“How Do I Fill the Void of Loneliness to Fight Sexual Temptation?”

When I saw the question: “My Wife is Seriously Ill: Does That Mean No More Sex Forever?” and the answer, it touched me deeply and filled me with great resolve to be celibate as God commands. When I read “when God has made it off limits for some people,” I knew that was speaking to me and it was a great blessing but it brought up a very important question.

I’ve lived a life of service and have come to accept that it is not in God’s plan for me to be married. But I’ve only recently come to understand that it was my deep loneliness that was instrumental in bringing me to sins of a sexual nature. Sins of masturbation, homosexuality and cross-dressing.

My question is: How can those of us who have sinned by doing things of a sexual nature fill the void of loneliness so we may better break free from the acts of homosexuality, masturbation, and other sexual sins?

You know, men like you are my heroes for your willingness to face the dark corners of your soul and invite God to be the God of Light in those dark corners so that you can bring glory to Him in every place of your being!!

What I have learned from years of ministry to those dealing with unwanted homosexuality is that the aching void of loneliness is addressed by developing emotionally healthy relationships with other people (especially godly, non-erotic same-sex relationships) in the Body of Christ. God’s plan is for us to experience connection with other believers, such as David and Jonathan, who experienced a deep, real, God-glorifying same-sex friendship (and of whom we are told, their

hearts were “knitted together”—by God, presumably). If there is a men’s ministry in your church, or if you can find a place to make connection with other men especially, and with other believers in your church, that will help with the loneliness issue.

At the same time, it’s important to have a plan for something ELSE to do when your flesh is raging (and you will experience greater temptation during times of stress). The key is to pre-decide on an activity that is incompatible with masturbation, cruising and cross-dressing—something like going for a run. It makes a huge difference to have a plan PLUS an accountability partner that you can call when you’re struggling with temptation. I pray you will find one.

Are you familiar with Joe Dallas’ excellent book *Desires in Conflict*? He can help you understand the dynamics of the homosexual struggle and how God brings healing.

Also, there is a free online support group at Living Hope Ministries You can find connection with other men who are learning to be overcomers in the same struggle. Most are not cross-dressers, but all struggle with homosexual attractions. It’s a safe place to be real and find strong support. http://forums.livehope.org

The Lord bless you and keep you today!

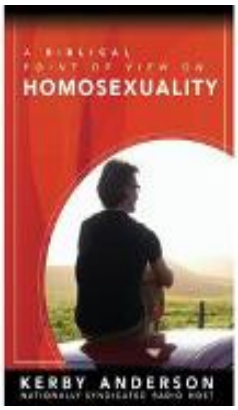
Sue Bohlin

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Answering Arguments for Same-Sex Marriage – A Christian Worldview Perspective

Kerby Anderson considers the arguments in favor or same-sex marriage from a biblical worldview perspective. He shows that arguments such as tolerance, equal rights, and no impact on others do not hold up under critical examination. As Christians, we can love those who live a different lifestyle without allowing them to claim their lifestyle is identical and harmless to society.

Shouldn't We Be Tolerant?



As more and more states are either legalizing same-sex marriage or willing to recognize same-sex marriages from other states, it is crucial that Christians know how to answer arguments for same-sex marriage. We will look at some of these arguments and provide answers from my book, *A Biblical Point of View on Homosexuality*.{1}

One of the first arguments for same-sex marriage is that we should be tolerant. We used to live in a society where the highest value was a word with a capital T. It was the word Truth. Today, we live in a society that has switched that word for another word with a capital T: Tolerance.

Should we be tolerant of other people and their lifestyles?

The answer to that depends upon the definition of “tolerance.” If by tolerance someone means we should be civil to other people, then the answer is a resounding “yes.” In fact, civility should be the hallmark of Christians. Jesus expressed the goal of civility when he taught that “You shall love your neighbor as yourself” (Matthew 22:39).

Civility also includes being gracious even in the midst of disagreement or hostility. Other people may be disagreeable, and we are free to disagree with them. But we should disagree in a way that gives grace. Often such a gentle response can change a discussion or dialogue. Proverbs 15:1 reminds us that “a gentle answer turns away wrath.”

Civility also requires humility. A civil person acknowledges that he or she does not possess all wisdom and knowledge. Therefore, one should listen to others and consider the possibility that they might be right and that he is wrong. Philippians 2:3 says, “Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself.”

There is also an important distinction we should make between judging a person and judging their sinful behavior. Some have said that the most frequently quoted Bible verse is no longer John 3:16 but Matthew 7:1. It is where Jesus says, “Do not judge, or you too will be judged.” People misuse this verse all the time to say you should not judge anything another person does.

The context of this verse is important. It seems that what Jesus was condemning was a critical or judgmental spirit. It is a judging spirit when someone believes they are superior to you. Jesus was obviously not saying that people should not make judgments. A few verses later Jesus calls certain people “pigs” and “dogs” (Matthew 7:6). He even calls some “wolves in sheep’s clothing” (Matthew 7:15). There are many passages in the Bible that admonish us to use sound judgment and

discernment (1 Kings 3:9; Proverbs 15:14; 1 Corinthians 12:10; Philippians 1:9-10).

The Bible says that Jesus was “full of grace and truth” (John 1:14) and provides a model we should follow. We should model both biblical compassion and biblical convictions when considering the issue of homosexuality and same-sex marriage.

Don’t Homosexuals Deserve Equal Rights?

Each person in our society deserves equal rights. But redefining marriage is not about equal rights but about adding special rights to our laws and Constitution. Currently we all have the same right to marry a person of the opposite sex who is of a certain age and background. We don’t give people the right to marry their siblings. We don’t give people the right to marry a young child. As a society we have placed certain limits on marriage but give everyone the equal right to marry under those specified conditions.

When we redefine marriage, then all sorts of new relationships will also vie for social acceptance. Already the legalization of same-sex marriage in one state had resulted in the call for the legalization of polygamy. Some gay activists are calling for the legalization of polyamory (multiple sexual relationships with multiple partners).

