

## WHAT DOES THE BIBLE TEACH ON SEXUALITY?

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**Guest Speaker: Dr. Christopher Yuan | 7.1.2019**

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So happy that you are here tonight to hear Dr. Yuan speak. Before I get started, I just wanted to let you know up in the loft right now are his parents talking, so if you thought it was down here, you're wrong, it's up in the loft right now. So if you were gonna go to that instead of this one, it's up there. About half, in an hour everybody's going to be consolidated into this room and then we'll all keep going on from there. So if you're intending to go to the parents talk, that's up in the loft right now right on the other side of the building.

We're so excited that you guys are here tonight. He has a great talk planned for us. We appreciate here at Calvary that you guys make this a priority to come out, I see that a lot of you brought your teenagers and your children. That's so valuable and we're so appreciative that you did that. We understand that this is a topic that has lots of questions, a lot of emotions behind it, and our hope here is that his speaking informs you guys and actually has a healing effect and allows you to be able to interact with those that you know better on this issue.

I'm gonna pray us in and then Dr. Yuan will come on stage. If you'll bow your heads with me.

*Lord,*

*We're just so grateful that You give us the opportunity to hear such an amazing speaker as Dr. Yuan. We thank you for the life that You've given him and the transformation that's taken place in his life so that he can come to us and speak on biblical sexuality, homosexuality, and teach us to represent the Gospel and represent Jesus better in the world to our LGBT friends.*

*Lord, we pray that this night will be healing, informative, and we pray your protection over Dr. Yuan as he flies out of here in the next couple days. Thank you for so much for all You're doing in this and please bless this night.*

*In Jesus' Name. Amen.*

Can we welcome Dr. Yuan.

[Applause]

**[Dr. Christopher Yuan speaking]**



**Dr. Christopher Yuan**

Most evangelicals will agree that the Bible is really clear on what God says regarding sexuality; that sex is reserved for marriage, and as God has defined it throughout Scripture that marriage is between a man and a woman. And yet, I'm sure, are familiar with some who will say, "No, the Bible actually says something different. Marriage is not limited just to a man and a woman. It can be two men, two women, and to say otherwise would be unloving." And people will even look to the Bible and say, "I believe in the Bible, and I believe that God's Word is true." So how do people come up with such a completely different understanding of what this Book says? We're all looking at the same Bible, maybe different translations, but essentially the same Book. How do people do that?

So what I want to do is I'm going to discuss the gay-affirming view and I'm going to respond to it. But I'm not going to be discussing the, maybe approach from some of those in the mainline denominations, whether it's the PCUSA or the ELCA or the Episcopal Church, because many of them will actually

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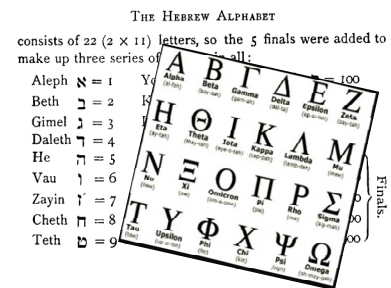
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agree with us and say yes, Moses condemns homosexuality. Paul did not think that homosexuality was a good thing. So they will agree, but how do they get around it? Quite simply they say the Bible's wrong. Paul is wrong. Moses is wrong.

So that's quite different from a new approach lately among people who say I have a high view of Scripture; they might even say they're evangelicals, and they will say no, I don't think the Bible is ever wrong. But, they say, the Bible is not condemning monogamous same-sex relationships. As a matter of fact, they claim the Bible says nothing about a monogamous same-sex relationship. The Bible says nothing, they say, about sexual orientation, a same-sex orientation. So how do they, like I was just saying, look at the same Book, study the same Bible, and come up with such a different understanding? So I want to present that view and then respond to it.

If you'll remember in my testimony that I shared with my with parents yesterday, if you weren't able to catch that you can watch that online on the website here at Calvary Downingtown, but if you remember I came to faith later in life. I went to Bible college and then went to seminary, and while in Bible college I had the incredible blessing to take Hebrew and Greek. At that time I didn't know what I was going to do with either. All I knew was it just fascinated me. Language was so interesting. But I knew after taking two years of any language, because I took a couple years of Hebrew, a couple years of Greek, you barely know the language. You're just beginning to scratch the surface.

So I knew I wanted to study more, so I went to seminary and I was able to take a couple years of Hebrew, a couple years of Greek. But even at that point I didn't know what I was going to do with it, but I love it how God knew. He knew before I even started at Bible college that He would place me in a ministry that would require me, it would be very beneficial for me to have an understanding, a working knowledge of biblical languages, exegesis, contextual analysis, etc. So God, before He even called me to this ministry, knew that He was going to put me here and that He'd place an interest for biblical languages. I love it how God works. When we have no idea what we're gonna do, God does. Anyone rejoice in the sovereign God?



So in His sovereignty He put in my heart a desire, an interest for languages. You know, I, being born in America I was able to learn two languages, Mandarin and Chinese, and so I think it's a little helpful to think outside the box of, you know, monolingual contexts, and so I just learned Hebrew and learned Greek. But I want to be clear that what I'm presenting, don't view this as more ammunition to tuck away into your belt; to go do battle with those people you disagree with. Because to be honest, I've rarely met people who've been debated back into the Kingdom or debated into the Kingdom.

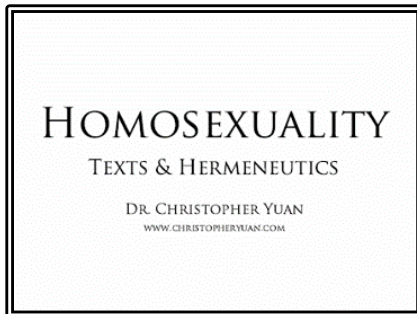
It's always through a relationship. We need to begin there. Begin with building trust, having conversations, not debates, but this is really for us because I wouldn't be surprised if even in this room you know people who say they're Christian, maybe you're good friends with, and they are questioning what the Bible says. They're uncertain.

Or maybe you're uncertain. Maybe you have a son or daughter or a relative who's uncertain. So this is really for us to be certain that this Book is the Word of God. And there's no ambiguity in the Word of God, especially when you interpret. God did not give us a Book to confuse us. Did He? He gave us a Book to point us to Him. So this is really for us, and ultimately to also recognize that the church did not get this one issue wrong as many people have claimed. So we will look at the different texts.

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If you would like a copy of my notes, you can scan this QR code like last night. If you don't know what a QR code is that's okay, you can jot down the shortened URL there at the bottom [ <http://yuan2.us/th> ]. And if you don't catch it before I go to the next slide, I can give it to the pastoral staff, Pastor Lee, and you can go bug him. Or, actually, feel free to email our ministry and someone on our ministry team will get back to you with it.



