

Article of the Month  
July, 2023

***Is a Person Born  
with Homosexuality?***

We believe that the Scriptural answer is yes. Many have questioned this. They want to know if homosexuality is a choice or a birth condition. The question is of extreme importance to many. If a person is born with this condition, the condition itself would simply be classified with all other unavoidable human weaknesses which are inherited from the fact of Adam's disobedience. As far as God is concerned, any fault within us is no more or no less permissible than any other fault. Homosexuality would (if a birth condition) be something which should not be practiced among devoted Christians because of Scriptural prohibitions; but it would NOT be a condition for which a person should be singled out, ostracized, or excluded from Christian fellowship (unless he practices it).

This subject is "touchy" for many. But, for true Christians, it must be explored. There are lessons in it for the homosexual person and for those who must make decisions about how the condition affects someone who professes Christianity.

THE PERTINENT SCRIPTURE

It is Jesus, himself, who gives us the Scriptural answer. It is in a passage in Matthew which, on the surface, might not be easy to understand. But a careful review of Jesus' words gives us, without doubt, what we need in order to answer our question.

Before examining Jesus' words, we need to define a word which is rarely used anymore. The word is "eunuch," and it forms the core of Jesus' entire little sermon.

In Biblical times, kings (and wealthy others) had a collection of "concubines." In some cultures, these kings had a harem of actual wives (polygamy). In other cultures, "concubines" were women who, though not wives, were committed all their lives to being sexual partners under the watchcare and keeping of these kings and wealthy men. They were not considered harlots. They were, in actuality, legal sexual bondservants to their masters. Both a collection of multiple wives or of multiple concubines presented certain problems for their care and safety.

These kings and wealthy men, who had houses of concubines, wanted to be certain that they were all well cared for and protected from unwanted and illicit use by other men. As a result, these kings and men of wealth put "eunuchs" in charge of these houses of women. It is obvious that these eunuchs had to be trustworthy in such a position. Consequently, they were men who had been neutered so that their possible improper

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interaction with women was not likely. [Humanity's treatment of itself is often most unimaginable!]

As a result of this, the term "eunuch" evolved and expanded to become synonymous with men who had (for any reason) no interest in women. In the Scripture we will look at, Jesus picks up on this fact, and he uses the opportunity to teach his disciples some important concepts. The text is found in Matthew 19:10-12. But we may first want to look a little at its context.

In Chapter 19, verses 3-9, Jesus is rebuking the Pharisees for their warped views of marriage and divorce. Consequently, the entire context is about marriage.

When we get to verse 10, the disciples question Jesus about the whole question of marriage regarding themselves. They speculate and conclude: Perhaps it is best to remain single. The Pharisees are no longer a part of this discussion. It is aimed exclusively at the disciples (and, thus, at us). Verse 10 has the disciples jumping to the conclusion that staying single is the best course for Christians. (The Apostle Paul deals with this same question in I Corinthians, Chapter 7.)

Jesus and Paul both want it clear that there is NOT such a simple answer as the disciples were proposing. Jesus and Paul were not against marriage.

At this point, Jesus begins his mini-sermon. And in this sermon, our question about homosexuality as a birth condition will be answered.

### THE DETAILS

First of all, we must remember that Jesus' sermon was about marriage -- not about homosexuality. Nevertheless, his remarks are broad enough to answer the question we are asking.

**In Matthew 19:11**, Jesus begins with an important warning. He virtually says that the message he is about to give (about marriage) is not a law. In other words, there is NOT a simple answer that fits all. He points out that his remarks can't be comprehended by everyone -- and aren't for everyone. Jesus is in no way telling his disciples not to marry! But he IS telling them in this sermon that the unmarried state can be chosen by those who can receive the concept, and that the unmarried state does have benefits for those who can live that way. THAT is the message of this sermon. (But that is not the question we are pursuing.) Here is how Jesus states it as his beginning remarks:

Verse 11: Not all men can accept this statement,  
but only those to whom it has been given [ -- i.e.,  
given as a unique gift.]

