Gay Agenda in Schools – A Christian Worldview Perspective

Kerby Anderson summarizes the efforts currently underway to implement a gay agenda in our public schools, identifying some of the negative consequences. Looking at this initiative from a biblical worldview perspective, he suggests actions that Christians should take in response to these actions.

Advancing the Gay Agenda in Schools

Since the early 1990s gay activists and various homosexual groups have been using strategies that provide them with greater access to public schools. Usually the focus is upon making the schools a safer place for gay, lesbian, bisexual, transgender, and transsexual students, thereby justifying the introduction of topics and speakers on the subject of homosexuality. And the establishment of homosexual clubs on campus provides an ongoing program to continue to introduce homosexuality to students on campus.



Two key organizations are the Gay Lesbian and Straight Education Network (GLSEN) and Parents, Families, and Friends of Lesbians and Gays (PFLAG). Both have been helpful in establishing a foothold for homosexual speakers, programs, and curricula.

Perhaps the most effective wedge used by gay activists to open the door to the public schools has been concern over student safety. Kevin Jennings. Executive Director for GLSEN, explained in a speech how the "safety" issue was a most effective strategy:

> *In Massachusetts, the effective reframing of this issue was the key to the success of the Governor's Commission on Gay*

> *and Lesbian Youth. We immediately seized upon the opponent's calling card—safety—and explained how homophobia represents a threat to students' safety by creating a climate where violence, name-calling, health problems, and suicide are common. Titling our report "Making Schools Safe for Gay and Lesbian Youth," we automatically threw our opponents onto the defensive and stole their best line of attack. This framing short-circuited their arguments and left them back-pedaling from day one.{1}*

The strategy has obviously been successful because no one would want to be against making the schools a safer environment. It almost doesn't matter whether the allegations are true. Once you raise the concern of safety, most administrators, teachers, and parents quickly fall in line.

There is an irony in all of this. Many of the behaviors that are taught and affirmed in these school programs and clubs are unsafe in term of public health. For example, *Pediatrics* (Journal of the American Academy of Pediatrics) reported on a Harvard study that found more than thirty risks positively associated with self-reported gay-lesbian-bisexual (GLB) orientation.{2} So it is indeed ironic that the idea of "safety" is often used as means to introduce teaching and discussion of behaviors that have been proven to be quite "unsafe."

The Goals of GLSEN

The mission statement of GLSEN is straightforward: "The Gay, Lesbian & Straight Education Network strives to assure that each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression."{3} It is a growing, well-funded homosexual organization that promotes homosexual identity and behavior on campus. It has been very successful in gaining

access on campus by working with such influential groups as the National Education Association.

Anyone who takes the time to read some of the materials recommended by GLSEN will quickly find that it condones sexual themes and information that would be disturbing to most parents. One researcher who has taken the time to review these materials and investigate various school programs came to the following seven conclusions:{4}

1. GLSEN believes the early sexualization of children can be beneficial. This means that virtually any sexual activity as well as exposure to graphic sexual images and material, is not just permissible but good for children, as part of the process of discovering their sexuality.

2. “Coming out” (calling oneself or believing oneself to be homosexual) and even beginning homosexual sex practices at a young age, is a normal and positive experience for youth which should be encouraged by teachers and parents, according to GLSEN.

3. Bisexuality, “fluid” sexuality and sexual experimentation is encouraged by GLSEN as a right for all students.

4. Meeting other “gay” and “questioning” youth, sometimes without parental knowledge, is a frequent theme in GLSEN materials. At these meetings, minors will come into contact with college-age people and adults practicing homosexuality.

5. In GLSEN material, the “cool” adults—parents, teachers and counselors—are those who encourage students to embrace homosexuality and cross-dressing. They also allow adult-level freedoms and let children associate with questionable teens or adults.

6. GLSEN resources contain many hostile, one-sided anti-Christian vignettes and opinions, as well as false information about Christianity and the Bible’s position on homosexuality.

This encourages antagonism against biblical morality and increases the risk that youth will experiment with high-risk behavior.

7. The spirituality presented positively in GLSEN resources is heavily laced with occult themes and nightmarish images.

Goals of PFLAG and Gay Clubs

PFLAG is a national organization of parents, families, and friends that "promotes the health and well-being of gay, lesbian, bisexual and transgender persons."{5} It has been an active organization at the local level to promote its views of human sexuality into schools, churches, and various youth organizations. Although there is a strong emphasis on rights and tolerance, their message about sexuality would be disturbing to most parents.

One researcher who has taken the time to review their brochures and other materials came to the following five conclusions:{6}

1. PFLAG believes in total sexual license for people of all ages. For children, this means that virtually any sexual activity, as well as exposure to graphic sexual images and material, is not just permissible but good for children as part of the process of discovering their sexuality.

2. "Coming out" (calling oneself homosexual or cross-dressing) at a very young age, and even beginning early homosexual sex practices, is a desirable goal in the world according to PFLAG.

3. Bisexuality, fluid sexuality, and sexual experimentation is encouraged by PFLAG. The group believes it's important for all students to learn about these options.

4. Meeting with other "gay" and "questioning" youth, usually

without parental knowledge, is a frequent theme in PFLAG materials. At these community meetings, thirteen-year-olds will come into contact with college-age youth and adults practicing homosexuality.

5. PFLAG spreads false information about the Bible, religious faith, and restoration of heterosexuality through faith. This misinformation closes the door of change for many young people, and stirs up anti-Christian and anti-Jewish bias and hostility.

Another way the gay agenda is promoted in the public schools is through Gay-Straight Alliance clubs. In the mid-1990s, there were a few dozen Gay-Straight Alliance (GSA) clubs in U.S. high schools. Today there are 3,200 GSA clubs registered.{7}

These student-run clubs provides a meeting place for student talk about homosexuality and homosexual behaviors. It is also provides a platform for outside speakers to address various topics and for students to organize a "Pride Week" on campus. Once a year, many of the students in these clubs also participate in "The Day of Silence." This is a day when students will remain silent all day as a way of acknowledging the silence induced by those who oppose homosexuality.

Legal Liability

Is there any legal liability when schools permit and even promote the teaching of homosexual education the campus? One group (Citizens for Community Values) believes there is a potential liability. The group has published a manual documenting the potential liability that schools, administrators, and teachers might face. The following is a brief summary of much more information that can be found in the document "The Legal Liability Associated with Homosexual Education in Public Schools."{8}

Life expectancy—The *International Journal of Epidemiology* found that gay and bisexual men involved in homosexual behavior cut off years from their lives. One study showed that "life expectancy at age 20 years for gay and bisexual men is 8 to 20 years less than for all men." They therefore concluded that if "the same pattern of mortality were to continue, we estimate that nearly half of gay and bisexual men currently aged 20 years will not reach their 65th birthday."{9}

Sexually transmitted diseases—The danger of various STDs, including HIV infection in homosexual relationships, has been well documented through many studies. The Medical Institute for Sexual Health says that "Homosexual men are at significantly increased risk of HIV/AIDS, hepatitis, anal cancer, gonorrhea and gastrointestinal infections as a result of their sexual practices. Women who have sex with women are at significantly increased risk of bacterial vaginosis, breast cancer and ovarian cancer than are heterosexual women."{10}

Other health risk behaviors—A study by Harvard University of over four thousand ninth- to twelfth-grade students found that gay-lesbian-bisexual "youth report disproportionate risk for a variety of health risk and problem behaviors" and they found that they "engage in twice the mean number of risk behaviors as did the overall population."{11}

Mental health—A study published in the *Archives of General Psychiatry* found those engaging in homosexual behavior have a much higher incidence of mental health problems. "The findings support the assumption that people with same-sex sexual behavior are at greater risk for psychiatric disorders."{12}

Permitting and promoting homosexual activity through on-campus programs and clubs will certainly increase homosexual behavior among students. Administrators, teachers, and parents should reconsider the impact these programs, and the subsequent behavior, will have on the student body.