So we're gonna begin before we look at the different texts, we are going to begin with this question about interpretation. So there's a word that means "the principles of interpretation" and that's *hermeneutics*. Anyone hear that word before? Hermeneutics? Hermeneutics is a term that is related to outside of biblical studies. So if you're studying English literature or French literature or Spanish literature, you will most likely learn of this term, hermeneutics, it's the principles of interpretation. In other words, what is your process for seeking understanding from a specific text? Your hermeneutics.

Now when we apply it to the Bible, we know it to be and I learned this from Bible college and seminary, hermeneutics is the science and art of biblical interpretation. It's a science because there's a method to it; it's an art because it's more than just a method, you don't just follow a, b, c, d, e, and you all of a sudden get the interpretation. It takes practice, there's talent to it, and more importantly it requires the Holy Spirit because the Holy Spirit is the One who guides us into truth. So it's the science and art of biblical interpretation.

- I. Traditional View of Sexuality
  - A. Scripture
  - B. Reason/Science
  - C. Experience

Now why is that important? Because like I said, we're all looking at the same Book, but how come people come with a different approach? It's mainly because of their hermeneutics. They approach the text differently. For those of us who hold to the biblical view of sexuality, and others who hold to a different view of sexuality. Now those of us who hold to a biblical view of sexuality, oftentimes it's called the "traditional view."

And honestly, I don't really like that term "traditional" because traditions are man-made. I don't want to follow man-made traditions; I want to follow the Bible. If God says it, then I'm going to follow what God says. So I much prefer biblical view of interpretation. However, that's what's being debated here. Right? One side says unbiblical, the other side says no, I'm biblical. So I understand that can be—using biblical terms—can be confusing but I'll just be honest, that's the one I prefer. But most people use traditional view, so I'm going to use traditional view because that's what it's usually known by.

So the traditional view of sexuality is where sex is reserved for husband and wife in marriage. Anything outside of that is not something that God would bless. So those of us who hold to a biblical view of sexuality, we have a prioritization of our hermeneutics where up at the very, very top is Scripture. So a lot of people say, "I have a high view of Scripture." Well, that's fine, but what does that mean? If you have a friend and they say, "I have a high view of Scripture," you need to ask them, "What does that mean?" Well, that can mean many things, but first of all it means that having a high view of Scripture means that we believe that this Book is the Word of God. And if it's the Word of God, that means that it is perfect, it is inerrant, without errors; it is infallible, meaning that it is unfailing.

In addition, we believe that this Book is not simply written by a bunch human authors; it's written by God Himself. That's why we call it the Word of God. We call that the doctrine of inspiration. Inspiration means that this Book is written by God, not just human authors. And that's important

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because when you read any piece of literature you want to know who is the author. Because when you figure out who the author is, or you find out who the author is, well, my hope is I want to know what was the author's intent when she or he wrote this piece of literature, this piece, this written piece, this text, so we call that *authorial intent*.

So I want to know what was God's intent, I want to know what was the intent of the writer of this specific text that we're looking at, whether it's Moses or Paul or Isaiah or John, so we call that authorial intent. So when we want to get at the meaning of what the author intended, we're going to look at grammar. We're going to look at syntax. We're going to look at word meanings. We're going to look at the flow, logic. We're going to look at figures of speech. We're going to look at the background, what's going on at the time in context. Context means not only literary context but also historical context.

So that plays into what it means to have a high view of Scripture—that we hold to inerrancy and infallibility, but also we want to get at the author's intent so we're going to do *exegesis*, that means we get the meaning out of the text. But also this last part is probably the most important part that is missed by people who get the wrong conclusion, and I believe that's the reason why they come to the wrong conclusion and it is this: They don't read the Bible *canonically*.

What does it mean to read the Bible canonically? Well, the canon represents the 66 books that are authoritative. The inspired books, we have 66 books here—39 of the Old Testament, 27 in the New—and these books are part of the inspired canon. But why *are* they held together? I mean, is it just because they're together because we bind them together? You know, they have this [*holds his Bible up*] they're just together because of this binding, that's basically about it. And honestly, that's what many people who hold to a gay-affirming position believe, because they don't read the Bible canonically.

Reading the Bible canonically means that when I'm reading something out of Jeremiah, I'm reading it in light of the whole canon. I'm reading Jeremiah in light of Genesis, in light of Exodus, in light of Psalm, in light of Isaiah, in light of Micah, in light of the Gospels, in light of Acts, in light of Revelation. Why can we do that? Because that's an important question. Why can we read Jeremiah in light of all 66 books of the Bible when they're all written by different human authors? Because this Book is bound together by the Holy Spirit. The thread that binds all 66 books together is God Himself, and that's really important because it's very easy to look at any passage in the Bible and make it say whatever we want. There's so many options.

If I just take one passage and just pull it out of context, which is easy and let's not point the finger at others because we can be guilty of it ourselves because it's very easy to do. We pull that out of context and we're not even reading it in the context here, but even sometimes, because sometimes they'll try to read it in context but they're not reading it in the light of all 66 books of the Bible.



Because when you read the Bible canonically, you put guardrails on your hermeneutics. Without those guardrails you will very easily fall off the cliff into false teaching. So that's easy to say, read things canonically. Another way of saying this is we allow the Bible to interpret the Bible. We're not allowing the ourselves, I mean, we want the Bible to interpret itself, and put guardrails on because if there are several options of interpretations for this one passage and several of them are going to contradict what the rest of the Bible say, well, I know that that's not an option. Does that make sense?

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In addition, reading this canonically means that we are going to be conscious of and aware of when biblical authors quote other biblical authors. And maybe not quote, but they can *allude* to another inspired text. They can pull maybe a couple words or three or four or a bunch of words; not quotes, but they just pull keywords and put it in their text and if you have a familiarity with Scripture [*snaps his fingers*] you will notice them right away. Unfortunately today we don't, we're not very familiar with the Word of God anymore.

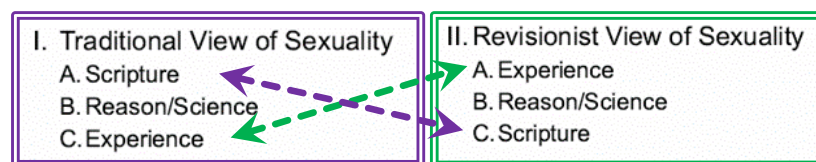
So as we go through I'm going to give examples and show how all these texts are actually interrelated by these allusions. Not illusion, you know, like abracadabra, but allusion with an "a". We call that an *intertextual allusion* where a biblical author will allude back to a previous text and pull keywords out. So I'm kind of presenting this idea but I'm going to give examples as we go along.

Underneath that is reason and science. So reason and science—nature, you know, logic, that's kind of general revelation and that always agrees with Scripture, which is God's special revelation. And then lastly is our experience. Our experience is important. It can help us understand the text, especially from our own personal experience. It can help us apply the Word of God. But our experience should never re-interpret the Word of God.

