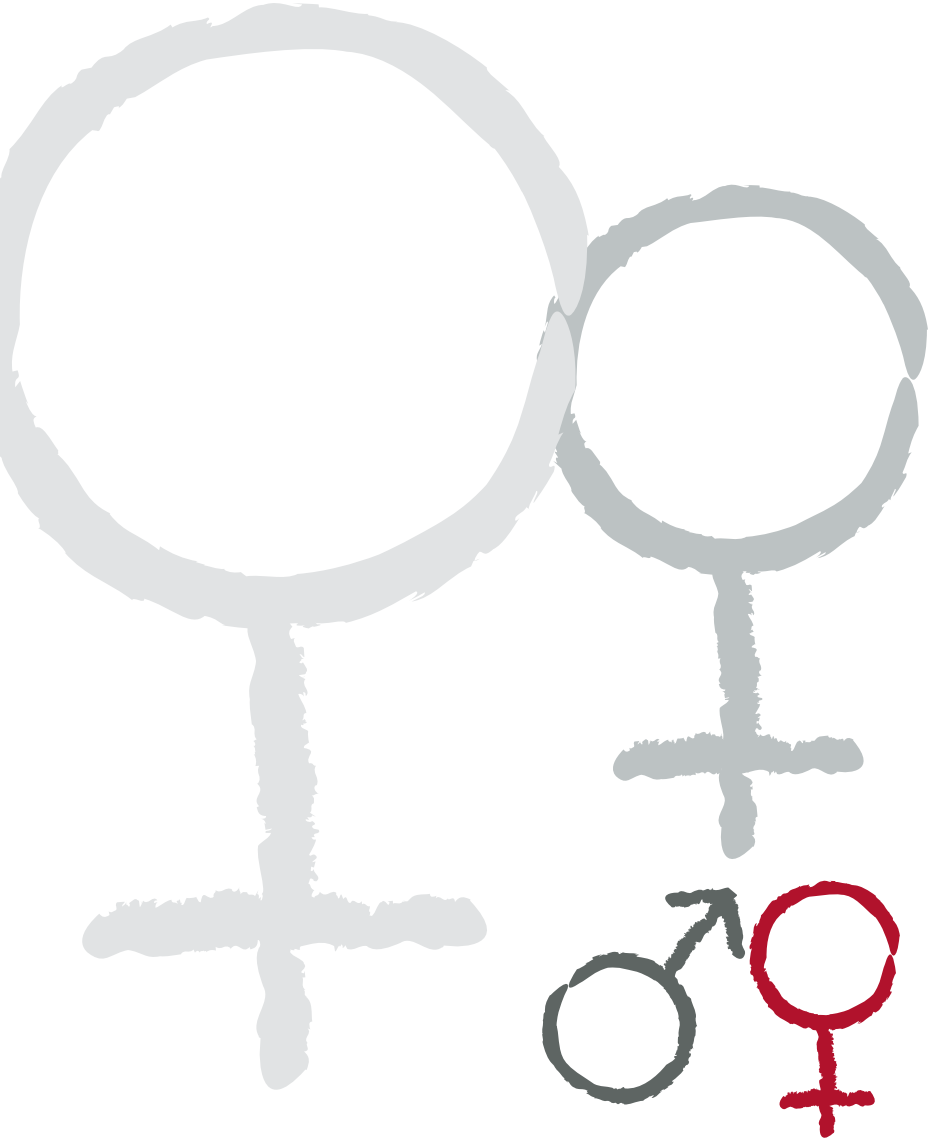


How would God have us
approach the subject of
HOMOSEXUALITY?



Introduction

“If you abide in My Word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.” (John 8:31-32) With these words our Lord Jesus asserts that there is such a thing as Divine truth, that this truth is found in His Word, and the Christian demonstrates his/her discipleship by abiding in that Word. Christ’s sheep know that the voice of the One who suffered hell for them, giving them the certainty of heaven, will never mislead them, even in matters of this life.

