



PHILOSOPHIAE DOCTOR
• DIVINITATES •

**A Christian's Perspective into the Effects of Rejection
on Mankind and How the Devil Has Used Rejection to Deceive
and to Create Sexual Deviances in Mankind**

Dr Rudi Boshoff

**A CHRISTIAN'S PERSPECTIVE INTO THE EFFECTS OF
REJECTION ON MANKIND AND HOW THE DEVIL HAS
USED REJECTION TO DECEIVE AND TO CREATE SEXUAL
DEVIANCES IN MANKIND.**



by

Dr. RUDI BOSHOFF

Doctor of Philosophy

Submitted in accordance with the requirements of the degree of

PHILOSOPHIAE DOCTOR DIVINITATES

at the

ST. CLEMENTS UNIVERSITY

PROMOTOR

Prof Dr CONNIE MJ BRAND DLitt Ph.D. Divinity Ph.D. Interdisciplinary Studies MTh

October 2021

NOW THE BODY IS NOT FOR SEXUAL IMMORALITY BUT
FOR THE LORD, AND THE LORD FOR THE BODY.

1 CORINTHIANS 6:13



TABLE OF CONTENTS ABBREVIATED

Dedication

Acknowledgments

Summary

Prolegomena

Chapter 1: The Doctrine of Man

Chapter 2: Rejection as Axiom to Sexual Problems and Deviances

Chapter 3: Exploring and Understanding Sex from God's Point of View

Chapter 4: Analyzing the Spiral from Rejection to Deception

Chapter 5: Understanding the Role Rejection has in Sexual Deviances

Chapter 6: God's Answers for Freedom from Rejection and Sexual Deviancies

Conclusion

Bibliography



Table of Contents Full

DEDICATION	xxi
ACKNOWLEDGMENT	xxiii
Summary	xxv
Prolegomena	1
Introduction and Background.....	1
Problem Statement.....	3
Purpose and Significant Aims of the Research.....	4
Objective and Research Questions	6
Thesis/ Hypotheses / Research Statement	7
Demarcation Including Scope and Limitations	8
Research Methodology	9

Chapter One: The Doctrine of Man	15
1 INTRODUCTION	15
2 THE ORIGIN OF MAN.....	17
<i>2.1 Biblical View</i>	<i>17</i>
2.1.1 Characteristics of the Created Man	20
Dependency	21
Created in Harmony with Creation.....	23
The Uniqueness of Man.....	23
Man is a Finite Creature	24
<i>2.2 Non-Biblical Views</i>	<i>25</i>
2.2.1 Pantheistic View	25
2.2.2 Evolutionary View	26
3 THE NATURE OF MAN.....	26
<i>3.1 Made in God's Image.....</i>	<i>26</i>
3.1.1 The Essential Image of God in Man.....	27
Speech	27
Reasoning	28
Creativity	29
Dominion	29
3.1.2 The Moral Image of God in Man.....	31
Righteousness and Holiness	31
Knowledge.....	33
3.1.3 The Relational Nature of the Image of God.....	34
Sexual	35
Equal	35
Community Living	36
<i>3.2 Christ as the Perfect Image of God</i>	<i>37</i>
<i>3.3 Practical Implications from the Image of God in Man</i>	<i>38</i>
3.3.1 Communion is Possible	39
With God	39
Communion with Others	41
3.3.2 The Sacredness of Human Life.....	42

3.3.3 The True Nature of Idolatry	43
3.3.4 God's Legitimate Right to Ownership	45
3.4 <i>Man's Composition</i>	46
3.4.1 The Unity of Man	48
4 THE CORRUPTION OF MAN	51
5 CONCLUSION	53
Chapter Two: Rejection as Axiom to Deception and Sexual	
Deviances	57
1 INTRODUCTION	57
2 DEFINING REJECTION	58
3 THE HISTORY OF REJECTION	60
4 REJECTION SEEN IN SCRIPTURE	65
4.1 <i>Adam and Eve</i>	65
4.2 <i>Abraham and Sarah</i>	66
4.3 <i>Jacob and Esau</i>	68
4.4 <i>Joseph</i>	68
4.5 <i>Saul</i>	70
4.6 <i>David</i>	71
4.7 <i>In the Nation of Israel</i>	74
4.8 <i>In the Life of Jesus</i>	77
4.9 <i>Rejection Towards God in Modern Times</i>	79
5 EFFECTS OF REJECTION	82
5.1 <i>Physical</i>	82
5.1.1 Inner Symptoms	82
5.1.2 Outer Symptoms	84
5.2 <i>Demonic Oppression</i>	86
5.3 <i>Mind Binding Spirits</i>	87
6 EVENTS CAUSING REJECTION	88
6.1 <i>The Curse of the Bastard</i>	88
6.1.1 Defining the Curse of the Bastard	88
6.1.2 History of Curses	90

6.1.3 Results from the Curse of the Bastard.....	96
Rejection	96
Worthlessness	98
Insecurity	100
Fear	101
Defilement	103
Shame	104
6.1.4 Case Study	106
History	106
Observation	107
6.2 Abortion	108
6.2.1 Defining Abortion	108
6.2.2 Biblical View of Abortion.....	110
6.2.3 The History of Abortions	112
Spiritual Roots of Abortion	112
In Recent Years	114
6.2.4 The Impact of Abortions in the World	115
International Data on Abortions	115
Data Pertaining to South Africa.....	117
6.2.5 Psychological/Emotional Consequences of Abortion	119
6.2.6 Spiritual Elements of Abortion	124
A Murder Spirit	124
Leviathan.....	126
Jezebel.....	127
Asmodee	130
Lilith.....	130
Strongholds	131
Spiritual Roots of Abortion Techniques.....	133
6.2.7 Case Study	135
History	135
Observation	136
6.3 Generational Sins or Curses	137

6.4 Manner and Timing of Conception	139
6.5 Hereditary Rejection	140
6.6 Adoption	142
6.7 Factors in The Family Home	143
6.8 Mother-Infant Bonding	145
6.9 Abuse	148
6.10 Peer Rejection	153
6.11 Sexual Abuse.....	155
6.11.1 Rape.....	156
6.11.2 Incest	157
6.11.3 Contact Abuse	157
6.11.4 Non-Contact Abuse	158
6.12 Relationships	158
6.12.1 Bullying	159
6.12.2 Romantic Relationships	161
6.12.3 Marriage.....	162
6.12.4 Divorce	164
6.12.5 Case Study	167
History	167
Observations	168
7 CONCLUSION	169
Chapter Three: Exploring and Understanding Sex from God's Point of View	173
1 INTRODUCTION	173
2 DEFINING SEX	174
2.1 Other Terms for Sex	175
2.1.1 In the Scriptures	175
2.1.2 In Society Today	180
3 THE ANATOMY OF SEX	181
3.1 Emotions.....	182
3.2 Neurological and Chemical	185
3.3 Physically.....	188

3.4 Psychological.....	192
3.5 Spiritual.....	196
4 GOD’S REASONS FOR CREATING SEX	197
4.1 Physically.....	197
4.2 Spiritually	200
5 SEXUAL IMMORALITY.....	201
5.1 Examples In Scripture.....	201
5.2 Nature of Sexual Immorality.....	221
5.3 Consequences of Sexual Immorality.....	224
5.3.1 In the Flesh.....	224
Bacterial	225
Fungul	227
Viral	227
Parasites	228
5.3.2 In the Soul	229
5.3.3 In the Spirit.....	232
5.4 Demonic Activity Associated With Sexual Immorality.....	234
5.4.1 Incubus and Succubus.....	236
5.4.2 Spirit of Whoredom	237
5.4.3 Spirit of Perversion.....	239
5.4.4 Water Spirits	240
Water Spirits in Scripture	240
The Importance of Water for Spiritual Warfare.....	251
Characteristics of Water Spirits.....	252
6 CONCLUSION	253
Chapter Four: Analyzing the Spiral from Rejection to Deception	
.....	259
1 INTRODUCTION	259
2 DEFINING DECEPTION.....	260
2.1 Physical Deception	260
2.2 Spiritual Deception.....	262

3. MANKIND’S QUEST FOR ACCEPTANCE	264
3.1 <i>Fear of Rejection</i>	267
4. THE QUESTION OF MORALITY	269
5. GENDER VS. SEX	278
5.1 <i>Defining Gender.....</i>	279
5.2 <i>Gender Identity Disorder.....</i>	281
5.2.1 The Roots of Gender Identity Disorder	281
5.2.2 Expounding Gender Identity Disorders	285
5.2.3 The Signs of Gender Identity Disorder.....	288
5.2.4 Gender Identity Disorder Variances	291
Transsexuals	291
Transvestites	291
She-Male	291
Queers	292
Third Sex	292
Two-spirit.....	292
Drag Queens and Kings	293
Cross-Dressers.....	293
6. TACTICS OF THE DEVIL.....	294
6.1 <i>School Curriculums.....</i>	294
6.1.1 United States of America	295
6.1.2 United Kingdom	298
6.1.3 South Africa	304
6.2 <i>In Entertainment</i>	318
6.3 <i>Love Vs Lust.....</i>	323
6.3.1 Lust.....	324
6.3.2 Love	327
7. RAISING A STANDARD AGAINST DECEPTION.....	333
8 CONCLUSION	336
Chapter Five: Understanding the Role Rejection has in Sexual Deviances	343

1 INTRODUCTION	343
2 DEFINING DEVIANCY	344
3 EXPLORING SEXUAL DEVIANCES	344
3.1 <i>Fornication</i>	344
3.2 <i>Adultery</i>	346
3.2.1 Spiritual Adultery	349
3.2.2 Polygamy	350
Monogamy VS Polygamy	351
3.2.3 Polyamory	354
3.2.4 Swinging	357
Defining Swinging	357
History of Swinging	358
The Problem with Swinging	359
3.3 <i>Incest</i>	362
3.4 <i>Masturbation</i>	367
3.4.1 Introduction	367
3.4.2 Three Views on Masturbation	369
3.4.3 Masturbation in Marriage	373
3.4.4 Conclusion	375
3.5 <i>Pornography</i>	376
3.5.1 Introduction	376
3.5.2 Defining Pornography	378
3.5.3 History of Pornography	380
3.5.4 How Pornography Works	383
Saturation	383
Corruption	387
Consequences	390
3.5.5 General Case Study	394
Case Studies from Porn Actresses	396
Traci Lords	396
Observation	397
Crissy Outlaw	397

Observation	399
Case Studies from Porn Consumers	399
Brett Butcher	399
Observation	400
Chara	400
Observation	401
3.6 Prostitution.....	401
3.6.1 History of Prostitution	402
Ancient Near East.....	402
Biblical References.....	403
Aztecs and the Incas	405
Greece	406
Rome.....	407
India	408
Muslims	408
China.....	409
Japan	409
Middle Ages.....	410
16 th – 17 th Centuries	411
19th Century.....	412
Mining Camps	414
20th Century.....	415
United States.....	416
21st Century	417
3.6.2 Modern Prostitution.....	418
3.6.3 Sex Trafficking	418
3.6.4 The Psychology of Prostitution	420
3.6.5 Spiritual Prostitution	422
3.6.6 Case Studies	425
From Prostitutes	425
Observation	426
From Clients of Prostitutes	427
Observation	428

From Spouses of Clients of Prostitutes	428
Observation	430
3.6.7 Conclusion	431
<i>3.7 Homosexuality/Lesbianism</i>	<i>432</i>
3.7.1 Introduction.....	432
3.7.2 Homosexuality in History	435
3.7.3 Homosexuality in Scripture.....	438
3.7.4 Causes of Homosexuality	443
Biological Theories	443
Environmental Theories.....	446
Psychological Theories.....	447
Sexual Abuse	452
Spiritual Influences	453
Abaddon/Apollyon, Prince of the East.....	454
Belial, Prince of the North	455
Leviathan, Prince of the West	456
General Demonic Workings	456
Free Choice	458
3.7.5 Homosexuality and the Church	461
3.7.6 Case Study	463
Observations	465
3.7.7 Conclusion	465
<i>3.8 Transvestism</i>	<i>467</i>
3.8.1 Defining Transvestism	467
3.8.2 Transvestism and Scripture.....	468
3.8.3 Conclusion	469
<i>3.9 Voyeurism.....</i>	<i>469</i>
3.9.1 Voyeurism in Scripture.....	471
<i>3.10 Nudism</i>	<i>472</i>
3.10.1 Nudism in Scripture.....	472
3.10.2 Nudism in Society.....	474
3.10.3 Nudism in Religion	475
3.10.4 Conclusion	476

3.11 Exhibitionism.....	477
3.12 Frotteurism.....	479
3.13 Pedophilia.....	480
3.14 Necrophilia.....	481
3.15 BDSM.....	481
3.15.1 Bondage.....	482
3.15.2 Discipline.....	483
3.15.3 Sexual Sadism.....	483
3.15.4 Sexual Masochism.....	485
3.15.5 Observation.....	486
3.16 Demonic Sex.....	486
3.16.1 Introduction.....	486
3.16.2 Nephilim's.....	487
3.16.3 Incubus and Succubus.....	488
3.16.4 Tantric Sex.....	489
3.16.5 Sex Magic.....	490
3.17 Coprophilia.....	491
3.18 Erotomania.....	492
3.19 Fetishism.....	492
3.20 Bestiality.....	494
3.21 Sodomy.....	495
3.22 Sexual Fantasies.....	496
CONCLUSION.....	497

Chapter Six: God's Answers for Freedom From Rejection and Sexual Deviancies.....	501
--	-----

1 INTRODUCTION.....	501
2 COUNSELLING.....	503
2.1 Defining Counselling.....	503
2.2 The Counsellor's Motivation.....	504
2.3 The Counsellor's Role.....	506
2.4 The Counsellor's Sexuality.....	508
2.5 The Counsellor's Ethics.....	510

<i>2.6 The Counselling Goals.....</i>	<i>515</i>
2.6.1 Self-Understanding.....	515
2.6.2 Communication.....	516
2.6.3 Learning and Behavioral Changes	516
2.6.4 Self-Actualization.....	516
2.6.5 Support.....	517
2.6.6 Spiritual Wholeness.....	517
<i>2.7 The Counsellor's Skills.....</i>	<i>518</i>
2.7.1 The Counsellor's Character	519
2.7.2 The Counsellor's Techniques	520
<i>2.8 The Counselling Process</i>	<i>522</i>
<i>2.9 Types of Crises in Counseling</i>	<i>524</i>
2.9.1 Accidental or Situational Crises	524
2.9.2 Developmental Crises	525
2.9.3 Existential Crises	525
<i>2.10 Counseling in Scripture</i>	<i>526</i>
2.10.1 Old Testament.....	526
2.10.2 Jesus' Ministry	529
2.10.3 New Testament	531
<i>2.11 The Holy Spirit in Counselling</i>	<i>532</i>
2.11.1 The Gifts of The Spirit in Counselling	534
2.11.2 The Fruit of the Spirit in Counselling	538
<i>2.12 Counseling and/or Psychotherapy</i>	<i>541</i>
<i>2.13 Counseling Approaches.....</i>	<i>544</i>
2.13.1 Agape Therapy.....	545
2.13.2 Aversion Therapy	545
2.13.3 Biblical Counseling.....	546
2.13.4 Bibliotherapy.....	546
2.13.5 Cognitive Behavioral Therapy	547
2.13.6 Constructionist Therapy	549
2.13.7 Creative Therapy.....	550
2.13.8 Developmental Model of Couples Therapy	551
2.13.9 Dyadic Developmental Psychotherapy	551

2.13.10 Encounter-Centered Couples Therapy	552
2.13.11 Existential Therapy	552
2.13.12 Feedback Informed Therapy	553
2.13.13 Five Circle Approach	553
2.13.14 Humanistic/Client Centered Counseling	554
2.13.15 Interpersonal Counseling	555
2.13.16 Life Coaching	556
2.13.17 Mindfulness-Based Counseling	556
2.13.18 Motivational Enhancement Therapy	557
2.13.19 Narrative Therapy	558
2.13.20 Play Therapy	558
2.13.21 Positive Psychology Practices	559
2.13.22 Psychodynamic Counseling	560
2.13.23 Rational Emotive Therapy	560
2.13.24 Reality Therapy	561
2.13.25 Roots and Fruits Model Approach.....	561
2.13.26 Strength-Based, Solution-Focused Therapy ...	563
2.13.27 Systemic Therapy	563
2.14 <i>Counseling the Rejected</i>	564
2.15 <i>Counseling the Sexual Deviant</i>	571
2.15.1 Fornication	571
2.15.2 Adultery	572
2.15.3 Incest	575
2.15.4 Masturbation	576
2.15.5 Pornography	577
2.15.6 Prostitution.....	578
2.15.7 Homosexuality/Lesbianism.....	582
2.15.8 Sexual Fantasies.....	584
2.15.9 Other	585
3 DELIVERANCE	585
3.1 <i>Introduction</i>	585
3.2 <i>Levels of Demonic Influence</i>	586
3.2.1 <i>No Involvement</i>	586

3.2.2 Demonic Temptation	587
3.2.3 Demonic Oppression.....	587
3.2.4 Demon Possession.....	588
<i>3.3 Demons and Deliverance in Scripture.....</i>	<i>588</i>
4 SPIRITUAL WARFARE.....	592
5 CONCLUSION	594
Conclusion	598
Bibliography	606



DEDICATION

After my first Doctoral Dissertation, I thought that it is enough, that God has given me an instruction to fulfil, and I have completed it. There was no need for me to complete a second PhD. Obviously I was wrong, and God had other plans.

God started to show me how the people in this world are being deceived and why the devil is doing what he is doing, and the more I did research about gender issues and sexual problems, it all pointed towards rejection.

I believe that this book is part of a bigger plan of the Holy Spirit as I wrote everything that I felt He wanted to say. That is why the book also have a solution chapter. God has a plan with this book, and if it only reaches one person and changes them for the better, then all the effort was worth it.

I would like to dedicate this thesis to the one who inspired me to write it: God the Holy Spirit. He shaped my thinking, and also used the book to change me. Then to my beautiful wife Tina and our amazing four boys. May you also find your guidance and hope in God alone.



ACKNOWLEDGMENT

Currently there are so many believers who live deceiving lives. They deceive themselves, their loved ones, and their families. It is sad to see that these Christians live defeated lives. Their relationship with God is cold or lukewarm as they sear their consciences, all in the name of being accepted.

I think of all the people I have lost in my life up to this point. My mother and father are both in heaven, with my second son Luchen. My spiritual parents Sid and Sally Weideman is also with them, and one day I will join them as well. But until that day comes, I will fight the good fight, run the race, and make sure that Christians stop being deceived by Satan.

I would like to acknowledge my professor and mentor, Dr Connie MJ Brand. You knew the heart of God with me in this thesis and helped me to stay focused on what He wanted me to do. Thank you for your endless support and prayers.

Then to you the reader of this book, I pray that the blood of Jesus covers your mind and shows you any areas that you might be deceived. Be willing to repent and allow the Holy Spirit to change you.



SUMMARY

**A CHRISTIAN'S PERSPECTIVE INTO THE EFFECTS
OF REJECTION ON MANKIND AND HOW THE DEVIL
HAS USED REJECTION TO DECEIVE AND TO
CREATE SEXUAL DEVIANCES IN MANKIND.**

By

Dr Rudi Boshoff

PROMOTOR: Prof. Dr. Connie M. J. Brand DLitt, Ph.D., Divinity Ph.D.,
Interdisciplinary Studies MTh

DEGREE: Doctor of Philosophy

INSTITUTION: St. Clements Private Swiss University

The thesis tells a story of a person created by God, in His image, and His likeness. This person is shown to be like God in character, and in nature. God has a walking relationship with His creation as He also wants to spend time with them. Then because of sin they lose their rightful place next to God in the Garden of Eden. Once they were able to hear God walk, talk, and be next to them, and the next moment they are scared of Him and run to hide away from Him.

Their adversary the devil caused them to lose their place that God gave them as he deceived them to think that they can be just like God. Their pride and arrogance lost them the authority that God gave them at their creation. They chose the beautiful deceiving words Satan as a serpent told them. They rejected their Creator and chose His creation.

Then the person experiences rejection because of sin and it's fallen nature. God has not rejected the person at this point in time and will always seek to be with His creation. But, after the rejection, the person goes on a quest seeking acceptance and because of the rejection and sin nature they are open to being deceived by Satan.

Satan creates this illusion of acceptance in the culture and society of the world. He teaches them from a young age that their sexual activity is sacred to them, and it is something they deserve to enjoy to their hearts content. He even emphasizes to them that it is their right.

This deception tells the person that they need to seek their acceptance from other people, and one of the ways they can do that is to give people what they want; themselves on a silver platter. This leads them to a life of being sexually active in the wrong way, not the way God intended for them.

This deception takes them down a spiral of sinful living that binds them to demons and other people that are also bound by demons and living tortured lives, even if they do not think so. Demons create curses in their lives that gain a stronghold over them and all their generations after them. These generational curses make it even easier for Satan to pull the people down the sexual deviancy spiral.

After being trapped in a spiral of sexual deviancy, they reach a point of trying to seek acceptance from God and trying to get free from the hurt that they have been experiencing all their lives through the destruction Satan caused in their lives. As they seek help through counselling and deliverance they are set free and placed on the right path to freedom. God can restore their seared consciences, and heal their broken lives. He also sets them free from spiritual and soul ties that kept them linked to sexual brokenness.

The thesis tells the above story but also adds the story of hope and deliverance from brokenness, through the power of the Holy Spirit.



PROLEGOMENA

Introduction and Background

Throughout the growth and evolution of societies in the modern world, Christianity has seen that the sensitivity and tolerance towards sexual sins and sexual disorders are declining. In the beginning of the tv and film industry it was unheard of, and very negative, to show too much flesh or to have bad language in movies. Today the same movies that would not have been allowed to be screened sixty years ago has only a 13PG movie rating. The sexual sins named in the bible are shown in Hollywood to be idealized, and even sought after. The bible warns that:

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!

Isaiah 5:20

The devil has used Hollywood to desensitize people and especially Christians to do what is right and just before God. The devil has brought

deception into the body of Christ by slowly desensitizing people to start to tolerate what normally would have been morally corrupt. In the Scriptures Paul warned Timothy:

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, (2) speaking lies in hypocrisy, having their own conscience seared with a hot iron,

1 Timothy 4:1-2

This is what Paul warned about and what the devil is pushing for in today's society. Unfortunately, Christians have also been affected by this onslaught against morality.

The same is seen in society about fifty years ago where it was a big embarrassment to be divorced, but today it is common cause and some people believe that if they are not divorced, they haven't lived.¹ It is sad that people make covenants with one another and with God, and have no regard for the consequences. Many Christians do not understand what it means to be married and how God views marriage, or even why He instituted the ordinance.

When it comes to sexual deviances, the same is prevalent. Many years ago, people would not tolerate just living together or speaking of having feelings for the same sex, but in today's world it becomes a matter of pride to be a part of the LGBT community. Even Christians who confess to be born again are seen sleeping around and couples living together for years without being married.

¹ <https://www.insider.com/divorce-rate-changes-over-time-2019-1> (2019/11/06)

Sexual deviances are a very wide subject and the extent of it increases daily as the world is fighting traditional Christianity to break down the morality of what the bible teaches is true and correct. Even the God given gender at birth is questioned and is allowed to be changed at the whim of people's emotions, without any considerations for the spiritual impact it has.

Throughout the arguments in schools about curriculum or the validity of Pastors having the right to be gay. The question of why this is happening and why society is more and more accepting what once was taboo, is not being asked, or answered.

This thesis will show that it is the normal state of rejection that has caused many people to become insensitive or even silenced about these sexual deviances. This thesis will explore the root causes of rejection in mankind as well as the effects of rejection and how the devil uses this rejection to bring deception to people and use that to create sexual deviances in society and in the body of Christ.

The thesis will also look at the answers to rejection and the steps people can take to be free from rejection, its consequences and to be morally upright before God.

Problem Statement

This thesis will contain two hypotheses. The first hypotheses will explore the creation of man and the reasons for God creating him with a body, soul, and spirit, as well as understanding how the three entities are

linked together. Then the thesis will discuss and define what rejection is and how rejection enters the generational cycles of people.

It will also look at how this rejection shapes and guides people's emotions and social interactions with others, thereby creating a door for the devil to bring deception into the moral values of man that eventually leads to sexual deviances.

The second hypotheses will explore what the Christian's perspective is on sexual deviances from a biblical point of view. Then it will use the first hypotheses to understand how the devil uses rejection to create sexual conditions within people that is according to biblical opinion immoral.

The thesis will also explore remedies found in scripture to help people that would like to be set free from sexually immoral behaviors.

Purpose and Significant Aims of the Research

The purpose of this research thesis is to:

- Provide an overview of the deeper meaning and knowledge through a systematic review of the literature (past and present), thereby facilitating a better understanding of the scope and the implication of sexual deviances in the Old and New Testament
- Analyze the effects of rejection on the creation of sexual deviances in mankind from a Spiritual, Ethnographical, Social, Cultural, Historical and Ethical perspective

- Document and expose the strategies used by the Adversary to lure and entrap people in the snare of sexual deviances by using the rejection they suffered.
- Analyze biblical scriptures to understand how God views sexual behavior.
- Understanding the difference between what God intended for sex and the way society and culture views it.
- Show mankind that the misuse of a God given physical and emotional need created through sex, has on the destruction of society and culture.
- Analyze the sexual deviances of humanity and to see how the devil has systematically seared man's conscience through media.
- Explore the effects of sexual immorality on society as a whole.
- Understanding the plan God had for sex in a Godly marriage.
- Researching how abortions have a long-term effect on the rejection experienced by future generations.
- To explore the options for people suffering from sexual deviances and how God can set them free.

The results of the proposed research thesis should benefit all Christians and non-Christians in several significant ways by:

- Helping people to recognize rejection in their own lives.
- Exploring the effects rejection had in their thinking and to see the deception they were believing as truth.
- Exploring the effects rejection had in their relationships and how that has affected their relationship with God.

- Recognizing sexual immorality according to biblical standards and being able to stand for what is the standard set by God.
- Shedding light on Satan's tactics to use rejection to create deception and sexual deviances that are against the will of God for man.

Objective and Research Questions

The objectives of this research are to answer the following questions:

- What is rejection?
- What effects does it have on man?
- Why is it so effective in changing the sexual orientation of man?
- How does rejection open the door for deception that ultimately creates sexual deviances?
- What does the scriptures teach us about rejection?
- What is God's intent for sex according to the bible?
- Why has man used sex as a tool for domination in society?
- How does the devil use rejection to distort the true sexual intent God had for His creation?
- What caused man's desires to be twisted and deceived when it comes to their exploration of sex?
- What is the relationship between rejection, deception, and sexual immorality?

Thesis/ Hypotheses / Research Statement

This proposed thesis will examine two hypotheses. The one will be to understand the doctrine of man. This means to understand the origin of man and his nature. It also looks at man's composition and why the one area affects the others.

Then the thesis will define rejection and explore all the areas in human nature where rejection can enter the bloodline of the created being according to scripture.

The thesis will then examine how rejection creates a doorway for the devil to bring deception that leads to sexual deviances. The thesis will also analyze and define the difference between gender and sex and understand why the devil created gender dysphoria.

The second hypotheses will examine from a biblical perspective how God, who created sex, views sex, and what role it should play in mankind. Then it will explore from a spiritual and scriptural perspective what God sees as sexual deviances.

This part of the thesis will also explore the reason why God created man with the capacity for sex and why He intended it to be for the sole use in a monogamous marriage. Then it will research why and how the devil can use rejection to create sexual deviances in mankind.

Demarcation Including Scope and Limitations

The thesis will look at the origin of man from a biblical perspective and explore how the different areas of body, soul and spirit intertwine and seek to understand why God created him with those parts.

The thesis will also look at the biblical standard of sex from God's point of view and then use that to understand what a sexual deviancy is. What the bible classifies as such will be handled as such as this thesis is written from a Christians perspective.

Then the thesis will also look at rejection and how rejection takes shape in man and how it enters the bloodline of people. The thesis will discuss how this rejection comes into the bloodline from a spiritual scriptural perspective.

The primary purpose of this thesis is to show people how rejection affects them and how the devil can use it to create deception and together bring man to a point of sexual deviancy.

This thesis will also include the revelational knowledge that God has revealed to the heart of believing Christians through the Holy Spirit. People who have gained expertise in dealing with these deviancies on a personal level as well as in counseling situations.

This thesis seeks to provide the body of Christ with the truth as set out in the Word of God with regards to rejection and deception leading to sexual deviances. It also seeks to help believers understand what God

had in mind with the creation of sex as part of the human anatomy and destiny of man. It will also seek to show the body of Christ what the standard of God is when it comes to sexual sins and to help them understand that God sees these sins as something that takes them away from Him.

Research Methodology

Introduction

Research methodology is the general approach taken by the researcher while carrying out the research project. This approach dictates which tools the researcher will use. This research will use both qualitative and quantitative data collection methods. Qualitative design methods will be used such as Ethnography, Hermeneutics, Historical analysis, Sociology, Cultural and Theology.

Ethnography

Ethnography is a well-known form of qualitative research and includes the recording and analysis of a culture or society, is based on participant observation and resulting in a written account of a people, place, or institution.²

²<https://www.discoveranthropology.org.uk/about-anthropology/fieldwork/ethnography> (18/11/19)

Hermeneutics

Hermeneutics is the theological term for the process of discovering the meaning and message of the Bible³. To evangelical Christians, biblical interpretation is a fundamentally important task because the Bible is God's spoken and written Word. The Creator's own revelation of Himself and of His purpose for His creatures is the most significant communication human beings could possibly receive.

It is important to understand that the research will mostly consist of Hebraic Hermeneutics. Both testaments of the bible have their background in Hebrew culture as the writers were all Jews. The language of the New Testament might be Greek, but the background of the word choices is still rooted in Hebrew culture, concepts, and traditions.

To this day New Testament studies has placed significant focus on the study of Greek and Hellenism. If more understanding is needed in better understanding the significant words of Jesus, a shift must be made to the study of Hebrew history and culture along with the language.⁴ The writers of the historical narratives were all Hebrews, and their word choices came from their culture, traditions, and the concepts they used.

³ **Mickelsen, A. B.** (1988). Bible, Interpretation of The. In *Baker encyclopedia of the Bible* (Vol. 1, p. 308). Grand Rapids, MI: Baker Book House.

⁴ **Klein, J. & Spears, A.** (2007). *Lost in Translation Series (Vol 1): Rediscovering The Hebrew Roots Of Our Faith*. Oregon, USA: Zondervan Publishing House

Historical Research and Analysis

Historical research is the process of systematically examining past events to give an account of what has happened in the past. It is more than an accumulation of events, but rather a congruent, dynamic account of past events. After the historical research is done, a full analysis of the data will show an interpretation of the events to recapture the nuances, social and cultural tendencies that recapture these events and people's behavior during these historical periods.

Important reasons for conducting historical analysis include:

- To uncover the unknown and to answer key questions
- To identify the relationship that the past has to the present with respect to the sexual development of societies across the ages
- To assist in understanding the culture in which people live

Phenomenology

Phenomenology, has the primary objective of which is the direct investigation and description of phenomena as consciously experienced, without theories about their causal explanation and as free as possible from unexamined preconceptions and presuppositions⁵. Phenomenology is sometimes considered a philosophical perspective as well as an approach to qualitative methodology. This is a school of thought that emphasizes a focus on people's subjective interpretation of the world.

⁵ <https://www.britannica.com/topic/phenomenology> (15/09/17)

Phenomenology studies the structures of various types of experience ranging from perception, thought, memory, imagination, emotions, desire and volition to bodily awareness, embodied action, and social activity.

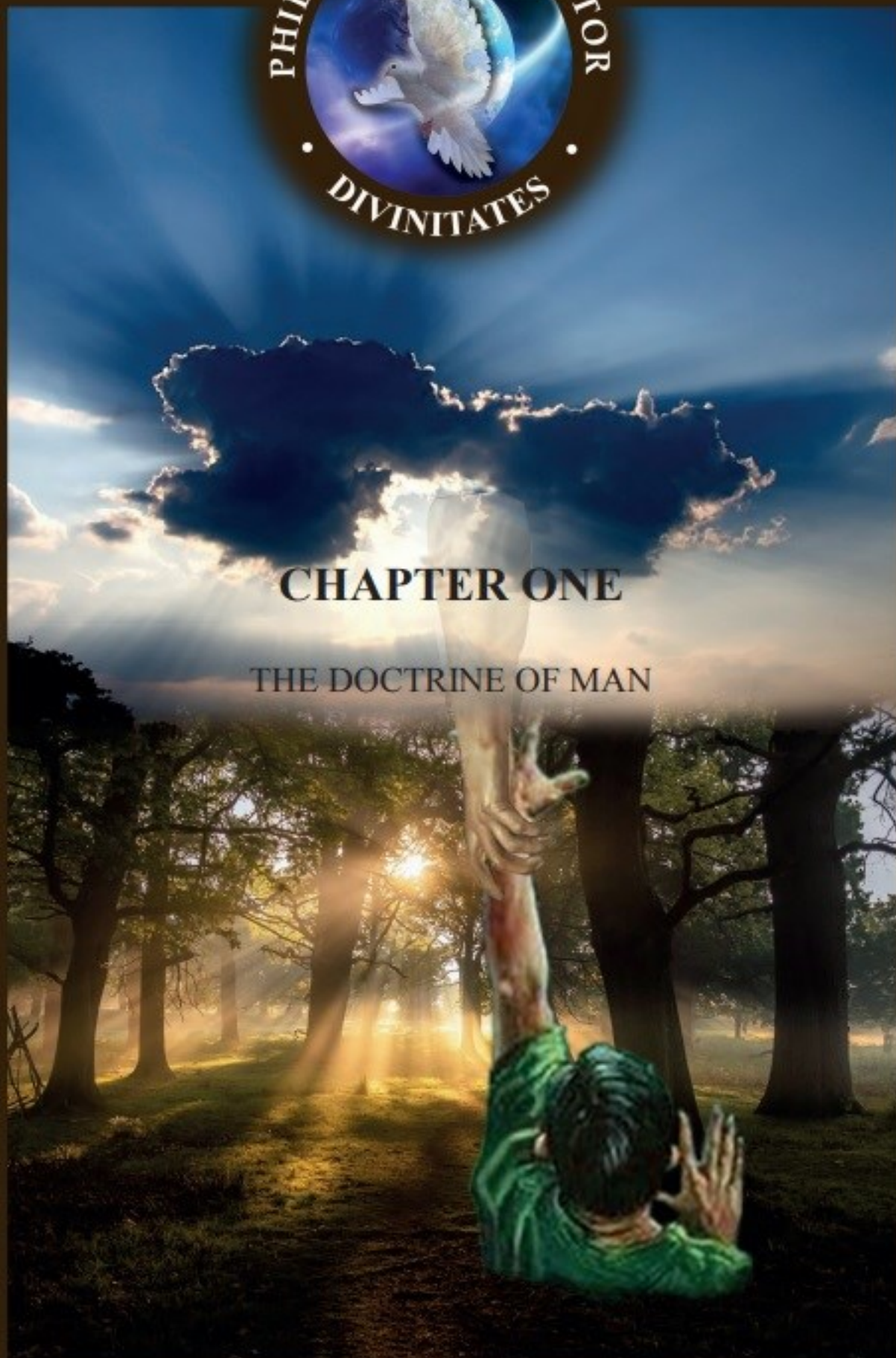
Through this approach, scientific knowledge will be gained through observation and studies in various fields.

