

Understanding Male Homosexuality

God's Power to Change Lives

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FOCUS ON THE FAMILY

THRIVING VALUES™

Perplexing and painful as the homosexual Christian's dilemma is, Jesus Christ offers him or her (indeed, all of us) faith, hope, and love—the faith to accept both his standards and his grace to maintain them, the hope to look beyond present suffering to future glory, and the love to care for and support one another. 'But the greatest of these is love' (1 Cor. 13:13). —John Stott¹

Homosexuality—the cultural shift

A monumental shift has taken place in our culture over the last 50 years, with a growing acceptance and celebration of homosexuality. As a result, men struggling with same-sex sexual attractions find themselves in the middle of a theological, cultural and political battleground.

Think about the shift we've seen:

Gay-identified characters are common in movies, on television, in plays and in books;

Lesbian-, gay-, bisexual- and transgender-identified (LGBT) clubs and resource centers are regular features on college and university campuses;

Gay-straight student alliances are even found on middle and high school campuses;

The judiciary has been bombarded with “gay rights” cases; and political battles about re-defining marriage are a regular occurrence at the ballot box and in state legislatures;

And even in the church, denominations have argued about how to address those struggling with same-sex attractions, with some choosing to ordain self-identified gays and lesbians.

On the other hand, God's Word clearly states His plan for human sexuality, and Judeo-Christian teaching has been consistent for thousands of years: God's intention was for sexual relationships only between a husband and wife.² For many men and women struggling with same-sex attractions, faith in Jesus Christ and obedience to God's Word are more important than their attractions or desires.

So where does a Christian struggling with unwanted same-sex attraction turn? The culture promotes “Gay Pride” and denounces “homophobia.” But the church and God's Word are clear about God's intentions for our sexuality. And what about those who claim to have “come out of homosexuality”?³ Are the changes in their lives real?

Friends and family members get caught up in this battle, too. They want to be compassionate and loving, but they also want to follow God's word. Where do they turn in this conflict? And how should churches and denominations respond to those with same-sex attractions?

Thankfully, there are some answers.

For years now, Focus on the Family has sought to address these issues with both grace and truth.⁴ And while we can't deal with every issue related to male homosexuality in a resource like this, we can provide an overview, give some helpful information about the basics of male homosexuality and point you toward other resources.

If you are a man struggling with same-sex attractions, a pastor or church leader trying to understand this issue, a family member with a loved one struggling with homosexual behavior, a youth worker or educator, a mental health professional, or just a Christian who wants to know the truth, then this resource is for you.

Our primary concerns are to remain true to God's word and character and to speak the truth about homosexuality in love.

God's good design for marriage and sexuality

In the mystery of creation, man and woman were 'given' in a special way to each other by the Creator. ... The fundamental fact of human existence at every stage of its history is that God 'created them male and female.' –John Paul II⁵

As Christians, we start with the premise that God created humanity in His image, and He loves us deeply. As Creator, He designed us with specific intentions about who we are and how we should live. The Bible teaches clearly about God's plan for marriage and sexuality.

Jesus explained some of this when He was asked about marriage and divorce. He pointed his audience back to the very beginning, to the creation account:

Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man separate. Matt 19: 4-6

What do we learn from this?

Jesus took the creation account seriously, quoting Genesis to remind His followers what they were to emulate. For centuries, church doctrine and teaching have affirmed Jesus' words—that marriage between a man and a woman is God's intent, and that sexual expression is designed for that relationship.

Jesus' teaching about marriage is consistent with other portions of Scripture, which teach us that God is relational: Father, Son, and Holy Spirit live in an eternal, loving relationship. Human beings are made in God's image to be *relational*. A man and woman coming together in marriage are supposed to reflect the image of God, living out a committed, caring, intimate relationship.

Scripture and experience give evidence that male and female are *complementary* and designed for each other. Male and female are made in the image of God and bear His imprint: separately, in their masculinity or femininity, and together, in their unity.

Male and female are made in the image of God and bear His imprint.

God's word is also clear that He intended marriage to be *permanent*. A husband and wife become one flesh, and Christ says we are not to separate what God has joined together. God intended for the marriage union to last.

The marriage of a man and a woman portrays a deep *spiritual reality*. Marriage is the most vivid and consistent image in Scripture of God's relationship with His people. In the Old Testament, God is the husband and Israel is His beloved spouse. In the New Testament, Christ is the groom and the Church is His bride.

