

Homosexuality : Degeneracy, Debility, or Disease?



1A. The Dilemma of Homosexuality.

1b. The dilemma in society:

- 1c. The attitude: There has been a shift in perception. Homosexuality is no longer sexual perversion but sexual preference.
- 2c. The terminology: What was formerly called homosexuality or sodomy is now called gay or an alternate lifestyle.
- 3c. The influence: One major party has endorsed the homosexual lifestyle.
- 4c. The impact: Many persons who are role models for young people are homosexuals or bisexuals: Johnny Mathis, Martina Navratilova, Billy Jean King, Liberace, Boy George.
- 5c. The increase: Some studies suggest that 10% of America's population is homosexual.

2b. The dilemma in the church:

- 1c. Liberalism: The Glide Memorial Methodist Church of San Francisco has been notorious for sponsoring gay dances for a number of years.
- 2c. Roman Catholicism: The recent book, Lesbian Nuns: Breaking the Silence.
- 3c. Protestantism: Many churches are deliberating on the ordination of gays and have hard-core nuclei of homosexuals within the denomination.

3b. The dilemma for the homosexuals themselves:

- 1c. The outbreak of AIDS (Acquired Immune Deficiency Syndrome).
- 2c. The contraction of herpes, syphilis, and gonorrhea.
- 3c. The murder rate is 15 times higher among homosexuals than among heterosexuals.
- 4c. The suicide rate. 20% of admitted homosexuals have attempted suicide over against 4% of the normal population. San Francisco, America's homosexual capital, has the highest suicide rate in our nation.

2A. The Description of Homosexuality:

1b. The context of sexual sins:

- 1c. Fornication: Violates chastity.
- 2c. Adultery: Violates marital fidelity

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- 3c. Incest: Violates the family unit.
- 4c. Bestiality: Violates the humanness of sex.
- 5c. Masturbation: Violates the purpose of sex.
- 6c. Homosexuality: Violates the otherness of sex.

2b. The concept of homosexuality:

- 1c. Homosexuality as a condition: Erotic arousal by members of the same sex.
- 2c. Homosexuality as conduct: Sexual gratification through male-with-male or female-with-female relationships.

1d. Varieties of homosexuality:

- 1e. Sexual predisposition to members of the same sex:
- 2e. Sexual preference for members of the same sex:
- 3e. Sexual pursuit of members of the same sex:
- 4e. Sexual pressure for members of the same sex:

- 2d. The sinfulness of homosexuality: Jay Adams, in The Christian Counselor's Manual, has important observations about homosexuality, stressing the fact that it is sin rather than a sickness. He discusses Romans 1:26-28, 32:

Romans 1

26 For this cause "God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like "to retain God in their knowledge, "God gave them over to "a reprobate mind, to do those things "which are not convenient;

32 Who knowing "the judgment of God, that they which commit such things "are worthy of death, not only do the same, but "have pleasure in them that do them.

In verse 26 Paul speaks of homosexuality as a "degrading passion," in verse 27 as an "indecent act" and "an error," in verse 28 the improper activity of a "depraved mind," and in verse 32 declares it is "worthy of death." One is not a homosexual constitutionally any more than one is an adulterer constitutionally. Homosexuality is not considered to be a condition, but an act. It is viewed as a sinful practice which can become a way of life. The homosexual act, like the act of adultery, is the reason for calling one a homosexual (of course, one may commit homosexual sins of the heart, just as one may commit adultery in his heart. He may lust after a man in his heart as another may lust after a woman). But precisely because homosexuality, like adultery, is learned behavior into which men with sinful natures are prone to wander, homosexuality can be forgiven in Christ, and the pattern can be abandoned and in its place proper patterns can be reestablished by the Holy Spirit (p. 406).

3A. The Development of Homosexuality:

1b. The genetic theory:

Some psychiatrists believe that some physical factor, genetically transmitted, may be involved. An English Quaker pamphlet of 1963 denies that there is a sharp distinction between homosexuality and heterosexuality and declares that homosexuality referred not to a course of action, but to a condition that is no more to be deplored than left-handedness (Cited by Jersild and Johnson in Moral Issues & Christian Response, page 196).

Jay Adams gives the biblical reply to this genetic theory, referring again to Paul's statements in Romans 1:

He calls homosexual acts "things that are not proper" (vs. 28) and concludes that "Those that practice such things are worthy of death" (vs. 32). Homosexuality also is mentioned in I Corinthians 6:9, in Genesis 19, and in I Timothy 1:10. In each instance, it is always considered a sin, not a sickness. In every biblical reference, homosexuality is considered an irresponsible way of life, not an irresistible state that results from genetic factors or social conditioning. It is called an "error," a wrong way of life (Christian Counselor's Manual, p. 407).

2b. The psychological theory:

Early environmental influences produce homosexual tendencies. In 1973 the American Psychiatric Association deleted homosexuality from its list of psychiatric disorders, which resulted in a changed public attitude. While it has a psychological origin, homosexuality was no longer considered to be a serious psychiatric problem. Jersild and Johnson summarized that shift in thinking:

But in 1973 the American Psychiatric Association deleted homosexuality from its list of psychiatric disorders, since homosexuality could not be shown to regularly cause emotional distress or to regularly be associated with general impairment of social functioning. It was thought that this change in definition alone would considerably alter public attitudes towards homosexuals (Moral Issues & Christian Response, p. 193).