---oo0oo---



CHAPTER ONE

THE DOCTRINE OF MAN





CHAPTER ONE: THE DOCTRINE OF MAN

1 INTRODUCTION

In this part of the thesis, it is important to understand man. Man has a specific origin, who created him, why, and with what features. This means his nature and composition is important to understand how his parts are linked together, as well as how and why the parts affect one another.

There are several ways to understand people. Biologist will look at their anatomy and seek to understand its different anatomical functions. Psychologists will seek to understand the behavior of people and how their conditions around them affect them. Sociologist will seek to explore the human role in society and how this influences their actions and

reactions. **This thesis will however focus on what the bible teaches about mankind.** This means that what the bible teaches about mankind is what is important, as God is its creator. He wrote the manual on what matters in people and what affects them most. This is also important to understand as the devil will use this against people and seek to corrupt them at their core.

Another reason the doctrine of man is important is for spiritual development. Of all of God's creation people are the only ones that is made in His image.⁶ Because people are made in His image, they can know something more about God by knowing more about themselves. Mankind is like a self-portrait of God. This means that if an artist has painted a picture of himself, it would reveal much more of himself when the picture is studied.

God did not stop there but also created the second self-portrait that is the perfect self-portrait in the perfect man Jesus. Much can be learnt by studying the man Jesus and what His image looks like.

This thesis needs to understand this image to see why the devil wants to destroy that image by deceiving people and creating deviances that break it down.

⁶ Elwell, W. A., & Beitzel, B. J. (1988). Man, Doctrine Of. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1385). Grand Rapids, MI: Baker Book House.

2 THE ORIGIN OF MAN

In this section the thesis will look at biblical and non-biblical views. The biblical views are important because the thesis will be based on it, but because the thesis also speaks about the deception from Satan, it is important to discuss them and to recognise them when the time comes.

2.1 BIBLICAL VIEW

The creation of man is seen in Genesis 1 and 2 and regardless of which belief the Christian holds about creation, there is no doubt that God created mankind.⁷ The thesis will not explore creation theories as all of them hold the same view, that God created mankind. Here are the most significant scriptures:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (27) So God created man in His own image; in the image of God He created him; male and female He created them.

Genesis 1:26-27

Some very important aspects need to be noted about what this scripture show here:

- People are the only creature created in God's image.

⁷ **Sanders, F.** (2018). The Doctrine of Humanity. In M. Ward, J. Parks, B. Ellis, & T. Hains (Eds.), *Lexham Survey of Theology*. Bellingham, WA: Lexham Press.

- People were created last, as if everything created before them was made to get the earth ready for their arrival.
- God gave serious thought to what He was about to do because the Trinity is discussing it amongst Themselves.
- By being created in all three images of the Trinity it means that people contain the likeness of the Father, the Son, and the Spirit.
- All other creatures came into being by God's words while mankind was created by the hands of God Himself.
- Because people were created in the image of God, they were given a special authority over the rest of creation.⁸ This shows a level of trust that God has placed on mankind to govern all of creation.
- People's authority are over the rest of creation, not over other people.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:7

This scripture shows that even if man was formed in God's image by the hand of God, he only became alive when God gave him life. Without

⁸ **Morey, R. A.** (2004). *The encyclopedia of practical Christianity* (p. 255). Las Vegas, NV: Christian Scholars Press.

God, man is nothing but dust. The word formed translates a Hebrew word meaning “to shape, or mold” and refers to the work of a potter.⁹

And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. (22) Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

Genesis 2:21-22

This tells the story of the creation of Eve. Although she wasn't made from the dust directly, she was made when Adam was made. This means that when God created Adam, Eve was already a part of man, inside him. This speaks more about the reason for marriage and will be discussed later in chapter 3.

***'Your hands have made me and fashioned me, An intricate unity;
Yet You would destroy me.***

Job 10:8

Job here speaks about God creating him¹⁰ but also alludes to a very important part of this thesis and the creation of mankind. Job states that people are made with all their parts in unity. This means that there is unity between body, soul, and spirit. In other words, what happens in the one, affects the others.

⁹ **Reyburn, W. D., & Fry, E. M.** (1998). *A handbook on Genesis* (p. 63). New York: United Bible Societies.

¹⁰ **Smith, J. E.** (1996). *The wisdom literature and Psalms* (p. 81). Joplin, MO: College Press Pub. Co.

Know that the LORD, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.

Psalms 100:3

The psalmist here rightfully gives God the glory for his creation. People need to realize that even if they add the sperm and the egg, God is still the one that makes each and every person.¹¹ Life comes from Him and when that life is taken away by man, God will hold man accountable for it.¹²

'I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.

Jeremiah 27:5

Here God declares that He has given the earth to mankind because He deemed them fit. Mankind is the image of God and has the ability to carry His authority. Because God made the earth, He has the right to give the earth to whomever He deems fit.¹³

2.1.1 Characteristics of the Created Man

The scriptures teach several facts about what the created person is like. It is important to understand that man is made with these characteristics

¹¹ **Ross, A. P.** (1985). Psalms. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 865). Wheaton, IL: Victor Books.

¹² **Jamieson, R., Fausset, A. R., & Brown, D.** (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 375). Oak Harbor, WA: Logos Research Systems, Inc.

¹³ **Smith, J. E.** (1992). *The Major Prophets* (p. 265). Joplin, MO: College Press.

for a reason. God made mankind perfect and even if Satan has distorted the image of God in mankind, God still made them perfect.

Dependency

Mankind must except that they are dependent on God for everything, even if they do not think so. **Psalm 139:13** states:

For You formed my inward parts; You covered me in my mother's womb.

People are dependent on God, not just for the beginning of their life, but also for their whole existence. All people, whether they want to or not has an inner voice that declares their dependency on God.¹⁴

Paul spoke about this inner voice and calls it man's conscience:

for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, (15) who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them

Romans 2:14-15

Knowing that mankind is dependent on God should lead people to several specific results. **Firstly, people should acknowledge their dependency on God.** This seems like the logical thing to do, but many non-believers and believers alike find it difficult to bow themselves before God and declare their need to be dependent on Him. Mankind

¹⁴ **Utley, R. J.** (1998). *The Gospel according to Paul: Romans* (Vol. Volume 5, Ro 2:15). Marshall, Texas: Bible Lessons International.

has always found it easier to depend on their own strength, cleverness, cunningness, or bank balance in their everyday life. The prophet Isaiah new how to do this:

But now, O LORD, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand.

Isaiah 64:8

The Lord's prayer shows how much Jesus placed emphasis on this point when He said: "Your kingdom..., Your will be done...".¹⁵

Secondly, people need to respond to God with a grateful heart. The best attitude mankind can show is what David showed:

I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.

Psalms 139:14

If people can just realize what a marvel they are, they have to realize that God is even more marvelous, and praise is the result.¹⁶

Thirdly, people need to stand before God with a humble heart. This is probably the most important and the most difficult for the non-believers to except.

¹⁵ **Matthew 6:10**

¹⁶ **Ross, A. P.** (1985). Psalms. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 892). Wheaton, IL: Victor Books.

Created in Harmony with Creation

Because mankind is created in the image of God, they are more than an animal, but they also share certain similarities with them.

The creation account in Genesis shows that:

- Man was created on the same day as the land animals (**1:24-31**)
- Both man and animals were created from the earth (**2:7, 19**)
- God placed Adam and Eve in a garden with them not just to make use of His gifts, but also to take care of His creation

This means that people must maintain harmony with nature. This is necessary for mankind's own well-being on earth. It also means that people must treat nature and God's creation with respect. Then lastly it shows that people can learn from observing animal behavior. There are plenty scriptures where God equates certain virtues to animal behavior.¹⁷

The Uniqueness of Man

People must remember that because they are made in the image of God, they have certain characteristics that make them unique in creation. Besides the fact that they have physical, and material needs such as food, shelter, and clothing, they also have higher needs that include intellectual, aesthetic, emotional and spiritual needs.

This means that even though all physical needs are met. They will not be truly happy and fulfilled if their spiritual needs are not met. Augustine

¹⁷ **Proverbs 30:24-31**

wrote: *"O God, you have made us for yourself, and our hearts are restless until they rest in you"*.¹⁸

Man is a Finite Creature

The fact that people were created shows that they have a start, and also can have an ending. This means that they have limitations. Mankind has always been on a search to fight against these limitations. Through science and technology mankind has been able to improve their living standards and prolong their life. Unfortunately, humans have gotten to a place where they have thoughts that they can clone humans and become like God.

Mankind is also limited in their mental capacity and by space. Even the people at the tower of Babel wanted to overcome these limitations by creating a tower to reach God.¹⁹

It is these limitations and mankind's finiteness that creates a door for the devil to bring deception to people. He was himself deceived thinking that he can be just like God, and when he approached Adam and Eve in the Garden, he made them believe that by eating the fruit they too will become like God.²⁰

¹⁸ **Augustine of Hippo.** (1886). Letters of St. Augustin. In P. Schaff (Ed.), J. G. Cunningham (Trans.), *The Confessions and Letters of St. Augustin with a Sketch of His Life and Work*. Buffalo, NY: Christian Literature Company.

¹⁹ **Genesis 11:1-9**

²⁰ **Genesis 3:5** For God knows that in the day you eat of it your eyes will be opened, **and you will be like God**, knowing good and evil."

2.2 NON-BIBLICAL VIEWS

The non-biblical views show exactly what the devil, through deception has achieved. He wants people to not give God the glory for their existence. There are two dominant views that do exactly that, the pantheistic view and the evolutionary view.

2.2.1 Pantheistic View

The word pantheism means “all is God” or “God is everything”.²¹ This stems from the religion of Hinduism and teaches that everything comes from a “world soul” and everything basically flows out of this one world soul.

The Hindu god is not a personal being but only represents a force or a principle. What the devil has done with Hinduism is to copy the basic Christian principles without any form of God that holds everyone accountable. He replaced heaven and hell with karma and reincarnation. He replaced a Godly standard of living with good deeds.²²

By the devil creating this worldview for the origins of man, he takes away the fact that people are created in the image of God.²³ Later the thesis

²¹ **Major Contributors and Editors.** (2016). Pantheism. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

²² **Geisler, N. L.** (1999). Pantheism. In *Baker encyclopedia of Christian apologetics* (p. 580). Grand Rapids, MI: Baker Books.

²³ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1223). Oxford; New York: Oxford University Press.

will explore exactly what that means and how changing this impacts on mankind and society.

2.2.2 Evolutionary View

Evolutionary theory is the basic belief in science that mankind is the result of a long process of development in nature.²⁴ Evolutionists are even more deceived than pantheist because they believe in the scientific impossibility that nothing created everything.

The devil has given evolutionist the ability to completely ignore their conscience by telling them that what they are experiencing is just neurons firing in the brain.

What the evolutionist actually believe is that nature can explain everything.²⁵ This makes them worship the created nature over the Creator Himself. They are completely delusional and as such have no moral compass and can easily be deceived even more.

3 THE NATURE OF MAN

3.1 MADE IN GOD'S IMAGE

The previous section clearly showed that people are made in the image of God, but what exactly does that mean. Many theologians across the

²⁴ **Geisler, N. L.** (1999). Evolution, Biological. In *Baker encyclopedia of Christian apologetics* (p. 225). Grand Rapids, MI: Baker Books.

²⁵ **Bromiley, G. W.** (1979–1988). Evolution. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 2, p. 212). Wm. B. Eerdmans.

ages have discussed and debated this and several key issues arose that are all valid. Irenaeus saw in mankind the ability to be a rational and free being.²⁶ Thomas Aquinas believed the image of God is seen in mankind's intellect and reason.²⁷ John Calvin stated that God's proper image is in the soul.

This section will look at humans having five unique qualities that set them apart from the rest of creation. This is their capacity for speech, their freedom to choose, their creative abilities, their power of dominion, and their moral qualities.

3.1.1 The Essential Image of God in Man

The essential part of mankind includes the ability to speak, the ability to reason, to be creative, and the dominion they possess.

Speech

It is quite clear that people are the only created beings that have the ability to formulate and articulate words.²⁸ Part of mankind's dominion comes from their speech. This is not mere speech like a parrot can speak, but the ability to formulate thoughts and ideas that makes logical sense.

²⁶ **Brunner, E.** (1939). *Man in Revolt*. (p93). New York: Scribner.

²⁷ **Hoekema A. A** (1986). *Created in God's Image*. (p.36). Grand Rapids, Michigan: Eerdmans Publishing Co.

²⁸ **Elwell, W. A., & Beitzel, B. J.** (1988). Man, Doctrine Of. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1385). Grand Rapids, MI: Baker Book House.

The scripture states:

With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. (10) Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

James 3:9-10

Another scripture states:

Death and life are in the power of the tongue, And those who love it will eat its fruit.

Proverbs 18:21

As James says that mankind is made in the image of God and the tongue is as well, that is why they have the power of life and death in their words.²⁹ So many instances of people that spoke curses out over themselves have proven that the tongue has indeed power in what it says. Later the thesis will also look at the connection between the body, soul, and spirit that makes this connection and dominion more sense.

Reasoning

Humans alone have the ability to reason and make choices. Mankind's ability to reason goes along with their ability to speak. How a person uses their words determines whether they have good reasoning skills or not. This is important to keep in mind as Darwin with his evolution clearly shows that reason is impossible in a Darwinian world.³⁰ Budziszewski

²⁹ Ellsworth, R. (2009). *Opening up James* (pp. 110–111). Leominster: Day One Publications.

³⁰ Geisler, N. L., & Turek, F. (2004). *I don't have enough faith to be an atheist* (pp. 129–130). Wheaton, IL: Crossway Books.

points out that the only guarantee that reason works is God who made it.³¹

Another aspect connected to speaking and reasoning is freedom. People engage in reasoning because they know others have the ability to choose to believe what they say. This is one of the areas where Satan can easily bring in deception as he cleverly reasons past man's intellect and abilities. Christians need the wisdom and power of the Holy Spirit to discern when people speak to know if they are being deceived or not. Even in their thinking they could be deceived by the devil as the thesis will further explore later.

Creativity

Mankind is not just a created being, but God created them to be creative. In other words, in the same way God is creative, people, in the image of God, also has the ability to be creative. One must only look around to see how creative mankind can be. In the same way people can create very beautiful art, or sculptures, or music, people also have the ability to create cruelty, and break down what God has given them.

Dominion

The previous section showed that humans have the ability to be rational, free, and creative which leads to them also having dominion over the rest of creation.

³¹ **Budziszewski J.** (1997). *Written on the Heart: The Case for Natural Law* (p.54). Downers Grove, Ill.: InterVarsity Press.

God told Adam:

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Genesis 1:28

This shows that mankind stands by divine order to rule over all the other creatures God made.³² Mankind has a responsibility to rule because it was given to them by God, but what does that look like biblically.

Firstly, mankind is to rule under God. People do not have authority, but their authority was delegated to them by God. This means that they have a responsibility with that authority to God. Whenever people exercises their authority without being accountable to God, they must realize that they are acting more as a dictator than a responsible created being.

Secondly, mankind must rule responsibly and creatively. God placed mankind in the Garden of Eden to work in it and take care of it.³³ This shows that people have to use their creative abilities to make the earth a better place. The problem comes when people want to rule without God. They become selfish and only live for what matters to themselves.

³² **Hasel, F. M.** (2000). Dominion. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 352). Grand Rapids, MI: W.B. Eerdmans.

³³ **Genesis 2:5** before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground

3.1.2 The Moral Image of God in Man

There are two scriptures that speak about the moral nature of God:

and that you put on the new man which was created according to God, in true righteousness and holiness.

Ephesians 4:24

and

Do not lie to one another, since you have put off the old man with his deeds, (10) and have put on the new man who is renewed in knowledge according to the image of Him who created him,

Colossians 3:9-10

Righteousness and Holiness

These two terms are very similar and speak about the purity of God. This means there is no evil in Him. This part of the image of God in people were the most affected when Adam and Eve sinned in the Garden of Eden.

God's attitude towards good and evil is clear in scripture.³⁴ Holiness is not only outward actions, but also inward attitudes.³⁵ Jesus made this

³⁴ **Psalms 45:7** You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

³⁵ **Hodge, C.** (1997). *Systematic theology* (Vol. 1, p. 341). Oak Harbor, WA: Logos Research Systems, Inc.

very clear with the sermon on the mount.³⁶ Because God created humanity in His image, He expects them as well to be holy.³⁷

Holiness in the Old Testament priestly terms were associated with the glory of God.³⁸ The glory is also associated with God's presence and manifestation in the fire and cloud on Mt. Sinai.³⁹

This glory that manifest God's presence is clearly seen in the attitudes that the apostles in their letters to the early church wrote about:

Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; (14) as obedient children, not conforming yourselves to the former lusts, as in your ignorance; (15) but as He who called you is holy, you also be holy in all your conduct,

1 Peter 1:13-15

Paul also taught the early Christians:

that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, (23) and be renewed in the spirit of your mind,

Ephesians 4:22-23

³⁶ **Matthew 5:2-30**

³⁷ **1 Peter 1:15-16** but as He who called you is holy, you also be holy in all your conduct, (16) because it is written, "BE HOLY, FOR I AM HOLY."

³⁸ **Exodus 29:43** And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory.

³⁹ **Gorman, F. H.** (1997). *Divine presence and community: a commentary on the Book of Leviticus* (p. 13). Grand Rapids, MI; Edinburgh: Wm. B. Eerdmans; Handsel Press.

These scriptures together show that outward obedience without the right inward attitude is false righteousness.⁴⁰ Jesus warned that the Pharisees and Sadducees were guilty of this.⁴¹

Knowledge

Knowledge in scripture does not speak about facts and information but it speaks about so much more. Paul said:

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; (10) that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;

Colossians 1:9-10

This knowledge that Paul speaks about is a knowledge of knowing God more personally.⁴² It is knowledge that leads the person to want to live more for God, a desire to please God and to do His will.

Paul also stated further:

and have put on the new man who is renewed in knowledge according to the image of Him who created him,

Colossians 3:10

⁴⁰ **Miley, J.** (1892). *Systematic theology, volume 1* (p. 106). New York: Hunt & Eaton.

⁴¹ **Matthew 5:20** For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

⁴² **Mobley, G.** (2000). Know, Knowledge. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 777). Grand Rapids, MI: W.B. Eerdmans.

This speaks about having the knowledge of God's image in mankind and the result is clear:

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

Colossians 3:12

The apostle John also states that to love God is to know Him. This means the knowledge from God comes through a relationship with Him.⁴³

3.1.3 The Relational Nature of the Image of God

A very important part of the nature of God is the fact that He created humans to be in relationships. Firstly, is a relationship with Him and secondly, is a relationship with others. When God created Adam and placed him in the garden under perfect circumstances, He saw that Adam was not complete. He said:

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 2:18

It is also seen in the creation of Eve where she was taken out of Adam. God created her as part of Adam from the start. He knew she would complete him. This shows that the male-female relationship reflects the image of God. This is another reason why Satan wants to break down families, genders, and biblical marriage that reflect the image of God.

⁴³ **1 John 4:7-8** Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. **(8)** He who does not love does not know God, for God is love.

Personal relationships are also seen in the nature of God through the Trinity. The Father, Son, and Holy Spirit are in unity and mankind shows that they are like God in their capacity for personal relationships. Several aspects are also shown because of this relational nature of God in mankind.

Sexual

Human beings are created as sexual beings. Being sexual within the context of scripture is a normal thing. The thesis will explore more on what scripture teaches as normal sexual behavior in chapter 3. **Genesis 2:24**⁴⁴ shows that the act of sex makes man complete as he becomes one again with the woman that came out of him. God created men and women to procreate, and to become one through the act of sex.

Equal

When God made Adam with Eve inside of him, in His image, He made them both male and female. This shows that before God, male and females are equal. Yet in today's society many inequalities exist. Woman and men are both often treated unfairly based on their gender. In the Jewish society of Jesus' day women were arranged to be married at age 13 to 14. They would then become the property of the husband to do with as he pleases.⁴⁵ He could divorce her for any reason he seemed

⁴⁴ **Genesis 2:24** Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

⁴⁵ **Plaskow, J.** (1993). Review of Jewish Women in Historical Perspective edited by Judith R. Baskin. *Critical Review of Books in Religion*, 548.

fit, and she had no rights at all. This is not what God had in mind when He created them equally. These and other unfair gender practices led to the rise of the feminist movement and the legality of abortions as women were given the right over their own body. This will be discussed later in chapter 2 in more detail.

There is nothing in scripture to state that females have received less of the image of God than men. The New Testament ministry of the Holy Spirit to restore the image of God in mankind is applicable to all men and women. Jesus however showed that women should be treated with dignity and respect. He ministered to the Samaritan woman at the well.⁴⁶ He forgave the woman caught in adultery.⁴⁷ Jesus protected women by stating that men can only divorce them for sexual immorality.⁴⁸

Within Christianity men and women are not independent of one another. In the same way woman came from man, so also men are born through women.

Community Living

The image of God is reflected in all of human relationships. God did not create people to be lone rangers doing everything by themselves, alone.

⁴⁶ John 4:4-40

⁴⁷ John 8:1-11

⁴⁸ Matthew 5:31-32 "Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' (32) But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

God created people to be part of the Body of Christ. People are made to have meaningful relationships with one another.⁴⁹

Christians cannot think that they can relate to God without relating to others. The apostle John wrote:

If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

1 John 4:20

The early church in the book of Acts showed what God intended for His followers. He wanted them to have constant fellowship with one another so they had support, and could share their possessions.⁵⁰ Christians should show the world what true community is.⁵¹ Very often people living in large cities surrounded by millions of people are still alone. They get depressed and often commit suicide or fall into addictions to cope with the loneliness.

3.2 CHRIST AS THE PERFECT IMAGE OF GOD

Because sinful humanity no longer bears the perfect image of the person created in God's image in the Garden of Eden, the thesis have to look at the only perfect man that had no sin, and sets the example for all people: Jesus.

⁴⁹ **1 Corinthians 12:12-31**

⁵⁰ **Acts 2:42-47; 4:32**

⁵¹ **Grimshaw, J.** (1999). Luke's Market Exchange District: Decentering Luke's Rich Urban Center. *Semeia*, 86, 33.

This is what the scriptures say about Him:

He is the image of the invisible God, the firstborn over all creation.

Colossians 1:15

Jesus is the image of the invisible God incarnated into a bodily form. Even Jesus said: *"If you have seen Me, then you have seen the Father"*.⁵² The book of Hebrews says that if Christians want to see the person of God, they must look at Jesus as He is that Person.⁵³

When Paul wrote to the Romans, he declared that the first Adam, through his sin, marred the image of God in man, but when Jesus came He, through obedience, restored that image of God in man.⁵⁴ This is what this thesis is about. The devil wants to destroy the image of God in man by bringing in sexual immorality to destroy that image through sin.

3.3 PRACTICAL IMPLICATIONS FROM THE IMAGE OF GOD IN MAN

The importance of the doctrine of man is that it is the basis for the way people govern their daily lives. People must realize that they belong to

⁵² **John 14:7-9** "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." **(8)** Philip said to Him, "Lord, show us the Father, and it is sufficient for us." **(9)** Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

⁵³ **Hebrews 1:3** who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

⁵⁴ **Romans 5:12-21**

God, whether they believe in Him or not. This makes it possible for people to have communion with God. It also teaches humans that life is sacred, and all human beings have value. It also teaches humans why idolatry is a sin, and that all of mankind's actions have moral significance. People's view of themselves has to be based on scripture to be balanced and free from deception.

3.3.1 Communion is Possible

With God

The first and most important practical implication is that people have the ability to have communion with God. People can be in a face to face relationship with God. All throughout scripture God has communicated with His people. In the Old Testament God used the prophets to communicate with His people, and to tell them what He expects of them, to tell them that He wants a relationship with them.

In the New Testament Jesus came and became the ladder to God, for people to have open access to God, His presence, and communion with God. Then God spoke through the apostles who wrote down what He said so all humanity could have His words and guidance forever.

Scripture describes the relationship between God and mankind as a covenant. A covenant is an agreement by which personal relationships

are established.⁵⁵ Through the covenant, Christians become God's people and He becomes their God. God said to Moses:

Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. (7) I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.'

Exodus 6:6-7

God's promises to mankind can be traced back to Abraham, Isaac, Jacob, and even to Adam and Eve. The scriptures show the promises as follows:

- **Genesis 3:15** God's first promise to redeem fallen man
- **Genesis 12:2-3** God's covenant with Abraham
- **Genesis 35:10-15** The confirmation to Jacob
- **Genesis 49:10-12** Jacob's blessing on his son Judah
- **2 Samuel 7:16** God's promise to David, of the tribe of Judah
- **Jeremiah 23:5-6** The Messianic prophecy to Jeremiah
- **Luke 1:30-35** The New Testament fulfillment
- **Revelation 22:7-17** The ultimate fulfillment

Sin is the only thing that affects this communion between God and mankind. In the Old Testament the sin of Israel affected them and the

⁵⁵ **Hinson, D. F.** (2001). *Theology of the Old Testament* (Vol. 15, p. 111). London: SPCK.

only way the covenant could be restored was through Jesus. The next part of this chapter will look at sin and why the devil wants man to sin.

Jesus equated obedience directly to the quality of relationship between people and God:

Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him."

John 14:23

Communion with Others

Because all humans are made in the image of the same God, they are similar in nature, and therefore able to also have communion with one another. God has even commanded mankind to not just have fellowship with one another, but also to love one another:

And the second, like it, is this: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."

Mark 12:31

Jesus linked the first commandment to love the Lord your God with all your heart, soul, mind, and strength with the second one that man should love his neighbor as himself. This shows the level of communion people must have with others that God places in their lives.⁵⁶ The same way people want to be treated is the same way they should treat others.

⁵⁶ **France, R. T.** (2002). *The Gospel of Mark: a commentary on the Greek text* (p. 480). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

3.3.2 The Sacredness of Human Life

This is another practical implication because mankind is made in the image of God. King David stated:

For You formed my inward parts; You covered me in my mother's womb. (14) I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.

Psalms 139:13-14

God creates each and every human baby in the mother's womb. That aspect alone makes people unique and priceless. No person can fully understand their value in God's eyes. This shows that the value of a person is not seen in where they come from, how they live, what they have achieved, or what race, culture, and background they have. **Their value is, and should be, solely based on the fact that God created them and formed them with His hands.**

The apostle James sheds some light on this:

With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. (10) Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

James 3:9-10

People should realize that when they deal with other people, they are not just dealing with a person, but with someone created by God, someone that is in God's image.

Jesus even said:

"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' (45) Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'

Matthew 25:44-45

This is very important for the rest of this thesis. All sexual immorality is not just done against the person's own body, that is made in God's image, but also against someone else made in God's image. One sexual sin has multiple consequences on all parts of the body, soul, and spirit, and on all people involved.

3.3.3 The True Nature of Idolatry

Paul stated:

Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

Acts 17:29

Paul shows that people are God's offspring. This means that people are like God, and God cannot be represented in images that He created Himself. Images such as animals, plants, rocks, and stones, or even people. People cannot be like the images they create themselves. An idol made with hands is then a misrepresentation of God. This brings God down to the same level as something that He created.⁵⁷ **This**

⁵⁷ Polhill, J. B. (1992). *Acts* (Vol. 26, p. 376). Nashville: Broadman & Holman Publishers.

idolatry corrupts the image of God in man. Paul concludes more in his letter to the Romans:

because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. (22) Professing to be wise, they became fools, (23) and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Romans 1:21-23

This letter to the Romans shows why the devil brings deception into mankind's existence and how that leads to deviances.⁵⁸ The more people sin against God, the less they become like God, and the more susceptible they become to be deceived, and becomes open to more sin.

Idolatry does not refer to only the bowing down to idols, but it speaks about so much more. Paul wrote:

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

Colossians 3:5

This passage speaks about the spiritual form of idolatry. The idolatry that happens in the heart.⁵⁹ A greedy person acquires materialistic items to

⁵⁸ **Morris, L.** (1988). *The Epistle to the Romans* (p. 83). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

⁵⁹ **Dunn, J. D. G.** (1996). *The Epistles to the Colossians and to Philemon: a commentary on the Greek text* (p. 213). Grand Rapids, MI; Carlisle: William B. Eerdmans Publishing; Paternoster Press.

satisfy themselves. This shows that spiritual idolatry is a form of self-worship. This just states in simpler terms that mankind's biggest idol is themselves.⁶⁰ People through their pride and entitlement feel that they deserve certain things in life. It drives cultures, societies, and even some countries. The devil also uses this spiritual idolatry to give people an excuse to indulge in sexual sins, after all, they don't hurt anybody, it feels good, and they deserve it.⁶¹

3.3.4 God's Legitimate Right to Ownership

The Pharisees once came to Jesus to test Him and said:

Then they sent to Him some of the Pharisees and the Herodians, to catch Him in His words. (14) When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not? (15) Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see it." (16) So they brought it. And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." (17) And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him.

Mark 12:13-17

⁶⁰ Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 289). Nashville: Broadman & Holman Publishers.

⁶¹ The author's sarcasm is intended

What Jesus was actually saying here is that the coin belongs to Caesar because his image is on it. The same way, people, who have the image of God stamped on them, must therefore belong to God.⁶² God has the right of ownership over mankind. People think that they become “good” people when they give away their belongings, and their time, and effort to God’s work, but in actual fact if they belong to God then everything by default also belongs to Him. This should make man humble before God. All people should say as Jesus did:

..... nevertheless, not as I will, but as You will."

Matthew 26:39

This is also the reason why people allow themselves to be deceived by Satan. They desire to believe the deception and to follow the path it takes them. Because these people think they own themselves God has given them over to their own desires to do as they please.⁶³

3.4 MAN'S COMPOSITION

When it comes to the nature of humans it is important to view people according to what the scriptures teach. Some scholars believe that people are made up of two parts, a physical part and a non-physical part. These people are called Dichotomist. Other people believe humans are made of three parts: a spirit, a soul and a body, these people are called Trichotomist.

⁶² **France, R. T.** (2002). *The Gospel of Mark: a commentary on the Greek text* (p. 469). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

⁶³ **Romans 1:24-28**

The difference in the above two views make a difference in how scripture is interpreted. For example, the opening words of Mary's song in **Luke 1:46-47**:

And Mary said: "My soul magnifies the Lord, (47) And my spirit has rejoiced in God my Savior.

The dichotomist here will just believe that Mary's non-physical part is praising the Lord, whereas the trichotomist will understand that there is a lower level of the soul that can praise God and a higher level of the spirit that can praise God. The two views make a noticeably big difference.

The author of this thesis firmly believes that mankind is a trichotomous being for the following reasons. People obviously have a body that is visible and is seen by everybody. This part of the two views is the same and not under dispute. However, the scripture speaks clearly about an inner part of man that must be sanctified after becoming born again.

For by one offering He has perfected forever those who are being sanctified.

Hebrews 10:14

The scripture is clear that sanctification is a process. The Christian also knows that at the born again experience they are made righteous before God in an instant. This shows that there must be two distinct parts: the one is perfect and justified before God at the time of being born again and the other undergoes a process where it is made holy.

The trichotomist believe that the soul consist of the mind, will, and emotions. The mind also has to be sanctified:

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Romans 12:2

The will has to choose to do the will of God and not its own will. Then the emotions are summed up in the fruit of the Spirit:

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, (23) gentleness, self-control. Against such there is no law.

Galatians 5:22-23

When the parable of Jesus is told about the rich man and Lazarus,⁶⁴ it shows that the rich man had emotions about his family that was going to end up where he was. He also had a mind and a will and chose to ask for water, yet he had no body as he was dead. This clearly shows that he had a soul that consist of a mind, will, and emotions when he was in Hades. Mankind is clearly a trichotomous being and all scripture should be viewed in this manner. The three units of body, soul, and spirit are always in unity.

3.4.1 The Unity of Man

Besides the words, *soul* and *spirit*, the bible uses many more words to describe the nature of man. Words such as *flesh*, *heart*, *mind*, and *body* are used to also describe parts of man's nature. Although these words

⁶⁴ Luke 16:19-31

are more to describe the evil side of mankind like the flesh, it does show that there is unity between the three parts of people. It is very important for this thesis to show that the parts of people are in unity as the sexual sins that are against the body,⁶⁵ for example, also effects the soul and the spirit. Here are some scriptures to look into the unity of the three parts in scripture and to better understand it:

The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

Ezekiel 18:20

Here the dichotomist would think that the soul that dies is the non-physical part of man, yet the non-physical part lives on for eternity. This passage clearly cannot mean the mind, will, and emotions, so it has to mean that the person that sins shall die. Here then the word soul refers to the complete person.⁶⁶

Have mercy on me, O LORD, for I am weak; O LORD, heal me, for my bones are troubled. (3) My soul also is greatly troubled; But You, O LORD—how long?

