

What Does the Bible Say About

Same-Sex Unions?



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Same-Sex Unions?

A growing number from the pews and pulpits of several prominent denominations are now claiming that God approves of “marriages” between homosexual couples as long as such unions are “loving” and monogamous. They claim that Jesus never condemned homosexual behavior, that Old Testament laws against homosexual activity are not binding on Christians, and that the New Testament’s condemnation of homosexual practice pertains only to temple prostitution and sexual exploitation of young boys. But is this true? Does the Bible explicitly condemn homosexual practice in all its forms, or does it not?



Since the State of Vermont signed into law a bill to grant same-sex partnerships many of the benefits and responsibilities of marriage, homosexual couples have flocked to the state to obtain “civil union” status, hoping to eventually have their unions similarly recognized by their home states.

To many homosexual activists, the new law, while considered a great victory, is just a first step toward the ultimate goal of a society wherein the homosexual lifestyle is viewed as perfectly healthy and normal. Even now, activists are working vigorously to organize campaigns to call attention to the plight of the homosexual and gain a sympathetic ear from the public and the politicians.

Battles are waged for the “right” of homosexuals to adopt children. Well-known “stars” unashamedly flaunt their homosexuality before the public. One corporation after another is succumbing to pressure to become “gay friendly” by providing health care benefits for employees in same-sex partnerships. And politicians loudly proclaim their support of gay and lesbian “rights.”

Popular media personalities influence public opinions about homosexuality by attaching the “homophobic” label to all who reject the notion that the homosexual lifestyle is a legitimate alternative; by portraying conservative, Bible-believing Christians who hold traditional views as dangerous, backward, mean-spirited, uninformed Neanderthals; and by associating rejection of homosexual activity with racism and bigotry.

Several religious communities have joined the “gay rights” movement, and are now blessing same-sex unions. These include the United Church of Christ, the Unitarian-Universalist Church, and Reform Judaism. In addition, a good many homosexual churches as well as groups within the established churches have formed in the past few decades, and several clergymen have openly advocated accepting monogamous homosexual unions as legitimate relationships.

All, or at least most, of the main traditions within Christendom have official statements condemning homosexual practice as abominable in the sight of God. These include the Roman Catholic, Eastern Orthodox, Reformed, Lutheran, and Wesleyan traditions, as well as the various groups that descended from the Anabaptist tradition, such as Mennonites, Quakers, Adventists, Baptists, and various independent bodies. But the historic confessions and dogmatic constitutions of these long-standing traditions have not been able to prevent the formation (though unofficially) of homosexual organizations within their denominational boundaries.

The emotion-charged “battle cry” of a homosexual campaign in the 1990s appears to be true: “We’re here, we’re

queer, and we’re in your face!”

What Does the Law Say?

The Word of God is not silent about homosexuality. Sexual activity between two people of the same sex is explicitly *condemned* in Scripture. God calls it an abomination, and those who proudly parade their homosexuality before the world will, in due time, bring down the wrath of God upon themselves—unless they repent.

Let’s now turn our attention to the infallible Word of God, and see, with our own eyes, what the One who created human sexuality says about same-sex unions.

Through Moses, God says, “You shall not lie with a male as with a woman. It is an abomination” (Leviticus 18:22).

Could any condemnation of homosexual activity be more explicit? God plainly says that it is an *abomination*. That means that homosexual activity is utterly *detestable* in the sight of God, and is not to be considered acceptable or normal in any community bearing His name.

Notice that this text addresses homosexual activity in general, and is not merely a condemnation of rape or sexual exploitation on the part of homosexual men. It says that a man “shall not lie with a male *as with a woman*.” If rape or sexual exploitation were in view, the expression “as with a woman,” which takes for granted a normal sexual relationship between a husband and his wife, would not have been used.

A second important scripture on homosexuality is Leviticus 20:13: “If a man lies with a male as he lies with a woman, both of them have committed an abomination. They

shall surely be put to death. Their blood shall be upon them.”