3b. The debated origin:

Homosexuality is linked to retarded emotional development. Jersild and Johnson give a summary of the variety of confusing explanations for the origin of homosexuality:

All signs point to a retarded emotional development: enforced sexual discipline may cause repressions which result in the displacement of some sexual objects (Mayer); abnormal family situations of hostility or aggressive affection for the mother; hostility or affection for a father with too few heterosexual traits (Allen); rebellion against masculine domination; lack of persons with whom to identify; experiences of seduction in youth--all may be factors. It is called by some "a biological anomaly," "not a psychoneurosis"--and by others a matter of "cultural sexual repression." Several etiological factors seem, nevertheless, reasonably clear (Moral Issues & Christian Response, p. 196).

1c. Enforced sexual discipline:

2c. Abnormal family situations:

3c. Rebellion against masculine domination:

4c. Lack of persons with whom to identify:

5c. Experiences of seduction in youth:

**How
Gray
Is Gay?**

Homosexuality is
more visible, more
accepted than ever.

One, several, or all of these factors seem to contribute toward a homosexual orientation. Armand Nicholi, in Baker's Dictionary of Christian Ethics, summarizes some of the abnormal family situations that may be responsible for homosexuality:

Current research indicates that the family most likely to produce a homosexual boy comprises an overly intimate, possessive, and dominating mother and a detached, hostile father. Mothers tend to be puritanical, sexually frigid, and involved in forming an alliance with her son against the father, whom she demeans. The son becomes excessively submissive to his mother, turns to her for protection, and sides with her in arguments, especially against the father. Fathers of homosexuals often are detached, lacking warmth and affection, and critical of the son. They tend to minimize and humiliate the boy, spending little time with him. The attitude of the boy toward his father involves fear, hatred, and lack of respect. Some researchers feel the relationship of the boy to his father may be more influential in forming sexual identity than the relationship with his mother. These researchers feel strongly that no possibility exists of a child becoming homosexual if he has a warm loving father (p. 295, emphasis added).

Others stress more environmental factors outside of the family as origins of homosexuality:

Homosexual temptations have many different origins. Some children, like Tammy, are introduced to homosexual behavior by an older individual. For others, sexual curiosity leads to sexual experimentation with a member of the same sex. Some children accidentally or otherwise observe homosexual behavior in other children or adults. Still other children may see homosexual pornographic magazines or movies. These experiences are stored in the memory, and when recalled they may lead to homosexual temptations. In other cases, pressure from strong peer groups influence young people to engage in homosexual activities (George A. Rekers, "Helping Children Grow Up Straight," Fundamentalist Journal, March 1985, p. 25)

4A. The Denunciation of Homosexuality:

1b. Old Testament passages:

1c. Homosexuality and the sin of Sodom: Gen.19:1-11.

The sin:

Atkinson has a helpful summary of the sordid situation of Sodom:

In Genesis 19, Lot is described as offering hospitality to two angelic visitors, whose stay is interrupted by the intrusion of men of Sodom demanding 'Where are the men who came to you tonight? Bring them out to us that we may know them.' (v.5). In response, Lot begs them to desist from 'acting so wickedly' (v.7), and instead offers his daughters 'who have not known man' in the place of the visitors. It is only the angelic protection afforded by the latter which prevents an assault being made, and they warn Lot to flee the city 'because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it.' (v.13). Soon after Lot has escaped, the cities of Sodom and Gomorrah are destroyed by 'brimstone and fire from the Lord out of heaven' (v.24). (Homosexuals in the Christian Fellowship, p. 79.)

- 1d. The contemporary and twisted interpretation:
D. Sherwin Bailey, in his Homosexuality and the Western Tradition, 1955, the standard reference for the prohomosexual viewpoint, concludes that the story has no reference to homosexual acts at all.
- 1e. The sin was gang rape.
- 2e. The problem was inhospitality. The demand of the men of Sodom "to know" (יָדָע) the strangers was a desire to get acquainted and to see if they were spies. Here is how Bailey argues:

The Biblical story demonstrates the seriousness with which these early Eastern people took the important customs of Oriental hospitality. It appears that, if necessary, they would even allow their own daughters to undergo abuse in order to protect guests. The sexual aspect of the story is simply the vehicle in which the subject of demanded hospitality is conveyed (Bailey, Homosexuality, p. 5, cited by Ukleja, "Homosexuality in the Old Testament," Bibliotheca Sacra, July-September, 1983, p. 260).

2d. The conservative and traditional interpretation:

- 1e. The sin of the men of Sodom was homosexuality.
The term יָדָע ("to know") occurs twelve times in Genesis and ten times means to have intercourse with. This meaning is also attested by Lot's reference to his daughters that they have "not known" a man. The verb here has the obvious meaning "to have intercourse with."
- 2e. Homosexuality was not the only sin of Sodom.
Atkinson has demonstrated the debauchery of Sodom as illustrated in Scripture:

Genesis 19

4 ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 'And they called unto Lot, and said unto him, Where are the men which came in to thee this night? 'bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him.

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Thus the men of Sodom were 'wicked and great sinners before the Lord' (Gen. 13.13), affluent (14.11); the 'outcry against Sodom and their sin is very great (18.20). Deut. 29.23 interpreted the 'overthrow' of Sodom and Gomorrah as stemming from the 'anger and wrath' of God, and of its influence as 'poison' (32.32). When rebellion against God destroys the nation, the people are described as being 'like Sodom' (Isa. 1.9); and godless splendour and pride is likewise condemned (Isa. 13.19). Sexual immorality of various sorts is associated with Sodom (Jer. 49.18) which "God overthrew" (50.40), in 'punishment' (Lam. 4.6). 'Sodom' became a byword for lewdness and abomination, including sexual sin (Ezek. 16.46-58), and Amos (4.11) and Zephaniah (2.9) refer to Sodom as an example of divine judgment on pride and godlessness. (Atkinson, Homosexuals in the Christian Fellowship, pp. 80-81).