Psalms 6:2-3

⁶⁵ **1 Corinthians 6:18** Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

⁶⁶ **Alexander, R. H.** (1986). Ezekiel. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 828). Grand Rapids, MI: Zondervan Publishing House.

Here the Psalmist does not only imply that his bones are in pain, but he is stating that his whole body is suffering. When he adds the expression of his soul, he is stating that he is experiencing anguish of mind.⁶⁷

Thus my heart was grieved, And I was vexed in my mind.

Psalms 73:21

In this passage the heart refers to the center of the psalmist being, including his emotions, thought, and motives. When he says that he is vexed in his mind, he is stating that he is grieving and embittered.⁶⁸

The book of Job says perfectly:

***'Your hands have made me and fashioned me, An intricate unity;
Yet You would destroy me.***

Job 10:8

God made humans for all of their parts to be in perfect unity. That means that what happens in the one affects the other two areas. It is also important to note that because humans are made in unity, there isn't one part that is more important than the others. Yes, man's body will one day die, and his spirit and soul go on to the next life, but while here on earth they influence one another and cannot be separated.

⁶⁷ **VanGemeran, W. A.** (1991). Psalms. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5, p. 98). Grand Rapids, MI: Zondervan Publishing House.

⁶⁸ **Davidson, R.** (1998). *The vitality of worship: a commentary on the book of Psalms* (p. 235). Grand Rapids, MI; Edinburgh: W.B. Eerdmans; Handsel Press.

4 THE CORRUPTION OF MAN

When mankind was made by God, they were made in the perfect image of God. The problem comes in that sinful people do not bear the image of God anymore because God has no sin in Him. The question one needs to ask is: *“How much of the image of God remains in mankind after the Fall in the Garden”?*

In answering this question two extreme views within Christianity exist. The first is the doctrine of total depravity where Christians believe that the result of the Fall in the Garden was not a mere loss or deprivation of a supernatural endowment possessed by unfallen man, but a radical corruption or depravation of his whole nature, so that apart from Christ he can do nothing whatever pleasing to God.⁶⁹ This viewpoint also believes that all-natural knowledge of God is impossible. This view believes that the only way people can get to God is if God makes the first move.⁷⁰ This view also believes that the little bit of good that is in man is there because of the grace of God.

If this view is considered on the far side of the spectrum of beliefs, then the other side is the view called Pelagianism. This is the view that believes that mankind can take the initial steps towards salvation by their

⁶⁹ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1645). Oxford; New York: Oxford University Press.

⁷⁰ **Myers, A. C.** (1979–1988). Depraved. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 924). Wm. B. Eerdmans.

own efforts, apart from Divine grace.⁷¹ They also believe that people are capable of avoiding sin and can choose to live righteous lives apart from God's grace.⁷²

This thesis will look at what scripture teaches about humans and their nature. Here are some scriptures:

And you He made alive, who were dead in trespasses and sins, (5) even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), (8) For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, (9) not of works, lest anyone should boast.

Ephesians 2:1, 5; 8-9

This passage clearly states that men and women are sinners at birth and is spiritually dead until God, through His grace, makes them alive, and there is nothing that they can do from their end to contribute in any way towards their own salvation.

Then the scripture also says that there will be some good in people even if they are sinners. Mankind is still in the image of God even after they sinned.⁷³ The sinner also has knowledge of God built into them at their

⁷¹ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1257). Oxford; New York: Oxford University Press.

⁷² **Major Contributors and Editors.** (2016). Pelagianism. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁷³ **Genesis 9:6** "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

creation.⁷⁴ God gave mankind a conscience that has the law of God written on their heart. They are able to identify the truth when they see it.⁷⁵

5 CONCLUSION

This chapter looked at the origins of mankind. Mankind was and always will be created in the image of God. The scriptures are clear where mankind comes from even though Satan wants to confuse people about it. He wants people to deny their Creator, and in doing so get them to conform to his nature, which is the opposite of God's nature. He will bring in deception and lies to show people a picture of something that is not true and then make it desirable and possible for them to achieve it.

The scripture is clear that Satan is against Christians at every end:

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

1 Peter 5:8

He wants to destroy mankind, the authority that God gave them, the image of God in them, and the relationship that God has with them.

⁷⁴ **Romans 1:21** because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

⁷⁵ **Romans 2:14-15** for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, **(15)** who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)

But Paul wrote to the church in Corinth:

lest Satan should take advantage of us; for we are not ignorant of his devices.

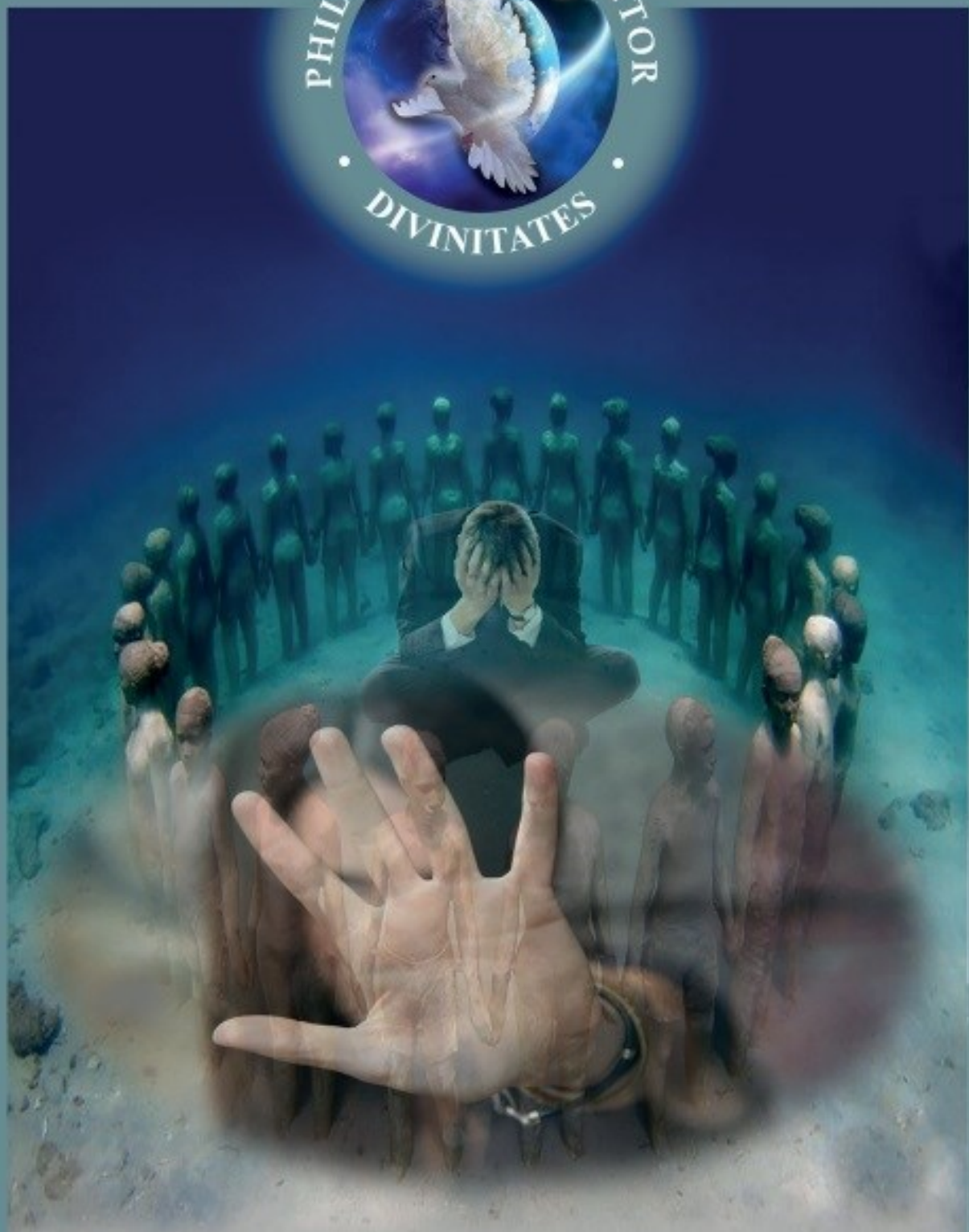
2 Corinthians 2:11

The only way for Christians to identify the deception is to understand the image of God in themselves, and to know what the scriptures say about them. This way the Holy Spirit can bring God's truth to their minds when they are being deceived by Satan.

When people fully understand the image, and importance of the image of God in them will they value life, and fight against the deception the devil brings to get them to sin against their Creator and loving God.

The next chapter will look at rejection and how rejection enters man on a spiritual level, as well as how the devil uses circumstances in people's lives to create a stronghold in them of rejection.

---ooo0ooo---



CHAPTER TWO

REJECTION AS AXIOM TO DECEPTION
AND SEXUAL DEVIANCES



CHAPTER TWO: REJECTION AS AXIOM TO DECEPTION AND SEXUAL DEVIANCES

1 INTRODUCTION

In this chapter the thesis will look at rejection as the axiom of the thesis in causing sexual sins and deviances. The thesis will seek to define what rejection is in order to understand it. Then the thesis will look at different areas and ways for rejection to enter the spiritual bloodline as a curse for the immediate person and all their descendants after them.

Rejection is an event in the person's life that stems from even before the child is born. This rejection comes from in-utero and is caused by

various factors. This chapter will look at these factors that causes the spirit of rejection to stay with the person until the blood of Christ sets them free from the curse of rejection. Satan has devised several ways for rejection to be a stronghold in people's lives and this chapter will explore those ways as well as the areas after that that Satan uses to bring more torment and destruction to mankind.

2 DEFINING REJECTION

The Oxford dictionary defines rejection as something that is inadequate or faulty. It also speaks of a rejected person or a thing.⁷⁶ The Merriam-Webster's dictionary defines **rejection** as a person or a thing that is not wanted or has no value. The verb **to reject** means to shun away or even to hate.⁷⁷

Steve Hepden describes rejection as:

*“an inability to give or receive love. It is often linked back to childhood, and probably to parents who had the same problem. Rejection does not mean that there is no love in the home. Often there is some kind of love, but it is what is missing that is important.... Rejection is never invited in, it happens, and will affect or ultimately fill the void within us that longs for the security of love.”*⁷⁸

⁷⁶ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁷⁷ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁷⁸ Hepden, S. (2003). *Explaining Rejection*. (p.6). England: Sovereign World.

Jonas Clark states that rejection is the feeling of not being liked, accepted, loved, valued, or received. It is a state of feeling unwanted, unaccepted, or unappreciated.⁷⁹

Nerine Coertzen states that rejection is therefore the internalization that the person is not feeling valued or accepted. Those that have been rejected create another personality where they believe that they are worthless, inferior, guilty, and even wish that they were never born.⁸⁰

Chris Hayward explains rejection in the following manner:

*“Nothing impacts the human heart more than rejection. When we open the door to this spirit, rejection begins to encase our hearts. It stuns our spiritual growth in Christ and impacts every relationship we are in.”*⁸¹

Prof Dr Connie Brand states that rejection has a three-legged root; generational rejection where the root of rejection comes through the bloodline, perpetuating from generation to generation, fear of rejection and self-rejection.⁸² She also states that the root of rejection and the fear of rejection within a person culminates into the build-up of a personality

⁷⁹ **Clark, J.** (2002). *Rejection is Hell! A Life Free from Pain*. Florida: Spirit of Life Ministries.

⁸⁰ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. P104. Master's Thesis: St Clemens Private Swiss University.

⁸¹ **Hayward, C.** (2007). *The End of Rejection*. P.65. Regal Books

⁸² **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. P105. Master's Thesis: St Clemens Private Swiss University.

that is demonically inspired to be accepted by others and comes to fulfilment in self-rejection.

3 THE HISTORY OF REJECTION

The first rejection is seen before the foundations of the world were laid. Scripture shows that the angels were created by God before He created the heavens and the earth in **Genesis 1:1**.⁸³ Fruchtenbaum states that *the existence of angels precedes the universe by some unknown amount of time. Therefore, they also precede man by some unknown amount of time. It is not known how long before Genesis 1:1 they were created, but that, indeed, they were.*⁸⁴

God created angels for a purpose. Scripture shows that God created angels simultaneously.⁸⁵ The number of angels does not increase. God is not continually creating angels.

When God created the angels, He gave them a specific nature. They were created holy but with the power of **contrary choice**. This means

⁸³ **Job 38:4-7** "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. **(5)** Who determined its measurements? Surely you know! Or who stretched the line upon it? **(6)** To what were its foundations fastened? Or who laid its cornerstone, **(7)** When the morning stars sang together, and all the sons of God shouted for joy?

⁸⁴ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 73, pp. 7–8). Tustin, CA: Ariel Ministries.

⁸⁵ **Colossians 1:16** For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

that they had the ability to choose to act contrary to their nature. They had the ability to make unholy choices.⁸⁶

When God created the angels, He created them as part of an organization with certain angels having authority over others.⁸⁷ The scripture speaks about three of these angels having authority over the other, lower-level angels. They are Michael, Gabriel, and Lucifer.

Michael is known as the *archangel*, because he is the highest level of authority in the organization of angels. The name Michael means “*who is like God*” and archangel means “*chief angel*”. This means that Michael is in authority over the other angels.⁸⁸

The concept of archangel is also reflected in the other names given to Michael. In **Daniel 10:13**⁸⁹ he is called the *chief prince* and in **Daniel 12:1**⁹⁰ he is called the *great prince*.

⁸⁶ **Jude 1:6** And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

⁸⁷ **Ephesians 1:21** far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

⁸⁸ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 73, pp. 14–15). Tustin, CA: Ariel Ministries.

⁸⁹ **Daniel 10:13** But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

⁹⁰ **Daniel 12:1** "At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.

As chief prince Michael is shown in scripture to be the angel who has authority over the nation of Israel. Michael is seen in scripture as the one who protected the body of Moses.⁹¹

In the book of Daniel,⁹² Michael made sure that Daniel received the necessary revelation for the future of Israel. During the great tribulation Daniel is the angel that will make sure Israel survives.⁹³ Michael will also announce the rapture⁹⁴ and in the middle of the tribulation⁹⁵ will be the

⁹¹ **Jude 1:9** Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation,

⁹² **Daniel 10:13-21**

⁹³ **Daniel 12:1** "At that time Michael shall stand up, The great prince who stands *watch* over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, *Even* to that time. And at that time your people shall be delivered, everyone who is found written in the book.

⁹⁴ **1 Thessalonians 4:16** For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

⁹⁵ **Revelation 12:7-12** And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, **(8)** but they did not prevail, nor was a place found for them in heaven any longer. **(9)** So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. **(10)** Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. **(11)** And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. **(12)** Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

angel that cast Satan out from his present third abode in the atmospheric heavens, to his fourth abode on the earth.⁹⁶

The second angel mentioned in scripture is Gabriel. In Hebrew the name Gabriel means "*the mighty one of God*". Gabriel's main purpose is to be a messenger of revelation, to bring revelation from God to His mankind. In **Daniel 8:15-27** he is the angel that made the revelation concerning Israel in the end times. He revealed the Seventy Sevens and the timing of the First Coming of the Messiah in **Daniel 9:20-27**. In **Luke 1:11-20**, he revealed to Zacharias the coming birth of John the Baptist. And, in **Luke 1:26-38**, he revealed to Mary the coming birth of Jesus.

In the future Gabriel will also have his work to fulfil. **Luke 1:19**⁹⁷ shows that Gabriel is one of the seven angels who stands in the presence of God. In **Revelation 8:2**,⁹⁸ there are seven such angels, which means that Gabriel is one of the seven who stand in the very presence of God, and who will pour out the trumpet judgments of **Revelation 8 and 9**.

The third angel mentioned is Lucifer. Lucifer was the title given to him before his rebellion and fall.⁹⁹ The phrase in Isaiah literally means "*star*

⁹⁶ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 73, pp. 14-15). Tustin, CA: Ariel Ministries.

⁹⁷ **Luke 1:19** And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

⁹⁸ **Revelation 8:2** And I saw the seven angels who stand before God, and to them were given seven trumpets.

⁹⁹ **Isaiah 14:12** "How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, you who weakened the nations!

of the morning" or "*morning star*". Lucifer was the light bearer and occupied an exalted position in the heavens, possibly second only to the Trinity Themselves.¹⁰⁰

Ezekiel 28:12-15¹⁰¹ describes the beauty and wisdom with which Satan was originally created. God created him with "*perfect beauty and full of wisdom*", every precious stone covered him. **Isaiah 14** tells of the fall of Lucifer and explains the reason for it. Lucifer lifted his will above that of God almighty. Verse 13 and 14 reads:

For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; (14) I will ascend above the heights of the clouds, I will be like the Most High.'

Isaiah 14:13-14

The heaven was heaven because only One reigned. At the moment of rebellion Lucifer voiced his will five times in opposition to God. The reason for this is clear. Lucifer had much pride and selfish ambition.¹⁰²

¹⁰⁰ Duffield, G. P., & Van Cleave, N. M. (1983). *Foundations of Pentecostal theology* (p. 500). Los Angeles, CA: L.I.F.E. Bible College.

¹⁰¹ **Ezekiel 28:12-15** "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. **(13)** You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. **(14)** "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. **(15)** You were perfect in your ways from the day you were created, Till iniquity was found in you.

¹⁰² Duffield, G. P., & Van Cleave, N. M. (1983). *Foundations of Pentecostal theology* (pp. 498–499). Los Angeles, CA: L.I.F.E. Bible College.

This pride caused him to reject his Creator. This pride made him think that he was better than God, that he deserved every glory and honor that was given to God, **and thus the first rejection took place**. Lucifer rejected God and everything that came with Him because he wanted to be God. This also shows the root of all rejection: pride. Pride says: *"I am better than you"* (rejection), pride says: *"I deserve better than you"* (rejection).

The lie that comes with pride and rejection, is the lie that mankind wants to believe and thus leads to them being deceived by Satan.

4 REJECTION SEEN IN SCRIPTURE

4.1 ADAM AND EVE

Genesis 1 – 4 tells the story of Adam and Eve. They were the first created humans by God. After God created them, He placed them in the Garden of Eden with only one rule. They were not allowed to eat of the one tree in the Garden. They had everything they needed in the garden. God told them to be fruitful and multiply. He gave them dominion over all of God's creation. Every animal was in subjection to them. Adam even had the privilege of naming all the animals.

While they were in this Garden under the most perfect conditions, they were approached by Satan and deceived to think that God lied to them. God told them that they will die if they eat of the tree of the knowledge of good and evil, but they chose to believe Satan's lies when he said that

they will surely not die.¹⁰³ They rejected what God gave them. They rejected even God Himself by choosing to believe the snake telling them otherwise.

When God saw their nakedness and sin upon their beings, He confronted them and banished them from the Garden of Eden. This banishment was not God rejecting them but protecting them so they would not eat of the tree of life and live forever in their sinful bodies. Their one son Abel accepted God and pleased Him, but their oldest son Cain also rejected God because of His arrogance and pride, the root of rejection. Sin always rejects God as God does not accept sin around Him.

4.2 ABRAHAM AND SARAH

In **Genesis 11:27** the descendants of Noah are named and one of them the father of Abram, Terah. This is where the story of Abram begins. In **Genesis 12:1** God calls Abram:

Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you."

This shows that Abram already had a relationship with God as he could hear and recognize the voice of God, and he was instantly obedient. The place he left Haran, where his father took them, was known for their worship of the lunar Sin-and-Nikkal cult. This system was an offspring of

¹⁰³ **Genesis 3:3** but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' "

the cult found in Sumerian Ur. Sin and his wife Nikkal were not only revered here, but throughout Canaan and even in Egypt. The cult persisted past New Testament times, its temple being finally destroyed by Mongols in the 13th century.¹⁰⁴

When God asked Abram to leave that place, He was asking him to reject false gods and to follow Him. The relationship between Abram and God made it easy to reject anything other than God. This showed Abram's dedication to God.

Later in Abram's life God visits him again and reaffirms the promise he made to him to make him a great nation. God even changes Abram and Sarai's names to Abraham and Sarah. Sarah however has no faith in the promise of God and by rejecting the promise gives her servant Hagar to Abram to bare him offspring.¹⁰⁵ Abraham also has a moment of rejecting what God told him as he accepts Hagar as a replacement for his wife Sarah. This rejection of God's Word, of God's promise leads to the biggest conflict in history still going on between the nation of Israel and the Arab nations, the descendants of Ismael.¹⁰⁶

¹⁰⁴ **Elwell, W. A., & Beitzel, B. J.** (1988). Haran (Place). In *Baker encyclopedia of the Bible* (Vol. 1, p. 927). Grand Rapids, MI: Baker Book House.

¹⁰⁵ **Genesis 16**

¹⁰⁶ **Genesis 16:10-12** Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." (11) And the Angel of the LORD said to her: "Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, Because the LORD has heard your affliction. (12) He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."

Later in **Genesis 21** Sarah has now born Isaac and starts to be envious of Ishmael, since he was older than Isaac and she was scared that he would have some right to inherit from Abraham. She rejected Hagar and Ishmael out of Abraham's family, and they had to leave as illegitimate heirs of the offspring of Abraham. God also rejected Ishmael as a sign of Abraham's wavering faith in the promise given to him and Sarah.

4.3 JACOB AND ESAU

From **Genesis 25:19** the story of Jacob and Esau is told. Esau was the first born and Jacob was born second. Although Esau was supposed to receive the blessing of the first born, he was cunningly cheated out of it by Jacob. God chose Jacob above Esau before the foundation of the world to be the patriarch of Jesus.¹⁰⁷

All throughout Jacob's life, he is shown as someone that does have a relationship with God and does depend on God for the blessings in his life.¹⁰⁸ After the wrestle with God, his name changes to Israel and so the Nation of Israel is born. God rejected Esau and accepted Jacob based on their attitudes towards Him.

4.4 JOSEPH

From **Genesis 37:2** the story of Joseph unfolds. He is the firstborn son of Jacob and Rachel, who was Jacob's chosen wife above Leah. Joseph

¹⁰⁷ **Romans 9:13** As it is written, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED."

¹⁰⁸ **Genesis 30:27** And Laban said to him, "Please stay, if I have found favor in your eyes, for I have learned by experience that the LORD has blessed me for your sake."

was obviously favoured above his brothers from their mother Leah and the two slave woman given to him by Leah and Rachel, and jealousy followed. Jacob had a multicoloured tunic given to him by his father to show his favour upon him.¹⁰⁹

During a time when his brothers took the flock out to feed, they were away for longer than was needed and Jacob sent Joseph to take them food, and to see if everything was in order with the flock.¹¹⁰ When they saw Joseph coming from afar of, they already started to conspire to kill him.¹¹¹ They rejected him as their brother because of jealousy, but God had a plan with him.

After the brothers sold him into slavery, Joseph was found to work in the house of Potiphar. Here the blessing of the Lord was upon him, and he found favour with everybody he dealt with.¹¹² This favour caused Potiphar's wife to be attracted to him and she wanted Joseph to lie with

¹⁰⁹ **Genesis 37:23** So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him.

¹¹⁰ **Genesis 37:14** Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.

¹¹¹ **Genesis 37:18** Now when they saw him afar off, even before he came near them, they conspired against him to kill him.

¹¹² **Genesis 39:2-3** The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. **(3)** And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand.

her. He rejected her and her sin and ran away, but he still ended up in jail because of the lies told by Potiphar's wife.¹¹³

In the jail, Joseph found favour again with the jailor over them and God delivered Joseph to the place of second in command of Egypt, where he was able to save the Israelite nation from famine. He rejected sin, people rejected him, but God accepted him. Joseph could have rejected his brothers in the end out of hurt and unforgiveness, but he showed the opposite of pride and rejection and accepted his brothers with humility and love.¹¹⁴

4.5 SAUL

The story of King Saul is the best example of someone rejecting God first and then getting rejected by God. Here is the nation of Israel rejecting God and asking Samuel to anoint them a king.¹¹⁵ God chose to rule the nation of Israel through the prophets. The people were comparing themselves as a nation to the faithless nations around them and wanted to be governed by a king.¹¹⁶ They trusted man above God.

¹¹³ **Genesis 39:20** Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison.

¹¹⁴ **Genesis 45**

¹¹⁵ **1 Samuel 8:6-7** But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. **(7)** And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.

¹¹⁶ **1 Samuel 8:19-20** Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, **(20)** that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."

God chooses Saul out of the people and sends his prophet Samuel to anoint him as king.¹¹⁷ Years later, God has blessed Saul with many victories, and he became prideful in his heart and defied God's commands. His pride and arrogance placed himself over the prophet Samuel.¹¹⁸ Saul first rejected God and then only was he rejected by God.¹¹⁹

4.6 DAVID

David's life is the best example of this thesis. He was the youngest son of Jesse the Bethlehemite. God sends Samuel the prophet to his house to choose one of his sons to become King of Israel. During the sacrifice Jesse brings his sons before Samuel.¹²⁰ Jesse does however not bring

¹¹⁷ **1 Samuel 9:15-17** Now the LORD had told Samuel in his ear the day before Saul came, saying, **(16)** "Tomorrow about this time I will send you a man from the land of Benjamin, and you shall anoint him commander over My people Israel, that he may save My people from the hand of the Philistines; for I have looked upon My people, because their cry has come to Me." **(17)** So when Samuel saw Saul, the LORD said to him, "There he is, the man of whom I spoke to you. This one shall reign over My people."

¹¹⁸ **1 Samuel 13:14** But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you."

¹¹⁹ **1 Samuel 15:23** For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king."

¹²⁰ **1 Samuel 16:5** And he said, "Peaceably; I have come to sacrifice to the LORD. Sanctify yourselves, and come with me to the sacrifice." Then he consecrated Jesse and his sons, and invited them to the sacrifice.

his youngest son David before Samuel as he does not view him as one that deserves to be king.¹²¹

This shows that David suffered rejection from a young age from his brothers and his father. God chose David because he was a man after His own heart.¹²²

Later in King David's life when the nation of Israel was at war with the people of Ammon, he chose to stay in Jerusalem and not go with Joab, the captain of his army, to the war.¹²³ As he was relaxing on the palace roof he saw a beautiful woman, Bathsheba, bathing on her roof. He was immediately drawn to her and sent messengers to find out more about her. The messengers returned and told him that her name was Bathsheba, the daughter of Eliam and the wife of Uriah. David knew that she was married and still sent for her and slept with her. Even though the scriptures do not state that the intercourse was against her will, it is still possible to infer that Bathsheba did not want to sleep with her king. This made the act of David a rape. She would not have protested against her king, but a silent no is still a no, and David would have known this.

¹²¹ **1 Samuel 16:11** And Samuel said to Jesse, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the sheep." And Samuel said to Jesse, "Send and bring him. For we will not sit down till he comes here."

¹²² **1 Samuel 13:14** But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you."

¹²³ **2 Samuel 11**

After the event Bathsheba became pregnant and David was afraid for the consequences. He sent a message to his captain Joab to place Uriah in the front line of the war to get him killed, and it worked. Uriah was slain in the war and David had free reign to marry Bathsheba.

All of David's sin was so deceptive that David did not think that he needed to repent for his actions, until God sends the prophet Nathan to confront him. Only then did he repent as his deception was made known.¹²⁴

David later writes down **Psalms 38** which is understood was written as a psalm to remind him of his sins. This psalm reads:

A Psalm of David. To Bring to Remembrance. O LORD, do not rebuke me in Your wrath, Nor chasten me in Your hot displeasure! (2) For Your arrows pierce me deeply, And Your hand presses me down. (3) There is no soundness in my flesh Because of Your anger, Nor any health in my bones Because of my sin. (4) For my iniquities have gone over my head; Like a heavy burden they are too heavy for me. (5) My wounds are foul and festering Because of my foolishness. (6) I am troubled, I am bowed down greatly; I go mourning all the day long. (7) For my loins are full of inflammation, And there is no soundness in my flesh. (8) I am feeble and severely broken; I groan because of the turmoil of my heart.

Psalms 38:1-8

In verse 4 David says his sin **“went over his head”**. He remembers his sin that deceived him. This points to his sin with Bathsheba. In verse 5 he speaks of his wounds from this sin as “foul and festering”. These two

¹²⁴ **2 Samuel 12:1-14**

verbs speak of a running or a discharge of matter with an offensive smell.¹²⁵

To make this even more clear is the reference to inflammation in his loins. Lange states here that the word used to describe the inflammation is better translated as "burning sores". This points to David having some form of sexually transmitted disease. The symptoms possibly point to chlamydia and gonorrhoea.

This is why the story of David is the best example concerning this thesis. His rejection suffered through his brothers and father led this mighty man of God to be deceived so badly that he did not realize his sin until confronted with it. His sin was a clear sexual deviance where he raped another man's wife and received a sexually transmitted disease as a result of it.¹²⁶

4.7 IN THE NATION OF ISRAEL

In the Old Testament the nation of Israel was first formed when God changed Jacob's name to Israel after wrestling with him for a whole night.¹²⁷ God made a covenant with Abraham that his descendants will

¹²⁵ Lange, J. P., Schaff, P., Moll, C. B., Briggs, C. A., Forsyth, J., Hammond, J. B., ... Conant, T. J. (2008). *A commentary on the Holy Scriptures: Psalms* (p. 262). Bellingham, WA: Logos Bible Software.

¹²⁶ **Ibid**

¹²⁷ **Genesis 32:28** And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

be as many as the stars in the sky and the sand in the ocean.¹²⁸ God said that He has chosen the nation of Israel to be His people, but the nation of Israel has rejected God and turned to other gods on many occasions.

They even created their own gods. When Moses led them out of Egypt and God was establishing the nation and the laws that should govern them, there was one instance where Moses was up on Mount Sinai busy speaking to God. The people thought, or used it as an excuse, that Moses was dead and told Aaron to make them a god.¹²⁹

When reading this passage the mind is astonished with the absolute ludicrous thinking of the nation of Israel. These people ask Aaron to make them a god. Now they are creating their own god. Then they want to follow this god, worship it and sacrifice to it. The level of deception that must have taken place for them to actually believe that they have the power and ability to create a god. Then for them to believe in this self-created god.

This shows what they thought of God. If their level of understanding of what a God is, is so warped and small minded, then they must have had no understanding of who the great Jehovah, Adonai really was. God

¹²⁸ **Genesis 15:5** Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

¹²⁹ **Exodus 32:1** Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, "Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."

performed all these miracles, the plagues, crossing the Red Sea before Pharaoh, destroying Pharaoh, the water from the rock, the guidance from the fire at night and the pillar of smoke during the day. Then their deception tells them that they can also create a god that can do all these things. Astonishing.

This again shows the root of rejection: pride. They felt that they deserved a god. They thought themselves better than Moses who disappeared and better than God who has been with them all this time. That they have the power and right to create their own god. One who they would approve of. As if God needs their approval.

But this is what the devil wanted. He wanted the Nation of Israel to reject God as their God, to reject Him as their Saviour, as their Leader, their Father who cares for them and only has the best for them.

This cycle of rejecting God, being punished for it, repenting, rejecting God, being punished for it, repenting has been seen in the Old Testament time and time again. The books of the major and minor prophets are all written because of the nation of Israel going through this cycle of rejection God. The judges were all there because God used them to judge Israel for this cycle of rejecting Him.

One very good example of this is seen in the book of Hosea. God tells the prophet to take a wife of harlotry.¹³⁰ This means he had to go marry

¹³⁰ **Hosea 1:2** When the LORD began to speak by Hosea, the LORD said to Hosea: "Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from the LORD."

a prostitute. Throughout the book his prostitute wives symbolizes the nation of Israel and how they have gone after other gods and rejected the one true God.

All these examples of the nation of Israel took place because of the pride and rebellion they had in their hearts. Whenever someone has pride in their heart and rebellion towards God, they will reject Him.

4.8 IN THE LIFE OF JESUS

It is not the point of this thesis to prove who Jesus Christ is or that He is God and will work from the viewpoint that He is God.

Jesus Christ the Son of God came to earth to create a way for fallen man to be reconciled back to his Creator. The only way for mankind to be reconciled to God is to have no sin. Unfortunately, because of the fall in the Garden of Eden by Adam and Eve, all mankind is born with a sinful nature, tainted by sin and in no way possible to have a relationship with God.

Because of sin on all mankind there is no human being that can atone for the sins of another human being.¹³¹ Therefore God, in the incarnated form of Jesus Christ had to come to earth, be born as a human, live as a human and had to die as a human. But, had to do all this without sinning. The scriptures are clear that Jesus never sinned.

¹³¹ **Hebrews 4:15** For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. **2 Corinthians 5:21** For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

The picture is then created for the reader of the Gospels that Jesus never sinned, never hurt anybody, stole from anybody, never treated people with disrespect, and as God, had every right to do so. Yet the Pharisees, Sadducees and several Romans rejected Him for who He was and what He offered them. Even His own relatives in His hometown rejected Him.¹³²

At the end of His life when He was hanging on the cross there was two other people with Him also being crucified. The one blasphemed Him and rejected Him as God, while the other recognized Him as God and asked to be with Him in the afterlife.¹³³ People will be facing death and still through their pride they will not confess that God exists.

The most notable rejection Jesus experienced was right before He died. Because He had to take all the sins of the world upon Himself and die with it, God the Father had to reject Him as well. Because He was rejected for mankind's sin, those who believe in Him doesn't will not be rejected.

¹³² **Mark 6:3-6** Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they were offended at Him. **(4)** But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house." **(5)** Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. **(6)** And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.

¹³³ **Luke 23:39-43** Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." **(40)** But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? **(41)** And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." **(42)** Then he said to Jesus, "Lord, remember me when You come into Your kingdom." **(43)** And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

The scripture shows:

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

Matthew 27:46

Jesus had to become the propitiation offering in mankind's place.¹³⁴ He had to take the wrath of God on Himself. Because God the Father rejected Him, Christians will not be rejected by the Father.