We should also realize that the government is not prohibiting homosexuals from engaging in their behavior or even having a partner. All government is saying is that it is not going to redefine marriage to include same-sex relationships. And when citizens of this country have been given an opportunity to vote on a constitutional amendment in their state defining marriage, they have overwhelmingly approved of the traditional definition of marriage.

As we have already noted, the push for same-sex marriage has been more about respect and acceptance than it has been about

rights. If government recognizes the legal validity of gay marriage, then that places government's "seal of approval" on homosexuality.

Often when gay activists are calling for equal rights, they are really asking for special benefits. Homosexuals have the same right to marry as heterosexuals. They have the right to marry a qualified person (age, marital status) of the opposite sex. Homosexuals and heterosexuals cannot marry someone of the same sex, someone who is too young, someone who is already married, etc.

But the activists argue that because they cannot marry someone of the same sex, they lose out on certain benefits. But that is not a justification for redefining marriage. It may be a justification for reconsidering the benefits we provide as a society, but it isn't a justification for changing the definition of marriage.

Consider the issue of visitation rights. Gay activists argue that government needs to grant same-sex marriage rights to homosexuals so they will have visitation rights. But again, this may be an argument for changing the laws concerning visitation, but it isn't an argument for redefining marriage.

A bigger question is whether this is really a problem. In this day where major corporations and governmental entities are granting domestic partnership rights, it is difficult to see this as a problem. If such a case were brought to light people could use public pressure to force the hospital to change its policies.

Isn't Homosexual Marriage Like Interracial Marriage?

When objections are raised about legalizing same-sex marriage, proponents argued that the same concerns were said about

interracial marriage. For years gay activists have tried to hitch their caboose to the civil rights train. While many in the African-American community have found this comparison offensive, the tactic is still used on a fairly regular basis.

There are significant differences between interracial marriage and same-sex marriage. First, removing certain state laws banning interracial marriage did not call for a *redefinition* of marriage but merely an *affirmation* of marriage. Traditional marriage is not about equal rights but about establishing norms for sexual relationships within society. We ban discrimination based on race because it is an immutable characteristic that each person has from the moment of conception. And the word "race" appears in the Constitution.

A person who participates in homosexual *behavior* is different from someone who is born with an immutable *characteristic*. As many people have pointed out, there are no former African-Americans or former Asian-Americans. But there are hundreds of people who have left homosexuality.

Actually, interracial marriage and same-sex marriage differ from one another at the most fundamental level. The genetic difference between various races is insignificant biologically. A recent study of human genetic material of different races concluded that the DNA of any two people in the world would differ by just 2/10ths of one percent.{2} And of this variation, only six percent can be linked to racial categories. The remaining ninety-four percent is "within race" variation. And the moral difference between the races is also insignificant since the Bible teaches that God has made all of us "from one blood" (Acts 17:26, KJV).

But even though race and ethnicity are insignificant to marriage, gender is fundamental to marriage. There is a profound biological difference between a man and a woman. Marriage is defined as a bond between a man and a woman.

The Supreme Court case of *Loving v. Virginia* struck down state laws prohibiting interracial marriage, arguing that marriage is one of the "basic civil rights of man."{3} The Supreme Court of Minnesota later ruled in *Baker v. Nelson* that race and homosexual behavior are not the same.

To legalize same-sex marriage is to change the very nature and definition of marriage. And there is good reason to believe that is exactly what gay activists want. Michelangelo Signorile is a leading voice in the homosexual community. He explained in *OUT* magazine that the real goal in legalizing same-sex marriage was to radically transform marriage.{4}

He later goes on in the article to admit that the idea of the "freedom to marry" was actually a suggestion from the Los Angeles PR firm which they thought would be successful because it would play well in the heterosexual world.

Does Same-Sex Marriage Hurt Traditional Marriage?

One of the arguments against legalization of same-sex marriage is that it will have an adverse effect on traditional marriage. Proponents of same-sex marriage argue that it will not have any impact. They ask, "How can my marriage to someone of the same sex have any impact at all on your marriage?" So what would be the consequences of same-sex marriage?

First, when the state sanctions gay marriage, it sends a signal of legitimacy throughout the culture. Eventually marriage becomes nothing more than sexual partnership and the sanctity of marriage and all that goes with it is lost.

When same-sex marriage is legalized, the incidences of cohabitation increases. This is not theory but sociological fact. Essentially, Europe has been engaged in a social experiment with same-sex marriage for decades.

Stanley Kurtz has written numerous articles documenting the impact of same-sex marriage on traditional marriage in the Scandinavian countries. When the governments of Sweden and Norway permitted same-sex marriage, he noted a trend away from marriage. According to Kurtz: "Marriage is slowly dying in Scandinavia." A majority of children in Sweden and Norway are born out of wedlock, and sixty percent of first-born children in Denmark have unmarried parents.{5}

A second consequence of same-sex marriage legalization would be the complete redefinition of marriage and the introduction of a variety of marital relationships. Already we are seeing court cases attempting to legalize polygamy. The most prominent case involved Utah polygamist Tom Green. He and his lawyer used the Supreme Court case of *Lawrence v. Texas* as a legal foundation for his marriage to multiple wives.{6} It is interesting to note that when the Supreme Court rendered its decision in the *Lawrence* case, Justice Antonin Scalia warned that the decision could lead to the legalization of same-sex marriage and the redefinition of marriage.{7}

Traditional marriage rests on the foundation of biblical teaching as well as cultural tradition. Theology, legal precedent, and historical experience all support the traditional definition of marriage. Once you begin to redefine marriage, any sexual relationship can be called marriage.

Third, the redefinition of marriage will ultimately destroy marriage as we know it. For many gay activists, the goal is not to have lots of same-sex marriages. Their goal is to destroy the institution of marriage.

Stanley Kurtz believes that once same-sex marriage is legalized, "marriage will be transformed into a variety of relationship contracts, linking two, three or more individuals (however weakly or temporarily) in every conceivable combination of male and female."{8}

Does Legalization of Same-Sex Marriage Really Affect Families?

Those who oppose same-sex marriage often point to the connection between marriage and family. Traditional marriage provides a moral and legal structure for children. Proponents of gay marriage point out that many marriages do not have children. Thus, the connection is irrelevant.

