

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

### **PART FIVE**

**Hello, this is Dr. Joseph Adam Pearson, International President and Chief Executive Officer of Christ Evangelical Bible Institute. Welcome to Part Five 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 more easily be 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. 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. In Part Two of this audio series, I discussed organized religion and the seeming dilemma that exists for homosexuals within the Christian Church. I also discussed some biological aspects of sexual identity, gender identity, and sexual orientations as well as the importance of understanding context for correct application of Bible passages. 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 of the audio series, 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. If you would like to download the MP3 files to share, send me an Email at [drjpearson@aol.com](mailto:drjpearson@aol.com) and I will provide a link for you to download the MP3 files so you can create a CD for yourself or others.

Today, I will be speaking about ...

### Levitical Law and Grace

The major question that we need to consider relative to this part, Part Five, is, "Why the seemingly hard-line stance by God in Leviticus concerning same-sex behavior?" The New International Version renders Leviticus 18:22 as follows:

Do not lie with a man as one lies with a woman; that is detestable [other translations use "abhorrence" or "abomination"]. [brackets mine]

Leviticus 18:22 NIV

In order to answer the major question just posed, I want to remind the reader that "Torah," or "the Torah," is another word for "the Law" or "law of Moses." Though many people might think only of the 10

**Commandments — found in Exodus 20:1-17 and Deuteronomy 5:6-22. “The Law” or “law of Moses,” is really much more than that. Generally speaking, the recorded Law or “written Torah” is used synonymously with the first five “books” of the Bible also known as the Pentateuch: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. As such, “the Law” includes all of the covenant requirements, commandments, statutes, rules, regulations, and ordinances laid down by the LORD God Almighty throughout the Pentateuch and found in varying degrees in each of those five “books” (some of which are more concerned with a narrative retelling of events than with actual laws, rules, regulations, and ordinances).**

**I have chosen to use the title “Levitical Law” in this part of the audio series (Part Five) as representative of “the Law” (or, “Torah”) for the following five reasons: 1) because Leviticus is the most thoroughly legalistic book of the Pentateuch as well as the entire Bible; 2) because Levitical Law serves as the embodiment of the various rules, regulations, and ordinances imposed by the LORD God Almighty on those who were to inhabit the Promised Land; 3) because most of the laws found in the legalistic sections of Deuteronomy can be viewed as an amplification of Leviticus; 4) because Leviticus is the location for two of the passages often used against homosexuality; and, 5) to help the listener keep separate religious law (or, “Torah”) from civil, or governmental, law.**

**The more than six hundred rules, regulations and ordinances detailed in Leviticus are quite extensive, covering every major aspect of the human condition experienced by the children of Israel. *For example*, Levitical prohibitions included dietary restrictions:**

**The rabbit, though it chews the cud, does not have a split hoof; it is unclean for you. And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses [that is, their dead bodies]; they are unclean for you. [brackets mine]**

**Leviticus 11:6-8 NIV**

**But all creatures in the seas or streams that do not have fins and scales — whether among all the swarming things or among all the other living creatures in the water — you are to detest [or, “abhor”]. And since you are to detest [or, “abhor”] them, you must not eat their meat and you must detest [or, “abhor”] their carcasses. Anything living in the water that does not have fins and scales is to be detestable [or, “abominable”] to you. [brackets mine]<sup>1</sup>**

**Leviticus 11:10-12 NIV**

As a footnote here, and for the record, the English words “detest,” “abhor,” “detestable,” and “abominable” used in Leviticus 11:10-12 have not been translated from the Hebrew word *to-ev-ah* תועבה , which means “idolatrous practice,” but from the Hebrew word *sheqets* שקץ , which means “filthy” or “scummy.”

**In other words, Levitical Law required the children of Israel to refrain from eating rabbit, pork, shrimp, lobster, clams, oysters, and even catfish!**

**Further, Levitical Law also restricted the children of Israel in the following ways:**

**Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material.**

**Leviticus 19:19 NIV**

**Thus, allowing a horse to mate with a donkey (or, “jackass”) to produce a mule or hinny would be against Levitical Law. Planting rye and barley in the same field would be contrary to what is allowed by Levitical Law. And, wearing garments made of mixed fiber, like cotton and wool, would be considered by Levitical Law to be unholy as well.**

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<sup>1</sup> It is important to point out that the Hebrew word translated here as “detestable” in Leviticus 11:10 is שקץ shaw-kats’ and is not תועבה to-ev-ah. The former implies something physically disgusting and/or filthy and the latter implies something idolatrous and/or ritually unclean.

