

**“SAME SEX MARRIAGE” AND ITS RELATIVES**

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And Jesus answered and said, “Have you not read, that He who created them from the beginning made them male and female, and said, ‘for this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh?’”

Matthew 19:4-5, quoting Genesis 1:27 and Genesis 2:24

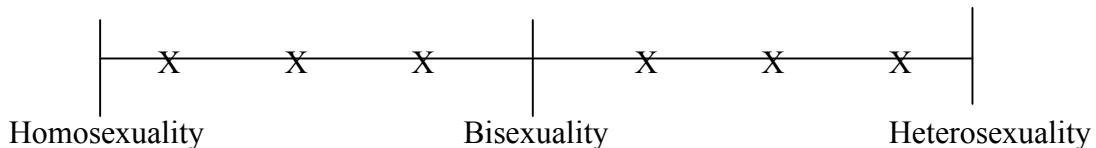
**We’ve Been Here Before, If That Is Any Comfort.**

The United States experienced a challenge to the definition of marriage over a century ago with the Mormon polygamy controversy in the United States, 1845-1895. The Mormon-dominated Utah Territory applied for statehood in 1849, but Congress did not permit it to become a state until 1896, when the territorial legislature finally agreed to write a ban on polygamy into the Utah state Constitution. As a territory, Congress could impose laws on Utah against polygamy.

In *Murphy v. Ramsey*, 114 U.S. 15, 45 (1885), the U.S. Supreme Court rejected a constitutional challenge by some Mormons to a federal statute that denied the franchise in federal territories to those who engaged in polygamous cohabitation and made these statements about marriage:

[C]ertainly no legislation can be supposed more wholesome and necessary in the founding of a free, self-governing commonwealth, fit to take rank as one of the coordinate States of the Union, than that which seeks to establish it on the basis of the idea of the family, as consisting in and springing from the union for life of one man and one woman in the holy estate of matrimony; the sure foundation of all that is stable and noble in our civilization; the best guaranty of that reverent morality which is the source of all beneficent progress in social and political improvement.

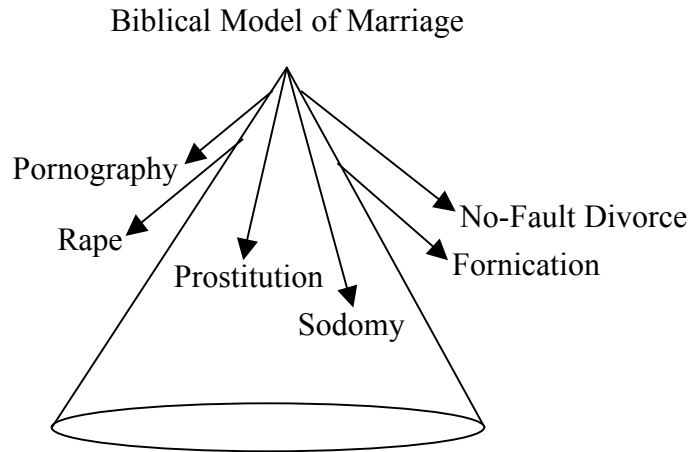
**Erroneous View of Sexuality**



Even the other side recognizes the problem –  
the movement to the term, “Queer”

Even homosexual activists are seeing the limitations of this model, in that it does not capture all sexual “diversity” (deviations). Therefore, homosexual activists are increasingly using the term, “queer” to describe their movement, because the term includes a broader range of “sexual minorities” than does the term, “gay.” However, the Biblical view of sexuality explains all of this much better as various deviations from God’s created order.

**Biblical View of Marriage and Sexuality**



**Remember How God Laid The Foundations of Marriage**

Marriage - the first institution God created. Therefore, this is the standard.

And Jesus answered and said, “Have you not read, that He who created them from the beginning made them male and female, and said, ‘for this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh?’”

Matthew 19:4-5, quoting Genesis 1:27 and Genesis 2:24

The Apostle Paul added to our understanding of marriage by explaining that husbands and wives demonstrate the relationship of Christ’s loving relationship with the Church in Ephesians 5:22-33. Paul quoted the Genesis passage referenced above and said that the relationship of husbands and wives “is a great mystery, but I speak concerning Christ and the Church.” (Eph. 5:32).