By contrast, this sinful world has no regard for the voice of Christ. The Christian is pressured by society to shape his/her thinking away from God’s truth. Today many denominations have opted to cave-in to the “new morality” which pervades our culture. Those who desire to stand firm in the truth of Christ in Scripture are ridiculed, especially when it pertains to matters of sexuality and marriage. This pressure is not unique to our generation. St. Paul wrote to the Romans in the first century, “Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” (Romans 12:2)

Only in very recent years has homosexuality become a central issue of contention in the Church. The gay/lesbian/bisexual/transgender community (GLBT) seeks to force Christian church bodies, institutions and congregations into accepting and approving of what Scripture clearly describes as sinful behavior. Many GLBT organizations are determined to change the confession of the Church by social, political and media pressure, labeling Biblical teaching as “hate speech.” By the inspiration of the Holy Spirit, St. Paul also predicted this, when he wrote to Timothy: “Preach the Word! Be ready in season and out of season. ...For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.” (II Timothy 4:2-4)

What does the Bible say about homosexuality?

Why have followers of Holy Scripture, including the Jewish community of the Old Testament era, consistently defined homosexual activity as immoral for thousands of years? The reason: God's holy Word, the Bible, consistently does so. Let us consider some of the pertinent passages:

Leviticus 18:22-26

“You shall not lie with a male as with a woman. It is an abomination. Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion. Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you.”

“If a man lies with a male as he lies with a woman, both of them have committed an abomination.”

Leviticus 20:13

“If a man lies with a male as he lies with a woman, both of them have committed an abomination.”

The Hebrew word for “abomination” refers to something that is detestable to God, not only because it is immoral, but also because it contradicts the laws of nature, just like incest or bestiality. The most prominent example of how the Lord detests such sins is found in the destruction of Sodom and Gomorrah:

Genesis 18: 20-21; 19:4-7 & 12-13

“The LORD said, ‘Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go

down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.’ ...Now before they (Lot’s guests) lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them carnally (sexually).’ So Lot went out to them through the doorway, shut the door behind him, and said, ‘Please, my brethren, do not do so wickedly!’...Then the men (Lot’s guests) said to Lot, ‘Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take them out of this place! For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it.’”

It is quite clear that the intent of Lot’s neighbors was to engage in homosexual acts with his guests. “To know carnally” means to have sexual relations. The Septuagint (3rd century BC) translates the verb “to know” (Genesis 19:5) with a word which means “to have sexual relations.” Some modern translations follow that lead and translate the verb with an explicit reference to sexual relations (e.g., NIV). These sins were an indication of the level of depravity which ran rampant in the city, for which God would bring destruction. *Regarding this incident, see also Isaiah 1:7-17; Ezekiel 16; Jude 5-7 and II Peter 2.*

Are these Old Testament laws still binding on us today?

God’s decrees against homosexual activity were not merely given to preserve the Israelites as His chosen people, but have been reiterated for the Church of every age. It is true that many of the Old Testament Ceremonial Laws (e.g., circumcision, the Sabbath, etc.) were intended for use only until the coming of Christ (Colossians 2:16-17). However, many of the commands of the Old Testament are part of the Moral Law which stands

for all time. The context of the passages in Leviticus 18 clearly shows that these condemnations were included among other universally immoral behaviors. St. Paul's epistles demonstrate that God continues to condemn such sins, and calls us to repent of them, even today in the New Testament Church. Let us now examine some of these New Testament texts:

Romans 1:18-32 (*select verses, I encourage you to read the entire section*)

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. ...Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness...”

In Romans chapter one Paul is demonstrating the complete depravity of our corrupt human condition. The sins of homosexuality and lesbianism are merely further examples of how far humanity has fallen into sin, suppressed the knowledge of God, and trampled His established order. The apostle goes on to point out that this sinful nature is in all of us, showing how desperately we need the atoning work of Christ, by whom we are justified through faith. (Romans 2 & 3)

I Corinthians 6:9-11

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”

Once again the apostle Paul shows that continuing in a life of sinful behavior is inconsistent with the Christian faith. Those who persist in such sins, without repentance, by their actions exclude themselves from living in God’s grace. The Greek word here-translated “homosexual” literally means “a man who goes to bed with another man.” The word “sodomites” is used to describe the passive recipient of homosexual anal intercourse. Notice that some of the converts to the Christian Church had at one time lived in such immoral lifestyles, but now they had repented, and left them behind through the washing of their Baptisms, and the sanctified life they were given through faith in Christ. The Holy Spirit does not treat homosexuality as a genetic orientation, but rather as an immoral behavior, from which people could recover.

