

Section One:

The Homosexual Agenda

CHAPTER 1: PRO-FAMILY ANSWERS TO Common QUESTIONS ABOUT HOMOSEXUALITY AND THE “GAY” AGENDA

Following are relatively short and simple answers to some of the most common questions that Christians are likely to face in dealing with the homosexual issue. Most of the issues are addressed in greater depth in later chapters. Those readers who dislike the Q&A format (I myself am usually among them), may skip this section without missing any important facts. However, it provides concise summaries of most of the key arguments so those with limited study time are urged to start here.

Q1. What is the “gay agenda”?

A1. An agenda is simply a list of things to accomplish. Every political movement has one.

Gay activists say their goal is social acceptance. However, in all of the Bible-based religions (Judaism, Christianity and, indirectly, Islam), sexual conduct is forbidden outside of monogamous heterosexual marriage. So logically, to achieve acceptance, “gays” *must* promote an anti-Biblical morality. Thus, their *necessary* goal is the replacement of Biblical sexual morality with some other moral system that allows “sexual freedom.” In other words, especially in “Christian” America, the agenda of the “gay” movement is to defeat Christianity.

For an actual list of specific action items in the “gay” agenda see their published *List of Demands* from 1972 and 1993 in Section 4.

Q2. What is the Christian agenda?

A2. The Christian agenda is summarized by Jesus in His command to “Go forth into to all the world, make disciples of every nation, teaching them to obey my commandments” (Matthew 28:19-20).

The commandments of God are given for our protection and success in life (Deuteronomy 10:12-13), because “the wages of sin is death” (Romans 6:23). So, in the plain logic of the Bible, the Christian agenda is to promote life, by teaching and encouraging people to obey God. In contrast, the “gay” agenda is to promote death, by teaching and encouraging people to disobey God.

Q3. What does God command about homosexuality?

A3. God commands that sexual behavior is to be limited to heterosexual marriage. *All* sex outside of marriage -- adultery, fornication, homosexuality -- is forbidden because of the destructive consequences of these sins. Special warnings against homosexuality are given many places in Scripture, including Genesis 19, Leviticus 18:22 and 20:13, Romans 1:24-32, and I Corinthians 6:9-11. For a more thorough treatment of this topic see Chapter 2.

Q3. Does God make some people “gay?”

A3. God does not cause a person to sin (James 1:13), but he allows each of us to face the temptation to sin (1 Corinthians 10:13). “Being gay” means that one is tempted by same-gender sexual attraction. Homosexual attraction is just one of many forms of temptation that can affect human beings. Does God make people greedy? Lustful? Prideful? Does He make them thieves? Gossips? Idolaters? The answer is the same for all: *no*.

Q4. Is homosexuality a choice?

A4. People don’t usually choose their area of weakness, but we each choose whether or not to give in to the temptations that beset us. Homosexual temptation does not justify sexual self-indulgence any more than anger justifies murder. God does not cause people to have no choice in behavior that He condemns.

Q5. Is homosexuality “normal” for “gays?”

A5. “Gays” are not created differently from everyone else. They have heterosexual bodies, with reproductive organs which are designed to make babies. Their sexual urges originate in the same chemical processes in their reproductive systems as everyone else. But for various reasons their sexual “orientation” gets focused in the wrong direction. Orientation is a state of mind, not a biological imperative.

Some people are born as hermaphrodites or “intersexuals,” whose bodies are not distinctly male or female due to a birth defect (they have both sets of genitalia). However, the argument for “gay” normalcy is not bolstered by the existence of these unfortunates, but is in fact weakened, since the “intersex” condition is unarguably a physical deformity whose degree of severity is measured by comparison to the normal heterosexual template. In other words, the exception proves the rule.

Q6. What causes homosexuality?

A6. In my research I have seen three causes of homosexuality: childhood sexual molestation, gender-identity confusion in infancy (in which a child identifies with the wrong gender due to emotional trauma), and the deliberate choice of “gay” sex as an act of rebellion against authority. For more on this topic see Chapter 4.

