

What Did Jesus Say About Homosexuality?

If homosexuality is forbidden, why did Jesus never mention it?

This question strikes at the heart of this explosive and relevant topic. A recent internet search revealed 1.5 billion, with a B, searches on "homosexuality," which proves its impact and importance in our daily lives. (1)

We confront its claims and influence every day. To protect its practices, politicians enact new laws which change our lives. Businesses and places where we work alter their advertisements and adjust their employee practices to avoid offending homosexuals yet upset non-homosexuals in the process. Social media and public press agencies report every hostile confrontation on this issue, further inflaming attitudes and reactions to it.

Families, perhaps even your family, experience their children who practice it, placing additional stress upon parents and siblings with the dilemmas that accompany homosexuality. I know first-hand this stress: my oldest brother announced his homosexuality to me a few years ago.

Pastors debate and often disagree on the interpretation and implications of the Bible's instructions on homosexuality. They join homosexuals and non-homosexuals who ask this question: if homosexuality is a sin, why didn't Jesus warn against it?

He did and here's the proof.

The Bible Is A Sex Manual

Yes, it is true that the Bible gives instruction on sex and its illicit practices. In fact, the Old Testament and the New Testament abolish every form of prohibited sexual relationship, common then and now: adultery, fornication, homosexuality, incest, and bestiality. Jesus spoke against each of these sinful practices, which this chapter explains starting in the section on Matthew 19.

Jesus' Commands For Biblical Sexual Relationships

Matthew 5.27-28

In the Sermon On The Mount, Jesus taught his followers the fundamentals of the life he demands, including rejection of homosexuality and its modern day defense. Here he referenced the seventh commandment from the original 10 commandments: "Thou shalt not commit adultery." (2) In Bible times, this sin constituted sexual intercourse between a married man and a married woman other than his spouse. The Bible treats both participants as adulterers. (3)

To the shock of everyone at this Sermon and who have read it since then, Jesus expanded the definition of adultery from actual, physical sexual intercourse. He declared that, if a man looked upon any woman other than his wife with sexual desire and lust after her in his heart, that man committed adultery with that other woman.

In other words, Jesus commanded against actual, physical adultery as well as the desire in a man's heart to commit sexual intercourse with any woman other than his wife.

This same principle applies to same sex attraction (SSA). The homosexual community condones same sex partnerships and same sex sexual longings as not breaking God's law as long as the partners do not commit actual sexual intercourse. They encourage and endorse same sex partnerships, especially among professing Christians, that include all manner of physical and emotional interaction between the same sex partners if they do not commit literal sexual intercourse.

But if Jesus called a man's sexually lusting after a woman not his spouse a sin, then he certainly calls it a sin among same sex attractions with one's desire for a sexual relationship with another person of the same sex, even those who do not commit actual sexual acts together.

Jesus further attributed homosexual desires as springing from within the heart of a person as described in Matthew 19.

Matthew 19.3-9

Currently, the LGBTQ community (lesbian, gay, bisexual, transgender, queer) asserts forcefully that Jesus never spoke against same sex marriage, unmarried same sex partnerships, nor homosexuality. They allege that since Jesus never spoke against these issues, he clearly found them irrelevant. This group asserts that since Christ found them unimportant, people today should respond favorably to the LGBTQ agendas. They believe that the Church must follow Christ's example of noninterference and indifference toward homosexuality.

To arrive at any position, logically or biblically, based upon the absence of information, i.e., silence, causes an illogical, inaccurate, and inconclusive conclusion and therefore not a defensible one.

This text highlights when Jesus spoke to three issues that involve marriage: marriage itself, divorce, and homosexuality in marriage.

When Jesus spoke here on marriage, he began with God's created order as described in Genesis 1 and 2. When God created humanity, he created them male and female. (4) After God created Eve from Adam's rib, God brought her to Adam and put them together. He made Eve, the female, as a complement to the male, Adam. Note, he did not create another male to complete Adam, nor another female to enhance Eve. He created a woman for the man.

When God brought them together, he joined them male and female in marriage to become one flesh which occurred when they consummated their relationship together with sexual intercourse. God used this occasion to give his decree for marriage as between a man and a woman exclusively in accord with God's created order.