The call to repentance is equal for all sins, whether committed by those who are gay, or straight.

ITimothy 1:9-11

“The law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.”

Make note of the various sinful behaviors St. Paul again enumerates to Timothy. These are “contrary to sound doctrine,” and the very Gospel of Christ which was committed to him in the ministry of God’s Word and Sacrament. We must be careful not to set the sins of homosexuality or lesbianism into a category to be considered worse than other “natural” or “more acceptable” sins. The call to repentance is equal for all sins, whether committed by those who are gay, or straight.

Today, many in the GLBT community speak of “Gay Affirming” Christian churches. They often point to new studies which offer a new twist on the historic doctrine of the Church. One such paper is by Dr. Mel White, a professed homosexual Christian theologian. After paying lip service to the Bible as God’s Word, he takes great liberties with words and context in order to explain away the clear passages such as those above. He goes on to question St. Paul’s limited knowledge of the subject, stating that our generation is much better informed. How does this approach uphold the truthfulness of Scripture as the inspired Word of God? Dr. White’s position ultimately places the Church on a dangerous path toward a new morality with virtually no boundaries.

(For a detailed analysis of Dr. White’s paper, see “Study Guide and Response to: Mel White’s What the Bible Says—and Doesn’t Say—About Homosexuality”, by Dr. Stanton Jones)

What did Jesus say about the subject?

GLBT supporters like to point out that Jesus never speaks about homosexuality in the four Gospels. This is true. He also never addresses incest, rape or bestiality. His silence on a subject does not necessarily mean He approved of it. Homosexuality was universally understood to be immoral in the Jewish community of His day. It should be no surprise that our Lord had little to say about it. He does uphold and affirm the Biblical teachings of the Old Testament, which contain many statements describing these sins. Despite Christ’s challenges to the Pharisees and

Sadducees on other issues, He never challenges their traditional beliefs held among the first century Jews condemning homosexuality.

When addressing the subject of marriage, our Lord reaffirms the order given in the first week of creation (from Genesis 1 & 2): “From the beginning of the creation, God ‘made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate.” (Mark 10:6-9) Our Savior firmly sets Biblical marriage—a life-long union between one man and one woman—as the foundation for all society, which is to be followed by His New Testament Church. The Holy Spirit even uses this imagery of husband and wife as a reflection of Christ’s relationship to His Bride, the Church, established in the waters of Baptism. (Genesis 2:18-24 and Ephesians 5:25-30) Even living in a culture which has trampled God’s intended order, Christians are to hold this gift highly and seek to protect it. “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.” (Hebrews 13:4NIV)

Christ does not grant His followers the right to change Biblical teaching. To those who claimed to believe in Him, and yet who refuse to obey the Word of God, Jesus said, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.” (Matthew 7:21) Christ is Himself the Word of God made flesh. (John 1:14) Any attack on that Word is therefore an attack on Christ. Claiming to follow Christ, while contradicting His Word, is a dangerous inconsistency. John writes, “He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him.” (I John 2:4) The God of Scripture alone retains exclusive rights to define the true Christian faith, and has done so in His Word. We are not to add nor subtract from it. (Revelation 22:18-19)

Is homosexuality genetic? What causes it?

Evidence is strong that only 3% or less of the male population is homosexual, and significantly fewer females are lesbian. In recent years three studies have claimed to offer proof that homosexuality is a genetic trait, and therefore should not be considered sinful. This message has been highly promoted as the great trump card in the debate. However, all three of these studies were conducted by homosexuals, and have not offered any conclusive results. In addition, their findings have been met with great skepticism by those in the field of genetic research.

Harvard University and MIT graduate, Dr. Jeffrey Satinover, who has practiced psychoanalysis and psychiatry for over twenty years, writes, “Like all behavioral and mental states, homosexuality is multi-factorial. It is neither biological, nor exclusively psychological, but results from an as-yet difficult-to-quantify mixture of genetic factors, intrauterine influences, postnatal environment (e.g., parental, sibling, and cultural behavior), and a complex series of repeatedly reinforced choices occurring at critical phases in development.”¹

The primary determining factor in the development of homosexuality in a child’s life is overwhelmingly found in damaged family relationships.

