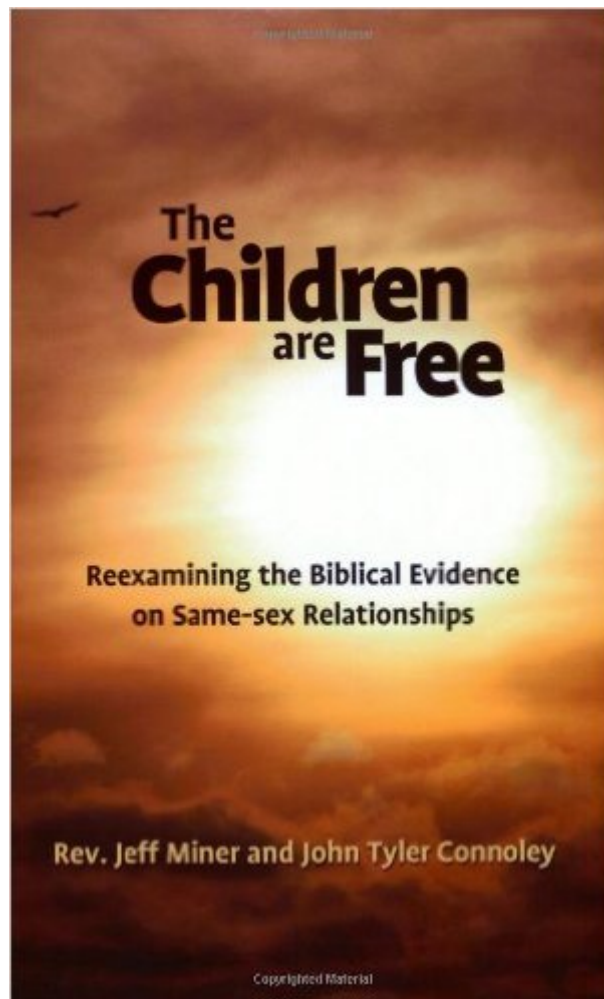


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The Children Are Free: Reexamining The Biblical Evidence On Same-sex Relationships



Synopsis

In *The Children Are Free*, Rev. Jeff Miner and John Tyler Connoley offer a comprehensive yet easy-to-read examination of the biblical evidence regarding loving same-sex relationships and God's attitude toward them. In Chapter One, the authors lead the reader through a discussion of each of the six passages traditionally used against gay, lesbian, and bisexual people. They demonstrate how an anti-gay interpretation is a misapplication of these scriptures. In Chapter Two, Miner and Connoley turn our attention to the biblical stories and passages that affirm loving same-sex relationships. Did you know Jesus once met a gay person? Jesus' loving response is just one of the well-researched stories presented in this chapter. Chapter Three asks readers to take seriously the call of Jesus to think more deeply about biblical rules. And Chapter Four calls Christians to action, making a connection between the conflicts in the early Church and those occurring within the Church today. This book belongs in the library of any Christian questioning the role of Scripture in the lives of gay, lesbian, and bisexual people, or the role of GLB people in the Church.

Book Information

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Customer Reviews

This book argues convincingly that the Bible does not condemn committed same-sex partnerships. This means that if you don't like the argument, you have to go back to the Bible and explain why your reading is better than Miner and Connoley's reading. It also means that if you like their conclusion, you still have to go back and figure out whether the argument was persuasive. They

make the argument in three ways. First, they argue that the biblical passages used to "clobber" gays have been misread. This misreading is most convincing for Lot and Sodom, where the anti-gay interpretation is clearly twisted. The authors' argument is more debatable for Leviticus, Romans, and 1 Corinthians. If you read the Bible in historical context, you'll probably be convinced; if you like to memorize passages in isolation, you won't be persuaded. Second, they argue that gays and lesbians can be found in the Bible and receive sympathetic treatment. I loved this part of the book, though parts are pretty speculative. David and Jonathan was the most convincing, Ruth and Naomi the weakest. However, Christians should be most interested in the New Testament and not the Old. This makes the account of Cornelius, a Roman centurion, and his slave (whom Peter healed) particularly interesting. Third, the authors move beyond close readings of the biblical text to argue that Jesus's central message affirms gay and lesbian partnerships. I was pleasantly surprised to see this chapter in a book by two admittedly conservative Christians. It's good to remember that Jesus rejected the narrow legalisms of the Judaism of his time.

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