The New Testament contains two passages which are a divine commentary on the sin of Sodom. Gangel, in The Gospel and the Gay, has a helpful discussion of these two key passages:

2 Peter 2:6-9

6 and if He ^acondemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an ^aexample to those who would ^alive ungodly thereafter;

7 and if He ^arescued righteous Lot, oppressed by the ^asensual conduct of ^aunprincipled men

8 (for by what he saw and heard that ^arighteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds),

9 ^athen the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the ^aday of judgment,

Second Peter 2 and Jude 7 cannot be dismissed in our attempt to better understand the Sodom account in the Book of Genesis.

if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly;then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment (2 Pet. 2:6,9; NIV).

In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire (Jude 7, NIV).

Jude 7

7 Just as ^aSodom and Gomorrah and the ^acities around them, since they in the same way as these indulged in gross immorality and ^awent after strange flesh, are exhibited as an ^aexample, in undergoing the ^apunishment of eternal fire.

The region of the southern part of the Dead Sea stands forever as a warning of God's judgment against the iniquity of Sodom and Gomorrah. The destruction of the two cities as a catastrophic demonstration that God cannot tolerate such behavior indefinitely. The Jude passage is even stronger than 2 Peter, stating the sin of Sodom as involving "sexual immorality" (ekporneuo) and "perversion" (sarkos heteras). It is simply sophomoric exegesis to apply this kind of language description of Sodom's sin to anything other than rampant homosexuality. The emphasis is on extravagant and unbridled lust--Lot knew it, Abraham knew it, God knew it, and we had better understand it in our day (pp. 48-49).

The sin of Sodom, Sodomy, appears to have been the culmination of corruption which seems to have infected even the post-deluvian generation. Many commentators understand Ham's seeing his father's nakedness (Gen.9:22) as a look with delight, expressing a perverted homosexual interest and tendency.

3d. The common and tragic interpretation:

1e. The response: It should be observed that many evangelicals, shocked by America's immorality, have voiced the opinion that if God does not judge America, he owes Sodom and Gomorrah an apology. This regrettable overstatement ignores two factors:

1f. Certain divine principles are operative in our nation which were not present in Sodom and Gomorrah (eg. Gen. 12:3; Prov. 14:34), for which God still blesses us.

America's sin will ultimately be judged but not until the believers, like Lot, have been delivered safely.

2f. Every male individual in Sodom was a homosexual, something that no one claims for the U.S.A. (Gen. 19:4, "The men of Sodom. . . . both young and old, all the people from every quarter.")

4d. The predictable and perverted interpretation:
Carl F. H. Henry has shown in a monograph, "In and Out of the Gay World," that this type of interpretation follows a very predictable pattern:

Many of these new proposals follow a quite predictable line. The first point to be established is that the Christian church has taken a stern, hard, legalistic line. Then it is noted that in our time especially a deeper interest in the realm of the personal has resulted in a discovery in depth of what love is. On the edge of this profounder knowledge the sympathetic exploration of all manner of moral deviation becomes a central interest of religious ethics. The Biblical data are then introduced mainly to destroy the force of the Scriptural tradition itself, usually by a selective and arbitrary use of texts. So, for example, in the Sodom narrative in Gen., ch. 19, one can exclude the intention of sexual abuse from ch. 19:5 only by overlooking Lot's offer in ch. 19:7 f. of his virgin daughters to the Sodomites rather than that the law of hospitality be breached by the homosexual violation of strangers. The usual conclusion is that, by setting aside what the Bible teaches and by substituting what the moderns prefer, one can best preserve the Scriptural concern for personal values (p. 105).

2c. Homosexuality and the law of Moses:

Thou shalt not lie with mankind, as with womankind; it is abomination. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: It is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you (Lev. 18:22-24).

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them (Lev. 20:13).

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God (Deut. 23:17,18). (Kenneth Gangel, The Gospel and the Gay, p. 51).

1d. The contemporary and twisted interpretation:

- 1e. These passages are dismissed on cultural or national grounds. Homosexuality was prohibited, not on moral grounds, but because it was associated with Canaanite temple prostitution.

Blair follows this line of reasoning:

Israel was to be uncontaminated by her pagan neighbors. In all things, she was to remain a separate "pure vessel unto the Lord." At this time, male prostitutes in the temples of the Canaanites, Babylonians, and other neighboring peoples, were common features of the pagan rites. There, it is understandable that this "homosexuality" connected with the worship of false gods would certainly color Israel's perspective on any and all homosexual activity (Ralph Blair, An Evangelical Looks at Homosexuality, cited by Ukleja, Bib. Sac., July-September 1983, p. 263).

2d. The ceremonial interpretation:

- 1e. There is a difference between the temporary ceremonial law and the permanent moral law. The Christian is bound by the latter but not by the former. Scanzoni and Mollenkott, in their Is the Homosexual My Neighbor? argue the following way:

Consistency and fairness would seem to dictate that if the Israelite Holiness Code is to be invoked against twentieth-century homosexuals, it should likewise be invoked against such common practices as eating rare steak, wearing mixed fabrics, and having marital intercourse during the menstrual period (pp. 60-61, cited in Bib. Sac., July-September 1983, p. 264).

To this it may be replied that the prohibitions are repeated in the New Testament, a clear indication that the prohibition is not related to Israel's ceremonial law.