While it is true that some marriages do not result in children due to choice or infertility, that does not invalidate the public purpose of marriage. Marriage, after all, is a public institution that brings together a father and mother to bring children into the world. Individuals may have all sorts of private reasons for marrying, but there is an established public purpose for marriage.

If couples choose not to have children or are not able to have children, it does not invalidate this public purpose. There is a distinction between purpose and use. Over the years I have written a number of books. I would like to believe that every person who has a copy of one of my books has read it. I know that is not true. Some sit on shelves and some sit in boxes. Others sit in used bookstores. The fact that some people don’t read my books doesn’t mean they were not intended to be read.

Likewise, we shouldn’t assume that the connection between marriage and family is insignificant simply because some couples do not or cannot have children. One of the public purposes of traditional marriage is procreation.

At the center of every civilization is the family. There may be other social and political structures, but civilizations survive when the family survives. And they fall apart when the family falls apart. Michael Novak, former professor and winner of the Templeton Prize for Progress in Religion, put it this way: “One unforgettable law has been learned through all the oppressions, disasters, and injustices of the last thousand

years: if things go well with the family, life is worth living; when the family falters, life falls apart."{9}

Marriage between a man and a woman produce children that allow a civilization to exist and persist. Marriage begins the foundation of a family. Families are the foundation of a civilization.

Notes

1. Kerby Anderson, *A Biblical Point of View on Homosexuality* (Eugene, OR: Harvest House Publishers, 2008).
2. J. C. Gutin, "End of the Rainbow," *Discover*, Nov. 1994, 71-75.
3. *Loving v. Virginia*, Supreme Court of U.S., 388 U.S. 1, 1967.
4. Michaelangelo Signorile, "I DO, I DO, I DO, I DO, I DO," *OUT*, May 1996, 30-32.
5. Stanley Kurtz, "The end of marriage in Scandinavia: The conservative case for same-sex marriage collapses," The Weekly Standard, 2 February 2004, http://tinyurl.com/3xpkz.
6. Alexandria Sage, "Utah polygamy ban is challenged: U.S. Supreme Court' sodomy ruling is cited," *Associated Press*, 26 January 2004.
7. "The Supreme Court: Excerpts from Supreme Court's decision striking down sodomy laws," *New York Times*, 27 June 2003, A18.
8. Stanley Kurtz, "Beyond gay marriage," *Weekly Standard*, 4 August 2003.
9. Michael Novak, "The family out of favor," *Harper's Magazine*, April 1976, 37-46.

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Talking Points Against Homosexual "Marriage"

The November 2003 decision by the Massachusetts Supreme Court that gave homosexual couples the constitutional right to marry has intensified debate about same-sex marriage. There are currently six different court cases concerning same-sex marriage. The topic of same-sex marriage will be in the news and part of popular discussion. Therefore, here are a few key talking points on the subject of homosexual marriage.

1. Right vs. privilege: Gay activists talk about the "right" to get married. Yet in the next sentence they talk about obtaining a marriage license. Marriage is a privilege, not a right. Therefore, the state must have a standard for issuing a license. We don't give a license to anyone who wants to drive a car. You must know basic information and demonstrate an ability to drive. We don't grant a medical license to just anyone. Someone must demonstrate a level of competence. Marriage isn't a right, it is a privilege that the state can and should regulate.

2. Devalues marriage: Giving same-sex couples the right to marry devalues true marriage. Imagine if at the next awards ceremony, everyone received an award. Would anyone value the award if everyone received one? Any adult is permitted to marry another adult of the opposite sex. But you can't marry a child, you can't marry a blood relative, you can't marry someone already married, you can't marry someone of the same sex.

3. Basic biology: Homosexual relations deny the self-evident truth that male and female bodies complement each other. Human sexuality and procreation is based upon a man and a woman coming together as one flesh. Marriage between a man and a woman promotes procreation and makes intimate sexual activity

orderly and socially accountable.

4. Public health: Homosexual sex is dangerous and destructive to the human body. The International Journal of Epidemiology reports that the life expectancy at age 20 for gay and bisexual men is 8 to 10 years less than for all men. If the same pattern of mortality were to continue, researchers estimate that nearly half of gay and bisexual men currently 20 years of age will not reach their 65th birthday.

5. Counterfeit: Arbitrarily granting a marriage license to a same-sex couple doesn't constitute marriage. It is a counterfeit of true marriage. It is like trying to tape two same-sex electrical plugs together to form an electrical current.

6. Monogamy/fidelity: Same-sex marriage will not be monogamous. One lesbian writer calls gay marriage "monogamy without fidelity." Another homosexual columnist writes of "a broader understanding of commitment." A recent Dutch study found that homosexual relationships last, on average, about 1-1/2 years and that men in those relationships have an average of eight partners per year outside their main partnership.

7. Children: Marriage between a man and a woman is the ideal family unit. It promotes procreation and ensures the benefits of child rearing by the distinct attributes of both father and mother. Two research papers by Timothy Dailey for Family Research Council (Homosexual Parenting: Placing Children at Risk and Homosexuality and Child Sexual Abuse) document concerns about children raised in gay marriages.

9. Majority rule: A recent poll by the Pew Forum on Religion and Public Life found that public opposition to gay marriage is increasing. In July, 53 percent opposed same-sex marriage. By October 59 percent were opposed to same-sex marriage.

10. Popular vote: States legislatures have already spoken to

the issue of same-sex marriages. Thirty-seven states have already passed a Defense of Marriage Act (DOMA) stating that marriage is between a man and a woman. In 1996 Congress also passed a national DOMA.

11. Religion: The Bible teaches that homosexuality is not natural and is wrong (Romans 1:26-27, 1 Corinthians 6:9-10). Other religions also concur with this judgment.

12. Emotional: Gays and lesbians are relationally broken people. Just as in heterosexual marriage, two broken people cannot produce a whole, healthy unit. However, heterosexuals can get help for their brokenness and repair the relationship, but the relationships of homosexual couples are intrinsically and irreparably flawed.