Biblical Response

When we talk about the issue of homosexuality, it is important to keep two biblical principles in tension. On the one hand we must stay true to our biblical convictions, and on the other hand we should reach out with biblical compassion. Essentially this is the balance between truth and love.

On the one hand, it is crucial for us to understand how the homosexual agenda threatens to normalize and even promote homosexuality within the schools. Moreover, gay activists are pushing an agenda in the courts, the legislature, the schools, and the court of public opinion that will ultimately threaten biblical authority and many of our personal and religious freedoms. Christians, therefore, must stand for truth.

I have provided a brief overview of the groups and programs that are promoting the gay agenda in the public schools. I encourage you to find out what is happening in your community. We have also documented the potential legal liability associated with many of the behaviors that are encouraged by these programs. Often administrators and teachers are unaware of the potential dangers associated with homosexual education in the schools. Take time to share this information with them.

On the other hand, it is also important for us to reach out to those caught in the midst of homosexuality and offer God’s grace and redemption. We cannot let the hardened rhetoric of gay activists keep us from having Christ’s heart toward homosexuals. As individuals and as the church, we should reach out to those caught in the sin of homosexuality and offer them hope and point them to Jesus Christ so that they will find freedom from the sexual sin that binds their lives.

It is important to remember that many in the homosexual lifestyle are there because of some emotional brokenness in their families. They may be trying to meet their emotional needs in ungodly ways. Youth in the public schools may be

experimenting sexually and find themselves caught up in the homosexual lifestyle.

It is also important to remember that change is possible. The testimony of hundreds of former homosexuals is proof that someone can change their sexual behavior. So are the various studies that document these same behavioral changes. And, most importantly, the Bible teaches that change in possible. Paul, writing to former homosexuals in the Corinthian church, noted that "such were some of you" (1 Corinthians 6:11).

In addressing the issue of the gay agenda in public schools, it is crucial to stay true to our biblical convictions (and stand for truth) while we also reach out with biblical compassion.

Notes

1. "'Governor's Commission for Gay Youth' Retreats to 'Safety' and 'Suicide'," *The Massachusetts News*, December 2000.
2. Robert Garofalo, et. al., "The Association Between Health Risk Behaviors and Sexual Orientation Among a School-based Sample of Adolescents," *Pediatrics*, 101 (5), May 1998, 895-902.
3. GLSEN website, www.glsen.org.
4. Linda Harvey, "Children at Risk: GLSEN, Corruption and Crime," Mission America, 2003, http://www.missionamerica.com/oldagenda26.php.
5. PFLAG website, www.pflag.org.
6. Linda Harvey, "The World According to PFLAG," Mission America, 2003, http://www.missionamerica.com/stoppflag2.php.
7. Marilyn Elias, "Gay teens coming out earlier to peers and family," *USA Today*, 8 February 2007, 1A.
8. "The Legal Liability Associated with Homosexual Education in Public Schools," Citizens for Community Values, www.ccv.org/Legal_Liability_of_Homosexuality_Education.htm.
9. R. S. Hogg, et. al., "Modeling the impact of HIV disease on mortality in gay and bisexual men," *International Journal of*

Epidemiology, 26 (1997), 657-661.
10. "Health Implications Associated with Homosexuality," Monograph published by *The Medical Institute for Sexual Health*, 1999.
11. Robert Garofalo, *Pediatrics*, 1998.
12. Theo G.M Sandfort, et. al., "Same-Sex Sexual Behavior and Psychiatric Disorders," *Archives of General Psychiatry*, Vol. 58 (1) January 2001, 85-91.

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"How Do You Respond to Vicky Beeching's Coming Out as Gay and Proud?"

Dear Sue,

Did you happen to see this in the past few days? Vicky Beeching, Star of the Christian Rock Scene: I'm Gay. God Loves Me Just the Way I Am

What am I supposed to make of it? I have searched the scriptures, poured my heart out to God over the years and still struggling. I cannot work out how she came up with this view, but it is really rocking my world view and I am in serious danger of coming unstuck. I am starting to wonder if my understanding of Scripture, of this being wrong and the reasons why for all these years is incorrect and it has made me so depressed since I read this article.

My heart hurts for Vicky.

Yes, she experiences same-sex attraction (SSA) and yes, God

loves her just the way she is, but He loves her too much to leave her there. Her SSA is like the red light on the dashboard of a car. It means something is wrong under the hood that needs attention. God loves her just the way she is but He wants to bring healing to her heart. She may identify as gay, but God won't agree to that identity. He would say, "You are My beloved daughter, created in My image and for My glory."

100 years from today, when she is in heaven, she will not be saying she's gay. Sexuality is only for this earth. If something about us is temporary, then it shouldn't be our identity. That's why God, who doesn't make anyone gay (anymore than He makes anyone selfish or bigoted or self-centered), won't agree with her confusion about her identity.

I think it's good to acknowledge when one has a "thorn in the flesh" (2 Cor. 12:7). But saying it is good and it's fine and God accepts it as His intention and design is wrong. It would be better to say, "I experience same-sex attraction, and I need help to find out where it came from and what to do about it." And I would say, after fifteen years of helping people deal with unwanted SSA, that the way to deal with the holes in one's heart is intimacy with the Father and the Son and the Spirit. The problem driving SSA is a sense of disconnection, of not belonging or being attached. The way that is resolved is by focusing on Jesus, who said in John 14:23 of His Father, "We will come to him and make Our home with him." Resting in the indwelling Father, Son and Spirit is how that hole is filled.

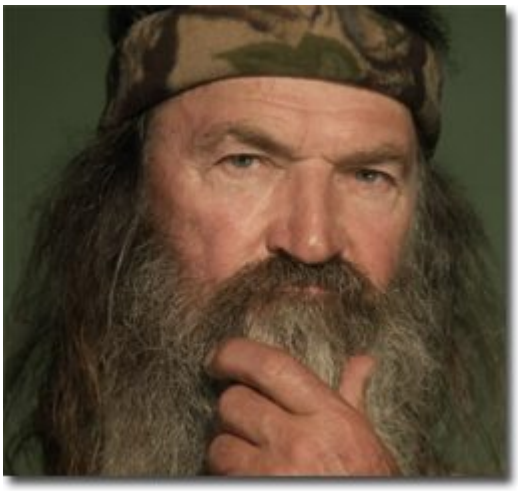
Blessing you,

Sue Bohlin

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Did (Duck Dynasty's) Phil Get it Wrong? Is Homosexuality Sin?