3d. The conservative and traditional interpretation:

- 1e. The importance of God's standards: David Atkinson has underscored the importance of biblical standards in this matter:

Despite the plea of Scanzoni and Mollenkott and others, there seems no way of avoiding the conclusion that the Levitical prohibition against homosexual behaviour is a specific - if negative - restatement of a fundamental divine principle for sexual relationships, namely that physical sexual intercourse belongs within monogamous heterosexual 'one-flesh' marriage. It is that theological principle which is the basis for the view that all homosexual behaviour falls outside the will of God for human sexuality (Homosexuals, p.86).

- 2e. The inerrancy of Scripture: The Scriptures are plain enough on the subject of homosexuality says Gangel:

The argument is really quite clear: No one can take a serious view of the authority and inerrancy of Scripture and deny its abhorrence of homosexual behavior. The very term "evangelical acceptance of homosexuality" is a contradiction because the term "evangelical" connotes a serious view of the authority of Scripture, including the Old Testament, which precludes a willingness to accept homosexuality as normal or in any way God-approved (The Gospel & the Gay, p. 60).

- 3c. Homosexuality and the men of Gibeah: Judges 19:22-27.

1d. The sin of Gibeah:

A similar incident (to that of Sodom and Gomorrah) is recorded in Judges 19, where 'base fellows' (v.22) from Gibeah demand that the master of a house who has offered hospitality to a wayfarer (v. 17) and his companions, should "Bring out the man who came into your house that we may know him." (v.22). The host replies (v.23) 'No, my brethren, do not act so wickedly; seeing that this man has come into my house, do not do this vile thing. Behold, here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do with them what seems good to you; but against this man do not do so vile a thing.' (v.24). The incident ends with the gang rape and murder of the concubine (Atkinson, p. 79).

2d. The similarity with Sodom:

Judges 19:22-27

22 ¶ Now as they were making their hearts merry, behold, the men of the city, certain "sons of Bē-ḡ-āi, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, "Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, "Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24 "Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and 'humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

Gangel, in a chapter entitled, "Tale of Two Cities," shows the similarity between Gibeah and Sodom:

The likeness between Judges 19 and Genesis 19 goes far beyond the identical chapter numbers in their respective Old Testament books. There are at least five key points of comparison that made these two cities alike a target for the wrath of God.

1. Both Sodom and Gibeah were inhospitable cities.
2. The streets of both cities were unsafe.
3. The primary sin of both cities was the practice of homosexuality.
4. The homosexuals in both cities used the technique of gang rape
5. The so-called righteous men of both cities were willing to substitute women to avoid what they considered to be the worse crime of homosexual relations (Gangel, pp. 67-70).

2b. New Testament passages:

1c. The sins against nature: Romans 1:26, 27:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1d. The contemporary and twisted interpretation:

Romans 1:26-32

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

1e. The passage forbids excessive, forced homosexual activity, and does not apply to homosexuals who find a consenting partner.

2e. Homosexuals make much of the word "natural" in the text and apply it to a distinction within homosexuality. Paul Feinberg explains this recent categorization of homosexuality into inversion and perversion:

Inversion refers to a condition of constitutional homosexuality. The condition is an unalterable sexual preference for members of the same sex. Perversion, on the other hand, is activity of a homosexual character against one's constitution or sexual preference and orientation.

All of this applied to the passage is interpreted by the homosexual in this way. Paul is condemning homosexuality that grows out of perversion, not inversion. According to their argument, if homosexual activity is the result of one's constitutional preference, it is both unalterable and permissible. It is according to, not contrary to, one's nature. According to them it is only perversion, homosexual activity that is contrary to one's constitutional sexual orientation, that is condemned ("Homosexuality and the Bible" Fundamentalist Journal March 1985, pp. 18,19).

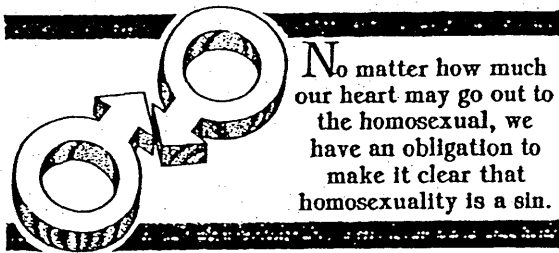
How radical prohomosexual interpreters have become is demonstrated by James Anderson, Communications Secretary for the PLGC (Presbyterians for Lesbian and Gay Concerns). As reported in Christianity Today, April 19, 1985, p.65:

Anderson said Christians ought not to interpret the Bible as condemning homosexuality. "Biblical writers had no understanding of the concept of sexual orientation," he said. "They just assumed everyone was heterosexual and that anybody who engaged in homosexual activity was perverse. When your orientation is homosexual, it's perverse to engage in heterosexual activities."

2d. The conservative and traditional interpretation:

- 1e. Paul argues that homosexual behavior is against God's intention for human sexual activity, "it is thus against nature."

The argument of Paul in Romans 1 has been ably summarized by Ukleja:



The act of homosexuality per se is wrong. It does not matter about one's genetic make-up or hormone count. The act of homosexuality is in and of itself wrong. Paul speaks of individuals being consumed with passion for one another. That sounds definitely like someone with a homosexual orientation. When Paul wrote about women exchanging "natural relations" for unnatural (Rom. 1:27); he implied that they were exclusively homosexual in practice. They were confirmed practicing homosexuals, not heterosexuals experimenting with homosexuality. Because of sin, normal sex drives are channeled into *παρὰ φύσιν* (against nature) expressions. There is no difference between what Paul is describing in Romans 1 and what the advocates of homosexuality today are trying to elevate to a respectable level. (Bib. Sac., 1983, p.356)

- 2e. The three-fold repeated statement "God gave them up" (Romans 1:24, 26, 28) describes a judicial act. God withdrew his restraining influence and gave men over to judgment.