"You Are Close-Minded and Prejudiced Against Homosexuals"

What is wrong with homosexuals? Are you against Jewish people also? Do you think the Holocaust was wrong?? If you do then you should understand that you are supported modern-Hitler ideas by being prejudiced against homosexuals. When did you decide that you were heterosexual? At what age? If you don't know, it's because you never had to decide. You just are the way you are. Homosexual people never decided they wanted to be gay. I have a hard time understanding why people are racist also. If you think racism is wrong, maybe you should think about your opinions against gays. I still cannot believe that there are people in this world still close-minded. I cannot wait until people like you get off of this earth, and make it

a happier place. Thank you for your time.

I’m not sure what you read on our website that would make you conclude we are prejudiced against homosexuals. Perhaps you are confusing our position against homosexual practice, with bigotry against those who discover they have homosexual feelings. We condemn homosexual practice because God, who created sex in the first place, condemns it as abnormal and a perversion of His plan. We also believe in the dignity of human beings, made in the image of God, who are given the gift of choice of our actions, and that includes the choice over whether to act on homosexual desires or not. We do not condemn those who experience homosexual feelings, recognizing that those are not chosen; but we agree with the Bible when it says that acting on those feelings is sinful and wrong. Please understand, this is a difference between actions and feelings. One is wrong, the other is not.

We are not prejudiced against homosexuals, but we will proclaim the truth that people don’t have to be gay and lesbian. Offering a way out of a destructive, difficult lifestyle is loving, not prejudiced. But many people believe the lie that being gay is as unchangeable as being a person of color, when that is not true. It’s not easy to change, and many don’t succeed, but that doesn’t mean it’s not possible. Ask people in Alcoholics Anonymous; they’ll tell you the same thing about achieving freedom from the bondage of alcohol.

I think it is unwise to equate a belief that “homosexual behavior is wrong” with the belief that it’s okay to judge people as inferior because of the color of their skin. There is a huge difference between a person’s chosen behavior and the unchosen manifestation of genetics.

You ask, “What is wrong with homosexuals?” Our answer is, they are relationally and sexually broken people for whom there is hope in Jesus Christ. Those who recognize their brokenness and seek help can find it. But this answer comes with a humble

awareness that we are all broken people in one area or another—or several.

Thank you for writing.

Sue Bohlin
Probe Ministries

"Were David and Jonathan Gay?"

Thank you for a great website and ministry. I also thank you for a place where we can come to get some help. So here is my question. I am talking to some homosexual men about gay theology. They are convinced that the relationship between Jonathon and David was a homosexual relationship.

Their basis for that is 1 Samuel 18:1-4, and 2 Samuel 1:26. I have tried appealing to context of these verses, the fact that both these men have wives and children, and the simple fact that even if this was true, it doesn't change God's law one iota. All to no avail. I have been attempting to do a word study on the word love, as it is used here, and in a heterosexual union, to see if there are any differences in usage, but my resources are limited, and I have not been able to pin anything down yet. I was wondering if you could help me at all in this area, and any other approach you think may be useful.

I am cognizant of the fact that no matter what I say, it may do no good, as it appears their minds are made up. However before I give up, I would like to cover as many of the bases as I can.

The burden of proof to make David and Jonathan's relationship more than friendship is on your gay friends. There is nothing in the text to indicate there was anything more than a godly, committed friendship between two men who deeply loved each other. You aren't missing anything by reading a translation because there's nothing hidden in the Hebrew.

However, there is also nothing you can do to dissuade them from reading what they want to find into what's not there. The heart's capacity for deception is far greater than we give ourselves credit for. You CAN say, "You are reading a gay relationship into the text but it's not there, and there's nothing I can say to make you change your mind because you want it so badly to be true. We'll both find out in the end, won't we? In the meantime, I am praying that God will show you the truth."

It's frustrating, I know. But you're right, and they're not, because they are caught in spiritual deception and what author Joe Dallas calls in his book of the same name "A Strong Delusion."

I hope this helps.

Sue Bohlin
Probe Ministries

"Where Does God Say He Won't Give Heterosexuality to Those Who Ask for It?"

On your "answering email" web page "God Made Me Gay" I read

this question:

> **“Thanks for your answer! I have prayed to the Lord to make me straight! Why does he not answer?”**
> **Your answer was long, but this was the core of it:**
>
> **“Well, God would say to him, ‘Dear one, that’s what I intended you to be all along, and I still do. But we’re going to have to undo the damage that sin has caused in your life. There are matters of generational sin, unhealthy patterns of family relating—we need to refashion your life into the pattern of My original intent.”**

The problem that I see with this is scriptural. Let’s take a look at what Jesus said:

> **“And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” John 14:13-14**

I am sure that the person who asked you the question has made a prayer like this one:

> **“God, please make me heterosexual. I ask this in Jesus’s name so that my life may bring glory to you.”**

I think this sounds like a fair thing to ask of God, don’t you? And, according to Jesus’s words, he should do it, as he said that we WILL DO ANYTHING that one asks in his name. As it happens for many gay Christians who hurt and struggle, God does not answer this prayer.

Your excuse for God’s failure is that “[t]here are matters of generational sin, unhealthy patterns of family relating” which, apparently, defy God’s omnipotent power and boundless love and mercy.

My question for you is, which chapter and verse in the Bible state that God will not give someone heterosexuality if they ask for it in Jesus’s name because there are matters of

generational sin, unhealthy patterns of family relating?

Great question.

> *“God, please make me heterosexual. I ask this in Jesus’s name so that my life may bring glory to you.”*

I think you left out an important word. Often, what people really mean when they pray this is, ‘”God, please make me heterosexual NOW.”

> *I think this sounds like a fair thing to ask of God, don’t you? And, according to Jesus’s words, he should do it, as he said that we WILL DO ANYTHING that one asks in his name. As it happens for many gay Christians who hurt and struggle, God does not answer this prayer.*

Jesus didn’t say anything about His timetable, though. He DOES answer this prayer, and has for many people, but He doesn’t answer it overnight.