4.9 REJECTION TOWARDS GOD IN MODERN TIMES

In today's society mankind has created for himself so many ways to reject God. One of them is seen in the multitude of world religions. Satan has managed to use people to create thousands of other religions where the Triune God is not the centre of the religion. He also used people to even create a movement of people that actually believes there is no God. Atheism is the ultimate deception where people have the ability to look at everything around them and then believe that all of the world came from nothing. Science has proven that the earth and the universe will one day come to an end, that it is slowly dying. This means that it must have had a beginning. Therefore, atheist must then believe that there was nothing, and that nothing created everything in the universe today. That level of deception that allows mankind to make themselves the centre of the universe. They become the rulers of their own world,

¹³⁴ **Romans 3:25** whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

they decide what is right or what is wrong, self-righteousness to the core.

Another way mankind has been deceived to create “gods” for themselves that they can worship is seen in the vast number of followers accumulated by celebrities. Celebrities include actors, actresses, influencers, and sport stars. Social media accounts are used to follow these people online and to make it feel as if they are a part of their lives. These numbers are astounding. On Instagram the top five are as follows with the number of followers in brackets: Instagram (375m), Cristiano Ronaldo (241m), Ariana Grande (206m), Dwayne “The Rock” Johnson (203m), Kylie Jenner (200m).¹³⁵

On Twitter the top five are: Barack Obama (125,9m), Justin Bieber (113,1m), Katy Perry (108,9m), Rihanna (99,5m), Cristiano Ronaldo (88.1m).¹³⁶ Then even more ludicrous is seen on the amount of YouTube followers people have and for what they are being followed for. The top five in this list is:¹³⁷

1. PewDiePie with 96 million followers for giving commentary on playing video games, interne memes and viral videos.
2. Dude Perfect with 42,9 million followers for a compilation of trick shots.

¹³⁵ <https://www.brandwatch.com/blog/top-most-instagram-followers/>

¹³⁶ <https://www.brandwatch.com/blog/most-twitter-followers/>

¹³⁷ <https://www.businessinsider.co.za/most-popular-youtubers-with-most-subscribers-2018-2?r=US&IR=T>

3. Badabun with 40,2 million followers for interviewing couples to see if the one person is cheating on the other.
4. Whinderssonnunes with 35,9 million followers for making vlogs and comedic videos where he uploads parodies, songs, movie reviews, and videos about his daily life.
5. JuegaGerman with 35,2 million followers for mostly gaming content.

Another example is seen in scripture:

who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

Hebrews 1:3

"While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."

Genesis 8:22

But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

2 Peter 3:7

The scriptures are clear that God upholds the earth and will preserve it until the day of judgment has come. Then the earth, through the ruling spiritual forces, wants mankind to believe that they have the power to save Mother Earth. They tell fake stories of global warming of the earth dying and wants mankind to “worship” the earth and reject its Creator and Sustainer.

5 EFFECTS OF REJECTION

The effects of rejection can be seen on several areas of the human being. This person will have certain emotional and physical characteristics as well as spiritual characteristics. It is important to understand them and know that they can manifest in several ways in the life of the person afflicted with rejection.

5.1 PHYSICAL

5.1.1 Inner Symptoms

Hunt¹³⁸ states that there are several subtle areas where rejection impacts the soul and whether the person afflicted with rejection is aware of them or not, their behaviour will be modified in some way. These inner symptoms can taint the persons thinking and make them question their ability to function normally. The following chart shows the wrong emotion or attitude in the soul and what such a person must be thinking or saying to themselves:

- | | |
|--|---|
| <ul style="list-style-type: none">• Ambivalence | "I have difficulty making decisions—if I make the wrong decision, I could be rejected." |
| <ul style="list-style-type: none">• Anxiety | "I have real apprehension when someone says, 'Trust me.'" |

¹³⁸ Hunt, J. (2008). *Biblical Counseling Keys on Rejection: Healing a Wounded Heart* (pp. 7–9). Dallas, TX: Hope For The Heart.

- ***Bitterness*** "I harbor bitterness toward those who rejected me ... and toward God, who allowed it to happen."
- ***Depression*** "My heart feels so heavy—the pain has pushed me down."
- ***Distrust*** "I can't really trust others not to desert me."
- ***Escapism*** "Life hurts.... I just need to numb the pain."
- ***Fear*** "I live in fear of being rejected again."
- ***Flat emotions*** "My heart is so deeply hurt that I can't seem to feel excited about anything."
- ***Guilt/false guilt*** "I feel so bad about myself—no wonder I was rejected."
- ***Inability to accept love*** "Even if others say that they love me, I know it's not true."
- ***Inferiority*** "I know I'll never measure up!"
- ***Insensitivity*** "I can't feel for others who are in pain."
- ***Introspective*** "I've got to keep analyzing what's wrong with me."
- ***Low self-worth*** "I know I'm not worthy of being accepted."
- ***Resignation*** "Whatever will be, will be ... so why try?"
- ***Self-condemnation*** "I feel terrible. I know I'm to blame whenever I'm rejected."
- ***Self-pity*** "I'm always ignored.... No one reaches out to me."
- ***Self-rejection*** "I wish I'd never been born!"

- **Withdrawal** “I’m not willing to be vulnerable again.”
- **Worry** “I’m afraid I’ll be scarred for life.”

Coertzen¹³⁹ adds that emotional immaturity is also an inward sign of rejection and that those suffering from rejection will be immature and insecure.

These people are also very jealous and possessive with a domineering and a controlling spirit. These people will smother, worship, and enslave their spouses. They become narcissistic and demand all the attention all of the time.

5.1.2 Outer Symptoms

When the inner part of the emotions and soul is shattered by rejection it has an effect on how the person functions and handles their outside world. The thesis has shown in the first chapter that the body soul and spirit is all in unity. When something affects the soul it also flows over to symptoms seen on the outside. Hunt¹⁴⁰ states these symptoms are seen as:

- **Abuse** mistreating others and even yourself
- **Addiction** seeking solace in addictive behavior in an effort to numb your pain

¹³⁹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P106-107). Master’s Thesis: St Clemens Private Swiss University.

¹⁴⁰ **Hunt, J.** (2008). *Biblical Counseling Keys on Rejection: Healing a Wounded Heart* (pp. 7–9). Dallas, TX: Hope For The Heart.

- **Anger** feeling bitterness toward others and even toward God
- **Apathy** giving up on life—not caring about anything
- **Arrogance** acting superior to others
- **Competitive** assuming, *I have to be the best*
- **Critical spirit** being condescending toward others
- **Defensive** arguing with others for self-protection
- **Dominant** controlling others and situations to an excess
- **Exaggeration** bragging to impress others
- **Hatred** loathing (primarily directed toward yourself)
- **Isolation** becoming a loner as a means of self-protection
- **Jealousy** resenting suggestions and successes of others
- **Legalism** complying with rigid rules based on black-and-white thinking
- **People pleasing** trying too hard to please others
- **Perfectionism** feeling like a failure unless you do everything perfectly
- **Performance-based acceptance** believing your acceptance is based only on how well you perform
- **Rebellion** resisting the authority of others
- **Subservient** cowering in the presence of others
- **Undisciplined** lacking self-control and boundaries around others

- **Vengeful** getting even with others

These symptoms manifest because the love vacuum that took place drives them to see possessions as a measure of their success. They view their careers as an indication of their acceptance by society and intellectualism gives them recognition. These people are also self-centered and seek pleasure in every avenue. Their view of love and sex becomes perverted into lust and self-gratification.¹⁴¹

5.2 DEMONIC OPPRESSION

Rejection can come from before birth and the thesis will look at various reasons rejection enters the human being and their bloodlines. This rejection affected people will be tormented with a fear-of-life and a fear-of-death syndrome. The scriptures give examples of this:

A merry heart makes a cheerful countenance, But by sorrow of the heart the spirit is broken.

Proverbs 15:13

The spirit of a man will sustain him in sickness, But who can bear a broken spirit?

Proverbs 18:14

These passages show how a broken rejected spirit and soul makes way for the person to be spiritually tormented and since the only spirits that will seek to kill and destroy this person are demons, the people become demonically oppressed, influenced, and tortured until they are set free.

¹⁴¹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines.* (P108). Master's Thesis: St Clemens Private Swiss University.

This rejection stays in the bloodline through generational curses spoken of in scripture that will also be discussed later.

5.3 MIND BINDING SPIRITS

Coertzen¹⁴² recalls five mind-binding spirits that accompany rejection:

- Spirit of escapism – a runaway spirit with the names “Kisieme” and “Hermes”. People affected by these spirits will show serious symptoms of carelessness, passivity, alcohol and drug abuse, entertainment abuse, sleepiness, and escaping into sexual fantasies.
- Spirit of withdrawal – This person will sulk excessively, daydream, fantasize and pretend all the time, and try to live in unreality.
- Spirit of control – the spirits of “Lilith” and “Leviathan” operates here. This person tends to manipulate, dominate, is very possessive, and exercises witchcraft.
- Spirit of retaliation – This person suffers from hatred, destruction, sadism, spitefulness, wounding, and cruelty.
- Spirit of fear – This person is plagued with fear, assumptions, and struggles to trust people.

These mind binding spirits gain a stronghold in a person's life to plague them and oppress them with these characteristics. This means that they will not stop oppressing and tormenting the person involved and affected

¹⁴² Coertzen, N. (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P109). Master's Thesis: St Clemens Private Swiss University.

by rejection until that person gives in to what they feel is normal for their lives. This causes them to believe the lies from these demons that oppress them and leads them down a road of deception and away from a relationship with God. The next section will look at all the events in a person's life that can cause rejection and that will start the cycle of rejection in their whole existence.

6 EVENTS CAUSING REJECTION

There are various areas in a person's life where they rejection can enter their being. The first ones to explore happens in utero or because of previous generations sins.

6.1 THE CURSE OF THE BASTARD

6.1.1 Defining the Curse of the Bastard

The curse of the bastard is seen in scripture:

"One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD.

Deuteronomy 23:2

The scripture explains that a bastard is someone born of illegitimate birth. The word bastard used here is the Hebrew word *mamzēr* (מַמְזֵר) and is translated as bastard or child of incest.¹⁴³ It also speaks of the

¹⁴³ **Kaiser, W. C.** (1999). 1174 מַמְזֵר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., p. 498). Chicago: Moody Press.

offspring of an incestuous union or of a marriage within the prohibited degrees of affinity (**see Lev. 18:6–20; 20:10–21**).¹⁴⁴

This scripture shows that the curse of the bastard is activated when a child is conceived out of wedlock.¹⁴⁵ The curse is that the child and their descendants up to ten generations cannot enter the presence of God. These people affected by this curse is rejected from the presence of God and open to be oppressed by Satan.

The word illegitimate carries the meaning of not being of lawful offspring or not having the right to be.¹⁴⁶ The scripture indicates that this child will not have access to God which indicates the curse is a spiritual exclusion.

Coertzen¹⁴⁷ adds that that curse of the bastard is a proclamation from God that an illegitimate child and ten generations after them will not have the right to enter the congregation of the Lord. This initiates the family line into the curse of the bastard. Even if it is not the child's fault the spiritual consequences are transferred to the child and their

¹⁴⁴ **Rees, T.** (1979–1988). Bastard. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 438). Wm. B. Eerdmans.

¹⁴⁵ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P18). Master's Thesis: St Clemens Private Swiss University.

¹⁴⁶ **Merriam-Webster, I.** (1996). *Merriam-Webster's collegiate thesaurus*. Springfield, MA: Merriam-Webster.

¹⁴⁷ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P18). Master's Thesis: St Clemens Private Swiss University.

subsequent generations. The book of Job¹⁴⁸ states that the parents also fall under this curse which makes the child the second one in the line of ten generations.

The scripture states:

For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'

Leviticus 17:11

This scripture shows that life is in the blood and the curse is transferred through the life of the blood which will go from generation to generation until the curse is complete. The devil uses this curse to block many generations from having a relationship with God.

6.1.2 History of Curses

Curses have a long and rich history in various cultures as well as within Christianity. The Oxford dictionary defines a curse as *a solemn appeal to a supernatural entity to inflict harm on someone, or to cause harm or misery on someone.*¹⁴⁹

Many people experience curses upon their lives without them knowing that they are in actual fact affected by a curse. These people's lives are littered with addictions, illnesses, poverty or ailments and also destruction in their families.

¹⁴⁸ **Job 14:4** Who can bring a clean thing out of an unclean? No one!

¹⁴⁹ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

The Old Testament is full of curses. King Balak hired Balaam to come and curse the nation of Israel.¹⁵⁰ When the fall took place in the Garden of Eden, God cursed the serpent, the ground for Adam and women in childbearing.¹⁵¹ Later God cursed Cain for the murder of his brother Abel.¹⁵²

Peter Horrobin states that curses from God are activated in a person's life when specific commandments and aspects of the law are broken.¹⁵³ Brand states that curses are the fruits of disobedience and doublemindedness. These curses can influence people, or the lives of the previous generations as well.¹⁵⁴ Both agree that the curses are a form of punishment for the rebellion and disobedience of the express commands from God, given in scripture.

¹⁵⁰ **Numbers 22:6** Therefore please come at once, curse this people for me, for they are too mighty for me. Perhaps I shall be able to defeat them and drive them out of the land, for I know that he whom you bless is blessed, and he whom you curse is cursed."

¹⁵¹ **Genesis 3 and 4**

¹⁵² **Genesis 4:11-12** So now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. (12) When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth."

¹⁵³ **Horrobin, P. J.** (2002). *Healing through Deliverance. Volume 2: The Practice of Deliverance Ministry*. Michigan: Chosen Books.

¹⁵⁴ **Brand Dr., C. M. J.** (2008). *Bloodline Curses and Deliverance*. Pretoria: Unpublished Class Notes.

Coertzen¹⁵⁵ lists the biblical curses with the commandments attached to them:

- Those who curse or mistreat Jews (**Genesis 12:3; 27:29, Numbers 24:9**).
- Those who willingly deceive others (**Joshua 9:22-23, Malachi 1:14, Genesis 27:12**).
- An adulterous woman (**Numbers 5:27**).
- Disobeying God's commandments (**Deuteronomy 11:28, Daniel 9:11, Jeremiah 11:3**).
- Idolatry (**Jeremiah 44:8, Deuteronomy 29:18-19, Exodus 20:5**).
- Those who keep or own cursed objects (**Deuteronomy 7:25, Joshua 6:18**).
- Those who refuse to come to the Lord's help (**Judges 5:23**).
- House of the wicked (**Proverbs 3:33**).
- Those who don't give to the poor (**Proverbs 28:27**).
- The earth is cursed because of man's sinful choices (**Isaiah 24:3-6**).
- Jerusalem becomes a curse to the rest of the world if they rebel against God (**Jeremiah 26:6**).
- Thieves and those who swear falsely on the name of the Lord (**Zechariah 5:4**).

¹⁵⁵ Coertzen, N. (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P28-31). Master's Thesis: St Clemens Private Swiss University.

- Ministers who fail to give the glory to God (**Malachi 2:2**).
- Those who rob God of tithes and offerings (**Malachi 3:9; Haggai 1:6-9**).
- Those who hearken unto their wives instead of the Lord (**Genesis 3:17**).
- Those who do not respect their parents (**Deuteronomy 27:16**).
- Those who make carved images of anything in creation (**Deuteronomy 5:8; 27:15; Exodus 20:4**).
- Those who wilfully cheat people out of their property (**Deuteronomy 27:17**).
- Those who take advantage of the blind (**Deuteronomy 27:18**).
- Those who oppress strangers, widows and the fatherless (**Deuteronomy 27:19; Exodus 22:22-24**).
- He who lies with his father's wife (**Deuteronomy 27:20; Leviticus 18:8**).
- He who lies with his sister (**Deuteronomy 27:22**).
- Those who attack his neighbours in secret (**Deuteronomy 27:24**).
- Those who take money to slay the innocent (**Deuteronomy 27:25**).
- He who lies with an animal (**Deuteronomy 27:21; Exodus 22:19**).
- Adulterers (**Job 24:15-18**).
- The proud (**Psalms 119:21**).
- Those who put their trust in man and not in God (**Jeremiah 17:5**).

- Those who do the work of the Lord deceitfully (**Jeremiah 48:10**).
- He who keeps back his sword from blood (**Jeremiah 48:10; 1 Kings 20:35-42**).
- Those who reward evil for good (**Proverbs 17:13**).
- Illegitimate children – The curse of the bastard (**Deuteronomy 23:2**).
- Children born from incest (**Genesis 19:36-38**).
- Murderers (**Exodus 21:12**).
- To plan to kill someone (**Exodus 21:14**).
- Children who strike their parents (**Exodus 21:15**).
- Kidnappers (**Exodus 21:16; Deuteronomy 24:7**).
- Those who curse their parents (**Exodus 21:17**).
- Those who kill the unborn (**Exodus 21:22-23**).
- Those who do not prevent death (**Exodus 21:29**).
- Those who practice witchcraft (**Exodus 22:18**).
- Those who sacrifice to false gods (**Exodus 22:20**).
- Those who attempt to turn anyone away from the Lord (**Deuteronomy 13:6-9**).
- Those who follow horoscopes (**Deuteronomy 17:2-5**).
- Those who rebel against Godly pastors (**Deuteronomy 17:12**).
- False prophets (**Deuteronomy 18:19-22**).

- Women who do not keep their virginity until they are married (**Deuteronomy 22:13-21**).
- Parents who do not discipline their children, but honors them above God (**1 Samuel 2:17; 27-36**).
- Those who curse their rulers (**1 Kings 2:8-9; Exodus 22:28**).
- Those who teach rebellion against God (**Jeremiah 28:16**).
- Those who refuse to warn sinners (**Ezekiel 3:18-21**).
- Those who defile the Sabbath (**Exodus 31:14; Numbers 15:32-36**).
- Those who sacrifice human beings (**Leviticus 20:2**).
- People participating in seances and fortune telling (**Leviticus 20:6**).
- People in homosexual and lesbian relationships (**Leviticus 20:13**).
- Sexual intercourse during menstruation (**Leviticus 20:18**).
- Necromancers and fortune tellers (**Leviticus 20:27**).
- Those who blaspheme the Lord's name (**Leviticus 24:15-16**).
- Those who are carnally minded (**Romans 8:6**).
- Sodomy (oral and anal sex) (**Genesis 19:13; 24-25**).
- Rebellious children (**Deuteronomy 21:18-21**).
- Generational sins from fathers unto the children (**Exodus 34:6-7**).

God used these curses as consequences for sins. He wanted man's attention away from what was evil and given the chance to repent and turn to Him again.

6.1.3 Results from the Curse of the Bastard

Brand states that the curse of the bastard causes certain inner wounds from in-utero namely:¹⁵⁶

- Rejection
- Worthlessness
- Insecurity
- Fear
- Shame
- Defilement

Rejection

Rejection is the axiom to deception leading to sexual deviances in this thesis. Here the wound of rejection occurring in-utero is discussed and how it gains a stronghold in the life of the person afflicted with rejection.

¹⁵⁶ **Brand Dr., C. M. J.** (2008). *Bloodline Curses and Deliverance*. Pretoria: Unpublished Class Notes.

Rejection was previously in the thesis defined as a person or a thing that is not wanted or has no value and when someone is rejected, they are shun away and can even experience hate.¹⁵⁷

Rejection in-utero is then the result of the fetus in the womb experiencing imperfect or conditional love or even hatred towards it. This could happen because the mother might have been raped or molested, or she was having an extra-marital affair and became pregnant, or the baby might just be unwanted.¹⁵⁸

Rejection is the most severe emotional wound that any child can endure. Coertzen states that rejection causes separation and illegitimacy and leads to self-rejection, self-hatred, and self-destruction.¹⁵⁹

Because rejection is a spirit, it will reject first before it can be rejected and in turn cause separation. This spirit then continues to make the fetus think that because it is alone and separated, there must be something wrong with it, which will lead to it feeling that it does not have the right to be and instil feelings of illegitimacy.

Rejection mostly manifests in a person's life in the form of rebellion, witchcraft, self-hatred, an independent spirit, slavery, spirit of arrest, lack

¹⁵⁷ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

¹⁵⁸ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

¹⁵⁹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P40-41). Master's Thesis: St Clemens Private Swiss University.

of gender, lack of identity, inability to keep marriages, various forms of addictions as well as perfectionism, escapism, and performance orientation.

Hepden¹⁶⁰ further explains that rejection creates worthlessness in the individual and this leads to insecurity, resulting in fear. This mixture of wrong emotions destroys all relationships in the person's life.

Worthlessness

The Oxford dictionary defines worthless as *something that has no real value or use, and something having no good qualities*.¹⁶¹ The dictionary also states that worthlessness is a noun. By ascribing the word worthlessness as a noun, it becomes a state of a person, not just something that person is experiencing.

Coertzen¹⁶² states that the worthlessness is communicated over to the fetus when the things spoken over it do not agree with the purposes of God for the fetus. These lies enter the soul and spirit of the fetus and declares them worth less than what God said.

¹⁶⁰ **Hepden, S.** (2003). *Explaining Rejection*. (p.7). England: Sovereign World.

¹⁶¹ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹⁶² **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P42). Master's Thesis: St Clemens Private Swiss University.

Brand¹⁶³ describes the spirit of Belial as one of the main principalities and is generally associated with the Northern directions, also known as the prince of the North.

The name *Belial* means worthless or without help.¹⁶⁴ This demonic spirit is therefore seen as the spirit of worthlessness. This demonic entity causes two things in a person's life. Firstly, it destroys the person's **calling and destiny**, and secondly, through **defilement and deception** it causes the person to experience worthlessness in every area of the person's life.¹⁶⁵

This spirit causes everything in the person's life to appear worthless and tells the person that they are "worthless and good for nothing". This spirit also deceives and tries to portray itself as the "false Lion of Judah". Belial's goal is a total moral destruction in society and even works in Christians lives to promote backsliding and incest.¹⁶⁶

¹⁶³ Brand, Prof Dr C. M. J. (1998). *Spiritual Warfare. Satan's Structures and Strategies*. Pretoria: Self Published.

¹⁶⁴ Smith, S., & Cornwall, J. (1998). In *The exhaustive dictionary of Bible names* (p. 35). North Brunswick, NJ: Bridge-Logos.

¹⁶⁵ Coertzen, N. (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P43). Master's Thesis: St Clemens Private Swiss University.

¹⁶⁶ Boccaccini, G. (2000). Belial. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (pp. 162–163). Grand Rapids, MI: W.B. Eerdmans.

An individual oppressed by the spirit of Belial will manifest the following characteristics:

- Disobedience
- Irreverence
- Uncleanliness
- Spirit of mockery
- Adultery
- Alcoholism
- Rape
- Addiction
- Rebellion
- Immorality
- Prostitution
- Sodomy
- Divorce

Brand¹⁶⁷ states that these people will grow up and compare themselves to other people on a daily basis and subsequently feel devalued and therefore will struggle with insecurity and fear.

Insecurity

The word insecurity is a noun and speaks about a person that is not confident or assured in what they do. They are uncertain about life and everything in it.¹⁶⁸ Being always uncertain about everything brings about tremendous **fear**. Fear of choices, of life and of events that are important to shape the person. They become powerless in life to even accomplish the smallest of successes.

¹⁶⁷ **Brand, Prof Dr C. M. J.** (2008). *Bloodline Deliverance*. Pretoria: Self Published.

¹⁶⁸ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

Coertzen explains that insecurity causes people to have a need to control others, manipulate their emotions by using anger, pity, and sarcasm because they fear rejection.¹⁶⁹ The insecure must be in control otherwise they feel out of control. They try to find comfort in things they can control such as food, drugs, sex, new clothes, new houses, new cars, which is then used to build walls around them of addiction, dissociation, indifference, or compulsive behaviour.

Brand states that this spiritual wound causes people to be jittery, volatile, articulate, having difficulty staying focussed on tasks, full of fear and anxiety, constantly feeling unsafe, living on the edge and everything is out of control and threatened when they are not in control. They have “short fuses” and are impulsive, defensive, and distrustful.¹⁷⁰

Fear

The wound of fear opens the fetus up to demonic strongholds that work together to keep the person in bondage to fear their entire life. The oxford dictionary defines fear as:

- *“an unpleasant emotion caused by the threat of danger, pain or harm*
- *feelings of anxiety regarding something*
- *the likelihood of something unpleasant happening*
- *mixed feelings of dread and reverence*

¹⁶⁹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines.* (P44). Master's Thesis: St Clemens Private Swiss University.

¹⁷⁰ **Brand, Prof Dr C. M. J.** (2008). *Bloodline Deliverance.* Pretoria: Self Published.

- *regard (God) with reverence and awe.* ¹⁷¹

Brand¹⁷² explains that the kingdom of darkness operates according to a hierarchy and the spirit of fear has a specific name – Kundalini. The spirit of Kundalini operates closely with the spirit of Reggae, which is the strongman of familiar and familial spirits as well as the spirit of Oblaharem, the strongman of occult spirits.

Fear is the first emotion mentioned in the bible¹⁷³ and believed to be the strongest negative emotion. Adam and Eve was afraid because they knew they disobeyed God. Fear can keep people away from God and their purpose in life. Fear is the natural and logical consequence of sin.¹⁷⁴

Fear in a person's life is seen when they try to run away from life, avoid situations, hides away emotionally, freezes, and emotional paralysis. King Saul's fear of the people caused him to disobey God.¹⁷⁵ The parents whose blind son was miraculously healed by Jesus were afraid

¹⁷¹ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹⁷² **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. Pretoria: Self Published.

¹⁷³ **Genesis 3:10** So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

¹⁷⁴ **Sacks, S. D.** (1988). Fear. In *Baker encyclopedia of the Bible* (Vol. 1, p. 782). Grand Rapids, MI: Baker Book House.

¹⁷⁵ **1 Samuel 15:24** Then Saul said to Samuel, "I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the people and obeyed their voice."

to support Christ because they feared the Jews.¹⁷⁶ In the parable of the talents Jesus told of a man whose fear prevented him from doing his reasonable duty.¹⁷⁷

Coertzen states that fear is the root of all emotions of rejection, worthlessness, shame, insecurity, defilement, and hopelessness.¹⁷⁸

Defilement

The oxford dictionary defines defilement as: *“to sully, mar or spoil, and to desecrate something sacred.”*¹⁷⁹ Brand states that defilement occurs as a result of betrayed innocence.¹⁸⁰ This is exactly what curses do in a person's life, they defile everything that person is, does and wants to do to destroy them and keep them from having a relationship with God. They open up a doorway for demonic presence in a person's life and their generations to follow.

¹⁷⁶ **John 9:22** His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

¹⁷⁷ **Matthew 25:25** And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.'

¹⁷⁸ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines.* (P46). Master's Thesis: St Clemens Private Swiss University.

¹⁷⁹ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹⁸⁰ **Brand, Prof Dr C. M. J.** (2008). *Bloodline Deliverance.* Pretoria: Self Published.

With the curse of the bastard the sin of fornication opens up the parents, the baby, and ten generations after them for the demonic spirit, and spiritual wound of defilement.

Brand explains that people with the wound of defilement would most often feel betrayed, confused, violated, damaged, disgraced, degraded, shameful, dirty, ruined, and as spoiled goods.¹⁸¹

Shame

The Oxford dictionary states that shame is “*a feeling of humiliation or distress caused by the consciousness of wrong or foolish behaviour.*”¹⁸²

Shame is a direct result of sin.¹⁸³ In the case of this thesis, sexual sins is the most prominent cause of shame.¹⁸⁴ Feelings of guilt and shame are subjective acknowledgments of an objective spiritual reality introduced into a person's life through their conscience.¹⁸⁵

¹⁸¹ **Brand, Prof Dr C. M. J.** (2008). *Bloodline Deliverance*. Pretoria: Self Published.

¹⁸² **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹⁸³ **Hosea 4:7** "The more they increased, The more they sinned against Me; I will change their glory into shame.

¹⁸⁴ **Woolley, P.** (1996). Shame. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1085). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹⁸⁵ **Wurmser, L.** (2005). Shame. In E. Fahlbusch, J. M. Lochman, J. Mbiti, J. Pelikan, & L. Vischer (Eds.), *The encyclopedia of Christianity* (Vol. 4, p. 941). Grand Rapids, Mich.; Leiden, Netherlands: Wm. B. Eerdmans; Brill.

Shame caused by sexual sins produces humiliation and guilt. Coertzen explains that where shame is relational, guilt is judicial in character and all though shame relates to a guilty feeling, it emphasises sin's effect on self-identity.¹⁸⁶ Sinful mankind are exposed by their shame because they do not live up the moral standards of God.

The concept of nakedness and shame go together.¹⁸⁷ Being naked one feels exposed, humiliated, vulnerable, and defenceless. People's first instinct is to hide from one another, from God and from self.¹⁸⁸

Brand states that individuals struggling with a shame wound will exhibit feelings of guilt, self-consciousness, hiding, fear and separation, and a willingness to cover up.¹⁸⁹

¹⁸⁶ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P48). Master's Thesis: St Clemens Private Swiss University.

¹⁸⁷ **Wurmser, L.** (2005). Shame. In E. Fahlbusch, J. M. Lochman, J. Mbiti, J. Pelikan, & L. Vischer (Eds.), *The encyclopedia of Christianity* (Vol. 4, p. 941). Grand Rapids, Mich.; Leiden, Netherlands: Wm. B. Eerdmans; Brill.

¹⁸⁸ **Genesis 3:7-8** Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. (8) And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

¹⁸⁹ **Brand, Prof Dr C. M. J.** (2008). *Bloodline Deliverance*. Pretoria: Self Published.

6.1.4 Case Study

History

Samuel and Patricia, parents of two children – Jennifer and Peter,¹⁹⁰ contacted Radah Ministries for counseling. Jennifer their daughter who was 20 years old, had just been released from a psychiatric institution where she was admitted due to multiple suicide attempts. Jennifer was given a strict regime of anti-depressants and anti-psychotic medication, but it seemed as if nothing was working.

Her parents were very concerned about her as she had taken to cutting herself. The left side of her body was criss-crossed with scars when she came for counseling. Most of the cuts were on her arms, chest and thigh.

Upon interviewing Samuel and Patricia, they both admitted that they were believers, but struggled to form a deep and intimate relationship with God, and they found it difficult to hear His voice.

It came to light that Samuel's grandfather was conceived out of wedlock, as was Patricia. Their daughter was also an illegitimate child. Jennifer was therefore the third successive illegitimate child, with the curse of the bastard being transferred to her from both sides of her family tree. Patricia also revealed that her mother had a history of occult

¹⁹⁰ Case study presented from the collection of studies done by Radah ministries over a period of twenty years. The names of individuals have been changed to protect their confidentiality.

involvement, and which included conducting seances by playing on a Ouija board and fortune telling.

While ministering to Jennifer she stated that she did not love her mother because she found her too “soft” as she often cried. Jennifer stated that she only loved her grandmother – with whom she had a name association. She found her grandmother to be “strong” and “afraid of nothing” and would often prefer to sleep at her grandmother’s house as she had been plagued with night terrors for as long as she could remember.

She admitted that her grandmother and aunt were involved in the occult and that she knew they “practised magic.” On a few occasions she would be plagued by these night terrors and would be unable to rouse or awaken her aunt with whom she shared a bed.

These night terrors would always consist of Jennifer seeing two spirits flying around in her room – an old man that smelled of decomposing flesh and a witch that struck a terrible fear into her heart. She described this fear as paralyzing and it was as if something was pressing down on her, rendering her mute.

Observation

The curse of the bastard was functioning in all of the counselee’s lives, coming from the bloodline of the father Samuel and the mother Patricia. This prohibited them from having a close intimate relationship with God.

Professor Brand,¹⁹¹ through her years of experience in deliverance and counseling has found that when the curse of the bastard is perpetuated and strengthened through at least three generations, on both sides of the family tree, it results in a “satanic calling” that draws a member of the family into deep occult practices, Satanism, or Luciferianism.

It is obvious that Jennifer has been drawn into these occult customs and tendencies. The grandmother, with whom Jennifer had a strong bond, along with her aunt, was in fact the ones tormenting her during her night terrors. They would leave their bodies at night through astral projection and then torment her. The name association with her grandmother added unto the curse of the bastard and initiated Jennifer into occult practices, seen by her mutilating her own flesh, inability to connect with her own family, the psychotic episodes, and the depression.

Only when the curse of the bastard was broken over the family and the occult practices repented of, could Jennifer and the family walk in freedom.

6.2 ABORTION

6.2.1 Defining Abortion

Merriam Webster defines abortion as the termination of a pregnancy after, accompanied by, resulting in, or closely followed by the death of

¹⁹¹ Interview with **Prof Dr Connie M J Brand**. Intellectual property used with her permission.

the embryo or fetus.¹⁹² The Oxford dictionary defines abortion as “*the deliberate termination of a human pregnancy; the natural expulsion of a fetus from the womb before it is able to survive independently.*”¹⁹³

Expulsion of a fetus can occur spontaneously, induced, or due to complications. Spontaneous abortions are termed miscarriages, and it is something the pregnant woman has no control over. Abortion refers to the induced abortion brought on by the choice of the pregnant woman and can be either therapeutic or elective.

Therapeutic abortions are the medical term for an abortion that is performed to:

- save the life of the mother
- terminate where there are indications that the child will prematurely die or be otherwise disabled
- prevent harm to the woman's physical health
- selectively reduce the number of pregnancies in a multiple pregnancy.¹⁹⁴

An elective abortion is a voluntary abortion made by the request of the mother based solely on convenience.

¹⁹² **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

¹⁹³ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹⁹⁴ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P71). Master's Thesis: St Clemens Private Swiss University.

6.2.2 Biblical View of Abortion

The biblical view of life is sacred. God creates every person uniquely in their mother's womb. The scriptures are clear:

For You formed my inward parts; You covered me in my mother's womb. (14) I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well. (15) My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth. (16) Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.