**Levitical Law prohibited the children of Israel from tattooing themselves and even provided guidelines for men's haircuts:**

**Do not cut your bodies for the dead or put tattoo marks on yourselves. I am the LORD.**

**Leviticus 19:28 NIV**

**Do not cut the hair at the sides of your head or clip off the edges of your beard.**

**Leviticus 19:27 NIV**

**Penalties for disobeying Levitical Law were quite severe by today's democratic standards:**

**If anyone curses his father or mother, he must be put to death. He has cursed his father or mother, and his blood will be on his own head. If a man commits adultery with another man's wife both the adulterer and the adulteress must be put to death.**

**Leviticus 20:9-10 NIV**

**If a man lies with a woman during her monthly period [that is, during her menstrual flow] and has sexual relations with her, he has exposed the source of her flow, and she has also uncovered it. Both of them must be cut off from their people. [brackets mine]**

**Leviticus 20:18 NIV**

**I would like you to take the time and read through the whole book of Leviticus. I know it is rather tedious reading, but I think it will be challenging for you to find that there were some constraints placed upon the Israelites that were not only severe but next to impossible to observe, including some prohibitions that, from a modern-day standpoint, just do not make sense without a global view of what the LORD was trying to instill in the hearts and minds of those intended to be the people of God (at that particular time).**

**Do the hundreds of rules, regulations and ordinances detailed by Levitical Law appertain to Christians? No, certainly not! Why not? Because the Nation of Israel and the Church of Christ are two distinctly separate entities. (To be sure, the LORD God Almighty is not finished with nonchristian Jews, but collectively they are not the same as God's Church.) Here, a distinction is made between national Israel and spiritual Israel. "National Israel" includes nonbelieving Jews, and "spiritual Israel" includes all who believe in Christ, including Messianic Jews (that is, those who believe that Jesus is the promised Messiah, or Moshiach). Just as God is not yet finished with spiritual Israel, God is not yet finished with national Israel.**

**So, then, you may ask, why were the rules, regulations, and ordinances of the Torah laid down? I think that question is best answered through understanding the following verse:**

**You shall make a distinction and recognize a difference between the holy and the common or unholy, and between the unclean and the clean.**

**Leviticus 10:10 NIV**

**Here, we need to keep historical context in mind. The people whom the LORD was trying to regulate and draw closer were a nomadic and, in many ways, primitive people. You can gain additional insight through a comment made by Moses to the children of Israel just before they were to enter the Promised Land:**

**"You have been rebellious against the LORD ever since I have known you."**

**Deuteronomy 9:24 NIV**

**Moses didn't say, "I've been with you for 40 years. I've walked with you in the wilderness. We have had some good times and some bad together. I wish you well, and I will miss you!" Instead, he said, "You have been stiff-necked from the very first day that I knew you!" Indeed, the LORD was dealing with a very difficult group of people, as**

difficult as you and I this very day.

Because they were stubborn, and because they originally had barbarous customs, He wanted to instruct them that they had to consecrate even the smallest details of their lives to God if they were going to truly be His people, the people of God, and that such consecration would not be easy. Thus, the rules, regulations, and ordinances of the Torah were laid down to help this stiff-necked and rebellious nomadic group of people come to understand that in order to become a holy people, they had to learn to separate themselves from barbarous customs and idolatrous practices, discipline themselves, and offer even the minutest of their daily activities up to God as proof of their willingness to be God's people. To be sure, in addition to "Law," the word Torah also means "teaching." It also means "instruction." And, it also means "direction." God was teaching, instructing and directing the children of Israel to be holy through following the practices that He laid down in Torah. [As a footnote here, it is important to state that modern-day Christians are no less stubborn and no less rebellious than the children of Israel during ancient times.]

Does this mean that Christians should throw out the Ten Commandments? No. However, it does mean that we should pay special attention to what Christ Jesus said were the greatest commandments, or what "sums up the Law and the Prophets," (Matthew 7:12 NIV) — which is that we should love the LORD our God with all of our heart, all of our soul, and all of our mind (and our might); and that we should love our neighbor as much as we individually love ourselves. (Matthew 22:36-40) That is what Christ Jesus said summarizes the Law. To be sure, as Christians, though we worship every seven days, most of us do not worship on the Jewish Sabbath, which is from Friday sundown to Saturday sundown. So, the overwhelming majority of Christians do not even keep all of the Ten Commandments. Interestingly, even when some Christian denominations keep the Jewish Sabbath as their day of worship, they automatically end up unnecessarily adhering to many of the other ordinances and restrictions that are written in Law of Moses as well.