I think the “Please, please let me wake up straight” prayer (which I know has been prayed by so very many) is in the same category as prayers like, “Oh God, I am so afraid of this upcoming surgery/French test/job review. Please let me wake up and it will all be over and behind me.” Or, “Dear God, I hate being 10 and ugly. Please make me be 25 and all grown up and beautiful and happy.” There’s nothing wrong with the request, and God invites us to come to Him with every desire of our hearts, but He doesn’t promise to give us what we ask for within minutes or hours of the prayer.

> *Your excuse for God’s failure is that “[t]here are matters of generational sin, unhealthy patterns of family relating” which, apparently, defy God’s omnipotent power and boundless love and mercy.*

I would suggest God is not failing. I would suggest that the issue is unrealistic expectations—that God should act like

Tinkerbell and sprinkle magic pixie dust and make everything OK. But gender identity, sexual orientation, and a weakness for emotionally dependent relationships are complex issues that can't be "fixed" overnight.

In fact, one of my dearest friends, a former gay activist, had a most unexpected experience with God. Within moments of trusting Christ, she heard the voice of God thunder in her spirit: "YOU ARE NOT GAY!" She did discover that she wasn't drawn to women as sex objects like she had been before, but within a couple of months of her conversion she found herself in a short-lived lesbian relationship. She was now a Christian, she knew God had said she wasn't gay, but she didn't have anything to work with except her old ways of relating to people and her old ways of making life work on her own. She wasn't attracted to her new girlfriend the way she would have been before, but she was so desperate for connection and to feel loved that she entered into the only kind of relationship she knew how to have: one that was mutually exploitative.

It's been several years since that experience, and she has since learned how to have friendships with women in her new church that are about giving, not getting, that are holy and glorifying to God, but it's been hard work to get to the place she's at, and she's still having to work through all the garbage from her life that she brought into the Kingdom with her. She's known since the time she became a Christian that she wasn't gay, because God told her she wasn't gay, but she also didn't know how NOT to be gay, and learning takes time.

Were God to do a miracle that made a struggler into a non-struggler, he or she wouldn't know who they were or how they got there. It would be like waking up with amnesia and discovering one was married to a stranger, employed in a job they didn't have the skills for, and living in a city they'd never been in before.

My friend complained one day to me that she wasn't attracted to women anymore, but she sure wasn't attracted to men and she SURE didn't know how to relate to either women OR men now because she'd had this major emotional earthquake that really complicated things. (Interestingly, as she developed her relationship with Christ and He started doing some hard work in her soul, she started reporting an attraction to certain kinds of men. It's been like doing junior high as a 35-year-old.)

> *My question for you is, which chapter and verse in the Bible state that God will not give someone heterosexuality if they ask for it in Jesus's name because there are matters of generational sin, unhealthy patterns of family relating?*

Two responses: first, if you literally mean this, then I'm afraid you don't understand how to read the Bible. We look at principles in the Bible, in the context of everything else that it says, to figure out what God' s intention is. Otherwise, you end up with questions like, "Which chapter and verse tell us not to have abortions?" and "Which chapter and verse prohibit child abuse?" There are no such chapters and verses, but we can still discern what God wants us to know.

Secondly, when someone asks for heterosexuality, God's response would be, "I already made you heterosexual. 'In the beginning, God created them male and female.' The problem is that you believe lies about yourself. You have an incorrect understanding of your identity: you are not homosexual, you are My child who struggles with same-sex feelings and the legacy of sinful behavior. It takes time to unravel those lies and misunderstandings and the destruction of sin so that you OWN the truth about yourself. It takes time to develop new habits to replace the sinful old ones. Walk with Me, surrender to Me, and let Me tell you who you really are."

I hope this helps.

Sue Bohlin

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“What Do You Think of Those Pro-Homosexual Bible Stories?”

I came across your website when looking for articles on Edgar Cayce. I then noticed your feelings towards homosexuals and me being a homosexual took insult to that. Now you state the bible is in fact the holy word, meaning it’s the word of God. God is perfect therefore, the bible is without errors or fault. Now I am not going to able to quote verse from verse, but I do know some things about the bible. In fact I went to parochial school for thirteen years. I know that in the bible there is a verse which states, man shouldn’t lie with other men, that is immoral. But I also know, that in the bible the very same statements we use in heterosexual marriage today, to love one another through sickness and health until death due us part, is also, used between two women in the bible. I believe it was Ruth and someone else, if you want I could research the specific verse and names.

I also know, there is a paragraph in Samuel 2 I believe, regarding the love held between David and Saul’s son Paul? I don’t know the name. I do remember the verse stating, how David stripped in front of Paul, David kissing Paul and how the love David held for Paul was greater than any other love he could hold for a woman. Now you’re going to probably respond to these statements by saying, it’s all how we interpret what God is telling us. How nothing can be specified

towards condoning homosexuality. You're also probably going to say that those acts were the acts of David and Paul not of God himself. When God made the bible, don't you think he made it so that generations could understand his underlying meaning that no matter who or what his words came into contact with, his underlying meaning would stand out bold over anything else and that no matter what corruption or falsification may have occurred throughout the time, during the creation of the printing press, in translations of verses to different languages and etc.

Don't you feel that God himself being so against homosexuality as you say, would not include promoting verses in the bible of homosexuality? And if this sin was so immoral, don't you think God would have condemned it in more than one or two verses? That considering possibly ten percent of the population of the world is homosexual and probably more due to society's prejudices. Wouldn't he have driven a stronger message than just one or two vague paragraphs condemning it? One or two paragraphs that could have been misinterpreted or mistranslated. I was wondering what you feel about those two stories?

I'm so glad you wrote; I hope I can clear up some misconceptions you might have about what the Bible actually says about homosexuality and same-sex love.

> *But I also know, that in the bible the very same statements we use in heterosexual marriage today, to love one another through sickness and health until death due us part, is also, used between two women in the bible. I believe it was Ruth and someone else, if you want I could research the specific verse and names.*

Apparently, you've been listening at some weddings you've been to! <smile> You're right, there is a verse from the book of Ruth that is often quoted at weddings, Ruth 1:16—"But Ruth said, 'Do not urge me to leave you or turn back from following

you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God.'"

