

011_Episode 11_Susan Cottrell Interview FINAL

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Welcome to Just breed, the podcast focused on transforming the LGBTQ plus conversation and supporting you on your journey with your LGBTQ. You are not



00:28

welcome to just breathe parenting your LGBTQ teen. My name is Heather Hester and I am excited to be with you to transform the conversation around loving and raising an LGBTQ child. Wherever you are on this journey. Right now, in this moment in time, you are not alone. I am so excited to bring you today's interview. Susan katrell is the founder of fried hearts.org, the mother of five and really just an extraordinary human being. I first learned about Susan a few weeks after Connor came out. I was completely overwhelmed and had a million questions about everything from understanding what Connor was going through to how we could be the best support to Him and for Him to how to answer questions from his siblings and to support them, to my faith. They all had urgency to them. But I especially needed to understand my inner conflict of what I had been taught my whole life, that being gay is a sin to what I had always felt to the depths of my soul, which was the complete opposite. Susan's book changed my life. Actually, it saved my faith. It gave me the space I needed to detox, old messaging and reconnect to God in a way that I had never had before. Susan's message crosses all faiths, all of us have received programming through our faith structures that have communicated negative messaging about homosexuality, and all LGBTQ people. And she debunks it all. So no matter what your faith is, please listen in with an open mind and an open heart and be ready to have multiple, oh my gosh, moments. And without further ado, I bring you Susan katrell. So as

Susan, your story is very, very powerful. Would you mind sharing your background, and how you came to be doing the extraordinary work that you and Robert doing now.



02:55

So Robin, I did not grow up in church at all. And we came to church, we came to Jesus, because of a powerful draw in the relationship that we were introduced to, to God, and the people who introduced us. And we were in that church for 20 years. And we grew in there. And we had community and we learned the rules. And we did everything like you're supposed to do. And then our daughter came out. She said she was bisexual at the time. That's what she called it. Now she identifies as queer. And it was so surprising to us. The church's response when I talked to friends about it in church, these close friends I had their answer was all the same it was is it's a sin and you can't accept it. And that was a shock to me. Because they don't say that about other people. Even if they think it's a sandwich. I do not. I've studied enough now. So I was really amazed that they would kind of require me to not embrace my daughter 100%. That just made no sense to me. And we left the church and we were fine. But from the stories my daughter told, I knew that there were a lot of people out there being very badly hurt her friend Allison, whose mother threw her down the stairs and threw dishes at her when she came up and I thought in the name of God said what you're doing it made no sense. So this this just kind of was something I had to do. I became an advocate, I started I wrote a blog and people started coming out of the woodwork. The haters came but really but the people I was concerned about with people saying I've come out to my mother now and what now she won't stop crying or mice. Dan told me he's gay. What do I do? And it it was just a privilege to just walk these people in the love of God, and in the love of humanity to a place of peace. So it's just grown and grown and grown since there.



05:17

That is so amazing. I mean, it really is. It's something I'm sure far beyond you ever. What you ever thought it would be? Yeah. Yeah. Because, like, like you are, like me, I was also very surprised when my son came out. And, you know, like you it was not even a question. It was,



05:43

okay,



05:43

how are we going to do this? Let's learn. Let's figure this out. And I love so many different things that you just said, or are just so spot on. And I think that's why people, you know, really connect with you because it is things that everybody is thinking, you know, this doesn't make sense this that it has my whole life. Now, I grew up Methodist, but really Church of God. And so my teaching was church, Oh, God, but I grew up in Methodist Church. And actually, several years before Connor came out, we left the church because of all the roles, and we just couldn't take it anymore. And I was so frustrating, and I couldn't put my finger on it. Exactly. But it just



06:33

Yes, that's it.



06:35

Right? You



06:36

like being gaslighted? Yeah, where you're just slowly acclimated to this rules base. This rules? Attention. Right? Like God is sitting there with a big legal pad, making note of all your transgressions. Oh, my God does does God not have better things to do than that? Like loving humanity? Yes, God does have better things to do that



07:04

than the app. Absolutely. Absolutely. And that's exactly what I felt. I mean, I felt like I had like, become to, like this tight space of, if I step a toe out in any direction, I'm going to hell, for sure. Yeah. And and I thought, This is not how I want my kids. They cannot grow up thinking Yes, yes, there's a better way to figure this out. So you know, and one more way, Connor coming out has been such a blessing and so beautiful, and very traumatic and very scary in a lot of ways to he's, he has struggled, but has been such an incredible learning experience and growth experience for our faith. And so this kind of actually moves me into my next question for you, which I just love this. In your TEDx talk. You said, parents are being asked to choose between a demanding God and their own child, which is so spot on. And none of this has to do with what we learned from Jesus and the power of God, and the power of love. What we knew was the God of fear, right? The God of hell

and damnation, the God of black and white, right? And so what advice do you have for parents who, who are still in this place of really struggling and really struggling with what the church is saying to them, as opposed to what God is speaking to their hearts?