In one of the biggest social media flaps since social media was invented, Duck Dynasty's Phil Robertson openly said that homosexuality is sinful. Then the cyber world blew up in a clash of worldviews—the progressive, whatever-floats-your-boat perspective of A&E, the cable network that profits greatly from the Robertsons' TV show, against the traditional biblical view of sin and sexuality. A lot of people think that Phil's old-fashioned morality is not only antiquated but unfair.

Is it? Is homosexuality a sin? If people are born gay, why would God condemn people for being the way He made them? What kind of God would do that?

Let me answer those questions in reverse order. First, how do we know that people are born gay? This idea is a newcomer on the scene of human history, arising only within the past hundred years—maybe only fifty. We "know" it because people keep saying so, and people say so because, looking into the rear view mirror of their lives, many of those who eventually identify as gay recall always feeling different, "other than." According to the spirit of the age, that means they were always gay. Which means sexually and romantically attracted to people of the same sex.

But think about a newborn baby. Is he or she sexually and romantically attracted to people of the same sex? No, of course not. That is an emotional development issue that will arise years down the road. Consider a toddler: how does one find the gay kids in a church or daycare nursery? You don't. But even in toddlers, some temperament and personality differences have surfaced, the kinds of differences that can lead to a child feeling "other than."

Little boys who are emotionally sensitive, artistic and creative, can be uncomfortable around the rough-and-tumble boys who are far more physically aggressive, sporty and relationally insensitive. It doesn't mean they're gay, it means their design, their God-chosen kind of masculinity, is different. They're probably going to feel "other than," and later on someone will label that as gay. It's not.

Little girls who have athletic gifts and abilities, who don't care for pink or dresses or nail polish and are often natural leaders, can be uncomfortable around the girly-girls who are interested in very different things. It doesn't mean they're lesbian, it means their design, their God-chosen kind of femininity, is different. They're probably going to feel "other than," and later on someone will label that as lesbian. It's not.

People are not born gay, which is a constellation of beliefs and feelings about oneself and others that is the result of many interactions with many people over many years. Just like people are not born prejudiced. Or entitled. Or English speaking, for that matter. But all those things can become so entwined with a sense of self that it feels like that's who one is.

Recently, my husband was talking with a new friend who struggles with same-sex attraction. His friend said it was hard growing up in a slender "case" (body type) and so sensitive, and that's why he was gay. My husband pointed out

that he, too, had the same body type and was emotionally sensitive, that that was their design. Ray talked to him about the gender spectrum for different kinds of masculinity as God's creation, and his friend absolutely lit up with gratitude. He had never heard that the way God had made him didn't mean he was gay, it meant he was gifted, and he had never heard an "everstraight" like my husband acknowledge that boys and men can live on that end of the spectrum and not identify as gay. There is another way of explaining the feeling of "other than" that honors both the person and the God who made them in a way that has often not been appreciated or affirmed.

But let's turn to the first question: is homosexuality a sin?

It's important to define your terms. What do you mean by homosexuality? Our culture has clouded the biblical perspective of the issue. Do you mean being same-sex attracted? Or do you mean "stepping over the line," actually engaging in same-sex romantic and sexual relationships? What Phil Robertson did, which is part of the firestorm, is to shine a light on what the Bible says: all sex outside of marriage is sin, both opposite-sex and same-sex relationships. Our sex-saturated culture finds that offensive and unacceptable. Sex is seen as a right and a basic need of life, when it is neither.

But the Bible never condemns same-sex attractions, which constitute temptation and not sin. People generally discover, not choose, that they are drawn to the same sex, and there are very good reasons for this. As with all temptations, God says to stand against them and not give into them. It is foolishness to define oneself by our temptations and weaknesses! (Much better to define ourselves the way God sees us, as His beloved child who desperately needs Him.)

So define homosexuality. If you mean simply feeling "other than" and different, complicated by being drawn to members of

the same sex, then homosexual attractions are temptation, not sin. If you mean acting on those attractions to engage in emotionally dependent and/or sexual relationships, then according to the Bible's standards, yes that is sin. Note how God addressed Cain's struggle with feelings and temptations: "Sin is crouching at your door. It desires to have you, but you must master it." (Genesis 4:7) So it really comes down to feelings vs. behavior. The feelings are not necessarily sinful (although sin begins in the mind, where attractions can cross over the line into the sin of lust, regardless of the object of those attractions), but behavior always is. We need to keep homosexuality in the context that God does: pre-marital sex, adultery, same-gender sex, incest, and sex with animals: anything outside the marriage bed (defined as one man and one woman, Gen. 2:24) is sin.

Many people have a faulty concept of a distant, scowling god sitting on his throne looking for people having a good time so he can be mad at them, looking for an excuse to hurl thunderbolts at them for daring to enjoy themselves. The God of the Bible is not Zeus. Jesus corrected many aspects of our misunderstandings of His Father. He is a loving God who put guardrails on the treacherous mountain road of human sexuality. He doesn't condemn people who run off the safety of the road by crashing through the guardrails He put in place; He knows that the natural consequences of running off the cliff are their own discipline. God says, "Don't have sex outside of marriage" because He loves us and knows that sex outside of marriage brings pain to the soul (as well as dishonoring everyone involved, including Him).

God doesn't make anyone gay, but He is full of compassion for those who find themselves with same-sex attractions. He warns us against all kinds of sexual sin because He knows how destructive it is when we violate His intention and design for our bodies and souls. He wants so much better for us.

This blog post originally appeared at blogs.bible.org/tapestry/sue_bohlin/did_phil_get_it_wrong_is_homosexuality_sin on Jan. 1, 2014

When Ex-Gays Return to a Gay Identity

I recently received an envelope in the mail with no return address and no personal note, just copies of three articles about men who used to be part of Exodus International, who used to identify themselves as "ex-gay," and now repudiate that part of their histories. It is consistent with emails and blog comments I have received pointing this out, and asking if that doesn't negate my position that homosexuality is changeable.

No. The fact that some people, denouncing something they used to support, now represent themselves as proud gays and lesbians, doesn't change anything. Just as people who lived in sobriety from alcohol and drugs for years have been known to get sucked back into their addictions, it isn't surprising that some would get weary of the struggle against their temptations and stop fighting.

Some people gave up earlier than others, hoping and expecting that if they just kept living "the straight life," their feelings would catch up with their resolutions. They kept waiting for homosexual desires and temptations to disappear, and they didn't. So they decided that they were done with trying to pretend to be something they weren't. I'm good with not pretending; I'm a huge believer in authenticity and transparency.

But if someone continues to experience same-sex attraction even if they don't act on it, does it mean they're gay, as the culture insists?

What the culture says—if you ever have same-sex feelings, it means you're gay—doesn't matter compared to what God says.

God calls us to make choices every day that contradict and violate our feelings and temptations, but which we choose because they are the right thing to do. From the basics of the Ten Commandments to the ultimate example of Christ in the Garden of Gethsemane, He calls us to choose obedience and behavior that honors Him and other people despite our feelings. What if we don't *feel* like telling the truth? Don't lie anyway. What if we don't *feel* like not killing the person who really ticks us off? Don't murder anyway. What if we don't *feel* like remaining faithful to our spouse? Don't commit adultery anyway.

So what if someone doesn't *feel* like stewarding their sexuality in purity and self-control? Regardless of the nature of the temptation, whether same-sex or opposite-sex, God calls us to possess our own body in holiness and honor (1 Thess. 4:4).