Now those who hold to an unbiblical view of sexuality, often called the "progressive view of sexuality"—now, just as I don't like the term traditional, I don't like the term progressive. And the reason is because progressive is inaccurate. Why? Well, by definition, progressive means you're moving forward. Right? You're not going backwards. But if we were to look back in time and go back to the time of ancient Rome in 1st Century Israel, were same-sex relationships common back then? [Audience: "Yes."] Yes.

How about go back like a few several hundred years before then, the time of ancient Israel; all the pagan nations around ancient Israel, were same-sex relationships common or uncommon then? [Audience: "Common."] Common. So progressive is not accurate. More accurately, it's regressive. But that's a bit snarky, so we're not gonna go with regressive. [Laughter] True, but snarky. You can remind your friends when they say progressive and be like, "Are you familiar with the history of mankind? Just curious. Are you familiar with ancient Rome?" So progressive is actually not the correct term. You know, they look down their nose upon traditional, "You ought to be traditional—follow the Romans." Christians were actually pretty progressive. So, we're not gonna use regressive but we're going to use *revisionist*, because it essentially revising what has been unanimously agreed upon by the church for the past two thousand years and now it's changing it.

Now watch this, carefully, what has happened is an inverted hermeneutics.



### INVERTED HERMENEUTICS

Isn't that interesting? An inverted hermeneutics where no longer is Scripture at the very, very top. What do we have at the top? Experience. You know, I never heard of someone who moved from a biblical view of sexuality to a revisionist view of sexuality whose story didn't go something like this.

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My son is gay, or my best friend is gay, and they love Jesus, so how could this be wrong? What happens is they are allowing their experience to drive their hermeneutics. Never allow your experience, your emotions, your relationships to drive your hermeneutics, because when you do you will fall off the cliff into false teaching.

So underneath that is reason and science. One of the very common reinterpretations for this is people will look at reason and science, people who hold to the revisionist view, and they will say Moses and Paul when they wrote the Bible they were not informed like we are today. They didn't understand the concept of sexual orientation. When they say that what they mean is that sexual orientation is innate and fixed; like, it's a part of who we are, and I talked about that yesterday. Sexuality is not who we are but *how* we are. But the world has misunderstood that sexuality is now who you are. But they think that sexual orientation—so Paul wasn't talking about a person with a sexual orientation that that's who they are because, we, you know, science already has proven that's sexual orientation is innate and fixed. Which, by the way, science has *not* really proven much about sexual orientation.

The study of sexual orientation is kind of like when you take Jell-o and you nail it to a wall. [Laughter] Similar to that. Sexual orientation, I mean, what's the definition of that? How can you even define, I mean, it's so hard to even understand what exactly it is to then study it. And the most recent research on sexual orientation by feminist and queer scientists are showing that sexual orientation is *not* fixed. It's not saying then that we need to then change people's orientation, but it's just funny to see that what was most commonly said is actually being disproven by our atheist and humanist researchers.



But when people say, you know, Moses and Paul they didn't have this concept of sexual orientation in mind when they wrote the Bible. In other words, what Moses and Paul were writing about were just really bad forms of homosexual behavior, not like a monogamous same-sex relationship, or not about when a person *is* or has a same-sex orientation. So when people say that, you know what that reveals to me automatically? They don't hold to the doctrine of inspiration. Do you know why? Because it's one thing to say that Moses or Paul were ignorant, it's a whole different game to say that God was ignorant. As a matter of fact, to say that is veering on or even quite heretical. So, and it's one thing, you know, maybe Paul didn't understand, which I don't believe but say for argument's sake he didn't, but I definitely believe that he would have understood a sinful orientation, and I think that is more applicable to our conversation.

But then lastly we have Scripture and people will argue and they'll say until they're blue in their face that, "I have a high view of Scripture." Well note, simply having a high view of Scripture doesn't guarantee you actually have one. Simply saying you have a high view of Scripture doesn't guarantee that actually you have the correct interpretation.

So what we want to do first is look at the different texts and we're going to start with Genesis 19. If you have your Bibles you can turn there. And as you're turning there, there's a few things that I want to say before we look in the Old Testament text because there's two important questions we need to ask. The first question is: What's the meaning of the text? Second: Does this Old Testament text apply to us today? Two questions you ask when you look at an Old Testament text: What's the meaning, and does it apply?

**What's the meaning?**

**Does it apply to us today?**

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So I'm going to answer those as we go along because many of us don't know how to answer that question. We read the Old Testament but we don't really know why. There are things that we don't follow anymore. And it's really important that we have an understanding of why when we're having discussions, biblical discussions, on sexuality. We need to have an understanding of that.

So I'm going to start with Genesis 19. Now this has historically been understood that Sodom was destroyed was because of the sin of homosexuality. How do revisionists get around this? So I'm going to explain the different perspectives they have and then respond to it.

### Texts

#### I. Genesis 19 - Sodom

##### A. Revisionist View

1. Sin of gang rape
2. Sin of inhospitality
  - a. Ezek 16:49 "arrogant, overfed and unconcerned"; Matt 10:14-15
  - b. "To know" means "to interrogate" not "to have sex" יָדָע (*yada'*) Gen 19:5

First of all, they say—and this is the same for all these passages, there are six of them, three in the Old and three in the New Testament—and they always say that the biblical writers were not condemning a monogamous same-sex relationship. So revisionists, they say instead they were condemning, Moses was condemning when he wrote Genesis 19, the sin of gang rape. Now, it is true that the story is not about a monogamous same-sex relationship, but the question is: Does it have anything to say about monogamous same-sex relationships? Revisionists will say this has nothing to do with the monogamous same-sex

relationship—and this is where we would disagree.

And I'm going to first present it before I respond, but they say this is really just about condemning gang rape, because that's what the men of Sodom wanted to do. They wanted to force themselves on the visitors and have sex with them. Another way is revisionists will say the sin of Sodom was not homosexuality, but the sin of Sodom was inhospitality. [Laughter] I know, it sounds insane. Right? But here's the sad thing, this is *the* common reinterpretation of this text. Anyone ever heard that before? It's actually very, very common. And I know it sounds crazy, but let me just present it for a moment and show you how it actually can seem convincing.

You know that false teaching is always grounded in some truth, that's what makes false teaching so scary. Look at how Satan tempted Jesus.<sup>1</sup> How did Satan tempt Jesus? With pure lies? No. What did he tempt Him with? Scripture! You know the most obsessive form of false teaching is when it's 90% true and it's just that last part that will lead you away from God. So false teaching, so I know this sounds so bizarre—when I first read this I was like, "What?! Are you crazy?" But, I mean, when I read it, thank God, I mean, the Holy Spirit was in me and I was reading this while I was in prison, but it really can seem convincing. So let me—I'm just going to present it.



