

LGBTQ+ + CHRISTIANITY



SCRIPTURAL REFERENCE GUIDE
OF LOVE AND INCLUSION BY

JAGGER + RUKE



To My Wonderfully Made Child

COLORS

Colors come in different shades
Allowing us to love in different ways
It doesn't matter which one you are
It matters that we're not apart

No matter the shade
It's the way you're made
No matter the hue
What's important is you

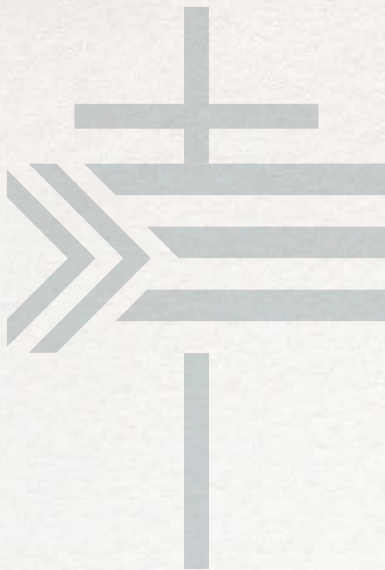
And if you're queer
I'm proud you're clear

We search to identify
with these different needs
Giving into the Evan flow
of passionate energy

The colors we paint our skies
Are ones that allow us rise

Pink, green, or blue
Forever changing too
We celebrate the colors of you

I LOVE the Person you are, Dad



You are Welcome

Welcome to this spiritual reference guide, a tool for rediscovery and reclamation. This is a quick reference guide taken from our deeper exploration of commonly weaponized Bible verses, designed to give you concise, direct answers without information overload.

For too long, the Bible has been wielded as a weapon rather than embraced as a testament to divine love. As we explore these actual passages, may we find ourselves drawn to the expansive, boundary-breaking love that lies at the heart of Jesus' message and continues to transform lives today.

Whether you agree with the information presented or not, understand that we LOVE you and cherish who you are.

For deeper study, refer to our other materials at www.ofrebelfaith.com

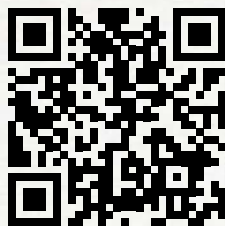
of RebelFaith,

A handwritten signature in black ink that reads "Jagger + Rebel". The word "Jagger" is written in a cursive script, followed by a plus sign, and then "Rebel" is written in a stylized, almost abstract cursive.

Companion Instructions

To deepen and support your exploration beyond these pages, we've created a companion digital resource center accessible through the QR code below.

We've curated videos, discussion prompts, and additional resources to support your growth. Connect with others, share insights, and discover new perspectives that expand on the ideas in this book. This growing collection evolves with our community, offering fresh content to inspire your ongoing development.



JOURNEY COMPANION

<https://www.ofrebelfaith.com/deeper>

About This Guide

This spiritual reference guide is part of a larger series designed to help you navigate what the Bible actually says about homosexuality and how Scripture speaks of inclusion and love. The purpose behind this guide is to provide you with a portable resource that dissects verses which have traditionally been weaponized against LGBTQ+ people and reclaims them in the spirit of love.

How to Use This Guide

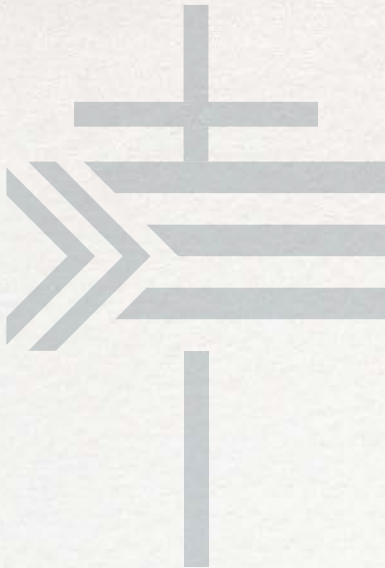
Each passage is examined through two perspectives:

Literalist Perspective

How literalists typically interpret and weaponize these verses against LGBTQ+ people

Contextual Perspective

What these passages actually meant in their original historical, cultural, and linguistic context



Why This Reference Guide Matters

Most people with an open heart and open mind know there's something wrong with how these verses are weaponized, but they can't articulate why using Scripture. That's why we created this guide to give you the Biblical knowledge you need to respond with truth and love.

The Foundation

"He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly, to love mercy, and to walk humbly with your God." (Micah 6:8)

Justice demands we stop misusing Scripture to harm others. Mercy calls us to extend grace rather than condemnation. Humility requires us to admit when we've gotten things wrong and be open to deeper understanding.

The Goal

Our purpose isn't to change Scripture, it's to understand what it actually says. When we read these verses in their proper context, we find not a message of exclusion, but the same good news Jesus proclaimed: God's radical, inclusive love for all people.

WARNING

This SECTION contains disturbing anti-LGBTQ+ rhetoric and quotes that include calls for violence.