To say that Jesus never spoke about same sex marriage one must deliberately reject this clear teaching of Christ on this occasion which confirmed Genesis 1 and 2. Marriage is a union between a man and a woman, not two people of the same sex. Unfortunately, the homosexual community completely disregards Christ's commands.

When Jesus specifically ordered marriage as between a man and a woman, he intended for the sexual relationship between a husband and wife, male and female. Therefore, he specifically condemned same sex marriage.

In this same setting, Jesus spoke against the evil that would destroy the marriage of a man and woman. Jesus granted divorce in a marriage for one cause only, fornication. (5) In our day, we typically describe this as sexual intercourse between two people, one of them unmarried, or between

two unmarried people. However, in that day, the original Greek word carried a much broader meaning.

In Jesus' day, fornication included every evil sexual relationship. Therefore, it included adultery, fornication (as we know it), prostitution, homosexuality, lesbianism, incest, and bestiality. (6) Jesus spoke clearly when he used the word "fornication." He condemned all sexual activity outside of marriage between a man and a woman.

If the husband and/or the wife in a marriage commits one or more of these forbidden sexual practices, it gives approval from Christ for the divorce by the offended partner from the offending one. Notice Jesus said that homosexuality divided marriage and did not provide the basis for marriage. Christ gave no other Biblical grounds for divorce.

On another occasion, Jesus responded to the Pharisees who chided him for not following their prescribed traditions which provided Jesus the opportunity to confirm this meaning of fornication. (7) This time, the Pharisees accused him of failure to follow the routine that they established for cleaning hands before eating. They taught that using unceremoniously washed hands to eat defiled the user. Like the previous occasion, Jesus used this setting to teach the truth about what defiles a person.

Jesus taught that what goes into a person does not defile him/her. The body expels the unused portions of whatever enters the mouth and stomach. On the other hand, what comes out of the mouth defiles the person. Jesus further explained what he meant by this statement. He clarified that the inward spiritual condition and desires of a person reveals itself in outward behavior.

The evil acts one performs which fulfill inward evil desires defile a person. Jesus provided a list of some of these wicked behaviors which proceed from within humanity. As expected, the list contains murder, theft, and false witness. In addition, Jesus included a term that describes sexual perversion, fornication. On this occasion, Jesus used the same word that he used to explain the evil that would destroy a marriage. Fornication in Christ's time comprised all variations of sinful sexual practice: incest, bestiality, prostitution, and homosexuality. (8)

Contrary to the homosexual community's claims, Jesus unambiguously condemned homosexuality and same sex marriage. He referred to God's created order, male and female, God's decree for sexual intimacy exclusively between a married man and woman. He also denounced the evils of sexual perversion, which included homosexuality. He could not have stated it more clearly. To declare otherwise rejects Christ's clear statements and reveals the true intent of those who refuse his declarations.

Jesus' Love For Friends

The LBGTQ community also accuses Jesus of some sort of same sex love toward his friends. (9) They describe Christ's love for his disciple John in this vein. After all, John leaned upon Christ during the last supper that Jesus had with his disciples. At another time, a man came to Jesus and questioned how to obtain eternal life. Jesus loved him, too. (10) And how about Lazarus? (11) The Gospels list numerous times that describe Jesus as loving people, especially his disciples.

Sadly, the homosexual community never lets the facts get in the way of

their arguments. They follow the dictum, "Don't confuse me with the facts, because I've already made up my mind." The accusations regarding Jesus' love for his friends fit into this description.

The word for "love" used to describe Christ's love for his friends does not include any attributes of lust or sexual connotation. The original word, "agape," describes a love driven by a deliberate act of the will without any inherent feature in the object loved as the source or cause of love. It differs from the two other Greek words commonly translated "love" in the New Testament, which describe friendship or sensual love.

Thus, to imply a same sex love from Jesus toward his friends or even a heterosexual love for a woman denies the meaning of the word used to describe Christ's love for people. Jesus did not display homosexual love toward any man nor lust after any woman. The original words which describe his love for others simply do not allow such a manufactured interpretation. Again, the homosexual community fails in its attempts to show that Jesus supported homosexuality.

