

Homosexuality: Pastoral Response

Starting to Listen

Lecture Outline
Part 1 of 3

Darley, J. M., and Batson, C.D., "From Jerusalem to Jericho": A study of Situational and Dispositional Variables in Helping Behavior". *Journal of Personality and Social Psychology*, 1973, 27, 100–108.

Introduction

Years ago at the college where I minister, a student came into my office and said, "I need to admit something to you." After 20–30 minutes of just sitting there, he started to speak. I knew what he was going to say, but I needed for him to get it out. He admitted that he struggled with same-sex attraction. The first thing I did was stand up and give him a hug. We were both crying, and he looked at me and said, "I did not expect that." What I was trying to communicate through the hug and our eventual counseling ministry was that I appreciated his willingness to admit his struggle—I wanted to say, "You're still my brother in Christ. We're going to step into this struggle together and let the gospel of Jesus Christ inform us."

This may come a surprise to you, but there are people within your churches, families, and communities who are struggling with this, and we need to let the gospel inform our response.

I. Luke 10:25–37 – The Good Samaritan

A. Experiment at Princeton University

1. In the 1970s, professors at Princeton University gathered students from their religious departments and instructed them to prepare a sermon on the Good Samaritan text. After reading through and preparing, they were sent to another building to polish their sermons and do additional research.
2. Unbeknownst to the students, the professors planted a man between the buildings who was dressed like a homeless person—lying on the pathway, unkempt, looking to be in distress. What would happen as the students are thinking through the Good Samaritan text as they literally come across a person in distress?
3. Only about 30 percent of the students stopped and offered to help. More often than not, students—many with Bible in hand—walked from one building to another, stepping over the individual so they could get to the other building. When the students got to the other building, the professors asked if they saw the man. Most of the students named some sort of reason they didn't want to help or engage.

4. We have an opportunity in our communities to minister to people who are broken and hurting. We need to not just know the information and keep on walking, like the priest and Levite in the Good Samaritan story, but step into the struggle as the Samaritan did.

B. Context of Luke 10

1. Jesus had sent out the seventy to proclaim the gospel of the Messiah, and they had just returned with joy over the results they had experienced. Rejoicing with them, Jesus says in verse 21, “I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes.”
2. Jesus knows his audience and the response his words will engender. If there were people in the audience who were wise and learned and trained, they would have been upset. “Are you saying God hasn’t revealed it to me?” Sure enough, in verse 25 appears a lawyer (as in, an expert in Old Testament Law), asking, “Teacher, what must I do to inherit eternal life?”
3. Jesus is fully aware the man is trying to test him, and he doesn’t take the bait—he asserts his own authority. Instead of answering the question, Jesus asks another question: “How does it read to you?” The lawyer answers, “You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength, and your neighbor as yourself.”
4. I believe the main thrust of this passage is this: “You think you can keep the Law? You think you can love your neighbor perfectly? You think that will earn you salvation? Guess what: it doesn’t work. The Law cannot save.”
5. Jesus knew the law of God, and when the lawyer thought he could narrowly define what a neighbor is in order to justify himself, Jesus could have gotten into a theological debate with him, quoting from the Old Testament. Instead, Jesus gives him a story—the Good Samaritan—and essentially makes this lawyer one of the characters in the story.

C. The Good Samaritan

1. The priest and the Levite are just like the lawyer who was questioning Jesus: a “professional,” as it were. They both see the injured man and pass onto the other side, leaving him half-dead.

2. The Samaritan enters the scene. He, too, sees the man. In Jewish culture, the words “good” and “Samaritan” just don’t go together. The Jews considered the Samaritans half-breeds, and the Samaritans had caused struggle for the Jews throughout their history. Jews would not even pass through Samaria to get from Galilee in the north to Jerusalem in the south; they would go around Samaria to avoid the half-breed Samaritans.
3. Jesus makes the hero of this story a Samaritan, and the difference between him and the other characters is his compassion. Like the others, he sees the injured man, but instead of passing by, has compassion on him. He stops, bandages his wounds, pours oil/wine on him, and pays for whatever he needs—he goes above and beyond.