So if you've ever done a word study before you look for, you know, you look for how a word, how many times it occurs in the Bible and you kind of look at every time it occurs. So the word "Sodom" actually occurs 27 times *outside* the book of Genesis in the Old Testament and the New Testament. That's a lot of times. Every single time you see Sodom mentioned in the Old Testament and the New Testament outside the book of Genesis you never see where the biblical author actually mentions directly homosexuality. Hmmm.

<sup>1</sup> See Matthew Chapter 4

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Even more, revisionists will go to this one passage in Ezekiel Chapter 16, verse 49, where it says:

<sup>49</sup> “*Now this was the sin of your sister Sodom:*

— like, I mean, just — Right?—just like that. This is the sin of your sister Sodom, so we’re waiting, what is it?

*She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy.*

~ EZEKIEL 16:49 (NIV)

Wow. Can you see how this seems very convincing? Revisionists will say read Ezekiel, this is Ezekiel’s words. He’s an inspired prophet. Right? And he mentioned this is the sin of your sister Sodom. She was arrogant, overfed and unconcerned, did not help the poor and needy. And revisionists will say, “Does that sound like homosexuality?” And our answer is no.

Now, I’m not going to leave you hanging, I’m going to bring you to the edge, I’m going to bring you back, but I’m going to show you that this is what we’re being faced with. And the people who are gay-affirming are really, really good at presenting these views because honestly, they are convinced themselves.

Another way, this is not as common of a way but it kind of falls under inhospitality and people will go to the biblical language and try to use biblical language. In Genesis 19:5 it says the men of Sodom banged on the door and said bring these men out so we can *know them*, literally, I mean, bring these men out so we can have sex with them; literally, it’s bring these men out so we can know them.

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*And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.”*

~ GENESIS 19:5 (ESV)

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*They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”*

~ GENESIS 19:5 (NIV)

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So the argument, and again, this is not as common a view as the other one, but they say what was really happening here, this has nothing to do with sex. All the men of Sodom want to do was to know them, you know — 🎵 *Getting to know you* 🎵 — that’s all they wanted to do. [Laughter] That’s all. And you might think, *Well, how is that inhospitable?* Well, it wasn’t really kind of like, “Hey, who are you?” but it was like, “Hey, you *are* you” and that’s mean. You’re supposed to be nice, you’re not supposed to be interrogating them.

Honestly, I think that’s a really bizarre, bizarre interpretation and it’s not as common, but I just wanted to lay it out there just so you know. The other one is more common just to, kind of general inhospitality, referring back to Ezekiel 49. But I’m not going to leave you hanging.

So what is the biblical view? For us to understand it we have to read it in context. The first time Sodom is mentioned is actually in Genesis 13 where Abram, before he was named Abraham, Abram and Lot, their herdsmen were quarreling, do you remember that? They go their own ways and Lot, in Chapter 13, verse 12, says he moved his tent as far as Sodom.

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<sup>12</sup> *Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom.*

~ GENESIS 13:12 (ESV)

Whenever you hear “as far as” you know that’s not a good thing. It’s a negative premonition, I mean, a premonition of something to come which actually we find it right in the later verse. It says:

<sup>13</sup> *Now the men of Sodom were wicked, great sinners against the Lord.*

~ GENESIS 13:13 (ESV)

Not just sinners, “*great sinners.*” Not just bad people, they “*were wicked.*” So actually, nothing needed to happen in Genesis 19 for God to really be justified to destroy them. But do you know who is our God? Our God is slow to anger, abounding in steadfast love, and He always gives people an opportunity to repent as He was doing with the people of Sodom.

Then Genesis 18 comes along and God kind of had enough and it says:

<sup>20</sup> *Then the Lord said, “Because the outcry against Sodom and Gomorrah is great and their sin is very grave.”*

~ GENESIS 18:20 (ESV)

### I. Genesis 19 - Sodom

#### B. Traditional View

1. Gang rape and homosexuality
2. Inhospitability and homosexuality
  - a. Ezek 16:50 “They were haughty and did an abomination before me.” תועבה (to’evah) from Lev 18:22; 20:13
  - b. According to context, *yada’* can mean “to know sexually”
    - i. Context - Lot’s daughters didn’t “know a man”

God decides to destroy the city, He shares it with Abraham, Abraham knows his nephew is there and that’s why he probably wants to negotiate with God to save the city.<sup>2</sup> He says what about fifty righteous people? God says I won’t destroy the city if I find fifty righteous. And then Abraham’s like, *I’ve been to that city, fifty is a lot of people.* So how about forty-five, God? How about forty... thirty... twenty... ten? God says fine, if I find ten I won’t destroy the city. He sends two angels and can’t even find ten righteous people. Destroys the city. Saves Lot, his daughters, tries to save the wife who turns around

and turns into a pillar of salt. So what’s the moral of the story?

Remember, we need to have a high view of Scripture we hold to inerrancy, we hold to the doctrine of inspiration, we want to get the authorial intent, but we need to read things—canonically. I’m going to keep repeating this so hopefully maybe at the end of the day you will remember that: Read the Bible canonically.

What’s the meaning?

Does it apply to us today?

So when I’m reading Genesis 19 I have to read this in light of the rest of the Bible, specifically the New Testament. And guess what the New Testament says. In 2 Peter Chapter 2, verse 6, Peter writes that Sodom was made “*an example of what is going to happen to the ungodly.*”

<sup>6</sup> *if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly;*

~ 2 PETER 2:6 (ESV)

<sup>2</sup> See GENESIS 18:22-30

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And then in Jude, verse 7, because Jude doesn't have any chapters, just Jude, verse 7, that Sodom served *"as an example by undergoing a punishment of eternal fire."*

*<sup>7</sup> just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.*

~ JUDE 1:7

So what is Sodom an example of? Is Sodom an example of homosexual sin? The answer actually is not really. We can't say that that was *thee* sin, that they were the symbol of this one sin. Actually, I think the word *sodomy* is misnomer. Sodom, actually, according to the biblical writers, Sodom is an example—right? you've heard that twice—an example of what? Of God's just wrath. God is always justified in punishing the wicked and Sodom was just an example of that. So do you think that when God punishes the wicked, especially the exceedingly wicked, that they're just guilty of one thing? No. How about two things? No. But how could we also then include in there homosexuality? Yes, they were most likely guilty of gang rape. Yes, they were guilty of inhospitality. But why can we include same-sex relationships? Context. Remember that passage, that hairy passage that we're looking at, how do we understand that Ezekiel 16:49:

*<sup>49</sup> "Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy." "*

~ EZEKIEL 16:49 (NIV)

And that definitely sounds like inhospitality. Well, what people do is they take that verse and [POPPING SOUND EFFECT] pull it out of context. Because if we put it in context, guess what verse 50 says.