We share these examples not to cause harm, but to shine light on how sacred texts have been misused to wound our LGBTQ+ Community.

These are just a sample of what's out there. And while these are some of the more extreme examples, any marginalization or aggression adds to the fuel of hate.

By bearing witness to these painful realities together, we hope to open hearts, deepen our collective empathy, and create spaces where all people are embraced in their full humanity and dignity.

Our intention is healing through understanding.

*“Remember God calls us to love everyone.
Including those who do not agree with us,
understand us, or even are against us.*

If we cannot love them.

Then we cannot expect them to love us.”

JAGGER + RUKE

Micah 6:8

*“He has shown you, O mortal, what is good.
And what does the Lord require of you? To act
justly and to love mercy and to walk humbly
with your God.”* (Micah 6:8)

Literalist Perspective

Literalist twist “justice” to mean enforcing anti-LGBTQ+ “Biblical morality,” reduce “mercy” to condescending “love the sinner, hate the sin” rhetoric, and use “humility” to demand LGBTQ+ people deny their identities and submit to exclusionary interpretations.

Contextual Perspective

True justice (mishpat) protects the vulnerable, ending marginalization of LGBTQ+ people. Mercy (chesed) reflects God’s steadfast love, embracing LGBTQ+ individuals as Jesus welcomed those society rejected. Walking humbly acknowledges our limited understanding, requiring openness to reexamining Scripture in light of LGBTQ+ Christians’ lived experiences.

Genesis 19:1-29 (Sodom and Gomorrah)

“The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city... Before they had gone to bed, all the men from every part of the city of Sodom surrounded the house. 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 19:1, 4-5)

Literalist Perspective

Literalist claim Sodom was destroyed because of homosexuality, citing the men’s demand for sex with male visitors as proof that same-sex relations are an “abomination” deserving divine punishment.

Contextual Perspective

Sodom’s sin was actually violent inhospitality and injustice. Ezekiel 16:49 explicitly states: “This was the sin of Sodom: arrogance, gluttony, and refusal to help the poor and needy.” Jesus in Matthew 10:14-15 interpreted Sodom’s sin as rejecting God’s messengers, not homosexuality.

Leviticus 18:22 & 20:13

“Do not have sexual relations with a man as one does with a woman; that is detestable.”

(Leviticus 18:22)

“If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable. They are to be put to death; their blood will be on their own heads.”

(Leviticus 20:13)

Literalist Perspective

Literalist claim these verses explicitly call homosexuality an “abomination” that God finds detestable, with Leviticus 20:13 prescribing death to show how seriously God views this sin.

Contextual Perspective

These were ancient purity laws (like not eating shellfish or wearing mixed fabrics) meant to separate Israel from pagan temple prostitution and fertility rituals—the Hebrew “to’evah” means ritual impurity, not moral evil. Jesus never mentioned homosexuality but rejected the death penalty for sin (John 8:1-11), and Christians follow the New Covenant of grace, not Old Testament law.

Matthew 19:4-6

Mark 10:6-9

“Haven’t you read that at the beginning the Creator ‘made them male and female’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’” (Matthew 19:4-6)

“But at the beginning of creation God ‘made them male and female.’” (Mark 10:6-9)

Literalist Perspective

Literalist claim Jesus affirmed a binary gender model and exclusively heterosexual marriage by quoting Genesis, arguing that God created only “male and female” with no room for LGBTQ+ relationships.

Contextual Perspective

Jesus was answering a question about divorce (Matthew 19:3), not defining gender or sexuality. Genesis describes humanity’s origins, not a rigid template excluding human diversity, and Jesus immediately acknowledges people who don’t fit the male-female marriage model (Matthew 19:12), including those “born that way.”

Romans 1:26-27

“Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way, the men also abandoned natural relations with women and were inflamed with lust for one another.” (Romans 1:26-27)

Literalist Perspective

Literalist claim this is the clearest New Testament condemnation of homosexuality, arguing that God “gives people over” to same-sex desires as punishment for rejecting Him, making LGBTQ+ identities evidence of divine judgment and moral decay.

Contextual Perspective

Paul was condemning idolatrous temple prostitution and exploitative sexual practices in pagan worship, not committed LGBTQ+ relationships—the broader context (Romans 1:21-23) focuses on idol worship, not sexuality. The Greek word “unnatural” (*para phusin*) is used elsewhere by Paul to describe God’s actions (Romans 11:24), meaning “unexpected” not “sinful,” and Paul had no concept of sexual orientation, only addressing excessive lust tied to religious exploitation.

I Corinthians 6:9-10

I Timothy 1:9-10

“Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men...” (1 Corinthians 6:9-10)

“We also know that the law is made not for the righteous but for lawbreakers... for those practicing homosexuality.” (1 Timothy 1:9-10)

Literalist Perspective

Literalist claim these verses prove LGBTQ+ people cannot inherit God’s kingdom, arguing that Paul clearly condemned homosexuality alongside other sins like adultery and theft.