As with the previous text, this one is not singling out sexual activities involving a perpetrator and a victim. Rather, it speaks of an activity in which “*both of them* have committed an abomination.” This speaks of consenting parties, for both are equally guilty. If one were a victim, then only one would be guilty of committing an abomination, and God would call for the death of only the guilty party.

What Does the New Testament Say?

The New Testament is as clear as the Old in condemning homosexual activity.

The apostle Paul tells us that because the creatures bearing His image exchanged worship of the Creator for the worship of created things, “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).

In his first epistle to the Corinthian Christians, Paul says, “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” (1 Corinthians 6:9,10).

Some have called into question the legitimacy of this translation, claiming that the two terms translated “homosexuals”

and “sodomites” refer to homosexual prostitution and the like, but not to “loving” homosexual relationships.

While the terms used here certainly include prostitution, rape, and sexual exploitation, they are not restricted to those practices. The passage speaks of homosexual activity of *all kinds*.

The Greek terms rendered “homosexuals” and “sodomites” in the New King James Version (cited above) are translated “homosexual perversion” in the New English Bible; “homosexuals” (with an accompanying note stating, “Two Greek words are rendered by this expression”) in the Revised Standard Version; “male prostitutes” and “homosexual offenders” in the New International Version; “effeminate” and “homosexuals” in the New American Standard Bible; and “homosexual perverts, sodomites” in the New American Bible.

Some argue that the passage is not condemning all practicing homosexuals, but only homosexual *offenders* (such as male prostitutes) and homosexual *perversions* (such as sexual exploitation of young boys by older men). But most, if not all, of the scholars who translated the above English versions apparently disagree. Three of the six identify homosexual activity without any qualifying modifiers. The other three use modifiers, but the translators probably did not intend to indicate that Paul condemns only a particular kind of homosexuality activity. At least the majority—probably *all*—of the translators, no matter how liberal, know that Paul’s statement, taken literally, condemns all forms of homosexual behavior.

In 1 Timothy 1:10, Paul includes “sodomites” in his list of the “lawless and insubordinate” (verse 9). The term is translat-

ed “homosexuals” in the New American Standard Bible and New Living Translation, “perverts” in the New International Version and New English Bible, and “sexual perverts” in the New American Bible.

New Testament scholar Ralph Earle is surely correct when he states, “The last term [translated “perverts” in the NIV] is *arsenokoitais*, which means ‘male homosexuals.’ The word occurs only once elsewhere in the NT, in 1 Corinthians 6:9 [cited above], where it is stated that ‘homosexual offenders’ will not inherit the kingdom of God. Despite its condonation by some church leaders today, homosexuality is categorically condemned in both the OT and NT.”¹

The final New Testament text that speaks directly of homosexual behavior is in the short epistle of Jude:

“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these [apostates], having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire” (verses 6,7).

Other translations render this passage similarly. The men of Sodom and Gomorrah “acted immorally and indulged in unnatural lust” (RSV), or “gave themselves up to sexual immorality and perversion” (NIV).

Some are quick to point out that the men of Sodom were inhospitable, spiritually and emotionally calloused, and vio-

¹ Ralph Earle, *The Expositor's Commentary* (Grand Rapids, Michigan: Zondervan Publishing House, 1978), Vol. 11, p.352.

lent, and that it was these evils, not homosexuality, that brought divine judgment upon Sodom and Gomorrah.

It is true that, among ancient Jewish commentators, these sins characterized Sodom and Gomorrah, but it is also true that homosexual activity was one of the evils that brought the wrath of God upon these cities. This clearly comes across in expressions indicating sexual immorality and unnatural lust. Other terms would have been used had Jude been speaking only of violence and inhospitality.

Sodom and Gomorrah

When the Lord and two angels, all appearing as “men,” visited Abraham, God revealed to the patriarch what He was about to do in Sodom and Gomorrah:

“And 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’” (Genesis 18:20,21).