D. Compassion and the Christian

1. Because the issue of homosexuality has become so political and polarized, the first thing we as Christians need to ask ourselves is, “Do we have compassion?”
2. You can know all the right things, but if your heart has no compassion toward those who are broken, you will not help people, and more importantly, you won’t be honoring the Lord.
3. Jesus was illustrating to the lawyer that you can know the law and yet not know God. People can know the truth but have no compassion. The truth must involve compassion.
4. Before we try to help others, we must take a look inward. The issue of homosexuality is being bombarded at us at every angle, and we get upset when we see the perversion of God’s glorious gifts. But the next time you see someone advocating for same-sex relationships, ask yourself: does your anger ever lead to compassion? It’s the gospel that gives hope to people who are broken. Let the gospel give you a new lens so that you look at people in this lifestyle, not with disgust or disdain, but with compassion.

II. Practical Ways to Help Those Who Are Struggling

A. Know the standard of God’s truth.

1. God’s standard is being rejected. Same-sex marriage is now legal in all fifty states.
2. Marriage is a covenant between a man and woman that includes a spiritual, emotional, and physical union that is recognized by God and by our fellow mankind,

for life, and for the glory of God (Gen. 2:24–25, Matt. 19:3–9, Eph. 5:22–23). We need to embrace and teach this reality.

B. Be a community of honesty, not hurt.

1. We need to remove pejorative words from our vocabulary and understand that there are men and women who are struggling with this.

C. Honor singleness as a valid and holy option.

1. Out of the three major monotheistic religions—Judaism, Islam, and Christianity—Christianity is the only one that honors singleness (1 Cor. 7:8).
2. There's something to be said when Jesus and Paul themselves encourage singleness as a valid option.

D. Deal with *biblical* concepts of masculinity and femininity.

1. It's not about putting your son in football earlier, or putting your daughter in dresses more often.
2. We need to look at God's Word—1 Timothy 2 and 2 Timothy 2 tell us what a godly man and woman look like, and they say nothing about football or dresses.
3. Our ideas about femininity and masculinity need to come from the Bible, not the culture.

E. Strive for holiness and healing, not perfection and “change.”

1. Pursuing sexual purity and fleeing immorality are the will of God.
2. We aren't trying to get people to get rid of their sexual attractions; we want them to strive for holiness.

Starting to Talk

Detailed Outline

Part 2 of 3

Introduction

We need to talk more about these issues because Scripture does.

III. Common Questions Regarding Homosexuality

A. Why do we focus on the sin of homosexuality so much, and treat it as more serious in comparison to other sins?

1 Corinthians 6 helps frame this discussion. There was all sorts of sexual immorality going on in Corinth, and Paul was speaking the gospel into their situation.

Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. (1 Cor. 6:18–20)

Sexual immorality is not a worse sin, but it's a unique sin.

The other reason we need to deal with this is that our culture is making it a priority. There is a continued celebration of same-sex relationships in politics, in the media, and in our communities—embracing same-sex relationships as normative and good. Man says it is good, but God says otherwise. We need to stand up and speak truth about this matter. We need to be able to respond with the gospel.

B. Should Christians attend/support a gay marriage?

These are important questions now that gay marriage is a legal reality in America. But let me take a step back and recognize this: if you do get invited to the wedding of a gay couple, you're doing something right. That individual considers you a friend. You're developing a relationship, a connection with people in your community—and that's a good thing.

The man who works at the coffee shop I go to is in a same-sex relationship. I am thankful for the friendship I have with him. Do I agree with him? No. but I want to engage with that friendship. How will people hear the gospel if all we do is step to the other side?

That being said, if my friend were to enter into a same-sex marriage and send me an invitation to the wedding, I myself would choose not to attend.

When Paul talks about marriage between believers and unbelievers in 2 Corinthians 6, he prohibits it—but he still considers it a marriage by definition. When we talk about same-sex marriage, we are talking about something outside of the God-given standard of what marriage is. Even when the government says it's okay, we have an authority that says otherwise.

Going to a wedding is not a spectator sport. One of the things I always say to the audience when I officiate weddings is, "You are not just sitting here watching this. You are here to help them keep this covenant. You are coming to this wedding not as a spectator, but as a participant." My attendance at a wedding is a willing cooperation with what's happening there. In good conscience I cannot support a same-sex marriage.