Q7. What is sexual orientation?

A7. Orientation means perspective. It describes the relationship between the perceiver and the thing being perceived. A person’s sexual orientation is defined by the focus of his or her sexual interest. Thus, there are as many sexual orientations as there are objects of sexual interest: people of the opposite sex (heterosexuality), people of the same sex (homosexuality), children (pedophilia), animals (bestiality), even inanimate objects such as shoes (various “fetishes”). A list of 30 sexual orientations, from the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition* is provided in Section 4.

Q8. What is the difference between homosexual behavior and homosexual orientation?

A8. Homosexual behavior is a deliberate, voluntary, willful act. Orientation is a state of mind like attitude.

Q9. Can sexual orientation be changed?

A9. Any state of mind, no matter how deeply rooted, is subject to change based on the strength of the desire to do so. Biblically we know that “nothing is impossible with God” (Proverbs 23:7) and that ex-“gays” have been a part of the church from the beginning (I Corinthians 6:9-11). Homosexuals can change both their behavior and their orientation. Ex-“gay” organizations and health-care professionals have helped many thousands of people all over the world to restore themselves to a normal heterosexual orientation. In fact, the majority of those who develop same-sex attraction in adolescence experience a spontaneous realignment to a heterosexual orientation over time (see *Fact Sheet on Same Sex Attraction and Immutability* in Section 4).

Q10. What percentage of the population is homosexual?

A10. The National Health and Social Life Survey, done by the National Opinion Research Center of the University of Chicago in 1994 established a trustworthy baseline. It found that 1% of US females and 1-3% of U.S. males were homosexual (Laumann, Edward O., Gagnon, John H., Michael, Robert T., and Michaels, Stuart. *The Social Organization of Sexuality: Sexual Practices in the United States*, The University of Chicago Press, Chicago, 2000 edition, p. 293). However, because homosexuality is an acquired condition one would expect to see a rise in homosexual self-identification and behavior

in a society that legitimizes it, especially among the youth. In fact, in 2005, the National Center for Health Statistics showed a dramatic increase in reported homosexual experience among young women and men: "Among adults ages 15 to 44, almost 3 percent of men and 4 percent of women reported having a sexual experience with a member of the same sex within the past year, and over their lifetimes, 6 percent of men and 11 percent of women had such experiences" Lewin, Tamar, "Nationwide Survey Includes Data on Teenage Sex Habits," *The New York Times*, September 16, 2005.

Q11. Is homosexual behavior healthy?

A11. Homosexual behavior is associated with numerous mental and physical health problems. Scripturally, we are told in Romans 1:26-27 that both male and female homosexuals, "receive in themselves the penalty of their error which is due" meaning, in part, that they experience the natural consequences of using their bodies to do things they were not designed for. Secular science confirms this Biblical truth. Resources regarding the severe health consequences of "gay" sex are provided in Section 4. Some mental health problems associated with homosexuality are also addressed in Chapter 4.

Q12. What is homophobia?

A12. Homophobia is an obscure psychiatric term originally coined to define "a person's fear of his or her own same-sex attraction." It has been redefined and popularized by the political strategists of the "gay" movement to characterize *all* disapproval of homosexuality as a form of hatred and fear akin to mental illness (a phobia is an anxiety disorder). The word "homophobia" is today not a scientific term, but a propaganda tool for psychological manipulation. (For more on this topic see Chapter 8).

Q13. Is it hateful to say that homosexuality is wrong?

A13. It is never hateful to state the truth about sin, since sin kills and the truth can set one free from sin and its horrific consequences (John 8:34-36). In fact, the book of Ezekiel instructs us that we have a positive duty to warn people about sin, and that we will be held accountable by God if we fail to do so (Ezekiel 3:18-19, 33:7-9).

Q14. Is homosexuality truly a sin?

A 14. Homosexuality is condemned in Scripture in the harshest possible language. The original Hebrew word *toeva*, (translated "abomination") is literally the strongest term of condemnation in the Bible. For a more thorough discussion of homosexuality in the Bible see Chapter 2.