2c. The catalog of damnable sins:

I Cor. 6:9,10

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

I Tim. 1:9,10

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Such
Were
Some of
You

1d. The terminology:

- 1e. *μαλακός* --malakos--"effeminate"

- 2e. *ἀρσενοκοίτης* --arsenokoites--"abusers of themselves with mankind"

2d. The interpretation:

1e. By advocates of homosexuality:

1f. Malakos: soft, weak, moral softness or laxity.2f. Arsenokoites: male to go to bed, male prostitutes.

2e. By adversaries of homosexuality:

1f. Malakos: sissy, paiderastia ("lover of boys"); homosexual relations between men and boys, applied to a man taking a female or passive role in sex, oral or anal.2f. Arsenokoites: Arsen --
koite --

1 Cor. 6:9

1 Tim. 1:10

Euphemism for sexual intercourse, licentious sexual activity.

The interrelationship between these two words is shown by Ukleja (Bib. Sac., October-December 1983, p.352):

But a strong possible translation for both μαλακός and αρσενικοίτης is "the morally loose (effeminate) who allow themselves to be used homosexually" and "the person who is a practicing homosexual."

5A. The Deliverance from Homosexuality:

1b. The attack:

Liberal churches and councils of churches in the last few years have published books and pamphlets under the guise of "understanding the homosexual." In each of these products the pattern is the same: 1) they disregard the clear biblical condemnations on the subject; 2) they erroneously assume that "homosexuals are born that way" or "they can't help it" or "they can't change"; and 3) in the name of Christian compassion they suggest that the church "stop persecuting homosexuals and recognize them as brothers and sisters in Christ." Such false teachings by religious leaders remind me of the indictment of our Lord on the Pharisees, whom he denounced as "whited sepulchers full of dead men's bones" and "blind leaders of the blind." Any church that publicly condones this kind of deviant perversion removes its last vestige of Christian reliability and is deserving of neither support nor affiliation (Tim LaHaye, What Everyone Should Know About Homosexuality, p.144).

2b. The attitude of the believer:

Homosexual behavior is against God's intention for human sexual activity.

1c. Love:

Having Christian love for homosexuals means treating them with kindness and respect, praying for them, and being willing to help them. It demands that we don't use terms like "queers" or "fags" when we refer to them. It requires a show of concern that may cost us something. They must be made to know that we don't consider them to be worthless nothings. We must be ready to give them emotional support and patient understanding, especially if they are seeking deliverance from their sin. We should not be embarrassed about being seen in the company of a homosexual we are trying to help. We should not underestimate the pain he may be suffering, nor the intense struggle through which he is going. Love calls for the absence of all self-righteousness. God loves homosexuals and gave His Son for them. We are all sinners who would be without hope apart from His grace. Therefore, we too must love our homosexual relatives and friends, and give ourselves for their help and healing (Vanderlugt, Morals for Mortals, pp. 80-81).

2c. Disapproval rather than approval:

Scripture never approves any form of sexual love within a homosexual relationship. The polarity that brings people together was created to function only between men and women. Each homosexual prohibition in and of itself is the abuse. There is no such thing as nonabusive adultery; all adultery is wrong. There is no such thing as nonillicit theft; the Bible clearly states that all theft is wrong. Nor does the Bible teach such a thing as "responsible" covetousness. The Bible emphatically declares that all reviling and swindling is illicit. And without a doubt, homosexuality is placed in the same list of prohibitions in 1 Corinthians 6:9 and 1 Timothy 1:10. In the case of homosexuality, motives are not the issue. To make them such finds no exegetical support in the Scripture. Homosexuality, according to the Bible, is wrong in and of itself. It is an intrinsic evil (Ukleja, Bib. Sac., October-December 1983 p. 353).

3c. Revulsion rather than sympathy:

We should be cautious regarding the constant refrain heard among evangelical writers that the primary response of the Christian church to homosexuals must be that of sympathy and not judgmental rejection, that we must love the sinner while hating his sin. Pity or sympathy is inappropriate if we are to think God's thoughts after Him and have our emotions transformed by the Word of truth. We cannot sympathize with those who commit what God deems abomination and perversion. God calls such people dogs, who are excluded from the New Jerusalem and are outside the kingdom of God. The sin was so heinous that in Israel it called for capital punishment. Accordingly the child of God must be repulsed and outraged at this vile behavior: "Therefore I esteem right all thy precepts concerning everything. I hate every false way."

Sympathy is elicited when someone has been victimized or has fallen involuntarily into unhappy straits; we feel sorry for such people and respond with compassion. However, sympathy is out of place when it comes to capital crimes like murder, rape, kidnapping, or homosexuality. Many evangelicals seem to be deterred from taking seriously the judgment of God by an underlying belief that homosexuality is a constitutional condition that has victimized the homosexual like a disease, a condition for which he cannot be blamed. But this foundational attitude is mistaken, as is the conclusion that sympathy is the first attitude demanded of a Christian. Instead we ought to be shocked at such vile pollution and proclaim with certainty and clarity that God's holy judgment rests upon it. We must preach that the homosexual must feel sorry for his sin before God and be horrified by it, even as we preach the same attitude toward all sin. This is the Christian's primary response (Greg L. Bahnsen, Homosexuality, a Biblical View, pp. 92-93).

4c. Responsibility rather than rationalizing:

In each instance, it is always considered a sin, not a sickness. In every biblical reference, homosexuality is considered an irresponsible way of life, not an irresistible state that results from genetic factors or social conditioning. It is called an "error," a wrong way of life.

.The Bible is clear: homosexuality is a sin, it is not a sickness. And that is why there is hope. What hope is there in changing genes? But God is in the business of dealing with sin (Jay Adams, The Christian Counselor's Manual, p. 407).