Yet, while I won't go to the wedding, I will still hang out with them afterwards. Some people think that's hypocritical. But I realize the couple has already made their decision, and if I can continue to have a relationship with them, I'm going to do everything I can.

I realize by not going to the wedding, I'm going to offend my friend. But by getting an invitation, I've done something right—and by remaining friends afterwards, I'm going to continue to encourage them to seek the truth of what marriage should be.

This is not as black and white as we'd like it to be. But to me, going to the wedding is a declaration of my support of it, and I don't think I can do that. But don't let your "no" be the end of it. Even when they're in a relationship that God does not sanction—listen, that's my relationship with every unbeliever! Every unbeliever is outside of God's standard. Does that mean I should step away from them? No! It means I should have lunch with them. It means I should share the gospel with them in whatever means I can.

Now, if you're a florist, a baker, a service provider, should you provide services to a homosexual couple who wants to use you for their wedding? Again, I don't think there's an easy answer. This is my personal opinion—I have yet to find the verse that says "Thou shalt not bake cakes for homosexuals"—but I don't think in good conscience I can support that wedding by providing services. You aren't just baking a cake. Say someone comes into a hardware store that you own, and they ask you to sell them a crowbar so they can break into someone's house. Should you sell him the crowbar? I don't think

you should. When you are given knowledge about why they are trying to procure your services, you have a Christian responsibility—given the ethics and worldview you have—to respond in like manner. Hopefully we can say no with love. Hopefully we can speak the truth in love. We can have conviction AND compassion.

C. How should Christians respond to a government that is moving to provide legal support to the LGBT community?

Our government is going to continue to support this, and it will continue to filter down into everyday life. States have already passed aggressive legislation regarding teaching children about sexual orientation in kindergarten. That legislation will become even more part of our culture as we continue down this road.

On one level, we should support legislation that honors God's vision of marriage. On the other side, we should be against legislation that seems to criminalize same-sex relationships. For example, the government of Uganda is criminalizing same-sex relationships and imprisoning, torturing, and even executing those who identify as homosexuals. That is not something we should support. That is government overreach that we as Christians should stand against.

Acts 5:40–41 helps me think through this:

They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them. So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name. And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.

So here's what I think is going to happen more and more in our culture. The government is going to continue to push this. Tolerance no longer means agreeing to disagree. It now means "This is how it is, and if you disagree, you're a bigot." We need to continue to preach the gospel and its effect on sexuality. It's going to get harder. But is that really bad? We live in a unique situation in North America where we've been given a lot of freedom without much persecution. If that were to change, would we be willing to have the same attitude as the believers in Acts 5? Their response was not "How dare the government do this to us?" They rejoiced!

In the Upper Room Discourse, Jesus told the disciples they would be persecuted. I think when the persecution finally happened, they rejoiced because it gave even greater soil for the gospel. I believe this is going to be more of an issue for us. We may have to deal with persecution in our jobs, our communities, our families. Rejoice—because it gives you an opportunity to preach the gospel even more clearly. Christians in persecuted

countries aren't praying for the persecution to stop; they're praying to be faithful in the persecution.

It's going to get harder, but that's okay. Light shines brighter in the darkness. So let's look at it as an opportunity rather than a threat.

D. How do we show compassion, but still communicate the holy standards of God in relation to sexuality?

We have to have a very clear standard of what marriage and sexuality is: a covenant between one man and one woman for life. Sex is to be enjoyed within that covenant. Anything outside of that—adultery or homosexuality or fornication—is against God's holy standard.

At the same time, we have to develop conviction. People say, "Jesus was more compassionate. He didn't speak against homosexuality." I realized that in all four gospels, Jesus never makes any mention of homosexuality. But there are two problems with that: one, it's an argument from silence. Just because he said nothing about it doesn't mean he supports it. In Matthew 5, Jesus mentions sexual immorality, using the word *pornea*, from which we get "pornography." It encompasses fornication, adultery, and same-sex relationships that are talked about in the Levitical code. So though he didn't talk specifically about homosexuality, he did say a lot in support of what marriage is. And yet he is an example of compassion: to the adulterous woman he said, "Let he who is without sin cast the first stone." He gives her encouragement while still holding her to a standard: "Go and sin no more."

