

Christianity and Homosexuality Reconciled! Audio Series Script

PART SEVEN

Hello, this is Dr. Joseph Adam Pearson, International President and Chief Executive Officer of Christ Evangelical Bible Institute. Welcome to Part Seven, the final segment 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. I have made my materials free and on the internet so that they might more easily be accessed nationally as well as internationally.

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

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

In Part One of this audio series, I discussed five major human rights issues that have developed in the history of the Christian Church. In Part Two, I discussed organized religion and the seeming dilemma that exists for homosexuals within the Christian Church. I also discussed some biological aspects of gender identity, sexual orientations, and sexual identity as well as the importance of understanding context for correct application of Bible verses. In Part Three, I discussed the story of Sodom and how it relates, or doesn't relate, to homosexuality. In Part Four, I discussed the worship of fertility cult gods and goddesses and how biblical references to them, and worship practices associated with them, have been confused with the homosexual orientation as understood today. In Part Five, I discussed Levitical Law and grace. In Part Six, I discussed the Holy Bible as it relates to genital identity and gender identity. If you would like to download any of the MP3 files for yourself or others, please send me an Email at drjpearson@aol.com.

In this final segment of the audio series, I will discuss the Apostle Paul, especially with regard to his Epistle to the Romans, as well as Christian ethics and the homosexual.

First, it is important for you to know that the Apostle Paul was not exposed to homosexuals who pursued committed monogamous relationships. And, the Apostle Paul was not writing about Christian homosexuals. He simply did not know any. The Apostle Paul did not write about people he did not know.

There were four types of male-male sexual relations that were common in ancient Greece and Rome and to which the Apostle Paul was exposed during his own lifetime. Here, it is important for me to remind you that there is a distinction between “same-sex behaviors” and “homosexual practices.” Romantic involvement between people of a homosexual orientation are different from same-sex sexual activities that may occur between people of unresolved sexual orientation. I say “unresolved” not to describe their internal conflict or the uncertainty of how they view themselves but, rather, to describe that it is indeterminate whether the same-sex behaviors in the Bible, often used to condemn homosexuals today, are really between obligate homosexuals (that is, people who have no choice in their attraction) or between heterosexuals simply involved in ambisexual activity.

The word **ambisexual** refers to a “complete indifference to the gender identity or genital identity of a sexual partner.” For example, Julius Caesar was described by the Roman historian Cato as “every woman’s husband” as well as “every man’s wife.” Julius Caesar was completely indifferent concerning with whom he had sex. That Julius Caesar had sex with everyone and anyone best represents the ambisexual mindset common during the Apostle Paul’s day. Certainly, the plural sex, group sex, or orgiastic sex that took place in Roman bath houses, at lavish Roman feasts and festivals, and in pagan Roman temples involved ambisexual sex. Ambisexuality represents the first type of sexual relations that the Apostle Paul was acquainted in which males had sex with other males.

The Apostle Paul did not know any monogamous homosexual partners. The Apostle Paul did not know any Christian homosexuals. The Apostle Paul did not write about what he did not know.

The second type of male-male sexual relations with which the Apostle Paul was acquainted occurred between elite and powerful Roman citizens and statutory minors. In this usage, “statutory minors” were those who did not possess full legal rights as Roman citizens, including slaves and youth.

The Roman society of the Apostle Paul’s time was a slave-based society. For example, the city of Corinth had 400,000 inhabitants, 150,000 of whom were free-born citizens and 250,000 of whom were slaves. Some of the slaves held by the Roman citizens were sexual slaves. Sexual slaves included both young females as well as young males. The Latin word **concupini** (which is the plural form of **concupinus**), in use during the Apostle Paul’s time, refers to “slave boys acting as bedroom partners.”¹

Youth involved in male-male sexual relations also included the transvestite call boys or catamites that were referred to by the Greek word *malakoi* in 1 Corinthians 6:9, also known in Latin as *effeminati* or *molles* and referred to as such by St. Jerome in his Latin translation of the Holy Bible. The Catholic Study Bible clearly and accurately translates the Greek word *malakoi* in 1 Corinthians 6:9 as “call boys”

¹ From The Arapanacana Press. In 2010: <http://www.arapacana.com/glossary/co.html>

and uses these transvestite “catamites” in its footnote to help explain not only the male-male sex reference in 1 Corinthians 6:9 but also in Romans, Chapter One, as well.