08:40

Okay, a couple things. First of all, I want you to know that we have, we have a moms group and a dads Group, a secret email group, if you I mean, I'm sorry, online Facebook group, if you will email me, I will invite you into that group. And you can talk to a lot of other people who were in your same situation, because we had to these other parents. In our group, we had to deconstruct what we were taught from churches, and you think about, you know, don't step a toe out of line. That does not really, if you look at God as love, that doesn't sound like God. But it does sound like leaders who like to make sure everybody is toeing the line, and everybody is keeping their, their kingdom really going. Do you know what I mean? It's the pastors and the church's kingdom on earth, not God's kingdom doing all this demanding. God is not doing that demanding. And I've heard parents say, or people say, well, God's ways are not you're sure you wouldn't send your child you wouldn't punish your child forever. You wouldn't. Whatever. But God's ways are not our ways. Exactly right. But if our ways turn out to be kinder and more compassionate than God's ways, then I don't think it's God's waste we're talking about. I don't think it's God's waste we're talking about because God, God is love. And so I'm as loving as I can be as a human being. But if God is, is less loving than me, because I'll accept these people, and God won't, I don't think that's God we're talking about. So I actually advise parents in this paradigm, I say, just set aside all your beliefs for a moment. You can get them later if you want. But just set them aside, go sit on the sofa, mentally, and say, God, show me Show me what you want me to view to do about my child? How should I view my child? What do you want to tell me? And the parents that have actually done that have said things like, God, just son just love them? I've got them. Of course, I've got them. You just love them. Don't try to change them. I made them the way I made them. And they're, they're fried in that conversation. But we're so afraid that we're going to miss here, God, that God will say, love and embrace them. And we misheard that. Like, that's so true, though. So true. It's so true. It's so deeply conditioned in us to believe that, right? It's really how the church holds together as an institution. And I'm not I'm not downing anybody. In particular, this is a an inherited paradigm of the institution of the church. But it's not God.



11:55

No, it's not God. And I feel like the church and God are becoming more and more separate.



12:05

Well, we're in a reformation Heather. I mean, we're, the church is being dismantled, as it's been all these years, and 500 years ago, that happened with the church, when it was so full of corruption. And then these upstarts said, we're not doing this anymore. And that began the Protestant. Tradition, the protesters said, we're not putting up with this anymore. And it took away a lot of the power of the church, it still had plenty, but it wasn't the only game in town anymore. And it took, you know, hundreds of years to, to shift that. But we're in that kind of reformation right now. Because the church has too much power in our country right now. It and Christians might say, well, we're being our parents being taken away, but I know, but it's not. But it's God doing it. Because there's too much power when you can terrify children into lying awake at night, wondering if they're going to burn, or fearing they will burn in hell for all eternity. Like, that is too much power.



13:20

Absolutely. I could not. I mean, Oh, my goodness. Yes, it is it is. And that's not what we want. And that's not that bad.



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If you if you are wrestling with the question of hell, and trying to understand how, email me and I will send you a free pdf of a book that will help you understand how,



13:48

you know, that's one of those things that's so shrouded in mystery. And, and so completely you think about it, it's so terrifying, and terror. It's terrifying for adults. So you can only imagine how this is doing to our babies. Right. And, and, you know, our kids who are coming out who are thinking, Well, I'm dumped on, right? Yeah. And that's not true. And so, you know, it becomes this shifting of educating ourselves, right, shifting our mindset and doing the best we can to support and spread a new message.