Sadly, some men who had come out of homosexuality have left their wives and children to return to living as gay men. This isn't really much different from men who leave their wives and children for another woman. Succumbing to temptation, regardless of who tempts us, is still sin. Heartbreaking, home-breaking sin.

We're hearing people saying, "I'm not ex-gay anymore because trying to be ex-gay doesn't work. 'Pray away the gay' (a rather offensive term used by scoffers) doesn't work. Trying hard to be straight doesn't work. 'Claiming my healing' doesn't work. I'm done."

And they're right.

What doesn't work:

Name-it-and-claim-it theology, the religious version of "wishing will make it so." Trying to speak reality into existence, as in "I am no longer gay because I'm a Christian," doesn't work because we don't create reality through our words. Only the Creator God can do that.

Casting out the demon of homosexuality. While there is always a demonic component to idolatry and unrepentant sin, homosexuality is not caused by a demon, any more than bigotry, selfishness or gossip are.

Trying harder, praying harder, reading the Bible, begging God to make the gay feelings to go away. These human efforts are the religious equivalent of mowing the grass to get rid of dandelions. (For a completely different approach—grace—check out True-Faced.)

What does work:

Laying aside one's sexuality as the measure of identity. "Who I really am" according to our flesh is always going to be at odds with "who God says I am" according to His word. Seeking a deeper relationship with our heavenly Father and the Lord Jesus Christ through the spiritual disciplines moves us toward reframing our faulty identity, no matter who we are or what we struggle with. We need to choose to find our identity in what God says about us—most importantly, receiving and owning the truth that He says, "You are My beloved child in whom I am well pleased."

Looking at the contributing factors that shaped the same-sex "hole" in one's heart (and the lies connected to them) to process them in light of God's love and sovereignty, and then forgive the people who inflicted the wounds.

Choosing to learn to live with a tension: our flesh wants things that are dishonoring to God, dysfunctional and

dangerous, but God calls us to do the right thing anyway. Regardless of our desires and feelings. Right from the beginning, He told Cain, "[I]f you do not do what is right, sin is crouching at the door. It desires to dominate you, but you must subdue it" (Gen 4:7). God didn't say to Cain, "I know, you're angry because I didn't accept your offering. That's who you are, an angry soul. Go and let your anger explode!" In the New Testament, we read, "The thief must no longer steal. Instead, he must do honest work with his own hands, so that he has something to share with anyone in need" (Eph. 4:28). God didn't say to the thief, "I know, you feel compelled to take what doesn't belong to you. That's who you are, a stealing soul. Go and act on your desires to steal!"

Now we have people saying, "I am attracted to the same sex. Since everyone says I am defined by my feelings, I now realize that's just who I am." And God does not say to them, "I know, you are gay/lesbian/transgender/bi-sexual. That's who you are, so go act on it!" God calls everyone to the same standard: sexual holiness and integrity, which means keeping all sex within the bounds of marriage between one man and one woman.

Adjusting one's expectations. Accepting the truth that one's attractions and desires may always be warped to some degree; they may always remain an area of weakness that can drive the disciple to a deeper level of dependence on God, which is essential for growing in relationship with Him. That may mean learning to live with a "thorn in the flesh" (2 Cor. 12:7-10) instead of insisting that the only culturally acceptable change is a 180-degree shift in attractions from homosexual to heterosexual.

There is no "easy button." Submitting to the process of sanctification means crucifying the flesh, and that's *hard*. For any Christ-follower. And that's where lasting change happens—as we are made into the image of Christ (Gal. 4:19), as we are transformed by the renewing of our minds (Rom. 12:2). And that might, or might not, extend to our feelings.

Regardless of who we are.

This blog post originally appeared at blogs.bible.org/tapestry/sue_bohlin/when_ex-gays_return_to_a_gay_identity on May 7, 2013.

"How Do You Answer a Person Who Says You Can't Take the Bible Literally Because It Promotes Killing Homosexuals?"

How would you answer a person who says, "You can't take the Bible literally because it promotes killing homosexuals" (Lev 20:13)?

There are a number of things that one might say to this, but I will mention just a few. In addition, I will not only speak to the issue of interpretation, but will also address some of the issues which give rise to a statement like this. Of course, we must also remember that there is oftentimes a lot of anger behind a statement like this. Hence, it is important to remember that while we always want to speak the truth, we want to be careful to do it in love. This is the most important thing to bear in mind in responding to someone making such a claim. We want to be kind, gentle, and patient in our response. But concerning the response itself, here are a few things that occur to me as I think about this issue.

First, this particular law was only given to ancient Israel under the terms of the Old Covenant. But God is not relating to anyone under the terms of this covenant today. Rather, God is now relating to all men under the terms of the New Covenant (Hebrews 8). Hence, this is not a law which should be implemented today. In addition, I think it is also important to point out that this passage does not PROMOTE killing homosexuals. This is simply false—and it is important to say so. This particular law requires that those who engage in homosexual activity be put to death. Even under the Old Covenant, a person with homosexual inclinations or attractions, who refused to act on them, would NOT be put to death. What is at issue here is homosexual *activity*—not homosexual attraction. Hence, even interpreted literally, this law does NOT promote killing homosexuals. Rather, it stipulates that those who engage in homosexual *activity* are to be put to death. But again, it is important to remember that God is no longer relating to mankind under the terms of this covenant.

Second, the law reveals the awful truth about human sinfulness and the holiness of God. God takes sin very seriously and his holiness and moral perfection require that He deal with it as it deserves. Under the terms of the Old Covenant, homosexual behavior was not unique in meriting the sentence of death. Adultery (Lev. 20:10), blasphemy (Lev. 24:16), murder (Exod. 21:12), striking one's father or mother (Exod. 21:15), kidnapping (Exod. 21:16), cursing one's father or mother (Exod. 21:17), and other acts as well, all merited the death sentence under the Old Covenant. Even Sabbath violations received the death sentence (Exod. 31:14). Hence, homosexual activity was not unique in meriting the death sentence under the terms of the Old Covenant.

Third, God disapproves of ALL sexual sin—not just homosexual activity. God disapproves of adultery, fornication, rape, incest, bestiality, as well as homosexual sin. Again,

homosexual sin is not unique in being prohibited by God. All sexual sin is prohibited. The Bible allows for sexual activity only within the confines of one man/one woman heterosexual marriage. Any kind of sexual activity outside of this is sin—whether that sexual activity be homosexual, heterosexual, sex with animals, etc.

Fourth, the moral law is based upon the morally pure and morally perfect character of God. If the Bible really is the word of God, then homosexual behavior (along with all other sexual sin) is sin. All such activity, then, would constitute a violation of God's moral law.

Finally, I think we can agree that we should not ALWAYS interpret the Bible "literally." The Bible, after all, does contain a wealth of figurative and metaphorical language, and it would be inappropriate to interpret such metaphorical expressions literally. The problem in this case, however, is that the verse in question is not making use of such figurative or metaphorical language. Indeed, the writer is quite explicit in spelling things out for us. It would strike me as dishonest to suggest that this passage should be interpreted non-literally or metaphorically. What would it be a metaphor of? What would be the literal truth behind (or underneath) the metaphor? In addition, why should anyone think that God does not disapprove of sexual sin? What sort of argument or evidence is there for believing that God's attitude toward sexual activity is essentially the same as that of a modern secular American? Why should we think that sin (all sin) is not a deadly serious issue to an utterly holy God? It seems to me that the statement you mentioned simply makes some unwarranted assumptions about God's attitude toward human sin.