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The third type of male-male sexual relations with which the Apostle Paul was acquainted occurred between male prostitutes and the procurers of their sexual services, especially in seaport cities like Corinth and Rome. Male prostitution was so common in the city of Corinth and the city of Rome that male prostitutes were taxed. In fact, April 24th was the legal holiday for male prostitutes in ancient Rome. The Greek word *arsenokoitai*, used by the Apostle Paul in 1 Corinthians 6:9, is a coined Greek word that St. Jerome translated into Latin as “masculorum concubitores,” which literally means, “the purchased male sex slaves of men.” [As a footnote here, the Greek word *arsenokoitai* also used by the Apostle Paul in 1 Timothy 1:10 is translated by St. Jerome into Latin as “masculorum concubitoribus.” “Concubitoribus” is a Latin synonym for “concubitores.”] Although the Latin word concubitor “may be used to denote a male lover,” more often than not it “connotes an *exoletus*, or an active male prostitute who sexually services both females and males anally.”² Thus, St. Paul was not referring to homosexuals joined in holy union but people who were involved in prostitutional sexual activity or slave-based sexual activity. The Catholic Study Bible gets it partly right by referring to the *arsenokoitai* in its footnote to 1 Corinthians 6:9 as the procurers of the sexual services of the transvestite call boys or catamites, denoted by the Greek word *malakoi*. I said, “partly right,” because the *arsenokoitai* were also male prostitutes who serviced both men and women.

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The fourth type of male-male sexual relations with which the Apostle Paul was acquainted occurred between both transvestite and non-

² From The Arapanacana Press. In 2010: <http://www.arapacana.com/glossary/co.html>

transvestite male temple cult prostitutes who dedicated male-male anal intercourse and male-female anal intercourse to fertility gods and goddesses. For example, fertility mother goddess cults were attended by castrated and/or transvestite priests who engaged in same-sex practices. These so-called priests could be found in temples, and quarters adjacent to them, and were consecrated to serve various fertility goddesses. The fertility goddesses included: Cybele, Aphrodite, Hecate, Artemis, Magna Mater, Anaitis, Ma, and Astarte. (You may remember from earlier parts of this audio series that Astarte was known during Old Testament times as Ashtoreth, Ishtar, and Ashtar.) In The Life of Constantine, the Church historian Eusebius Pamphile, who lived approximately from 260 to 360 AD, and who was Bishop of Caesarea, indicates that the transvestite priests (or, “effeminati” and “molles”) of the goddess Cybele still engaged in temple cult prostitution during his own time.

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Indeed, there were other Greek words that the Apostle Paul could have used, whose meanings today would be much clearer than the two Greek words used in 1 Corinthians 6:9, the Greek words malakoi and arsenokoitai. For example, the word pair philerastes and pederastes and the word pair philetor and eromenos constitute word pairs that indicated males who were involved in same-sex activities, some of which were transgenerational and some of which were not. [As a footnote here, “transgenerational” refers, for example, to the sexual relationship between an older soldier or mentor and a younger male in his mid-teens to early twenties. Their temporary sexual pairing was really quite common in some segments of both ancient Greek and Roman societies. In ancient Greece, there was even a god of such unions, called “Eros.”] Regardless, the Greek words malakoi and arsenokoitai, used in 1 Corinthians 6:9, do not mean “modern-day Christian homosexuals.” Modern-day Christian homosexuals did not exist at the time that Paul lived. Paradoxically, committed monogamous relationships between members of the same sex, who were of the same social standing and age, were derided in both ancient Greek and Roman societies. [**The preceding sentence has been corrected from its audio counterpart.**] Such relationships were avoided, because they suggested weakness in

those who might be so paired. Although you may have heard or read that the Greek and Roman empires fell because of homosexuality, that simply is not true. Those empires may have fallen because of pagan idolatry and their pleasure-driven societies but not because of homosexuality. Lifelong unions between same-sex couples were virtually nonexistent during ancient Greece and ancient Rome. Committed monogamous relationships between people of the same sex were rare and considered distasteful.

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Translating various Hebrew and Greek words in the Holy Bible as **homosexual** is not accurate. Such translations remind me of this statement by the renowned theologian, John Calvin: “I consider looseness with words no less of a defect than looseness of the bowels.”

What three words best describe use of Bible passages against Christian homosexuals? **Mistranslation, misinterpretation and misapplication!**

Are idolatry and temple cult prostitution “abominable” or “detestable” to the LORD God Almighty? Of course they are! To be sure, in some ways, temple cult prostitution is even worse than simple prostitution, since it was not done just for money or to satisfy an unhealthy sexual addiction but to “worship” pagan deities. To be sure, such worship is part of Satan’s overall attempt to rob the Creator of His glory, honor and praise. Chapter One of the Apostle Paul’s Epistle to the Romans helps make this recurring magnetic pull toward pagan cultism crystal clear, since it speaks of the tendency of people of the Apostle Paul’s day to turn from God, whom they once knew, toward idol worship in pseudo-sacred ritualistic sex.