All Biblical norms regarding sexuality can be generated from the theological truths explained in this Ephesians passage. If sexual relations in marriage indicate the heavenly truth of Christ’s intimate love for the Church, then any sexual immorality would contradict that truth.

Adultery prohibited  
Ex. 20:14, Lev. 20:10, Matt. 19:18

Adultery miscommunicates that Christ will cheat on the Church and be intimate with another.

Fornication prohibited  
Eph. 5:3; I Thes. 4:3

Fornication miscommunicates that Christ and the Church experience intimacy without commitment.

Polygamy prohibited  
Gen. 2:24, Matthew 19:4-5

Polygamy miscommunicates that Christ has many churches, rather than one Church.

Prostitution prohibited  
Lev. 19:29, Prov. 23:27

Prostitution miscommunicates that Christ and the Church are strangers who experience a brief form of physical union based on a financial transaction

Rape prohibited  
Deut. 22:25-27

Rape miscommunicates that Christ would force Himself on an unwilling Church.

No-fault divorce prohibited  
Matt. 19:4-6

Divorce miscommunicates that Christ and the Church would be split apart after a time.

Sodomy and lesbianism prohibited  
Lev. 18:22; Rom. 1:26-27

Sodomy and lesbianism miscommunicate that the proper coupling that God intended was not Christ and the Church (a man and a woman) but two “Christs” or two “Churches.”

**Worldly view:** Maleness and femaleness have no transcendent purpose or importance. “Androgyny” rules (maleness and femaleness are interchangeable because they are unimportant). Homosexuality is the logical outgrowth of androgyny - if a person’s being male or female is unimportant, then one is free to have sex with whomever he or she wants.

**Biblical view:** Maleness and femaleness have inherent meaning. Therefore, to confuse or deny maleness and femaleness is to contradict the created order.

### **Helping the Poor and Advancing Justice: The Social Benefits of Strong Marriages**

Some argue that fighting for the correct definition of marriage is a distraction from the true Biblical mandate to help the poor. There is no contradiction here. To fight for a society to define marriage correctly vindicates the rights of the poor.

A society that encourages men and women to marry and to have children only within marriage significantly reduces poverty, helps eliminate crime and produces a myriad of good outcomes for children raised by their parents in intact families (less juvenile delinquency, drug use; better educational achievements, etc.).

A team of family experts stated in 2002 that divorce and unwed childbirth are two leading causes of poverty:

Research has consistently shown that both divorce and unmarried childbearing increase the economic vulnerability of both children and mothers.... When parents fail to marry and stay married, children are more likely to experience deep and persistent poverty, even after controlling for race and family background. ...

Divorce as well as unmarried childbearing play a role: Between one fifth and one third of divorcing women end up in poverty following a divorce.

*Why Marriage Matters: Twenty-One Conclusions from the Social Sciences*, Institute for American Values, p. 9 (2002). This study also found that marriage “builds wealth.”

“Married couples build more wealth on average than do otherwise similar singles or cohabiting couples, even after controlling for income.” *Id.*

“Parental Divorce (or failure to marry) appears to increase children’s risk of school failure.” *Id.* at 10.

“Parental divorce reduces the likelihood that children will graduate from college and achieve high status jobs.” *Id.* at 11.

“Children who live with their own two married parents enjoy better physical health than do children in other family forms and experience lower rates of infant mortality.” *Id.*

“Marriage is associated with reduced rates of alcohol and substance abuse for both adults and teens.” *Id.*

“Married mothers have lower rates of depression than do single or cohabiting mothers.” *Id.* at 15.

“[B]oys raised in single parent homes are about twice as likely (and boys raised in stepfamilies are three times as likely) to have committed a crime that leads to incarceration by the time they reach their early thirties.” *Id.* at 14-15.

“Married women appear to have a lower risk of experiencing domestic violence than do cohabiting or dating women.” *Id.* at 16-17.

“A child who is not living with his or her own two married parents is at greater risk of child abuse.” *Id.* at 17.