**There are at least eight reasons why all Christians should read, study, and comprehend the Old Testament, including the Law of Moses (or, the Torah):**

- 1. To understand the origin of the universe.**
- 2. To understand the origin of mankind.**
- 3. To learn the history of mankind since Adam and Eve as well as to learn the origin of iniquity and sin.**
- 4. To understand the promises of God to mankind concerning the Jewish Messiah, who is the only Savior of the world.**
- 5. To understand the prophecies of God that have already been fulfilled, that are being fulfilled, and that will be fulfilled at a later time (perhaps even right now).**
- 6. To learn from the journey of the Children of Israel and how it mirrors the personal journey of individual Christians.**
- 7. To learn basic spiritual principles and apply them to daily living today. And, finally,**
- 8. To better understand Old Testament quotations and imagery used throughout the New Testament. (One really couldn't understand the fullness of the Book of Revelation unless you understood Old Testament symbols.)**

**Christians should not read, comprehend, and study the Law of Moses in order for them to follow Levitical Law. Levitical Law was written for a different group of people at a different time in history, who lived in a different place! As recorded in Romans 6:14, Christians are not under the law of Moses but under grace. [See also the discussion of**



circumcision in Galatians, Chapter Five.] Unfortunately, many Christians often resort to, or revert to, a default condition of legalism in their practice of Christianity.

Levitical Law required perfection not only in the people who ministered to the LORD but also in the animals that were used in sacrifice to the LORD:

**The LORD said to Moses, “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. No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; no man with a crippled foot or hand, or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles. No descendant of Aaron the priest who has any defect is to come near to present the offerings made to the LORD by fire. He has a defect; he must not come near to offer the food of his God. He may eat the most holy food of his God; yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate My sanctuary. I am the LORD, who makes them holy.’”**

**Leviticus 21:16-23 NIV**

**The LORD said to Moses, “Speak to Aaron and his sons and to all the Israelites and say to them: ‘If any of you — either an Israelite or an alien living in Israel — presents a gift for a burnt offering to the LORD, either to fulfill a vow or as a freewill offering, you must present a male without defect from the cattle, sheep or goats in order that it may be accepted on your behalf. Do not bring anything with a defect, because it will not be accepted on your behalf.’”**

**Leviticus 22:17-20 NIV**

Centuries later, Christ Jesus spoke of fulfilling the Law of Moses:

**Do not think that I have come to abolish the Law or the**

**Prophets; I have not come to abolish them but to fulfill them.**

Matthew 5:17 NIV

Christ Jesus did not mean that he came to reinstate or reinstitute Levitical Law. What did Jesus mean by his statement? Jesus meant that Levitical Law required the offering of an unblemished, or perfect, blood sacrifice as an atonement for iniquity and sin. And, that he himself was to serve as that offering in the establishment of a New Covenant as “the Lamb of God” (John 1:29 and 36) and, in that way, fulfill the entirety of Levitical Law. In his perfect obedience to God, Jesus fulfilled the Law’s requirements. That is what Jesus meant when he stated that he had come to fulfill the Law. To be sure, he ended up canceling the whole (the entire) written code (that is, releasing people from bondage to Levitical Law), as stated in Colossians 2:14:

[God] forgave us all our sins, having canceled the written code [the Law], with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.” [brackets mine]

Colossians 2:14 NIV

According to the Bible, the blood sacrifice of Jesus canceled the rules, regulations and ordinances of Levitical Law, having nailed them to the cross! As stated earlier, unfortunately, many Christians often resort to, or revert to, a default condition of legalism in their practice of Christianity.

Christians need to understand that Levitical Law is something that was put in place in order to help people learn that God requires God’s people (no matter who they are and no matter in what age) to be “set aside” — which is to say, to be truly consecrated to, and sanctified unto, Him. How can people become sanctified? Well, the ancients were challenged by Levitical Law to live their lives in ways that *approached* true holiness by trying to follow all of its rules, regulations, and ordinances recorded in Torah.

Christians should be careful about trying to live in accordance with Levitical Law or trying to impose on others what they themselves will not, and cannot, fulfill. Concerning hypocritical adherents to Levitical Law, Christ Jesus said many times, “Woe to you teachers of the law and Pharisees, you [legalistic] hypocrites.” (Matthew 23:1-39 NIV) He called them “blind guides!” And, he said, “You strain out a gnat but swallow a camel.” (Matthew 23:24 NIV) Christ Jesus chided them with, “You snakes! You brood of vipers! How will you escape being condemned to [future eternal punishment]?” (Matthew 23:33 NIV) **[verse corrected from audio portion]** Who or what is a hypocrite? An unfaithful servant, or someone who, in the name of God, requires others to do what he or she cannot do.