We will now consider Romans 1:18-34, paying particular attention to words and phrases related to idolatry and temple worship. If you are reading along in your Bible, I am using the basic format of the New International Version:

{18} The wrath of God is being revealed from heaven against all the godlessness and wickedness of [people] who suppress the truth by their wickedness, {19} since what may be known about God is plain to them, because God has made it plain to them. {20} For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that [people] are without excuse. {21} For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. {22} Although they claimed to be wise, they became fools {23} and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. [As a footnote here, the Greek word tetrapodon, translated as “animals,” should have been translated as “mammals.” In other words, verse 23 should say, “and exchanged the glory of the immortal God for images made to look like mortal man and birds and mammals and reptiles.”]

It should be clear to anyone who has ears to hear that those who changed the glory of this incorruptible and invisible God into images made to look like corruptible and visible beings — including human beings, birds, mammals, and reptiles — were pagan idolaters. [Although somewhat redundant, I am using the words “pagan idolaters” together to give added emphasis as to who were actually involved in the acts described in the verses of Romans, Chapter One, that follow].

So, wherever the words “they,” “them,” and “their” [t-h-e-i-r] occur, I am going to replace them with the words “the pagan idolaters” or the words “pagan and idolatrous” to constantly remind you about whom the Apostle Paul was writing.

Romans, Chapter One continues...

{24} Therefore God gave them [meaning, **the pagan idolaters**] over in the sinful desires of their hearts [their **pagan and idolatrous** hearts] to sexual impurity for the degrading of their bodies [meaning, their **pagan and idolatrous** bodies] with one another. {25} They [meaning, **the pagan idolaters**] exchanged the truth of God for a lie, and worshiped and served created things [that is, idols made to look like human beings and animals] rather than the Creator — who is forever praised. Amen. {26} Because of this, God gave them [meaning, **the pagan idolaters**] over to shameful lusts [or, unbridled desires]. Even their women [meaning, their **pagan and idolatrous** women] exchanged natural [or, **conventional**] relations for unnatural [or, **unconventional**] ones.

Although many people like to quote Romans 1:26 as if it reads, “women with women,” that is NOT how it reads in the original Greek. The Greek does not indicate that women were having sex with other women, but that they were being serviced anally rather than vaginally.

And, although the Greek words *para physin* **παρὰ φύσιν** (*physin* **φύσιν** from *physis* **φύσις**) are translated as “against nature” in the King James Version, or as “unnatural” in the New International Version, of Romans 1:26, *para physin* can also be translated as “unconventional,” just as the Greek word *physikun* **φυσικῆν** (from *physikos* **φυσικός**) can be translated as “conventional.”

For example, when the Apostle Paul was referring to men’s hair length in 1 Corinthians 11:14, he was not referring to nature or biology but to the traditions or conventions of the day:

In the King James Version of the Bible, 1 Corinthians 11:14 reads:

Does not even nature itself teach you, that, if a man have long hair, it is a shame unto him? [The word “nature,” here, has been imprecisely translated from the Greek word *physis* **φύσις**.]

The Apostle Paul certainly did not intend for the Greek word *physis* φύσις to be translated as “nature” in 1 Corinthians 11:14, since nature itself shows that hair length grows continuously. Indeed, nature, or biology, shows that both men and women grow long hair if it is not cut. In writing about hair length, the Apostle Paul was commenting about what is conventional and not what is “against nature” or “in agreement with nature.” Similarly, in the King James Version of Romans 1:26, the words “against nature” have been imprecisely translated from the Greek words *para physin* παρὰ φύσιν. Although the Greek word *para* παρὰ can be translated as “against,” it can also be translated as “beside” or “along side of.” To illustrate this, the paratroopers that are sent out in war are not sent to fight “against” the troops or foot soldiers, they are sent to fight “beside,” or “along side of” the troops. The word “unconventional” does not conjure up the condemnation that is invoked by the words “against nature.” By using “unconventional” instead of “against nature,” Romans Chapter One becomes more of the report that the Apostle Paul intended.

The fact that Romans 1:26 is not about sex between women, coupled with the complete absence of a reference to women in Leviticus 18:22 in the Old Testament, should be clear, compelling, and convincing to you that the Holy Bible does not address female same-sex behaviors. ...Never! ...Not even once! In that the Holy Bible never addresses lesbianism should be problematic for those who believe that the Holy Bible gives a blanket condemnation against all homosexuals. If you must believe that homosexuals are condemned by the Bible, then you can only believe that male homosexuals are condemned. And, if you can only believe that, then it should begin to tear away at your misconceptions of what the Bible does say, or does not say, about homosexuals.

Romans, Chapter One continues...

{27} In the same way the **pagan and idolatrous** men also abandoned **conventional** [translated from the Greek word *physikun φυσικὴν*] relations with women and were inflamed with lust for one another. **The pagan and idolatrous** men committed indecent acts with other **pagan and idolatrous** men, and received in themselves the due penalty for their

perversion [“perversion,” here, referring to their wanton and promiscuous sex].