*<sup>50</sup> They were haughty and did an abomination before me. So I removed them, when I saw it.*

~ EZEKIEL 16:50 (ESV)

And you may think, *Well, how did that help us?* Here's an example of an inter-textual echo. An inter-textual allusion. Ezekiel, inspired by the Holy Spirit, was alluding back to a previous text. How? By pulling two keywords. The main keyword is "abomination." Abomination we find many times, I mean, we do find it elsewhere in the Bible, mostly in the book of Leviticus and mostly in the book of Ezekiel. But most of the time, the majority of the time, it's in the plural. Very seldom do we have it in the singular where only one sin is called an abomination. And to be clear, inhospitality is never called an abomination. Gang rape in the Bible is never called an abomination. But guess what is called an abomination and actually, specifically, the verb before it that people who commit this they did an abomination. It's the sin that we find in Leviticus.

So Ezekiel was going back to Leviticus, the law, and pulling two words forward and saying the sin of Sodom is the sin that we find in Leviticus 20:13. So what's that sin? We're going to go there in just a moment, but I want to talk about that word "to know" because how do we know that word "to know" has a sexual meaning? Context. Do you know in Genesis Chapter 4, verse 1, it says, "Adam knew his wife Eve." If that's all we had, we wouldn't know what was meant. It could be, "Hey, my name's Adam." "My name's Eve. Let's hang out." [Laughter] It could. But actually in Genesis Chapter 4, verse 1, it says:

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*<sup>1</sup> Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.”*

~ GENESIS 4:1 (ESV)

So definitely that’s a sexual connotation. I mean, it’s not “Hi, my name’s Adam,” “My name’s Eve,” “I’m sorry, you’re pregnant.” [Laughter] If you think that, let’s talk afterwards. [Laughter] So obviously there’s a sexual connotation by context. Do we have that in context in Genesis 19? We do, because in Genesis 19:8, only three verses later, it says that Lot’s daughters never “knew” a man.

*<sup>5</sup> And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.” <sup>6</sup> Lot went out to the men at the entrance, shut the door after him, <sup>7</sup> and said, “I beg you, my brothers, do not act so wickedly. <sup>8</sup> Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.”*

~ GENESIS 19:5-8 (ESV)

Only three verses later. So, these two verbs have to have the same meaning. If in Genesis 19:5 it only means then nothing sexual, then it only means that, you know, these people they’d never, the men of Sodom just wanted to get to know them intellectually? Get to know who they are? Then we would have the same meaning three verses later. So does it mean that Lot’s daughters never knew men before, they never got to know who men are. I mean, I don’t know, maybe they were home-schooled, but most likely [Laughter] they knew men, they just didn’t have sex with them. So it’s actually very clear in this chapter that it’s talking about sexual immorality.

And do you know how I can be 100% certain? Just going to the end of Genesis 19, how many of you guys remember what happens after God saves Lot and his daughters? Anyone kind of remember that? Right? If you’re cringing, that means you remember. Lot and his daughters were supposed to go to Zoar, a city, and Lot was afraid so he went to the caves and they were living in the caves, just the three of them. And Lot’s daughters are like, “Well, there’s no one else around and we want to have children” —so what do they do? The older daughter comes up with this “wise” —and I’m being facetious here— this silly idea, “Let’s get Dad drunk.” The older one goes in and then the second night they do the same thing and the young one does. Tell me, how do virgin daughters come up with such an idea if they hadn’t lived in a city full of sexual immorality?

The Bible doesn’t tell you, it shows you. And if you don’t see that Genesis 19 is oozing with sexual immorality, you have blinders on. This text is so clearly about sexual immorality you cannot get around it.



**You have blinders on**

But let’s look at how Ezekiel connects the sin of Sodom with the sin in Leviticus. So actually, all these are actually pointing to Leviticus. Leviticus is almost like the heart of all of these passages. So Leviticus<sup>3</sup> 18:22 and 20:13.

Leviticus 18:22 says:

*<sup>22</sup> You shall not lie with a male as one lies with a female; it is an abomination.*

~ LEVITICUS 18:22 (NASB)

<sup>3</sup> Transcriber Note: In the video Dr. Yuan states Ezekiel, it’s Leviticus 18:22 & 20:13, not Ezekiel.

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— and go to Leviticus 20:13, it says —

<sup>13</sup> *If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.*

~ LEVITICUS 20:13 (ESV)

Revisionists will admit that this is one of the hardest passages to get around. How do you understand this? Well, they try to use context. If you're looking at Leviticus 18:22 and you go to the verse before it, in 18:21, it says don't sacrifice your child to Molech.

<sup>21</sup> *You shall not give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the Lord.*

~ LEVITICUS 18:21 (NASB)

Anyone know what Molech was back then? Molech was a pagan god, a pagan god with a small “g”, an idol. And they would actually—in their form of worship to Molech—sacrifice children, babies. Molech was this god that had like a bull's head and a human body and they would take these ovens in these temples, it was bronze and they would heat it up really hot and it would be just red hot and take the babies and put them right on top. And I know it sounds grotesque, but it's almost as grotesque today as we sacrifice our unborn children on the temple of choice. So, not much difference.



**Molech**

So, back then—but you know what else they did? So they wouldn't even, not only did they sacrifice their children to Molech, but at other idol temples they would also have sex. I mean, it's just like—I mean, we're so surprised by what we see today and it's kind of like – read history. You know, nothing's new under the sun. I mean, we're not calling it a god or an idol, but essentially it is. Right? I mean, sex today has become a god. And so back, what they would also do in some other idol temples and specifically, you know Baal worship and the Ashtarothe worship were very sexual. Most pagan religions are sexual; even Hinduism has a lot of sexual connotations to it.

### II. Leviticus 18:22; 20:13

#### A. Revisionist View

1. Only refers to pagan temple male prostitutes
  - a. Gay sex is OK, but not in pagan temple.
2. Abomination = impurity (eagles, lobsters)
3. Holiness Code doesn't apply to us
  - a. Sex with menstruating woman (18:18; 20:18), mate diff animals (19:19), mixing seed/fabric (19:19), cutting side burns (19:27), tattoos (19:28)

So we see these pagan religions, Baal worship, Ashtarothe, that they would go to these temples and actually have sexual intimacy as a form of worship. Most of the time the people who worked in these temples were women, but sometimes you would have men who would dress up as women to work in these temples.

So revisionists will say what they condemn here is not a monogamous same-sex relationship—Right? It's the same thing that they say—but instead what they're condemning is this male temple prostitution. So it's homosexuality, it's

idolatrous form of homosexuality. In other words, monogamous same-sex relationship is okay, just not when you're doing it in a pagan temple. So I'm going to respond to this. I mean, as we go along.