We are called to have ethics in the area of sexual morality. In 1 Peter 2, we are told, "Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation."

But later in the next chapter, Peter writes, "... but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you

Are people asking you your convictions, or are you just telling them your convictions? Your life should reflect the glory of God so that people come to you and ask, "Why?" They have to see it, not just hear it. They DO need to hear the gospel—it's not enough to just see it—but we should demonstrate it by our lives.

E. Are people born gay?

This is a big debate. There's been a lot of study on this: twin studies, DNA, finger length, hormonal changes. A lot of research is trying to find a link between biology and behavior. Most people I've worked with who struggle with same-sex attraction say that from the earliest moments of their lives, this is how they've always felt. They felt these urges early on in life.

To date, while there's a lot of research, there's no biological causation linking biology to behavior. There are only theories and speculations. If tomorrow's front-page news announced definitive biological causation—"the gay gene"—I would still say we have to hold to God's standard. Here's why: biology is not authority. God's Word is. My genes are not my destiny. There are things I do that could be traced to biological rationales, but that doesn't mean the behavior is okay—especially when God's Word says "no."

F. What is the connection between pornography and homosexuality?

[Answered in discussion groups]

G. Can an individual be both gay and Christian?

Many recent books are trying to say, "Yes, you can be a committed follower of Jesus Christ AND be involved in a same-sex, monogamous relationship." A lot of Christians are trying to advocate for this now.

My answer is yes and no. If what you mean by those terms is, "Can a person who loves and follows Jesus struggle with same-sex attraction and in that sense be gay?" Yes. Can you be a Christian and have heterosexual temptations, greed, other temptations of the flesh—yet still be a follower of Jesus? Yes. The difference comes in when you decide what to do with those temptations.

1 Corinthians 6:9–10 says, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God."

When someone goes from saying, "This is the struggle I have" to, "This is who I am, and I embrace this identity and behavior—and I love Jesus," I would argue that's like saying "I love stealing. I am a stealer. And I love Jesus."

You may struggle, but you can still seek sanctification and holiness.

H. How do we help Christians who are struggling with same-sex attractions?

[Answered in discussion groups]

Starting to Heal

Lecture Outline

Part 3 of 3

Introduction

How can we step into the lives of people who are dealing with same-sex attraction and minister to them? We want people to understand that we're not just against something; we're for something. We want them to understand the beauty of marriage and sexual intimacy, and the reason why everything outside of that is against God's standards. And we all struggle—all of us are broken, and all of us can respond to the gospel of Jesus Christ. We are just one beggar trying to tell another beggar where to get some food.

IV. Call to Action

A. Develop orthodoxy and orthopraxy.

1. *"We have too many Christians out there who are strong on convictions but embarrass the name of Christ in how they relate to the world around them. At the same time, we have too many Christians who are remarkably civil, but you would have no idea what convictions they hold."* – Richard Mouw and Martin Marty, *Convicted Civility*
2. As Ephesians 4:15 puts it, we must speak the truth in love. It's not an either-or proposition. We must have an understanding of God's truth, but speak it with compassion, with love for the person we're speaking to.
3. Example: Chick-Fil-A president and CEO Dan Cathy was asked about his personal views on homosexuality. When he shared his opinion that homosexual relationships are not what God wants, it didn't sit well with the culture at large, and a boycott was raised in response, led mainly by a man named Shane Windmeyer, director of a gay and lesbian organization. Other people rallied the troops to support their local Chick-Fil-A. Dan Cathy privately emailed Shane Windmeyer, the director that led the boycott, and invited him to get together and talk. After the meeting, Shane Windmeyer wrote about the experience in the *Huffington Post*:

Through all this, Dan and I shared respectful, enduring communication and built trust. His demeanor has always been one of kindness and openness. Even when I continued to directly question his public actions and the funding decisions, Dan embraced the opportunity to have dialogue and hear my perspective. He and I were committed to a better understanding of one another. Our mutual hope was to find common ground if

possible, and to build respect no matter what. We learned about each other as people with opposing views, not as opposing people . . .