This is unfortunately a good example of people wrenching a great-sounding verse out of context and using it despite what it meant when Ruth said it. Probably not too many brides know that these words are the promise of a young widow to her mother-in-law!

But as you can see, this woman's pledge of loyalty is not the same as the "for better or for worse" wedding vows we hear at weddings. The fact that it's heard at weddings doesn't mean that Ruth and her mother-in-law had a lesbian relationship. In fact, the book is about a love story between Ruth and her future husband Boaz. (Their son was Obed, whose son was Jesse, whose son was David, which brings us to your next question.)

> *I also know, there is a paragraph in Samuel 2 I believe. Regarding the love held between David and Saul's son Paul? I don't know the name. I do remember the verse stating, how David stripped in front of Paul, David kissing Paul and how the love David held for Paul was greater than any other love he could hold for a woman.*

Good call on the location of the Samuel 2 passage; you're very close. There are actually three passages you're thinking of here.

In 2 Samuel 1:26, David is lamenting over the death of his best friend Jonathan: "I am distressed for you, my brother Jonathan; You have been very pleasant to me. Your love to me was more wonderful than the love of women." I am familiar with the assessment of this marvelous statement of inspiringly loyal friendship and love as a homosexual relationship, but the text doesn't support it. There is nothing in the stories of David and Jonathan's friendship that even hints at a homosexual relationship. But the friendships of men who have shared intense experiences can indeed be in a very different,

very wonderful category than husband-wife relationships. Men who have fought together in battle, for example, often report a type of closeness with each other that some never experienced with their wives because it was a different kind of love and relationship.

In 1 Samuel 18:4, “Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt.” This was not a sexual disrobing; this was Jonathan’s (the king’s son) way of honoring his dear friend David by giving him his royal robe, his armor, his sword, his bow and his belt to show him that he believed David to be a greater warrior than he was. He probably also knew that David had been anointed the future king of Israel, and this was his way of saying “I’m on your side, David!”

Also, in 1 Samuel 20:41, it says, “When the lad was gone, David rose from the south side and fell on his face to the ground, and bowed three times. And they kissed each other and wept together, but David wept the more.” This is a very emotional farewell scene where Jonathan is sending David away because he found out that his father, King Saul, has determined to kill him. The fact that the men kissed each other is not indicative of an erotic kiss, but the way that men greeted each other and said goodbye in that eastern culture. It is still the same way today. Surely you have seen some of the recent video footage of Middle Eastern men greeting each other by kissing on the cheeks (or sometimes an “air kiss”).

If you read the story of David and Jonathan from start to finish, I think you will find that it is the story of a godly, warm friendship between two men, not a homosexual relationship. There just isn’t anything there in the text to warrant such a reading.

When God made the bible, don’t you think he made it so that

> *generations could understand his underlying meaning that no matter who or what his words came into contact with, his underlying meaning would stand out bold over anything else and that no matter what corruption or falsification may have occurred throughout the time, during the creation of the printing press, in translations of verses to different languages and etc.*

Well said, and yes I do believe that. However, to quote Paul Simon in "The Sound of Silence," "A man hears what he wants to hear and disregards the rest." This is particularly true of the Bible, I believe. It's not that hard to figure out what God means; the Bible is not written in difficult, mystical language. When it's poetry, it's poetic, but the important doctrinal statements and commands are written in very clear terms.

> *Don't you feel that God himself being so against homosexuality as you say, would not include promoting verses in the bible of homosexuality.*

Yes, I do, and thus the burden is on those looking for verses condoning homosexuality to find them without twisting certain words out of context. Including cultural context, such as the eastern custom of men kissing.

> *And if this sin was so immoral, don't you think God would have condemned it in more than one or two verses.*

Well, actually, as a parent, when I told my children something was wrong, I meant it the first time. How many times does God have to say something to make it true? Just once, I would suggest.

However, He does condemn homosexual behavior in more than one or two verses:

Old Testament

Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—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' (Gen. 19:4-5).

Do not lie with a man as one lies with a woman; that is detestable (Lev. 18:22).

If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads (Lev. 20:13).

New Testament

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. . . . For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. . . . Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. . . . Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion (Ro. 1:18-19, 21, 24, 26-27).

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral not idolaters nor adulterers nor male prostitutes nor homosexual offenders . . . will inherit the kingdom of God (I Cor. 6:9-10).

… just as Sodom and Gomorrah and the cities around them, since

they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire. (Jude 1:7)

… realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching… (1 Tim. 1:9-10)

> *One or two paragraphs that could have been misinterpreted or mistranslated.*

I'm afraid the burden of proof would be on you to come up with the correct interpretation or translation. Hebrew and Greek are not extinct languages that make it difficult or impossible to check what the original was. The Bible is very internally consistent about homosexuality, in both Old and New Testaments. It is not God's intent, which is holy heterosexuality. Jesus Himself even said in Matthew 19:5 that going back to the creation account, God's intent was that "a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."

I am familiar with the argument that the passages against homosexuality have been misinterpreted or mistranslated, but it's interesting that the proponents of this view don't have any trouble accepting "thou shalt not kill" and "thou shalt not steal." Only the passages that they don't like. Which is why I think we should keep in mind the insight of Paul Mooris who wrote in *Shadow of Sodom,* "But if I were a Christian homosexual, I think this one question would disturb me most: am I trying to interpret Scripture in the light of my proclivity, or should I interpret my proclivity in the light of Scripture?"

> *That considering possibly ten percent of the population of*

> *the world is homosexual and probably more due to society's prejudices.*

Population statistics are revealing that it's more like 2-3 percent. Alfred Kinsey's statistics are not reliable, but the 10% statistic has been repeated so often people believe it's true. I would also suggest that someone's self-identification as homosexual is not dependent on society's prejudices. No one CHOOSES to be homosexual; erotic same-sex attraction is something they discover.

I'm glad you wrote, _____. I hope this gives you some food for thought. You might not be familiar with the fact that homosexuality is a condition that can be changed. Thousands of people are now former homosexuals. For a difference perspective, may I suggest you read my article "Can Homosexuals Change?"

