

Homosexuality

Homosexuality is the sexual desire directed toward members of one's own sex. Female homosexuality is frequently called lesbianism, from Lesbos, the Greek poetess Sappho. Homosexuality had been condemned in both Leviticus (18:22; 20:13), where it is abhorrent to God, defiling, punishable by death, and in Deuteronomy 23:18, where it is forbidden to bring the hired harlot or homosexual into the house of God in payment of religious vows.

It is usually assumed that the male cult prostitutes were common in heathen shrines but forbidden in Israel (Deut. 23:17), though sometimes prevalent (1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7).

Early Christian reaction is expressed by Paul: homosexuals "will not inherit the kingdom of God" (1 Cor. 6:9-10); because of idolatry God gave the heathen up "to dishonorable passions. Any person spiritually born into the kingdom of God is totally cleansed by the blood of Christ.

In his spiritual position before God, he is no longer a homosexual or murderer. Ultimately, he will stand before Christ with nothing to fear because his sin was paid in full. But in experience, his homosexuality must be crucified daily. He must die to self (OSN) and live by the power of the Holy Spirit.

Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error" (Rom. 1:26-27). The Sodom story recurs in Jude 7 ("unnatural lust") and 2 Pet. 2:6-7 (lust of defiling passion), perpetuating the tradition that homosexuals were curse.

On the whole, the Church treated homosexuality as a spiritual sin needing spiritual cure rather than a crime for the judicial system to punish, unless linked with other crimes. Homosexuality is a crime against God, one which the voice of nature and reason and the express law of God determine to be capital. This is a universal not merely a provincial precept.

In recent decades the prevalence of blackmail, suicide, murder, and various crimes related to homosexuality, the difficulties of detention and punishment sending homosexuals to prison is like sending alcoholics to a brewery. The problem is so great engulfing the whole humanity.

Private acts by submissive adults of responsible age without pressure are no longer considered crimes. Some interpret this change as unspoken public approval or indifference. Public tolerance of homosexuals has greatly increased, within and outside the churches and within the Christian ministry, largely through protestation, publicity, clubs, and by uninhibited discussion of the condition's causes.

The following are essential factors that may contribute to homosexuality. The attempt to understand these factors are essential to a Christian judgment. It is however very important to free your soul from any biased or prejudiced concepts and let the Word of God to correct your human viewpoint.

(1) Sexual experimentation factor. The individual's earliest sexual curiosity and experience is usually with his own body, and then with others of the same sex, a puberty phase of homosexual interest is normal. Some adult homosexual interest may therefore concealed development, due to extreme shyness, introversion, and physical inferiority, fear of rejection, the child inability to socialize, or some physical deficiency.

(2) Sexual frustration factor. When a normal sexually dissatisfied heterosexual turned to the same sex because of an unhappy love affair, an illness, pathological fear of women/men, or the like may lead to regression, a return to the secretive but safer relief of early puberty.

(3) Environmental factors may include artificial all-male society in one-sex school, army, or prison; a wrong relationship between, or with, threat, or with any oversexed adult; male resentment, or protest, against aggressive, predatory, over dominating women, or by women against similar men; unfortunate conflict in childhood and or puberty, with relatives, guardians, teachers who repressed, scorned, terrified, or disgusted the growing mind.

(4) Biological factors include genetic or hormone factors that condition the individual from birth to respond sexually to his or her own sex; there seems no doubt that in some cases the homosexual disposition can be inborn, prenatal in origin, wholly involuntary cause by hormonal imbalances and the mother's use of drugs and substance.

(5) Vicious factors include unbridled sensuality, flagrant exhibitionism, and the mischievous desire to shock; exploitation by the depraved of the young, the timid, the mentally unstable, for carnal indulgence; duress, bribery, or blackmail.

A homosexual tendency arising from psychological, moral, environmental, accidental, or any influences is said sometimes to yield, as do some other deep-seated disorders, to psychological problems by enticing the underlying, subconscious cause into full consciousness and self-understanding.

All types of homosexuality are curable in the hand of God. But only Bible doctrine can renew the corrupted soul and the process is not easy. God created a 100% man and 100% woman; He created Adam and Eve, not Adam and "Johnny."

Homosexual are male, and believers should always treat them as male.

But in reality, much of homosexual inclination is spiritual problem that comes from human volition. It is the decision of the soul to become unnatural being rather than unconsciously translated into a homosexual by outside factors.

The above mentioned factors contributed to the rise of the homosexual but the root cause is the soul dominated by emotions fueled by the old sin nature. This discrimination between condition and conduct is essential to a fair Christian reaction.

Homosexual acts continue to arouse disgust. Though ignorance, and fear for the vulnerable, mingles with it, moral repulsion is sometimes a healthy reaction, as that toward wanton cruelty.

Homosexual activity is essentially unnatural, a perversion of the natural order linking sex with procreation, and so defiance of divine and natural law.

Society still disapproves, but discovery of homosexual situations involving those we have loved, trusted, and admired does affect our judgment of their character, trustworthiness, and quality.

Known homosexual behavior alienates from normal society, making normal relationships difficult to establish, thus leading to frustration and despair. The acceptance of myths, lies, superstitions, mystical's and the unnatural made it easy for mankind to accept homosexuality as normal.

The Christian impersonal love must condemn the use, for sensual purposes, of another's body, mind, and emotions if, as seems inevitable in unnatural relations, that degrades and undervalues the partner. Finally, in the constant conflict between flesh and spirit in Christian life, deliberate cultivation of homosexual sensuality can have no defensible place. For all these reasons, homosexuality is wrong.

Like all congenital deviations from the normal, established homosexuality has to be lived with. The resulting problem is acute, just in the same way of the immoral heterosexuals. For all such, prostitution or promiscuity may offer constant temptation, but one to be resisted by the help of God.

As Christian, we accept the person in every homosexual, but we reject the homosexual in any person. Homosexuality is a mental attitude sin that defies God, His creation and His Bible doctrine by insisting on something abnormal and unnatural before God and men.

By negative volition they became homosexuals, by positive volition they can regain their masculinity. For neither heterosexual nor homosexual is the situation culpable; but the action to which the situation may incline them remain sinful, as unnatural, degrading, contrary to Christian principles, and disadvantageous to the spiritual life and growth.

But to say this is to acknowledge that the existence and acuteness of the problem challenge Christian compassion and ministry, and call for ever improving sex education in a Christian context.

The Christians must recognize that prevalent homosexual activity is not liberation but as a symptom of spiritual corruption; an alert church will not exclude but befriend those whose circumstances make Christian living harder for them than for most.



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