Of course, the good news is that God has provided atonement for sin through the substitutionary death of His Son, and His resurrection for our justification. Anyone who is willing to turn from their sin, and trust Christ for salvation, can and

will be forgiven and saved. No one needs to die for their sins (since Christ has already done so). But everyone who rejects Him and His sacrifice will have to pay for their sin themselves. Hence, we want to communicate, I think, that God takes sin very seriously. But He has also provided for our forgiveness through the sacrifice of His Son on the cross.

Hopefully some of this will be helpful to you as you continue to wrestle with an appropriate response to claims of this sort.

Shalom in Christ,

Michael Gleghorn

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Responding To President Obama's Same-Sex Approval

President Obama recently gave public support to gay marriage. How do we respond from within a biblical worldview?

Some Christians have used this news event to highlight the way the church is blowing it on the opportunity to be "Jesus with skin on" to the GLBT (gay | lesbian | bi-sexual | transgender) community. This sentiment is especially prominent among people under forty who often have good friends who identify as gay.

There are two different issues that need to be kept separate: how the church treats gay-identifying *people*, and the church's position on the culture-affecting issue of gay identity and so-called gay marriage. The first provides an opportunity to

display a welcoming attitude of grace, which says, “We’re glad you’re here like the rest of us messed-up sinners who desperately need Jesus. He loves you and accepts you just the way you are, but He loves you too much to let you stay that way. Come embrace holiness with us as we learn it together.” (And this message is just as true for drug and porn addicts, as well as Pharisaical holier-than-thou folks addicted to judgmental moralism.)

The other is about refusing to budge on what God has said about sexual sin, which does not change. Homosexuality is no more right, holy or acceptable today than it ever was in Bible times. Neither is heterosexual fornication, adultery, or pornography-driven lust. It’s not just that sex outside of God’s plan for marriage (which is limited to one man and one woman, per the created intent in Genesis 1 and 2) breaks His law-His rules are given as a gift to keep us from breaking our hearts.

Jesus said He came to bring a sword (Matt. 10:34), and this issue is one of the areas of conflict He was bound to cause because His standard of holiness, and His call to live in it, is at odds with the human desire to do what we want regardless of what God thinks. Is homosexuality a sin? This is a simple question, but it needs a complex answer. Same-sex attraction (SSA) is usually not a choice; it’s something people discover, usually with pain and horror. (Females, naturally more relational, can cultivate it and be emotionally seduced toward lesbianism, though, even with no previous leanings that way.)

But does it “fall short of the glory of God,” one way Scripture defines sin (Rom 3:23)?

Certainly.

Same-sex attractions are a corruption of God’s intention for healthy personal and sexual development, the result of the Fall and of living in a fallen world. I get this. I have lived

with polio ever since I was six months old. I didn't choose this disability, but is it a sin? It certainly falls short of the glory of God, and polio is part of living in a fallen world. It's one of the ways I experience the infection of sin. I did not choose the fallen-creation consequence of polio, yet I have to deal with it. My *responses* to it can be sinful, just as those who experience unwanted SSA have to deal with the fallen-creation consequence of homosexuality, but their responses to it can be sinful.

(By the way, there is no evidence of a genetic cause for homosexuality. The "born that way" myth cannot be supported biologically. But there are good reasons that many people end up with same-sex feelings; for more information, please read my articles in the homosexuality section of the Probe website, as well as articles on the Living Hope Ministries website at www.livehope.org.)

When people give in to the temptations of SSA and engage sexually with other men or other women, God's word has a very serious word for it: *abomination* (Lev. 18:22). But it's important to understand that the abomination is the act, not the people.

President Obama referred to the golden rule (treat others as you want them to treat you) as his rationale for supporting gay marriage:

> *[Michelle and I] are both practicing Christians and obviously this position may be considered to put us at odds with the views of others but, you know, when we think about our faith, the thing at root that we think about is, not only Christ sacrificing himself on our behalf, but it's also the Golden Rule, you know, treat others the way you would want to be treated. And I think that's what we try to impart to our kids and that's what motivates me as president and I figure the most consistent I can be in being true to those precepts, the better I'll be as a as a dad and a husband and, hopefully,*

the better I'll be as president.{1}

In 2008, in defending his current position against same-sex marriage but for civil unions, he said concerning people who might find his position controversial, "I would just refer them to the Sermon on the Mount, which I think is, in my mind, for my faith, more central than an obscure passage in Romans." {2}

Two things strike me about this. First, he's not consistent about his application of the golden rule; he's pro-abortion-but of course he doesn't want to be hacked to pieces without anesthesia, which is precisely what certain abortion procedures entail.

Second, choosing the golden rule over "an obscure passage in Romans" shows he doesn't understand that "the entirety of [God's] word is truth" (Ps. 119:160). Both the Golden Rule and the Romans 1 passage are true; it's not a choice between the two. Since he used to give lectures on Constitutional law at the University of Chicago, I doubt that he would ever use the term "an obscure phrase in the Constitution," because obscurity is about one's perception of importance, not the actual importance of a matter. To a Constitutional lawyer who respects the document, every phrase of the document is important. To a serious [true] Christ-follower, every word of His scriptures is important.

The issue of same-sex marriage isn't about people's right to live in committed relationships, to do life together. It's about demanding society's approval for "the façade of normalcy." It's about demanding approval for what God has called an abomination (the sexual act, not the people engaged in it).

Ryan Anderson wrote in the *National Review Online*,

"What's at issue is whether the government will recognize

> *such unions as marriages – and then force every citizen and business to do so as well. This isn't the legalization of something, this is the coercion and compulsion of others to recognize and affirm same-sex unions as marriages."{3}*

American culture is definitely moving toward normalizing homosexuality, but from God's perspective it will never be normal or natural (Rom. 1:26-27). And it's God's perspective that matters.

Notes

1. www.dennyburk.com/president-obamas-scriptural-defense-of-gay-marriage/
2. www.wnd.com/2008/03/57975/
3. bit.ly/LGZ1z1

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Glee's Pro-Gay Theology

Feb. 28, 2012

Recently, the wildly popular TV show *Glee*'s Valentine's Day episode featured a group of religious students called the "God Squad" discussing whether they should accept money to sing love songs to gay people (their term). The writers had students spouting pro-gay theology that was doubtless quite persuasive to the majority of viewers who don't know the truth that counters the propaganda.

"They say that one out of every ten people are gay, and if that's true than that means one of the twelve apostles might

have been gay."

That's a very old, very inaccurate statistic from Alfred Kinsey. A more accurate estimate is in the 2-3% range.{1} The idea that one of the twelve might have been gay is sheer speculation with no grounding in truth and no evidence for it, but it certainly planted the idea in the minds of millions of people to normalize it.

"The Bible says it's an abomination for a man to lay down with another man. But we shared tents in Cub Scouts, and slept next to each other all the time. So that would make Cub Scouts an abomination."

No. No, it wouldn't.