The Lord Jesus loves you very much, and He accepts you just as you are. But He loves us too much to leave us there. He loves to change us into who He created us to be.

Warm blessings to you,

Sue Bohlin
Probe Ministries

"There's Nothing Wrong With Biological Homosexuality"

I am not a homosexual, nor do I know any open homosexuals. Yet, I have felt God's call to study this issue very carefully. Though at times in this essay, I may use strong language, I am very open to reproof—which is partly how I got

to my position. I beg for us both to prayerfully submit ourselves to God's will.

The debate over homosexuality is posed to divide the Christian church. However, a careful reading of Scripture reveals no condemnation of biological attraction to one's own gender (or of two men or two women marrying), and all Christians, bearing in mind the second greatest commandment, must therefore fight against untruth and prejudice against homosexuality.

Especially if one has already become deeply convinced to think that homosexuality is worthy of condemnation, this paper will not be convincing. Yet, if read in a group that discusses it calmly or read as if dialoguing with one's own thoughts, this paper should be very convincing. "Therefore, consider carefully how you listen."

I am using the word "homosexual" to mean a person biologically attracted to his or her own gender—not a merely person who engages in same gender sex. Perhaps the majority of science will be overturned and such persons will be shown not to exist. I cannot operate under such an assumption however, and the burden of proof lies squarely on those would think in such a manner.

[Long commentary on various scriptures edited out]

You base your argument on what I respectfully submit is a faulty premise: "a careful reading of Scripture reveals no condemnation of biological attraction to one's own gender."

I have two questions for you.

#1. Please point me to the empirical evidence for a biological basis for homosexuality. I have been studying this issue for several years and cannot find any. (I am already familiar with the studies by LeVay, Bailey and Pillard.) I would be especially interested in reading an explanation for the twin studies where one identical twin identifies as gay and the

other as heterosexual. As Dr. Neil Whitehead points out, “If an identical twin has same-sex attraction the chances the co-twin has it are only about 11% for men and 14% for women.” If homosexuality were genetic, the correlation would be 100%.

#2. Why is it important for you to bring your agenda about homosexuality to the scriptures, instead of allowing the scripture to address the issue of homosexuality? Whenever someone says (basically) “Yes, this is what it says, but that’s not what it means,” I look for a presupposition that affects the way they look at the text.

Thank you.

Sue Bohlin
Probe Ministries

“Jesus Contradicts the O.T. Law, Especially Regarding Homosexuality!”

You point out that the Old Testament forbids homosexuality. Yes it does, but Jesus’ teachings in the gospels have superseded the primitive teachings of the O.T. For example in Matthew 5:17-34 Jesus systematically rips apart some of the most important Jewish laws. When he says he has come to fulfil the Law, he is not talking about the Pharisees’ law, he is talking about God’s Law. People who say that Jesus agreed with the Jewish laws are completely wrong– even an idiot can see this.

People who practice homosexuality in their own homes, with

each others' consent are not breaking the law "love your neighbor as yourself." They are not harming anyone! What is harmful though is the constant attack by you so-called Christians on them which provides gay people with much misery. I am not homosexual myself – the reason why I am sticking up for gay people is because I am a Christian. Wake up to the fact that the law of loving your neighbor has replaced the O.T. laws.

Your essays clearly show you have some degree of intelligence – why can't you see that Jesus' law is in contradiction to the law of the Jewish scriptures?

Hello _____, Thanks for your e-mail. I will try to respond to your comments as best I can.

> *You point out that the O.T. forbids homosexuality. Yes it does, but Jesus' teachings in the gospels have superseded the primitive teachings of the O.T. For example in Matthew 5:17-34 Jesus systematically rips apart some of the most important Jewish laws. When he says he has come to fulfil the law, he is not talking about the Pharisee's law, he is talking about God's law. People who say that Jesus agreed with the Jewish laws are completely wrong – even an idiot can see this.*

I'm sorry, I fail to see which laws Jesus is ripping apart in this passage. What I see is that He is going beyond the LETTER of the law, to the SPIRIT of the law, to make it abundantly clear that Yahweh is concerned with the motives and intentions of the heart and not merely surface obedience. If a person holds to the SPIRIT (or intention) of the law, he will also obey the LETTER of it. This is a long way from "ripping apart" the law.

I do agree with you, however, that the Lord Jesus did not agree with the Jewish laws that were like fences built around the inspired laws of God, but which were not, in themselves,

laws of God. Those laws don't appear in the Bible though. The commandments against practicing homosexuality, however, were not Jewish laws, but God's laws.

> *People who practice homosexuality in their own homes, with each others consent are not breaking the law "love your neighbor as yourself." They are not harming anyone!*

Morality aside, ask any physician how healthy the homosexual lifestyle is. Ask the Center for Disease Control how healthy the homosexual lifestyle is. Ask counselors who are trying to help people leave the homosexual lifestyle and get beyond their painful homosexual desires. Talk to the parents, siblings, spouses and children of practicing homosexuals and ask if they are not harming anyone.

Let's put the homosexual issue aside and substitute another deviant sexual lifestyle. Do you think you would write to someone and say, "Men who are attracted to pre-school children and entice them into their homes to have sex with them, are not breaking the law 'love your neighbor as yourself.' In fact, these men are loving these children—isn't that admirable? They are not harming anyone! The men are enjoying the sex, and the children are enjoying the attention…and what child doesn't enjoy attention?"

I would suggest that you would never say something like this, and I would further suggest that the reason such a large portion of our culture has decided that sex between two men using parts of their bodies that were intended for excretion, not sex, is acceptable, is a result of a carefully-planned disinformation campaign. It is not a result of something normal and natural and God-intended.

> *What is harmful though is the constant attack by you so-called Christians on them which provides gay people with much misery. I am not homosexual myself – the reason why I am sticking up for gay people is because I am a Christian.*

It’s interesting to me that you seem so devoted to the issue of “love,” yet do not hesitate to cast aspersions on my relationship with Jesus Christ by calling me a “so-called Christian.” This doesn’t strike me as very loving, or am I missing something?