14:36

Yes. Right. And I realized that I've kind of shared a lot of things that may make people's heads spin. That's okay. When I started out, this made my head spin. I was like, it can't be that simple. It can't just be about loving God and loving others, and everything else will fit under that it can't be and yet that Jesus said it was. And so what does that mean? And to

allow God to deconstruct this, and God did this deconstructing, and I complied by listening and, and opening my hands and saying, Okay, take out of the here, whatever you want. And it shifted, and things make so much sense to me now, that didn't and the thing parents are afraid of is, if I'm wrong about this, what else am I wrong about, because there's this intuitive sense that the underpinnings of their whole faith structure are now unstable, and they are unstable, but God is stable. So if our faith is really in God, and not in our religious belief structure, then we can trust God, to hold us and to move us on to solid ground of understanding. And and that structure that is collapsing anyway. We won't be crushed by real instead being in a safe place that God has removed us from that falling structure. But what I mean, and what I mean by that is there that kids are being thrown out of their homes. I know kids are being terrified, beaten, that's, that's not God. No. And he got love, kind of out of the Old Testament, you say, Well, look at what God did the Old Testament. That's a whole nother program to talk about that. But the most learned, we have to remember the most learned religious leaders of Jesus day, brought that understanding of that God, that Old Testament rules and forcing God to Jesus, and he shook his head, and said, You don't understand God at all. So today, if our faith is saying, God is telling you, you can't be gay, I know you can't change it, you can't help it. And what I'm really asking you is to be celibate, or to marry somebody you're not attracted to, and stay forever. Okay? I know that sounds harsh, but God is requiring it. No, God is not requiring it, this faith structure is requiring it. But not that that was



17:24

perfect.



17:25

I mean,



17:27

that that break that breaks it down. And that, because I think so many people are trying to wrap their heads around this, right? Because they are. Clearly they're questioning because God is speaking to them. God is trying to make that connection. But it is so hard to let go of, you know, all I kept thinking while you were talking is we have God we have our faith. And then there's everything that's human created. Right. That's what all the structure is. And letting go of those. It's hard to separate them. It's



18:05

so deeply conditioned, you know, power, you know, Pavlov's dog that salivated the sound of a bell. He was conditioned,



18:13

right? You know,



18:15

I'm sure he salivated the sound of the bell to the end of his life, that dog because it was a conditioned response. And to get that conditioning out. It takes time. And it takes willingness. And it takes courage, yes. And authentically looking at what the conditioning has been. And if you clawed the walls, while you're sliding down, onto onto solid ground, you're gonna destroy yourself, you know, right. And the people in your care?



18:51

That's absolutely right.



18:53

That goes out to the parents. It does. I know it's hard to mature, you know, they'll say, Well, I would go to Africa and be a missionary if I were required to. Okay, great. But would you love your child unconditionally? Would you reexamine your belief structure? and let God unpack it for you? Would you do that? Well, no.



19:17

Because that's a lot harder. That's right. That's a lot harder, and it's a lot more uncomfortable. And and we are used to being told, right, how we should think and believe and not relying on that personal relationship



19:33

now and the Holy Spirit will lead us in all truth. Jesus said, The Holy Spirit will lead you in all truth, not the Bible. Jesus said, not your leaders. I know that is that is exactly what will

lead you. So listen to the Holy Spirit. Don't let a leader tell you You are not hearing the Holy Spirit correctly. Because the Holy Spirit knows how to communicate and knows how to say what you need to hear. So You will hear it. That's what the Holy Spirit does.



20:03

Just I have chills right now.



20:09

I love this so much.



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So,



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I love this because it actually, you know, one of the first things when I think I'd email this to you, or when we were talking via email at one point that, you know, when Connor first came out, I was terrified. Yeah. And I was given your book. And because that was my, I need to know, I need to understand how this works. Because I just knew in my gut that he could not be damned. But that was my intellectual programming, right? So I was handed your book and I flipped right away. I'm like, I went through that. I'm like, ooh, clever, versus what are those?



20:55

Sounds cool.



20:56

What does this mean? and scary and terrifying



21:00

yet? Oh, my goodness. And, and I have talked about this before and, and things I've

written and spoken about, but and I know it's so so much. But could you just Sure, quickly, sure, go through this just to give people enough of a taste that they're going to be like, oh, I've got it learned this.