What the Bible actually says is, "You shall not lie with a male ***as one lies with a female***; it is an abomination" (Lev 18:22). This passage is talking about same-sex intercourse, not guys in sleeping bags sharing a tent.

Further, it's always important to look at the context of any verse. That same chapter contains prohibitions against sexual activity we still condemn today: incest, bestiality and adultery. Those who want to dismiss verses prohibiting same-sex relations as archaic usually (but not always!) won't take a pro-incest, pro-adultery, or pro-bestiality stance. Neither should it be okay to take a pro-homosexuality stance.

My friend Randy Thomas had a powerful "lightbulb moment" concerning this verse. He writes,

> *"The Father brought back the memory of Ron, the first man I thought I loved, and me together as a couple. In my memory we were in an embrace and I saw the Lord standing next to us. We were oblivious to His presence and He was grieving. His grief was so bitter I could see Him shaking with tears as He looked upon us. I was immediately struck with grief that God was so grieved. It's a grief I will never forget.*

“At that point I felt the Spirit asking me, ‘Randy . . . what is the sin?’ The only Scripture I knew was Leviticus 18:22 (that’s only because it was on the signs that the Christians held up at pride parades and outside of clubs). I told the Lord that I didn’t like that Scripture. But He persisted, ‘What is the sin?’ I thought through the verse again: ‘When one man lies with another as a woman it is an abomination before the Lord,’ (emphasis mine). The word ‘it’ jumped out at me. I sensed the Spirit asking, ‘What is “it”?’

“I answered, ‘A gender neutral pronoun?’ I was a little surprised that in the middle of this powerful time the Holy Spirit would be giving me an English pop quiz. I felt Him say, ‘EXACTLY!!!’

“Then my world fell apart over one little word. ‘It’ meant that I was not the abomination, Ron was not the abomination. It was the abomination – the act itself was keeping Ron and me looking toward each other and not to God for fulfillment of who we were and what God intended. For the first time in my life I knew that God is aware of every secret and not-so-secret thing I have done. Instead of sending hellfire and brimstone, He sent a grieving Savior to pay the price of my ignorance and sin.

“He forgave and redeemed me.”

“You know what else the Bible says is an abomination—eating lobster, planting different crops in the same field, giving somebody a proud look. Not an abomination? Slavery. Jesus never said anything about gay people.”

There are different kinds of laws in the Old Testament. Civil and ceremonial laws, such as those concerning religious sacrifices and dietary laws, were time-bound and limited to the people of Israel. They are no longer in force for a variety of reasons: first, all the OT sacrifices and ceremonies were given as a foreshadowing of the Messiah’s

ministry and of His death, burial and resurrection. They are no longer necessary because they were the preparation for the Reality that has come. Second, the civil laws pertained to a nation of people who no longer exist. (The current nation of Israel is a political one, not the same as the group of OT people God called to follow Him alone as their Ruler.)

Moral laws, such the Ten Commandments and all the laws constraining sexual immorality, are not time-bound because they are rooted in the character of God. It is always sinful to have sex with someone you're not married to, regardless of gender.

Slavery, as ugly as it is, is not inherently unnatural the way homosexual practice is. Dr. Robert Gagnon, a theologian who has a breathtaking understanding of homosexuality and its attendant arguments, writes, "The Bible accommodates to social systems where sometimes the only alternative to starvation is enslavement. But it clearly shows a critical edge by specifying mandatory release dates and the right of kinship buyback; requiring that Israelites not be treated as slaves; and reminding Israelites that God had redeemed them from slavery in Egypt."{2}

We don't know that "Jesus never said anything about gay people"; it's quite possible that His comments on eunuchs in Matthew 19 included those who would have never sex with women because of their same-sex attractions.

Usually, the argument goes, "Jesus never said anything about homosexuality." What He DID say about God's intention for His creation and sexuality in Mark 10:6-8 excludes homosexuality, along with other forms of sexual sin such as polyamory, incest and bestiality. Scripture powerfully indicates His intention for a male-female prerequisite for sexuality.

"Love is love" (so let's sing a love song to two lesbian students)

Is it? How would the "God Squad" feel about singing a love song to a woman committing adultery with one of their dads? How would they feel about a father paying them to sing a love song to the daughter he's regularly raping while calling it love? Our culture is so anxious to justify anything by slapping the label of "love" on it that we dishonor the God who IS love: a sacrificial, others-centered, giving love that took Him to the cross to pay for the very sins that are being elevated and celebrated on network TV.

Notes

1. For citations, see my article on the Probe Ministries website "Homosexual Myths."
2. http://religion.blogs.cnn.com/2011/03/03/my-take-the-bible-really-does-condemn-homosexuality/

This blog post originally appeared at blogs.bible.org/tapestry/sue_bohlin/glees_pro-gay_theology

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Helping Homosexuals Change? Yeah, Right.

ABC News recently did a story on presidential candidate Michele Bachmann's family business, a Christian counseling center run by her husband, Dr. Marcus Bachmann. The focus of the story was a biased, "can you believe this?" exposé of the fact that the counselors help people who don't want to be gay, address their unwanted homosexuality.

They interviewed two people, a man whose mother had taken him to the clinic when he came out as homosexual, and an

undercover reporter who brought two recording devices into the sessions with him. Neither man believed their homosexuality was changeable—and when it comes to the counseling office, if your mind is made up that something cannot be changed, guess what? It won't be.

The reporter used the now-familiar phrase "pray away the gay," which is an effective and condescending dismissal of what actually happens when people do successfully shift their sexual orientation. (And I personally know a number of people who have experienced significant and lasting change in their orientation.) Some do successfully engage in reparative therapy, which addresses the emotional deficits in those who find themselves attracted to the same sex using purely psychological methods. But what is more effective is the transforming power of the gospel in the life of a fully devoted follower of Jesus Christ. And, like all discipline of radical discipleship, which means saying "no" to our flesh and "yes" to the flow of Jesus' resurrection power in our lives, it takes hard work over a period of years. There is no easy, 1-2-3 magic prayer to change the way we think and feel. Sanctification is a long process of cooperation with the Spirit of God.

The message our media pumps out today is that sexuality is fluid—except for homosexuality, which is fixed and can't be changed. This means it's okay to give into your secret cravings and come out as gay, in which case folks like Oprah will celebrate you embracing your "authentic self," but it's not okay to say, "God didn't make me gay, and I choose to accept the identity HE gives me instead." It's not okay to say, "I used to be gay and now I'm not."

Which explains why there was an explosion of rage when Dr. Robert Spitzer, eminent professor of psychiatry at Columbia University, released the results of his landmark 2001 study that showed that change is possible in highly motivated individuals: rare, in his estimation, but possible. (Dr.

Spitzer had been the pro-gay lobby's hero since he spearheaded the American Psychiatric Association's removal of homosexuality from the DSM-IV manual, which is the psychiatrists' bible of mental disorders. That decision was the result of caving into political pressure, not the result of any research.)

The idea that people can experience change not only in their behavior but in their hearts is threatening to those committed to the idea of homosexuality as a fixed and unchangeable truth. (I personally believe the reason for their insistence is an understandable defensive reaction to trying to change their orientation on their own unsuccessfully, including attempting to "pray away the gay," which doesn't work. I have written about why that is, here.)