Another way is they will say, “Well, that word *abomination* doesn't refer to immorality, it just refers to uncleanness because don't you know the lobster is an abomination. Shellfish is an abomination. Eagle is an abomination.” How many of you guys like shellfish? Shrimp? Lobster, crab? Yup. According to the Old Testament that's an abomination and if you eat shellfish and you think homosexuality is a sin,

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you're a hypocrite, revisionists will say. You see how it's important to get that second part of that question correct? Remember at the very beginning I said two questions? What's the meaning of the Old Testament text, and does it apply to us? Because if you don't know how to answer that question, you will be caught flat-footed when you're engaging with unbelievers. All Christians should actually understand why and how do we handle the Old Testament. But again, I'm going to kind of go through these as we go along.

What's the meaning?

Does it apply to us today?

Some revisionists will also say, "Well, the holiness code," which are several chapters in Leviticus, Chapters 17-26, "don't apply to us." Because there are things in there that we just don't follow anymore. None of us follow these. In ancient Israel the men were not supposed to have sex with their wife during that time of the month. They were not supposed mix seed in the field, they weren't supposed to wear clothes with mixed fabrics, they weren't supposed to cut the edges of their hair, they weren't supposed to have tattoos—we don't follow those anymore and if don't follow those but you think that you follow this one law, then again, revisionists will say, "You're a hypocrite."

### II. Leviticus 18:22; 20:13

#### B. Traditional View

1. Pagan temple male prostitutes = קדשים *qedeshim*
  - a. Inconsistent with context of Lev 18-20
2. *To'evah* refers to immorality (Pro 6:16-19)
  - a. Different word used (*sheqetz*) eagle, lobster
3. Penalty: unclean or death

וְאֶת-זָכָר לֹא תִשְׁכַּב מִשְׁכָּבִי אִשָּׁה תוֹעֵבָה הִוא

So how do we respond to these? Well, #1, going to the very top, is there any merit to that argument that Moses was only condemning idolatrous forms of same-sex relationships? Was he only condemning male pagan temple prostitutes? Well, if he wanted to he would have been very specific and use the Hebrew word for that, but he didn't. And he knew that word because he used it in Deuteronomy, and we also find it in Job.

And it's actually inconsistent. Why? Because what revisionists want to say is, you know, revisionists accuse us, they say we're trying to make this a universal condemnation. Right? In other words, all forms of same-sex relationships are not blessed by God. Revisionists says it's not a universal condemnation; it's only a condemnation for a certain form of bad same-sex relationships; idolatrous forms, gang rape, etc. So, if that were true, then that should also apply to the preceding verse, sacrificing your child to Molech.

So is sacrificing your child to Molech only wrong when you do it in a pagan temple? Like, is it okay when you do it outside of the pagan temple? Like, as long as you don't do it in the context of idolatry? And I know at times, parents, [joking] you want to sacrifice your children, but it's always wrong. Don't do it.

How about this argument that the word *abomination* or the Hebrew word *to'evah* does not refer to immorality? Well, context tells us. And, more specifically, it's a different Hebrews word that's used to condemn shellfish and unclean animals, a different Hebrew word. But that in and of itself is not enough. Why do we, or are we able to eat unclean foods? Why are we able to eat pork? Anyone like pork? Can we just get an "Amen" for bacon? [Laughter] Amen. Right? I mean, but according to the Old Testament you can't eat bacon. Why? To do that we need to read the Bible canonically. Like, I'm gonna keep going over that again, read the Bible canonically. When I'm reading the Old Testament I'm reading in light of the New Testament. Remember the two questions? Old Testament passage, what's the meaning, and does it apply to us today. Well, how do I know when it doesn't apply to us?

What's the meaning?

Does it apply to us today?

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I need to read the Bible canonically, because when I read the New Testament, I read Acts Chapter 10. If you like bacon, you need to know Acts Chapter 10. [Laughter] When Peter gets that vision—remember the vision?—the white sheet dropping from Heaven, and what’s on the sheet? Anyone remember? What’s on the sheet? All unclean animals, everything unclean. So I’m imagining, like in my context, I’m imagining like a big Chinese buffet. You know what I mean? All unclean. And a voice from Heaven says, “Take and eat,” and Peter says “Nothing unclean will touch my lips.” So he doesn’t like Chinese food, that’s okay. And the voice from Heaven says, “Don’t call anything unclean that I’ve made clean.”<sup>4</sup> And what does that mean?

First of all, we can eat bacon! Amen! But you know what, that’s actually not the really great meaning of that passage. Because of that, do you know what that tells us? That it’s not just the unclean animals that now, no longer, that those laws have been fulfilled in Christ, but because of Christ’s death and resurrection not only are the unclean laws fulfilled but *all* the unclean laws are fulfilled. Meaning that those of us who are Gentiles—and if you’re not Jewish, you’re Gentile—then you’re unclean. But only because of Christ can we be made clean and come into the presence of God. THAT should get a mighty amen. Amen? [Applause/Cheering]



**Bacon!**

So we have to read the Bible canonically because the Bible tells us there are things in the Old Testament that have not been abolished by Christ but have been fulfilled. But the question then rests, okay, unclean laws are fulfilled in Christ but how do we know whether this law on homosexuality isn’t an unclean law, because I know people who actually try to make that argument. They say this is just an unclean law. You know why we can’t make that argument? Because of the penalty. There are unclean laws and there are laws that are not about uncleanness. And how do we know that penalty? Because what’s the penalty when man in ancient Israel is sexually intimate with his wife during that time of the month? Not death, but he’s unclean for seven days. He’s cast out of the city, after seven days he can go through the process of cleansing and be back to normal. Seven days being unclean compared to death, how different is that? Quite different, right?

How about what’s the penalty when people mix seed in a field? Not death. You throw your crop out. How about wearing clothes with mixed fabric? Throw your garment out. Or, what’s the penalty when you eat unclean foods? You’re unclean until evening. So if you have a late night snack, it could be worthwhile, you gotta weigh your options. [Laughter] But what’s the penalty for being in a same-sex relationship? Not uncleanness, but death. And I know we’re always reticent as Christians to say that it’s death because people will then accuse us and say we think we need to put gays and lesbians to death.

Of course not because punishment belongs to the Lord. But I’m going to say something that might sound radical, I do believe the death penalty still stands for this. Do you know why? Because when I read this passage canonically and when I go to Romans, Paul says the wages of sin is death.<sup>5</sup> So it doesn’t matter whether you lied or cheated or gossiped or lusted or whatever it is, actually, we ALL deserve death. And that is why today we still need a Savior. Amen? Two thousand years ago they needed a Messiah; today we still need Jesus.