Psalms 139:13-16

God gives every person life, life that comes from Him:

The Spirit of God has made me, And the breath of the Almighty gives me life.

Job 33:4

These scriptures show that the body, soul, and spirit are all present at the moment of conception. God created each person in His image, and they then live because the life of God is inside of them.

Jesus is the author of life.¹⁹⁵ Without Him there would be no life. When people think that they are the final authority over life, as is in the case of abortions, then they are elevating themselves to a place of self-righteousness, a place where they view themselves as equal to God, having the right over life. This is exactly the deception brought in my Satan to have mankind think that they are gods. This is what happened

¹⁹⁵ **John 1:4** In Him was life, and the life was the light of men.

in the Garden of Eden with the first deception. Satan wants mankind to think that they don't need God, that they can act without God, and that they are the gods of their own existence.

Mankind needs to realise that Jesus Christ made everything. Everything was made by Him, for Him, and through Him.¹⁹⁶ Christianity teaches that people should not live for themselves, to please their own desires and whims, but to live for Him.¹⁹⁷

When God created the first humans, He gave them the first command. It was not to be happy, not to live for themselves, or even to protect the earth, **but it was to be fruitful and multiply.**¹⁹⁸

The sacredness of human life cannot be stressed more by God. He desires Godly offspring. Coertzen¹⁹⁹ states that mankind in modern times are describing pregnancies as unwanted, unplanned or a burden and have reverted to abortions when it does not suit them. The meaning

¹⁹⁶ **John 1:3** All things were made through Him, and without Him nothing was made that was made. **Colossians 1:16** For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. **All things were created through Him and for Him.**

¹⁹⁷ **Galatians 2:20** I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

¹⁹⁸ **Genesis 1:28** Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

¹⁹⁹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P68). Master's Thesis: St Clemens Private Swiss University.

of life has been made of little to no consequence. Women who decided by themselves, or was pressured by boyfriends or husbands, or families, that they would abort their unborn babies have made themselves as God, who has the power over life and death.

6.2.3 The History of Abortions

Spiritual Roots of Abortion

The roots of abortion are seen in the ancient pagan rituals of **child sacrifice**. In the ancient near east archaeologist have found convincing evidence that child sacrifice was practised in Phoenician Carthage.²⁰⁰ Children were sacrificed to the goddess Tanit and her consort Baal Hammon at the sanctuary called Tophet. The prophet Jeremiah rebuked the nation of Israel for this exact practise:

For the children of Judah have done evil in My sight," says the LORD. "They have set their abominations in the house which is called by My name, to pollute it. (31) And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.

Jeremiah 7:30-31

²⁰⁰ **Carpenter, E. E.** (1979–1988). Sacrifice, Human. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 259). Wm. B. Eerdmans.

God forbade the sacrifice of children through Moses to the nation of Israel:

"Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones. (3) I will set My face against that man, and will cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name.

Leviticus 20:2-3

Scripture states that this practice of child sacrifice is done explicitly to appease demons:

But they mingled with the Gentiles And learned their works; (36) They served their idols, Which became a snare to them. (37) They even sacrificed their sons And their daughters to demons, (38) And shed innocent blood, The blood of their sons and daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with blood.

Psalms 106:35-38

Molech was the name of a deity worshipped in the ancient near east in the second millennium BC by the Ammonites²⁰¹ and the Canaanites. It was considered equivalent to Baal worship.²⁰²

²⁰¹ **1 Kings 11:7** Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon.

²⁰² **Wiseman, D. J.** (1996). Molech. In D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer (Eds.), *New Bible dictionary* (3rd ed., pp. 777–779). Leicester, England; Downers Grove, IL: InterVarsity Press.

In Recent Years

Abortions used to be legal in the United States until the late 19th century before woman could feel the movement of the fetus. In the 1820's to 1830s the regulations around abortions were more to deal with the sale of dangerous drugs that the woman used to induce the abortions.

In the late 1850s the **American Medical Association** came to be, and they began to call for the criminalization of abortion duly in effort to eliminate the doctor's competitors such as midwives and homeopaths.²⁰³

In 1969 a woman from Texas, Norma McCorvey, who was in her early 20s sought to terminate her third pregnancy. **Her two previous children were given up for adoption.** At the time, in Texas, abortions were legal but only for the purpose of saving the mother's life.²⁰⁴

Norma McCorvey had no financial means to go to another country where abortions were safe and legal. Other woman resorted to back-alley abortions or self-induced abortions. At the time in the United States the estimated number of illegal abortions were between 200 000 and 1,2 million per year.²⁰⁵

McCorvey tried to get an illegal abortion but was unsuccessful and was referred to Texas attorneys Linda Coffee and Sarah Weddington who, at

²⁰³ <https://www.history.com/topics/womens-rights/roe-v-wade>

²⁰⁴ <https://www.britannica.com/event/Roe-v-Wade>

²⁰⁵ <https://www.statista.com/chart/19490/us-abortion-rate-guttmacher-institute/>

the time, were interested in challenging anti-abortion laws for the sake of women's rights. In the court documents McCorvey became known as "Jane Roe".²⁰⁶

The lawsuit was defended by the then famous attorney Henry Wade as the district attorney of Dallas County.

On January 22, 1973, the U.S. Supreme court struck down the Texas statute banning abortions, effectively legalizing the procedure across the whole United States.

6.2.4 The Impact of Abortions in the World

International Data on Abortions

Tracking the rates of abortions around the world is difficult because many nations do not record or report abortion rates. This is especially true where abortions are illegal as no types of records are kept.

Countries where abortions are still illegal²⁰⁷ include Afghanistan, Algeria, Andorra, Angola, Antigua and Barbuda, Argentina, Bahamas, Bangladesh, Barbados, Belize, Benin, Bhutan, Bolivia, Botswana, Brazil, Brunei, Burkina Faso, Burundi, Cameroon, Central African Republic, Chad, Chile, Colombia, Comoros, Cook Islands, Costa Rica, Djibouti, Dominica, Dominican Republic, DRC, Ecuador, Egypt, El Salvador, Equatorial Guinea, Eritrea, Ethiopia, Fiji, Finland, Gabon, Gambia,

²⁰⁶ <https://www.history.com/topics/womens-rights/roe-v-wade>

²⁰⁷ <https://worldpopulationreview.com/country-rankings/abortion-rates-by-country>

Ghana, Grenada, Guatemala, Guinea, Guinea Bissau, Haiti, Honduras, India, Indonesia, Iran, Iraq, Israel, Ivory Coast, Jamaica, Japan, Jordan, Kenya, Kiribati, Kuwait, Laos, Lebanon, Lesotho, Liberia, Libya, Liechtenstein, Madagascar, Malawi, Malaysia, Maldives, Mali, Malta, Marshall Islands, Mauritania, Micronesia, Monaco, Morocco, Myanmar, Namibia, Nauru, New Zealand, Nicaragua, Niger, Nigeria, Niue, Oman, Pakistan, Palau, Palestine, Panama, Papa New Guinea, Paraguay, Peru, Philippines, Poland, Qatar, Congo, Rwanda, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Samoa, San Marino, Sao Tome and Principe, Saudi Arabia, Senegal, Seychelles, Sierra Leone, Solomon Islands, Somalia, South Korea, South Sudan, Sri Lanka, Sudan, Suriname, Swaziland, Syria, Taiwan, Tanzania, Thailand, Timor Leste, Togo, Tonga, Trinidad and Tobago, Tuvalu, Uganda, UAE, United Kingdom, Vanuatu, Vatican City, Venezuela, Yemen, Zambia and Zimbabwe.

Studies have shown that abortion rates in the countries where abortions are illegal could be much higher for fear of legal action against the doctor and mother. These abortions are also more dangerous and have a higher risk of complications, including the death of the mother.²⁰⁸

	Abortion rate per 1000 women aged between 15–49 years	
	1990–94	2015–19
World	40	39
Sub-Saharan Africa	27	33
West Asia and north Africa	61	53
Central and south Asia	40	46
East and southeast Asia	38	43
Latin America	35	32
Europe and northern America	46	17
Australia and New Zealand	19	15
Oceania (excluding Australia and New Zealand)	22	34

Table 1: Abortion Rates Per World Region²⁰⁹

Data Pertaining to South Africa

In South Africa abortions became legal on the 1st of February 2007 with the Choice of Termination of Pregnancy Act (Act 92 of 1996). Abortions before the act became legal were not all recorded and is believed to be of the same amounts as after as illegal abortions in townships still took

²⁰⁸ <https://worldpopulationreview.com/country-rankings/abortion-rates-by-country>

²⁰⁹ Bearak, J., Popinchalk, A., and Ganatra, B. et al. (2020). Unintended Pregnancies and Abortions by Income, Region, and the Legal Status of Abortion: Estimates from a Comprehensive Model for 1919-2019. *The Lancet Global Health Journal*: 8(9); E1152-E1161 ([https://doi.org/10.1016/S2214-109X\(20\)30315-6](https://doi.org/10.1016/S2214-109X(20)30315-6))

place through the means of traditional medicine and traditional healers in the African communities.

The Health Systems Trust show the breakdown of abortions per province in South Africa for the last 10 years:²¹⁰

Provinces	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019
Eastern Cape	8980	12397	14357	16632	14096	12782	12977	10912	12267	12597
Free State	5595	5648	5588	6682	6144	5632	6441	7323	8563	7776
Gauteng	20955	21318	21794	20590	18465	14741	28491	18942	20768	23048
Kwazulu Natal	5040	6560	8675	9910	9590	12300	15714	24480	28595	27441
Limpopo	8342	8555	8226	8718	8387	9565	10845	9758	12467	14960
Mpumalanga	2680	3340	3158	2702	2405	1806	3724	4331	5559	8127
Northern Cape	1241	1144	855	1433	1756	1362	1380	1628	1621	1497
North West	6444	6890	6812	7887	8294	6531	6235	6615	8363	9806
Western Cape	12271	11928	13445	15606	19989	18988	19551	20671	18216	19194

Table 2: The Demographic Breakdown of Abortions Per Province in South Africa

In the Choice on Termination of Pregnancy Act, an abortion is defined as: *the separation and expulsion, by medical or surgical means, of the contents of the uterus of a pregnant woman.*²¹¹

²¹⁰ <https://www.hst.org.za/healthindicators>

²¹¹ Choice of Termination of Pregnancy Act, Act 92. Cape Town: South African Government Gazette 1996.

The Act stipulates the terms and conditions under which a pregnancy may be terminated:

- upon request of a woman during the first 12 weeks of the gestation period of her pregnancy
- From the 13th up to and including the 20th week a woman may terminate her pregnancy if it would impact her social or economic circumstances. This means that if the pregnant woman feels that she won't be able to financially support the child or it would affect her standing in her family and community, she may still at this stage of pregnancy obtain an abortion, legally.
- The act stipulates that the state shall promote non-mandatory and non-directive counseling. In other words, the counseling may not be forced on the woman and it also cannot give her alternatives to the abortion.
- In the case of a pregnant minor, her consent is the only one that is needed. This means that within the act a 13-year-old minor that is pregnant, is seen as an adult woman.

6.2.5 Psychological/Emotional Consequences of Abortion

When we look at this procedure it is normal to understand that the pregnant mother has ample opportunity to think about what she is doing and the only way she can move forward with the abortion is to mentally reject her unborn baby.

This creates **post abortion trauma**. One abortion counsellor wrote that post abortion trauma is more the rule than the exception.²¹² The problem with this trauma is that it goes far beyond the moral implications of the actions, but involves a deep grieving, self-destructive actions, broken relationships, sexual dysfunction, low self-esteem, increase in self-abuse, suicide, alcoholism, and drug involvement.

David Reardon operates the Elliot Institute for Social Sciences Research and conducted a study on woman who have undergone an abortion. He gives the findings of the study in an article *List of Major Psychological Sequelae of Abortion*.²¹³

- Patients **required psychological treatment** afterwards – 44% complained of nervous disorders, 36% experienced sleep disorders, 31% had regrets, and 11% had been prescribed psychotropic medicine by their family doctors.²¹⁴
- Women afterwards suffered recognizable symptoms of **Post-Traumatic-Stress-Disorder (PTSD)** – a minimum of 19% of women had diagnosable symptoms, more than half had symptoms of PTSD, and 20-40% showed moderate to high stress and avoidance behavior relative to their abortion experiences.²¹⁵

²¹² **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide*. (p.429) Thomas Nelson: USA

²¹³ **Reardon D. C.** (1997). *List of Major Psychological Sequelae of Abortion*. <https://www.abortionfacts.com/reardon/list-of-major-psychological-sequelae-of-abortion>

²¹⁴ **Ashton.** (1980). "The Psychosocial Outcome of Induced Abortion", *British Journal of Ob&Gyn.*, 87:1115-1122, (1980)

²¹⁵ **Barnard C.** (1990). *The Long-Term Psychological Effects of Abortion*. Portsmouth, N.H.: Institute for Pregnancy Loss

- 30-40% of women experienced some form of **Sexual Disfunction** immediately after their abortions – these include a loss of pleasure from intercourse, increased pain, an aversion to sex and/or men in general, and the development of a promiscuous lifestyle.²¹⁶
- **Suicidal Attempts** – 60% of women after the abortions had reported suicidal ideation, while 28% attempted suicide, and more than half of these attempted suicide two or more times.
- **Increased Smoking** with correspondent negative effects – Post abortion stress is linked to increased smoking. It is reported that women who have aborted are twice as likely to become heavy smokers and suffer the corresponding health risks.²¹⁷ These women also continue smoking during the next wanted pregnancies with an increased risk of neonatal death and congenital anomalies.²¹⁸

²¹⁶ **Speckhard.** (1977). *Psycho-social Stress Following Abortion*. and **Sheed & Ward.** (1987) Kansas City: MO; and **Belsey, et al.,** (1977). "Predictive Factors in Emotional Response to Abortion: King's Termination Study – IV," *Soc. Sci. & Med.*, 11:71-82.

²¹⁷ **Harlap.** (1975). "Characteristics of Pregnant Women Reporting Previous Induced Abortions," *Bulletin World Health Organization*, 52:149; **Meirik N.** (1984). "Outcome of First Delivery After 2nd Trimester Two Stage Induced Abortion: A Controlled Cohort Study," *Acta Obstetrica et Gynecologica Scandinavica* 63(1):45-50; **Levin, et al.,** (1980). "Association of Induced Abortion with Subsequent Pregnancy Loss," *JAMA*, 243:2495-2499, June 27

²¹⁸ **Obel.** (1979). "Pregnancy Complications Following Legally Induced Abortion: An Analysis of the Population with Special Reference to Prematurity," *Danish Medical Bulletin*, 26:192-199; **Martin.** (1982). "An Overview: Maternal Nicotine and Caffeine Consumption and Offspring Outcome," *Neurobehavioral Toxicology and Teratology*, 4(4):421-427

- **Alcohol Abuse** – Women who have had an abortion have a higher chance of alcohol abuse.²¹⁹ This is also linked to violent behavior, divorce or separation, auto accidents, and job loss.
- **Drug Abuse** – Abortion is significantly linked to subsequent drug abuse with increased exposure to HIV/AIDS infections and assaultive behavior.²²⁰
- **Eating Disorders** – Post Abortion Stress is associated with eating disorders such as binge eating, bulimia, and anorexia nervosa.²²¹
- **Child Neglect or Abuse** – Abortion research has shown that it is linked with an increased depression, violent behavior, alcohol and drug abuse, replacement pregnancies, and reduced maternal bonding with children born after the initial abortion. These factors are closely associated with child abuse and confirms assessments linking post-abortion trauma with subsequent child abuse.²²²

²¹⁹ **Klassen.** (1985). "Sexual Experience and Drinking Among Women in a U.S. National Survey," *Archives of Sexual Behavior*, 15(5):363-39; **Plant M.** (1985). *Women, Drinking and Pregnancy*, Tavistock Pub, London; **Kuzma & Kissinger.** (1981). "Patterns of Alcohol and Cigarette Use in Pregnancy," *Neurobehavioral Toxicology and Teratology*, 3:211-221

²²⁰ **Oro, et al.** (1978). "Perinatal Cocaine and Methamphetamine Exposure Maternal and Neo-Natal Correlates," *J. Pediatrics*, 111:571- 578; **D.A. Frank, et al.** (1988). "Cocaine Use During Pregnancy Prevalence and Correlates," *Pediatrics*, 82(6):888; **H. Amaro, et al.** (1989). "Drug Use Among Adolescent Mothers: Profile of Risk," *Pediatrics* 84:144-150

²²¹ **Speckhard.** (1987). *Psycho-social Stress Following Abortion*. Sheed & Ward, Kansas City: MO; **Spaulding J. et al.** (1978). "Psychoses Following Therapeutic Abortion, *Am. J. of Psychiatry* 125(3):364; **McAll R.K., et al.**, (1980). "Ritual Mourning in Anorexia Nervosa," *The Lancet*, 1 August 16, 1980, p. 368

²²² **Benedict, et al.**, (1985). "Maternal Perinatal Risk Factors and Child Abuse," *Child Abuse and Neglect*, 9:217-224; **Ney P.G.**, (1979). "Relationship between Abortion and Child Abuse," *Canadian Journal of Psychiatry*, 24:610-620

Reardon²²³ mentions a case where a woman beat her three-year-old son to death shortly after an abortion which triggered a “psychotic episode” of grief, guilt, and misplaced anger. From a Christian perspective the next section will look at the spiritual elements of abortion and how a murder spirit (demon) follows these bloodlines to explain why something like this can happen.

- Abortions also leads to **Divorce and Relationship Problems** – Post abortion couples are more likely to divorce or separate. Post abortion women develop difficulty forming lasting bonds with a male partner. Women who have more than one abortion (representing about 45% of all abortions) are more likely to require public assistance, in part because they are also more likely to become single parents.²²⁴
- Women who have had one abortion are four times more likely to have **repeat abortions** than those who have had no abortion

²²³ **Reardon D.C.** (1987). *Aborted Women – Silent No More* (P. 129-130). Chicago: Loyola University Press.

²²⁴ **Shepard, et al.**, (1979). “Contraceptive Practice and Repeat Induced Abortion: An Epidemiological Investigation,” *J. Biosocial Science*, 11:289-302; **Bracken M.**, (1975). “First and Repeated Abortions: A Study of Decision-Making and Delay,” *J. Biosocial Science*, 7:473-491; **Henshaw S.**, (1988). “The Characteristics and Prior Contraceptive Use of U.S. Abortion Patients,” *Family Planning Perspectives*, 20(4):158-168; **Sherman D., et al.**, (1985). “The Abortion Experience in Private Practice,” *Women and Loss: Psychobiological Perspectives*, (P98-107). ed. **Finn W.F., et al.**, New York: Praeger Publications.; **Belsey E.M., et al.**, (1977). “Predictive Factors in Emotional Response to Abortion: King’s Termination Study – IV,” *Social Science and Medicine*, 11:71- 82; **Freeman E., et al.**, (1980). “Emotional Distress Patterns Among Women Having First or Repeat Abortions,” *Obstetrics and Gynecology*, 55(5):630-636; **Berger C., et al.**, (1984). “Repeat Abortion: Is it a Problem?” *Family Planning Perspectives* 16(2):70-75.

history. This increased risk is associated with an increase in sexual activity post abortion.²²⁵

Although the pro-abortionists advocate for none of these complications, the studies done are far more numerous and shows no biased either way. The fact that rejection stays with the person and the future generations after, cannot be ignored. The spiritual impact affects the immediate mother and the future children after that. This will be discussed in the next section. Gary Collins an abortion counsellor wrote that post abortion trauma is more the rule than the exception.²²⁶ He adds: *"The problem with this trauma is that it goes far beyond the moral implications of the actions, but involves a deep grieving, self-destructive actions, broken relationships, sexual dysfunction, low self-esteem, increase in self-abuse, suicide, alcoholism and drug involvement."*

6.2.6 Spiritual Elements of Abortion

A Murder Spirit

Genesis 4:1-15 tells the story of Cain and Abel. Here Cain gets jealous of Abel presumably being favoured by God. From an outsider's point of view seeing the whole story, it is evident that Cain was deceived in thinking that God favoured Abel, when Cain clearly did not seek God

²²⁵ **Leach** (1977). "The Repeat Abortion Patient," *Family Planning Perspectives*, 9(1):37-39; **Fischer S.** (1986). "Reflection on Repeated Abortions: The meanings and motivations," *Journal of Social Work Practice* 2(2):70-87; **Howe B., et al.,** (1979). "Repeat Abortion, Blaming the Victims," *Am. J. of Public Health*, 69(12):1242-1246

²²⁶ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.429) Thomas Nelson: USA

with his whole heart. When Cain killed Abel, God declared him a murderer. Later in **Genesis 9:6** God says:

"Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

God also declared through Moses:

lest innocent blood be shed in the midst of your land which the LORD your God is giving you as an inheritance, and thus guilt of bloodshed be upon you.

Deuteronomy 19:10

The prophet Isaiah also stated concerning murder:

Their feet run to evil, And they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths. (8) The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.

Isaiah 59:7-8

Those who have an abortion kills an innocent life. That includes the doctor, the woman that is pregnant and the people that help. This will open the people to a murdering spirit or demon that will bring murder or violence committed against them.

Prof Dr Connie Brand confirms that, after more than 20 years of counseling people, **when a woman has undergone an abortion, attempted or deliberate abortion, the spirit of murder, spirit of death, spirit of bloodshed and spirit of bloodletting is unleashed in**

the life of the mother, transferred to the baby within her womb and is perpetuated through the bloodline.²²⁷

Coertzen²²⁸ continues and states that these spirits will, in effect, seek more abortions, death, premature death, murder and violence in all the lives of the subsequent generations. In addition to this, the spirits of Leviathan, Jezebel, Baal, Asmodee, Lilith and Artemis are allowed entrance into the bloodline of the next generations to follow.

Leviathan

The scriptures mention Leviathan as a water spirit and a serpent:

In that day the LORD with His severe sword, great and strong, Will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; And He will slay the reptile that is in the sea.

Isaiah 27:1

Dr Paula Price²²⁹ describes the Leviathan as a coiled animal and Dr Brand²³⁰ adds that this spirit is a pseudonym for Satan himself, a demonic prince of the West. This spirit is primarily responsible for strife and abortion and that its attack on people is to deceive, confuse and

²²⁷ Interview with **Prof Dr Connie M J Brand**. Intellectual property used with her permission.

²²⁸ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P95-96). Master's Thesis: St Clemens Private Swiss University.

²²⁹ **Price P.A.** (2006). *The Prophet's Dictionary*. (P. 308-309). New Kensington, PA: Whitaker House.

²³⁰ **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. (p.4). Pretoria: Self Published.

about the God-given design and purpose in an individual's life. This spirit is a cold blooded, fearless Luciferian spirit.

Coertzen²³¹ further explains that this spirit will be transferred to any baby born after the mother has either an abortion or attempted one. The Leviathan spirit removes an individual from their God given emotions – unable to feel or respond to love and encloses it within a bag, while the python spirit wraps around that person in the spiritual realm, suffocating the life from that person. This spirit hardens its victim's heart and creates the inability to show emotions and experience love from God.

Dr Brand also states that because the Leviathan spirit is known as the spirit of abort, it will attempt to abort all life, health and prosperity, marriage, true sexuality, friendships, finances, love, faith, calling, etc. This is a manipulating spirit that works closely with the Jezebel spirit.²³²

Jezebel

Jezebel is mentioned in the scriptures as the wife of Ahab who manipulated him into worshipping false gods.²³³ When the prophet Elijah confronted Ahab about his sin of worshipping false gods, she was the

²³¹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P96). Master's Thesis: St Clemens Private Swiss University.

²³² Interview with **Prof Dr Connie M J Brand**. Intellectual property used with her permission.

²³³ **1 Kings 16:31** And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him.

one that convinced Ahab to kill Elijah.²³⁴ The demonic spirit that is with her was so strong that after Elijah defeated the prophets of Baal with a massive miracle from God, he was scared for his life and ran approximately 25 miles (40 Km) just to ask God to kill him.²³⁵

Coertzen²³⁶ explains that this is also a water spirit that co-operates with the other demonic princes, especially with Leviathan. This demonic principality is associated with the Western regions and as such is known as the prince of the west, and together with the other sexual spirits operates in witchcraft.²³⁷

Bradley Stuart²³⁸ states that the Jezebel spirit gains entrance into a person's life when:

- Flesh replaces Spirit
- Method replaces a sensitivity to the Lord's voice
- Disobedience replaces obedience
- Tradition replaces revelation

²³⁴ **1 Kings 18-19**

²³⁵ **1 Kings 19:4** But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, "It is enough! Now, LORD, take my life, for I am no better than my fathers!"

²³⁶ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P98). Master's Thesis: St Clemens Private Swiss University.

²³⁷ **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. (p.24). Pretoria: Self Published.

²³⁸ **Stuart B.** *Understanding Jezebel and Other Principalities like Anti-Christ, Death and Hell*. (p27). Kanaan Ministries: Self Published

- Curses replaces blessing (through legalism)
- Law replaces faith
- Bondage replaces liberty

Coertzen²³⁹ also adds that this spirit is a warring spirit that uses manipulation and control to attack those with true spiritual authority. It brings chaos, confusion, instability, destruction, and broken relationships, creates, and operates in an atmosphere of fear, insecurity, frustration, and confusion. The Jezebel spirit desires to control, manipulate, and usurp authority.

Prof. Brand²⁴⁰ adds that the mark of true spiritual authority is the greatest contender for the Jezebel spirit. Because this spirit craves to be in control, it uses deep emotional hurts and wounds to form a soul tie to the person and uses this to manipulate the person and their environment. It will also use false spirituality to manipulate and control.

²³⁹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P99). Master's Thesis: St Clemens Private Swiss University.

²⁴⁰ **Brand, Prof Dr C. M. J.** *Spiritual Warfare. Jezebel: Seducing Goddess of War*. Pretoria: Unpublished Class Notes.

Asmodee

Coertzen²⁴¹ states that the spirit of Asmodee works primarily with Abbadon and Baal and is responsible for the spirit of Jezebel. Asmodee also co-operates with:

- Astarte – to kill children in utero as a sacrifice to Satan
- Molech – the death of the first born
- Dagon – placenta as a sacrifice to Satan
- Leviathan – abort children in utero and after birth

Brand²⁴² also adds that this spirit works closely with Marine, head of all water spirits and Leviathan. The aim of this spirit is the destruction of the family. It desires the total defilement of mankind with immorality in order to destroy innocence.

Lilith

Lilith is the female demon referred to as ***the night creature*** in **Isaiah 34:14**.²⁴³ Her name in Hebrew means *the screech owl*. The story of Lilith has Mesopotamian roots dating back to the 3rd millennium B.C. The

²⁴¹ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P99). Master's Thesis: St Clemens Private Swiss University.

²⁴² **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. (p.45-48). Pretoria: Self Published.

²⁴³ **Isaiah 34:14** The wild beasts of the desert shall also meet with the jackals, And the wild goat shall bleat to its companion; Also the night creature shall rest there, And find for herself a place of rest.

Babylonian *Lilitu* was a female spirit who could not bear children and instead gave forth poison in her breasts by which she would seek to kill babies with. According to medieval Jewish demonology, Lilith is identified as the “first Eve” who was created from the earth along with Adam but refused to accept a position subservient to him. She then fled from him and roams the earth looking for new-born infants to devour.²⁴⁴

Lilith is shown as one who has no husband and strolls the earth searching for men to sexually ensnare them in deviances. In popular belief in the Middle Ages, Lilith was also the grandmother of witchcraft and witches.²⁴⁵ It is believed that she is responsible for provoking erotic dreams to men and their nocturnal emissions.

Coertzen states that this demonic spirit causes rage, alienation, stillbirths, death of new-born babies and abortions.

Strongholds

A stronghold is defined as a place of strong support or a place that has been fortified against attack.²⁴⁶ This is what happens when rejection enters a person's world, an abandonment wound is created, and a demonic stronghold is formed.

²⁴⁴ **Brady, C. M. M.** (2000). Lilith. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 810). Grand Rapids, MI: W.B. Eerdmans.

²⁴⁵ **Hutter, M.** (1999). Lilith. In K. van der Toorn, B. Becking, & P. W. van der Horst (Eds.), *Dictionary of deities and demons in the Bible* (2nd extensively rev. ed., pp. 520–521). Leiden; Boston; Köln; Grand Rapids, MI; Cambridge: Brill; Eerdmans.

²⁴⁶ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

Rejection through curses, sins, wounds and hurts, creates an abandonment wound in the person's life. This wound, if not taken care of with biblical truth, becomes a platform for demonic influence in a person's life. Because the demon has a right to be there, he creates a stronghold in the person's life that keeps the person in deception and can only be defeated by the blood of Jesus.

Strongholds can also be inherited through the bloodline and will have legal ground for the demonic presence in a person's life. These demons lie and deceive their hosts by convincing them that they deserve to be rejected or that it is their fault, that they caused the rejection they received from other people.

These people are convinced that it is their personality, appearance, history or even their families that caused them to be rejected by people and society in general. The demons deceive them into believing that they will never be accepted, and the ultimate lie is that God will also not accept them.

When these lies of rejection are believed, various other demons come and make their home in these people. Demons of despair, self-hatred, suicide, depression, loneliness, anger, and rebellion.

Coertzen²⁴⁷ also adds that spirits of inferiority, spirits of self-protection and control, spirits of competition, spirits of self-focus, spirits of social

²⁴⁷ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P111). Master's Thesis: St Clemens Private Swiss University.

fear and other spirits of fear, and spirits of sexual deviancy will gain access to this person.

Spiritual Roots of Abortion Techniques

When an analysis of abortion techniques is done, it is clear that with each technique certain gods are specifically worshipped. According to Prof Brand,²⁴⁸ as all aborted fetuses are burnt afterwards it can be construed as an offering to Baal/Molech.

Ritualistic worship of Asherah demanded bloody offerings where the offering is dismembered. These techniques reflect this:

- **“Very Early” Abortion** – This method is used as soon as the pregnancy is detected chemically. The cervix is widened, and a long suction tube is entered. The fetus is then torn from the uterine wall with suction after being located with ultrasound.
- **Suction Aspiration/ Vacuum Curettage** – During this method the cervix is dilated and a suction tube with a cutting edge is inserted. The baby is then dismembered and sucked up into the tube. The placenta is also torn from the uterine wall and the contents sucked up.
- **Dilatation and Evacuation** – Forceps with strong sharp metal jaws are used to grasp parts of the baby, which is the twisted and torn away. This is continued until the entire baby is removed from the womb. Because the baby's skull could have hardened to bone

²⁴⁸ Interview with **Prof Dr Connie M J Brand**. Intellectual property used with her permission.

by this time, the skull must sometimes be compressed or crushed to facilitate removal.

The fertility cults of Astarte, Artemis and Diana brutally abused and cast out children. The fetus is starved before it is cast out. These techniques show signs of Astarte and Artemis worship:

- **RU486 (Also known as Mifepristone)** – This procedure requires the pregnant to at least visit the abortion facility three times. During her first visit she is given the RU-486 pills. This blocks the action of progesterone that maintains the rich nutrient lining of the uterus. The baby then starves as the nutrient lining of the uterus disintegrates. Then during the second visit, the woman is given a dose of artificial prostaglandins, usually Misoprostol, 36-48 hours after the first visit. This initiates uterine contractions to expel the now starving body of the baby. The third visit 2 weeks later determines if the abortion has taken place.
- **Methotrexate** – The woman receives an intramuscular injection of Methotrexate which is often used to fight cancer. This attacks the fast-growing cells surrounding the embryo that should form the placenta. The baby then dies as he/she is deprived of food, oxygen and fluids. A Prostaglandin vaginal suppository is then given three to seven days later to trigger the expulsion of the child from the woman's uterus.
- **Instillation Methods** – The fluid from the amniotic sac is extracted and chemicals are injected to kill the baby and to initiate contractions. Saline poisons the baby and burns the skin.

Sometimes chemicals such as potassium chloride or digoxin are injected directly into the baby's heart to trigger cardiac arrest.

- **Partial-Birth Abortion** – This method was used in later term pregnancies where the abortionist reached into the uterus and delivered the baby legs first. The head is deliberately kept just inside the womb, hence the partial birth. The abortionist then punctures the base of the baby's skull with long surgical scissors and uses a catheter to suck the baby's brain out. After the baby is drained the abortionist would withdraw the collapsed baby from the uterus. This procedure was banned in 2007 by the US Supreme Court.
- **Hysterotomy** – This procedure is very similar to a caesarean section but is only used when other chemical methods have failed. The baby, placenta, and amniotic sac is removed through an incision in the abdomen.

6.2.7 Case Study

History

Tim and Susan,²⁴⁹ a married couple, contacted Radah Ministries to seek help for Susan's multiple miscarriages. Susan had conceived three times, and every time the pregnancies ended in a miscarriage at five months.

²⁴⁹ Case study presented from the collection of studies done by Radah ministries over a period of twenty years. The names of individuals have been changed to protect their confidentiality.

She had undergone many tests, but scientifically and biologically no reason could be found for the miscarriages. Finally, Tim and Susan started to suspect that a spiritual root could be causing her problems.

While ministering to them, a spirit manifested, calling itself “Thor”. This spirit stated that it had gained legal right over the bloodline in the 1300’s. It appeared that one of Tim’s great-great grandfathers was a high-level Freemason and solely responsible for the complete annihilation of a Christian village. This demon had therefore gained “legal right” due to the bloodshed that was incurred through a member of Tim’s bloodline.

The sin was repented of and after all legal rights were removed, the spirit left. After the deliverance, Tim and Susan was able to conceive again and delivered healthy babies.

Observation

Thor is known in Norse mythology as the hammer-wielding god associated with thunder, lightning, storms, oak trees, strength, the protection of mankind, and also hallowing, healing, and fertility. Animal and human sacrifices were routinely made to this god at a sacred tree called Thor’s oak.