3b. The approach with the homosexual:

1c. Promote hope:

First Corinthians 6 explicitly and strongly condemns the homosexual; but it also brings the most blessed comfort and hope to the homosexual, because it unequivocally proclaims liberation and salvation for him. Having said that homosexuals (along with other sinners) will not inherit the kingdom of God, Paul immediately added, "And some of you were such," but now are washed clean of it, sanctified from it, pardoned and declared righteous in spite of it. There is a way of escape for homosexuals. There is a better hope than that offered by secular psychology, a confidence that one can be delivered from the guild and power of homosexuality. Paul knew people whom God had saved from this abomination; their homosexuality was now in the past tense, a matter of their preconversion lifestyle. The gospel was the power of God unto salvation for them as well. The church should be encouraged by God's Word, then, to turn to current society with the good news, challenging the impotency of secular psychologists to help and change the homosexual (Bahnsen, Homosexuality, a Biblical View, pp. 93-94).

The Christian must reject sexual determinism and spread hope to those who despair of their sins.

2c. Point to the Savior:

.counselors must show the homosexual offender that Christ holds the answer to the sin. It is He that "washes" and "sanctifies" one from its pollution and power (I Cor. 6:11) (Jay Adams, The Christian Counselor's Manual, p. 408).

3c. Prompt a change in lifestyle:

He must so restructure the course of his life as to avoid places in which homosexual contacts frequently have been or may be made. Rescheduling daily activities as fully as possible also aids.

Next, he must recognize that homosexuality is a life-dominating sin which permeates every phase and activity of his life. One may begin with homosexuality as one aspect of his total life, but before long a fixed pattern develops, and once having become a habit, homosexuality becomes a total way of life.

The habit may become so firmly established that homosexuality appears to be a genetic problem. Homosexual propaganda, coupled with the acting and showmanship involved in many homosexual relationships, may tend to authenticate this false view. But there is no reason for viewing homosexuality as a genetic condition in the light of the Scriptures, which declare that the homosexual act is sin. Apart from the work of Christ in their lives, all sinful men will distort God's marvelous gift of sex in one way or another. The particular style of sin (whether homosexual or heterosexual in its orientation), however, is learned behavior. Homosexuality is the sinful way in which some counselees have attempted to solve the sexual difficulties of adolescence and later life (Jay Adams, The Christian Counselor's Manual, pp. 408, 409).

4b. Admission to church membership:

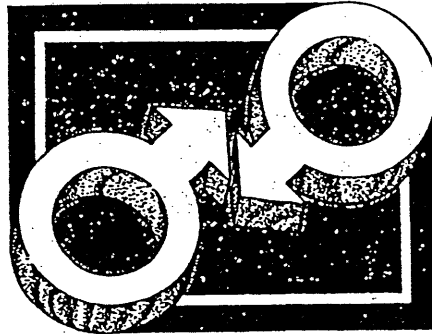
Harold Lindsell has written incisively on the matter:

This brings us to the question of admitting homosexuals to the church--to membership, to baptism and the Lord's supper, and to ordination. The church cannot admit those whom God excludes. It must make it clear that the homosexual cannot continue in his sin and still be with God (see James 2:14-26). A church that decides to show compassion toward the homosexual by admitting him to full rights and privileges shows a false compassion that confirms the sinner in his wicked ways.

It is discrimination on the part of the church to exclude homosexuals, but it is not oppression. Discrimination lies at the heart of Christianity. The ax of God's holiness and righteousness divides the saved from the lost. The church does not admit atheists and agnostics to its fellowship, and this is discrimination; it does not admit unitarians either. Nor should it admit fornicators, adulterers, and drunkards, whom the Scriptures say are not eligible for admission to the fellowship of the saints (Lindsell, "Homosexuals and the Church," Christianity Today, September 28, 1973, p. 12).

This same writer has given advice which the believer should well heed:

The Scriptures are very clear about a point that rightly vexes homosexuals. Everywhere Scripture dictates that believers are to love sinners even as they hate their sins. The lack of compassion many Christians show for homosexuals is inexcusable. It may be easier to show compassion for the drunkard and the adulterer than for the homosexual. But this ought not to be. Christians who are deeply offended by homosexual behavior must still reflect the compassion of Christ for sheep who have gone astray. And they must have a heart of loving concern for homosexuals' redemption and for their personhood, however much it has been defiled by sin (ibid., p. 10).



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Homosexuals and the 10% Fallacy

By J. GORDON MUIR

How many Americans are homosex-
ual?

For years, conventional wisdom has said that 10% or more of the population is gay. Derived from surveys in the 1940s by pioneer sex researcher Alfred C. Kinsey, the one-in-10 figure is routinely cited in academic works, sex education materials, government reports and the media. The 10% estimate also has been used extensively by activists lobbying for gay-affirmation programs and extensions of family benefits to homosexual employees of major corporations, as well as seen as evidence of gays' voting clout.

But there long has been much evidence that the 10% estimate is far too high. Surveys with large samples from the U.S., Canada, Britain, France, Norway, Denmark and other nations give a picture of homosexuality experience rates of 6% or less, with an exclusive homosexuality prevalence of 1% or less.