<sup>4</sup> *and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. In it were all kinds of animals and reptiles and birds of the air. And there came a voice to him: “Rise, Peter; kill and eat.” But Peter said, “By no means, Lord; for I have never eaten anything that is common or unclean.” And the voice came to him again a second time, “What God has made clean, do not call common.” This happened three times, and the thing was taken up at once to heaven. ~ ACTS 10:11-16*

<sup>5</sup> *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. ~ ROMANS 6:23 (ESV)*

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So let's move on to something, this isn't an actual text but it's about David and Jonathan. How many of you guys have heard this before: They were lovers, according to some. And I know this sounds crazy, but just look at these passages and see how it can seem convincing. If you're like a freshman in college and, like, your professor presents this. I was like, "Wow, I've never heard this before." David's love for Jonathan was more wonderful than that of women? What? They became one? They took off their clothes and they kissed? Wow. Maybe.

### III. David and Jonathan

#### A. Revisionist View

1. David and Jonathan were lovers
  - a. "love...more wonderful than that of women" 2 Sam 1:26
  - b. "Jonathan became one in spirit with David" 1 Sam 18:1
  - c. "Jonathan took off the robe he was wearing and gave it to David" 1 Sam 18:4
  - d. "They kissed each other and wept together" 1 Sam 20:41

Don't we live in a hypersexualized world? Two men today almost can no longer love each other without people thinking they're gay. Right? I mean, if you're young you'll know what I'm talking about here. You know, like two guys showing affection, what do they have to say? No homo. Right? Why is that? Because we have over-sexualized everything to the point where men can't even show intimacy to another man. I think that is actually hindering much of the spiritual growth of Christian men, because we think we can't get close with another man because if we do we're gay.

### III. David and Jonathan

#### B. Traditional View

1. The love of two men doesn't have to be sexual
  - a. God's love is most wonderful. Does this mean it's sexual?
2. One in spirit/soul, not flesh (1 Sam 18:1)
3. Never mentioned they had sex
4. David's issue was women not men  
David and Jonathan had wives

Love does not equal sex. I tell youth, whenever I talk to them, I tell them to write this down: Love does not equal sex. Because what does the world say? Like the most intimate form of, you know, the most intimate you can be with someone is through sex. Right? How many of you guys know people who are having sex and they don't love each other? Right? I mean, I know lots of people who are doing that.

Another thing, love does not equal romance. I know a lot of people who are romantic or people are "in love" and they don't love each other.

I'm not surprised that their love was more wonderful than that of a woman. Men in this room, if you're married, if you're a husband, you better have love, some love for something, for someone that's greater than your love for your wife—and that should be your love for God. And God's love for us is even greater and there's nothing sexual about it. We've over-sexualized everything. Yes, they became one in spirit but they never became one flesh. That's a big difference. And also notice that they never, the Bible never mentions that they had sex.

And let's just be honest, if you know anything about David you realize that David's issue was not men. [Laughter] Right? I mean, think about it just for a moment. David's issue was not men. You know, if he was gay on that fateful night he happened to look upon Bathsheba bathing, if he was gay he would not say, "She's beautiful. I want to have sex with her." Maybe he would say, "Who's her decorator? I love her robe." But not I want to have sex with her. [Laughter] Right? It's so outside the realm of possibility. So just reading Scripture plainly would help us realize that actually many of these interpretations are outside the realm of possibility.

Another thing that's often mentioned and this is kind of going through from the Old to the New is the concept of slavery. So here's kind of the argument. The Bible condones slavery and the slavery is

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wrong, so therefore, the Bible is wrong on homosexuality as well. But what people don't realize is actually when slavery is talked about in the Bible it's a little different than modern slavery.

### IV. Slavery

#### A. Revisionist View

1. Bible condones slavery and is wrong.  
Bible's wrong on homosexuality as well.

#### B. Traditional View

1. Never condoned *modern* slavery
2. Modern slavery ≠ Ancient slavery
3. Bible is critical of slave trade
  - a. Exo 21:16

So modern slavery is against a people group where they were treated subhuman, they had zero rights, they never were paid, they could never come out of slavery, and that is reprehensible. It was involuntary. Did they have that form of slavery in ancient times? Of course. But they also had other forms of slavery where people would *volunteer* themselves into slavery. Like, if they fell upon bad times, I mean, they didn't have welfare then. They didn't have bankruptcy court back then. So did you do? You would sell yourself into slavery. You would find a good lord and sell

yourself to him, and if he was a good lord he would actually pay you. You could have rights and after some years of saving money up or even having your relatives give you some money, you could buy yourself out of slavery again. According to the Old Testament, also the year of jubilee, what happened? What did they do? Free the slaves.

That word *slave* in Greek actually can also be translated as “bond servant.” So what's interesting is actually, yes the Bible does talk about slavery, but it also gives conditions. And more specifically, it condemned involuntary slave trade. As a matter of fact, in Exodus 21:16 it gives the death penalty. Exodus 21:16 unfortunately has been mistranslated by different translations where they use the word “kidnap.”

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*“Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.”*

~ EXODUS 21:16 (ESV)

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*“Anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper's possession.”*

~ EXODUS 21:16 (NIV)

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Actually, the word is not kidnap, it's essentially when a man steals another or has another and sells him into slavery. It's strictly about slave trade.

You know, I just wonder, if we actually got that translation right and followed it, we would have changed the course of Western history for the better. You see how important Bible translation is in getting it correct?

### V. Jesus' Testimony

#### A. Revisionist View

1. Jesus was silent about homosexuality

#### B. Traditional View

1. Silent about bestiality, incest, etc.
2. Homosexuality universally condemned
  - a. Jesus would've corrected this universal misunderstanding (like Sabbath)
3. Reaffirm biblical sexuality Mark 10:6-9
4. High view of sexual purity, lust=adultery

So let's move on to the New Testament. Jesus, He was silent on homosexuality. Have you heard that before? Well, guess what else He was silent on—incest and bestiality. I don't think Jesus was okay with that. And how can we say that Jesus was silent on those things? Because it was universally condemned, He didn't need to repeat it. And let's just say He thought that it was okay, but everyone else thought it was wrong, I think He would have corrected them.

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And actually, the most important passage, I believe, in the Bible that affirms marriage between a man and a woman comes out of Mark Chapter 10. Mark Chapter 10 is when Jesus is asked about divorce and they ask, “Do you think divorce is okay?” And Jesus says in the beginning He made them male and female and the two shall become one flesh; what God has put together, let man not separate.

*<sup>6</sup> But from the beginning of creation, ‘God made them male and female.’ <sup>7</sup> ‘Therefore a man shall leave his father and mother and hold fast to his wife, <sup>8</sup> and the two shall become one flesh.’ So they are no longer two but one flesh. <sup>9</sup> What therefore God has joined together, let not man separate.”*

~ MARK 10:6-9 (ESV)

So Jesus was actually affirming that male and female complementarily is essential to marriage.