To be sure, we can come to a better understanding of Levitical Law through understanding New Testament teachings. Again, as stated earlier, in Romans 6:14, we are taught that we “are not under law, but under grace.” (NIV) Indeed, Christians are liberated from following the rules, regulations, and ordinances of Levitical Law. Anyone who says that Christians should follow the rules, regulations, and ordinances in Leviticus is deceived and in bondage and seeks to put others in bondage as well. Anyone who says that Christians should follow the rules, regulations, and ordinances in Leviticus has placed themselves under a curse and seeks to place others under the same curse.

The LORD God Almighty established a covenant with Abraham, because Abraham was a righteous person. Why was Abraham considered a righteous person? Abraham was considered righteous by God, because he was a man of faith. The Bible teaches that righteousness was imputed to him because of his faith:

[Abraham] did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what He had promised. This is why “it was credited [or, “imputed” in the KJV] to him as righteousness.” [See also Genesis 17:5] The words “it was credited [or, “imputed”] to him were written not for him alone, but also for us, to whom God will credit righteousness — for us who believe in

**Him who raised Jesus our Lord from the dead. [brackets mine]**

**Romans 4:20-25. NIV**

**So, God recognized that Abraham had faith. Therefore, God established a covenant with Abraham. And it was not until the children of Israel left Egypt after more than four centuries in bondage that the various rules, regulations, and ordinances of Levitical Law were put in place. Are we to believe, then, that there were no people who were righteous in God's sight from the time of Abraham up to the time that Levitical Law was imposed? Or, that there were no people who had faith in the LORD God Almighty during that interval of more than four hundred years? Of course not! There were people of faith; some of the descendants of Abraham were people of faith and were considered by the LORD to be righteous, just like Abraham, because of their faith.**

**The point I am trying to reiterate here is that the Bible teaches, "Without faith it is impossible to please God." (Hebrews 11:6 NIV) In other words, what the LORD looks at is whether or not we have faith. The Bible also teaches that the Lord Jesus Christ himself is the author and finisher, or perfecter, of that faith. (Hebrews 12:2) Again, it is faith that is crucial to our right standing with the LORD God Almighty. It was faith that was crucial for Abraham as well as for the people who lived in the centuries between the Abrahamic covenant and the imposition of the rules, regulations and ordinances of Levitical Law. And, it is faith that is still crucial now after the first Advent of Jesus Christ and the time of his atonement for our iniquity and sin through his crucifixion and death. Even under Levitical Law this was true, since the purpose of Levitical Law was to teach the children of Israel to put their faith and hope in the coming Messiah (or, Moshiach) promised by Moses and, later, reiterated by the Old Testament prophets.**

**If Levitical Law could have made the children of Israel righteous, there would have been no need for blood sacrifices, and if the sacrifices of unblemished animals had been sufficient, there would have been no need for an unblemished Savior. So, Levitical Law and its required sacrifices all pointed to the need for a Redeemer. Having faith has**

always been, and still is, what the LORD God Almighty holds to be more valuable than adhering to Levitical Law!

Romans 2:25-29 declares that, spiritually speaking, those who are true descendants of Abraham are those who have humbled themselves before the LORD and have their faith, and thereby their righteousness, in Him:

For circumcision is indeed profitable if you keep the Law, but if you are a breaker of the Law your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the Law will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the Law, judge you who even with your written code and circumcision are a transgressor of the Law? For he is not a Jew who is one outwardly nor is circumcision that which is outward in the flesh [this describes national Israel], but he is a Jew who is one inwardly and circumcision is that of the heart in the spirit [of love], not in the letter [of the Law], whose praise is not from men but from God [this describes spiritual Israel]. [brackets mine]

Romans 2:25-29 NKJV

Romans 2:25-29 reminds me of a personal story. One of my good Christian friends, Steve, who happens to be heterosexual, is someone with whom I had worked for a long time. He was in a quandary, because he knew that my life demonstrated the principles of Christ and yet, at the same time, he knew I was homosexual. No matter how much we discussed the issue, he could not reconcile my homosexual orientation with my Christianity based on his understanding of the Bible. To be sure, we had discussed this issue often. (And I was willing to do that, because he was an analytical person, willing to listen as well as to share his comments in non-judgmental and non-condemning ways.)