Dr. Merton Strommen, research psychologist, states, “Behavioral geneticists find no evidence for the widely held belief that homosexuality is genetically determined. ... Today’s most respected researchers say only that genetics may contribute a predisposition to a homosexual orientation. They generally agree that homosexuality—like most other psychological conditions—is due to a combination of social, biological, and psychological factors. Homosexuality is developmentally determined.”²

The primary determining factor in the development of homosexuality in a child's life is overwhelmingly found in damaged family relationships. Most research to date has been conducted on males. Those who have studied the 'cause' of homosexuality in men say that the typical childhood background has been that of a mother who is overly close, and a father who is detached, absent or even rejecting of his son, as noted by Dr. Sigmund Freud. The child often perceives the father as not involved in his life, negative and distant. Environment and child development are the two strongest factors. The limited research on lesbians has noted a similar tendency.

Lacking the development of a male identity plays a crucial role in the child's life. At a young age the boy fails to connect well with other male peers, and frequently develops effeminate characteristics, for which he is often further ostracized. As he grows, he pursues male relationships in the hope of filling this void in his life.

Dr. Strommen notes, "Andrew Sullivan, a gay activist and author, says that any 'honest homosexual' who ponders his family background from the perspective of the classic 'distant father, overclose mother' theory will have to admit that Freud had something perceptive to say. In fact, Sullivan says, it would be self-deception to think of homosexuality as genetically inherited. ...Many studies demonstrate a sadly disproportionate amount of sexual abuse in the childhoods of homosexual men, suggesting that both homosexual unhappiness and homosexuality itself derive from common causes, and therefore that unhappiness is an inherent accompaniment of homosexuality."³

Strommen goes on to summarize that "boys in groups actualize the masculine potential in each other. Males in groups teach each other a resilience and trust that the 'prehomosexual' boy misses."⁴ According to one study he cites, 37% of adult homosexual and bisexual men had been encouraged or forced to

have homosexual contact before age 19 with an older or more powerful partner. The median age of this first contact was at age 10.⁵

As stated above, the best available research produces questionable results on any “gay gene.” Researchers also remind us that the inherited predisposition for someone to become an alcoholic is dramatically stronger than possible indicators toward homosexuality, yet our society still holds the individual alcoholic accountable for his/her choices with alcohol. Eighty-three published studies have found that homosexual orientation can be changed.

According to the Bible all sin is inherited, whether it is heterosexual lust, or hatred, or pride, or lying. King David wrote, “Behold, I was brought forth in iniquity, and in sin my mother conceived me.” (Psalm 51:5) Adam’s sin has been passed on to all people. (Romans 5:12) If proof of a “gay gene” actually arrives someday, it should not shake our understanding of Scripture. Despite what sinful tendencies we have inherited from our parents, God still calls upon us to live a life of repentance, striving to obey His will out of thanksgiving for His wonderful grace in Christ. This ongoing mortification of our sinful flesh is at the heart of the Christian’s struggle in this fallen world, and serves as an identifying characteristic of the faith. (Romans 7:21-25 and Matthew 5:6)

A harmful, unhealthy way of life

Despite what one may think about the morality involved or the causes of homosexuality, one cannot deny the potential harm such behavior brings especially to gay men. Dr. Satinover documents that the gay male lifespan, even apart from AIDS and with a long-term partner, is shorter than that of married men by more than three decades (30 years). Factoring in AIDS further shortens the life span of gay men by more than 7%.⁶ The likelihood of a randomly selected heterosexual man or woman being infected with AIDS is roughly 7 in 10,000 (0.07%).

But epidemiologists estimate that 30% of all 20-year-old gay males will be HIV-positive or dead of AIDS by the time they are 30 (nearly one in three). This means the incidence of AIDS among 20- 30-year-old homosexual men is roughly 430 times greater than the heterosexual population at large.

Due to anal intercourse, gay males have a disproportionate amount of acute rectal trauma as well as rectal incontinence (the inability to control the passing of feces) and anal cancer. They are also more vulnerable to a host of serious and sometimes-fatal infections caused by the entry of feces into the bloodstream, such as Hepatitis B, shigellosis and *Giardia lamblia* syndrome ("Gay Bowel Syndrome").⁷ Many gays gravitate toward a life of alcohol and drug abuse at a rate three times higher than heterosexuals, according to a study by the National Gay-Lesbian Health Foundation, published in *Insight*, 1990.