That pagan and idolatrous men abandoned vaginal intercourse for anal intercourse with both women and men in idolatrous settings was, indeed, “indecent” and “reprobate.” And, it is understandable that the pagan and idolatrous men received in themselves “the due penalty” of diseases and disorders that were common then, just as they are common today.

Romans, Chapter One continues in verses 28-32:

{28} Furthermore, since they [meaning, the **pagan idolaters**] did not think it worthwhile to retain the knowledge of God, God gave them [meaning, **the pagan idolaters**] over to a depraved [“depraved” is used in the New International Version and “reprobate” is used in the King James Version] mind, to do what ought not to be done. {29} They [meaning, **the pagan idolaters**] became filled with every kind of wickedness, evil, greed and depravity. They [meaning, **the pagan idolaters**] are full of envy, murder, strife, deceit and malice. They [meaning, **the pagan idolaters**] are gossips, {30} slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; {31} they [meaning, **the pagan idolaters**] are senseless, faithless, heartless, ruthless. {32} Although they [meaning, **the pagan idolaters**] know God’s righteous decree that those who do such things deserve death, they [meaning, **the pagan idolaters**] not only continue to do these very things but also approve of those who practice them.

Romans 1:18-32 NIV
[all brackets mine]

That it says in verse 32 [of Romans, Chapter One], “they *knew* God’s righteous decree,” and “that those who do such things deserve death,” means that these people were not just simply barbarians but understood

the Law of God in Torah relative to it being against idolatry and religious practices associated with idolatry, and that idolatrous practices were worthy of death, the death penalty.

It should be clear from the ancient historical context that the people in question here are those who turned from worshiping the one true and only real God, whom they had already come to know. As verses 21 and 28 state, “although they knew God ... they did not think it worthwhile to retain the knowledge of God.” These same people turned toward, or returned to, worshiping pagan idols. As stated in verse 23, they worshiped “images made to look like mortal man and birds and animals and reptiles.” That these idolatrous people were “depraved” (as it states in the NIV), or “reprobate” (as it states in the KJV), means that they had failed the test of remaining true to God. And, it was not that they had been worshiping God only as the “Unknown God,” whom the Apostle Paul had spoken of in his address to the people of Athens (and recorded in Acts 17:23). No, in Chapter One of his Epistle to the Romans, the Apostle Paul describes people who had known God but refused to live their lives in consecration to Him; as a result, they were “illegitimate children and not true heirs” (as indicated in Hebrews 12:8). They were reprobate, because they had failed to pass the test of faithfulness to God. These people fell to the societal ills of their day as well as their own unbridled lust and practiced sexual activities that were common at that time.

The historical context of the Apostle Paul’s writings requires us to understand that the Apostle Paul was familiar with sex for the purpose of “worshiping” fertility gods and goddesses. This so-called worship included pseudo-sacred ritualistic sexual offerings of anal intercourse with both male and female temple cult prostitutes.

The historical context of the Apostle Paul’s writings requires us to understand that the Apostle Paul was familiar with group sex in which individuals had sex with multiple partners multiple times (for example, in “orgies” at Bacchanalian-type feasts and festivals as well as in bath houses and during idol worship).

The historical context of the Apostle Paul’s writings requires us to understand that the Apostle Paul was familiar with sex for the sake of

sex in unbridled inflamed “lust,” which was indulged in promiscuous sex.

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In verses 22 through 26 of Romans, Chapter One, are found at least three pairs of parallel constructions all referring to people who exchanged one thing for another: 1) verse 24 describes people who exchanged the glory of God for graven images; 2) verse 25 describes people who exchanged the truth of God for a lie; and, 3) verse 26 describes people who exchanged “conventional” sexual relations for “unconventional” ones. All three verses are describing the same idol-worshiping people. In other words, the Apostle Paul is not speaking of homosexuals seeking to live their lives in consecrated monogamous relationships. Rather, the Apostle Paul is describing people who were involved in sexual activity within the context of pagan idolatry. Regarding verses 24, 26, and 27 of Romans, Chapter One, the Life Application Bible Commentary: Romans, which is a theologically conservative work, and accepted by the majority of mainstream Christian educators, helps educate us relative to the context of the sexual impurity addressed:

Here [in verse 24] Paul introduces the subject of *sexual impurity*. He returns to it in verses 26 and 27. The context indicates that he is referring in part to cultic prostitution and the fertility cults that made use of temple prostitutes in their rites ... Paul, writing from Corinth, the home of the temple of Aphrodite, was surrounded by evidences of the horrible evil of such belief (see also 1 Corinthians 6:9-10; 2 Corinthians 12:21).³

So, the “they,” “them,” and “their” (t-h-e-i-r) of Romans, Chapter One, verses 18 through 34, refer to pagan idolaters — specifically, those who reverted back to idolatry after having known the one true and only real

³ Barton, Bruce B., David R. Veerman and Neil Wilson. Life Application Bible Commentary: Romans. Tyndale House Publishers, Inc., Wheaton, 1992, page 32.