Finally, but perhaps most obviously, when a man and woman come together in a marital relationship, there is a natural outcome—*children!* God tells the first man and woman “to be fruitful and multiply” (Genesis 1:28 and Genesis 9:7). Just as God is creative and productive, He made us that way, too. A man and woman cooperate with God in bringing new life into the world. A husband and wife, in their complementarity, model for their children different aspects of God's character.

Here then, are three truths which Jesus affirmed:

1. Heterosexual gender is a divine creation
2. Heterosexual marriage is a divine institution; and
3. Heterosexual fidelity is the divine intention.

A homosexual liaison is a breach of all three of these divine purposes. —John Stott⁶

Biological sex: male and female are a divine creation

So God created man in his own image,
in the image of God he created him;
male and female he created them.

Gen 1:27

Humans are made in the image of God, male and female. Our gender and sexuality are part of God's plan for us and reflect something of who He is. Now let's be clear, God is high above us, and He is not male or female in the way humans are. But the Bible says

He has revealed Himself in His creation, and that His image and likeness are shown in a special way in His creation of men and women.

Think about all that is part of male-female sexuality and about what that tells us about God. Our gender and sexuality were designed to lead us to joy, connection, relationships, family, pleasure, children, marriage—God must really enjoy these things to have planned for us to participate in them.

Here's what author Jason Evert writes about God's design in creation:

- God designed us for union with Him and with others
- Our bodies have been created by God and are good
- Our bodies reveal deep truths about the meaning of life
- Through our bodies, we make visible the love of God.⁷

Physical reality: male or female

God created humanity, in his image and likeness, male and female; but as individual beings, we are either male or female.⁸ Individually, we are made to reflect God's image either as a man or a woman. From the very point of fertilization, when an embryo is marked XX or XY, we demonstrate those differences.

Because of the ways our culture has changed in the past 50 years, it's become politically incorrect to emphasize the differences between men and women. This, despite the fact that scientists and researchers continue to find more physical and psychological distinctions between men and women; indeed, every cell in a male's body is different from every cell in a female's.

God says both male and female are good, they complement and complete each

other. The original state of man, alone and without woman to complete him, was not called good. It wasn't until both the man and the woman were created and formed that God said that His creation was "very good" (Genesis 1:26-31). Our culture has certainly worked to blur these male-female differences, but they still exist, and the differences are more than just physical. Our bodies show the deeper reality of masculinity or femininity, a reality beyond biology, a reality that reflects something of who God is.

Masculinity

When a child learns to crawl, it is usually from Mom to Dad. It is Dad's masculine strength that equips the child to encounter the world. Dad uniquely gives his child identity separate from Mom. ... The true masculine involves the power to prevail in the face of adversity—to stand strong and not compromise oneself or the truth. Radical obedience involves the true masculine. ... Men uniquely reveal and impart this masculinity. It looks very different depending upon a man's personality, interests, talents and upbringing. Within this wonderful diversity, men need to be strengthened in their masculinity and in their identities as men. —Cathy Morrill⁹

God designed men and women to be different and to complement one another. This is probably most obvious in human bodies and in their reproductive physiology. Aside from this, however, there are many other physical, psychological and emotional ways in which men and women differ and also complement each other.¹⁰

While there are differences among men and among women, the differences between the sexes are far greater. In fact, our language recognizes that division, in that the word "sex" comes from the Latin word "secus" or "sexus," which means to cut, to sever or to separate.¹¹ The separation of humanity into male and female has been recognized by every human culture, although various societies have different roles for men and women and have different cultural ways of expressing the uniqueness of male and female.