There is no false choice between “helping the poor” and fighting for a strong institution of marriage. Fighting for marriage is also fighting to help the poor.

### **What is the State’s Interest In Marriage?**

#### **Or, why does the government license marriages and not friendships?**

Friendships are “loving relationships,” yet the government does not regulate them. Therefore, something else happens in marriage that causes society as a whole and government to regulate the institution via customs, traditions and laws.

#### **Or, is a marriage license the government’s “stamp of approval” that two people really love each other?**

No, because the government does not inquire about the depth or nature of the affections between two people who get married. If one meets the statutory requirements (the two people are over a certain age, not already married to others, are not near relatives, both have the mental capacity to consent, are one man and one woman, etc.), then the government issues a marriage license. Because a marriage license is not government confirmation that two people really love each other, it must serve some other societal purpose.

### **Or, is marriage merely a government welfare program for loving couples?**

Marriage has existed since the dawn of time. But it was not set up as a mechanism to convey government benefits.

“Marriage is not a benefits package....Laws about marriage do not function primarily as an administrative distributor of benefits that help provide incentives to get and stay married, or even help people lead the kind of life they choose. Marriage requires consent, but marriage is not about helping people live any way they choose. The purpose of marriage law is inherently normative, to create and to force others to recognize a certain kind of union: permanent, faithful, co-residential, and sexual couplings.

Maggie Gallagher, *(How) Will Gay Marriage Weaken Marriage as a Social Institution: A Reply to Andrew Koppelman*, 2 University of St. Thomas Law Review 33, 43 (2004).

Therefore, there is some other purpose of marriage that we must define and be clear on, or else we can never determine whether we should change the definition of marriage.

### **Definition of Marriage**

The late David Coolidge and Bill Duncan of the Marriage Law Project of Catholic University, define traditional marriage this way: (1) the union of man and a woman, (2) which is permanent, (3) in which there is fidelity between the spouses, and (4) which is open to the creation of new life.

### **The Purpose of Marriage**

Nations from the dawn of history from every part of the globe regulate marriage. Why do they do so? The consensus of world cultures from their collective experience is that:

- **The interaction of men and women will inevitably produce children**, and society has an interest in that they are raised in the most optimal way;
- **Children are best raised by their own father and mother**, so society must develop social mechanisms and institutions to bind children to their own parents;
- **A societal norm of “anything goes” in marriage and family produces chaos and oppression** -- societies have learned from their collective experience that if a society

allows everyone to do whatever they want in terms of family and sexual behavior, you get:

- irresponsible men;
- exploited women; and
- neglected and undisciplined children

Therefore, **the purpose of marriage**, from the consensus of world cultures from their collective experience is that the best way to sustain and operate societies is to funnel the sexual behavior of their people into marriages consisting of one man and one woman because it provides the most secure social environment, one where the entire spectrum of humanity, man and woman, live together in harmony, to nurture the next generation in the norms and principles of the society. Those children grow into adulthood and fulfill the same process.<sup>1</sup>

Maggie Gallagher, in her succinct, insightful way, explained these unique aspects of marriage this way:

Sex makes babies. Society needs babies. Babies deserve mothers and fathers. Together these three ideas explain the public purposes of marriage, its shape and its form. Marriage intrinsically aims at an enduring, exclusive sexual union between a man and a woman, because managing the procreative consequences of human sexual attraction is at the core of its reason for existence.

Maggie Gallagher, *(How) Will Gay Marriage Weaken Marriage as a Social Institution: A Reply to Andrew Koppelman*, 2 University of St. Thomas Law Review 33, 45 (2004).