The most comprehensive example is the continuing survey conducted by the U.S. Census Bureau since 1988 for the National Center for Health Statistics of the Centers for Disease Control. The survey, which polls about 10,000 subjects quarterly on "AIDS Knowledge and Attitudes," asks confidentially if any of several statements is true, including this one: "you are a man who has had sex with another man at some time since 1977, even one time." No more than 2% to 3% of the more than 50,000 men surveyed have answered "yes to at least one statement." Since some yes answers were given to the four other questions (blood transfusions, intravenous drug use, etc.), the data strongly suggest that the prevalence of even incidental homosexual behavior is less than 2% for men. Most studies report that women have about half of the male prevalence rate, so a general population estimate for homosexuality would fall below 1.5%. A national poll showed that 2.4% of voters in the 1992 presidential election described themselves as homosexual.

Abundance of Evidence

Numerous other surveys reveal similar percentages. Father-son researchers Paul and Kirk Cameron have compiled a new report, "The Prevalence of Homosexuality" (scheduled to be published in Psychological Reports), that summarizes more than 30 surveys with "large, plausibly unbiased samples." Here are a few of them:

• **France:** A 1991-92 government survey of 20,055 adults reports that 1.4% of men and 0.4% of women had had homosexual intercourse in the five years preceding the survey. The exclusive lifetime homosexual rates were 0.7% for men and 0.6% for women; lifetime homosexuality experience was 4.1% for men and 2.6% for women.

• **Britain:** A 1990-91 nationwide survey of 18,876 adults aged 16 to 59 reports that 1.4% of men had had homosexual contact in the five years preceding the survey. Only 6.1% of men had any lifetime homosexual experience.

• **U.S.:** A nationwide 1989 household sample of 1,537 adults conducted by the National Opinion Research Center at the University of Chicago finds that of sexually active adults over 18, 1.2% of males and 1.2% of females reported homosexual activity in the year preceding the survey; 4.9% to 5.6% of both sexes reported since age 18 having had partners of both genders, and 0.6% to 0.7% exclusively homosexual partners.

• **U.S.:** A stratified cluster sample from the Minnesota Adolescent Health Survey (1986-87) of 36,741 public school students in seventh through 12th grade found that 0.6% of the boys and 0.2% of the girls identified themselves as "most or 100% homosexual"; 0.7% of the boys and 0.8% of the girls identified themselves as "bisexual"; and 10.1% of males and 11.3% of females were "unsure."

• **Canada:** A nationwide cluster random sample of 5,514 first-year college students under age 25 finds 98% heterosexual, 1% bisexual, 1% homosexual.

• **Norway:** A 1987 nationwide random mail sample of 6,155 adults age 18-60 finds that 0.9% of males and 0.9% of females had homosexual experiences within three years of the survey, and 3.5% of males and 3% of females had ever had any homosexual experience.

• **Denmark:** A 1989 stratified random sample of 3,178 adults age 18-59 finds homosexual intercourse reported by 2.7% of

For years, conventional wisdom has said that 10% or more of the population is gay. But there long has been much evidence that the 10% estimate is far too high.

sexually experienced males. Less than 1% of men were exclusively homosexual.

Many other studies also vary greatly from the Kinsey research, which in retrospect has little validity. (The widely publicized new "Janus Report"—"9% of men and 5% of women may be considered homosexuals"—was based on a nonrandom sample, among other problems. Methodological flaws are likely to have contributed to its out-of-step results.)

Among Kinsey's most serious flaws:

• About 25% of Kinsey's 5,300 male subjects were former or present prisoners; a high percentage were sex offenders (he had the histories of about 1,400). Many respondents were recruited from sex lectures, where they had gone to get the answer to sex problems; others were recruited by underworld figures and leaders of homosexual groups. At least 200 male prostitutes were among his interviewees, and could have amounted to as much as 4% of his sample. Some groups were underrepresented, such as church attenders; others were missing entirely. Kinsey represented this as a "carefully planned population survey." His alleged mirror of what the nation was doing sexually kicked off the sexual revolution.

Even Kinsey never said that 10% of the population was homosexual, only that 10% of men over age 16 are more or less exclusively homosexual for periods of up to three years. (By defining adult as age 16 and over, Kinsey misrepresented as adult behavior homosexual play among heterosexual adolescents that may have occurred only once.) For women, the figure was about half of the male prevalence. As for lifelong, exclusive homosexuality, Kinsey placed the figure at 4%, and as for any overt homosexual experience, 37%.

Kinsey's failings aside, sex surveys

should never be considered as singularly definitive, because of the problem of volunteer bias; many people don't want to discuss their most intimate sexual natures with a clipboard-bearing stranger or an anonymous telephone interviewer. The refusal rate for sex surveys ranges widely, with some reporting rejections of more than 50%. Although homosexuals contend that social stigma prevents them from full representation in surveys, researchers have found that the sexually unconventional are more eager to discuss sex than people are generally.

Although Kinsey had been criticized early on by other scientists, including psychologist Abraham Maslow (whose advice he ignored), the 10% fallacy was revealed in the mid-1980s when statisticians began tracking AIDS cases. Adapting the 10% estimate and known rates of infection with HIV among gay men, New York City's department of health grossly overestimated the size of the city's HIV-infected gay population as 250,000 (indirectly placing the total number of homosexual-bisexual men at 400,000 to 500,000). In 1988, these figures had to be revised down to 50,000 and 100,000, respectively. The Centers for Disease Control has also stopped using the Kinsey data for national projections.

It was no accident that the 10% figure became engraved in stone. In their 1989 book, "After the Ball," a blueprint for gay political activism, Marshall Kirk and Hunter Madsen boast that "when straights are asked by pollsters for a formal estimate, the figure played back most often is the '10% gay' statistic which our propagandists have been drilling into their heads for years."

Other Kinsey Myths

Now that the mythology surrounding Kinsey's homosexuality statistics is being laid to rest, perhaps it's time to examine some other Kinsey conclusions. A good place to start would be his findings on childhood sexuality.