One reason for the high rate of disease is due to the higher frequency of sexual contact among gay men. The typical homosexual man has frequent episodes of anal intercourse with many other men. In a study of 5,000 gay men, the vast majority (69-83%) reported having 50 or more lifetime sexual partners, and over 80% had engaged in receptive anal intercourse with at least some of their partners in the previous two years.⁸ A 1981 study revealed that only 2% of homosexuals were monogamous or semi-monogamous. A 1978 study found that 43% of male homosexuals estimated having sex with 500 or more different partners. The same study discovered that 28% estimated having sex with a thousand or more partners. Seventy-nine percent said that more than half of those partners were strangers and 70% said that more than half were men with whom they had sex only once.

Why is there so much sexual activity among gay men? Satinover speculates, "Once people begin to 'walk on the wild side,' they have effectually broken one of society's strongest taboos. Other taboos then fall away easily and rapidly."⁹ Frank Browning,

a gay journalist for NPR, commented in 1990 on the frequency of AIDS-related deaths, saying, “The lust of men for other men has not evaporated just because funerals and memorial services have become as ordinary as an evening at the theatre.”¹⁰ How many young lives might have been spared in the fight with AIDS if activists had made it their top priority to protect individuals instead of the gay lifestyle?

When God, in His Word, establishes boundaries for us, they are also for our earthly benefit. Blatantly crossing these lines often brings pain, hurt, disease and even death. St. Paul writes, “God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.” (Romans 1:26-27) We must be careful not to state that HIV/AIDS is a curse from God, since He has not given us such specific insight into His hidden will, and this disease occasionally falls upon faithful heterosexuals as well. At the same time, we can say with certainty that homosexual activity has contributed dramatically to the spread of this dreaded, deadly disease and many others.

When God, in His Word, establishes boundaries for us, they are also for our earthly benefit.

Many famous historians have noted that most societies which abandoned restraints on sexual activity were hampered in their development, and did not survive long beyond the age of their moral deterioration. Casting aside God’s Divine order for marriage and family can hardly be beneficial for our nation.

Counseling people out of homosexuality

Many confessional Lutheran pastors have guided Christian young people away from the sinful tendencies and behaviors associated with homosexuality. We must make it known in the

church that our pastors stand ready to gently help those who struggle with such sins and feelings according to the counsel provided in Scripture. Due to the potential shame and embarrassment, some young people have silently wrestled with such temptations, afraid to seek help. However, there are volumes of “success stories” especially inside of the Christian community regarding those who have come away from such a lifestyle. Many have gone on to heterosexual marriage, and others have chosen to remain celibate. Dr. Warren Throckmorton reports that studies published in 83 scientific journals have concluded that reparative therapy has been effective.¹¹

Psychotherapist Richard Cohen, author of *Coming Out Straight: Understanding and Healing Homosexuality*, writes, “What was learned can be unlearned.” Joseph Nicolosi, author of *Reparative Therapy for Male Homosexuals*, (having counseled 1,000 homosexuals), writes, “The success rate is the same as for any kind of psychotherapy: one-third success, one-third improved, and one-third unsuccessful.” Some of the greatest examples of homosexual reparative therapy have come through the work of Christian therapists and pastors.

Today there are many agencies dedicated to counseling people away from homosexuality. Here are just a few of them:

- **Exodus**
- **The International Healing Foundation**
- **Regeneration**
- **New Hope Ministry** (Dr. F. Worthen)
- **Desert Stream** (Los Angeles, Calif.)
- **Redeemed Life**
- **Pastoral Care Ministries** (Wheaton, Ill.)
- **HOPE Ministries**
- **Eagles Wings** (St. Paul, Minn.)

The gay activist agenda

Tremendous pressure is brought by the GLBT community to change society's thinking. Such pressure led the American Psychiatric Association (APA) to change homosexuality from 'an emotional disorder' to 'normal' in 1973 (though many, many therapists still quietly counsel patients away from such behavior). Attempts are being made to discredit anyone in the mainstream media who holds a Biblical view on gay and lesbian issues. Our public school system adopts more and more "gay friendly" language and instruction. The new, popular trend in the television and movie industries is making homosexuality appear mainstream. Christian churches have become the final wall to be knocked down in the GLBT cause.