### **Recent court decisions have made the points stated above:**

**The state interest in marriage is responsible procreation, not self-fulfillment for individuals or governmental recognition of their “commitment.”**

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<sup>1</sup> Those with permissive views of sexuality ignore the harms produced by the activities of “consenting adults. Adultery has two consenting adults, but it has obvious harmful consequences to third parties (the spouses and children of the adultery partners, especially if the adultery causes the spouses to divorce). Prostitution has victims - women trapped in it and the general degrading effect on all individuals involved in sex for money, even if all are consenting to the transaction. Pornography stores brings crime, drugs and deterioration to a neighborhood, as well as trapping \*the men who read it and the women used to make it. Fornication (sex by two unmarried people) frequently exploits one of the partners, spreads sexually transmitted diseases and results in unwanted pregnancies. If all activities by consenting adults should be legalized, what about dueling and gladiators fights? This means that when an activity produces a generally degrading effect on the society, a society can ban that activity, even if it is engaged in only by consenting adults. Restraints on sexuality, such as cultural norms restricting sex to marriage, are like safeguards imposed on those making nuclear energy, using radiation for cancer treatments, etc.

The relationship between procreation and marriage was recently recognized by the New Jersey Court of Appeals in *Lewis v. Harris*, 875 A.2d 259, 266-267 (N.J. Super. A.D. 2005). There the court rejected the “commitment” view of marriage adopted by the few courts that have redefined marriage. The court observed that “[t]he essential premise of the *Goodridge* [decision of the Massachusetts Supreme Judicial Court imposing same sex “marriage” on Massachusetts] plurality opinion—that the institution of marriage is simply an ‘exclusive commitment of two individuals to each other,’ . . .—constitutes a normative judgment that conflicts with the traditional and still prevailing religious and societal view of marriage as a union between a man and a woman that plays a vital role in propagating the species and provides the ideal setting for raising children.” *Id.*, 875 A.2d at 273 (citation omitted). The concurrence in *Lewis* specifically addressed and rejected the plaintiffs’ argument against procreation as a valid state interest: “Marriage’s vital purpose is not to mandate procreation but to control or ameliorate its consequences—the so-called ‘private welfare’ purpose. To maintain otherwise is to ignore procreation’s centrality to marriage.” *Id.*, 875 A.2d at 276 (Parrillo, J.A.D., concurring).

The Indiana Court of Appeals likewise recently recognized the unique purpose of legally recognizing a union between opposite-sex couples that is inapplicable to same-sex couples:

The State of Indiana has a legitimate interest in encouraging opposite-sex couples to enter and remain in, as far as possible, the relatively stable institution of marriage for the sake of children who are frequently the natural result of sexual relations between a man and a woman. One commentator has put it succinctly as follows: “The public legal union of a man and woman is designed . . . to protect the children that their sexual union (and that type of sexual union alone) regularly produces.” Maggie Gallagher, *What is Marriage For? The Public Purposes of Marriage Law*, 62 La. L.Rev. 773, 782 (2002).

*Morrison v. Sadler*, 821 N.E.2d 15, 30-31 (Ind. Ct. App. 2005).

*Morrison* followed the reasoning of the Arizona Court of Appeals, which also rejected a demand to redefine marriage:

Indisputably, the only sexual relationship capable of producing children is one between a man and a woman. The State could reasonably decide that by encouraging opposite-sex couples to marry, thereby assuming legal and financial obligations, the children born from such relationships will have better opportunities to be nurtured and raised by two parents within long-term, committed relationships, which society has traditionally viewed as advantageous for children. Because same-sex couples cannot by themselves procreate, the State could also reasonably decide that sanctioning same-sex marriages would do little to advance the State’s interest in ensuring responsible procreation within committed, long-term relationships.

*Standhardt v. Superior Court*, 77 P.3d 451, 462-63 (Ariz. App. Div. 1 2003); *see also Singer v. Hara*, 522 P.2d 1187, 1195 (Wash. Ct. App. 1974).

The New York intermediate appellate courts reached the same conclusions in favor of the traditional definition of marriage in *Hernandez v. Robles*, 26 A.D.3d 98, 805 N.Y.S.2d 354 (2005) and *Samuels v. NY Department of Health*, 811 N.Y.S.2d 136 (App.Div. 2006).