The demon named Thor had gained entrance into the bloodline through sins committed by the previous generation. The demon spirit exercised its “right” in the family by “taking” the babies from the womb and causing miscarriages.

6.3 GENERATIONAL SINS OR CURSES

Webster's dictionary defines a generation as a single step in the line of descent from an ancestor, it is the average span of time between the birth of a parent and the birth of the offspring.²⁵⁰ From the same source a curse means evil or misfortune that comes as if in response to imprecation or as retribution.²⁵¹

In other words, a generational curse describes the cumulative effects on a person of things that their forefathers did, believed or practiced in the past, and the consequences of the forefather's actions, beliefs and sins being passed down. Previously the thesis dealt with the curse of the bastard being handed down through the generations. This section explains why rejection is handed down in the bloodline from generation to generation.²⁵²

There are several scriptures that explain generational sins and curses:

keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."

Exodus 34:7

²⁵⁰ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

²⁵¹ **Ibid**

²⁵² **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

Exodus 20:5

And those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away.

Leviticus 26:39

And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.

Numbers 14:33

They say, 'God lays up one's iniquity for his children'; Let Him recompense him, that he may know it.

Job 21:19

You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them—the Great, the Mighty God, whose name is the LORD of hosts.

Jeremiah 32:18

Our fathers sinned and are no more, But we bear their iniquities.

Lamentations 5:7

For the LORD loves justice, and does not forsake His saints; They are preserved forever, But the descendants of the wicked shall be cut off.

Psalms 37:28

The consequences of the sins of the fathers are carried over to the children. To give an example of this is if a child is given up for adoption (as seen previously), it obviously means that his parents rejected him,

then that rejection will be carried over to his or her children, if it is not dealt with.

The sin that caused the adoption opened the doorway for a spirit of rejection to stay with the family and cause future generations to suffer the consequences. The curse of a rejection spirit stays within the bloodline, until broken by the blood of Jesus.

6.4 MANNER AND TIMING OF CONCEPTION

Under normal circumstances a couple would get married and decide that they want to have children. They would then try to have kids and when the lady is pregnant, be ecstatic, and welcome the new baby in her womb with open arms. Unfortunately, it doesn't always happen that way.

When a woman falls pregnant out of wedlock or from rape or incest, it is almost always a pregnancy that she did not want and did not plan for. The element of rejection comes up if the woman does not want to have the baby. It also happens that she might not be able to afford a baby or have an abortion and then for the time the baby is in-utero, the baby will experience rejection and the spiritual rejection takes hold of the baby. Even if the baby is born and the mother loves her then, the damage of the initial rejection is still in effect and won't go away.

The other instance that has also happened in life is when a couple wants to have a specific gender baby and the baby that arrives is not that

gender.²⁵³ Many parents have then rejected that baby because it's not the right gender.²⁵⁴ Some people have even given boy names to girls and visa- versa because they could not except the gender of the baby. This does however bring rejection into the child's life. The demon of rejection can then create gender confusion in that child.

The birthing experience can also affect whether a child feels either loved and received into the world or if it feels abandoned or rejected. If a child was forced out of the birthing canal with forceps or a vacuum, he or she may have difficulty adjusting to life outside the womb. That experience tells the baby that the mother just wants them out of her body. Clearly rejection will take hold of them. The natural birthing process allows for certain hormones and other psychological transitions to take place that naturally prepares the baby for the life outside the womb and helps him or her to adjust to its new environment.²⁵⁵

6.5 HEREDITARY REJECTION

From a Christian point of view, it is biblical (as shown above) that the parents' experiences with sin, whether their fault or not, is transferred in some way shape or form to their children. It is the hypotheses of this thesis that it does happen, and that the devil uses the rejection experiences to further sexual disorders and sexual sins. For the sake of

²⁵³ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

²⁵⁴ **Verny T & Kelly J.** (1981). *The secret life of the unborn child*. Summit Books: New York

²⁵⁵ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

argument from a non-Christian perspective, the thesis would also like to show that secular psychology has proven this.

Multiple psychologists²⁵⁶ have proven that the earliest information is passed on through the DNA sequences of the parent's genes and expressed when certain DNA sequences are stimulated or activated by signals from the environment.²⁵⁷

Discoveries in **epigenetics** has shown that the physical and emotional state of the mother influences which DNA sequences can come to expression and which not.²⁵⁸ Epigenetic research also shows that various circumstances in the life of the mother such as diet, levels of sleep, exercise, and emotional state, can cause genes to be silenced (dormant) or expressed (active) over time.²⁵⁹

Verny states:²⁶⁰ *"Everything the pregnant mother feels, and thinks is [also] communicated through neuro-hormones to her unborn child, just as surely as are alcohol and nicotine"*. This means that the unborn child will experience all of the physiological manifestations of the mother's emotional state, which will lead to changes in the corresponding

²⁵⁶ Verny T & Kelly J. (1981). *The secret life of the unborn child*. Summit Books: New York

²⁵⁷ Huther G & Krens I. (2012). *Das Geheimnis der ersten neun Monate: Unsere frühesten Prägungen*. Weinheim & Basel: Beltz Taschenbuch

²⁵⁸ <http://www.whatisepigenetics.com/what-is-epigenetics/>

²⁵⁹ Davis EP, & Sandman CA. (2012). Prenatal psychobiological predictors of anxiety risk in preadolescent children. *Psychoneuroendocrinology*. 37(8):1224–1233.

²⁶⁰ Verny T & Kelly J. (1981). *The secret life of the unborn child*. (p.41). Summit Books: New York

structures in the brain.²⁶¹ The baby learns to feel joy, anxiety, and fear even from before birth. Lipton²⁶² states: *“When passing through the placenta, the hormones of a mother experiencing chronic stress will profoundly alter the distribution of blood flow in her fetus and change the character of her developing child’s physiology.”*

6.6 ADOPTION

Sometimes it happens that woman who fall pregnant are not willing or able to care for the child. The woman is also not willing to have an abortion. This child then becomes an orphan. The baby is then placed into a child welfare system that places the baby into foster care where they might get adopted from. According to UNICEF (the United Nations Children’s Emergency Fund), there are roughly 153 million orphans worldwide. This number grows by an estimated 5700 every day.²⁶³

According to the statistics there are approximately 425 000 children in the foster care system in the United States at any given moment. More than 60% of children in the foster care system spend between 2-5 years

²⁶¹ **Gonzalez-Gonzalez, N. L., Suarez, M. N., Perez-Pinero, B., Armas, H., Domenech, E., & Bartha, J. L.** (2006). Persistence of fetal memory into neonatal life. *Acta Obstetricia et Gynecologica*, 85, 1160-1164.

²⁶² **Lipton B.** (2005). *The Biology of Belief: unleashing the power of consciousness matter and miracle.* (p. 90). Santa Rosa, CA, Mountain of Love/Elite Books.

²⁶³ <https://adoption.org/many-orphans-worldwide>

in the system before they are either adopted or old enough to leave the system.²⁶⁴

Hunt ²⁶⁵ states that these children are rejected first and because the spirit of rejection gains access to them, **they will feel unloved because their focus is on having been given away, instead of focusing on the loving home that took them in and desperately wanted them.**

Whether the parents of this child meant it to or not, the child will suffer rejection. The curse of rejection has entered the bloodline. This will go on to cause disaster and destruction in the soul, mind, and spirit.

6.7 FACTORS IN THE FAMILY HOME

There are several factors in the family home that can cause rejection. During the infant phase there is a lot of stress on the people in the family. Factors such as the family's **economic status** adds to the tensions created in the family. If the child wants something and cannot have it but the situation is not properly explained to them, then it is easy for a demon of rejection and deception to convince that child that the parents don't want to give it to them because they are not loved, or good enough, or deserving of it. They just don't like him/her.²⁶⁶

²⁶⁴ <https://adoptionnetwork.com/adoption-statistics>

²⁶⁵ **Hunt, J.** (2008). *Biblical Counseling Keys on Rejection: Healing a Wounded Heart* (p. 11). Dallas, TX: Hope For The Heart.

²⁶⁶ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

If there are outside stressors playing a role in the family such as an absent father or both mother and father is overworked and never available, it will influence the children on an emotional level.

Sibling relationships also play a major role in the possible development of rejection within children. Having a terminally ill or mentally challenged sibling who requires extensive medical care and attention. Having older siblings that bully younger siblings and hardly ever shows love. All these factors are gateways for rejection demons to gain a stronghold in someone's life. These demons will use any situation to deceive people, and unfortunately children are easier to deceive.

Emphasis should be placed on the effects of the siblings in the family unit. This includes all the siblings regardless of age, gender or temperament.²⁶⁷ If the child is not the first born, then they will always be the youngest. This means that the other sibling(s) will view him/her as a threat to the existing attention that they were receiving from the parents.²⁶⁸ This could lead to the cause of bullying between siblings.²⁶⁹

²⁶⁷ **Pinel-Jacquemin S. & Gaudron C. Z.** (2013). Siblings: parent-child attachments, perceptions, interaction and family dynamics. *Journal of Communications Research*, Nova Science Publishers. 5: hal-01498767

²⁶⁸ **Margolin, G.** (1981). *The reciprocal relationship between marital and child problems*. In J. P. Vincent (Ed.), *Advances in family intervention, assessment and theory* (pp. 131-182). Greenwich, CT: JAI Press.

²⁶⁹ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

According to Whelan, the support shown between siblings will contribute towards the security of the environment that the children grow up in.²⁷⁰ This means that rejection from siblings is not just an emotion to deal with but an environment to navigate, which can create anxiety, stress, and undue pressure for the children to grow up into. This minefield is created by demons looking for a way in to have a legal right to bring more rejection in the children at a young age, and throughout their lives.

6.8 MOTHER-INFANT BONDING

The closest relationship that any baby can, and should have, is with its mother. When this relationship is broken, it has devastating effects on the child. Emotional attachment and caring for the newborn should come naturally to new mothers. Sometimes it does not. The tender loving feelings that develop as a mother responds to a baby's needs are considered bonding between the mother and baby.²⁷¹

The danger of poor, no attachment or even outright rejection of the baby, can result in the natural development of the baby to be slowed or even halted. The child may look normal but their capabilities of being in a state of taking in life experiences and benefiting from them diminishes. This is due to the demonic presence with them that distorts their reality

²⁷⁰ **Whelan, D. J.** (2003). Using attachment theory when placing siblings in foster care. *Child and Adolescent Social Work Journal*, 20(1), 21-36.

²⁷¹ <https://www.chrichmond.org/blog/mother-baby-emotional-attachment-essential-for-a-good-start-in-life>

and makes them feel unloved, unwanted and that they shouldn't have been born.²⁷² The truth is seen in scripture:

When my father and my mother forsake me, Then the LORD will take care of me.

Psalms 27:10

The baby needs physical and emotional care to be alert and able to learn new information. Physical care is enough food and nutrition and a schedule of enough sleep, so the baby can grow, this makes the world predictable. Emotional care is being there whenever the baby needs it. Sometimes it's just to hold or nurture and sometimes its full focused attention. This helps the baby's nervous system develop in a stable environment and mature as needed.²⁷³

One of the most common causes of mother's rejecting their infants is Post-Partum Depression or PPD. This type of depression is what women get after they had a baby, sometimes also called "baby blues". It can start at any time during the baby's first year, but mostly within the first three weeks after birth.²⁷⁴

Causes: One of the biggest triggers is hormones. When the woman is pregnant her hormones are very elevated, and after the baby is born the

²⁷² **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

²⁷³ <https://www.chrichmond.org/blog/mother-baby-emotional-attachment-essential-for-a-good-start-in-life>

²⁷⁴ <https://www.webmd.com/depression/postpartum-depression/understanding-postpartum-depression-basics#1>

hormones drop immediately. This sudden change can trigger depression.²⁷⁵ Another reason is a history of depression. If the woman had depression before the baby, or it was in the family, then the chances of having it again is more likely. New mothers who didn't want to be pregnant or had no support from her family is also more likely to suffer from post-partum depression. PPD is also more common amongst women who have a history of money problems, drugs, or alcohol.²⁷⁶

Symptoms: PPD women may not experience all of the symptoms, but the list is:

- Sadness, loss of hope, despair
- Feeling unable to care for your baby or do basic chores
- Crying a lot, sometimes for no real reason
- Trouble feeling close to your baby, or "bonding"
- Less interest in food, sex, self-care, and other things you used to enjoy
- Too much sleep
- Trouble with focus, learning, or memory²⁷⁷

PPD can also occur in fathers. They can experience the same symptoms that mothers experience. In fathers it is sometimes called

²⁷⁵ <https://www.healthline.com/health/depression/postpartum-depression#symptoms>

²⁷⁶ <https://kidshealth.org/en/parents/ppd.html>

²⁷⁷ <https://www.webmd.com/depression/postpartum-depression/understanding-postpartum-depression-basics#1>

paternal postpartum depression. It has the same negative effects on the relationship and child development as the mother's depression.²⁷⁸

6.9 ABUSE

Merriam-Webster defines abuse as a corrupt practice or custom; improper or excessive use or treatment; physical maltreatment.²⁷⁹ Abuse in children is seen in various areas of their lives. This includes abuse through malnutrition, neglect, or physical abuse. Satan uses all abuse to bring destruction, torment, and access to individuals, and one of these is to bring the curse of rejection to them and their successive generations.²⁸⁰

Malnutrition: Dr Dermot MacCarthy states that it is widely accepted that there is a syndrome of deprivation - that is, a collection of physical signs and symptoms in a child who suffers from malnutrition. The amount of care and affection can measure maternal affection, or then the opposite, rejection is subjected to infants, causing striking physical changes and deviations in behavior.²⁸¹

²⁷⁸<https://www.mayoclinic.org/diseases-conditions/postpartum-depression/symptoms-causes/syc-20376617>

²⁷⁹ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

²⁸⁰ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

²⁸¹ **MacCarthy, D.** (1974) In: *Scientific Foundations of Pediatrics*. (p. 56). Ed. Davis, J A, Dobbing, J. William Heinemann Medical, London

Signs of maternal rejection is seen in poor mothering or inadequate nutrition where babies visit hospitals for so called gastroenteritis. The baby's weights get recorded but seldom the length. A degree of malnutrition and malabsorption is seen but seldom reported. This could lead to dwarfism where the baby does not get enough nutrition in to stimulate the production of human growth hormones to cause the baby to grow to its potential.²⁸² It is important to understand that the cause of this is the cycle of spiritual rejection that is evident in the generation. **The mother has been rejected in her life and the demonic spirits have deceived her in thinking that what she is doing to her child is justified.** This then causes rejection in the child to perpetuate the cycle of rejection through the generations.

In a study of children in Bristol with dwarfism without apparent cause Apley²⁸³ and Russell Davis²⁸⁴ with the help of psychiatric social workers and dieticians compiled food inventories by studying these children at home. They showed that most of them had a calorie intake of about half that given by accepted authorities as normal for children of like age.

Some of the mothers who had the meals brought to them for the children confessed that they were not caring sufficiently enough for the children, what the children ate, and when they had their meals. The lack of

²⁸² **MacCarthy D.** (1974). Physical effects and symptoms of the cycle of rejection. *Journal of the Royal Society of Medicine*. Vol 67, Issue 10:1057-1061

²⁸³ **Apley, J, Davies, J, Davis, D Russell, Silk, B,** (1971). Proceedings of the Royal Society of Medicine 64; 135–138

²⁸⁴ **Davis, D. R.** (1971). Thirteenth International Congress of Pædiatrics. Academy of Medicine, Vienna

concern is implicit in the rejection attitude and is at the root of the nutritional troubles in most cases.²⁸⁵ This shows the level of demonic deception that tells these parents that what they are doing is acceptable. Further investigation should show some areas of rejection in the bloodline from these parents and their parents alike.

Neglect: Merriam-Webster defines neglect as: *to give little attention; to leave undone or unattended, especially through carelessness; to ignore and give insufficient attention where attention is due.*²⁸⁶

Child neglect is defined as any confirmed or suspected egregious act or omission by a parent or other caregiver that deprives a child of basic age-appropriate needs and thereby results, or has reasonable potential to result, in physical or psychological harm.²⁸⁷

Child neglect includes lack of proper supervision, abandonment, failure to provide education, medical care, nourishment and/or clothing. When the parent fails in any of these areas, the only message the child hears is that they are not worth the effort. They get rejected for something else that gets the attention they should have gotten.²⁸⁸ This opens the way for

²⁸⁵ **MacCarthy D.** (1974). *Physical effects and symptoms of the cycle of rejection*. Journal of the Royal Society of Medicine. Vol 67, Issue 10:1057-1061

²⁸⁶ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

²⁸⁷ **Gaudin, J M** (1999) *Child Neglect: Short-term and Long-term Outcomes*. In H Dubowitz (ed) *Neglected Children: Research, Practice and Policy*. Thousand Oaks: Sage.

²⁸⁸ **Barnett, W. Steven; Belfield, Clive R.** (2006). *"Early Childhood Development and Social Mobility". The Future of Children*. Princeton University. **16** (2): 73–98.

the child to be tormented with rejection. The devil will make sure that many future events end in rejection until the rejection is cemented in the bloodline and destroys the plans of God for the person and their bloodline.

Many parents who neglect children do so unintentionally. It is the rejection that came from bloodlines that gains access to these children and uses the smallest things in their lives to show them a false rejection.²⁸⁹ The demons lie to them and deceive them to believe that they are rejected by their parents when they are not. Parents who are products of rejection will, if not treated, project that rejection unto their own children. Circumstances that place families under extraordinary stress, such as poverty, divorce, sickness, or disability, sometimes lead to the neglect or mistreatment of children. As well as parents who abuse alcohol or other drugs are more likely to abuse or neglect their children.

Physical Abuse: Children under the age of 12 months are most at risk for physical abuse, according to a large UK study.²⁹⁰ The university of Manchester collected data between 2004 and 2013 from the Trauma Audit Research Network (TARN) which includes hospitals in England and Wales.

Just under 16,000 children up to the age of 16 were treated in the contributing hospitals for severe injuries. Some 6% had either self-

²⁸⁹ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

²⁹⁰ <https://www.nursingtimes.net/clinical-archive/accident-and-emergency/infants-under-12-months-most-at-risk-of-physical-abuse-24-11-2015/>

harmful or did not have enough data so were excluded from the study, leaving 14,845 cases for analysis. A clear pattern emerged from the data. The data showed that 98% of all cases were under the age of five years old and 76% of them were under a year old.²⁹¹

Two types of abuse were found along with general abuse. The one is **Munchausen Syndrome by Proxy (MSBP)** and **Shaken Baby Syndrome (SBS)**.

Munchausen syndrome is a mental disorder that causes a mother/caregiver to make up illnesses or cause illnesses in the children they care for, to gain attention. They have suffered rejection before and seek excuses for bad parenting or mistakes they make by inventing illnesses to show that they are suffering in taking care of the sick child. This shows a clear line of rejection spirits that have created a stronghold in the bloodline. The caregiver/parents suffered from rejection and are now seeking attention. The child is tormented by rejection, and the demons create these situations to destroy the children and the adults even more.

Shaken Baby Syndrome is the leading cause of death in child abuse cases in the United States.²⁹² The syndrome results from injuries caused by someone vigorously shaking an infant, usually for five to 20 seconds, which causes brain damage. In some cases, the shaking is

²⁹¹ Manchester University. (2015, November 24). Infants under 12 months most at risk of physical abuse. *ScienceDaily*. Retrieved May 15, 2020 from www.sciencedaily.com/releases/2015/11/151124081921.html

²⁹² <http://www.healthofchildren.com/C/Child-Abuse.html>

accompanied by a final impact to the baby's head against a bed, chair, or other surface. The vast majority of these cases are infants younger than one year and typically between three and eight months.

General Abuse: This type of abuse is where the baby's body is hurt or placed into physical danger. This includes but is not limited to:

- Burning a child
- Hitting, kicking, or biting the child
- Holding the child under water
- Throwing the child
- Throwing objects at the child
- Tying up the child ²⁹³

For a mother to do these types of actions, something seriously must be wrong. Some form of mental problem or demonic problem must be prevalent in the situation. This is a clear case of the mother rejecting the baby and the psychological scars on both will last for generations to come. Demons have one purpose, to kill, and this is the last form of them trying to kill these babies. The spiritual roots were discussed previously, and this is the result.

6.10 PEER REJECTION

Many children have their first experience in a cohesive peer group when they enter pre-school. The study of preschoolers in this environment has opened up a window to see into the problem's preschoolers experience

²⁹³ <https://www.webmd.com/children/child-abuse-signs#1>

at a very early stage of development.²⁹⁴ **It is clear from the evidence already gathered that demons use these situations to bring rejection into the bloodlines or if it is already in the bloodline, gives them access to increase the intensity of the rejection to these children.**²⁹⁵

Numerous researchers have found that external behavior such as aggression, noncompliance and hyperactivity is linked to peer rejection in children. This shows previous rejection that already influences the children.

In addition to external behavior, social withdrawal and isolation will contribute to peer rejection.²⁹⁶ Children who isolate themselves and play on their own have fewer opportunities for positive interactions with peers. In extreme cases they get ignored and become “invisible” to their peers. It is a common tactic from Satan to isolate people.²⁹⁷ **This is why God created the body of Christ, where Christians need one another and should not go through life as “lone rangers”.**

²⁹⁴ **Wood, Jeffrey & Cowan, Philip & Baker, Bruce.** (2002). Behavior Problems and Peer Rejection in Preschool Boys and Girls. *The Journal of genetic psychology*. 163: 72-88.

²⁹⁵ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

²⁹⁶ **Rubin K.H., LeMare L.J. & Lollis S.** (1990). *Social Withdrawal in Childhood: Developmental Pathways to Peer Rejection*. In Asher S.R. & Coie J.D. (Eds.), *Peer Rejection in Childhood*. (p.217-249). Cambridge, New York: Cambridge University Press.

²⁹⁷ **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. Pretoria: Self Published.

Aggression and hyperactivity resulted more in preschool boys experiencing rejection than girls, while withdrawal and isolation affected girls more. This pattern has been found to be consistent into young adult behavior.²⁹⁸

6.11 SEXUAL ABUSE

Another way people become tormented by rejection is through sexual abuse or trauma. The Oxford dictionary defines abuse as:²⁹⁹

- *to use to a bad effect or for a bad purpose*
- *to treat with cruelty or violence*
- *the improper use of something*

Sexual abuse is the most damaging thing a person can go through as it affects them physically, emotionally, and spiritually. It scars their bodies, souls, and spirits. It can even scar them to the point where some fail to develop and mature past these events where the abuse occurred.³⁰⁰

Sexual abuse opens the spiritual doors for various manifestations of rejections. This includes self-rejection, self-hate, self-destructive behavior such as cutting and eating disorders, and even a spirit of

²⁹⁸ **Hinshaw S.P. & Anderson C.A.** (1996). *Conduct and Oppositional Deviant Disorders*. In Mash E.J. & Barkley R.A. (Eds.), *Child Psychopathology*. (p. 113-149). New York: Guilford Press.

²⁹⁹ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

³⁰⁰ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

infirmity. These people will also find it difficult to sustain healthy relationships. There are two types of sexual abuse: rape and incest.

6.11.1 Rape

The most intense life-altering challenge that any person can experience involves the sexual violation against one's physical body. Sexual assault on a person doesn't only leave physical scars, but deep emotional and spiritual scars. This ungodly act opens the door for demonic oppression and even demonic possession.

Eckhardt ³⁰¹ states that rape results in a person exhibiting hurt, distrust, lust, perversion, anger, hatred, rage, bitterness, shame, guilt, and fear. These are all manifestations of the rejection side of the double-minded spirit. Demons take advantage of people in their weakened state, setting traps to torment them for the rest of their lives. Sexual abuse can also be a part of a generational curse. Sexual abuse and rape are most often seen reoccurring in bloodlines.

Rape is closely associated with control and manipulation. Throughout history oppressed people were dominated and controlled through rape. Even in the history of the nation of Israel this was evident:

They ravished the women in Zion, The maidens in the cities of Judah.

Lamentations 5:11

³⁰¹ Eckhardt, J. (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

6.11.2 Incest

The Oxford dictionary defines incest as: *sexual relations between people classed as being too closely related to marry*.³⁰² This normally happens through a trusted and well-admired family member. The victims are left feeling betrayed, shamed, and guilty for seemingly having brought it upon themselves. Incest can also be a part of a generational curse. Eckhardt³⁰³ adds that with their spiritual door opened wide to seducing spirits, they often are led into sexually perverted, promiscuous, and lustful lifestyles.

With regards to children there are two types of abuse, **contact and non-contact abuse**.

6.11.3 Contact Abuse

Sexual abuse can also happen in person or online. **Contact abuse** is where a person has physical contact with the child. This includes:

- sexual touching of any part of a child's body, whether they are clothed or not
- using a body part or object to rape or penetrate a child
- forcing a child to take part in sexual activities
- making a child undress or touch someone else.

³⁰² Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

³⁰³ Eckhardt, J. (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

Contact abuse can include touching, kissing and oral sex. Sexual abuse is not just penetrative.

6.11.4 Non-Contact Abuse

Non-contact abuse is where a child is abused without being touched by the abuser. This can be in person or online and includes:

- exposing or flashing
- showing pornography
- exposing a child to sexual acts
- making them masturbate
- forcing a child to make, view or share child abuse images or videos
- making, viewing, or distributing child abuse images or videos
- forcing a child to take part in sexual activities or conversations online or through a smartphone.³⁰⁴

Many of the sexual abuses mentioned are also sexual deviances that will be discussed later.

6.12 RELATIONSHIPS

Several relationships give demons access to torment people through rejection. These relationships start from a young age through **bullying**,

³⁰⁴ *Definitions of Child Abuse and Neglect, Summary of State Laws*, In the Wayback Machine National Clearinghouse on Child Abuse and Neglect Information, U.S. Department of Health and Human Services.

and then through **romantic relationships** to **marriage**, and if not successful then it ends in **divorce**.

6.12.1 Bullying

Bullying is defined as *the use of force, coercion, or threat, in order to abuse, aggressively dominate, or deliberately intimidate those perceived to be weaker*.³⁰⁵ The difference between bullying and normal conflict is the bully's perception of an imbalance of physical or social power.³⁰⁶

Bullying is a subcategory of aggressive behavior that must have the following minimum criteria:

- hostile intent
- imbalance of power
- repetition over a period of time.

The wounds of rejection in a person's life acts like honey, to attract a vast amount of demonic forces to them that seeks to destroy them in all areas of their lives. Eckhardt states that the spiritual injury becomes a spiritual infection that attracts demons from the north, south, east, and west. These demons feed on the person like a parasite.³⁰⁷

³⁰⁵ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

³⁰⁶ Juvonen, J. & Graham, S. (2014). "Bullying in Schools: The Power of Bullies and the Plight of Victims". *Annual Review of Psychology*. **65**: 159–85.

³⁰⁷ Eckhardt, J. (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

The demons of rejection attempt to steal the identity of those they target through bullying. They cause the individuals to doubt who they are and to make them feel as if something is wrong with them. Then these demons deceive these people being bullied to become a person they think others will like. Sometimes they jump to the conclusion that no matter what they do, no one will like them, and they move over to rebellion. The demons of rejection and self-rejection manifests itself to convince the person that the only way to survive this ordeal, is to suppress their real selves and operate in an alternate personality.³⁰⁸

Bullying is very difficult for children to deal with. The person being bullied feels afraid and degraded and often feels worthless. At school level this is devastating for a child. They live with the constant fear of seeing the bully, of being targeted by the bully. The constant humiliation and fear that creates anxiety and even depression, is too much for any child to bare.

This self-rejection, fear of rejection and the act of rejecting others form the core of the spirit of rejection. The rejection personality is the inward manifestation of double mindedness as seen in King Ahab. This double mindedness is seen in the sense of being unwanted, living in the agony of desperately wanting people to love you, but being fully convinced that they do not.³⁰⁹

³⁰⁸ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

³⁰⁹ **Worley, W.** (1991). *Rooting Out Rejection and Hidden Bitterness*. WRW Publications LTD

The prophet Isaiah wrote about a woman who suffered such rejection:

For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused," Says your God.

Isaiah 54:6

6.12.2 Romantic Relationships

When God created Adam, He saw that Adam was lacking in his being and God said:

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 2:18

People always look towards romantic attachments. They place value on being wanted by someone else. Romantic relationships teach people about communication, emotions, empathy, and identity. These lessons can provide valuable information for later relationships and are important contributors to growth, resilience, and happiness in adult years. It also helps people to understand and relate to God.

When people are romantically rejected, they go on a mission to seek and destroy their self-esteem. They find fault with everything they do, bemoan their own inadequacies, and kicking themselves when their down. Even though most romantic rejections happen due to a poor fit and a lack of chemistry, incompatible lifestyles, or wanting different things at different times, people find it harder and harder to recover after every rejection. These hurts through romantic relationships create bigger

wounds that open the doorway for demonic oppression through spirits of rejection.

People must place their value on scripture and the way God sees them as their Creator. No person should place their value on what other people, sinful people, also created people, think of them.

Because God created men and women to be in a Godly relationship, where they live for one another, according to Godly principles, it is the main focus of Satan to destroy that relationship and the best way he does that is through rejection.

6.12.3 Marriage

The two most long-term relationships for adults are cohabitation and marriage. Cohabitation is according to biblical values and moral standards a sin and will be discussed later. Marriage is ordained by God and biblically what God made man and woman for. This, however, does not stop both parties from experiencing extreme rejection in both senses.

Many people who live together claim they do so because they want to test themselves for marital compatibility. This shows the deception Satan tells these people to make them believe what they are doing is acceptable. Research however suggests that couples who lived together before marriage had increased divorce rates. Others who cohabit do so because they do not want to get married at all.

The statistics show that over 90% of Americans will marry at least once so marriage is still the preferred long-term relationship. The average age for first time marriages is females at 24 and males at 26.

When two people marry, according to Christian principles, they become one. The thesis will look at that more in the next chapter, but at this stage the various areas of conflict and rejection includes:

- Unrealistic expectations
- Differences over sex
- In laws
- Finances
- Children
- Responsibilities
- Parenting
- Extramarital affairs
- Careers
- Etc.

Since marriage is, and always was, the plan God had for mankind, it becomes the main focus of the devil to destroy. When two people get married, they bring their respective histories or baggage into it, and with it the generational rejection that either of them could have. This rejection will destroy the marriage and bring even more spirits of rejection to these people and their future bloodlines.

6.12.4 Divorce

Merriam-Webster defines divorce as *the action or an instance of legally dissolving a marriage or to dissolve the marriage contract between two people*.³¹⁰

In the Genesis account of creation, marriage was defined as the “one flesh” union by God.³¹¹ Unfortunately, when sin entered mankind in the Garden of Eden, the “one flesh” union also fell and became a target of the enemy. Jesus affirmed God’s original design³¹² for marriage as the separation of the spouses towards one another and the creation of an inviolable union.³¹³

At the time of writing this thesis the statistics show that half of all marriages in the United States end in divorce. Most of them within the first ten years. Over a million children under the age of 18 are involved in divorces each year in the United States alone. **Divorce is a direct result of rejection** and causes depression, guilt, anger, shame, irritation, deviance, and anxiety.

³¹⁰ **Merriam-Webster, I.** (2003). *Merriam-Webster’s collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

³¹¹ **Genesis 2:24** Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

³¹² **Matthew 19:6** So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

³¹³ **Elwell, W. A., & Beitzel, B. J.** (1988). Divorce. In *Baker encyclopedia of the Bible* (Vol. 1, p. 635). Grand Rapids, MI: Baker Book House.

Besides the parents of divorce suffering, the children suffer as well. They are confronted with the changes in their relationship with their parents, the daily absence of one parent, the possibility of remarriage which brings in the presence of a stepparent or the presence of stepsiblings. This opens the doorway for a multitude of demons to attack all the members of the family. The demons of rejection will be first in line to create a stronghold that can keep tormenting the generations after.

Children vary in temperaments, ages, and intellect and adjust to divorce in different ways. **Some of the areas where Satan attacks them can be seen in:**

- **Poor Academic Performance** – Divorce can leave some children distracted and confused which makes it difficult for them to focus at school. It also disrupts them to be out of routine.
- **Loss of Interest in Social Activities** – When children go through divorce their worlds change and with that social contacts change as well. Maybe they have to relocate to a new school or environment which makes the adjustments more difficult. Satan would then tend to isolate them to make the rejection worse and to bring more destruction as they feel alone and hopeless.
- **Difficulty Adapting to Change** – When divorce hits the family its sometimes difficult for the children to accept. They have many factors that can change, school, location, friends, living situations, new family dynamics, and more.
- **Emotional Sensitivity** – As divorce devastates the whole family, the children also have to deal with many emotions. This makes them overly sensitive to their surroundings. When something small

happens, they tend to expect the worse. This coupled with rejection and a fear of rejection can have devastating effects, creating tension, anxiety, anger, and nervousness. This is a breeding ground for Satan to come and manifest chaos in the family, to isolate certain people that already have spiritual wounds, and to cement his place in their lives.

- **Anger/Irritability** – Satan uses this situation to deceive the people into thinking that they have a right to be angry and irritable. This only creates more rejection.
- **Guilt** – Many times the children associate the divorce with their own mistakes, and they get feelings of guilt. **Satan uses this to bring in condemnation.** They think that they could have made it better and maybe their parents wouldn't have divorced. Guilt needs to be dealt with or it will destroy the children.
- **Destructive Behavior** – Children in divorce sometimes rebel through destructive behavior. Rebellion is a direct result Satan wants, and his demons uses it to create a stronghold in the people through the use of drugs and smoking, and even alcohol abuse.
- **Increase in Health problems** – The stress the children go through takes a physical toll on the children's health and they can suffer from insomnia, depression, overeating and be more susceptible to sickness. These sicknesses are a direct result of the change in spiritual atmosphere the children grew up in. Sometimes these sicknesses are even caused by unforgiveness.
- **Cycle of Divorce Continues** – From a Christian point of view the generational sin of divorce enters the bloodline and the next generations will have to deal with it by breaking the curse with the

blood of Jesus and the power of the Holy Spirit. If they do not, the cycle of divorce will continue.