God. Again, what kind of idolaters, and what kind of idolatry existed during Paul's time? The same kind that existed during Canaanite times and throughout the entirety of Old Testament history, when the worship of fertility gods and goddesses was the order of the day.

In his book, History of Orgies, author Burgo Partridge details the sado-masochistic orgiastic debaucheries that occurred throughout the Roman empire, where participants regularly reveled in animal instincts in frenzied group sexual activities:

The worship of Cybele, besides involving self-castration in a state of frenzy, and dedication of the severed organs to the goddess, had also, as an important part of the ritual, a baptism by blood which came, appropriately enough, from a bull or ram. Banquets were given in honour of this goddess at private houses, but the actual consummation of her worship appears to have been performed by the priests alone. According to Apuleius, the priests of Cybele also indulged in [idolatrous same-sex] practices with strong young peasants.⁴

The author Partridge then gives example after example of this utterly contemptible society in which same-sex and opposite-sex temple cult and brothel prostitution abounded and where huge phallic symbols were worshiped on almost every street corner by emperor and subject alike. People were indeed "inflamed" in depraved lust for one another.

I now want to spend some time commenting about what is biologically natural as well as what, in fact, does occur in nature...

If you still believe that Scripture is unequivocally against modern-day Christian homosexuals, then you need to understand the mind of God relative to this issue. To this end, you need to understand that true science does not contradict the Holy Bible nor does the Holy Bible contradict true science. True science shows that there are exceptions to the so-called absolute scriptural rule of "male and female" (referred to Genesis 1:27) in the form of intersexuals as well as in same-sex pair

⁴ Partridge, Burgo. A History of Orgies. Bonanza Books, New York, 1960, page 59. [brackets mine]

bonding throughout much of the animal kingdom. And, the Holy Bible shows that there are exceptions to the so-called “absolute” scriptural rule of “male and female” in the form of eunuchs — of whom, Christ Jesus said, “some [are] born that way,” as recorded in Matthew 19:12.

In an article, entitled “Brain Differences in Sheep Linked to Sexual Partner Preference,” published in November, 2002, the Oregon Health and Science University states:

Research conducted at Oregon Health & Science University (OHSU) has demonstrated structural brain differences associated with naturally occurring variations in sexual partner preferences. These are the first findings to demonstrate such a correlation in research animals, in this case sheep.

The article continues...

Domestic rams were used as an animal model for this research because they display distinct, natural variations in sexual attraction, making them valuable in studying the biological basis for sexual partner preference. Previous studies documented that approximately 6 percent to 8 percent of domestic rams court and mate with other rams exclusively.⁵

Yes, both intersexuals and same-sex pair bonds throughout the animal kingdom serve as biological examples of what is natural and what occurs in nature. And, eunuchs “born that way” serve as biblical examples of deviations from the norm in nature. Thus, God accounts for exceptions to supposed rules of gender and sexual orientation both naturally (that is, biologically) and scripturally.

From a biological standpoint, the presence or absence of genitals is a state of nature; and, gender is a state of mind. These combined states are ultimately responsible for an individual’s instincts. If you think that

⁵ **Oregon Health Science & University (OHSU) News Release, November 4, 2002, “Brain Differences in Sheep Linked to Sexual Partner Preference,” Portland, Oregon.**

the homosexual orientation is a perverted instinct, then you have made heterosexuality a law-unto-itself (or, universal law), which law is contradictory to the full spectrum of what occurs in nature. Indeed, such an absolute fails to take into consideration the myriad departures in nature that deviate from the norm (norm defined here as “that which occurs most frequently”). It also fails to take into consideration spiritual law, which states in Galatians 3:28 **[correction from the audio portion]** that in Christ there is neither “male nor female.”

Through science as well as scripture, we now know that: 1) intersexuals are “born that way,” 2) animals that court and mate exclusively with other animals of the same sex are “born that way,” and 3) some eunuchs, as Christ Jesus said, are “born that way.” Should we deny the existence of any of these? No, of course not!

Given the context of idolatry and pagan sexual ritual orgies that included group sex as well as sex without commitment, Chapter One of Paul’s Epistle to the Romans is referring to what is, in essence, spiritual adultery. Spiritual adultery should be foreign and repugnant to the children of God! Why? Because, as stated in Hebrews 13:4, God’s ideal requires monogamous covenant ties between individuals before they consummate their unions sexually. I will say more concerning this ideal toward the end of this broadcast.