21:19

And this, and that. It as you said, this is all in my book, Mom, I'm gay. It is so powerful for parents, I really encourage them to get the book, and also have a video course online. It's so intimate, it's so appealing, and encouraging to go through and answers all the questions. I really encourage parents to get that video course. Absolutely. It's all on my website, friedhearts.org. So, but let's just go briefly over the, the yeses. So the first one is Genesis 127, where it says, So God created humankind in God's image. in the image of God, God created them male and female. Okay, we're like, so it's male and female period. Okay, well, in the next verse, in the next verses, it says, God created day and night, but nobody said, Oh, my God, it's dusk, it's an abomination. It's dusk, no, it's just transitioning from day to night. Those are not binary comprehensive categories. They're just representative, and male and female, those are just representative, what we know from we know, of people, there are people who are sort of in between there, you know, intersex people that are neither male nor female, or both. And so we already know there's our desk right there. To say it's not a binary. And, you know, transgender shows us that that's just another step in this transitional space. And it's very frightening for people because we're so so embedded in the male, female binary, but it's not true. I mean, take 20 women, and you'll have a range of feminine to masculinity and 20 men and you'll have the same range. So it's not binary. Alright. That was 111 down in Genesis 19. Okay, so Sodom and Gomorrah, so this is good litmus test, yes. Because these men come in and threaten to, they want the visitors so they go out so they can rape them. These are not it's all the men in the town, all the men in any town aren't gay. They're not there to have sex, because they're gay. They're there because in that time, that's how you subdue your enemy, is you rape him and you let him know you're in charge. And, you know, they cut off the back of their coats, where their or their whatever they're wearing, so their butts are exposed. That was one of the things they did to humiliate them. That's what the story is about. And anybody can see that. And dude is the other one that's sort of Jude seven, it also refers to Sodom and Gomorrah, but zekiel 36. I think it's in there says, This is the sin of your sister Sodom that you were overstuffed, as overstuffed and overfed and lazy and you didn't welcome the stranger. Okay, well, that hits a lot more people in our country today. Then, people who are gang raped, you know, the male visitors of the town. But so you see why it'd be easier just to say, Oh, well, it's gay man. This this is aimed at instead of No, it's assumed to have plenty Don't share,



25:02

right? is absolutely fascinating to me this one really like as I was reading this, and I'm thinking, Okay, we actually have a word in our ending. sodomy is a word, which means this and it doesn't even mean that it doesn't mean that and and it's so simple to read this and context.



25:25

Yes.



25:26

And see that it doesn't mean this. So ordinary frustrating to me that people take this.



25:34

Yep.



25:35

And it's so badly mistranslated. Yes.



25:39

And I don't think that is accidental. I mean, when I talked about the structure of the institution of the church, which is separate from God, and Jesus and the Holy Spirit, or, or, or the Quran, or the, you know, the Jewish Bible, the structure is not the same as God. And the structure has in its vested interest, to make this verse be about gay people, gay men, instead of to be about all of us who need to share with those less fortunate than we are. And so, yeah, exactly.



26:21

Extraordinary.



26:22

Yeah. Okay. And then we have Leviticus 18:22, and 20:17, you shall not lie with a male as with a woman, an abomination. Okay, there's so much in this. This was hard. It's, well, it's just, it's layered. But if a man lies with a man as with a woman, what they're saying is that to be the one who receives the male to be the recipient, of the sex act, from a male, is to be the one of lower status and lower power. And so it's not saying you're the one, that the one who's committing this, who's whose penetrating, excuse me, is the one at fault, but the one who received it, because he has lowered himself from the supreme status of male to the status of a woman, which is like a child. Mm hmm. That's, that's the big punch there. So we have to put that in cultural perspective. The other thing is, in that passage in Leviticus, and this is the punch, and I heard this from a Jewish rabbi. And I think she stands a better chance of understanding this, than we Christians who slice and dice it in other ways. But she said, Look, just look at the passage, where it's telling the man who he can't sleep with, you can't sleep with the mother in law, the sister in law, the children, the sleigh boys, all these people they can't sleep with. Because they are the one in power, they're the power in the household. And everybody is under their care if they don't, you know, live there, they're thrown out on the street. And so the law here in Leviticus is to tell these men don't abuse your power. Don't sleep with people who can't say no to you. And when you're in power over them, they can't say no to you, then it's it's the same as rape, or sex abuse don't do that. And so okay, well, that puts a whole different spin on it, doesn't it?



28:38

Oh, my goodness, yes.