Steve and I went through all Scriptural aspects even obliquely related to

same-sex behaviors in the Bible but to no avail. The breakthrough did not come for Steve until (thinking of the previously-quoted Romans 2:25-29) I asked him, “Isn’t it possible, Steve, that, if the LORD God Almighty can view uncircumcision as circumcision when the uncircumcised person has faith, then could the LORD not also view a homosexual who has faith, and who is righteous in God’s sight as a result of that faith, to be equal with heterosexuals who have faith? If, as the Bible states, circumcision is God’s standard and God treats uncircumcision as equivalent to circumcision when the person has faith, could God not also treat the homosexual orientation as equivalent to the heterosexual orientation if the person has faith?” In other words, although God at one time viewed circumcision as the sign, token or standard through which people demonstrated that they had a covenant with God (Genesis 17:11) [verse corrected from audio portion], in this New Covenant dispensation God views uncircumcision the same as circumcision, providing that people’s hearts are in the right place. Concomitantly, could God not also end up in this dispensation to view the homosexual orientation the same as the heterosexual orientation for those people whose love for God, faith in God and hope in God are not displaced?

Though Steve and I had discussed this issue for many months, these particular question and the particular scriptural references just quoted created the turning point in understanding for Steve. The Holy Spirit moved in a special way, and Steve said, “Oh, I understand. That makes sense!”

Sometimes, the Holy Spirit uses different verses, different passages, or different phrases from the Bible in order to impinge upon our consciousness the same basic truth. Steve was helped by understanding, interpreting and applying Romans 2:25 to how God might view the homosexual who is righteous (that is, who has faith in Him). Romans 2:25 (NIV) states: “Therefore, if an uncircumcised man keeps the righteous requirements of the law will not his uncircumcision be counted as circumcision?” For Steve, it was as if the Scripture were rewritten to say, “Therefore, if a homosexual has faith in the LORD God Almighty, then will his homosexuality not be counted equivalent to heterosexuality?” This, of course, assumes that heterosexuality is the

ideal type or standard. And, perhaps it *was* relative to reproduction and one of God's earliest commandments to "be fruitful, and multiply, and replenish the earth;" (as recorded in Genesis 1:28 KJV) but, we also know through Scripture that God has special promises for those who do not reproduce. For example, God comforts those who do not reproduce in Isaiah 56:3-5.

To be sure, the Gospel message is a very simple message; but, when we end up reading verses and passages within the Bible like Romans 2:25-29, it is not until the Holy Spirit elucidates and illuminates those passages that we are able to more fully understand their implications and applications. Indeed, to the human mind, Romans 2:25-29 is somewhat obtuse; so, unless the Holy Spirit resides in us and/or ministers the specific meaning of particular verses to us, we really cannot understand some Bible verses, because it would just seem like double-talk or doublespeak (which is to say, "convoluted"). We must depend upon the Holy Spirit for interpretation and meaning relative to the Scriptures:

The [person] without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. [brackets mine]

1 Corinthians 2:14 NIV

The reason that I am spending considerable time on the particular issue of Levitical Law versus grace is that, too often, people would have others live according to Levitical Law, when the LORD God Almighty has done away with adhering to it as a criterion for entering God's Kingdom. Many Christians, both heterosexuals as well as homosexuals, have been deceived into believing that Levitical Law pertains to Christians. Many Christians, both heterosexuals as well as homosexuals, have been deceived into believing that people of the homosexual orientation cannot inherit the Kingdom of Heaven. It is time to get rid of that stinking thinking!

It is not God's desire for Christians to live according to Levitical Law.

**So, do not quote Levitical Law to one another as the ideal standard or measure, since that would be very dangerous. Dangerous? Yes, it is dangerous to use Levitical Law in order to evaluate or assess the lives of other individuals or to impose its restrictions on others. Galatians 3:10 tells us of that danger, and this is what it says: “All who rely on observing the law 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 [that is, the Torah].’” (NIV, brackets mine) So, if you think that Christians should live by Levitical Law, you actually put that measure (or, standard) upon yourself, and you yourself are then cursed, because you cannot ever fulfill or live up to the obligations of all of the rules, regulations and ordinances that are found in Leviticus or, for that matter, in the rest of the Pentateuch. Christ Jesus said that there is only one thing that fulfills Levitical Law and that is love:**

**The Apostle Paul wrote:**

**Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.” Love does no harm to a neighbor; therefore love is the fulfillment of the law.**

**Romans 10:8-10 (NKJV)**

**The Apostle Paul also wrote:**

**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, because by observing the law no one will be justified.”**

**Galatians 2:15-16 NIV**



**Those who try to apply Levitical Law to the lives of others should also seek understanding of the following passages:**

**Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the same measure you use, it will be measured to you.**

**Matthew 7:1-2 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.**

**Romans 2:1 NIV**

**Scripture shows that Christ Jesus himself broke Levitical Law, according to the legalistic views of the people of his day, by working on the Sabbath in direct violation of Leviticus 23:3.**

**How did Jesus “work” on the Sabbath day? He healed the sick on the Sabbath. (John 7:23) And, he permitted his disciples to pick grain on the Sabbath:**

**At that time, Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. When the Pharisees [those legalistic hypocrites] saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Sabbath.”**

**Matthew 12:1-2 NIV**

**Responding to these legalists, Jesus reminded them that even King David also broke Levitical Law, when he ate bread that had been consecrated to the LORD (Matthew 12:3-4; see also 1 Samuel 21:6 and Leviticus 24:5 and 9).**

**Not only did Jesus fail to enforce Levitical Law, when he prevented the adulteress from being stoned (John 8:3-7; see also Leviticus 20:10); he**

changed or altered the Law by challenging the crowd to examine themselves first before they judged her. To be sure, Jesus elevated Levitical Law to a higher level, or more spiritual plane.

Relative to the issue of Levitical Law versus faith, the Apostle Paul wrote:

Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified [made righteous] by faith apart from observing the law. [brackets mine]

Romans 3:27-28 NIV

Titus 3:9 (NLT) gives good advice to Christians: “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.”

So, why the seemingly hard-line stance by God in the Torah concerning same-sex behavior, cross-dressing (or, transvestitism), and eunuchs (or, castrated males)?

As I explained in Part Three and Part Four of this audio series, in the case of both male and female temple cult prostitutes (the qadashim and qadashoth), God is against activity that is associated with idolatrous worship, no matter what that activity happens to be. All fertility religions during Old Testament times and early New Testament times incorporated ceremonial practices that involved ritualistic sexual immorality (including anal intercourse between members of the same sex as well as opposite sex), cross dressing, and even self-mutilation through castration. Let’s now consider further the role that these cult practices had in terms of shaping Levitical Law.

I explained in Parts Three and Four what a substantial role temple cult prostitution had in terms of worshiping fertility gods and goddesses. Let’s consider 1 Kings 14:24. I think this is an important enough verse

to emphasize a particular key phrase that helps provide an interpretive link to one of the two so-called “clobber” verses in Leviticus, Chapter Eighteen, commonly used against homosexuality and homosexuals:

**And there were also sodomites in the land; and they did according to all the abominations of the nations which the LORD [had] cast out before the children of Israel.**  
[brackets mine]

1 Kings 14:24 KJV

**... and male prostitutes were found in the land; they followed all of the abominations of the peoples which the LORD dispossessed before the Israelites.**

1 Kings 14:24 ML

**... and there were also male cult prostitutes in the land. They did according to the abominations of the nations which the LORD drove out before the people of Israel.**

1 Kings 14:24 RS

**There were even male shrine prostitutes in the land; the people engaged in all the detestable practices of the nations the LORD had driven out before the Israelites.**

1 Kings 14:24 NIV

**There was homosexuality throughout the land, and the people of Judah became as depraved as the heathen nations which the LORD drove out to make room for His people.**

1 Kings 14:24 LB

Regardless of the Bible translation or version, we know that 1 Kings 14:24 really states that “there were male temple cult prostitutes in the land.” Any translation other than “male temple cult prostitutes” or “male shrine prostitutes” is not an accurate, or precise, rendering of the Hebrew qadesh that connotes the male temple cult prostitutes, who were used in ceremonial sexual rituals for Ashtoreth, Baal and Molech and various other fertility gods and goddesses worshiped throughout Old

Testament and early New Testament times, even as late as the fifth century AD.

So, in looking at 1 Kings 14:24 (KJV), it says, “there were also male temple cult prostitutes in the land who did according to all **ha-to-ev-ot עֲבֹתֵהֶם** the abominations [or, the “idolatrous practices”] of the nations which the LORD [had] cast out before the children of Israel.” [brackets mine]

The part of the verse that I want to emphasize for you is “the nations which the LORD had cast out before the children of Israel.” “[Had] cast out,” “dispossessed,” “drove out,” and “had driven out” from the previously-quoted versions are past tense of a Hebrew verb. In other words, there were male temple cult prostitutes in the land who did according to the abominations [or, idolatrous practices] of the nations which the LORD God Almighty had already — that is, “by then” — cast out before the children of Israel, as recorded in 1 Kings 14:24.