**Same sex couples do not implicate this interest to promote marriage because:**

- 1. Same sex couples cannot produce children except for some sort of heterosexual intervention**, such as in vitro fertilization, surrogate motherhood or adoption. Therefore, same-sex couples do not “inevitably” produce children the way heterosexual couples do in general. Marriage is the major way society attempts to deal with the inevitable creation of children, so same-sex couples do not contribute to the problem that marriage is trying to rectify.
- 2. Same sex couples do not have children raised by their father and their mother**, so it is not the optimal environment for raising children from society’s standpoint. Who is not necessary in raising a child, the father or the mother?

President Barack Obama understands that children need a mother and a father to raise them. He gave a speech to an inner city church in Chicago on June 15, 2008, the day before California started granting same sex marriage licenses. Although President Obama opposed Proposition 8, the state constitutional amendment approved by the people in November 2008 to overturn the California Supreme Court’s decision finding a right to same-sex “marriage,” President Obama’s searing logic and facts apply equally to lesbian couples, as well as single women raising children in the inner city:

We are called to recognize and honor how critical every father is to th[e] foundation of the family. They are mentors and role models... But if we are honest with ourselves, we’ll admit that what many fathers also are is missing – missing from too many lives and too many homes.... We know the statistics – that children who grow up without a father are five times more likely to live in poverty and commit crime; nine times more likely to drop out of schools and twenty times more likely to end up in prison... We need [fathers] to realize that responsibility does not end at conception. We need them to realize that what makes you a man is not the ability to have a child – it’s the courage to raise one.

Barack Obama, sermon preached at the Apostolic Church of God, Chicago, Illinois June 15, 2008. [http://www.huffingtonpost.com/2008/06/15/obamas-fathers-day-speech\\_n\\_107220.html](http://www.huffingtonpost.com/2008/06/15/obamas-fathers-day-speech_n_107220.html)

The fact that one can produce children outside of marriage (e.g., teen pregnancy) does not defeat this principle - society can promote marriage with incentives and special protections because it is the best way to raise children. Of course, society wants to care for children raised in other family situations (single parent home, divorced home, polygamous home, etc.) and not stigmatize them as social “inferiors.” However, societies do not have to pretend that children are raised equally well in all family structures. Societies can encourage people to raise their children in the best social structure, while simultaneously treating with respect and dignity children born into family structures that are less optimal than a two-parent, mother and father household.

- 3. Homosexuals are not “pro-marriage,” but “pro-personal choice.”** The principle that people use to promote same sex marriage is that the law should bow to individual choice and self-fulfillment. But that is essentially urging a return to the “anything goes” philosophy that world cultures have said leads to chaos and societal decline, so we need marriage.

A traditionalist says that people should remain chaste until marriage, that sexual activity should only occur within marriage. Homosexual activists see no special value in marriage. If a homosexual couple has a personal “need” to get married, then that option should be open to them, they argue. However, homosexual activists will not agree that the committed homosexual couple is morally superior to the guy cruising the bathhouse for anonymous sodomy.

*“After a period of optimism about the long range potential of gay men’s one-on-one relationships, gay magazines are starting to acknowledge the more relaxed standards operating here, with recent articles celebrating the bigger bang of sex with strangers or proposing ‘monogamy without fidelity’ – the latest Orwellian formulation to excuse having your cake and eating it too.”* Lesbian writer Camille Paglia

Openly homosexual author Andrew Sullivan has admitted that most homosexuals’ *“understanding of the sexual commitment in a marriage is considerably broader than what nearly all heterosexual couples would tolerate.”* He added that homosexuals have a *“need for extramarital outlets.”*

George Dent wrote, “sexual fidelity is rare among gay men. Andrew Sullivan cheers that gays’ need for extramarital outlets’ will make adultery more acceptable for all married couples. He condemns the ‘baleful . . . attempt’ to impose ‘a stifling model of heterosexual normality.’ If same-sex marriages were made legally and socially equal, these attitudes would spread to traditional marriages.” Dent, “The Defense of Traditional Marriage, 15 Journal of Law and Politics, 581, 625-6 (Fall, 1999)(footnotes omitted). If states legalize same-sex marriage, no homosexual chastity advocates will arise and visit the sex hangouts of San Francisco to urge them to “wait until “marriage.”