Throughout the conversations Dan expressed a sincere interest in my life, wanting to get to know me on a personal level. He wanted to know about where I grew up, my faith, my family, even my husband, Tommy. In return, I learned about his wife and kids and gained an appreciation for his devout belief in Jesus Christ and his commitment to being “a follower of Christ” more than a “Christian.” Dan expressed regret and genuine sadness when he heard of people being treated unkindly in the name of Chick-fil-a — but he offered no apologies for his genuine beliefs about marriage . . .

Dan, in his heart, is driven by his desire to minister to others and had to choose to continue our relationship throughout this controversy. He had to both hold to his beliefs and welcome me into them. He had to face the issue of respecting my viewpoints and life even while not being able to reconcile them with his belief system. He defined this to me as “the blessing of growth.” He expanded his world without abandoning it . . .

In the end, it is not about eating (or eating a certain chicken sandwich). It is about sitting down at a table together and sharing our views as human beings, engaged in real, respectful, civil dialogue. Dan would probably call this act the biblical definition of hospitality. I would call it human decency. So long as we are all at the same table and talking, does it matter what we call it or what we eat?

B. Understand the conflict.

1. The person is struggling with their faith AND their feelings of homosexual attraction. In my experience, most of these people have a deep, abiding love for Jesus Christ—AND they struggle with same-sex attraction.
2. Many Christians who don't struggle with this assume these people's lives are in shambles: they're not in fellowship with Christians, not reading their Bibles, etc. I have to remind them, “Do you struggle with lust or pride or gluttony? Is your life in shambles?” We all have struggles in the Christian life—areas that are still being sanctified. There are people in our communities and churches who love Jesus Christ but are struggling with same-sex attraction—not because they are in direct rebellion, but because they're struggling.
3. “Struggling” implies wanting to do the right thing. Others fully adopt the homosexual identity and behavior and say, “I am gay.” These aren't the people I'm talking about.
4. It is our job to find out where they are on the spectrum. It is unfair to assume that just because someone is struggling with same-sex attraction and homosexual temptation, they're fully embracing it. “Struggling” is the operative word.

C. Understand the developmental reality.

1. What point are they at?
 - a. Dilemma: attractions, affections, confusion (this often happens around puberty)
 - i. At this point, we can enter into the struggle and help them understand, “You’re not defined by your behavior—even if you’ve fallen into temptation.” We can’t assume they’ve taken on the whole identity. At this stage, more often than not, they’re trying to understand how their feelings conflict with God’s Word says.
 - b. Development: actions, behavior, disclosure
 - c. Decision: acceptance, identity, or celibacy
 - ii. When they get to the point of decision, we need to challenge them as it relates to God’s Word.

D. Acknowledge the “scripts.”

Mainstream Gay Culture / Gay Sexual Identity Script	Average Evangelical Church Christian Sexual Identity Script
You were born this way	Silence
This is who you are	Heterosexual sex is yucky, dirty, and gross—and save it for the one you love
It’s normal	Procreation (Gen. 1) and recreation (1 Cor. 7)
Attractions indicate identity	Homosexual sex is an abomination and you need to just stop it! (Shame)
You are accepted and loved	You are accepted and loved

1. I will ask the young person:
 - a. How have you been encouraged to adopt a same-sex relationship?
 - b. How have you been discouraged? What have you been taught about sex, sexuality, and who you are as a man or woman?
2. I am trying to find out—and show them—how they have been influenced. This takes more than ten minutes—it is trying to find out their history.

E. Address the questions.

1. “How did I become this way?”
 - a. Many people who struggle with same-sex attraction would change it if they could.
2. Why did this come about?”
 - a. Nature vs. nurture

- b. Genesis 1 guides the discussion: a same-sex orientation is not just something to fix but an opportunity to grow.
- c. Genesis 1—the creation story—is more about the “why” of creation than the “how.” At the end of each day, God called what he made good, and then he rested—not because he needed time, but to teach us that he likes taking his time. We should be willing to go through the process of growth and development because God likes going through a process. We want to help people learn God’s grace through the struggle (sanctification), not just get them to the end of it (glorification).
- d. I want them to understand, “You aren’t some special sinner—some outsider. We are all in need of God’s grace.”