28:40

And it's the whole different spin, don't abuse your power is what that saying, not to men of equal status, as we know today, who fall in love, you know, and have sex are an abomination. That's not true. Now, it's men. And this is this is another passage that exactly hits so many more people if we see it rightly. Because I know I can't tell you how many women and children I know and men who've been molested by their priest, or their pastor, or their other, you know, clergy. And that that is more fitting to this verse, that salutely, than to just guys. And so let's just keep our heads here. But if you begin to look at who, who is interpreting the rules, and who are they trying to protect, it makes him very different statement. And these pastors, I'm sorry, these, you know, interpreters of the Bible over time. We're protecting the institution. Now, let me let me interject this, because it was

probably the most profound thing I learned in seminary if you that the Bible was Written, all our Bibles were written by an oppressed group of people in bondage. We don't know what that means. But think, concentration camp. These people were in bondage, and tortured by their oppressors. And they were writing the, the Scripture, as a cry of lament of their torture, and their bondage. And so the only right way to read the Bible, Jewish Bible Christian Bible is in the Quran is from the underbelly of the oppressed, from the oppressed point of view. But our interpreters, over the centuries have interpreted it from the oppressors from the power structures point of view. And so it's going to get a wrong read, period. Period. It's like a lot of men, telling women all about their lives and how they should feel and what they should think they're going to get it wrong, or white people telling black people or, you know, all of that. It's the one with power, telling the one without power, how they should be your there's no way to get a correct interpretation. If that's your point of view.



31:29

Wow. Yeah, that is, I mean,



31:33

when I realized that I was like, Are you kidding me? Are you kidding me? Yeah.



31:39

I am. I want everybody to sit with that for a little bit, because that is intense. Yeah. I mean, yeah. But it also explains so much, so much definite? Yes. And, you know, I always think that, you know, as I, as I read different things, it's, it's so important to, to understand what was going on in that period of time, right? Yeah, I understand the background of the writer. Well, here we go. Here's the background of the writers. Yeah. And some was like, please, for help.



32:19

Yes, it is, please, for help. And it's saying, you know, to say, My God will destroy you. They're saying, I know you're flying our parents alive in front of our faces. And we will never get out of this alive because they were in captivity, the Jews for 300 years. So we'll never get out of this alive, but our God will prevail. That's what they were saying. And, and you see it in the, in the slave songs of the slaves in our country, that we influence people,

and they had those same kind of songs, you know, swing, swing, low, sweet chariot coming for to carry me home, there is hope, beyond this horror, that you're putting me through, that's what it's saying. And to miss that, is to miss the entirety of the good news of the gospel that all of us are included. All of us, you know, the good news of all our scripture, our love faith communities, which is God loves every one of us. And you see it in Jesus, when, you know, everything he said, was to defend the marginalized everything he said, and the only time he got mad, was at the oppressors, of the marginalized at the church structure, the religious structure that was oppressing those on the margins and saying, you're not good enough, God, you're not good enough. You need to change things for God to be okay with you. That is the height of abuse of that power. And so, that's what he got mad about. I had somebody say, you know, God does Jesus did to get mad about sin, what sin became at the oppression of the powerless, of the marginalized and those without money, or resources, or legal recourse, or any of that, or status or power. Right. And we that's what we should be mad about to not because our our son has a boyfriend. That's not what we should be mad about.



34:32

Right?



34:33

Right.



34:34

Oh, my goodness. Well, I think the other thing that is really important that tends to be conveniently forgotten. Is that the difference between law and grace, the Old Testament is the law. Yes. And with Jesus he came grace. Yes. And I find it so fascinating that when people want to condemn, and all of a sudden they're pulling up rules from the law. Right. Right. But that, you know, but we're under grace.



35:11

Yes, we are under grace. So that that's a fact all by itself. That is absolutely true. And they pull up the law when it's convenient. They're not. They're not avoiding bacon, they still have bacon cheeseburger. Right. But they're, but they pull this law because it offends your sensibilities. And because it's been conditioned into them, that this is a problem, that

bacon cheeseburger we've all acclimated to the divorcees in our church we've all acclimated to interracial marriage, most of us have acclimated to, even though that was a big thing at the time. We all agree that slavery is, is unkind and inhumane, even though the Bible was used to defend it, when we had slavery in this country,



35:58

so And can you share that fact, too, with everybody? Because I think that is a fascinating fact, that you have in your book of how many verses in the Bible? Oh, yeah. Support? Or talk about? Oh, yeah,