Many of the loud voices insisting that homosexuality is not changeable hold to an unrealistic standard, that only a complete shift from 100% homosexual to 100% heterosexual constitutes change. I suggest that nowhere else do we hold to that standard: would we denounce a former alcoholic who has successfully lived for years in freedom from the destruction of alcohol, as not really changed if he thinks that a cold beer on a hot day still sounds good?

Dr. Spitzer's findings back up the message of the New Testament: that Jesus Christ changes the lives and thus the behavior of people caught in all kinds of sin. Remember this list of changed people in the church of Corinth?

> Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! The sexually immoral, idolaters, adulterers, passive homosexual partners, practicing homosexuals, thieves, the greedy, drunkards, the verbally abusive, and swindlers will not inherit the kingdom of God. Some of you once lived this way. 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. (1

Corinthians 6:9-11)

Change is possible. That is part of the good news of the gospel. And, for the believer in Jesus, change is a normal and expected part of being a follower of Christ.

Even if the world laughs at the notion with a "can you believe this?" contempt. Can homosexuals change? It's not "Yeah, right." It's "Yes! Amen!"

This blog post was originally published at blogs.bible.org/engage/sue_bohlin/helping_homosexuals_change_yeah_right on July 19, 2011.

"Why Doesn't God Answer Prayers to Take Away Gay Feelings?"

I was reading your article about Gay Teen Suicides and Bullying, about how some people pray and pray for God to take away their gay feelings and there is a reason that he doesn't that they don't know about. I'd like to know what that reason is. My best friend committed suicide when we were both 18 because he couldn't accept that he was gay. I learned to accept it and now I'm 36 and quite happy. Luckily, I have found a church that accepts me for who I am and I know that God loves me as does Jesus but I am always curious to hear the ideas and opinions of Christians on what the supposed cure for this condition might be.

First of all, _____, I am so very sorry to hear of your best friend's suicide. I'm sure that has left a wound on your soul

that troubles you to this day.

I want to VERY respectfully suggest that “accepting one’s gayness” is not the best solution to the grief and sadness that comes bound up in realizing one has same-sex desires. That would be like seeing the “check engine” light on your car and deciding to learn to live with it. I know the culture’s pro-gay message is that there’s nothing wrong with homosexuality so just accept it, but that’s not God’s position. Which leads me to answer your question: why would God not take away someone’s gay feelings?

First, because everyone has an area of weakness that makes it easier for us to recognize our need for God and depend on Him more fully, which is His design and intent for us. Some people have physical trials; others struggle with a weakness for alcohol, drugs, or other forms of self-medication. Some struggle with same-sex attractions. Whatever our area of weakness, this is the very avenue by which God can reveal Himself to be strong, to be *enough* for us. And it is the best way for God to develop us into the people He made us to be, permeated with Christ like character and maturity.

So often, people pray and ask God to relieve their symptoms and make their lives easier (and this, of course, goes way beyond asking God to take away gay feelings. It’s something we all do). Being broken and fallen people, when we pray for that, what we’re really asking is, “I want You to make me comfortable so I won’t need You.” But Jesus doesn’t answer this prayer because there is something so much bigger than our comfort at stake; He wants our hearts. He wants our dependent trust. He wants us to repent of the sin and separation from Himself that results in our brokenness. He wants to heal the real brokenness, not just the *symptom* of the brokenness. True brokenness is our broken relationship with God.

The struggle (against same-sex feelings) itself is not an evil. The struggle can be a holy instrument in God’s hand if

we let it. Please read through to the end of my answer for more on that.

Secondly, it's helpful to understand the bigger picture of why someone has attractions for someone of the same sex in the first place. No one is born gay; we are such complex creatures, being made in the image of God, that feelings, attitudes and beliefs are shaped over time by our life experiences, and filtered through our temperaments. This is complicated by the fact that we live in a fallen world that has been poisoned by sin, which is separation and independence from God. Fallen people love each other in fallen ways, or not at all.

The three-Personed God (One God in Father, Son and Holy Spirit), who have enjoyed love and fellowship with each other for all eternity, created us in Their image (Gen. 1:26). This means we are created for relationship: to connect and bond with others in ways that would make us feel loved and secure. Living in a fallen world means that sometimes, we don't connect and bond with the people God intends to love and accept us, and there are serious repercussions from that.

After listening to people's stories in literally thousands of intake interviews, my friend Ricky Chelette of Living Hope Ministries has identified several common denominators that provide perspective to same-sex desires:

• Little boys are born at some point on a gender spectrum that ranges from the rough-and-tumble athletic boy to the emotionally sensitive, artistic and/or musical, aesthetically gifted boy. Little girls are born at some point on a feminine gender spectrum that ranges from the girly-girl to the tomboy jockette. Our spot on the gender spectrum is God's choice for His glory and our benefit. Most male same-sex strugglers are on the sensitive end of the spectrum.

• God's intention is for babies to bond first with Mom, then

with Dad, then with same-sex peers, then with opposite-sex peers. Learning to exercise our "attachment muscles" is an essential part of becoming emotionally healthy. Most Moms don't have any trouble bonding with their babies. (But when something disrupts the process, it seriously messes people up.)

• When emotionally sensitive little boys are born into a family with a rough-and-tumble, emotionally insensitive Dad, the little boy can find himself more comfortable identifying with Mom and her emotionally sensitive femininity than with his Dad. It's as if Dad speaks Spanish and the little sensitive boy speaks Chinese. They may *want* to communicate with each other, but they don't speak the other's language. Unless the "Spanish-speaking" Dad purposes to learn Chinese to relate to his son on his level, there can be a disconnect between the two.

• There's a point in a toddler boy's development where he should realize, "I'm a boy. I'm more like Dad than like Mom." When Dad involves his son in his world and communicates love and acceptance to his son, he comes to believe that he belongs in the world of males with his Dad.

• The wise author Toni Morrison says that a child knows he's loved when he walks in a room and his parent's eyes light up. All children are created with the need to receive "the three A's": attention, affection and affirmation. When a Dad pays loving attention to his son, when his eyes light up when his son enters the room, when Dad affirms his son for who he is and not just what he can do, a boy will probably feel secure in his Dad's love and acceptance. But if there is a disconnect between a Dad and his son, if the Dad thinks it's too much trouble to try and connect with a son in ways that the son can receive, there will be a father-shaped hole in the little boy's heart. A rough-and-tumble boy can try and fill that hole with all kinds of activities and risky behaviors to earn his Dad's attention, affection and affirmation. An emotionally

sensitive boy can easily detach himself from Dad and connect himself more strongly with Mom, or detach from everyone. Both kinds of boys are at risk for trying to get a legitimate need met in unwise, illegitimate ways.

• Most little girls don't have trouble connecting with Mom, but if Mom is not warm and nurturing (or if something happens to disrupt the relationship), they can live with a mother-shaped hole in their heart. A Dad's role is to support and cherish his daughter's femininity, regardless of what form it takes. If he remains distant and unsupportive, or if he treats her like a son, she can have serious questions about her feminine identity: "If Dad doesn't think I'm okay, then I'm not." Or, if there *is* no Dad, she can be wracked with doubts about herself; a Dad's attention, affection and affirmation is huge in a little girl's life as well. Girls can have a father-shaped hole in their heart as well.