The Lord stayed and spoke with Abraham while the two angels who had come with Him headed toward Sodom. Notice what happened:

Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. And he said, “Here now, my lords, please turn in to your servant’s house and spend the night, and wash your feet; then you may rise early and go on your way.” And they said, “No, but we will spend

the night in the open square.” But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate. Now before they 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.” So Lot went out to them through the doorway, shut the door behind him, and said, “Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under my roof.” And they said, “Stand back!” Then they said, “This one came in to stay here, and he keeps acting as a judge; now we will deal worse with you than with them.” So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who were at the doorway of the house with blindness, both small and great, so that they became weary trying to find the door (Genesis 19:1–11).

The next morning, Lot and his family left Sodom, and God “rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens” (verse 24).

Unlike Abraham and Lot, both of whom welcomed the “men” hospitably, the men of Sodom expressed no hospitality whatsoever. On the contrary, they wanted to “know” the strangers by engaging them in homosexual activity.

Without a doubt, extreme inhospitality was one of the evils of Sodom, but that fact should not cause us to dismiss the city’s rampant homosexuality as if it were secondary or inconsequential. There was plenty of inhospitality and violence in the ancient world (see Genesis 12:10–12; 14:1–17; 20:1–11), so it is not believable that Sodom’s destruction was due solely to the inhospitality of its citizens. Homosexuality certainly played an important part in bringing Sodom to such a miserable state of depravity—just as the acceptance of homosexual behavior as a normal and healthy alternative now threatens the moral fabric of many European and North American countries.

Answering Objections

In spite of the plain scriptural evidence to the contrary, many homosexuals and liberal theologians insist that the seven passages that directly or indirectly mention homosexuality either do not apply to modern peoples or apply only to homosexual rape, prostitution, or exploitation, but not to same-sex unions that are “loving” and monogamous.

Let’s examine some of the most common objections by looking at them under the light of God’s Word.

Objection: “Jesus never said anything against homosexuality.”

Reply: If you mean that the New Testament does not record any statement in which Jesus directly condemns homosexual behavior, you are correct. But then, it is also true that the New Testament provides no account of Jesus explicitly condemning rape, incest, or bestiality. This does not mean,

however, that Jesus never spoke of these things or that He approved them.

The fact is, Jesus condemned all these things, including homosexual activity, though He mentioned none of them explicitly.

Jesus said, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven” (Matthew 5:17–19).

With such a sweeping statement, it was not necessary for Jesus to specifically mention every commandment that still applies. By stating that He did not abolish the Law, and that even the least of the commandments must be kept, Jesus, in one sweeping declaration, condemned all forms of immorality, including premarital sex, adultery, bestiality, incest, necrophilia, and, yes, homosexual activity.

Objection: “*Even the most conservative fundamentalist does not observe all Levitical laws.*”

Reply: That is true. No one does—including Orthodox Jews. All theologians who accept the Old Testament as at least a part of God’s Word readily agree that every law does not apply to everyone. Some laws were to be observed only in the presence of the Levitical Priesthood and within the environs of

the Tabernacle (or Temple). Some laws pertained exclusively to the Covenant between God and Israel, and therefore were not binding upon other nations. Yet, some laws are universal. They apply to all people at all times. Laws against murder, adultery, and theft, for example, did not originate with the Sinaitic Covenant, and did not end with the coming of Christ. They are universal.

It’s usually not difficult to determine whether specific laws in the Old Testament are culturally limited or universal. The laws of Leviticus 18, for example, deal mostly with sexual sins. Included are laws against incest, bestiality, adultery, and homosexual activity. All agree that incest, bestiality, and adultery are sins, so how is it that some, on the basis that “nobody observes *all* Levitical laws,” can edit out the law against homosexual behavior while acknowledging the universality of all other laws in this section?

Further, the text itself attests to the universal nature of these laws. That is, the laws in this section are not for Israel only, but apply to the other nations as well. Consequently, anyone—Israelite or Canaanite—who breaks these laws commits sin and is defiled. Notice:

“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 all these abominations *the men of the land have done*, who were before you, and thus *the land is defiled*)” (verses 24,27).

The same is true of chapter 20, which lists the penalties for incest, bestiality, adultery, and homosexual activity, among other sins. As in chapter 18, homosexual activity is listed along

with these other sexual sins, and the nations are defiled because of these sins: "...for they commit all these things, and therefore I abhor them" (verses 10–23).

