



REDEEMING THE RAINBOW

A Christian Response to the “Gay” Agenda

By Dr. Scott Lively

A comprehensive but easy-to-understand textbook for Christians and other defenders of God’s design for family and society which explains in detail 1) the nature, causes and characteristics of homosexual dysfunction and militancy, 2) the history, philosophy, goals, methods and strategies of the global “gay” movement, 3) the urgent, escalating and imminent danger this movement represents to all aspects of Christian civilization throughout the world, and 4) specific, practical principles for responding to each of the many areas of “gay” aggression -- all firmly grounded in and supported by both Scripture and non-religious logical analysis, documentation and terminology.

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As the culmination of twenty years of study and practical experience by one of the world's leading pro-family activists, this manuscript is uniquely valuable. However, the author, acutely aware of the increasing urgent nature of the subject, intends that this book have the widest possible circulation in the shortest period of time, and he has therefore decided to forgo the pursuit of financial compensation in order to remove all constraints to its immediate, broad distribution. You, the reader, are thus encouraged to make the fullest use of this entirely free resource. If you appreciate the value of this book, and the author's liberality in offering it freely to the world, please consider making a voluntary donation at his website, www.defendthefamily.com, where you may also find additional helpful resources.

*In Christ's Service,
The Publisher*

Unless otherwise noted, Scripture references are from the King James Version.
Biblical citations may be rephrased in modern language, despite appearing in quotes.

The reader will notice that the word "gay" always appears in quotes unless it is part of a larger quotation from a source that does not follow this convention. For efficiency, the author appreciates the option of using a one-syllable word in place of the five-syllable word "homosexual," but is unwilling to grant that homosexuality is gay (i.e. happy and carefree).

First Edition, Version 1.1

Dedication:

This book is dedicated to Pastor Lon Mabon, in recognition of his selfless perseverance in standing for the lifesaving principles of Biblical truth, often at great personal cost.

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Table of Contents

Foreword: A Word About Sin.....	i
Introduction: Why the Homosexual Agenda Should Concern Every Christian.....	iii
SECTION ONE: THE HOMOSEXUAL AGENDA.....	1
Chapter 1: Pro-Family Answers to Common Questions About Homosexuality and the “Gay” Agenda	2
Chapter 2 Understanding Homosexuality Biblically.....	11
The “Gay” Agenda from the Christian World View	11
A Review of Homosexuality in the Bible.....	12
Early Church Authorities.....	13
Biblical Law vs. Civil Law Regarding “Sodomy”.....	17
Chapter 3: The Homosexual War Against the American Church.....	19
Subversion of the Church.....	19
Church Neutralization Tactic #1: Divide and Conquer.....	21
The PFLAG Phenomenon.....	22
Church Neutralization Tactic #2: Directly Compete for Moral Authority.....	28
Church Neutralization Tactic # 3: Infiltrate and Sabotage.....	31
Responding Appropriately.....	34
SECTION TWO: THE CHRISTIAN RESPONSE.....	37
Introduction to Section Two.....	38
The Problem of “Conservatism”	38
Wise as Serpents, Harmless as Doves.....	40
Chapter 4: The Causes and Types of Homosexual Disorder.....	43
Disordered or Not?: The Science in Brief	43
Disordered, But Changeable.....	46
Causes of Homosexual Self-Identification.....	47
Sexual Abuse.....	47
Gender Identity Confusion.....	49
Rebellion Against Authority.....	49
Types of Sexual Disorientation.....	50
The Scale of Gender Balance.....	51
Male Transsexuals: Men Imbalanced to the Feminine Extreme	51
Female Transsexuals: Women Imbalanced to the Masculine Extreme:	51
Transvestites.....	52
Effeminate Male Homosexuals and Masculine Female Homosexuals.....	52
The Hidden Sexual “Minorities”.....	53
“Gay” Bullies and Lesbian Sissies.....	53
Super-Machos and Monsters, Doormats and Slaves.....	54
Conclusion	56
Chapter Five: The History, Goals & Strategy of the Homosexual Movement.....	57
A Brief History of the “Gay” Movement.....	58
The German Roots.....	58
The American Branch.....	59
The Downward Spiral.....	61
Modern “Gay” Organizations.....	62
“Gay” Goals, Strategies & Tactics.....	62
The “Gay” Goal.....	63
Homo-Fascism: When the Homosexual Movement Achieves Power.....	64
“Gay” Strategy: The Curse of Baalam.....	69
Tactics.....	70
Recruiting Their Activists.....	70
Organizing Their Activists.....	71
Deploying Their Activists.....	71
Conclusion.....	72
Chapter Six: The Natural Family and the Culture of Life.....	75
What is the Natural Family?.....	76