George Dent in his law review article states that advocates of “same-sex marriage seek not to expand traditional marriage to gays but revolutionize the institution. William Eskridge hopes gay marriage will dethrone the traditional family based on blood-relationships in favor of ‘families we choose.’ Michelangelo Signorile urges activists ‘to fight for same-sex marriage and its benefits and then, once granted, redefine the institution of marriage completely, . . . to debunk a myth and radically alter an archaic institution . . . The most subversive action lesbians and gay men can undertake . . . is to transform the notion of “family” entirely.’ Urvashi Vaid wants to ‘assimilate the straight world to the gay world.’” Dent at 616-7 (footnotes omitted). ... “Moreover, many homosexuals despise marriage as stifling and fear that validating gay marriage ‘would further outlaw all gay and lesbian sex that is not performed in a marital context.’ For some, promiscuity is desirable, not a fault to be corrected by pushing gays into marriage. Some lesbians disdain marriage as inherently patriarchal and prefer lesbian communes or question whether lesbian lovers should even live together. Further, some favor gay marriage in order to revolutionize the institution. They would probably drop their support if recognition meant only extending traditional marital norms to homosexuals.” Dent at 643. Therefore, homosexuals do

not want to enter into the “clubhouse” of marriage that they have been excluded from and become a part of it; they want to come in to change the institution of marriage from its foundations of fidelity towards one’s spouse.

### **Communitarian view of marriage vs. individualistic view of marriage.**

Same-sex activists are not the only groups disparaging marriage and promoting self-fulfillment as the model for societies to follow. Modern thinking exalts the individual’s decisions on marriage and sexuality as prevailing over all other concerns. This individualistic view asserts that one should be able to do whatever he or she feels like when it comes to sex and marriage, and society must accept those decisions nonjudgmentally as a legitimate “choice.” This view regards personal “satisfaction” as paramount, and disregards or minimizes any consequences an individual’s decisions on sexual activity, divorce, adultery, etc., have on others and the community.

In contrast, a communitarian view of marriage says that marriage has both an individual and a community dimension to it. Marriage does bring great satisfaction to individuals, but society as a whole has a stake in encouraging and maintaining marriages a certain way because stable marriages benefit the society as a whole. Sexual activity outside of marriage does not benefit or sustain society the same way, and in fact, undermines it. Therefore, when the individual’s desires conflict with the society’s standards for marriage, the communitarian view says that in general, the individual’s desires must yield to the societal good.

### **Evidence From The Natural World Supporting God’s Design For Marriage As The Building Block For A Successful Society**

Because God created the world, then His design will be evident in the way the natural order operates, even in a sin-infested world.

“Sexual Regulations and Cultural Behavior,” Joseph Daniel Unwin, Ph.D.  
Address given March 27, 1935 to the Medical Section of the British Psychological Society. Library of Congress No. HQ12.U52

**Unwin’s conclusion: societies limiting sex to marriage experience progress;  
societies permitting sexual laxity experience decline and collapse.**

... I had studied a few historical peoples – Sumerians, Babylonians, Assyrians, etc. Impressed by the nature of the evidence, I proceeded to study uncivilized peoples, and I discovered that among them, too, there was a close relationship between sexual opportunity and cultural condition.

The evidence was such as to demand a complete revision of my personal philosophy; for the relationship between the factors seemed to be so close, that, if we know what sexual regulations a society has adopted, we can prophesy accurately the pattern of its cultural behaviour. Unwin, p. 5-6.

**The key to societal progress: cultural norms that confine sex to marriage.**

Now it is an extraordinary fact that in the past sexual opportunity has only been reduced to a minimum by the fortuitous adoption of an institution I call absolute monogamy. This type of marriage has been adopted by different societies, in different places, and at different times. Thousands of years and thousands of miles separate the events; and there is no apparent connection between them. In human records, there is no case of an absolutely monogamous society failing to display great energy. I do not know of a case on which great energy has been displayed by a society that has not been absolutely monogamous. Unwin, 30-32.