6.12.5 Case Study

History

Michael went to his local church for counseling after his divorce.³¹⁴ Michael married Susan at a young age, and both were virgins when they got married, at least that is what they told one another. Right at the honeymoon Susan had a problem to be intimate with Michael, but Michael told himself that it was the first time, so it was normal. Every time after that whenever they tried to by physical Susan would have some sort of excuse. Either she had pain, or was tired, or had a headache.

Michael took her to see every doctor that was a specialist in the area of concern and no problems were found. This created a rift between them to such a point that no intimacy was evident in their marriage. Whenever Michael would try to deal with it and speak to Susan, she would just start to cry, and they wouldn't be able to deal with anything.

After three years of no intercourse and also no intimacy, Michael had an affair, but kept it from Susan. Michael and Susan went to different people for counseling, and nothing could be done for her lack of interest in Michael. Michael then filed for divorce.

³¹⁴ The name Michael and his church are fictitious to protect the confidentiality of the person.

Observations

The counseling sessions took place only with Michael as he and Susan were already divorced, and Susan had remarried. During the counseling it came to light that Susan was date raped before she met Michael. She thought that because she didn't consent to the sex, it still made her a virgin. Michael was a virgin when they got married

Michael had a rich history of rejection. He became born again at the age of 16 and God protected him from making mistakes with the opposite sex. Michael's mother was a chain smoker, and the bloodline had a history of the mother and grandmother being involved in the occult through reading of tea leaves and witchcraft.

Michael is the youngest of four children and his childhood memories are flooded with his siblings bullying him for being, apparently, the favorite. The demons of rejection used several key moments in his life through romantic relationships to cement the rejection into a stronghold in his life.

When Susan rejected him, the demons took over and created such a lie in his life that he started believing that God had rejected him. Michael was so hurt and devastated that the girl that he gave everything to, had rejected him. He also started to become angry with God because he believed that God could have stopped it. Michael and Susan were both prayed for by the church prophet who gave them a word of God that God is blessing their union.

When Michael became hard in his heart towards God and backslid, it opened the doorway for deception and sexual deviances. The innocent Michael, through his affair, got trapped in pornography and promiscuous living. After the divorce and affair, he battled lust and fornication, before renewing his life to God and sought inner healing for everything.

Michael is the perfect example of this thesis where rejection creates deception leading to sexual deviances.

7 CONCLUSION

The first chapter discussed the doctrine of man. It looked at mankind's origin, where they come from and what men and women are made of. It showed that man was made by God for a specific purpose and how Satan wants to destroy that purpose.

In this chapter the thesis looked at rejection as the tool Satan uses to destroy man. Rejection is defined as *a person or a thing that is not wanted or has no value*. It discussed how Satan has used rejection to deceive mankind into not accepting their sinful world and the sins they do.

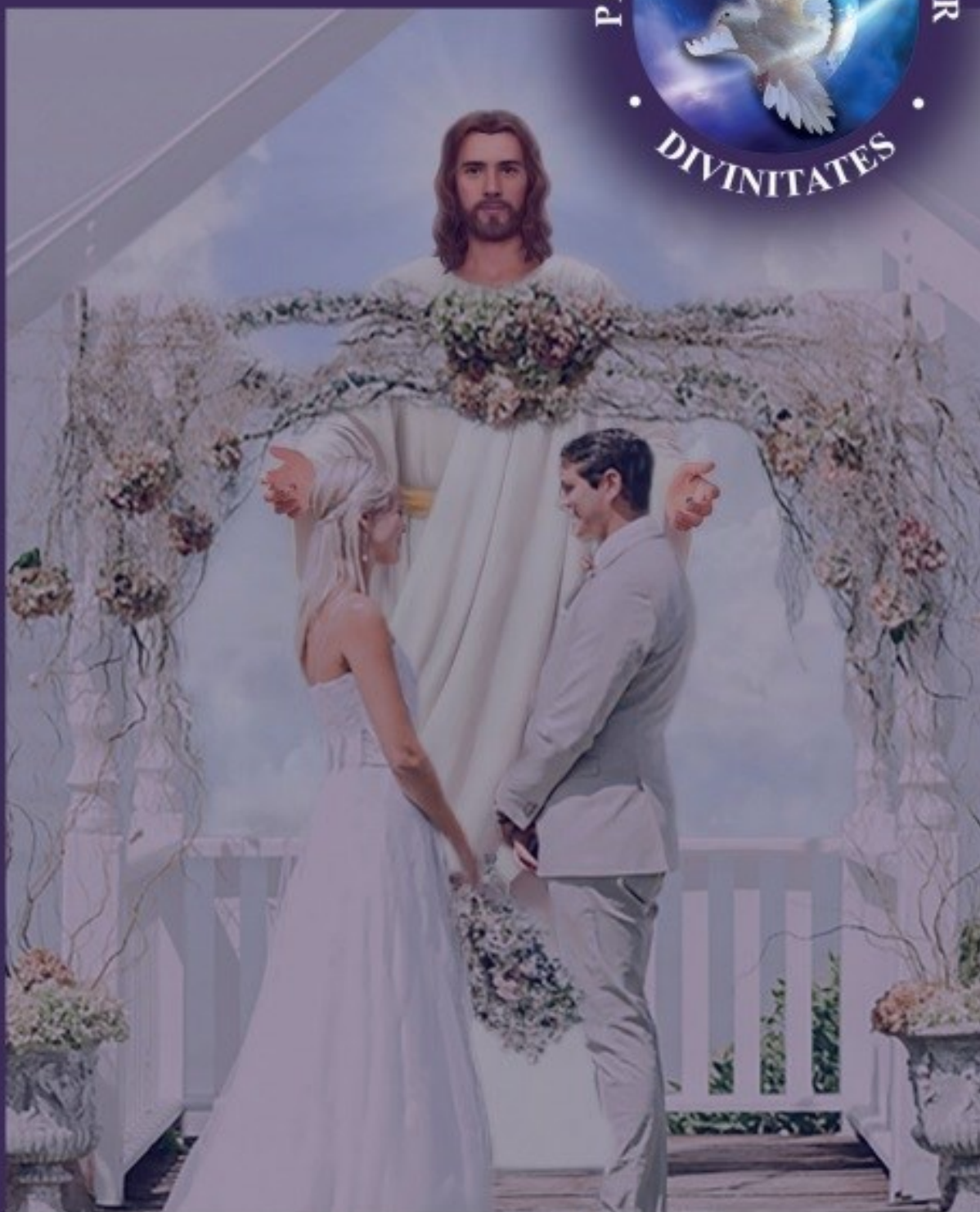
The chapter looked at the origin of rejection and the reason why it happened. That analysis showed that the root of all rejection is pride. Pride dictates why something else has no value and becomes useless.

The chapter also discussed rejection that people in scripture experienced and the effects it had on them. Scripture also showed how mankind has rejected God from their creation till today.

Then the thesis looked at the spiritual side of rejection and how specific demons are allocated to people suffering from rejection to make sure the cycle of rejection is continued in their bloodlines.

In the next chapter the thesis will seek to explore and understand sex from God's point of view.

---ooo0ooo---



CHAPTER THREE

EXPLORING AND UNDERSTANDING SEX
FROM GOD'S POINT OF VIEW



CHAPTER THREE: EXPLORING AND UNDERSTANDING SEX FROM GOD'S POINT OF VIEW

1 INTRODUCTION

The first chapter discussed the origin of man, while the second chapter discussed the origin of rejection. Before the next chapters can analyze and understand how rejection creates deception that leads to sexual deviance, this chapter first must investigate what the bible teaches is God's view on sex and what is healthy sex.

This chapter will also look at why God created human beings with the capacity for sex and to understand why it is important for the devil to pervert it and destroy it.

This chapter will also explore what sex is not, and how it affects the brain which will help to understand why the devil can use it to deceive mankind.

2 DEFINING SEX

Throughout the history of the world sex has several meanings. In other words, sex means different things to different people. Because this thesis deals with the morality behind sexual acts, it has to clarify from a biblical point of view what sex is. This thesis needs to clarify and define what sex means, before it can analyze what is a sexual deviance.

The normal definition for sex that states it's the penetration of the penis into the vagina or another orifice, is not good enough, for the simple reason that many sexual deviances are still applicable without penetration. An example is that a person is still a pedophile because he desires to be with children, or in the words of Jesus:

"You have heard that it was said to those of old, 'YOU SHALL NOT COMMIT ADULTERY.' (28) But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Matthew 5:27-28

This leads to the definition for sex given by Merriam-Webster. This dictionary states that it is **the arousal of sexual desires**.³¹⁵ This means that as soon as arousal takes place, sex has as well. This makes sense as it coincides with biblical views on sex. It also makes sense as the thesis looks at all the sexual sins and sexual disorders in society today.

Another example is that a prostitute is already a prostitute when she displays herself for sale, not when she receives the money afterwards. This means that the arousal is connected to certain things and the thesis has to understand what that is. The other meaning of sex is *where it is only the differentiation of the two major forms of individuals that occur in many species as male or female* and will be discussed later as gender.³¹⁶

2.1 OTHER TERMS FOR SEX

2.1.1 In the Scriptures

In the scriptures there are several other terms used to indicate sex has taken place. As different translations occur with different words, the New King James Version is used here as well as the Hebrew and Greek dictionaries. Adam and Eve used the term “**know**”:

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

Genesis 4:1

³¹⁵ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

³¹⁶ **Ibid**

The Hebrew word used in this passage is יָדָע (*yada*) and it means *having relations with someone to the extent that you have the ability to know them fully, intimately*.³¹⁷ This shows that sexual relations have the ability to create closeness and awareness of one another.

In other places the term “**lay**”, as in laying down is used:

You shall not lie with a male as with a woman. It is an abomination.

Leviticus 18:22

The Hebrew word used here is שָׁכַב (*shakab*) and means to physically lie down with a woman to rest or sleep with her. This shows that when two people sleep together that are in a relationship, there can be arousal that takes place and therefore sex.

God also used the term “**join**” to indicate sex:

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

Genesis 2:24

The Hebrew word used here is דָּבַק (*dabaq*) and it shows the picture of two people that are deeply attracted to one another, that they become joined together, and will stick together like glue.³¹⁸ It is important to keep

³¹⁷ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

³¹⁸ **Whitaker, R., Brown, F., Driver, S. R. (Samuel R., & Briggs, C. A. & Charles A.)** (1906). *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: from A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius*. Boston; New York: Houghton, Mifflin and Company.

in mind that the context of this passage was the idea of procreation through marriage.³¹⁹ Jesus also speaks about it in **Matthew 19:4-5**.³²⁰

The book of Leviticus also speaks about “**uncovering someone’s nakedness**” as the act of sex:

***You shall not uncover the nakedness of your daughter-in-law—
she is your son's wife—you shall not uncover her nakedness.***

Leviticus 18:15

The Hebrew word used here is עֶרְוָה (*ervah*) and speaks of a physical nakedness that is indecent or portrays indecency.³²¹

This makes sense in the light of the definition because someone won’t uncover someone else’s nakedness without a desire to see them naked and desiring them. In other words, there will be arousal.

Another scripture speaks more about the animal term “**mating**”:

***If a man mates with an animal, he shall surely be put to death,
and you shall kill the animal.***

Leviticus 20:15

³¹⁹ **Mathews, K. A.** (1996). *Genesis 1-11:26* (Vol. 1A, p. 222). Nashville: Broadman & Holman Publishers.

³²⁰ **Matthew 19:4-5** And He answered and said to them, "Have you not read that He who made them at the beginning 'MADE THEM MALE AND FEMALE,' (5) and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH' ?

³²¹ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

The Hebrew word used here is שְׁכַבָּת (*shekobeth*) and is the word for copulation or intercourse.³²² It is important to note that the penalty for this sin was that both the person and the animal had to be put to death. According to Jewish tradition the animal also had to die because God did not want the people to remember the offence when they saw the particular animal.³²³ Obviously, the remembrance could also bring up arousal.

Another part of scripture speaks about “going in” to someone:

"If any man takes a wife, and goes in to her, and detests her, (14) and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin,'

Deuteronomy 22:13-14

The Hebrew word used here is בָּא (*bo*) and it means to approach or advance yourself towards someone with the intent of sexual relations.³²⁴ This shows the intent of someone looking to have sexual relations with someone else. They desire to be with the other person because arousal leads them there.

³²² **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

³²³ **Rooker, M. F.** (2000). *Leviticus* (Vol. 3A, p. 269). Nashville: Broadman & Holman Publishers.

³²⁴ **Whitaker, R., Brown, F., Driver, S. R. (Samuel R., & Briggs, C. A. (Charles A.** (1906). *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: from A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius*. Boston; New York: Houghton, Mifflin and Company.

The scriptures also speak of “**knowing someone intimately**”:

Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately.

Numbers 31:17

The Hebrew word used here is מִשְׁכָּב (*mishkab*)³²⁵ and speaks of lying down on a couch or a bed. This corresponds with שָׁכַב (*shakab*) used in Leviticus to show that when a man lies with someone to sleep with them, then arousal will take place and therefore also sex.

Other scriptures again speak of a man “**coming into the woman**”:

Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law. So she said, "What will you give me, that you may come in to me?"

Genesis 38:16

This is the same Hebrew word בָּא (*bo*) meaning to approach or advance yourself towards someone with the intent of sexual relations.³²⁶

³²⁵ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

³²⁶ **Whitaker, R., Brown, F., Driver, S. R. (Samuel R., & Briggs, C. A. (Charles A.** (1906). *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: from A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius*. Boston; New York: Houghton, Mifflin and Company.

2.1.2 In Society Today

As part of this thesis, it is important to understand what society calls sex as it shows what they think of it, and what value they place on the act of sex between people. Here is the list:

- **Have sex** – this is the most common term used and shows that people add no special value to it, as if it is food that you just consume whenever you want it.
- **Make love** – Also a common term used when people are in a relationship, and it adds more value to it as a tool to create intimacy.
- **Sleep with** – this term is more ambiguous because it doesn't have a direct meaning for sex, it only implies that the people involved had sex.
- **Having an affair** – this term usually implies that people had sex, but it was outside of marriage or a relationship in general.
- **Do it** – This term is commonly used by children which shows they view sex as a mere emotionless transaction, similar to eating or drinking.
- **Have relations** – This is a less common way to speak about two people having sex and shows that the users of the saying are ashamed of the act.
- **Fornicate** – Is the biblical way to speak about two people having sex when they are not married.
- **Having Coitus** – This speaks of the physical union between the male and female genitalia.
- **Copulate** – Means to have sexual intercourse

- **Getting Laid** – Very crude and ambiguous term used by men to brag about having sex. This shows the value they place on something beautiful created by God.
- **Hook Up** – This is used often but does not necessarily imply that sex took place.
- **Getting Lucky** – It's the same as getting laid. It's a term used by men to show their sexual prowess.
- **Taking someone to bed** – This is a lot like sleeping with someone but is more informal and obvious.

These terms used by society shows what value they place on the act of marriage. They value sex as a deed done only for the obvious reward of pleasing oneself. They cannot place the value on sex that God intended it to have.

3 THE ANATOMY OF SEX

When the thesis looks at the anatomy of sex it seeks to analyze what exactly happens to the human body, on all levels, during sex. This means on an emotional level, on a neurological and chemical level, a physical level, a psychological level, and a spiritual level. Because men and women are equal but different, the thesis also has to distinguish what happens on these levels to them separately in order to understand fully.

Later the thesis will look at sexual deviances, and if the anatomy of sex is understood, then it will make more sense why the devil can create the deviance and be able to capture people in them.

3.1 EMOTIONS

It is difficult and often easy to say that men experiences sex in a certain way and women in another way, because of their gender. This thesis will not stereotype in these cases but will name all instances where applicable.

For some people (mostly women) it is not possible to be physically aroused by their partner if they are not emotionally invested in that person. If they are not emotionally attracted to the other person, they cannot be physically aroused. This shows that these people are more in need of **intimacy** than just getting off physically on the other person.

The Oxford ³²⁷ dictionary defines intimacy as:

- An intimate act
- Being closely acquainted with another
- Having intimate details about another
- Having a close connection
- Having detailed knowledge about another

The Webster's dictionary³²⁸ adds that; *it is to know someone's most innermost being; to communicate delicately and indirectly; having a close friendship through a long association.*

³²⁷ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

³²⁸ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Lisa McMinn³²⁹ explains about intimacy: *“Our sexuality is a fundamental part of what it means to be human. How we understand it and experience it is integral as we discover who we are, and it points us to our Creator. While it is fundamental to our being, our sexuality is not about sexual intercourse. Our sexuality is one of the sources of the restlessness in our lives. **It drives us to search for intimacy where we can be fully known and where we can know another.** It is in this place of intimacy where the experience of the ecstatic is sometimes met, and we are able to transcend our physical limitations and understand in part the transcendent nature of God.”*³³⁰

Human beings were created to experience intimacy. The first intimacy was shared between God, Adam, and Eve in the garden of Eden. Before the Fall, Adam and Eve were naked and unashamed.³³¹ They were joined relationally with God and with each other. The scripture speaks about man and his wife, which has to imply that they were already being intimate on a sexual level. Schaumburg³³² states that there was no hesitation, no self-doubt, no sense of incompleteness and can be described as perfect intimacy.

³²⁹ **McMinn, L. G.** (2004). *Sexuality and Holy Longing: Embracing Intimacy in a Broken World*. San Francisco: Jossey-Bass.

³³⁰ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (p.155). Downers Grove, IL: IVP Books.

³³¹ **Genesis 2:25** And they were both naked, the man and his wife, and were not ashamed.

³³² **Schaumburg, H.** (1992). *False Intimacy: Understanding the Struggle of Sexual Addiction*. Colorado Springs, CO: NavPress.

After the Fall they experienced not only separation from God, but also between themselves. The intimacy they experienced with God, their Creator, were replaced with shame, fear, and a desire to cover themselves.³³³ Then came finger-pointing and blaming.³³⁴

Perfect intimacy, as created by God, can only be fulfilled in the perfect setting created by Him: a committed marriage. A committed marriage is one where both parties are devoted to a life of first obedience to God's will and secondly to a submission to one another and a selfless life towards one another.

This means that there will be mutual fulfillment between the husband and wife. Both spouses must have the ability to see beyond themselves and their own sexual needs. For this to take place, communication is the key.³³⁵

When this emotional intimacy and connection does not happen, rejection follows. The parties in the marriage cannot come together as God intended and the devil will use it to create discord between the parties and bring more rejection to the people involved, as shown in the previous case study.

³³³ **Genesis 3:10** So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

³³⁴ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 163–164). Downers Grove, IL: IVP Books.

³³⁵ **Roberts, T., & Roberts, D.** (2010). *Sexy Christians: The Purpose, Power, and Passion of Biblical Intimacy*. Grand Rapids, MI: Baker.

3.2 NEUROLOGICAL AND CHEMICAL

In the beginning God told Adam and Eve, and also mankind after them:

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Genesis 1:28

God made mankind biologically to have a reason to do this. That means that men and women seek out to procreate as a normal part of their existence. Unfortunately, this is also what the devil has twisted and perverted in mankind, hence the reason for this thesis.

Biologically there are certain hormonal changes that takes place during sex. Understanding them will help men and women, and counsellors to help others with sexual deviances to understand where Satan has used these neurological events against them.

Before sex actually happens, when there is the anticipation of sex, the limbic system (the emotional center of the brain) is triggered.³³⁶ This is the part of the brain that is responsible for memory, fear, aggression, and other emotions.³³⁷ Parts of the cerebral cortex responsible for higher reasoning is shutdown, which makes the sexual act more driven by instinct and emotion than rational thought. This is not offered as an excuse for people to sexually sin because the neocortex (where the

³³⁶ <https://thethirty.whowhatwear.com/what-happens-during-sex>

³³⁷ **Gross, C., & Luff, S.** (2010). *Pure Eyes* (xxxchurch.com resource): A Man's Guide to Sexual Integrity. Grand Rapids, MI: Baker.

reasoning part of the brain is) also gives the ability to control impulses. Roberts and Roberts³³⁸ states that: *“If we didn’t have this ability, God would never challenge us (as He does in His Word) to walk in sexual holiness. In other words, we are not animals who simply experience sexual feelings and respond. We have the ability to interpret these feelings and decide on a course of action. In fact, how you feel about sexual sensations and receive them has a more significant impact on you than the sensations themselves. Perceived feelings have a stronger impact on your sexual function and orgasm than the physical sensations ever will.”*

One of the first chemicals your pituitary gland sends to the brain is **dopamine**. Dopamine is released into three parts of the brain: the *nucleus accumbens*, the *prefrontal cortex*, and the *amygdala*.³³⁹

In the nucleus accumbens the dopamine gives feelings of ecstasy and exhilaration. It is the same feeling as if you win in gambling or receive a large amount of money. In the prefrontal cortex, where reasoning takes place it strengthens the behavioral circuits that is needed to pursue and obtain this reward. In the amygdala it leads to remember – both consciously and unconsciously - the details leading to the reward.³⁴⁰

³³⁸ **Roberts, T., & Roberts, D.** (2010). *Sexy Christians: The Purpose, Power, and Passion of Biblical Intimacy*. Grand Rapids, MI: Baker.

³³⁹ **Gross, C., & Luff, S.** (2010). *Pure Eyes (xxxchurch.com resource): A Man’s Guide to Sexual Integrity*. Grand Rapids, MI: Baker.

³⁴⁰ **Ibid**

Another hormone released during sex is **oxytocin**. This hormone released in the hypothalamus makes people feel close to others and promotes affection. It is also known as the bonding hormone because it is also released during breastfeeding to facilitate a sense of love and attachment.³⁴¹ Oxytocin also has pain relieving effects and offsets the effects of cortisol, the hormone linked with stress. In other words, this makes people calmer and dampens their sense of pain.³⁴²

There are also vast differences in **vasopressin** before and after sex. This hormone effects men and women differently. In women it also helps to create more of an emotional connection, while in men it promotes sleepiness.³⁴³

Another hormone released in the brain is **serotonin**. Serotonin helps to regulate mood and sleep. When people have a shortage of serotonin, they become depressed. That is why sex makes people feel happy and at peace. Under healthy conditions serotonin can boost the mood, reduce stress and also increase memory.

The last hormone to be discussed is **norepinephrine**. This hormone increases attention and energy. It increases the heartbeat and creates arousal. This is why the stereotype of being in love, creates a loss of

³⁴¹ <https://www.sciencealert.com/here-s-what-happens-to-your-brain-when-you-orgasm>

³⁴² <https://www.medicalnewstoday.com/articles/321428#Sex-and-hormonal-activity>

³⁴³ <https://www.thehealthy.com/sex/happens-to-brain-when-have-sex/>

appetite, excess energy, and trouble sleeping, are associated with high concentrations of norepinephrine.³⁴⁴

All these hormones were created by God for a specific reason, which the thesis will explain later. Satan has used this to create addictions, and perversions, and pushes mankind to be more and more deceived about sex and makes them want the effects of these hormones more than what they want anything else. **This means that for sinful mankind, sex becomes an idol.** Something they worship and long for unnaturally, and places above anything else, similar to other addictions to drugs and alcohol.

3.3 PHYSICALLY

In the same way understanding the emotional and hormonal changes help people deal with sexual deviances, it is important to understand what happens physically.

Men and women undergo physical and emotional changes during sex that is termed the sexual response cycle. Understanding the body's responses during each cycle will also help to identify the causes of sexual deviances.³⁴⁵ To give an example is to understand the prostitute: she has to still engage in the sexual act without experiencing the necessary emotional or physical preamble to the act. Her search for acceptance will drive her, and deception will tell her that doing this will

³⁴⁴ <https://www.thehealthy.com/sex/happens-to-brain-when-have-sex/>

³⁴⁵ https://www.medicinenet.com/what_happens_to_our_bodies_during_sex/article.htm

make her accepted by the other person involved in the sexual act. This will be analyzed in detail in a later chapter.

The different phases of the sexual response cycle include:

- Desire
- Arousal
- Orgasm
- Resolution

Both men and women go through these phases, although the timing differs in both genders. The following needs to be kept in mind:

- Men typically reach orgasm first during intercourse.
- Women may not go through all these stages, or these stages may not occur in this sequence.
- Besides, the intensity of the response and the time spent in each phase differs.
- In some, foreplay or any act of intimacy is required for sexual stimulation.³⁴⁶

Phase 1: Desire (libido)

These responses start within 10 to 30 seconds after an erotic stimulation and can last from a few minutes to many hours.³⁴⁷ The erotic stimulation could be from a physical person, a thought in the mind, a memory of a

³⁴⁶ https://www.medicinenet.com/what_happens_to_our_bodies_during_sex/article.htm

³⁴⁷ <https://www.webmd.com/sex-relationships/features/sexual-response-cycle#1>

previous encounter, or the knowledge that the person will be engaging in any sexual act at this point in time. The responses include:

- Muscle tension increases
- Heart rate and breathing accelerates
- Hot flushes around the skin (patches of redness in the chest and abdomen)
- Nipples become erect and harden
- Blood flow to the penis and clitoris increases resulting in the erection of the penis and swelling of the clitoris
- Vaginal lubrication begins
- Breasts become fuller and the vaginal wall begins to swell
- The testicles swell with the secretion of lubricating liquid

Phase 2: Arousal (excitement)³⁴⁸

General characteristics of this phase, which extends to the verge of the orgasm include:

- The changes that started in the previous phase continue to intensify
- The vagina continues to swell, and the vaginal wall changes from pink to bright red in women who have never had children, in women who have had children it changes from bright red to deep purple.³⁴⁹
- The clitoris becomes extremely sensitive and painful to touch and even retracts to its hood

³⁴⁸ https://www.medicinenet.com/what_happens_to_our_bodies_during_sex/article.htm

³⁴⁹ <https://www.webmd.com/sex-relationships/features/sexual-response-cycle#1>

- The testicles are retracted up in the scrotum
- Heart rate, breathing, and blood pressure accelerates
- Muscle spasms may start in the feet, face, and hands

Phase 3: Orgasm ³⁵⁰

Also known as the climax phase, this phase is one of the shortest phases and lasts for about a few seconds. The typical features of this phase include:

- Beginning of involuntary muscle contractions
- Breathing, blood pressure, and heart rates are at the maximum
- Muscle spasm continues in the feet
- The vaginal muscles contract with a rhythmic contraction of the uterus
- Rhythmic contractions of the muscles at the base of the penis leads to semen ejaculation
- Rash or sex flush may appear over the entire body

Phase 4: Resolution

During this phase:

- The body returns to its normal state
- The swelled parts return to its original size
- A sense of general well-being sneaks in
- Fatigue

³⁵⁰ https://www.medicinenet.com/what_happens_to_our_bodies_during_sex/article.htm

- Women may return to the orgasm phase with some sexual stimulation, whereas men need recovery time after an orgasm known as the refractory period.

Another physical characteristic that takes place, and is very important for this thesis, is the mystery of the hymen. The hymen is a small lining of tissue that covers the vagina. When a woman has sex for the first time, the hymen is penetrated and causes her to bleed lightly.³⁵¹ This will be discussed more later.

3.4 PSYCHOLOGICAL

At this point in the thesis, it is important to split the experience into the different genders as men and women are psychologically different, as God created them with different roles in the family unit. Although the experiences psychologically can be experienced by either gender, they are predominantly linked to one of them.

For Men

Men have at least five different reasons for engaging in sex, and psychologically the thesis needs to understand it to fully understand how this is used against them by the enemy in engaging in deviances. The thesis is looking at this point only in context of marriage, where sex should take place.

³⁵¹ **Daniels, D.** (2018). *The Sex Spiral: Forgiven and Free from Pornography*. Greenville, SC: Ambassador International.

1. It satisfies his sex drive – males of all living creatures have a stronger sex drive than their female counterparts. Women do not lack a sex drive but as LaHaye points out that women's sex drive is more sporadic while men are more continual.³⁵² God designed men to be the aggressor, leader, and provider and somehow this is linked to their sex drive.³⁵³

2. It fulfils his manhood – Tim LaHaye states that men usually possess a stronger ego than women. This is the reason for men being more competitive than women. In a man's eyes, if he is not a man, he is nothing.³⁵⁴

3. It enhances his love for his wife – God gave man a sex drive for a reason. When he acts on that sex drive in a loving marriage context, there is no guilt and condemnation. Because his wife is helping him deal with his sex drive, he will consciously and subconsciously love her more.

4. It reduces friction in the home – Men (and women to a degree as well) have a physically built-up sex drive from their biology. This drive is like people who get irritated when they are hungry. The same way men

³⁵² **LaHaye, T. & B.** (1997). *The Act of Marriage*. (p. 22). Goodwood, Western Cape: Christian Art Publishers.

³⁵³ **1 Peter 3:7** Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. **1 Corinthians 11:3** But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

³⁵⁴ **LaHaye, T. & B.** (1997). *The Act of Marriage*. (p. 23-24). Goodwood, Western Cape: Christian Art Publishers.

get irritated on a psychological level because they are frustrated sexually.

5. It provides life's most exciting experience – The thesis has already shown that sex affects men physically and emotionally to a degree that is incomprehensible. LaHaye adds that this is by far the most exciting experience a man can ever have.³⁵⁵

For Women

Women have the same five areas that on a psychological level places the act of sex on a certain level of importance in her life.

1. It fulfils her womanhood – Because of society placing such a high value to the act of sex, it has placed a lot of pressure on women to feel that they have a responsibility to satisfy their husbands. Women were made by God to be the man's helper. That means to help him with everything, and it includes helping him deal with his sex drive. It is not sexist to believe that a woman finds her fulfillment in life in a loving, sexually fulfilled marriage.

2. It reassures her of her husband's love – Because all people have a basic need to be loved, it is also true that women have this need. When men treat their wives with love and affection, they will by default be assured of their love. If the marriage and sexual act between the husband and wife is mutual, unselfish, and based on love and

³⁵⁵ LaHaye, T. & B. (1997). *The Act of Marriage*. (p. 29). Goodwood, Western Cape: Christian Art Publishers.

commitment, then it will affirm all the levels of love that women need namely: companionship love, compassionate love, romantic love, affectionate love, and passionate love.

3. It satisfies her sex drive – It is wrong to assume that only men have a sex drive. Women were also given a sex drive when God created them as the command to “be fruitful and multiply” were given to both of them. Their drive might not be as strong as men, or as consistent, but it is still there as part of God’s design for humanity.

4. It relaxes her nervous system – the thesis previously showed the effects of sex on the nervous system and all the chemicals being released before, during, and after sex. This means that women also experience a release of tension during intercourse as her hormones are also released at the appropriate times.

5. The ultimate experience – besides for childbearing, there is no other experience that a woman can experience on a regular and frequent basis that has the same emotional, physical, neurological, chemical, and spiritual results as the act of sex in a loving, committed, Godly ordained marriage.

3.5 SPIRITUAL

To understand what happens on a spiritual level, the thesis has to look at the only source for spiritual guidance, the Word of God. Scripture says:

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

Genesis 2:24

Paul reaffirms this principle in the New Testament as well:

Or do you not know that he who is joined to a harlot is one body with her? For "THE TWO," He says, "SHALL BECOME ONE FLESH."

1 Corinthians 6:16

When two people engage in sex, they become one. This means that a spiritual tie is created that links these two people together. To illustrate this point: Person A has sex with person 1, 2, 3, 4, and 5. Person A is now linked spiritually to all five people, but person 1 to 5 is also linked to one another through their intercourse with person A.

This means that anything that spiritually affects one of these people will also affect the others. For illustrative purposes the example stopped at two rows of people, but the seriousness of the matter is only understood when the complete picture is imagined, because each of persons 1 to 5 could also have had sex with 5 other people, and they in turn could have had sex with five other people and so on and so on, until a thousand people could be linked spiritually. Now imagine one of those people being a rapist, or a murderer, or getting an abortion, or divorcing. The spiritual impact on society today is exactly what we see when we look at

all the deviances out there. The spiritual implications of sex need to be understood from God's point of view.

4 GOD'S REASONS FOR CREATING SEX

The thesis has already proven that God created sex as part of the male and female experience, but His reasons are both physical and spiritual.

4.1 PHYSICALLY

In the book of Genesis God created the earth and everything in the universe today. After each day of creation God looks back and says that "it is good". In other words, He recognizes that what He created was perfect, until he created man. When God created Adam, He looked at Adam and said:

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 2:18

God realized that Adam being alone, even when he was sinless, walking with God, living in the beautiful perfect surroundings of the garden of Eden, was not good. It was not perfect, even though his surroundings and circumstances were.

Then after God made man and woman, He gave them their first command: "*Be fruitful and multiply*". This command could have been anything, love your neighbor, don't commit murder, don't steal, but it wasn't. God said: "*be fruitful and multiply*". God created sex for the reason of **procreation**.

Man is not God, he does not have the ability to create something out of nothing, but in the act of sex and procreation, he has the ability to initiate creation. Although it is God that creates and forms people in the womb,³⁵⁶ mankind is the instigator, or initiator of this creation. This is the closest mankind can ever get to creating. Therefore, the first reason God creates sex was for the reason of sustaining life by producing offspring, to populate the earth, and making more humans and forming mankind.

There is also another reason God created sex. This is shown in the song of Solomon in the Old Testament.

The book song of Solomon is but one song of a thousand and five written by Solomon.³⁵⁷ This is the song about Solomon and Shulamite. Shulamite in Hebrew is only the feminine form of the masculine Solomon. Shulamite is to Solomon as Pauline is to Paul, or Mr. and Mrs. Solomon.³⁵⁸

In the story behind the song, Solomon owns a vineyard in Lower Galilee near the town of Shunem. One day, while visiting his vineyards, he meets a farm girl as she is taking care of her own family vineyard. She is found working in the scorching sun giving her a dark complexion.

³⁵⁶ **Psalms 139:13** For You formed my inward parts; You covered me in my mother's womb.