[As a footnote here: 1 Kings 14:24 references the time of King Rehoboam of Judah, who was Solomon’s son. To put this in proper chronology, Solomon reigned from 961 through 922 BC, approximately 350 years after the children of Israel entered the Promised Land in 1273 BC.] So, God is speaking, as recorded in 1 Kings 14:24, approximately 400 years after Leviticus 18:21-24 were recorded.

As I proceed, you will see how important this is as a link to the interpretation of the Levitical reference in Chapter 18, verse 22, which many think applies to modern-day homosexuals, homosexuality and the homosexual orientation.

I believe that the Bible is the inspired word of God, but, also, that we need to attend to everything it says with equal emphasis. Yes, everything with equal emphasis, and not just selectively take out of context what we want to take out. One of the reasons that Christianity has so many denominations is because of selective interpretation and selective misinterpretation as well as selective application and selective misapplication.

Let's begin by sharing Leviticus 18:22 (KJV) in its immediate context:

{21} Do not give any of your children to be sacrificed to Molech [a fertility], for you must not profane the name of your God. I am the LORD. (I AM YAHWEH.) {22} Do not lie with a man as one lies with a woman; that is detestable [תועבה "to-ev-ah" or "an idolatrous practice"] {23} Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. {24} Defile not yourselves in any of these things: for in all these the nations are defiled which I [am going to] cast out before you. [brackets mine]

Leviticus 18:21-24 KJV

Leviticus 18:22 sounds like this in Hebrew:

כב וְאֶת-זָכָר--לֹא תִשְׁכַּב, מִשְׁכְּבֵי אִשָּׁה: תוֹעֵבָה, הוּא.  
*ve'et zakhar lo tishkav mishkeve ishah toevah hi*

*ve'et zachar*, "and [with] a male"

*lo tishkav*, "do not bed"

*mishkeve ishah*, "lyings of a woman"

*toevah hi*, "it [is] idolatrous practice (or, ritual uncleanness)"

"*mishkeve ishah*" is a phrase that is only used in Leviticus 18:22 and in Leviticus 20:13. And its means "lyings of a woman." It is debatable about its precise meaning.

How do we know that the male-male sex indicated in verse 22 is with male temple cult prostitutes? First, from the literary shift away from illicit sexual activities with relatives, near relatives, step-relatives, in-laws and neighbors (in the earlier verses) to the worship of the fertility god Molech in verse 21 of Chapter 18. Second, because of the presence of the Hebrew word תועבה "to-ev-ah" in verse 22 that marks "idolatrous practices" (imprecisely translated in the King James Version as "abomination" and in the New International Version as "detestable"). And, third, through the important link that exists

between 1 Kings 14:24 and Leviticus 18:24. Leviticus 18:24 reads, “Do not defile yourselves with any of these things (including the sexual activities, of course, indicated in verses 22 and 23), which defiled the nations (that) I am going to cast out before you.” Because this “casting” is future tense, that phrase can also be translated, “which I will cast out before you,” referring to the same nations in 1 Kings 14:24, “which the LORD had cast out before the children of Israel” (partly because of the worship practices of the temple cult prostitutes, which the LORD specifically refers to in the beginning of 1 Kings 14:24 by the use of “qadesh”).

The context is that “they [the male temple cult prostitutes] did according to all of the abominations [that is, the idolatrous practices] of the nations which the LORD had cast out before the children of Israel.” (1 Kings 14:24 NKJV) This has great significance, because it gives us insight into what type of male-male sex is signaled in Leviticus 18:22 through its cross-reference to Leviticus 18:24.

Had homosexuality been the reason that the LORD cast out the nations before the children of Israel, the LORD would not have referred specifically to male temple cult prostitution in 1 Kings 14:24. Thus are we provided in 1 Kings 14:24 with the important link to Leviticus 18:22 that God is referring to male-male sex in the context of temple cult prostitution. And, just because I am using the expression “male-male sex” does not mean that the sexual activity took place between homosexuals. Just because two males have shared sexual activity does not mean that they are of the homosexual orientation.