To summarize: First, the listing of these sins together indicates that homosexual activity belongs to the same category as incest, adultery, and bestiality. Second, God condemns nations other than Israel for committing these abominations. These facts tell us that laws forbidding these acts are not restricted to the cultural boundaries of Israel, but are universal in nature.

Add Romans 1:26,27; 1 Corinthians 6:9,10; 1 Timothy 1:8–11; and Jude 6,7 to this summary, and there should be no remaining doubts as to whether "Levitical" laws against homosexual behavior remain in effect.

Objection: "Paul may have condemned all forms of homosexual activity, including the most loving relationships, but the bottom line is that I follow Jesus, not Paul."

Reply: How do you know about Jesus? Did He write a book? No. You know about Jesus because some of His earliest followers wrote about Him, and those writings have been preserved down to our day. One of those writers whose works we depend upon for information about the life and works of Jesus is Luke, who also tells us about Paul and his encounter with Jesus. (Luke wrote one of the Synoptic Gospels and the book of Acts.)

Luke not only tells us about Jesus, he also tells us about Paul. He tells us about Paul's conversion, evangelistic missions, trials, and relationship with other apostles. He tells us that Peter and the other apostles approved of Paul's ministry,

recognizing him as an apostle equal to them. They obviously accepted Paul's claim of having met, and received instructions from, Jesus.

If you accept Luke's account of Jesus, then what excuse do you have for not accepting his account of Paul? And if you accept Luke's account of Paul's apostolic authority, which was acknowledged by the other apostles, what excuse do you have for not accepting Paul's epistles as authoritative instructions for followers of Christ?

Objection: "God loves gay people, so it must be all right to be gay."

Reply: Indeed, God loves homosexuals. He also loves arsonists, adulterers, murderers, thieves, blasphemers, and sorcerers—but loving sinners does not equate with accepting what they do. God loves gay people, but that does not make it all right to practice homosexuality.

The most frequently quoted scripture in the Bible speaks of God's all-encompassing love: "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life" (John 3:16).

Paul writes, "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Romans 5:8).

These scriptures tell us that God loves sinners. But if we realize the magnitude of His love, then we should respond by yielding ourselves completely to His will. That means offering our bodies as living sacrifices to Him. It means conforming our will to His—even if it hurts! It is called *repentance*—and *that's*

how we express our thanksgiving to God for mercifully reaching out to us through the sacrificial offering of His Son.

Jesus says, “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple” (Luke 14:26,27).

Of course, Jesus is using hyperbole to make the point that anyone who would be His disciple must put Him ahead of everything else. What does this mean for the person who has a homosexual orientation and is incapable of developing a meaningful relationship with someone of the opposite sex? It means lifelong celibacy. That’s the cross such an individual is called upon to bear.

Objection: “*But that’s not a reasonable solution. How could a loving God be so cruel as to require a person (who, by the way, did not choose his sexual orientation) to live in such loneliness?*”

Reply: Consider yourself fortunate for the life God has permitted you to experience so far. Many are not so lucky.

God’s laws are never “cruel,” even if they are not always easy to obey. Some people are called upon to make special efforts as they strive to obey God. Consider the many thousands of Christian men and women who have literally laid down their lives rather than compromise their faith. What about the tens of thousands of Christians who endured years of imprisonment and poverty for Christ’s sake? Had they been born in the right place at the right time, they could have had

good-paying jobs, enjoyed a wide variety of social activities, and worshiped without fear of opposition. But such was not to be—so they bravely accepted their lot in life.

Rather than try to reconcile homosexual behavior with the teachings of the Bible, people with a homosexual orientation should accept the fact that the battle to which God calls them may require them to endure difficulties that many others never have to face. No matter how “unfair” that may seem, such persons must lay aside comparisons and resolve to accept their lot in life—no matter the cost.

Paul writes, “And we know that *all things* work together for good to those who love God, to those who are the called according to His purpose” (Romans 8:28). Does “all things” include an orientation a person did not ask for and does not want? Yes! If you truly *love* God—if your love of God is expressed through an unconditional and uncompromising *obedience* to His holy commandments—then you can rest assured that He will transform the trials and tribulations of this life into pure gold, spiritually speaking (see James 1:2–4; 1 Peter 1:6,7).