Both our bodies and cultural expressions point to something deeper: the concepts and qualities of masculinity and femininity. **For men with unwanted same-sex attractions, an understanding of masculinity is critical.**

One author who gives us a good understanding of masculinity is Professor Anthony Esolen, from Providence College. He writes that masculinity involves danger and risk, that it requires men to be willing to lay down their lives for others, to be ready

to sacrifice themselves for a greater good.¹² For Christians, this would be part of our call to defend the weak and protect the powerless. Esolen describes the good of masculinity as “the more subtle fortitude of moral vision and farsighted self-sacrifice.” He says, “I see manhood as the drive to lead—to serve by leading, or to lead by following loyally the true leadership of one’s father or priest or captain.”¹³

Masculinity and femininity—complements

Because these are concepts or qualities, they may be difficult to understand. Alan Medinger, who worked for years in ministry to men and women coming out of homosexuality, explains masculinity by contrasting it with its complement: femininity. In his book, *Growth into Manhood*, he writes, “The masculine can only be understood in relation to the feminine. ... One gives meaning to the other.”¹⁴

Medinger goes on to explain some of the ways masculinity and femininity define each other. He writes about four complements between masculinity and femininity, giving us a deeper understanding of these concepts (emphasis his):

- **The masculine is that which is outer directed; the feminine is that which is inner directed.** The masculine faces the world: It is oriented to things; it explores; it climbs. Its energy is directed toward the physical: measuring, moving, building, conquering. The feminine looks inward toward feeling, sensing, knowing in the deepest sense. Its energy is directed toward relationships, coming together, nurturing, helping. ... Another way to describe this same contrast is masculine doing and feminine being.
- **The essence of masculinity is initiation; the essence of femininity is response.** ... Herein we can see why God the Father has revealed Himself first of all in masculine terms. He is the ultimate initiator. All things come from Him. He is the Alpha. In our relationship with the Son, Jesus must always be the bridegroom and we must be the bride; it is never the other way around.
- **Masculine authority; Feminine power.** ... To understand authority and the masculine, we again look to God. God is the ultimate authority (masculine). He is also the source and sustainer of life (feminine). He holds us in His hand and sustains our lives day by day.
- **Masculine truth; Feminine mercy.** ... The masculine seeks truth; the feminine, mercy.¹⁵

These give us some different pictures of the masculine and the feminine, and in each one we can see not only complementarity, but the incredible value of both masculinity and femininity. This is by no means the complete and absolute picture of masculinity, but it gives us a good beginning for understanding this defining characteristic of men.

Lost or distorted masculinity

For many years now, the distinctions between men and women have been blurred, rejected and lost in our culture. The goodness of healthy masculinity begins to disappear when a culture insists that there are no important distinctions between men and women. Many in academia believe and teach that all differences between men and women are socially constructed. For them, it is wrong to even study or talk about innate differences between the sexes. Our post-modern world insists that men and women are interchangeable—except, perhaps, for a few “insignificant” biological differences.

When a society loses its grasp of a virtue such as masculinity, the need for boys to internalize that quality does not just disappear.

The epidemic of fatherlessness in our society is another important way in which masculinity is lost. Professor Esolen elaborates on the loss of this virtue in our culture:

Many millions of boys in America, for instance, are growing up in homes without fathers, so they find “fathers” of their own on the streets or in the diseased and silly fantasies of mass entertainment, musclemen who can take down a city, or charismatic gang leaders who move caches of drugs and make exciting things happen.¹⁶

When a society loses its grasp of a virtue such as masculinity, the need for boys to internalize that quality does not just disappear. Boys without fathers will look elsewhere for masculine models and may embrace a caricature or distortion of that virtue. In our entertainment, especially video games and movies, men are often shown as hyper-masculine exaggerations.

Pornography pushes these distortions even further, portraying men as sexual predators with insatiable appetites, measuring masculinity only in terms of sexual prowess and sexual conquests. Access to pornography is just a click away, and boys who get hooked grow up with distorted and twisted ideas about what it means to be a man.

When men are presented as a narrow stereotype, boys who don't fit into that mold

are left on the outside of what society says it means to be a man. They may struggle with whether or not they measure up. Contributing to the confusion are other common portrayals of men in the media: the man as a slacker, a dolt or the butt of a joke.

Lesbian- or gay-identified men and women, and their allies, also distort true masculinity, in their relationships and in their push to redefine marriage and family. They insist that mothers and fathers are no different in their parenting, arguing that two dads or two moms can take the place of a mother and father. If a single mom or two women can raise a boy, who needs a father?