36:13

I don't know the number but a lot of verses appear to support slavery. Allah is there to talk about Yes, yeah, there are a lot of verses that appear to support the slaves obey your masters, without grumbling, you know, Masters, be kind to your slaves don't free them. That doesn't say that. It just says, Be kind to your slave. Nice. Yeah. But but it appears to support slavery, we have to remember that these were written in a time and a place. And they had they had the markings of the writers and the culture in which they were written. You know, so yeah, but but but few people really, today can get away with saying, although it seems to be I don't know, people doing this, but few people can get away with saying, Yeah, the Bible tells us we should have slaves. That's just not something culturally, we accept anymore. Thank God. Right? Because it's wrong. It's just wrong. But yeah, but this one is still in our conditioning. And we have to be an eye, as you start to say that I thought you're gonna say they're, like, 300 verses that tell us to give to the poor? Where is that happening? Okay, at Christmas, we'll make it we'll make a little gift box. For you know, we'll do Angel tree. Okay, well, but how about the other 364 days of the year, with a lot of poor in our country, let alone the rest of the world. And, and there's this sense of no obligation to share this wealth that we have. But But the Bible says, you know, 300, some plus times that we should share that. And, and, and, and change systems, so we're not creating so much poor and wild wealth. How, why do we have billionaire billionaires, that's like eternity, it's like a concept we can't even imagine, right? individuals that are billionaires, and there are people that can't afford housing, we finally now have in some of our cities, affordable housing, because so many and there's a waitlist and and you have to be approved for it. Because so many people can't afford to even rent an apartment, a small apartment is 1000s of dollars a month, and then an oven. So you know what I mean? And the Bible tells us to fix that. But instead, we're worried about, you know, who somebody's sleeping with. Not exactly, not a molesting thing, but you know, no peer thing. Correct. Gosh, so, we've got some work to do, don't we? Either? Let's Yes,



39:03

we do. Yeah.



39:05

Do



39:08

you want me to move into these last three verse? Yes,



39:10

sure. Go right ahead. Okay.



39:13

These Those were the Old Testament. These are the New Testament that Romans one really throws people for a loop. It's something about you know, so God abandon them to do whatever was shameful, shameful things, their hearts desired. And they did violent, degrading things with each other's bodies. They try to try to the truth of God for a lie, and worshipped and served it goes on, worshiped and served the things God created instead of the Creator, who is worthy of eternal praise. And so God abandoned them to their shameful desires. Okay. Well, in there, if it has the word, homosexual pervert, in your, in your version, that is a translation. The word let me just be very, very clear. The word homosexual, and homosexuality wasn't invented until the 1800s. And it was added to the Bible in 1946, while our parents were alive, that the word homosexuality, homosexual in someone's sexuality was put into the Bible, okay? So this is not 1000s of years old, straight from the hands of, you know, Jesus or Moses or Muhammad. This is, this is a an addition to any version of the Bible that you have. So let's just be clear about that. Romans one has this whole wise list of things that were happening, that is referring to temple idol worship, and idolatry. And men having sex with their slave boys, remember Leviticus, don't have sex with people in your household, that aren't your wife. So, but that was common to have sex with your slave boys, they thought they were imparting their man, masculinity into the boys, they were having sex with that so these wise lists are all the things that people would agree are wrong and a pourraient. But then, he goes to Romans two, where he says, and if you judge these people, you are just as guilty. You are just as guilty. That's the point of Romans one, that rhetorical device of this wise list, to whip his crowd into a frenzy is to

bring them to Romans two, which is you are judging them, you're as bad as anybody else doing anything, because you're judging them. And you are not the judge. That's the point. If we were being authentic, that those pastors on Sunday morning would walk away from, or our religious teachers would say, don't be judging each other. But do you see how that doesn't serve the the structure, the religious structure? as well as just focusing on the vizslas? Which was the opposite of the point? Correct? Yeah. So



42:16

well, they need the fear to keep everybody in line. Yeah,



42:18

that's right. To keep it all going. It takes fear. And again, I don't blame any one person. It's its structure. But I do hold people accountable. That that will that monopolize on the structure. Nobody invented the structure that's alive today. Pretty much, but but they're benefiting from it. And they're scaring people with it. And so they're, they're accountable. Yeah. And then we have First Corinthians six, nine to 10. And First Timothy 110 to 11. Well, remember, so it says sexually immoral. And it also says those who practice practice homosexuality, remember as soon as we read that word, and then we have sight, and that was an addition, it should have a big red flashing light. This is that was an addition, it was not what was there originally. And no, it didn't replace a word that meant the same thing. There There are two words Malik coin or Sena Koi Thai. And they mean something like it feminine having the characteristics of one because remember, if a woman has the status of a child, and was considered at in the day to be a deformed male, so women were deformed men. And so naturally, if you have any kind of a feminine, feminine, they could mean you like to play a musical instrument, or you like to, you know, you didn't want to go out in the fields, you wanted to do tapestries at home or whatever. That was, that was considered a feminine, and so you had a lesser status. That's what the whole culture around that was. It did not mean them the the other of those two words means man bed, and we don't quite know what that means, but it's probably a man in bed with somebody other than his wife. That's probably what it means, including male prostitutes, which it lists. I have I overloaded you. Are we okay? Oh, no,