In Romans 1:27, it says that the men “were inflamed with lust for one another.” Does this describe unholy thinking, unholy behavior and unholy union? Of course, it does! Unbridled lust with multiple partners is sexual obsession and addiction. Depraved or reprobate lust is the reduction of another individual to an object for one’s own self gratification, which is always wrong in the eyes of God — both for heterosexuals as well as for homosexuals. That people exchanged committed monogamous relationships for group ambisexual activities is indeed depraved, and appropriately labeled “against God.”

Although you have already heard me tell you that the English words “conventional” (from the Greek word physikun **φυσικῆν**) and “convention” (from the Greek word physin **φύσιν**) should have been used in Romans 1:26 and 27, I would now like to offer further

commentary on the English words nature and natural that have often been used instead.

If I concede that the terms nature and natural should have been used, then either the term natural in Romans 1:26 and 1:27 only refers to what the Apostle Paul understood of nature (a limited understanding) or it refers to all of nature, for all time, in all situations and circumstances.

On the one hand, many (if not most) Bible scholars and theologians would agree that a Bible word's meaning is limited to the definition of the word at the time that it was used (that is, its original meaning at the time). Therefore, if the word natural only refers to what the Apostle Paul understood of nature, was exposed to, and studied personally, then it cannot be all-inclusive and, therefore, must not include contemporary homosexuals for whom the homosexual orientation is innate or instinctual. (For example, the Apostle Paul was not a naturalist and, therefore, was not aware of animals who exclusively court and sexually couple with others of the same sex. And, the Apostle Paul did not know any Christian homosexuals. The Apostle Paul did not write about what he did not know.)

On the other hand, if the English words natural and nature are all-inclusive (and refer to all of nature, for all time, in all situations and circumstances), then the inclusivity itself opens the door for the traditionally-inferred meaning in Romans 1:26 and 1:27 to be counterbalanced by modern scientific contributions to the meaning of sex, gender, and sexual orientation through an understanding of developmental biology and cognitive psychology.

Either way, an intelligent understanding of the homosexual orientation wins out. To be sure, God does not want us to be stuck on stupidity or remain in ignorance.

Here, again, it is important for me to remind you that there is a distinction between “same-sex behaviors” and “homosexual practices.” Romantic involvement between people of a homosexual orientation are different from same-sex sexual activities that may occur between people of unresolved sexual orientation. I say “unresolved” not to describe

their internal conflict or the uncertainty of how they view themselves but, rather, to describe that it is indeterminate if the same-sex behaviors in Chapter One of Romans are between obligate homosexuals (that is, people who have no choice in their attraction) or between heterosexuals simply involved in ambisexual activity (which is to say, sex with everyone and anyone).

It is also important to note that, in the Apostle Paul's mind, lifelong homosexual pair bonding was not an option for anybody. That it was not an option colored his interpretation of what is "natural" and "unnatural," just as the role of women in the society of his day colored his interpretation of roles for women in church leadership. The Apostle Paul's perspectives on these issues of gender and sex do not have universal application, because his perspectives must be interpreted in the historical context of his day.

Concerning the reference to the "depraved" or "reprobate" mind in Romans 1:28, I hope that life experience has already taught you that God only gives us over to a reprobate mind when we are indulging that mind to begin with. In other words, the indulgence of sinful addictive behaviors results in more of the same until, or unless, we consciously decide to turn, or return, the reins of all aspects of our lives over to God. If you have not yet learned that, and if you belong to God, then you eventually will learn it. Of this, I am certain. Again, God does not turn us over to what we are not already indulging.

As you seek to understand Scripture, it is important to not only read the lines (that is, word meanings, grammar and syntax), but it is also important to read behind the lines by understanding historical context, word etymology (or, origins) and purpose. As you seek to understand Scripture, it is important to not only read behind the lines, but it is also important to read between the lines by understanding implication and inference. And, as you seek to understand Scripture, it is important to not only read between the lines, but it is also important to read beyond the lines concerning application as well as misapplication to future events, circumstances, and realities.

It is important for us to come to an understanding that — if we hold the whole Bible as we simultaneously attend to its various parts — the Bible

addresses male same-sex behaviors only from the standpoint of: 1) idolatry, 2) prostitution, 3) unbridled lust and 4) brutal sexual assault (remember, such assaults were depicted in the intended group rapes recorded in Genesis 19 for the city of Sodom and recorded in Judges 19 for the city of Gibeah, which are referred to in Part Three of this audio series). The Holy Bible never addresses the issue of homosexual relationships between women. Never! Not once! And, the Holy Bible never addresses the issue of homosexual relationships between males from the standpoint of committed monogamous relationships. It never addresses that either! Not once!

The sum of the matter is this: teach homosexuals to be moral, because you cannot teach them to be heterosexual, for that would be unnatural to them (that is, contradictory to what is innate within them or instinctive in them).

To help understand this, you must either grasp the multivariate nature of biological life or transcend (which is to say, go beyond) using [only] a physical referent for meaningful relationships.