This blurring of male-female distinctions is also seen in the “transgendered” and “multi-gendered” movements. “Transgendered” men and women insist they can cross over from one sex to the other, believing that through surgery, dress and hormones they can become the other sex. More recently, the “multi-gendered” movement has sprung up, insisting that the “binary gender system” does not reflect reality. Proponents of this ideology insist that there are an infinite number of genders. In fact, many ask why it is necessary to limit a person to a single gender, suggesting each person might have an infinite number of genders inside.¹⁷

Boys into men

The boy knows that he will not have achieved manhood by reaching a certain age or by the maturation of his reproductive system. Manhood, though we find it convenient to forget the fact, must be won and won again. –Professor Anthony Esolen¹⁸

A culture that is awash in confusion creates serious problems for boys working to achieve a healthy sense of masculine identity. When fathers are absent or when a good understanding of masculinity is lost, blurred, rejected, distorted or denigrated, boys will have a very difficult time knowing what it means to be solid, healthy men. And it will be even more of a challenge to become one.

Boys are born male, of course, but they aren't born with a full-blown understanding of what it means to be male, to be masculine. It is something they learn more about as they grow up, both what it means to be male and their own sense of themselves as masculine. As we've seen, some of what they learn may be false and damaging. But while the culture around them certainly helps set the environment in which masculinity is learned and attained, it is especially from other boys and men that a boy wins masculinity.

Masculinity is attained by men differently than the way women embrace femininity. While femininity is internalized and received, masculinity is achieved and won by a man—with the blessing and affirmation of God and other men. Women don't bestow masculinity on a man, but they can help set the environment for this to take place. Masculinity is earned as a boy grows up and both competes with and connects with other boys and men. Men become men by doing the “things that men do,” including pursuing the truth, engaging in physical activities, creating, working to prevail, leading, and relating to other men.¹⁹

Some boys have difficulty with this process. They grow up feeling different, like they don't fit in. These boys and men will need extra help and support, as Professor Esolen writes:

Broken masculinity will invariably lead to all kinds of sexual and relational brokenness.

If the boy is rejected by the other boys, he needs a man to take their place, to be his mentor, to bolster him in his uncertain manhood, to assure him that his arms are growing stronger, to holler and rail if need be as he straps on the helmet or grabs the next knot in the rope, and to nod (a laconic nod of approval more powerful to that boy than any mother's smile can be) when he stands in victory.²⁰

A boy who has rejected masculinity or has not internalized a strong sense of masculinity or has believed distortions and lies about masculinity will struggle greatly. He may have real trouble living out those masculine attributes that we mentioned earlier: sacrificing himself for others, embracing risk, looking outside himself, initiating, wielding authority and speaking the truth.

Struggles with identity and sexuality will almost always follow. Medinger notes that one of those struggles, homosexuality, may develop when a boy rejects masculine role models or when he opts out of competing for and winning a strong masculine identity. It may also develop if he is not affirmed in his masculinity or rejects affirmation.²¹

Boys who grow up without healthy male relationships, without healthy male role models and with distorted views of what it means to be men will struggle to achieve a healthy masculine identity. And while sin and other issues are also factors, broken masculinity will invariably lead to all kinds of sexual and relational brokenness. Pornography usage, sexual abuse, divorce, sexual brokenness, generations of fatherlessness, homosexuality—these issues in our world are all fostered and fed by broken masculinity.

We must see the soul and the person in its ruined condition, with its malformed and dysfunctional mind, feelings, body, and social relations, before we can understand that it must be delivered and reformed and how that can be done. —Dallas Willard²²

Sin's effect on sexuality: broken relationships and shattered image

God's design for human sexuality was clear from the beginning: a husband and wife would come together in a marriage which would unite them for life, bring forth children, and reflect the image and likeness of God.

Sadly, Adam and Eve did not trust God, attempted to raise themselves to His level and disobeyed His command. In their fall, they broke their relationship with God, put the world under the enemy's control, destroyed their communion with each other, and shattered God's image in themselves.

Broken relationship with God

After the Fall, the man and the woman hid from God as He looked for them in the Garden. In Romans, we read about how God was known to humanity, but man turned from God, did not acknowledge Him as Creator and did not give Him thanks. The proper relationship between man and God was broken, and mankind turned to created things—others, experiences and objects—for fulfillment. As a result, mankind now sees God through a lens of shame, guilt, fear and condemnation, rather than knowing and experiencing His deep love.