Q15. What is discrimination?

A15. Discrimination is the act of choosing among options. In the context of civil rights, discrimination means accepting or rejecting people based on criteria such as race or skin color. The Bible

specifically prohibits such discrimination by and among Christians. It states in Galatians 3:18 for example, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

Q16. Is it wrong to discriminate against homosexuality?

A16. Discrimination based on race or skin color is morally wrong because there is no legitimate reason for it -- the criteria are both morally neutral and immutable. Such discrimination springs from irrational prejudice. However, homosexuality involves voluntary sexual conduct that has negative personal and social consequences. It is perfectly reasonable and responsible to discriminate against homosexuality on religious, moral, sociological and public health grounds. As the Scripture states in Ephesians 5:11, “[H]ave no fellowship with the unfruitful works of darkness, but rather expose them.”

Q17. What is tolerance?

A17. For most people, “tolerance” means putting up with something we don’t like in order to serve the greater good of public civility. “Gay” activists, however, use the term to mean total and unconditional acceptance of homosexuality in all of its aspects.

Q 18. Should Christians tolerate homosexuality?

A18. It depends. We should show a high degree of tolerance for the right of people to define themselves in their own minds as “gay” or lesbian (freedom of thought). We should have low tolerance for sodomy and other conduct that damages the body and spreads disease. We must always weigh the good or harm of the thing we are being asked to tolerate against the consequences of tolerating it. See our graph titled “Triangle of Tolerance” in Chapter 8.

Q19. What is Heterosexism?

A19. Heterosexism is another word invented by “gay” political strategists. It is designed to derogate the belief that heterosexual marriage and the natural family should be accepted as the norm by society, and that this norm should be upheld in social institutions -- for example, public schools should assume that children come from natural families and use words such as “wife,” “husband,” “father” and “mother” when mentioning family life. “Gay” activists insist that such words are discriminatory and should not be taught to children.

Q20. Is it wrong to be “heterosexist?”

A20. No one should ever apologize for asserting the superiority of the natural family over its unnatural alternatives.

Q21. Does acceptance of homosexuality harm society?

A21. Acceptance of sexual promiscuity in any form threatens society because it undermines the ideal of fidelity in marriage. Marriage is an institution designed by God and embraced by most civilizations in history. It serves to protect the integrity and cohesiveness of the natural family from the disintegrative pressure of behaviors such as promiscuity, which threaten its survival. Simply, the philosophy of “sexual freedom,” on which the “gay” agenda is based, promotes self-gratification over self-restraint, causing both men and women to put their sexual desires ahead of the needs of their spouses and children. The result is an increase in adultery, divorce, abandonment and dysfunctional child-raising practices. This perhaps helps to explain why the Scripture warns that homosexuality and adultery are linked together as sins which cause the land itself “to vomit out its inhabitants” (Leviticus 18:2-28).

Q22. Can children become homosexual?

A22. Young people copy the behaviors that they see around them, and the more homosexuality is practiced openly and promoted as a normal and healthy behavioral option, the more young people will experiment with it. *Any* form of conduct will increase when it is legitimized in popular culture (consider the bizarre phenomenon of tongue-piercing). This simple fact alone debunks the “gay” theory that “homosexual orientation” is an innate, biologically predetermined condition. And this is an enormously important observation, because if “homosexual orientation” is not innate (and “gays” have never even remotely succeeded in proving that it is), then it is somehow acquired -- meaning that a great many children in the current generation are at risk of becoming homosexual. For more on this question see Chapter 8.

Q23. Isn't homosexuality OK if “gays” really love each other?

A23. The attempt to legitimize homosexuality by recasting it as form of romantic attraction ignores the fact that romance is a part of *most* illicit relationships. Is it acceptable for men or women to abandon their spouses and children because they've fallen in love with someone else? Hollywood may consider “true love” as a justification for adultery and other non-marital sexual unions, but God doesn't. For more on this issue see Chapter 2.

Q24. Why do we condemn homosexuals' behavior, when some heterosexuals engage in the same acts?