Parent/Child: The Natural Extension of the Core Relationship.....	78
What the Natural Family Teaches.....	79
What Does the Non-Natural “Family” Teach?.....	82
Chapter Seven: The Pro-Family Argument in Non-Religious Terms.....	85
Introduction.....	85
Religious or Secular?.....	86
The Natural Family, Marriage and Family Values.....	89
What Happens When the Natural Family Loses Its Place in a Society.....	90
Marriage.....	93
Family Values.....	94
Conclusion.....	95
Chapter Eight: Understanding “Gayspeak”.....	97
The Homosexual Message.....	97
Agenda? What “Gay” Agenda?.....	98
The Illogic of Pro-“Gay” Arguments.....	98
What is Homosexuality?.....	99
Sexual Orientation.....	101
The Takeover Process.....	103
Diversity.....	104
Discrimination.....	105
Homophobia.....	106
Tolerance.....	107
Conclusion.....	107
Hope for Pro-Family Advocates.....	112
Helpful Tips:.....	113
Recognize “Gay” Weaknesses.....	113
SECTION THREE: PRACTICAL ACTIONS.....	115
Chapter 9: Not A Theocracy: A Christian-Stewarded Secular Society.....	116
First: Redefine Ourselves and Our Task.....	117
Second: Work Locally.....	118
One Specific Plan.....	119
A. Define a Local Mission Field.....	119
C. Promote a Missionary Campaign.....	120
D. Take Stewardship of the Redemption Zone.....	120
Third: Focus on Fundamental Freedoms.....	120
Fourth: Protect the Victims and the Vulnerable.....	122
Fifth: Separate Positive from Negative Messages and Messengers.....	123
Sixth: Train Youth as Missionaries.....	124
Chapter 10: An Organizational Model for Pro-Family Activism.....	125
The Pro-Family Agenda.....	126
Team Development.....	126
Three-Phase Plan.....	126
A. The Education Team.....	127
B. The Business Team.....	129
The Government Team.....	132
The Media Team.....	134
Conclusion.....	135
Chapter 11: Christianizing the Social Spheres.....	137
Christians in Politics.....	137
Romans 13.....	138
The Realm of Compromise.....	139
Christians in Education.....	139
1. The Community-Based Citizen-Activist Approach.....	140
2. The Church-Based Mission-to-the-Schools Approach.....	142
3. The Campus-Based Student-Activist Approach.....	145
4. The School District-Based “Insiders Alliance” Approach.....	146

Christians in Business	148
Strategic Business Plan.....	149
SECTION FOUR: RESOURCES.....	151
Chapter 12: Miscellaneous Articles, Essays	152
Is Hating “Haters” Hateful?.....	153
Requiem for the Magna Carta.....	155
Masculine Christianity.....	157
Matthew Shepard: The Horst Wessel of the American “Gay” Movement.....	159
A Letter to the Lithuanian People (2007).....	161
Riga Declaration on Religious Freedom, Family Values	163
Supporting Documentation.....	164
The Danger of “Safe Schools”.....	167
Youth Suicide Used As “Gay” Recruitment Tactic.....	173
Model Sermon Outline: The Danger of the Homosexual Movement.....	174
Model “Equal Time” Policy Resolution for School Boards.....	180
Model “Family First” Ordinance for Local Governments.....	181
An Amendment to the City Charter by Citizen Initiative:.....	181
Model “Dale Clause” to Protect Pro-Family	183
Model “Anti-bullying” Curriculum: From Diversity to Civility.....	186
Unit One: Two Ways of Looking at You.....	184
Unit Two: Two Ways of Looking at Others.....	190
Unit Three: Respect - Equality in Action.....	192
Unit Four. Dividends of Civility: Reputation and Honor.....	194
Unit Five: Conflict Resolution: Civility Pushed to the Limit	196
Model Language to Modify “Sexual Orientation” in Law:	198
Model Student Opt-Out Notice.....	199
Chapter 13: Documentation of the Homosexual Agenda.....	201
The Homosexual Manifesto.....	202
The 1972 Gay Rights Platform.....	204
Platform of the 1993 March on Washington	205
The Overhauling of Straight America.....	208
List of Sexual Orientations.....	213
Chapter 14: Documentation in Support of the Pro-Family Position.....	215
Why Government Should Actively Promote Marriage and Family in Public Policy and Law.....	216
Fact Sheet on Homosexuality and Mental Health.....	219
Fact Sheet on Same Sex Attraction and Immutability.....	220
The Falsification of Evidence on Homosexuality	223
Documentation in Support of the Assertions Made in Chapter 6:	226
What Same-Sex “Marriage” Has Done to Massachusetts:	227

Foreword

A Word About Sin

I believe that the purpose of life is to be conformed to the character of Jesus Christ, through a life-long series of challenges uniquely designed for each person by God Himself.