Under the power of the enemy

Instead of taking dominion over the world, Adam and Eve gave control to the “prince of the power of the air,” Satan. Scripture describes him as a liar and as an accuser. Thus, we are born into a world that is in conflict between Satan and God. Because he hates God, Satan also hates the image of God in humanity and seeks to destroy people. Men and women can produce new life, something Satan cannot do. He works in the world to destroy life, and attacks people's gender, identity and sexuality. He assaults marriage, families and children with lies, destruction and accusations.

Destruction of communion

Before the Fall, the man and woman were naked and not ashamed. After sin entered

the world, they became aware of their nakedness and covered themselves. Pope John Paul II notes that after the Fall, Adam and Eve did not see each other through God's eyes of love, and they no longer believed that the other looked back with pure eyes of love. Fear and shame now reign where once love flourished.²³ Human understanding and expressions of masculinity and femininity became twisted by sin. The centuries of conflict between men and women began with the Fall, as the communion between Adam and Eve was destroyed.

A shattered image

The image of God in man was damaged and broken. Before the Fall man had lived in physical, psychological and spiritual wholeness under God. Now he is subject to sin and sickness, decay and death. As mankind turned from the Creator to the created, God gives humanity over to its desires. The Apostle Paul notes that every kind of sin follows, including sexual sins. Sexual brokenness manifests in many ways: pornography, adultery, rape, sexual abuse, covetousness, lust and homosexual activity. God's good intentions for our sexuality are marred by Adam's sin, and homosexual behavior is one of the many manifestations of our brokenness.²⁴

Men struggling with this sin are deeply loved by God. Christ's death and resurrection provide grace and forgiveness for this sin, just as they do for any sin. And the Spirit brings grace to overcome and to transform the heart.

We can say with confidence, then that Scripture condemns homosexual behavior with both the Old and New Testaments, we can say with confidence that the New Testament describes homosexual passions as unnatural. And thank God we can also say with confidence that anyone—including the homosexual person—is an object of God's love that He seeks to redeem. —Joe Dallas²⁵

Is anyone really gay?

We were in the garden of one of the members of the church, and a girl asked what we should do if someone came for prayer and said they were gay. The vicar replied, "Well, of course, no one is really gay."

It was as if someone had thrown a switch! Up to that point, even though I realized that the Bible never makes the distinction of gay or straight, and simply calls us to be the man or woman that God created us to be, I still felt identified internally as gay. It was what defined me, because I didn't know anything else. But suddenly I thought, "That's not my real identity! I'm called to be a

man, not gay or straight. God doesn't make that distinction, and therefore neither should I."

—Peter Ould²⁶

The shift from attractions and behavior to identity

Homosexual attractions and behaviors have existed for thousands of years. What's more recent, however, is the way that homosexuality has developed into an identity.

Throughout most of history, people didn't generally think about "a homosexual" as a type of person. They thought of men or women, and they might also have thought about certain things people did sexually, or to whom they were attracted. Individuals were not viewed as being gay or being lesbian. People were not seen exclusively through the lens of their sexual desires.²⁷

This historical understanding is actually closer to the biblical view: God sees a person, made in His image, male or female. He also sees whether we know Him or don't know Him. And He sees the damaging effects of sin in our lives. But He doesn't identify us solely by our sexual attractions or behaviors. He knows we are made in His image, broken by sin and desperately in need of a Savior.

In the 1800s, the idea developed and grew that people might be born a certain way, with inborn leanings toward same-sex behavior. Karl Ulrichs was an early campaigner for the repeal of laws criminalizing homosexual relations. He used the term "Urning" or "Uranian" to label men (like himself) who identified more with women and were attracted to other men sexually. Thankfully, this language never caught on. Sometime later, the journalist Karoly Marie Benkart used the term "homosexual" to describe men with these attractions, and it was this term which was eventually adopted. Benkart later coined the term "heterosexual" as its counterpart.²⁸

Throughout the 1900s, as psychology grew in influence and importance, many saw homosexuality as a condition, an aberration in sexual attractions. But the idea also began to grow that homosexuality was a normal sexual variation, and that the homosexual identity defined the person. Later, some took the work of Alfred Kinsey and misread it, espousing the false idea that 10 percent of the population is homosexual. With the advent of the gay activist movement, this myth became part of popular belief.²⁹ And as the movement grew, "gays" and "lesbians" were

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spoken of as if they were a type of person, distinct and separate from “straights” or “heterosexuals.”

