

father a child by her (82). None of these facts were provided by Frank J. Cannon, who was shielding his father, mother, brothers, and cousins from the complicity he instead dumped solely on “Joseph F. Smith and his Smith kin.” Despite all evidence to the contrary, Timmins prefers to recommend Frank J.’s dishonest “history” of post-Manifesto plural marriage to readers in 2007!

I’ve often thought of writing an essay with a title like “Why I Don’t Recognize My Publications As Described by Their Critics.” If I ever write such an article, the above example of David Timmins will be in it.

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Scriptural Rebuttal to Muhlestein

I would like to make several comments regarding a small segment of Randolph G. Muhlestein’s erudite and well-researched article (“The Case against Same Sex Marriage,” 40, no. 3 [Fall 2007]: 1–39), followed by some personal observations. Many aspects of his studies, theories, reports, and “arguments” (constitutional, scriptural, and sociological) could be discussed, but at this time I would like to focus on his premise (or scriptural argument) of God’s loathing (one of the dictionary definitions of “abomination”) of homosexuality. Muhlestein states in the third part of his argument that “for Christians who interpret the Bible literally” (5) God has declared it to be an “abomination” (6). He then goes on to quote various scriptures to support this determinant factor. Among these are Leviticus 18:22: “Thou shalt not lie with mankind, as with woman-

kind: it is an abomination”: Leviticus 20:13: “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”; and Galatians 6:7: “Be not deceived; God is not mocked” (referring to sins of the flesh). These scriptures are used by many LDS people to disparage and judge our homosexual brothers and sisters.

I would like to move forward to the Book of Mormon where God also chastised the Nephites severely for their “crimes” (Jac. 2:9); “many hearts died pierced with deep wounds” (Jac. 2:35); “filthy before God” (Jac. 3:3); “fornication and lasciviousness” (Jac. 3:12); and “breaking the tender hearts of their wives” (Jac. 2:35). To Him this behavior was an “abomination.” In fact, that very word is used three times in Jacob 2 and 3. Webster’s definition of “abomination” is: “disgust; loathing.” These strong admonitions were given to the Nephites in regard to their adultery and polygamy: “they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them” (Jac. 3:5); “Behold, David and Solomon truly had many wives and concubines, which was abominable [disgusting and loathsome] before me, saith the Lord” (Jac. 2:24).

The transitional phrase is the following: “For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; *otherwise* they shall hearken unto these things” (Jac. 2:30; emphasis mine).

Jumping from there to Section 132 of the Doctrine and Covenants, we

learn this former “abomination” is no longer disgusting and loathsome but a commandment! Polygamy is no longer sinful, but a prerequisite of eternal life: “For behold I reveal unto you a new and everlasting covenant; and if ye abide *not* that covenant then ye are *damned*” (D&C 132:4; emphasis mine). In Doctrine and Covenants 132:8, God also states: “David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants from the beginning of creation until this time, and *in nothing did they sin* save in those things which they received not of me” (emphasis mine).

We see from the above that the Lord can and does change His mind (if He needs seed raised unto Him) on what is abominable and what isn’t, thus overriding scriptural prohibitions with new revelation. As an aside, it’s interesting to note that many wives living in polygamy did not bear children. Therefore to “prove” that homosexuality is a “sin” based on scriptures is controversial at best when we consider the history of polygamy.

We can discuss the various theories, studies, etc., of why a male or female is homosexual at length; but until we ourselves experience the agony, terror, shame, and humiliation of a loved one who is living in denial, detachment, self-delusion, and repression, we can never truly *know* the darkness of his or her despair. There are *no* words discovered or spoken that can describe these feelings, for they are deep within the cellular make-up of the body and cannot readily be retrieved and brought into the open so they can be weighed, judged, and analyzed in a religious or scientific

forum. These choice, intuitive, loving, and empathic people are so tender that they often cannot withstand the inner turmoil and daily battles. They often develop various addictions (to numb their feelings) and can even become so desperate that they take their own lives.

Many of them cannot accept or own their homosexuality, so they continue to dissociate from that part and live in denial—a life of facade, inauthenticity, and self-blame. How can their supposedly flawed, disregarded, and disgusting selves ever be integrated into one incredible whole human being? This can only occur through unconditional love, acceptance, and Christ-centered compassion. And, no, they did not choose this! Why would one deliberately put such an albatross around one’s neck? Are they paranoid enough that they enjoy the taunts, the name-calling, the physical, psychological, and spiritual abuse? Why would they “split” from these parts, if they were so pleasurable?

It is time *now* (if not now, when?), that we as parents, grandparents, siblings, and friends stand up for the “tender mercies” of our Savior when he said: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again” (Matt. 7:1–2). 2 Nephi 26:33 states: “He inviteth them all to come unto him and partake of this goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and gentile.”

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