Matthew 8.5-13; Luke 7.1-10

In a further attempt to prove that Jesus did not speak against homosexuality, the LGBTQ community recites the story of Christ's healing of a centurion's slave. As their interpretation goes, Jesus did not speak against homosexuality in this clear instance of a centurion and his homosexual slave. (12) The homosexuals refer to the Greek word "pais" used to describe the centurion's slave. In their judgment, the word means "boy" with homosexual connotations.

They assert that since Jesus did not mention nor condemn homosexuality in this clear instance of a homosexual relationship between the centurion and his slave, he did not view it as evil.

Again, as mentioned earlier in this chapter, the homosexual community fails to follow proper interpretation rules to arrive at their conclusion. A fundamental rule of Biblical interpretation eliminates conclusions on any theological doctrine in reliance upon silence. No one can prove anything from silence, since many sides of an issue can claim that silence confirms their positions. This rule forms the bottom line in Biblical interpretation.

Second, the word "pais" can mean more than the one sense as the homosexuals conclude. In fact, its semantic range can describe a boy or a girl from the age of one to 14. (13) The text does not provide any clue as to the sex or the age of the slave. Thus, the conclusions of the LGBTQ community fail again in their attempt support their erroneous beliefs.

Third, Matthew and Luke record this incident. Luke records the events in detail. For example, Luke states that the centurion did not come to Jesus directly. He sent Jewish elders to request healing for his slave. Then, when Jesus healed the slave from a distance, the centurion sent his friends to tell Jesus that he did not need to come to his house. So, Jesus did not meet the centurion personally. Jesus met those whom the centurion sent to him.

Fourth, Luke used a different word to describe the servant than the one Matthew did. Luke utilized the word "doulos." (14) This word does not have any age or sexual connotation attached to it. It merely means "slave" or "servant."

Furthermore, to further complicate the issue for the homosexuals, the

centurion used both words in his comments regarding his servants. Therefore, the text provides no clear evidence of the sex or age of the sick servant, directly contradicting the faulty assumptions of homosexuals regarding this incident.

Jesus' Last Words

Before his ascension back to the glorious presence of the Father, Jesus promised his disciples further enlightenment than what he had taught them. In John 16.12-16, he gave them this promise:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."

Even if, despite the proof offered in this article of Christ's messages against homosexuality, you reject it, this promise tells us that Jesus would give the disciples/apostles further guidance by the Holy Spirit. In fact, the Holy Spirit did guide the New Testament writers to condemn homosexuality in several places. Paul, Peter, John, and Jude wrote clear statements of God's/Christ's judgement against homosexuality. Other chapters in my book on homosexuality, of which this article is a chapter, explain these references. They fulfill Christ's promise to the disciples on future revelation of truth by the Holy Spirit. They confirm what I have detailed in this article of Christ's messages against homosexuality.

"Freedom to disagree with the Bible is an illusory freedom; in reality it is bondage to falsehood." (John Stott)

Dr. Stott's statement describes the circumstances of the homosexual community today. They arrive at conclusions, which they claim the Bible supports, even in its silence, that clearly contradict what the Bible actually teaches. Therefore, they believe fallacies.

Jesus condemned homosexuality during his ministry. He confirmed God's

created order, male and female. He ratified God's purpose for marriage, one man and one woman. He denounced all forms of sexual perversion, including homosexuality, lesbianism, adultery, fornication, prostitution, and incest. To declare otherwise, denies Biblical truth.

During his earthly ministry, Jesus gathered with sinners of all sorts, including those just described. He never condoned their sin. He continuously demanded repentance and forgiveness of sin from sinners. Jesus called them to trust him exclusively for salvation from their sin.

The Bible applies that same message for our day, too. God accepts only those who come to him through repentance from their sin and faith in Jesus Christ, God's provision for sinners. Jesus said it plainly in John 3:16: "For God so loved the world that he gave his only son; that whosoever believeth in him hath everlasting life."

You may have heard this message previously and believed it. You have repented and believed as Christ demands. You know the reality of these promises in your life, have become a child of God, and a member of Christ's kingdom.

However, maybe you have not yet followed these Biblical requirements. As he did many years ago, Christ still calls people like you and me to join his kingdom. He said it like this: "Repent and believe the gospel...come unto me, all you who labor and are heaven laden, and I will give you rest." (15)

I urge you to heed his call today. Everyone who responds to his call, he accepts, regardless of past or present behavior. Trust Christ today.

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