Why is this important? First, as mentioned earlier, it means that those who wrestle with homosexual desire and behavior aren't a different type of person. They are not a special segment of creation, separate from all others, but are like the rest of humanity, just struggling with different types of sexual or relational sins. Second, as the term homosexual shifted from a behavior to a condition to an identity, the acceptance of and normalization of homosexuality greatly increased.

Language has been an important weapon in the gay movement's very swift advance. In the old days, there was “sodomy”: an act. In the late 19th century, the word “homosexuality” was coined: a condition. A generation ago, the accepted term became “gay”: an identity. Each formulation raises the stakes: One can object to and even criminalize an act; one is obligated to be sympathetic toward a condition; but once it's a fully fledged 24/7 identity, like being Hispanic or Inuit, anything less than wholehearted acceptance gets you marked down as a bigot.

—Mark Steyn³⁰

Defining homosexuality

One of the difficulties in thinking and writing about homosexuality is that the term is very hard to define, especially since there has been such a shift in language. Some view homosexuality as an activity, others as a type of person, others as feelings and desires, and yet others as a sexual orientation. But what is a “sexual orientation”?

How is it defined or measured?

Researcher Edward O. Laumann co-authored what is probably one of the best and most complete studies of sexuality in America.³¹ He and his fellow researchers encountered this very difficulty when they began the process of trying to define and measure homosexuality. Here's what they wrote about trying to find out how many men and women were “homosexuals”:

...estimating a single number for the prevalence of homosexuality is a futile exercise because it presupposes assumptions that are patently false: that homosexuality is a uniform attribute across individuals, that it is stable over time, and that it can be easily measured.³²

The researchers questioned participants in the survey about same-sex desire,

behavior and identity, in the past and in the present. Interestingly, they found that the three areas overlapped, but were not identical. For example, some people reported same-sex attractions, but did not identify as homosexual. Others reported same-sex behavior, without attractions or identity. They also found that, for many individuals, each of these areas was fluid and changed over time. The study did not find how many “homosexuals” there are in America; the researchers could not scientifically define and count such a group.

This should give great hope for men struggling with same-sex attractions. Many in the world believe that attractions define the person, that people “are gay.” The church offers an alternative: Men and women with same-sex attractions are just another part of fallen humanity. The group Homosexuals Anonymous has a good understanding of this identity issue. Here are steps four through six:

***Step 4.** We came to believe that God had already broken the power of homosexuality and that He could therefore restore our true personhood.*

***Step 5.** We came to perceive that we had accepted a lie about ourselves, an illusion that had trapped us in a false identity.*

***Step 6.** We learned to claim our true reality that as humankind, we are part of God’s heterosexual creation and that God calls us to rediscover that identity in Him through Jesus Christ, as our faith perceives Him.³³*

The lie, in step five, believed by many men struggling with this issue, is that being homosexual is their core identity. Christianity, however does not define people solely by their sin; the Christian faith offers true personhood and a God-given identity.

Men with same-sex attractions may wrestle with desires, behavior or identity, but this is where the church offers a rich history of bringing forgiveness and transformation. The good news is that these issues are really the same for all men: learning to manage unhealthy desires; changing sinful habits and behavior; and coming into a true identity, as sons of the Father.

Christianity
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define people
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their sin.