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**Verse 12** begins with the word "For." It is the same in meaning as the word "Because." Jesus is showing that all cannot receive this message *because* they are not naturally fit for being single. Nevertheless, some, if so disposed, CAN use the strength of their Christian spiritual minds to overcome the need for being married. It is a gift.

But, before making that point, this verse points out TWO CLASSES of men who CAN remain single quite easily. These two classes are (1) homosexual individuals, and (2) men who have been neutered. In this review, Jesus says that homosexuality is from birth. Once Jesus makes these points, he deals with a third class -- those who can DECIDE to remain single. That third group, of course, is the whole point of Jesus' sermon. He is answering the disciples' question of verse 10. He is saying that celibacy is not for all Christians; but it IS good for those who have the "gift" to handle it. The decision must be left up to each individual. Jesus lists the three classes who have no interest in women (for one reason or another). Here is how Jesus states it all:

Verse 12: [1] For there are eunuchs WHO WERE BORN THAT WAY from their mother's womb;

And [2] there are eunuchs who WERE MADE eunuchs by men.

And [3] there are also eunuchs who MADE THEMSELVES eunuchs [with the gift of will-power] for the sake of the kingdom of heaven.

He WHO IS ABLE to accept this, let him accept it.

Let us review what Jesus has just said. He first points out that not being married is more easily accomplished for two groups -- (1) those who are born with no desire for women (homosexuals), and (2) those who have been emasculated.

Jesus' point, by beginning with these two groups, is to say to his disciples that either of those two conditions would make marriage unlikely and unwise. But Jesus then wants them to see that some of them (who are neither homosexual nor emasculated), because of their *determination*, can remain unmarried to the benefit of their service to the Lord. But Jesus, in his vast wisdom, KNOWS that this is only for a minority of his disciples. All cannot accept it.

BUT OUR QUESTION is not about marriage. It is about homosexuality at birth. And, with careful consideration of verse 12, it seems eminently clear that Jesus believed in homosexuality as a birth anomaly -- NOT as a choice.

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### WHAT DOES IT ALL MEAN FOR CHRISTIANS?

The vehement obsession by some Christians against being homosexual is not warranted! It seems obvious that one cannot decide the maladies with which he is born. If Jesus' words be true (and, of course, they ARE!), homosexuality is no different from the inherited imperfections which lead men to fornication, drunkenness, fear, suspicion, evil speaking, and a host of other things which are considered sinful -- but which dwell in the flesh of ALL OF US to one extent or another. And we all know that these inherited flaws must not make us ostracized, but pitied. We should understand that each of us is inescapably flawed, and we should react only with compassion to each other! The flaws, however, must all be suppressed to every extent of our abilities.

Homosexuality is, thus, no more an object of ostracism than is any other human foible. However, the PRACTICE of it (as with drunkenness, fornication, etc.) is not acceptable among consecrated Christians. Those who profess Christ and are homosexual must not practice this sin even though they are disposed to it. Nor should they defend it. But these people should not be singled out for condemnation nor denied a rightful place in the benefits of society. The practice of ALL SIN within us is to be condemned by self, and also by our brethren in Christ (who ALL have some genetic predispositions that THEY must not practice). But it is, indeed, a SIN to single out anyone for his natural but unpracticed faults since we are all partakers of built-in sins.

Consequently, among Christian disciples, there could never be such a thing as "gay pride!" It would be tantamount to "drunken pride" or "fornication pride." Does any Christian want to be proud of his sins and weaknesses? He wants, rather, to suppress them, negate them, and hide them.

The word "sin" probably needs a little defining here. Sin is the breaking of any directive from God. It is as simple as that. However, breaking God's rules can be **inadvertent** or it can be **intentional**. Neither is acceptable, but inadvertent sin is covered for the Christian under Christ's "Robe of Righteousness." But that robe does not cover intentional sin. The Apostle John in his first epistle points out that anyone who is begotten of God -- anyone who is a "New Creature" in Christ -- DOES NOT PRACTICE SIN. In other words, he never intentionally violates what he knows to be God's will in any matter -- whether or not he understands the reasoning behind it.