How we face our challenges defines us eternally, and in the end is the only thing that matters. A thousand years from now, the earthly impact of the choices we have made and the work we have done will be virtually meaningless. Yet the Bible tells us that each of us will still exist as an individual person in the presence of God or in hell. The person we will be is the product of our choices here on earth.

The challenges we face in life are not punishments sent by God. They are tests. They are our opportunities to choose between good and evil, between spiritual life and death.

Challenges come in many forms but each one is tailored to meet our specific strengths and weaknesses as individuals.

Same-sex attraction is a challenge faced by many. It is no more or less immoral than the temptation to steal or to commit adultery. It is just one of many forms of testing that human beings can encounter. As with any other temptation, one must choose whether to indulge in it or struggle to overcome it.

What distinguishes homosexuality (the indulgence of same-sex attraction) from other sins is that some of those who practice it have created a social and political movement to normalize and legitimize it. They deny that homosexuality is a sin and insist (militantly) that society embrace homosexual relationships as equivalent to marriage and the natural family.

That is the reason for this book. It is not written to define homosexuality per se as a greater sin than

others that plague our society (although we will address the relative gravity of homosexual sin in these pages). Neither is it written to single out homosexuals for condemnation. Indeed, there but for the grace of God goes any of us.

Nor does this book intend to imply that the author in any way esteems himself personally above any of those who define themselves by their homosexual inclinations. I too am a sinner, saved only by my acceptance of the sacrifice of Jesus Christ on the cross for my sins (John 3:16-18). From the eternal perspective, the only difference between them and me is that I admit that my sin is sin, while they claim that their choice to give in to same-sex attraction is an act of righteousness (or is morally neutral).

However, this book does condemn, in the strongest possible terms, the homosexual *movement* and its destructive agenda for social change. As the Scripture warns: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Isaiah 5:20-21).

How should we respond to a movement whose fruit, the Bible warns, is a society “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness...envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable [and] unmerciful”? (Romans 1:26-32) How can we love these “enemies” (Mathew 5:44) while at the same time “overcoming evil with good”? (Romans 12:21).

The rise of this “gay” movement represents one of the toughest moral (and political) challenges the church has ever faced, and we cannot confuse our duty to love the sinner with tolerance for the evil institution that movement has created. The Christian response to its agenda must be one of uncompromising opposition. Our duty to be salt and light to society, and to love our neighbors as ourselves, compels us.

This book is written to equip believers for this work.

Introduction

Why the Homosexual Agenda Should Concern Every Christian

In 1992, while I was serving as the chief spokesman for a high-profile anti-homosexuality ballot measure in Oregon, my family took in an ex-homosexual man who was dying of AIDS. I was somewhat fearful of the disease (I never really trusted the assurances of the public health services) yet I felt very strongly that God wanted us to care for Sonny. My feelings were confirmed when God miraculously provided a uniquely suitable house for us all to live in (the only rental we could afford in the only school district we had chosen), complete with a separate daylight basement apartment for him. Sonny lived with our family for the last year of his life.

Sonny had suffered the ravages, both spiritual and physical, of the homosexual life, beginning when he was raped at the age of seven in the men's room of a YMCA. He confessed to me his involvement in twenty years of activities too defiling and sordid to describe here. Yet when faced with his own imminent death, Sonny invited Jesus Christ into his life, renounced homosexuality, and was born again. God blessed his decision by providing him, during the final months of his life, with friends, a Christian family, and the love he had never previously known.

I was privileged to share Sonny's last moments of consciousness in the hospital on the night that he died. Four of his closest Christian friends, two former satanists, an ex-lesbian and myself (a recovered alcoholic and drug addict) showed up unexpectedly in his hospital room (one had even brought her guitar) and sang Sonny's favorite worship songs with him. Then the four of us laid hands upon him and asked the Lord in His mercy to take him home. It was one of the sweetest experiences of my Christian life. Sonny drifted off to sleep and died later that night. He was unafraid and at peace.