Endnotes

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3. For example: "Stories of Hope," <http://www.pureintimacy.org/homosexuality/> (28 September 2010); "What Do We Mean When We Talk about Change?"
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6. Stott, p. 36 (italics the author's).
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10. See, for example, Leonard Sax, *Why Gender Matters: What Parents and Teachers Need to Know about the Emerging Science of Sex Differences*, (New York: Doubleday, 2005), and Alan Medinger, *Growth into Manhood*, (Colorado Springs: WaterBrook Press, 2000), especially chapter 6, "What is a Man?"
11. See, Anthony Esolen, "Ten Arguments for Sanity: 1-2," Touchstone's Mere Comments, 27 July 2006, http://merecomments.typepad.com/merecomments/2006/07/ten_arguments_f.html (14 October 2010) and R.V. Young, "The Gay Invention: Homosexuality Is a Linguistic as Well as a Moral Error," *Touchstone: A Journal of Mere Christianity Online*, published December 2005, <http://www.orthodoxytoday.org/articles5/YoungHomosexuality.php> (14 October 2010).
12. Anthony Esolen, "Over Our Dead Bodies: Men Who Are Willing to Lay Down Their Lives Are Truly Indispensable," *Touchstone: A Journal of Mere Christianity Online*, first published June 2006, <http://www.touchstonemag.com/archives/article.php?id=19-05-022-f> (14 October 2010).
13. "Finding the Masculine Genius: Interview with English Professor Anthony Esolen," *Zenit: the World Seen from Rome*, (23 April 2007), <http://www.zenit.org/article-19444?l=english> (22 September 2010).
14. Alan Medinger, *Growth into Manhood*, (Colorado Springs: WaterBrook Press, 2000), pp. 82-83.
15. Medinger, 2000, pp. 84-88. Of course there is much more that could be said and written about masculinity and manhood, but that is beyond the scope of this article. We hope this small taste will whet your appetite and create a desire to explore more fully the works of Christian writers and thinkers such as Fr. Earle Fox, *Homosexuality: Good and Right in the Eyes of God?* (with David Virtue) or *Biblical Sexuality and the Battle for Science*; Leanne Payne, *Crisis in Masculinity and The Broken Image*; John Eldredge *Wild at Heart*; Andy Comiskey, *Pursuing Sexual Wholeness* and especially his *Living Waters* program, Mario Bergner, *Setting Love in Order* and his *Redeemed Lives* program, Gordon Dalby, *Healing the Masculine Soul*; Pope John Paul II, *Man and Woman He Created Them—A Theology of the Body*, Christopher West and his many explications of *Theology of the Body*, such as *Theology of the Body for Beginners*; and Alan Medinger, *Growth into Manhood*.
16. Zenit interview, 2007.
17. For a small glimpse into this world, see: "Transgender Terminology," by Sexual Minority Youth Assistance League, <http://www.banyancounselingcenter.com/tsterminology.html> (14 October 2010).
18. Anthony Esolen, "Victims Unseen," *Catholicity website*, 30 July 2009, <http://www.catholicity.com/commentary/esolen/06577.html> (30 September 2010).
19. Medinger, 2000, pp. 93ff.
20. Esolen, 2009.
21. Medinger, 2000, pp. 37-50 and 90-91.
22. Dallas Willard, op. cit., p. 45.
23. See Pope John Paul II, "The Man of Concupiscence," *Man and Woman He Created Them, A Theology of the Body*, tr. by Michael Waldstein, (Boston: Pauline Books and Media, 2006), pp. 234,ff.

24. For two excellent treatments of homosexuality as sin in Scripture, see Joe Dallas, *The Gay Gospel*, and Dr. Robert Gagnon, *The Bible and Homosexual Practice*.
25. Joe Dallas, "Understanding Male Homosexuality," Love Won Out general session, available at <http://www.catapes.com/viewresults.cfm?searchresults=true>, (13 January 2010).
26. Lisa Nolland, Chris Sugden and Sarah Finch, eds., *God, Gays and the Church: Human Sexuality and Experience in Christian Thinking*, (London: The Latimer Trust, 2008) pp. 26-27.
27. See Alan Medinger's article, "You Are Not a Homosexual," originally published in *RegenerationNews*, posted online at JONAH (Jews Offering New Alternatives to Homosexuality) online, 2003, <http://jonah.maxmizestudio.com/sections.php?secId=153> (12 February 2009).
28. David F. Greenberg, *The Construction of Homosexuality*, (Chicago: University of Chicago Press, 1988), p. 408-409.
29. Edward O. Laumann, John H. Gagnon, Robert T. Michael, and Stuart Michaels, *The Social Organization of Sexuality*, (Chicago: University of Chicago Press 1994), pp. 287-290. See also Dr. Jeffrey Satinover, "The Trojan Couch," or Judith Reisman, www.drjudithreisman.com, to see how, despite the fact that his research is severely flawed, Kinsey's view has influenced and shaped our culture in many ways.
30. Mark Steyn, "There's No Stopping Them Now," *Chicago Sun Times*, 13 July 2003, <http://www.freerepublic.com/focus/f-news/945379/posts> (12 February 2009)
31. Laumann.
32. *Ibid.*, p. 283.
33. "The 14 Steps," Homosexuals Anonymous Fellowship Services, <http://www.ha-fs.org/14-steps.htm> (19 October 2010).

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