I’m also wondering if you read my entire article, or just bits and pieces. Because I strongly believe that the responsible Christian response to the homosexual movement is one of deep compassion for the individuals caught in unnatural, unfortunate desires while not compromising on what God has said about the homosexual ACT. In fact, I have received e-mail accusing me of “sticking up for gay people,” to use your term.

People like me who speak out, agreeing with what God has said about homosexuality, are not causing all the misery gays experience. That happens long before someone even comes out or tells their first friend of these unwelcome feelings and attractions. There is misery inherent in a homosexual orientation; it means something is wrong, in the same way that there’s something wrong with someone who is sexually attracted to small children. And that’s why these feelings need to be dealt with and healed, not celebrated as something good and beautiful.

(I will admit, with a great deal of sadness, that there has been a terrible amount of judgmental condescension from Christians towards homosexuals, that has, indeed, caused grief. There is no excuse for not making a distinction between the desires, which are wrong but unasked-for, and the people experiencing them. I know God does.)

> *Wake up to the fact that the law of loving your neighbor has replaced the O.T. laws.*

No, the law of loving your neighbor *sums up* the O.T. laws. At least the moral ones. If you keep all the moral laws of the Old Testament, you will be demonstrating love for your

neighbor. Not stealing, telling the truth, not charging usurious interest against your neighbor, and keeping all sexual activity within marriage are all demonstrations of love for one's neighbor.

The law against homosexual actions is part of the moral code; the consequence of death by stoning is part of the civil code, which controlled how the people of God were to conduct their lives in a culture where God was their head and not a law-making king. It makes sense for the civil code to be done away with, because the people of Israel are no longer living under that system. But God has not done away with a single commandment of His moral code, because the moral laws are rooted in the person and character of God Himself.

What is it that makes homosexual activity sin? The fact that God has ordained sex to be the glue that holds *husband and wife* together. Sex is so powerful that it is only safe within the confines of marriage, because it acts like superglue between two souls. Tear them apart and you have broken hearts. So why not make homosexual marriage legal? Because Ephesians 5 says that marriage goes beyond merely a civil convenience; it is an eloquent word picture that God ordained to help us understand the amazing unity within diversity of Christ and the church. Men and women are so different that it's a mystical union when they come together in marriage. Man and man coming together, or woman and woman, does not provide the dynamic difference that mirrors the "otherness" of Christ-and-the-church. Gay relationships are sameness, not otherness. So gay marriage can never be blessed by God because marriage means far more than simply living together, even having sex together. It's supposed to teach us something about God.

> *Your essay clearly shows you have some degree of intelligence – why can't you see that Jesus' law is in contradiction to the law of the Jewish scriptures?*

Well, I do thank you for the compliment <smile>. . .I don't see it because it's not there. Have you read the whole New Testament? How about just the four gospels? If you look at what the Lord Jesus taught, one thing you'll see is that He mentioned two things people often overlook. One is references to Sodom and Gomorrah as places of judgment, which the Bible makes clear were judged for homosexual sin. Jesus believed in Sodom and Gomorrah, and He believed in the judgment they received. In fact, He was involved in sending the judgment. The other thing is His references to fornication, which means any sex outside of marriage. All homosexual sex is fornication. Even if there is some sort of religious ceremony, it's still fornication because you can't get around God's restrictions on marriage, which is one man and one woman. God is not impressed by our ceremonies when they disregard what He has established.

A lot of people like to talk about Jesus' law of love; what's intriguing to me is how they never balance it with the fact that Jesus also talked about holiness, and purity, and justice. While it's true that many homosexuals love each other, that kind of love still falls short of God's standard of holiness. There's nothing holy about what God has called an abomination. That is not "the law of Jewish scriptures" as if they were written by scribes and Pharisees; that is the very word breathed by God Himself. There is no contradiction between the Old and New Testament when it comes to what is moral, what reflects the character of God. Homosexual sin is not love as God defines it, regardless of how the culture tries to persuade people it is.

Thank you for reading this far. I hope what I've said gives you something to think about. I also pray that the Lord gives you a higher esteem for the ENTIRE Word of God. Jesus said not one jot or tittle of it would pass away. That's a pretty high value on it. May we all value His word so highly.

Respectfully,

Sue Bohlin
Probe Ministries

“My Son Thinks He’s Gay”

I heard this week on WMBI radio something from your group about gay issues… I have a teenage son who thinks he’s gay…a high-schooler. I don’t believe he is yet entrenched in any sort of gay lifestyle. . . What’s a mom to do with a loved one who is beginning to believe he’s gay?!

My heart goes out to you in dealing with your precious son who has been lied to about being gay. It’s one thing to have same-gender feelings, but quite another to put the “gay” label on oneself when it doesn’t have to be that way.

I have two suggestions for you. First, a book was written for EXACTLY young men like him, which I strongly suggest you get, read, and give to him. It’s called *You Don’t Have to Be Gay: Hope and Freedom for Males Struggling With Homosexuality or for Those Who Know of Someone Who Is* by Jeff Konrad. Amazon.com carries it. This book is a series of letters written by a man who discovered that through the power of Christ he could leave his homosexual identity behind, to a young man just beginning to consider that option. The wonderful thing is, the young man who received the letters is Mike Haley, who has since resolved his faith and sexuality and worked for a time at Focus on the Family as a youth and gender specialist. Mike has put together some awesome materials for kids in exactly your son’s position, and I suggest you contact Focus (1-800-A-FAMILY) and ask for the literature on youth and homosexuality. (That’s my second suggestion.)

In the meantime, we have several articles on homosexuality on

the Probe Ministries website that may be of help to you:

Helping Teens Understand Homosexuality
Homosexual Myths
Homosexuality: Questions and Answers
Homosexual Theology
Can Homosexuals Change?

I also point you to the excellent resources at Living Hope Ministries, which has support and information for parents as well as strugglers. The Executive Director, Ricky Chelette, wrote this article called Help! My Son is Gay. You may also be interested in Living Hope's video and audio resources: livehope.org/rescource-type/products/

I hope this helps. The Lord bless you and keep you in these difficult days.

In His grip,

Sue Bohlin
Probe Ministries