A. Identify the choices.

- 1. Sexual attractions: little to no choice
- 2. Sexual actions: you have a choice—contrary to the culture, having a same-sex attraction doesn’t mean you should embrace it.
- 3. Sexual acceptance: you have a choice. Your attractions are not your identity. You are more than your attractions:
 - a. Interests
 - b. Hobbies
 - c. Relationships

B. Reach out to the family.

- 1. Sharing the struggle with the family is the young person’s decision and responsibility, and we can help them do that.
- 2. Often the parents have questions, too:
 - a. “Is it something I did?”
 - b. “Can I change this?”
 - c. “Will I ever be a grandparent?”
- 3. I want to help the family understand it was most not likely something they did, and their support is very important in the journey.

C. Reach up to God.

- 1. Paul prayed for the thorn in the flesh to be removed, and God said, “No.”
- 2. For some people who struggle with same-sex attraction, it may be their thorn in the flesh, God’s grace—they get to see God through it. It helps them reach out to a God who seems far but is actually right there.

D. Lay out the options.

- 1. Christ: Find your identity in him (Eph. 2:10)
- 2. Celibacy: Singleness is blessed by God (1 Cor. 7:8)
- 3. Change: Have faith that God can change you (John 11:2)

E. Be a church that is ready.

1. Teach and model a curriculum of sexual stewardship.
2. “Churches should feel more like a waiting room for a doctor and less like a waiting room for a job interview.” – Tim Keller
 - a. “How are you feeling?” “I feel terrible—but I’m here to see the Great Physician.”
 - b. We are not a community of perfect people, but we know a perfect God who wants to step into the mess and provide health and hope in Christ.

Books Dealing with Homosexual Issues

General Works

A Strong Delusion: Confronting the "Gay Christian" Movement. Joe Dallas. Harvest House Publishers

Homosexuality & American Public Life. Edited by Christopher Wolfe. Spence Publishing Company

Homosexuality & the Politics of Truth. Jeffrey Satinover. Baker Books

Homosexuality and the Christian: A Guide for Parents, Pastors, and Friends. Mark A. Yarhouse,
Bethany House Publisher

Understanding Sexual Identity: A Resource for Youth Ministry. Mark A. Yarhouse.

Homosexuality. James B. DeYoung. Kregel Publications

Homosexuality: How Should Christians Respond? Richard F. Lovelace. Wipf & Stock Publishers

*** *Homosexuality: The Use of Scientific Research in the Church's Moral Debate.* Stanton L. Jones &
Mark A. Yarhouse. InterVarsity Press

Legislating Immorality: The Homosexual Movement Comes Out of the Closet. George Grant & Mark A.
Horne. Moody Press

Same Sex Partnerships: A Christian Perspective. John Stott. Revell Publishing

*** *The Bible and Homosexual Practice: Texts and Hermeneutics.* Robert A. J. Gagnon. Abingdon
Press

The Gospel & the Gay. Kenneth Gangel. Thomas Nelson Publishers

Understanding Sexual Identity: A Resource for Youth Ministry. Mark A. Yarhouse.

Welcoming But Not Affirming: An Evangelical Response to Homosexuality. Stanley J. Grenz.
Westminster John Knox Press

Books for Friends & Family Members of Homosexuals

Someone I Love is Gay: How Friends and Family Can Respond. Anita Worthen & Bob Davis. IV Press

When Homosexuality Hits Home: What to Do When a Loved One Says They're Gay. Joe Dallas.
Harvest House Publishers

Books for Men Struggling with Same-Sex Attractions

Coming Out of Homosexuality: New Freedom for Men & Women. Bob Davies & Lori Rentzel. IV Press

Desires in Conflict: Hope for Men who Struggle with Sexual Identity. Joe Dallas. Harvest House
Publishers

Growth into Manhood: Resuming the Journey. Alan Medinger. Shaw Publishing

Books for Women Struggling with Same-Sex Attractions

Out of Egypt: One Woman's Journey out of Lesbianism. Jeanette Howard. Kregal Publications

Restoring Sexual Identity: Hope for Women who Struggle with Same-Sex Attractions. Anne Paulk.
Harvest House Publications

Websites

National Association for Research and Therapy of Homosexuality – www.narth.com

Parents and Friends of ExGays & Gays – www.pfox.org

*For more teaching by Ben Mathew on this subject, go the BER webpage:
www.biblicaleldership.com/same-sex-attraction*