This book begins with this personal testimony because I want the reader to understand how deeply I personally care about the men and women who struggle with a homosexual "orientation." I normally decline to affirm my compassion for homosexuals in my talks on this topic precisely to avoid the appearance that a "disclaimer" is necessary to prove that one is not a hater or "homophobe." I discovered early in my career as a defender of family values that "gay" activists and their allies use the accusation of hatred as a weapon, not because they believe it is true (they know that most of their opponents do not hate them), but because it is a very effective tool of psychological manipulation --

especially when used against Christians.

How does the accusation of “hate” manipulate Christians? Being called hateful or “mean-spirited” makes Christians feel that we have failed to be a good witness of Christ. We know that our Christian duty is to show the love of God through the example of our lives and the way we treat others. We also know that to hate one’s fellow man is to break the second great commandment.

“Gay” political strategists know this about us as well. (Indeed, many homosexual activists were raised in supposedly Christian homes where parental hypocrisy or misguided legalism helped to alienate them from the church.) However, within these strategists’ end-justifies-the-means political philosophy, Christian compassion is seen not as a virtue to emulate but as a weakness to exploit for political advantage. They accuse us of hating homosexuals simply because they know it puts us on the defensive, which gives them a psychological advantage in fighting us for control of the culture. It is a calculated and cynical tactic, designed to turn Christians’ greatest strength into our greatest weakness.

I know this from personal experience. During the Oregon ballot measure campaign -- throughout the very same weeks and months that my family was helping Sonny battle the horrible complications of slow death by AIDS -- I was being continually attacked in the public media as a “gay-basher” and “hate-monger” by the Oregon “gay” community.

While Sonny was living with us, I assiduously avoided any appearance of exploiting him for political or public relations benefit and rarely if ever mentioned him in my many public debates and media interviews. However, many “gay” political leaders and their allies knew that we were caring for Sonny in our home. Nevertheless, they coolly conducted a long, ruthless and very personal campaign of character assassination, in order to discredit my representation of the homosexual issue to the public.

The lesson here for the church is that accusations of hatred from the “gay” community and its allies will never be silenced by evidence that Christians have genuine compassion towards homosexuals. The “gay” activists will be satisfied by nothing less than the total capitulation of the culture to their agenda. In facing this challenge, Christians must be prepared to do good works, to love and minister to homosexuals, without receiving public credit.

We must also resist the temptation to compromise our Biblical values to “earn the respect” of our accusers or silence their criticism. Such a response is not only personally self-destructive, it also doesn’t work. Their implied promise to respect our compromise is a trap laid to ensnare the gullible and the weak-of-faith.

Christians have a reputation for being among the most gullible members of society because our desire to see the good in others makes us more vulnerable to exploitation by deceivers. The Lord, knowing that we are like sheep among wolves, specifically warns us to be “wise as serpents but innocent as doves” when we try to have an impact on the world (Matthew 10:16). Scripture also warns us that unrepentant homosexuals, being the very epitome of “reprobate” thinkers, are “filled” with deceit. (Romans 1:26-32).

As much as we care for individual “gays” and lesbians we may know as family members, neighbors or co-workers, and as much as we want all homosexuals to be saved and delivered from their bondage to sin, we cannot ignore that our “gay” activist adversaries are some of the “wolves” we were warned about. They are cunning and relentless pursuers of their own selfish interests, which they cannot achieve without first defeating us.

Why should the “gay” agenda concern every Christian? Because it is rooted in a philosophy that is the antithesis of everything we stand for, a philosophy that is even now supplanting our values in the hearts and minds of our neighbors throughout Western Civilization.

The “gay” goal for society is to replace Judeo-Christian sexual morality (monogamous heterosexual marriage and the natural family) with an alternative moral system that embraces “sexual freedom.” They know they can have no real acceptance in a society which restricts sex to authentic marriage, so “gay” activists have worked, literally for generations, to destroy marriage-based culture -- by aggressively promoting *heterosexual* promiscuity and fostering hostility against the chief opponent of promiscuity, the Christian church. As respect for family values and Christianity has declined, their own political power, as champions of “sexual freedom,” has increased proportionally.

We have watched the destructive consequences of “sexual freedom” unfold in Western Civilization for many years now without recognizing the “gay” movement as its driving force. Now the church must wake up to the reality that the so-called “culture war” is, more than anything else, a contest between the opposing and contradictory philosophies of activist homosexuals and Christians. And we must act accordingly, despite the fact that they, and those they have duped, will call us “haters.”