• From four to ten years old, the next stage of development is for boys to learn to attach to other boys and girls to attach to other girls. Both sexes usually have intense "BFF" (best friends forever) friendships that are not romantic or erotic, they are just emotionally intense as they learn to exercise their friendship attachment muscles. If a boy doesn't learn to make these connections with buddies, he will continue to walk around with a "buddy hole" in his heart. If a girl doesn't learn to make these connections with other girls, she will walk around with a "girlfriend hole" in her heart. And since nature abhors a vacuum, and because we are all fallen creatures, we will try to stuff all kinds of things into the holes in our hearts.

• At puberty, sex hormones flood the body and hit the mother hole or father hole or friend hole in the heart. That aching desire to connect and attach, the painful longing to be nurtured and to bask in attention, affection and affirmation ("the three A's"), then gets sexualized. If the adolescent boy or girl fantasizes about the object of their affections

accompanied by masturbation and orgasm, brain chemicals get released that act like emotional super-glue. Physical (synaptic) connections are made between the object of affection and sexual pleasure, and then strengthened with repetition. When someone buys into the lie that "if I feel it, it must be true," the end result can be a homosexual identity.

• (This last point is not limited to same-sex strugglers by any means.) When people experience the trauma of abuse or neglect, when they don't get their God-given emotional needs met, they stop growing emotionally. They shut down inside. Their bodies keep growing but inside, they are still the emotional age of the point when they stopped growing. Although this sounds like an insult, it's actually a simple descriptor: many people are emotionally four to ten years old. (Ever see road rage?) This is why wounded people tend to live lives driven by drama, self-centeredness, a lack of self-discipline, and emotional dependency (which is relational idolatry).

Why doesn't God take away homosexual feelings? Because they are not a separate part of the person like a nasal polyp or an infected appendix that can be cut out to restore health. Feelings are a part of us. They are the *product* of beliefs, actions, and the way one sees life and reality. Feelings are like the caboose on a train; they trail along at the end, pulled by the parts that do the work.

God will not "zap" us because to do so would be to eradicate who we are. He will not remove feelings because feelings are part of the *imago Dei,* the image of God. He made us, He loves us just as we are, and He wants to work with us to transform our thinking and our understanding of who He is, who we are, how life works, and what is true. Romans 12:2 says, "Be transformed by the renewing of your mind." When we change the way we think and the way we do life, our feelings will eventually change. (Not necessarily 180 degrees, but some degree of transformation is part of the power of the Gospel!)

Homosexual feelings come from legitimate, unmet longings for connection, for the "three A's." God wants us to be connected to other people; He created us to function best in community. He wants us to experience His love, and the love of other people, in the context of relationship. God wants us in HIS community of believers, and the church is a second chance to be in a different family. He wants to meet our needs for connection and relationship through healthy God-honoring friendships. Many people testify that their same-sex longings decreased as their security as a man or as a woman grew because of belonging to the world of men or the world of women in God's family. As they took their place in the Body of Christ with their new (church) family and friends, the longings and desires shifted to age- and gender-appropriate feelings. They finished growing up.

But even in those who did not experience a shift in orientation, they still report having a home with God's people, with relationships that help fill the hole in their hearts.

Let me suggest a related but less emotionally charged illustration. In his excellent book *Changes That Heal,* Dr. Henry Cloud writes,

> *It is not unloving for God to say no, even to our healing. He knows that sometimes we need to work out our healing instead of his doing it for us. For example, if I am depressed because I don't bond with others, for God to "heal" my depression would prohibit me from learning how to bond and becoming loved. He may then say no to my prayer for healing from depression for my benefit. We like Job, must trust God's no and his timing. It does not mean that he doesn't love us. It may mean that he wants something better for us.*

I believe that God says "no" to zapping away homosexual feelings because He has something better. He is passionate

about growing us up to maturity (Eph. 4:13-15). There is no shortcut to maturity; it means struggling through to connect, attach and bond with healthy people until we finish growing up.

Some years ago, someone sent this email about the value of struggling:

> *A man found a cocoon of a butterfly. One day a small opening appeared, he sat and watched the butterfly for several hours as it struggled to force its body through that little hole.*
>
> *Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could and it could go no farther.*
>
> *Then the man decided to help the butterfly, so he took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily, but it had a swollen body and small, shriveled wings.*
>
> *The man continued to watch the butterfly because he expected that, at any moment the wings would enlarge and expand to be able to support the body, which would contract in time.*
>
> *Neither happened! In fact, the butterfly spent the rest of his life crawling around with a swollen body and shriveled wings.*
>
> *It was never able to fly.*
>
> *What the man in his kindness and haste did not understand was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening, were God's way of forcing fluid from the body of the butterfly into its wings so that it would be ready for flight once it achieved its freedom from the cocoon.*
>
> *Sometimes struggles are exactly what we need in our life. If God allowed us to go through our life without obstacles, it would cripple us. We would not be as strong as what we could*

have been, and we could never fly.

I hope you find this helpful.

Sue Bohlin

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Prayer Notch-Bumpers

This weekend my understanding of the power of prayer was bumped up a notch.

I was at a retreat that was being bathed in prayer; 50 young people, all battling unwanted same-sex attractions, gathered to find fellowship with each other and pursue greater intimacy with Jesus. The fact that they were there at all is an evidence of the power of God and the fact that He answers the prayers of their loved ones. The fact that so many of them are experienced some degree of change in the way they think and act, with a resulting change in the intensity of their feelings, is also evidence of the power of God. Nothing builds my faith like seeing His love and grace and power released into the lives of precious people like these dear friends of mine.

But the "notch-bumper" came in the form of two incidents.

Several of the board members of this ministry, of which I am one, came to teach seminars. After we finished, I visited with two of them, both pastors. We were talking about how spiritual warfare rages in the weeks before, during and after our retreats. One pastor said, "I confessed to the Lord the other day, 'I know You say to pray without ceasing, but I just

don’t.’ He said, ‘If I let you see for just one second the battle that rages around you, you would never stop.'” Whoa. It was a good reminder to not remain content with simply looking at the physical, material world as if that were all that exists. There are angels and demons at work and at war all around us—all the time!

That night, while we were all singing worship songs, a young lady asked to speak to me outside in private. She asked permission to leave the building because she needed to be alone with God. I had a sense there might be something else going on even if I didn’t know what it was, but the Lord didn’t give me a “red light” in my spirit about letting her go. So we agreed that she would be back by 9:00.

By 9:10, she still hadn’t returned. I started praying that the Holy Spirit would draw her back to the rest of us. I envisioned a rope tied around her heart, and in my spirit I kept pulling on the rope. A few minutes later she walked in the door with a funny look on her face. I walked over and gave her a long, warm hug, whispering, “I’m so glad you came back.”

The next day a group of us were talking with her about her time alone with God. Apparently, she was unhappy with Him and was arguing with Him about something. I told her about my prayer and my pulling on the rope, and her eyes grew big. “That was *you??*” she asked. “I didn’t want to go back, I had no intention of going back, but all of a sudden I found myself on my feet, and then I was walking back to the building where everyone was, and I was saying, ‘What’s going on? I don’t want to do this!’ But then I found myself in the room with everyone.”

It gave me spiritual goosebumps. When we abide in Jesus—the theme of the retreat—our prayers are His prayers, and He answers them. In ways that bring Him glory. . . and bring us goosebumps.

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