### **Example - The Sikhs of India**

Sikhs, who live mainly in the Punjab area of northwest India, represent only about 2% of India's population, yet they wield an influence on the government and economy of India far beyond what their numbers might suggest. Here is [an article](#) dealing the success of the Sikhs. One reason is that the Sikhs generally practice absolute monogamy, the term Prof. Unwin uses to mean that the Sikhs limit sexual activity to marriage. The Sikhs practice arranged marriages, with the women free to decline to marry a man selected by her parents. Sexual activity outside of marriage is strictly prohibited. The Sikhs, a non-Western, non-Judeo and non-Christian culture, exhibits exactly what Prof. Unwin predicts will happen when a society "limits sexual opportunity" to marriage.

### **Impact of sexual standards of a society lags two generations behind, so today's generation shows the sexual mores of two generations ago.**

In considering these high matters, it is necessary to emphasize that the amount of energy displayed by any society can never be a reflection of the sexual regulations it chooses to adopt; its behaviour is largely controlled by the tradition in which the two previous generations were reared. For this reason an extension or limitation of sexual opportunity cannot have its full cultural effect in less than three generations. If we happen to observe a society, or a group within it, which is beginning, or which has just begun, to limit or to extend its opportunity, the full effect of the change has not yet been felt. In the cultural process there is always a time lag. If we forget its existence, the behaviour of some societies will appear to, though it will not actually, break the rules I formulate. Unwin, Page 18.

### **The benefits to a society that enforces rules keeping sex inside marriage.**

The first event that follows the reduction of sexual opportunity to a minimum is the display of expansive energy. The society becomes dissatisfied with the limitations imposed on its habitat; ardent men explore new lands' which hitherto have remained unvisited because the necessary urge to explore has been absent; thoughtful men begin to look beyond the horizon that their fathers regarded as the limits of the world. Commerce is extended; foreign settlements are established; colonies founded. Expansive energy has never been displayed by a generation that

inherited a modified monogamy, a modified polygamy, or an absolute polygamy. When the evidence is complete we see that an expansive society has always reduced its sexual opportunity to a minimum. There is no recorded case of a society reducing its opportunity to a minimum without displaying expansive energy. Unwin, p. 19-20

**What happens to an expansive society that relax its sexual standards?**

If, during or just after a period of expansion, a society modifies its sexual regulations, and a new generation is born into a less rigorous tradition, its energy decreases. It enjoys the usufruct of its conquests for so long as it has the energy to retain them, but, if it comes into contact with a more vigorous society, or if the energy of its subjects increases, it is deprived of its sovereignty, and possibly conquered in its turn. Unwin, p. 21.

**How does homosexual activity fit in with all of this?**

In some cases the modification of absolute monogamy was accompanied by an outburst of homosexuality. I have not been able to find much reliable evidence in regard to homosexuality among uncivilized peoples. I doubt if it was common, but the information that exists is difficult to appraise. The conclusion suggested by the historical evidence is that homosexuality is a habit that appears in a society, or in a group within the society, that 1) as been absolutely monogamous, and is relaxing. Unwin, p. 35.

**Note:** Some liberal writers claim that many societies accept forms of same-sex marriage. An excellent law review article that skillfully demonstrates the shoddy and disingenuous nature of that pro-homosexual anthropological evidence is Peter Lubin and Dwight Duncan, *“Follow the Footnote or the Advocate as Historian of Same-Sex Marriage,”* 47 Catholic University Law Review 1271-1325 (1998).

**To improve a society, limit the peoples’ sexual activity to marriage.**

If I am right in the interpretation I have placed on the evidence I have summarized; if the behaviour of a society depends on the amount of its energy; and if the amount of its energy is a reflection of the sexual opportunity it enjoys, it seems to follow that we can make a society behave in any manner we like if we are permitted to give it such sexual regulations as will produce the behaviour we desire. The results should begin to emerge in the third generation. Unwin, p. 45.



Do not grow discouraged as we see many people advocating deviation from God’s design for marriage:

“Behold, I am the LORD, the **God** of **all flesh**. Is there anything too hard for Me?”

Jeremiah 32:27

Oh give us help against the adversary, For deliverance by man is in vain.  
Through God we will do valiantly, And it is He who shall tread down our adversaries.

Psalm 108:12-13

