person stop being a male if he must have a both testes removed because of cancer? Should that person no longer be considered a male? No, I think you see how ridiculous that would be. Does a woman who has had a total hysterectomy stop being female? No, from a biological standpoint, maleness or femaleness is first and foremost a state of mind.

So much of who we are, and what we are, is provided to us by the brain. Indeed, this particular organ is actually the primary sexual organ. Naturally, sexual differences exist within the brain as a result of varying hormone levels. And hormones impinge upon both the structural and functional development of the brain. For example, it is well known within the scientific community that a high concentration of androgens tends to suppress the development of the left cortex of the brain during embryonic and fetal development in males, contributing to population differences between males and females in languaging abilities and spatial conceptualization.¹²

It may come as a surprise to you, but even the so-called “male” and “female” hormone categories are misnomers. They are mislabeled, because both males and females produce both androgens and estrogens. It is the relative proportions of these two categories of hormones that differ and not so much the hormone categories themselves. Generally speaking, in the adult human population, 90% of the sex steroids in males are androgens and 10% are estrogens. Similarly, 90% of the sex steroids in females are estrogens and 10% are androgens. (As a footnote here: Just as “androgen” is a category of sex steroid hormones, so, too, is “estrogen” a category of sex steroid hormones.) Though androgens may be associated with males, and estrogens may be associated with females, actually, both categories of hormones are found in both males and females.

¹² Kimura, Doreen. “Sex Differences in the Brain.” *Scientific American*, September 1992, page 124.

Substantial scientific investigation has been conducted to elucidate the complex differences between males and females relative to hormones and brain functioning. Yes, hormones act on our development. Beginning the fourth week after conception and continuing through the seventh week, a cascade of hormones kicks in, causing a rather unisex-looking little embryo to begin manifestly changing from the fifth through eighth weeks either into the male anatomic form or continuing on (in what might appear to many) as the female anatomic form. However, not only is the appearance of external genitals determined hormonally, brain anatomy (or, brain structure) is also determined by the presence or absence of the same sex steroids and their varying levels as well as relative proportions. And, because these hormones greatly impact on our mental and emotional development, they influence the development of gender identity and sexual orientation during embryonic and fetal life. The evidence leads one to conclude that how we view ourselves and how we evaluate others as potential sexual partners and spousal companions is biologically predetermined through hormones.

In a 1995 issue of *Development Psychology*, one article states that for some women who took diethylstilbistrol (which is sometimes abbreviated as DES), a synthetic form of estrogen that was once used to help stabilize pregnancy, there is a greater incidence of lesbianism within their daughters.¹³ That is not to say that all lesbianism is the result of DES. Rather, there may be some contributing factors to sexual identity and sexual orientation relative to even maternal hormones that are being produced or artificially administered during pregnancy. The authors of the article emphasize:

Many investigators see the sex hormones as the likely major biological factor in the development of sexual orientation, because sex hormone action underlies [early] sexual differentiation and the development of the secondary sex characteristics. As studies of the association of systemic sex hormone levels during adolescence and adulthood with sexual orientation have yielded largely negative results, especially in men, most of the psychoendocrine research on

¹³ Meyer-Bahlburg, Heino et al. "Prenatal Estrogens and the Development of Homosexual Orientation." *Developmental Psychology*, 31, 1995, pages 12-21.

homosexuality is currently focused on prenatal hormones.¹⁴

Despite some recent scientific breakthroughs, in many ways we still live in a medieval world. Thus, scientific explanations for the causes of gender identity and sexual orientation will not be worked out easily or quickly. Personally, I believe that what happened in my own development is that certain hormones kicked in during embryonic and fetal life, which hormones contributed not only to my outward appearance but also to the anatomy and physiology of my brain (that is, the structure and function of my brain) — which, in turn, contributed to the formation of my own neural grids for personal gender identity and sexual orientation. (Such neuratomic grids, or brain fabrics, determine how we view ourselves as well as others.) Regardless of the exact scientific causes, I am homosexual. Interestingly, though I did not have the terminology to describe my innermost feelings then, I viewed myself as homosexual as a prepubescent child, even as early as six or seven.

What makes you personally heterosexual or homosexual, I do not know. I think it is possible that the cause may vary for different individuals. Perhaps there are some cases that are environmentally-caused, some psychologically-caused, others genetically- and/or hormonally-caused. However, with some psychotherapeutic exceptions, I do not think that the causes should really matter. Rather, what I do think should matter is that no one become enslaved to sexuality or to fears concerning it.

So, there still remains a dilemma, then, for many people who are Christian, who would like to be Christian, or who would like to continue in their Christianity, relative to the issue of homosexuality. To them, our anomalous condition (that is, our homosexuality) is considered sinful, perverted, and disgusting. Additionally, they believe that our condition is considered an abomination by the LORD God Almighty.