What this means in relationship to our question about homosexuality is important. Since Scripture undeniably considers the PRACTICE of homosexuality to be prohibited for saints, no Christian may practice it. But that DOES NOT MEAN that no Christian can **be** homosexual (without practicing it). After all, we ALL have been born with predispositions that would keep us from a relationship with God. But God does not exclude ANY OF US due to these inherent sin propensities. He simply requires that we not willingly PRACTICE or engage in those things.

So, a homosexual CAN BE a beloved and acceptable member of the Church -- or even a minister in the Church. So can an alcoholic, a pyromaniac, and a fornication-prone

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man, etc. But these people cannot PRACTICE those things and yet be acceptable in the congregation. **This distinction is IMPORTANT!** It is a distinction which is at the very core of our acceptability in Christ. If we refuse to note this distinction, we are willfully ignoring Scripture once it has been brought to our attention. That, in itself, would be a sin.

### HOMOSEXUALITY IN SOCIETY

What is presented above is from the perspective of how to view homosexuality in the Church. That perspective is of most interest to sincere Christians. However, we must also deal with the same question outside of the Church -- in the "real world" of the human race's dealing with the question.

In the United States, we live in what is called a pluralistic society. Parts of it are religious, parts of it are irreligious, parts are philosophical, and parts just don't care. Our constitution requires that religion has free practice, but it DOES NOT ALLOW that religion determine public policy. In other words, we cannot impose our understanding on others.

As we have approached the end of the age, great liberties have been extended to actions in society that have appalled those who are followers of even more religions than just Christianity. Consider one example: Abortion is readily accepted by many. Consider another example: Sex before or without marriage is one of those practices which is now endemic. It is NOT accepted by those faithful to Christian standards. But it is not illegal, and it is practiced as a nearly-normal status!

However, there seems NOT to be a loud religious uproar over it! Yet, those who do not react to it publicly or loudly seem to react publicly and loudly to homosexual acts. Why is this? Scripture makes it abundantly clear that all sin is fatal. Sins are not weighted! Thus, there is a certain hypocrisy even among those who are religiously oriented.

The conclusion (and the proper Scriptural attitude) is this: This is not the time to change the world and its doings. That action is reserved for the Peaceable Kingdom once Jesus takes over the daily rule in the lives of all peoples and heals their abnormalities. It is the period we have prayed for with Jesus' model prayer, "Thy Kingdom come; Thy will be done IN EARTH (in man's society) as it IS done in heaven." That's NOT true now; trying to enforce it will only bring more tragedies -- as IS happening.

That time has not yet arrived -- even though it is imminent. Before it arrives, all Christians need to have a "hands off" approach to correcting the world. Christians can be teachers as long as they have the correct information and the right attitudes in presenting it -- and as long as someone is willing to listen. But Christians cannot be crusaders trying to infringe on the rights (and wrongs) of those who do not share their

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religion. We do not have, and should not have, a church-state arrangement. That, according to God, is spiritual fornication. What society does wrong IS NOT OUR BUSINESS!

In much of society, homosexual marriage is no more a sin than is sex before marriage, evil-speaking, failure to sustain the poor -- and any of a long list of Biblical prohibitions. We cannot determine how others act; but, if we are sincere followers of the Word of God, we will not enter into interference in the lives of people in the world -- no matter which sins are practiced by them. If what they do is against the law, we must leave their law-breaking for the courts to deal with. If their sins are simply immoral, we must let them be. They are not a part of the Body of Christ, they are not yet under judgment, and we have no right to interfere with their peculiarities.

We can express Scriptural positions and answers to those who ask us, but we have no interest or involvement in the fact that it is yet a world of sinners and sinning -- until the Lord steps in to save all of mankind from the results of "the fall." It is hard enough to "keep our own noses clean." THAT is what the Lord wants us to concentrate on!

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