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

If you are homosexual and have not accepted the Lord Jesus Christ, because other people have told you that the Bible says that you are not entitled to receive salvation, or that there is no place in God’s kingdom for you, I tell you, and I have the Holy Spirit on this, that you are being invited, this very moment, to accept the Lord Jesus Christ as your personal Savior. As stated in Isaiah 1:18 (NIV), “Though your sins are like scarlet,” our Lord will make them “white as snow.”

I am not talking about inviting you to join a particular denomination or specific local church. What I am doing is inviting you to join the Church Universal, which is a spiritual body, the Body of Christ. God is

inviting you to join a religion without walls. The truth be told, Christianity is not a religion; Christianity is a reality. It is a way of life.

The Holy Bible, God's only written Word, guarantees that, if you confess your sins before the LORD God Almighty, you are just as entitled to salvation as anyone else. The Holy Bible, God's only written Word, guarantees that, if you confess your sins and tell the LORD that you are sorry for them, and if you ask for forgiveness for them in the name of Jesus Christ — whom you have accepted as your personal Savior — be rest assured, you will be forgiven by God for all of your sins. At that time, you will be made a new creature in Christ and have a rebirth (that is, be “born again”) and be able to live with God throughout all eternity.

Does that mean that you will never sin again? No. Does that mean that you will have everything rosy or that you will have all the money that you will ever need for a wonderful earthly life? No, it does not guarantee any of that. What it guarantees is that you will have an eternity in heaven with the LORD God Almighty.

Accepting the Lord Jesus Christ as your personal Savior will not prevent your exclusion from so-called mainstream Christianity. Regarding the rejection of some of His sheep by mainstream religion, Jesus said, as recorded in John 16:1-4:

All this I have told you so that you will not go astray. They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or me. I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.

John 16:1-4 NIV

The Lord Jesus Christ himself wants us to know that persecution is a part of living in this world as a Christian. Despite persecution, however, we need to give our lives up to God to live in ways that bring more honor and glory and praise to God's Holy Name. Understanding

that, we need to trust in God completely as we continue our journey in this physical world.

Let no debt remain outstanding, except the continuing debt to love one another, for [the person] who loves [others] has fulfilled the law.

Romans 13:8 NIV

Love does no harm to its neighbor. Therefore love is the fulfillment of the law.

Romans 13:10 NIV

I would now like to briefly discuss Christian ethics and the homosexual.

Homosexuals do not need to be saved from their homosexuality unless, of course, they are indulging in a hedonistic or sexually addictive lifestyle, just as any heterosexual in bondage to lust of the flesh needs to be saved from that appetite. Why? It is spiritually and emotionally unhealthy for anyone to view others as objects for self-gratification. Active addiction robs us of an active and productive life.

Because the world has been afraid of us (it always fears what it does not understand), it has tried to suppress the natural development of our affections and emotions. And, since it has tried to repress the healthy expression of our sexual orientation as well as suppress knowledge of our existence, many of us — without positive role models of any kind — were consigned by society to lead lives in sordid, backroom-type, sinful activities. Because our personalities were fragmented, we were eaten up from the inside out by unhealthy sexual desires. However, it is time for us to break from the bondage of such a mental, emotional, and spiritual miasma or unwholesome atmosphere. We need to resist the unhealthiness and sinfulness engendered by prevailing attitudes and actions propelled by Satan's spirit of condemnation. We need to take charge of our lives by yielding ourselves to God's Holy Spirit and the Will of Christ. We need to understand that our Creator loves us and that He could not care less about our sexual orientation unless, of course, we have not come to terms with it.

What are the responsibilities of homosexuals? They are the same as heterosexuals. The Apostle Paul wrote, “I beg you, therefore, brothers [and sisters], in view of God’s mercies, that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service.” (Romans 12:1 ML) [brackets mine]

Can Christians who happen to be homosexual not have the same hope as Christians who happen to be heterosexual? Of course, they can! Are homosexuals covered by God’s grace? Of course, they are! Believe me, daily I prove God’s saving grace and I am witnessing of it to you, right now.

Contrary to what many think, hindering marriage, or holy unions, between homosexuals contributes to immorality and not vice versa.

Marriage specifically involves an exchange of vows between two intended spousal partners who desire to live in a committed lifelong monogamous relationship with one another in the sight of God. For those who might say that holy unions between two people of the same sex should not be performed where they are not legal, I would respond that the laws of God are higher than the laws of man. In other words, it is God who desires that we should marry in order to escape sexual immorality. [Read 1 Corinthians, Chapter 7.] Consequently, marriages between homosexuals should not be hindered. Jesus said, “what therefore God has joined together, let not [anyone] put asunder.” (Matthew 19:6b NIV)

Scripture teaches that sexual intimacy between two people seals the vows that they have made between them “so they are no longer two but one flesh.” (Matthew 19:6a NIV) If sexual intimacy takes place without the exchange of vows, then the potential for all sorts of problems is set up. For example:

Do you not know that one who unites with a prostitute is one body with [him or] her? For “The two [who join themselves sexually],” He says [quoting Genesis 2:24], “will become one flesh.” [brackets mine]

1 Corinthians 6:16 ML

Joining oneself to nonspousal bedpartners produces all sorts of unhealthy consequences such as shared addictions, shared emotional instabilities, and shared sexually transmitted diseases. Furthermore, Scripture is quite clear that God is against “fornication” (that is, sex outside of marriage, holy covenant, or holy union commitment).