James writes, “Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him” (James 1:12).

Some people may have to choose a life of celibacy, and may have to struggle with the pulls of the flesh. But, says Paul, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will

also make the way of escape, that you may be able to bear it" (1 Corinthians 10:13).

Speaking of celibacy, Jesus affirms, "For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it" (Matthew 19:12).

Jesus is not speaking of men who have castrated themselves, but of those who have, for the sake of the Kingdom of God, chosen a life of celibacy, directing their energies to the service of God and His people.

Choosing celibacy over sinful living is *not* unreasonable. On the contrary, it is the *only* reasonable solution for some people—and it certainly has the approval of a loving Heavenly Father.

Objection: *In Romans 1, the apostle Paul condemns homosexual behavior. However, he is writing primarily of the common practice of older males "keeping" young males for sexual exploitation. Paul is right to condemn such behavior, for sexual exploitation of any type is dehumanizing. He is not writing about all forms of homosexual behavior, but only those forms that are exploitative and predatory in nature.*

Reply: Paul has in mind *all* forms of homosexual behavior, even the "most loving" relationships. Surely the practice of certain older males sexually exploiting young boys forms a *part* of the background of Paul's thought, but the text itself shows that the apostle does not restrict his discussion to cur-

rent practices.

Paul is speaking of the legacy of sinful men *in general*, showing how their rejection of the knowledge of God led to moral depravity of all sorts. Paul's comments are clearly not limited to the boundaries of any one culture. He is speaking of the behavioral patterns of the ungodly throughout history—"since the creation of the world" (verse 20). Because they freely chose to eject knowledge of the Creator from their minds, God "gave them up to uncleanness...to vile passions...[and] to a debased mind" (verses 24,26,28).

Paul writes, "For this reason [that is, because they did not retain God in their knowledge], 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" (verses 26,27).

Here, the apostle speaks of lesbianism and of male homosexuals burning "in their lust for *one another*." This is not a description of homosexual rape or the exploitation of young boys. It speaks plainly of male and female homosexual behavior *in general*.

Notice Paul's recognition of the witness of *nature*. Homosexual behavior is "against nature," he says. God's will is revealed in Scripture *and* in nature, for both have the same Author. Even without the benefit of the sacred text, many primitive tribes around the world have discerned that homosexual behavior is contrary to nature.

D.F. Wright is right to argue that “the prominence of the theme of divine creation in the context (especially Rom 1:20, 25) surely requires that defiance of nature be construed of the flouting of sexual distinctions basic to God’s creative design. After all, widespread social usage tolerated homosexual intercourse.”²

Orientation Not Same as Practice

Many people mistakenly believe that all homosexuals choose their orientation, or sexual attraction to persons of the same sex. Countless testimonies from homosexuals who detest their own condition reveal that orientation is rarely a matter of choice. In this regard, homosexuals are no different than heterosexuals. Just as heterosexual males cannot recall a time when they consciously chose to be attracted to females, homosexual males (generally speaking) cannot recall a time when they consciously chose to be attracted to other males. They do not *choose* their orientation; they *discover* it.

Whether homosexual orientation is attributable to genetics or environment is beyond the scope of this booklet. Scripture deals only with homosexual *practice*, not orientation. Our conclusion, therefore, is that God condemns only the practice of homosexuality (which includes harboring lustful thoughts or fantasizing about homosexual encounters), but does not condemn a person who, through no fault of his own, has a homosexual orientation.

A repentant homosexual male once called our office and

²D.F. Wright, “Homosexuality,” *Dictionary of Paul and His Letters* (Downers Grove, Illinois: InterVarsity Press, 1993), p. 413.

told of how he had turned to God in wholehearted repentance, had asked for His mercy and forgiveness, and had turned away from immorality, resolving to never again look lustfully at another man. His problem was that he was depressed because God had not “healed” him by changing his orientation. In other words, the man was still capable of being attracted to other men, just as any ordinary heterosexual male, though a deeply committed Christian, is still fully capable of being attracted to women, even if they are the wives of other men. For this reason, he felt that God had completely abandoned him and consigned him to the lake of fire.