44:23

no, that's good. That's



44:26

good. You say the word homosexuality, you have to say that was a translation, right? error, translation error does not compute and and go to what it really does mean, but it's talking about other things. And one more piece, one more piece back in Leviticus where it says, Man shall not live with a man. Well, the original was, it was understood for hundreds of years, until the 1900s. To mean, Man shall not live with a boy. And they're talking about the slave boys. Okay. that changes things well, a lot. That changes things a lot. That



45:07

changes the definition



45:09

completely. And I think all completely I think all of us listening, unless it's people doing this, all of us listening would say, yeah, that's wrong. Men should not have sex with boys. That's wrong. Boys can't give consent codes are not of equal status or equal power. They can't say no. Therefore, they can't say yes. And so and it's wrong, and it's devastating. And it's harmful. And it hurts people that have to endure it. And this is saying, don't do that. So if we're being authentic, we'd say, okay, men, you need to you need to get a hold of yourself, and stop having sex with anybody except your wife. You right? Yeah. And you know, it, even if you divorce, and you find another woman, it can't be somebody that, you know, if you're a doctor, it can't be your patient. If you're psychologists, you can't be your client. If you're a teacher, it can't be your student, because of the power differential. That's why we have laws about those things. Power plays a huge part in this. Right. And that's what these are addressing. But power people in power. Were the ones interpreting this. So naturally, they don't really want to say that. So those let's have it means something else. Okay. It must mean those gay people will none of us here are gay. Right. Okay. Let's let's have it be about gay people.



46:37

Right.



46:38

Okay. Well, that's not that's not kind is it? That's not humane. It's not humane. It's not? It's not right. Yeah. And it has hurt millions of people. Yes, yes. I've been doing that. And it has

not only hurt millions of people. It has broken millions of families.



46:59

Yes. Yes. So my daughter is a musician, my younger. My, my youngest daughter came out as well. So we are in two for five of our kids identify as LGBTQ. And I always say when I'm speaking, I always say it's okay. It's okay. We love the straight ones too. And they always laugh because it puts you on the other foot. Right? So but our youngest daughter came out and she's a musician. And she was just nominated. She sang on a on an album, whether by Tyco Her name is saint sinner, her music name. And she was nominated for a Grammy. Grammy Stop it. Yeah. And my husband. Well, one plus one, you know, she got a plus one. Yeah, it took my husband he was so it was he was the perfect person to take. He's been so good to her. supporting her we have supported her for so long, in her dream. And anyway, and they go to the Grammys, it's a it's an amazing event. And I just I have thought many times through this whole process, and when I've gotten to stay with her, you know, house and blah, blah. I think what a tragedy, it would have been, if I had said, okay, church, Pastor, okay, I think you're right, I have to cut off community, I have to withhold community, and love and intimacy and approval and all the things a mother provides for my children, my two queer daughters, I have to do that. Okay. And, and lit First of all, she wouldn't be where she is. Without that, and my other daughter either wouldn't have be flourished in their lives the way they are if if their parents had diminished the relationship. But But what what a thing I would have missed out on my gosh, right? someday I'm going to be an old lady. And I'm going to want to have a loving relationship with my children. And parents, we often act as though we are in control forever, not looking on the horizon and saying, you know, the bumper sticker be nice to your kids, they're going to choose your nursing home. You know, someday that she's going to be on the other foot. And I want to have a good relationship in those days too. And I you know, I say that kind of tongue in cheek in it. It sounds like a selfless motivation. If it works, go ahead with it, but, but the truth is, I want this relationship with them my entire life.



49:51

Our apologies for the abrupt ending. This incredible interview is over 90 minutes long. We had so much fun and so It just has so much great information. Part Two will go live on March 31. So stay tuned to hear the conclusion of this awesome interview. In the meantime, feel free to reach out to me if you have questions you'd like to have me answer. And if you've loved my podcast, please rate it and review it. Until next time,