Because marriage is God’s ideal, homosexuals who profess love for one another should exchange vows. With the exchanges of vows comes rights, responsibilities, expectations, and trust that honor the love that two people share. That is why marriage should be honored by all, both homosexuals and heterosexuals alike.

When I was Senior Pastor of Healing Waters Ministries in Tempe, Arizona [from 1998 to 2007], when two people came to me to perform a holy union, I counseled them over a period of time to determine, as well as instruct them, by discussing the following nine questions with them:

- 1. Have both partners accepted the Lord Jesus Christ as their personal Savior?**
- 2. Is the couple seeking to make the relationship permanent through lifelong monogamous commitment?**
- 3. Is the couple willing to stay together, and remain faithful to one another (*for example*, during extended periods of sickness or unemployment) until death separates them?**
- 4. Do the partners have a long term history of mutual love and respect?**
- 5. Have the partners disclosed to each other their respective income, assets, and liabilities and obligations?**
- 6. Is each partner willing to completely share their income and assets with the other; and, is each partner willing**

to jointly assume the debts, liabilities, and obligations of the other?

- 7. Is the couple willing to demonstrate their commitment legally through joint ownership of property, shared banking and checking accounts, medical powers of attorney, and naming each other as beneficiaries in wills and on insurance policies?**
- 8. Is the couple willing to state their commitments to one another in the form of vows and promises?**
- 9. Is the couple willing to state what would make their commitment to one another null and void?**

If the answer to any one of these nine questions was “no,” then I would not perform the ceremony until such time as each answer was genuinely “yes.” Otherwise, the couple would be unequally yoked together or their relationship based on false assumptions, and their partnership would be headed in the direction of failure.

Our lives are meaningless and without purpose unless they are lived for the glory of God. To be sure, the LORD desires humanity to be restored to Him and desires that we be restored to each other in the process as well. Scripture is clear that we are considered by the LORD to be parts of a whole through our individual membership within the body of His Christ (1 Corinthians 12:12-31) and as “living stones” in His spiritual temple, which temple has Jesus Christ as its cornerstone (1 Peter 2:4-8). Indeed, all of us are parts of God’s whole. We are meant to become increasingly interdependent upon each other as we become increasingly dependent on God.

In the body of Christ, “the eye cannot say to the hand, ‘I don’t need you!’ And, the head cannot say to the feet, ‘I don’t need you!’” (1 Corinthians 12:21 NIV) So, also, is it not permissible for Christian heterosexuals to say to Christian homosexuals, “we don’t need you!”

In summary, Christian heterosexuals have no right to call Christian homosexuals unclean when God has cleansed them — even under the guise of “hating the sin but loving the sinner.” To be sure, the homosexual orientation is no more sinful than the heterosexual orientation. And, if Christian homosexuals want to lay claim to all of the promises of God, then they need to act responsibly — in accordance with the ideal of morality inscribed within God’s written Word, the Holy Bible. All who seek to enter the Kingdom of God must take time to be holy, and that includes having holy spousal relationships unless God has called them to be celibate. Those who do will not regret it when they hear the Lord Jesus Christ say to them, “Well done, my good and faithful servants.⁶ You may enter the heavenly gates!”

Relative to the artificial division that currently exists between Christian heterosexuals and Christian homosexuals, it is fitting that I close this final part with Christ Jesus’ prayer to God the Father for all believers, both heterosexual and homosexual:

May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

John 17:23 NIV

Because this prayer is the prayer of Christ Jesus, it is in perfect agreement with the Will of God the Father. Therefore, this prayer is being answered and its prophetic elements fulfilled, right now! Let us look forward to the time of its complete fulfillment, and our perfect unity, with eager anticipation!

Christ Jesus is our living hope, not just hope for tomorrow but hope for this very day.

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

⁶ Matthew 25:21, King James Version

copy of the textbook, [Christianity and Homosexuality Reconciled](#), visit www.cebiaz.com and download the entire book for free.

In bringing this seven part audio series to a close, I stand with you on the Rock of Jesus Christ in full knowledge that our Lord will continue to provide for you, will continue to reward you and will continue to bless you. How do I know this? It is our Lord's nature to provide, reward, and bless. Indeed, 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!