Contextual Perspective

The Greek words “*malakoi*” (soft/morally weak) and “*arsenokoitai*” (likely meaning sexual exploiters) were mistranslated as “homosexuality,” a concept that didn’t exist in Paul’s time. Paul was condemning exploitative practices like pederasty and temple prostitution, not committed LGBTQ+ relationships.

Ephesians 5:31

“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” (Ephesians 5:31)

“For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others, and there are those who choose to live like eunuchs for the sake of the kingdom of heaven.” (Matthew 19:12)

Literalist Perspective

Traditionalists claim this verse establishes heterosexual marriage as the only divinely ordained form of union, arguing that God designed marriage exclusively for opposite-sex couples. They dismiss the eunuch passage as referring only to celibacy.

Contextual Perspective

Paul immediately clarifies in verse 32 that he’s using marriage as a metaphor for Christ and the Church, not giving a legal definition of marriage. The Bible acknowledges diverse relationships (eunuchs in Matthew 19:12, Ruth and Naomi, David and Jonathan), and Paul consistently teaches that love fulfills the law (Galatians 5:14).

Conclusion

Micah 6:8 calls the church to prioritize justice, mercy, and humility over rigid legalism. This prophetic challenge compels Christians to ask whether their theology fosters love and inclusion or perpetuates harm. In the context of LGBTQ+ affirmation.

Micah 6:8 serves as a theological foundation for a faith that reflects God’s justice, Christ’s love, and the Spirit’s call to walk humbly in pursuit of truth.

“True Meaning” Summary

Leviticus 18:22 & Leviticus 20:13 - Ancient purity codes about ritual cleanliness and pagan temple practices, not universal moral commands about loving same-sex relationships.

Genesis 19:1-29 (Sodom & Gomorrah) - Story about violent inhospitality and social injustice (Ezekiel 16:49), not homosexuality, Jesus referenced it as a warning against rejecting strangers (Matthew 10:14-15).

Matthew 19:4-6 & Mark 10:6-9 - Jesus answering a question about divorce, not defining marriage for all time—immediately acknowledges eunuchs who don't fit traditional gender models (Matthew 19:12).

Romans 1:26-27 - Paul condemning excessive lust and exploitative practices tied to idolatry in Roman culture, not committed LGBTQ+ relationships, “unnatural” (para phusin) means culturally unexpected, not sinful.

1 Corinthians 6:9-10 & 1 Timothy 1:9-10 - Mistranslated Greek words (malakoi = “soft/self-indulgent” and arsenokoitai = likely “sexual exploiters”) referring to abusive practices like pederasty, not consensual same-sex love.

Ephesians 5:31 & Matthew 19:12 - Paul using marriage as a metaphor for Christ and the Church (verse 32), emphasizing sacrificial love and unity, not excluding LGBTQ+ relationships. Jesus acknowledges eunuchs “born that way,” affirming gender diversity.

The Call Forward

Jesus never condemned same-sex relationships but consistently broke legalistic barriers to prioritize love, justice, and inclusion over rigid law-keeping. The church must choose: Will we weaponize scripture to exclude, or follow Christ's example of radical, inclusive love?

*“Remember God calls us to love everyone.
Including those who do not agree with us,
understand us, or even are against us.*

If we cannot love them.

Then we cannot expect them to love us.”

JAGGER + RUKE



JAGGER

Brad Jagger serves as the senior pastor at Windermere Union Church, a United Church of Christ congregation. He brings over two decades of ministerial experience and is widely recognized for his deep commitment to inclusivity, especially his advocacy for the LGBTQ+ community, and for nurturing personal growth in faith.

In addition to his pastoral role, Brad is an adjunct professor in the Religion Department at Kent State University, where he teaches courses such as “Moses, Jesus, and Mohammad.” His dual vocation reflects a passion for fostering thoughtful, open-hearted discourse and guiding others on an intellectually grounded, spiritually meaningful faith journey.

BradJagger.com



RUKE “Daniel T. Ruke”

RUKE’s artistic vision is rooted in his spiritual journey, beginning as the youngest deacon at First Baptist Church of Fort Myers. His faith transforms spiritual struggles into artistic expression.

His “SIN®” project opens “the Theatre of My Mind” through art where “Monsters Plot and Love Pleads for Existence.”

“Prayer” uses projection techniques with performers as living canvases, combining field recordings and piano for haunting soundscapes.

“Destiny” examines divine purpose through immersive environments where audiences navigate spiritual crossroads.

RUKE explores spaces between tangible and intangible existence, inviting contemplation of spiritual journeys.

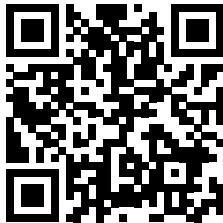
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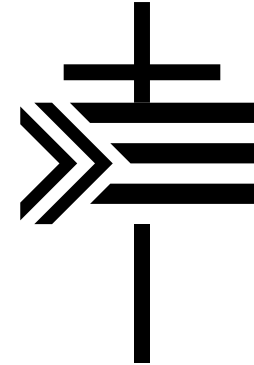
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