

What Did Jesus Say About Homosexuality?

If homosexuality is forbidden, why do people say Jesus never mentioned 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 later 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 lusted after her in his heart, that man committed adultery with that other woman.

In other words, in addition to actual, physical adultery Jesus commanded against 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 if the partners do not commit actual sexual intercourse together. They encourage and endorse same sex partnerships, especially among professing Christians, that include all manner of physical and emotional interaction between 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 false 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, sex between two unmarried people, 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.

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 LBGTQ 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, Luke also recorded this incident and events in detail. For example, he stated 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.

**“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.

What Implications Do These Truths Have Upon Our Lives Today?

For Believers

Our natural condition, due to the weakness of our sinful human natures, causes some believers to adopt the world’s views. Therefore, we need divine intervention in our lives to enable us to obey and follow Christ's

pattern. Jesus promised the Holy Spirit who would indwell his followers and who would guide them into the truth and enable them to obey him. (15)

Christ sets the pattern for Christians to obey and follow. The teaching on marriage and homosexuality provides insight for those of us who trust Christ as lord and savior on how the Holy Spirit can use Christ's commands in our lives. Christ followers show their life changing transformations by obedience to God.

If you claim to follow Christ, how does your response to the world's interpretation on homosexuality follow that of Christ? Perhaps you have examined your life and committed yourself to follow Christ's example. That describes how you should live in this sexually sensitive time. I urge you to continue to rely upon the Holy Spirit to enable you to consistently follow Christ and obey his command to reject what he called sin.

However, if you claim allegiance to Christ and profess that you trust him as lord and savior, but adopt the culture's views on homosexuality, I call you to repentance. You cannot claim what you do not live in daily life. A true follower of Christ will reject same sex attraction and its practices as Jesus commanded. Confess your disobedience and selfishness, repent of it, and turn to Christ to experience his forgiveness.

Unbelievers

Perhaps you make no claim to salvation. You have never trusted Christ. You show no interest in God or his son Jesus. You live your life to satisfy your selfish desires, perhaps even same sex practices. You may even doubt the existence of God. Further, if he exists, you believe that he has no interest in you or your life.

The Holy Spirit can also use these examples from Christ's life on marriage and homosexuality to unbelievers like you because it proves that the grace and mercy of God in Christ, as revealed in the gospel, extends to the worst of sinners, like you and me.

Hear God's word to you today. When God created Adam and Eve, he planned for them to fellowship with him, honor him, glorify him, and to fill the earth with their progeny who would also honor and glorify God. Thus, they became the head of all humanity who would originate from them.

But Adam and Eve sinned when they disobeyed God and ate the fruit of the tree in the Garden In Eden that God forbade them to eat. Sin now defiled their natures. They looked at each other differently. Guilt replaced freedom. Fear overcame peace and joy. They knew that they disobeyed God and began to experience the consequences of their sins. Their sins separated them from fellowship with God creating a chasm between God and them, and they fled from his presence.

Our first parents, Adam and Eve, by their sin fell from their original righteousness and communion with God and became separated from him. They became enemies of God in bondage to their sinful natures which controlled their attitudes, actions, thoughts, and intents of their hearts which became evil continually.

As heads of all humanity, Adam's sin and death came upon all people, including you and me. Thus, sin

wholly defiles all the faculties and parts of our souls, minds, and bodies. (16)

From conception, we possess a sinful nature and become enslaved to our sinful natures which control our attitudes, actions, thoughts, and intents of our hearts which become evil continually. Our sin separates us from God with no desire for him. We have no longing to believe God, let alone worship him. Sin engulfs us into bondage to it and permeates our whole beings. In addition, our sin makes us helpless to remedy our condition.

Our sin requires a suitable sacrifice to God to atone for it and to reconcile us back to God. The sacrifice of Christ, which God accepted, fulfills that obligation in atonement for the sin of sinners like you and me.

Because of your sinful helplessness and lack of desire for God, you need divine intervention in your life to redeem you from your sin and bondage to evil, and to reconcile you to God.

Hear God's word to you. The gospel tells us that God sent his Son, Jesus Christ, to earth, born of a young virgin girl Mary, to secure redemption for sinners and to reconcile them back to God.

During His life on earth, Jesus obeyed every command and demand of God, living a perfect and sinless life. Though tempted in all ways like us, he resisted every time. Because of his sinless life, he could provide the perfect, complete sacrifice to God on behalf of the sins of others as their substitute.

He lived a life that neither you nor I could live. He died a death that neither you nor I could die. He died a death that you and I should have died. Jesus paid a debt you and I owe but cannot pay. He offers a gift that we cannot earn.

Major Ian Thomas said it this way:

“The life that He lived qualified Him for the death that He died.”

When Christ shed his blood on the cross and died there, he offered himself to God as a substitutionary sacrifice on behalf of sinners like you and me. He paid the penalty to God in full that people like us deserve to pay because of our sin. He died the death that we should die.

Jesus commanded all people everywhere to repent and believe the gospel which calls us to believe:

- The virgin birth of Christ;
- the sinless life of Christ;
- the substitutionary death of Christ on the cross where he sacrificed his blood for sinners like you and me; and
- His resurrection to new life, victorious over sin and death, destroying the devil and all his evil works.

Jesus promised to accept everyone who comes to Him in faith, turning in repentance from their sin, self-reliance, and rebellion against God, to trust his sacrifice to God on their behalf. God promised to pardon and forgive all who come to him by faith in Christ, God's appointed substitutionary sacrifice to God for them.

Further, Jesus promised to send the Holy Spirit to indwell those who come to Him in faith. The indwelling Holy Spirit enables Christ followers to fulfill his commands.

As a young boy, I called upon Christ to be my savior. I have experienced Christ's transforming power by the Holy Spirit in my life and attest to its reality.

I ask the Holy Spirit to come to you today:

- to give you the new birth that will regenerate you, giving you new life from above;
- to give you the faith to turn from your sin, self-reliance, and rebellion against God;
- to give you the faith to trust Christ's provision for you in his life, death, and resurrection as fulfilled for you and that will reconcile you to God; and
- to come to you today and to indwell you as Christ promised, so that he will begin to form Christ's life in you.

I pray that this will become true for you today.

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