A24. God restricts sex exclusively to marriage, and His focus is not on sexual acts but sexual relationships. Biblically speaking, the question is not so much what you do, but with whom you do it (Hebrews 13:4). For more on this issue see Chapter 2.

Q25. How does the “gay” movement advance its agenda?

A25. First, it promotes “sexual freedom” in society and culture, both directly and through supposedly objective allies (e.g. Alfred Kinsey, the man who launched the so-called “sexual revolution” was an in-the-closet “gay” activist). In promoting “sexual freedom,” the homosexual movement purposefully corrupts public morality and undermines Christian efforts to promote personal self-restraint and marital faithfulness.

Second, they “divide and conquer” the enemy (Christians) by infiltrating and subverting pro-family organizations, including churches and religious institutions. These organizations, especially those that operate by democratic principles, are very vulnerable to manipulation by organized groups of activists. This has been true, for example, in the more liberal “mainstream” church denominations, whose declining membership and top-down organization has helped to maximize the power of homosexuals in their policy-making bodies.

Q26. Why would “gays” promote *heterosexual* immorality?

A26. Every act of sexual sin by heterosexuals serves the “gay” interest by lessening the public will to uphold public morality (no one wants to be called a hypocrite). The best example of “gay” promotion of heterosexual immorality is seen in their aggressive defense of the abortion industry. Obviously, homosexuals cannot have an “unwanted pregnancy,” yet in my extensive experience, the *majority* of “pro-choice” street activists at abortion clinics are homosexuals. This is so because they know that preserving the *heterosexual’s* option to destroy unborn life is essential to maintaining “sexual freedom” as a social norm. If heterosexual women lost their choice to legally kill their unborn offspring, the resulting inevitable shift of emphasis from self-gratification to family responsibility in such a large section of the population would change the entire culture.

“Gays” are also notoriously prevalent in the pornography industry.

Q27. Aren’t “gays” just one small part of the problem?

A27. Of course, the “gay” movement has many allies in its campaign to promote sexual immorality, but it is the only social movement in the history of the world whose primary purpose is to eliminate social restraints on sexual conduct. It is heavily funded, highly organized and strategically positioned to maximize its ability to change societies and cultures.

Q28. What about “gay” Christians?

A28. “Gay” apologists say that God approves of their active indulgence in homosexual sin. Yet can one be in Christ Jesus and actively oppose His teaching? Simply invoking His name does not legitimize false acts or beliefs: “Did we not cast out demons in your name?” asked one group of heretics to Jesus. “Go away from me, I never knew you,” He replied (Matthew 7:21-23).

That having been said, I believe that there are actually many “gay” Christians, meaning genuine believers who struggle with unwanted same-sex attraction. By my definition a “gay” Christian is a person who confesses the truth that homosexual conduct is wrong and takes active steps to overcome the temptation to indulge in it, even if he or she is not always successful.

In this way, the “gay” Christian is not different from Christian people who struggle with various other sins. The Scripture tells us that “all have sinned and fallen short of the glory of God” (Romans 3:23). “If we say we have no sin, we are a liar and the truth is not in us” (1 John 1:18). And, importantly, “if we are guilty in any sin, we are guilty of all” (James 2:10). There is therefore no place for self-righteous judgment of the homosexual struggler by other believers, and thankfully for us all, “there is no condemnation for those who are in Christ Jesus” (Romans 8:1).

Q29. How can we stop the homosexual movement and restore a family-centered society?

A29. To reverse the current trend toward sexual anarchy, society will need to establish new public policies that actively discourage sex outside of marriage, including homosexuality. Such policies should be strong enough to prevent government from facilitating, endorsing or condoning sexual activity outside of marriage, but only as restrictive on personal liberties as necessary to maintain a family-centered culture. One model for such policy might be current laws in some states that criminalize marijuana usage but provide minimal sanctions for violations. People in these states may indulge themselves privately in this harmful conduct but cannot openly recruit others into their lifestyle or use the organs of government to advance their philosophy as normal and healthy.