Many Bible scholars understand what I have just stated. Here is just one example, using Volume Two of The Expositors Bible. I am purposely going to quote from its 1900 edition, even though there are recent editions of this Expositors Bible. And, I am going to do that to show you that this is not a recently contrived view or just part of a supposedly gay theology. In 1900, The Expositor’s Bible was a 25-volume set provided as a study tool and reference aid in many Bible colleges, schools, seminaries and institutes. Volume Two covers Leviticus and Numbers. Let me share with you what it says concerning the Levitical references to “abominable” sex:

The inconceivably unnatural crimes prohibited in [Leviticus 18] verses 22, 23 [meaning, the specified male-male sex and bestiality] were in like manner [like verse 21] essentially [or, foundationally or fundamentally] connected with idolatrous worship; the former [the male-male aspect] with the worship of Astarte or Ashtoreth and the latter [in reference to bestiality] with the worship of the he-goat at Mendes [a city] in Egypt as the symbol of the generative power in nature. What a hideous perversion of the moral sense was involved in these crimes, as thus connected with idolatrous worship, is illustrated strikingly by the fact that men and women, thus prostituted to the service of false gods, were designated by the terms qadesh, qadeshah, “sacred” or “holy!” No wonder that the sacred writer brands these horrible crimes, as in a peculiar and almost solitary sense, “abomination” and “confusion.”<sup>2</sup> [brackets and underlining mine]

Regarding these and other unlawful sexual relations, it is recorded that the LORD God Almighty said the following to Moses, as recorded at the beginning of the Eighteenth Chapter of Leviticus in verse 3:

“Speak to the Israelites and say to them: ‘I am the LORD your God. You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their [idolatrous, pagan and barbaric] practices.’” [brackets mine]

Leviticus 18:1-3 NIV

Who were the overseers of all three of the activities in Leviticus 18:21-23? The answer comes from 1 Kings 14:24: The individuals in question were the qadeshim, the so-called “sacred ones” or “pagan priests” of the fertility religions, more accurately referred to as *temple cult prostitutes*.

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<sup>2</sup> Nicoll, Reverend W. Robertson (editor). The Expositor’s Bible, Volume 2, Funk and Wagnalls, New York, 1900, pages 387-388.

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It was because of the idolatrous practices of these so-called “holy ones” that the LORD cast the nations out of Israel’s promised land.

Those of you who know the Bible could very well be asking now, “So why the double reference to male-male sex in both Leviticus 18:21 and Leviticus 20:13?”

Leviticus 20:13 states:

If a man lies with a man as one lies with a woman [“lies with a woman” translated here from *mishkeve ishah*], both of them have done what is detestable [translated here from תוֹעֵבָה “**to-ev-ah**” or “**idolatrous**”]. They must be put to death; their blood will be on their own heads. [brackets mine]

Leviticus 20:13 NIV

Simply stated, Chapter Eighteen of Leviticus identifies the “crime” of committing the idolatrous offense and Chapter Twenty prescribes the “punishment” for committing it. In other words, the ancient Jews read the nature of the crimes in Chapters Eighteen as well as Nineteen and, then, looked up their type of punishment (the so-called “Penal Code”) in Chapter Twenty.

If you read or reread Chapters Eighteen and Nineteen in Leviticus, you will find that, basically, they contain a listing of various crimes against God. Chapter Twenty is the so-called penal code in Leviticus; and, so, it restates most of the crimes in Chapters Eighteen and Nineteen and, in addition, lists the punishment for each particular crime. It is as if you went to court and the judge opened up one book and said, “Well, I see that you have violated section so-and-so of a particular ordinance;” and, then, the judge would take out a different book containing the penal code (that is, the list of punishments) and say, “Since you have violated the law by breaking section so-and-so, here is the punishment for that particular crime.”

This is the reason there is a double reference to male-male sex in



**Chapters Eighteen and Twenty of Leviticus. The Leviticus Chapter Eighteen reference states the so-called crime, and the Chapter Twenty reference indicates the punishment for that particular crime. I recommend that you read or reread Chapters Eighteen and Nineteen (“the crimes”) and Chapter Twenty (“the punishments”) to confirm for yourself the written division between the identified crimes and their prescribed punishments.**

**The sum of the entire matter of Levitical Law and grace is twofold:**

- 1) Christians are not under Levitical Law; they are under grace; and,**
- 2) Levitical Law does not address Christian homosexuals who are in committed monogamous covenant-based relationships. (Actually, Levitical Law does not address female-female relationships at all.)**

**Christians who fail to understand God’s grace have either been blinded by God, or they have blinded themselves, because they are so satisfied with their own ignorance.**

**In closing Part Five of this audio series, I would now like to read a message from Jesus Christ to homosexual and transgender 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 Five of the audio series entitled, “Christianity and Homosexuality Reconciled.” If you would like a copy of the MP3 audio file or transcript for Part Five, please send an Email to me in care of [dripearson@aol.com](mailto:dripearson@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. 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. You are God’s created! 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!**