That person was elated to learn that God had not abandoned him, and that God would never condemn him for an orientation he did not ask for and did not want. He came to realize that God condemns the *practice*, not the orientation, and that a person who is unable to change his orientation can still live a life of faith as a committed follower of Jesus Christ.

However, this does not mean that a change of orientation is impossible for everyone. A growing number of people report that they were able to successfully abandon their homosexual lifestyle and even change their orientation. Some have gone on to marry and have children, and say that they are happier than they have ever been in their lives.

But some “experts” in the human behavioral sciences deny, or at least seriously doubt, that any real or lasting change of orientation has occurred in those making this claim. Some homosexuals express outrage when someone suggests even the possibility of a change of orientation.

Nevertheless, a growing number of people claim that such

a change *is* possible, and that they have experienced it.

Can Homosexuals Change?

John and Anne Paulk are probably the most famous of those claiming to have successfully left homosexuality. They are married, have two children, and are deeply involved in the pro-family movement. They have been on the cover of *Newsweek*, have been on many television programs, and have written two books on their experience.³

John, an ex-gay, met and fell in love with Anne, who was coming out of lesbianism. Both had been involved in programs designed to help homosexuals change their lives. John admits that he had never felt sexually attracted to a woman before, and that his attraction to Anne was a surprise. He says that he feels an attraction toward men only when he allows a sense of inadequacy about himself to arise. This sense of inadequacy, he says, stems from the emotionally damaging relationships of his childhood, and as long as he keeps it in check he does not feel sexually drawn to men.

John and Anne are only two who say they have changed. There are many others, and there are several organizations—sponsored by or related to various religious bodies—that were created for the purpose of helping people leave the homosexual lifestyle and possibly change their orientation.

In his book, *Shadow in the Land: Homosexuality in America*, Congressman William Dannemeyer lists several such groups. They are: Regeneration (located in Baltimore, Maryland); White Stone Ministries (Boston, Massachusetts);

³ See *Love Won Out* by John and Anne Paulk; *Not Afraid to Change* by John Paulk.

Desert Stream Ministries (Santa Monica, California); L.I.F.E. (New York City); Courage (New York City); and Exodus International (San Rafael, California).

There are many other similar organizations, and a growing number of people who say that these programs have helped them completely transform their lives.

Concerning such programs, Dannemeyer writes, “These kinds of programs deserve our moral and financial support. They...are addressing the spiritual problem of homosexuality in American society. Religious bodies that either turn their backs on homosexuals or else encourage them in their delusions are failing to serve God as fully and completely as they might.”⁴

While “gay rights” activists continue to campaign for full acceptance by our society, a growing number of men and women—ex-gays as well as psychotherapists who have dealt extensively with the problems of homosexuality—are speaking out against homosexual propaganda, exposing the many lies that are being fostered off onto our society. Their message is clear: *Help is available for the homosexual.*⁵ □

⁴William Dannemeyer, *Shadow in the Land: Homosexuality in America* (San Francisco: Ignatius Press, 1989), pp. 113–117.

⁵See *The Battle for Normality: A Guide for (Self-) Therapy for Homosexuals* by G.J.M. Van Den Aardweg, Gerard J.M., Phd Van Den Aardweg; *Reparative Therapy of Male Homosexuality: A New Clinical Approach* by Joseph Nicolosi; *Setting Love in Order: Hope and Healing for the Homosexual* by Marlo Bergner; *Desires in Conflict* by Joe Dallas; *A Strong Delusion* by Joe Dallas; and *Homosexuality and the Politics of Truth* by Jeffrey Satinover.

About the Church of God International

This literature is published by the Church of God International, based in Tyler, Texas. Incorporated in 1978, the CGI has ministers and congregations scattered throughout the United States and Canada. We also have churches in Jamaica, the Philippines, and Australia.

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- 1. Personal and local church evangelism.*
- 2. Television and radio broadcasting.*
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- 4. The Internet.*

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