Kinsey's research contains the only body of experimental data purporting to demonstrate that children from a very young age are sexual and have sexual needs. This wisdom is part of the "scientific" foundation of modern sex education, allowing Lester Kirkendall, a sex education pioneer and Kinsey colleague, to predict in a professional journal in 1985 that once our sense of guilt diminishes, cross-generational (adult-child) sex and other forms of sexual expression "will become legitimate."

But the Kinsey "findings" are based on criminal experiments conducted by pedophiles who sexually stimulated infants (as young as two months) and children against their will, without parental consent (obviously), for up to 24 hours at a time. Kinsey compiled these data in a series of tables illustrating normal childhood sexual response and orgasmic capacity. A Lancet reviewer has called for an explanation from Kinsey's surviving co-workers. (None has been offered.) The National Institutes of Health's fraud specialist Walter Stewart has called for an investigation. It's about time.

Dr. Muir, a physician and former medical researcher, is contributing author, editor and co-publisher of "Kinsey, Sex and Fraud" (Huntington House Publishers, 1990). Robert H. Knight of the Family Research Council contributed to this article.

*Scott W. McPherson, 33, Actor
And Author of a Hit Stage Play*

By **BRUCE LAMBERT**

Scott W. McPherson, an actor and playwright who wrote "Marvin's Room," an award-winning Off Broadway hit, died on Saturday at his home in Chicago. He was 33 years old.

He died of complications from AIDS, said a friend of his, Andrew Patner.

Mr. McPherson recently finished the script for a film of "Marvin's Room," produced by Robert De Niro. The version won the Drama Critics Circle awards. His wife, Laura Esterman, won the Pulitzer Prize for "Mr. McPherson" won two awards.

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He wrote two plays, "Sings," which was taped."

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Opera Manager

James Festa, the company manager of the New York City Opera, died on Thursday at St. Luke's-Roosevelt Hospital Center. He was 36 years old and lived in Manhattan.

He died of AIDS, said Susan Woelzl, a spokeswoman for City Opera.

Mr. Festa began working at the opera in 1983 as associate manager and became general manager four years ago.

... became the company
stant office manager. He had been
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is born in Harrisburg, Pa., and
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Alan H. Balsam
Film Editor, 42
Hollywood Blvd.

Alan H. Balsam
Film Editor, 42
Alan H. Balsam, a Hollywood feature film editor, died last Friday at his home in Los Angeles. He was 42 years old. He died of AIDS, said his companion, a producer. Mr. Balsam €

He died of AIDS, said his friend Stephen Schneider. "Among the films Mr. Balsam directed were *The Nerd*, *Crash*, *Summer of '82* and *Blind*."

Among the songs were "Revenge or Off Dead," "One Crazy vine Madness," "Dead and Moving," "Born to Ride a English version of "Das Boot," also a co-editor of "Harlem and assisted in editing "A 1 Their Own."

In addition to Mr. Schney survived by his parents, Anichael Balsam of Oceanside grandmother, Yetta Strlar go, and two brothers, Mar Corrales, N.M., and Gary, Calif.

**Cary Scott Lowenstein,
Singer and Dancer, 30.**

Cary Scott Lowenstein, a dancer, singer and actor, died on Sunday at Hospice-by-the-Sea in Boca Raton, Fla. He was 30 years old and lived in Los Angeles. **APPS** said his parents,

He died of AIDS, said his parents, Daniel and Toby Lowenstein.
Mr. Lowenstein played Mike, the character who sang "I Can Do That," in the nation's first gay-themed musical, "Line" in 1981.
Hebut in the "Broadway" musical "David Oliver, 30"

David Oliver, 30, Dies; A TV and Stage Actor

David Oliver, who played the role of Sam Gardner in the television drama "A Year in the Life," died last Thursday at his home in Los Angeles. He was 30 years old.

Mr. Oliver's career also included performances on the stage. "A Year in the Life," which had its premiere on NBC in 1986, traced the lives of a fictitious Seattle family for a year. He played a 23-year-old business-school student who was about to settle into a safe marriage when his life was suddenly disrupted by another woman. Oliver also appeared for two years on NBC soap opera "Another World" and in the television movie "The Edge of the Wilderness."

stage performances included roles with the San Diego Civic Opera, including parts in "I'll Be Home for Christmas" and "The Unsinkable Molly Brown." He also performed regularly at the Canon Theater Festival, and recently in "Elegies," a play about AIDS, at the Canon Theater in Beverly Hills.

He is survived by his companion, Terry Houlihan; his mother,

G. Luther Whittington
Editor, 35 a mag

G. Luther Whitington, 35, a magazine editor and former news service correspondent and editor, died yesterday at his home in Los Angeles. He was 35 years old.

Mr. Whittington, who was graduated from the University in 1979, was a town newspaper editor at The

Mr. Whittington, who was the senior features editor at Advocate, a national gay magazine, and had been a contributing editor of Art & Auction magazine. Earlier, he worked as a Moscow correspondent for Press International.

Surviving are Mary Whittington, all of Gene and Martha Whittington, two sisters, Peggy Whittington Reynolds of Charlotte, N.C., and Deborah Ann Whittington of Los Angeles, and a brother, Frank Whittington, also of Los Angeles.

Homosexuality and the Bible



1. The Punishment of Homosexuality:

Gen. 19

2. The Precedent of Homosexuality:

Gen. 9

3. The Prohibition of Homosexuality:

Lev. 18-20; Deut. 23

4. The Picture of Homosexuality:

Judges 19

5. The Perversity of Homosexuality:

Rom. 1

6. The Perdition of the Homosexual:

I Cor. 6; I Tim. 1