### VI. Romans 1:26-27

#### A. Revisionist View (“unnatural” *para fusin*)

1. Acting opposite to one’s orientation
2. Excessive sexual desire/lust

Move on to the New Testament, we’ll go to Romans Chapter 1 real quick. And Romans Chapter 1, this is the only passage in the Bible that brings up women and women’s sexual relationships, so this is the only passage that’s referring to lesbianism. Romans Chapter 1, verse 26,

it says:

*<sup>26</sup> For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.*

~ ROMANS 1:26-27 (ESV)

### VI. Romans 1:26-27

#### B. Traditional View

1. Rom 1:18-32 similar to Genesis 1-3
  - a. Male (*arsen*) and female (*thelys*)
  - b. Plato, Philo and Josephus used *para fusin* to refer to homosexuality
2. No correlation ≠ no sin

So the question is: What did Paul mean by “unnatural”? Revisionists obviously say this has nothing to do with same-sex relationships. They will even say this has nothing to do with what we know today as a monogamous, loving gay relationship. Instead, what they say is what Paul is talking about here, when he says natural or unnatural, he means that unnatural means that when one goes against one’s natural orientation. In other words, when a man is

naturally opposite-sex attracted and he has same-sex sex, that’s unnatural for him. That’s probably the most post-modern example of hermeneutics, of interpretation as I can give you. So it’s “for him”; it’s wrong *for him*.

So is there any merit to that argument? Remember I talked about reading things in the Bible canonically? So I’m going to show you the best example of how a biblical writer alluded back to previously inspired text. Paul, in Romans 1, verses 18-32, was actually alluding back to creation in Genesis, many different times, and I’m going to show you right here. Eight different times we find where Paul is referring back to Genesis 1. And I know you might think, *That kind of looks like Greek to me*. You’re right. It is Greek. But then you might be thinking, *Wait, Genesis is not written in Greek. It was written in—what? Hebrew*. BUT, the Hebrew Old Testament was translated into Greek right around 200-300-400 years before the time of Jesus and we call it the Septuagint. And that was the main Bible, the Greek Old Testament, for the early church. So Paul knew that when he would mention these

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things—eight different times, eight different times just in a few verses—he knew his readers would know that Paul was alluding back to Genesis.

So what's the purpose? Because for Paul, natural did not mean going against one's natural orientation, but natural meant what is according to Genesis; and what's according to Genesis is male and female.

Romans 1 and Genesis 1	
"ever since the creation of the world" (Rom 1:20) and "the Creator" (Rom 1:25)	
Genesis 1	Romans 1
"human" ἄνθρωπος 1:26	"human" ἄνθρωπος 1:23
"image" εἰκόν 1:26	"image" εἰκόν 1:23
"likeness" ὁμοίωσις 1:26	"resembling" ὁμοίωμα 1:23
"birds" πτερινός 1:26	"birds" πτερινόν 1:23
"livestock" κτήνος 1:26	"animals" τετράπους 1:23
"creeping thing" ἔρπαιον 1:26	"creeping things" ἔρπαιον 1:23
"male" ἄρσεν 1:27	"men" ἄρσεν 1:27
"female" θῆλυς 1:27	"women" θῆλυς 1:26

So let's move on to 1st Corinthians and we're just going to end here. First Corinthians is where we find a list of sins, and in 1 Corinthians 6 there's one Greek word and it's a compound words, and it's this compound word in Greek, *arsenokoitai*. A compound word means you take two words and you kind of mash them together. You do that in German, Greek, etc., other languages, you mash them together. The problem with this compound word is we don't find it before the New Testament was written, so the question is what does it mean?

Obviously, not surprisingly, revisionists will say this has nothing to do with a same-sex relationship, but it has to do with pedophilia.

VII.1 Cor 6:9-10, 1 Tim 1:9-10	
A. Revisionist View	
1. <i>Arsenokoitai</i> = sexual and economic exploitation (pedophilia)	
B. Traditional View	
1. <i>Arsenokoitai</i> is from Lev 20:13 (LXX)	
a. Male ( <i>arsēn</i> ) + bed ( <i>koite</i> )	
b. Num 31:17-18, Judg 21:11-12	
2. Pedophilia = παιδεραστής ( <i>paiderastēs</i> )	

Well, what do we need to do whenever we read the Bible? Read things canonically. So I'm going to read this passage in light of the Old Testament and the New Testament, specifically the Old Testament, and specifically the Greek Old Testament, because although this one compound word *arsenokoitai* does not occur in the Greek Old Testament, when we break these two words apart, guess what—we do find those two words occurring together, several times. Specifically, six times in the Greek Old Testament. Every one of those times it means that when a person has sex with

a man. It has nothing to do with pedophilia, but simply when a person has sex with a man. AND more specifically, guess where of those six times we find those occurrences: In Leviticus 18:22 and 20:13.

Remember at the very beginning I asked two questions about Old Testament passage—what's the meaning and does it apply to us? Well, I said we know that it doesn't apply to us when we read it canonically to see that it's been fulfilled in Christ, but how do we know that it definitely applies to today? When New Testament tells us.

What's the meaning?

Does it apply to us today?

So how can we say that Leviticus 18:22 and Leviticus 20:13, which we looked at in the very beginning, still applies to us today? When a New Testament author reaffirms it; and he not only does it once but he does it twice here. Because when we break these two words apart we see that it [*arsēn*] means "male" and [*koite*] "bed" or lying down; specifically when a man lies or beds with a male, it is an abomination.

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## WHAT DOES THE BIBLE TEACH ON SEXUALITY?

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**Guest Speaker: Dr. Christopher Yuan | 7.1.2019**

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But fortunately, Paul finishes with this one verse that I mentioned yesterday, one of my favorite verses:

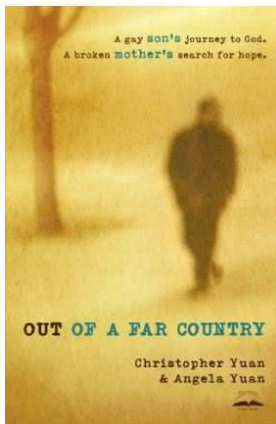
**And such were some of you.  
But you were washed, you were sanctified,  
you were justified in the name of the  
Lord Jesus Christ and  
by the Spirit of our God.  
~ CORINTHIANS 6:11 (ESV)**

That's the Gospel. Let's pray.

*Father,*

*We thank you for your faithfulness. Lord, help us to be women and men who love your Word;  
who are not only hearers but doers.*

*We praise You, Father, and we ask this in the powerful name of Christ. And the people of God  
said, "Amen."*



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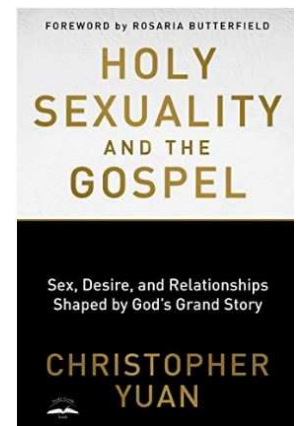
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