What irony that gay activists who pride themselves on freedom of expression are now engaged in activity to stifle such freedoms for members of the Church. Many African-Americans have been deeply offended to see the GLBT community wrap itself in the flag of the civil rights movement, when such a large portion of blacks consider homosexuality to be immoral. Numerous faithful, kind-hearted Christians are now labeled as 'homophobes' and 'bigots' for desiring to continue confessing God's saving truth. The speed of change toward "political correctness" on this subject in American culture has been astounding.

How should the Christian respond?

Tolerance is often wrongly used as a synonym for love. When a behavior is sinful God does not command us to show love by tolerating it. In fact, intolerance can sometimes be a wonderful way to show Christian love. Jesus was extremely intolerant of the money-changers whom He drove from the Temple, while never ceasing to love them. (Luke 19:45-46) We can certainly love and respect someone without accepting his immoral views or approving of his sinful behavior. There are also levels of toleration which God expects of us. Christians are called upon to love our neighbors, despite their sin. We can respect the

homosexuals' rights and freedoms in our country, and seek to keep them safe from those who may wish to harm them. Yet, believers must never condone behavior which God Himself has declared immoral.

When our Savior gently dealt with the woman caught in adultery, He demonstrated His Divine love by forgiving her and restoring her. Yet, He never gave approval to her sin of adultery. Able to read her penitent heart, He instructed her to "go and sin no more." (John 8:11) He accepted her as a penitent sinner, but did not tolerate her sin. Christ has come to free us from our sins, not to give us freedom to sin.

Holy Scripture likewise condemns verbal or physical abuse, as well as thoughts and expressions of self-righteousness or hatred. Sadly, some in Christendom have wrongly shown animosity toward gays and lesbians, and in so doing have brought shame to the Gospel of Christ. God exhorts us rather to "speak the truth in love." (Ephesians 4) The Church must continue to take a stand against homosexuality. However, this must be done in the spirit of love and respect for the souls caught up in these sins, for whom Christ shed His innocent blood.

The Christian must always distinguish between godly judging and ungodly judging.

The Christian must always distinguish between godly judging and ungodly judging. Our Lord condemns any thoughts, words or actions by which we set ourselves up as better than others, or put others down in order to belittle them. (Matthew 7:1-2) When considering the homosexual, may God spare us from ungodly judgmental thoughts of self-righteousness, which declare, "God, I thank you I am not like him." (Luke 18:9-14) As we seek to remove the speck of dust in our brother's eye, we must always do so having first removed the beam from our own eye. (Luke 6:41-42)

Our Savior also commands us to properly judge all things contrary to His will, which would be harmful to ourselves or others. Godly judgment must be exercised to defend us and our fellowman from sin and evil. Such judging is even commanded of us in order to restore one to repentance and God's grace. (I Corinthians 5:1-5) True Christian love demands that pastors guide erring sheep back to the voice of the Good Shepherd, who has laid down His life for the sheep.

Today, as always, Christians are called upon to bring the wonderful message of Christ-crucified to the world. In so doing we must never compromise the truth of Scripture. If God's Law is diminished, then His Gospel is diminished. On the one hand Christians must recommit themselves to being safe-havens where the penitent homosexual can find help and support to come away from this immoral behavior, without being treated like a second-class citizen. On the other hand Christians must gently provide this help without tolerating the sin, or appearing to give it tacit approval. As with all matters of Christian faith, the God-pleasing approach is nothing more than the proper application of Law and Gospel.

Conclusion

In these challenging times, may God grant us strength of faith to confess His saving truth as we declare the marvels of His grace in Christ. He promises, "So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it." (Isaiah 55:11)

May our prayer continue to be:

*"Lord, keep us steadfast in Thy Word;
Curb those who fain by craft and sword
Would wrest the Kingdom from Thy Son,
And set at naught all He hath done."*

- Dr. Martin Luther

Soli Deo Gloria

Endnotes

1. Jeffrey Satinover, *Homosexuality and the Politics of Truth* (Grand Rapids: Baker Books, 1996), 77.
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3. Strommen, *The Church and Homosexuality*, 32
4. Strommen, *The Church and Homosexuality*, 29
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10. Strommen, *The Church and Homosexuality*, 50
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