To help understand anomalous conditions in general, from the biological standpoint I think that we can turn to intersexuality to serve, by extension, as a neutral model (or prototype) for homosexuality. Did God not create intersexuals (that is, people for whom biologic sexual

¹⁴ Ibid., page 12. [brackets mine]

identity is somewhat hazy)? Of course, He created them! Do others have the right to determine for individual intersexuals which sexual intimacies are normal for them or to whom they should look for a normal sexual partner or spousal companion? Indeed not! They neither have the right nor the knowledge to do so.

Though some people might say, “Intersexuality is a direct result of the Adamic Fall (that is, iniquity and sin), and that is why intersexuals exist,” I would point them to the passage in the Bible where the Apostles turned to Jesus, and asked, “‘Rabbi, who sinned, this man or his parents, that he was born blind?’” (John 9:2 NIV) You see, in the Apostles’ minds, only a direct link with intergenerational iniquity or personal sin could explain the man’s blind condition. Our Lord clearly answered them by saying, “‘Neither this man nor his parents sinned, but that the glory of God might be made manifest in his life.’” (John 9:3) In other words, Jesus was saying that there are anomalous conditions that are neither intergenerational nor personal in origin.

To be sure, there are those who would argue that because Jesus went on to heal the blind man so, too, will he heal homosexuals of their homosexuality. The answer to the question of whether or not homosexuals need to be healed of their homosexuality will be carefully considered based on Scripture in the parts of the audio series to follow.

In bringing this segment to a close, I would like to add that just as most people consider vision the ideal condition in contrast to blindness, so, too, do most consider heterosexuality the ideal condition in contrast to homosexuality. However, some blind people actually consider their blindness a gift from God. Likewise, so do some homosexuals consider their sexual orientation a gift from God as well.

Thus far in this one hour broadcast, I have discussed organized religion, the need for healing homophobia and deviations from the norm. In the remaining time, I would like to address areas that will help prepare you for the following parts of the audio series, which focus solely on the Bible.

When studying the Holy Bible, we need to hold the whole Bible while simultaneously attending to its various parts. We should never

translate, interpret or apply individual Bible verses in isolation! I emphasized this during Part One, as well as during Part Two, and I will continue to emphasize this in the parts to follow.

When studying the Holy Bible, we need to remember that “pure religion” does not contradict true science and that true science does not contradict pure religion. For the sake of clarification, science is not a bad word. Science simply means “objective knowledge” and “factual understanding.” Also for the sake of clarification, religion is not a bad word. Religion is “the practice of our faith.” I like the way the New American Standard Bible renders James 1:27, which states:

Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained by the world.

In other words, we are to share our resources with those who are the most vulnerable, and we are to resist demonic and fleshly temptations. We are to learn as much as we can about ourselves through science, so that we can correctly apply religion in principle, ethically and morally, with analysis through deductive and inductive reasoning, as well as in good conscience.

When studying the Holy Bible, we need to understand context, because — as every Bible school student has been taught — “to proof text without context is pretext.” Not only is it true for real estate that “location, location, location” are the three most important considerations, so too is it true in Bible study that “context, context, context” are the three most important considerations. The various segments of the Holy Bible are framed by the contexts in which they were written, including: historical context, social context, cultural context, political context, literary context and linguistic context.

The following questions need to be answered for in-depth Bible study:

1. To whom was a passage written?
2. What kind of people were they?

- 3. What was their society like and how was it stratified?**
- 4. What were the daily activities and practices of the people?**
- 5. What type of civil and/or religious government did they have?**
- 6. Why was a passage written?**
- 7. What was the probable intended meaning?**
- 8. How do cross references within the Bible help to elucidate the truer meaning of a passage?**
- 9. What is the etymology or origin of each Hebrew, Aramaic and Greek word used in the Bible?**
- 10. What did the word mean when written?**
- 11. Does the word have application to contemporary situations and settings?**
- 12. How does the immediate context help us to uncover a word's meaning or its multiple meanings.**

Taking the answers to all twelve of these questions into consideration will help us to understand the meaning of various Bible verses when they were written as well as correctly apply them or not apply them to contemporary circumstances and situations.

In closing Part Two of this audioseries, I would like to read a message from Jesus Christ to homosexual Christians:

Though members of My Church have rejected you, I have not rejected you! Though you have been persecuted

unjustly by members of My Church, I ask that you forgive them for their trespasses against you. Since you have accepted me as your Savior, Lord and Sovereign King, then reflect Me in all of your daily social and sexual attitudes and behaviors! Hold tightly to the faith and righteousness you have in Me, for I am returning soon. At that time, all things wrong will be set aright.

I would now like to pray with you: (Prayer)

This concludes Part Two of the audio series entitled, “Christianity and Homosexuality Reconciled.” Truly, this is new thinking for a new millennium. If you would like a transcript of Part Two, please send an Email to me in care of drjpearson@aol.com. If you would like a full copy of the textbook, Christianity and Homosexuality Reconciled, visit www.cebiaz.com and download the entire book for free. Until next time, I stand 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. How do I know? It is our Lord’s nature to provide, reward, and bless His creation. You are His created. This is Dr. Joseph Adam Pearson, International President of Christ Evangelical Bible Institute, signing off for now. God bless us all, everyone.