³⁵⁷ **1 Kings 4:32** He spoke three thousand proverbs, and his songs were one thousand and five.

³⁵⁸ **Fruchtenbaum, A. G.** (1983). *Biblical Lovemaking: a study of the Song of Solomon* (p. 5). Tustin, CA: Ariel Ministries Press.

Solomon falls in love with her and begins to court her in her country home. She finally agrees to marry him. The wedding takes place in the king's palace, followed by the wedding banquet and then the wedding night, which as Fruchtenbaum explains, is erotically described.³⁵⁹

Later in the book problems of sexual adjustments arise which causes conflicts between them, and Shulamite rejects Solomon. After she repents, their love covenant is renewed, and a loving reunion is described. The book closes with the enjoyment of sexual love in their mountain home.

This song of Solomon shows that God also created **men and women**, who are in a loving, Godly ordained marriage covenant, with the ability to enjoy the sexual act.

Another reason on a physical level why God created sex to be kept for marriage is the *imprinting* that takes place. With all the hormones that are released before, during, and after the act of sex, the circuits in the brain of rewards over the specific experience, makes a memory, or imprint, of the visual, auditory, tactile, gustatory, and sensory experience that are associated with the first time engaged in the sex act.³⁶⁰ This imprint should be of the one in the marriage covenant to strengthen and glue the people together for eternity, not cheapened to just another experience one can have again the next day with someone else.

³⁵⁹ **Fruchtenbaum, A. G.** (1983). *Biblical Lovemaking: a study of the Song of Solomon* (p. 5). Tustin, CA: Ariel Ministries Press.

³⁶⁰ **Gross, C., & Luff, S.** (2010). *Pure Eyes (xxxchurch.com resource): A Man's Guide to Sexual Integrity*. Grand Rapids, MI: Baker.

4.2 SPIRITUALLY

When the spiritual aspect of God's reasons is looked at, there are some very important scriptures to keep in mind:

For this reason, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

Genesis 2:24

The reason is given in the previous verse:

And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

Genesis 2:23

When God created Adam, Eve was already there, already created. She was just inside Adam. They were one flesh. When God removed her from Adam so he could physically see her and have a relationship with her, He made a way for them to become one flesh again. Obviously, they had to become one again but without her disappearing, so God created a way for them to become one in the spirit, through the act of sexual union.

God created this very important act to be between two people in a marriage, which is a blood covenant between two people.³⁶¹ The thesis previously discussed the hymen that partially covers the vagina. All throughout scripture God makes a promise, and then confirms it with the shedding of blood. **Genesis 15-17** tells the story of Abraham and God's

³⁶¹ **Daniels, D.** (2018). *The Sex Spiral: Forgiven and Free from Pornography*. Greenville, SC: Ambassador International.

promise to make him a father of many nations. God makes the promise to fulfill it and sheds the blood of an animal sacrifice but also the circumcision of Abraham's foreskin. **Blood was used to fulfill and seal God's promise.** The same can be said with God's covenant with King David that was ultimately fulfilled by Jesus Christ Himself.

5 SEXUAL IMMORALITY

5.1 EXAMPLES IN SCRIPTURE

The thesis has now looked at the reasons why God created sex and how it can be fulfilling and rewarding in a loving biblical marriage. This part of the thesis will discuss why Satan has chosen to distort and pervert it. Scripture showed that God chose the act of sex as the way to also create life. Without the act of sex, God cannot produce life through more people being born. If Satan can succeed in distorting sex, then he also distorts life, the life that God created through the act of sex.

Paul stated in his letter to the Corinthians:

Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

1 Corinthians 6:18

God has warned all people here to flee sexual immorality. In other words, run as far and as fast as you can. One would flee from an oncoming tsunami, or a forest fire. In the same way God calls men and women to run away from sexual immorality.

The reason being is that the sin of sexual immorality is done against the body. The scripture states:

Now the body is not for sexual immorality but for the Lord, and the Lord for the body.

1 Corinthians 6:13b

The believers body becomes the temple that the Holy Spirit stays in:

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (20) For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

1 Corinthians 6:19-20

When a believer then sins sexually, he is sinning against the house of the Holy Spirit. He is defiling the very temple of God. It does not stop there. Paul continues:

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! (16) Or do you not know that he who is joined to a harlot is one body with her? For "THE TWO," He says, "SHALL BECOME ONE FLESH." (17) But he who is joined to the Lord is one spirit with Him.

1 Corinthians 6:15-17

If the believer then commits sexual immorality, he is joining Jesus to an act of sexual immorality. He joins Jesus to harlotry. God takes sexual immorality very seriously. Paul writes to the church in Corinth and says:

Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

1 Corinthians 10:8

Here Paul refers to what happened in **Numbers 25**. While Israel was moving through the desert, they came to a place called Acacia Grove where the land belonged to the Moabites. In verse 1 the Israelites begin to sexually sin with the women of Moab.³⁶² The Moabites however was worshipping a false god called Baal Peor.³⁶³

Then Moses made the distinction that the people of Israel is now joined to the false god called Baal Peor.³⁶⁴ In other words, when they became one with the Moabite women, they also became one with the same sins the Moabite women were partaking in. This caused God to become angry and ordered Moses and the leaders of Israel to hang all the offenders in the sun so all can witness their sin.

A plague started to kill people in the Israelite camp and only when Phineas avenged God and killed an Israelite man with a woman of Baal Peor did God stop the plague that he sent. That day more than 23000 were killed for the sin of sexual immorality.³⁶⁵

³⁶² **Numbers 25:1** Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab.

³⁶³ **Numbers 25:2** They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

³⁶⁴ **Numbers 25:3** So Israel was joined to Baal of Peor, and the anger of the LORD was aroused against Israel.

³⁶⁵ **Cole, R. D.** (2000). *Numbers* (Vol. 3B, p. 434). Nashville: Broadman & Holman Publishers.

In Romans 1 Paul links sexual immorality to the act of idolatry. He states:

Professing to be wise, they became fools, (23) and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. (24) Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, (25) who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (26) For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. (27) Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. (28) And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;

Romans 1:22-28

It is important to understand that when people commit sexual immorality several things happen:

- It all started with pride.³⁶⁶ The same sin that caused Satan to lose everything he had.
- The people involved become one spiritually. Soul and spiritual ties are formed. (These ties will be discussed later).
- They are partakers of one another's sins.
- The sexual act becomes more important than God and God views that as idol worship. The person committing the sin has placed the act of the sin as more important than God.³⁶⁷
- There is a spiral that starts with the first sin. The initial act gets to a point where it is not enough and through lust and a sinful nature the one act leads to more sexual sins. That is why in today's society many sexual predators confess that they all started with pornography. (this too will be further explored later).
- Verse 27 shows that there are always consequences to these acts. (Which will be discussed as well).
- Verse 28 shows that "God gave them over", which means if people want to sin, God will allow them to.³⁶⁸

³⁶⁶ **Mounce, R. H.** (1995). *Romans* (Vol. 27, p. 79). Nashville: Broadman & Holman Publishers.

³⁶⁷ **Harrison, E. F.** (1976). Romans. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10, p. 24). Grand Rapids, MI: Zondervan Publishing House.

³⁶⁸ **Morris, L.** (1988). *The Epistle to the Romans* (p. 94). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Various examples of sexual immorality occurring in scripture:

PEOPLE INVOLVED, WITH SCRIPTURE REFERENCE	TYPE OF SEXUAL SIN	CONSEQUENCES OF THIS SEXUAL IMMORALITY
Noah and his son Ham (Genesis 9:22-25)	<ul style="list-style-type: none">• Voyeurism (Looking at a naked body)	<ul style="list-style-type: none">• Ham's son Canaan became the cursed Canaanites that Joshua has to destroy to take the promised land.
Angels and women on earth (Genesis 6:1-8) (Jude 6) (2 Peter 2:4)	<ul style="list-style-type: none">• Demonic Sex• Idolatry relating to the act of sex	<ul style="list-style-type: none">• Man's whole being became inclined to do evil.• This made the earth corrupt and full of evil.• God destroyed all humanity through a flood• Creation of the Nephilim race

<p>Sodom and Gomorrah (Genesis 18:20-19:29) (Ezekiel 16:48-50) (Jude 7)</p>	<ul style="list-style-type: none"> • Demonic sex • Homosexuality • Rape 	<ul style="list-style-type: none"> • God destroyed the two cities with fire and brimstone from heaven, so that nothing in the area survived.
<p>Lot and his daughters (Genesis 19:30-38)</p>	<ul style="list-style-type: none"> • Incest • Rape 	<ul style="list-style-type: none"> • The two daughters gave birth to the Ammonites and the Moabites, who became the enemies of God's people.
<p>Abraham and Hagar (Genesis 16; 21:8-21)</p>	<ul style="list-style-type: none"> • Adultery 	<ul style="list-style-type: none"> • Hagar's son Ishmael became the greatest enemy to the nation of Israel. • Sarai experienced rejection. • Abraham caught in the middle of this feud between them

Dinah and Shechem (Genesis 34)	<ul style="list-style-type: none"> • Lust • Fornication • Rape 	<ul style="list-style-type: none"> • Dinah was raped • Jacob's sons killed all the people in the city where Shechem was prince
Judah and Tamar (Genesis 38)	<ul style="list-style-type: none"> • Incest • Manipulation/Control 	<ul style="list-style-type: none"> • Tamar was almost killed for her sin • Judah's sin was exposed • Twins born out of wedlock with the curse of the bastard
Rueben and his father's concubine (Genesis 35:22) (Genesis 49:3-4) (1 Chronicles 5:1)	<ul style="list-style-type: none"> • Incest • Defiled his father's marriage bed 	<ul style="list-style-type: none"> • Reuben's descendants lost their lineage • They were also cursed by his father Jacob

Joseph and Potiphar's wife (Genesis 39)	<ul style="list-style-type: none"> • Lust • Attempted fornication • Attempted rape 	<ul style="list-style-type: none"> • Joseph was wrongfully imprisoned • Potiphar lost the blessing that came with Joseph
Israelites with the women of Moab (Numbers 25)	<ul style="list-style-type: none"> • Prostitution • Adultery • Idolatry • Fornication 	<ul style="list-style-type: none"> • Israelites joined to the demons of Baal Peor • God's anger sent a plague that killed more than 23000 people • Israel makes war against Midian
Samson (Judges 14-16)	<ul style="list-style-type: none"> • Lust • Fornication • Idolatry • Manipulation 	<ul style="list-style-type: none"> • Samson lost his eyes and eventually dies at the hand of the Philistines • The Holy Spirit left Samson

<p>The Levite, the concubine, and the men of Gibeah (Judges 19-20)</p>	<ul style="list-style-type: none"> • Homosexuality • Rape • Lust • Adultery • Fornication 	<ul style="list-style-type: none"> • The concubine was raped to death • Israel killed thousands of Benjaminite's in war
<p>David and Bathsheba (2 Samuel 11-12)</p>	<ul style="list-style-type: none"> • Lust • Rape • Adultery 	<ul style="list-style-type: none"> • A righteous man Uriah was killed • The child from the adultery died • God had to send a prophet to rebuke David • Nathan declared that the sword would never depart from David's house • The Lord's enemies had opportunity to blaspheme God

<p>Amnon and Tamar (2 Samuel 13)</p>	<ul style="list-style-type: none"> • Lust • Rape • Incest • Fornication 	<ul style="list-style-type: none"> • Tamar had no marital future after the rape because of her shame • Absalom killed Amnon in revenge
<p>Absalom and his father David's wives (2 Samuel 16:21-22) (2 Samuel 18)</p>	<ul style="list-style-type: none"> • Adultery • Incest • Rape 	<ul style="list-style-type: none"> • Absalom was confused by a false prophet • Joab killed Absalom • The nation of Israel divided
<p>Solomon and his wives (1 Kings 11)</p>	<ul style="list-style-type: none"> • Lust • Adultery • Idolatry 	<ul style="list-style-type: none"> • God raised up several enemies to the nation of Israel • Solomon displeased God • Solomon left God and pursued false gods

Women who seduce men (Proverbs 5) (Proverbs 6:24-26)	<ul style="list-style-type: none"> • Lust • Adultery • Fornication • Fantasies 	<ul style="list-style-type: none"> • The victim's (men) lives are cursed, filled with judgment, wrath, destruction, spiritual wounds, and dishonor
Israel's spiritual harlotry (Metaphorically throughout the Old Testament)	<ul style="list-style-type: none"> • Spiritual adultery • Spiritual lust for false gods • Idolatry • Cult prostitution 	<ul style="list-style-type: none"> • God gave the nation up to their enemies on several occasions • God judged them with plagues • Many Jews had to die for them to repent again

All examples of sexual immorality in scripture have negative outcomes. There is never a situation when anything positive came from sin. God is noticeably clear about sexual sins. He does not tolerate it or will ever accept it as normal.

The devil created sexual immoral acts to deceive mankind. He perverted the Godly sexual union that should be between a man and a woman in

marriage because, through it, he can pervert mankind on all three levels, body, soul, and spirit.

Here is a list of all sexual sins found in scripture with references:

Fornication ³⁶⁹

- **Matthew 15:19** thoughts, murders, adulteries, **fornications**,
- **Mark 7:21** men, proceed evil thoughts, **fornications**,
- **John 8:41** We were not born of **fornication**.
- **Acts 15:20** and from **fornication** and from
- **Acts 15:29** from things strangled and from **fornication**
- **Acts 21:25** what is strangled and from **fornication**.”
- **1 Corinthians 6:9** neither **fornicators**, nor idolaters, nor
- **Hebrews 13:4** **fornicators** and adulterers God will judge.

Adultery ³⁷⁰

- **Exodus 20:14** “You shall not commit **adultery**.”
- **Leviticus 20:10** the **adulterer** and the adulteress shall
- **Deuteronomy 5:18** ‘You shall not commit **adultery**.
- **Job 24:15** of the **adulterer** waits for the twilight,
- **Psalms 50:18** And you associate with **adulterers**.
- **Proverbs 2:16** **adulteress** who flatters with her words
- **Proverbs 5:3** For the lips of an **adulteress** drip honey
- **Proverbs 5:20** son be exhilarated with an **adulteress**
- **Proverbs 6:24** the smooth tongue of the **adulteress**.
- **Proverbs 6:26** **adulteress** hunts for the precious life.
- **Proverbs 6:32** **adultery** with a woman is lacking sense

³⁶⁹ Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

³⁷⁰ Ibid

- **Proverbs 7:5** they may keep you from an **adulteress**,
- **Proverbs 22:14** mouth of an **adulteress** is a deep pit
- **Proverbs 23:27** an **adulterous** woman is a narrow well.
- **Proverbs 27:13** **adulterous** woman hold him in pledge.
- **Proverbs 30:20** the way of an **adulterous** woman:
- **Isaiah 57:3** of an **adulterer** and a prostitute.
- **Jeremiah 3:8** for all the **adulteries** of faithless Israel,
- **Jeremiah 3:9** **adultery** with stones and trees.
- **Jeremiah 5:7** committed **adultery** and trooped to
- **Jeremiah 7:9** steal, murder, and commit **adultery**
- **Jeremiah 9:2** For all of them are **adulterers**,
- **Jeremiah 13:27** **adulteries** and your lustful neighings,
- **Jeremiah 23:10** For the land is full of **adulterers**
- **Jeremiah 23:14** of **adultery** and walking in falsehood
- **Jeremiah 29:23** **adultery** with their neighbors' wives
- **Ezekiel 6:9** I have been hurt by their **adulterous**
- **Ezekiel 16:32** "You **adulteress** wife, who takes
- **Ezekiel 16:38** **adultery** or shed blood are judged
- **Ezekiel 23:37** "For they have committed **adultery**,
- **Ezekiel 23:43** her who was worn out by **adulteries**,
- **Ezekiel 23:43** **adultery** with her when she is thus?"
- **Ezekiel 23:45** with the judgment of **adulteresses**
- **Hosea 2:2** her **adultery** from between her breasts,
- **Hosea 3:1** by her husband, yet an **adulteress**,
- **Hosea 4:2** murder, stealing and **adultery**.
- **Hosea 4:13** harlot and your brides commit **adultery**.
- **Hosea 4:14** your brides when they commit **adultery**,
- **Hosea 7:4** are all **adulterers**, like an oven heated
- **Malachi 3:5** sorcerers and against the **adulterers**
- **Matthew 5:27** 'YOU SHALL NOT COMMIT **ADULTERY**'
- **Matthew 5:28** **adultery** with her in his heart.
- **Matthew 5:32** a divorced woman commits **adultery**.
- **Matthew 12:39** **adulterous** generation craves for a sign

- **Matthew 15:19**
 - **Matthew 16:4**
 - **Matthew 19:9**
 - **Matthew 19:18**
 - **Mark 7:21**
 - **Mark 8:38**
 - **Mark 10:11**
 - **Mark 10:12**
 - **Mark 10:19**
 - **Luke 16:18**
 - **Luke 16:18**
 - **Luke 18:11**
 - **Luke 18:20**
 - **John 8:3**
 - **Romans 2:22**
 - **Romans 7:3**
 - **Romans 13:9**
 - **1 Corinthians 6:9**
 - **Hebrews 13:4**
 - **James 2:11**
 - **James 4:4**
 - **2 Peter 2:14**
 - **Revelation 2:22**
- evil thoughts, murders, **adulteries**,
adulterous generation seeks after sign
marries another woman commits adultery.”
YOU SHALL NOT COMMIT **ADULTERY**
thefts, murders, **adulteries**,
in this **adulterous** and sinful generation
woman commits **adultery** against her
man, she is committing **adultery**.”
NOT MURDER, DO NOT COMMIT **ADULTERY**
and marries another commits **adultery**,
from a husband commits **adultery**
swindlers, unjust, **adulterers**,
NOT COMMIT **ADULTERY**, DO NOT MURDER,
brought a woman caught in **adultery**,
that one should not commit **adultery**,
man, she shall be called an **adulteress**
“YOU SHALL NOT COMMIT **ADULTERY**,
nor idolaters, nor **adulterers**,
and **adulterers** God will judge.
“DO NOT COMMIT **ADULTERY**,”
You **adulteresses**, do you not know
adultery that never cease from sin,
and those who commit **adultery** with her

Prostitution ³⁷¹

- **Genesis 34:31**
 - **Genesis 38:24**
 - **Genesis 38:24**
 - **Leviticus 19:29**
 - **Leviticus 21:7**
- he treats our sister as a **harlot**?”
Tamar has played the **harlot**,
she is also with child by **harlotry**.”
your daughter by making her a **harlot**,
a woman who is profaned by **harlotry**

³⁷¹ Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

- **Leviticus 21:9**
- **Leviticus 21:14**
- **Deuteronomy 22:21**
- **Deuteronomy 23:18**
- **Joshua 6:22**
- **Judges 11:1**
- **Judges 16:1**
- **Judges 19:2**
- **1 Kings 3:16**
- **1 Kings 22:38**
- **2 Kings 9:22**
- **Proverbs 6:26**
- **Proverbs 7:10**
- **Proverbs 29:3**
- **Isaiah 23:17**
- **Isaiah 23:18**
- **Jeremiah 3:1**
- **Jeremiah 3:6**
- **Jeremiah 3:8**
- **Jeremiah 5:7**
- **Ezekiel 16:15**
- **Ezekiel 16:30**
- **Ezekiel 16:33**
- **Ezekiel 16:34**
- **Ezekiel 16:35**
- **Ezekiel 16:36**
- **Ezekiel 16:41**
- **Ezekiel 23:11**
- **Ezekiel 23:14**
- **Ezekiel 23:18**
- **Ezekiel 23:19**
- **Ezekiel 23:35**
- **Ezekiel 23:44**

If she profanes herself by **harlotry**,
or one who is profaned by **harlotry**,
playing the **harlot** in her father's house
You shall not bring the hire of a **harlot**
Go into the **harlot's** house and bring
but he was the son of a **harlot**.
went to Gaza and saw a **harlot** there,
his concubine played the **harlot** against
two women who were **harlots** came to
the **harlots** bathed themselves there),
long as the **harlotries** of your mother
For on account of a **harlot** one is
as a **harlot** and cunning of heart
company with **harlots** wastes his
she will go back to her **harlot's** wages
Her gain and her **harlot's** wages will
But you are a **harlot** with many lovers
green tree, and she was a **harlot** there.
but she went and was a **harlot** also.
And trooped to the **harlot's** house.
played the **harlot** because of your fame
the actions of a bold-faced **harlot**.
Men give gifts to all **harlots**,
from those women in your **harlotries**,
Therefore, O **harlot**, hear the word of
uncovered through your **harlotries**
will stop you from playing the **harlot**,
more than the **harlotries** of her sister.
So she increased her **harlotries**.
harlotries and uncovered her naked
Yet she multiplied her **harlotries**,
of your lewdness and your **harlotries**.
to her as they would go into a **harlot**.

- **Hosea 1:2**
 - **Hosea 2:2**
 - **Hosea 2:4**
 - **Hosea 2:5**
 - **Hosea 3:3**
 - **Hosea 4:10**
 - **Hosea 4:11**
 - **Hosea 4:12**
 - **Hosea 4:13**
 - **Hosea 4:14**
 - **Hosea 5:4**
 - **Joel 3:3**
 - **Amos 7:17**
 - **Micah 1:7**
 - **Nahum 3:4**
 - **Revelation 17:5**
- Go, take to yourself a wife of **harlotry**
her put away her **harlotry** from her face
Because they are children of **harlotry**
“For their mother has played the **harlot**
You shall not play the **harlot**,
They will play the **harlot**,
Harlotry, wine and new wine take away
a spirit of **harlotry** has led them astray,
your daughters play the **harlot** And
when they play the **harlot**
For a spirit of **harlotry** is within them,
My people, Traded a boy for a **harlot**
wife will become a **harlot** in the city
earnings of a **harlot** they will return.
of the many harlotries of the **harlot**,
THE MOTHER OF **Harlots** AND OF ³⁷²

Homosexuality ³⁷³

- **Leviticus 18:22**
 - **Leviticus 20:13**
 - **Deuteronomy 22:5**
 - **Judges 19:22**
 - **1 Kings 14:24**
 - **1 Kings 15:12**
 - **1 Kings 22:46**
 - **2 Kings 23:7**
 - **Romans 1:26**
 - **Romans 1:27**
 - **1 Corinthians 6:9**
- shall not lie with a male as with a woman
If a man lies with a male
not wear anything that pertains to a man
that we may know him carnally!
And there were also sodomites in the land
And he took away the sodomites out of the
And the remnant of the sodomites
he broke down the houses of the sodomites
their women exchanged the natural use
men, leaving the natural use of the woman
nor effeminate, nor **homosexuals**

³⁷² Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

³⁷³ This example includes both man on man and woman on woman

- 1 Timothy 1:10 and immoral men and **homosexuals**

Incest³⁷⁴

- Leviticus 18:6 approach anyone who is near of kin to him
- Leviticus 18:7 your father or the nakedness of your mother
- Leviticus 18:8 nakedness of your father's wife
- Leviticus 18:9 The nakedness of your sister
- Leviticus 18:10 The nakedness of your son's daughter
- Leviticus 18:11 nakedness of your father's wife's daughter
- Leviticus 18:12 the nakedness of your father's sister
- Leviticus 18:13 the nakedness of your mother's sister
- Leviticus 18:14 the nakedness of your father's brother
- Leviticus 18:15 the nakedness of your daughter-in-law
- Leviticus 18:16 the nakedness of your brother's wife
- Leviticus 18:17 nakedness of a woman and her daughter
- Leviticus 18:18 you take a woman as a rival to her sister,
- Leviticus 20:11 The man who lies with his father's wife
- Leviticus 20:12 If a man lies with his daughter-in-law
- Leviticus 20:12 they have committed **incest**,
- Leviticus 20:14 And if a man takes a wife and her mother,
- Leviticus 20:17 if a man shall take his sister,
- Leviticus 20:19 the nakedness of your mother's sister
- Deuteronomy 22:30 shall not take his father's wife
- Deuteronomy 27:20 Cursed is the one who lies with father's wife
- Deuteronomy 27:22 Cursed is the one who lies with his sister
- Deuteronomy 27:23 Cursed is he who lies with his mother-in-law
- Ezekiel 22:10 men uncover their fathers' nakedness
- Ezekiel 22:11 another lewdly defiles his daughter-in-law

³⁷⁴ Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

- **1 Corinthians 5:1** that a man has his father's wife!

Bestiality

- **Exodus 22:19** lies with an animal shall be put to death.
- **Leviticus 18:23** Nor shall you mate with any animal,
- **Leviticus 20:16** woman approaches any animal and mates
- **Deuteronomy 27:21** Cursed is he who lies with any animal.

Lust ³⁷⁵

- **Job 31:11** For that would be a **lustful** crime
- **Jeremiah 13:27** As for your adulteries and your **lustful**
- **Ezekiel 16:26** the Egyptians, your **lustful** neighbors,
- **Ezekiel 23:5** and she **lusted** after her lovers, after
- **Ezekiel 23:7** and with all whom she **lusted** after,
- **Ezekiel 23:9** the Assyrians, after whom she **lusted**.
- **Ezekiel 23:12** She **lusted** after the Assyrians,
- **Ezekiel 23:16** When she saw them she **lusted**
- **Ezekiel 23:20** She **lusted** after their paramours,
- **Ezekiel 33:31** for they do the **lustful** desires
- **Matthew 5:28** **lust** for her has committed adultery
- **Romans 1:24** the **lusts** of their hearts to impurity,
- **Romans 6:12** body so that you obey its **lusts**,
- **Romans 13:14** for the flesh in regard to its **lusts**.
- **Ephesians 2:3** lived in the **lusts** of our flesh,
- **Ephesians 4:22** accordance with the **lusts** of deceit,
- **1 Thessalonians 4:5** not in **lustful** passion, like the Gentiles
- **2 Timothy 2:22** Now flee from youthful **lusts** and
- **Titus 3:3** enslaved to various **lusts** and pleasures,
- **James 1:14** away and enticed by his own **lust**.

³⁷⁵ These are the scripture references referring to lust between people or people and animals that are all deemed as sinful, both physical and spiritual

- **James 1:15**
 - **James 4:2**
 - **1 Peter 1:14**
 - **1 Peter 2:11**
 - **1 Peter 4:2**
 - **1 Peter 4:3**
 - **2 Peter 1:4**
 - **2 Peter 3:3**
 - **1 John 2:16**
 - **1 John 2:17**
 - **Jude 1:16**
 - **Jude 1:18**
- Then when **lust** has conceived, it
You **lust** and do not have
do not be conformed to the former **lusts**
to abstain from fleshly **lusts** which
flesh no longer for the **lusts** of men,
pursued a course of sensuality, **lusts**,
that is in the world by **lust**.
following after their own **lusts**,
lust of the flesh and the **lust** of the eyes
is passing away, and also its **lusts**
following after their own **lusts**
after their own ungodly **lusts**.³⁷⁶

Sexual Immorality

- **Leviticus 20:14**
 - **Leviticus 20:14**
 - **Matthew 19:9**
 - **1 Corinthians 5:1**
 - **1 Corinthians 5:1**
 - **1 Corinthians 5:9**
 - **1 Corinthians 5:10**
 - **1 Corinthians 5:11**
 - **1 Corinthians 6:13**
 - **1 Corinthians 6:18**
 - **1 Corinthians 6:18**
 - **1 Corinthians 7:2**
 - **1 Corinthians 10:8**
 - **2 Corinthians 12:21**
 - **Galatians 5:19**
 - **Ephesians 5:3**
- woman and her mother, it is **immorality**
there will be no **immorality** in your midst
divorces his wife, except for **immorality**,
that there is **immorality** among you,
immorality of such a kind as does not
not to associate with **immoral** people
with the **immoral** people of this world,
if he is an **immoral** person,
Yet the body is not for **immorality**,
Flee **immorality**. Every *other* sin that a man
immoral man sins against his own body.
But because of **immoralities**, each man
Nor let us act **immorally**, as some of them
repented of the impurity, **immorality** and
immorality, impurity, sensuality,
But **immorality** or any impurity or greed

³⁷⁶ Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

- **Ephesians 5:5**
 - **Colossians 3:5**
 - **1 Thessalonians 4:3**
 - **1 Timothy 1:10**
 - **Hebrews 12:16**
 - **Jude 1:7**
 - **Revelation 2:14**
 - **Revelation 2:20**
 - **Revelation 2:21**
 - **Revelation 9:21**
 - **Revelation 14:8**
 - **Revelation 17:2**
 - **Revelation 17:2**
 - **Revelation 17:4**
 - **Revelation 18:3**
 - **Revelation 18:3**
 - **Revelation 18:9**
 - **Revelation 19:2**
 - **Revelation 21:8**
 - **Revelation 22:15**
- that no **immoral** or impure person or of your earthly body as dead to **immorality**, that you abstain from sexual **immorality** and **immoral** men and homosexuals and no **immoral** or godless person like Esau indulged in gross **immorality** and went after to idols and to commit *acts of immorality* so that they commit *acts of immorality* and does not want to repent of her **immorality**. of their **immorality** nor of their thefts. wine of the passion of her **immorality**.” of the earth committed *acts of immorality*, drunk with the wine of her **immorality**.” of the unclean things of her **immorality**, the wine of the passion of her **immorality** have committed *acts of immorality* with her who committed *acts of immorality* and lived corrupting the earth with her **immorality**, murderers and **immoral** persons and the sorcerers and the **immoral** persons³⁷⁷

5.2 NATURE OF SEXUAL IMMORALITY

Sexual immorality has been defined as any sexual behavior that is in contradiction to the laws of God, as seen above.³⁷⁸ Scripture also explains the nature of sexual immorality.

³⁷⁷ **Thomas, R. L., The Lockman Foundation.** (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

³⁷⁸ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Paul said that the problem of sexual immorality is widespread in the world:

I wrote to you in my epistle not to keep company with sexually immoral people. (10) Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

1 Corinthians 5:9-10

Then he explains why the sexual immorality exists:

Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. (2) Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

1 Corinthians 7:1-2

In another scripture the apostle John writes that sexually immoral people do not agree that they are doing anything wrong and therefore do not feel that they need to repent for their actions.

And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

Revelation 9:21

This will cause sexual immorality to grow and not cease, which is what the apostle Paul spoke about it being widespread.³⁷⁹ He also spoke to the church in Galatia about the root causes of sexual immorality:

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

Galatians 5:19

³⁷⁹ Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

As well as to the church in Ephesus:

This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, (18) having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; (19) who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

Ephesians 4:17-19

Sexual immorality is driven by the flesh. Because people want to sin, it causes them to harden their hearts towards God and will pursue more sexual sins, to satisfy the pleasures of the flesh.³⁸⁰

The book of Proverbs shows the foolishness of these actions:

Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul.

Proverbs 6:32

as well as:

For the lips of an immoral woman drip honey, And her mouth is smoother than oil; (4) But in the end she is bitter as wormwood, Sharp as a two-edged sword. (5) Her feet go down to death, Her steps lay hold of hell.

Proverbs 5:3-5

³⁸⁰ Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Sexual immorality always has consequences:³⁸¹

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. (27) Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Romans 1:26-27

The next section will look at all the consequences in the complete make up of mankind.

5.3 CONSEQUENCES OF SEXUAL IMMORALITY

5.3.1 In the Flesh

The real consequences of sex outside of marriage is hardly ever spoken of. If two virgins get together in marriage and they stay loyal to one another without ever being sexually immoral, they will never experience any sexually transmitted infections or diseases (STI's).

It is only when people break God's laws about sexual integrity that they become open to these infections that are some horrific and painful and some life threatening.

³⁸¹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Statistics show that STDs are rampant amongst teenagers. They do not respect God's standard of living and biblical guide that, if followed, will keep them safe from harm. God's commands are designed not to kill the fun in life but to protect all areas of human existence.

Here is a list of the various diseases

Bacterial

- **Chancroids** – This bacterial infection is characterized by painful ulcers on the genitalia. It is known to spread between individuals through sexual contact. There has however also been reports of infections on hands through sexual activity. Some people also reported painful swollen lymph nodes.³⁸²
- **Chlamydia** – Most people with chlamydia have no symptoms and are only carriers of the disease. Both men and women get a genital discharge and painful urination while men could also experience pain and swelling in one or both testicles. In women the bacteria can spread into the genital tract and cause pelvic inflammatory disease which can result in infertility. Through poor hygiene the bacteria can also spread to the eyes and cause blindness. Chlamydia can be spread through vaginal, anal or oral sex and can also be passed from the infected mother to her baby during childbirth.³⁸³

³⁸² **Waugh, M.** (1983). "Diagnosis and treatment of sexually transmitted diseases". *Sexually Transmitted Infections*. 59 (6):410.

³⁸³ **CDC.** "Chlamydia – CDC Fact Sheet". May 19, 2016. Archived from the original on 11 June 2016. Retrieved 26 March 2021

- **Gonorrhea** – Also known as the clap is a sexually transmitted infection involving the genitals, mouth, and/or rectum. Both genders experience painful urination and a discharge from the genital area. Men could also experience testicular pain and women can have vaginal bleeding between periods, as well as pelvic pain. If untreated it can damage joints, the heart valves, skin and other organs.³⁸⁴
- **Granuloma Inguinale** – This is also characterized by genital ulcers. Sometimes confused with syphilis. The ulcers progress to the destruction of internal and external tissue with extensive flow of mucus and blood from the highly vascular regions. Because of the open ulcer's infection is a high risk.³⁸⁵
- **Mycoplasma Genitalium** – Also known as Mgen. The bacteria live on the skin cells of the urinary tract in humans. This bacterium causes urethritis in men and cervicitis and pelvic inflammation in women.³⁸⁶
- **Syphilis** – Syphilis has four stages of symptoms. The first stage is when the patient presents with a single firm, non-itchy, painless skin ulceration. The second stage involves a rash on the hands and soles of the feet. The third stage is sores in the vagina and the mouth, while the fourth stage causes neurological problems and

³⁸⁴ **Morgan, M.K.; Decker, C.F.** (2016). "Gonorrhea". *Disease-a-month: DM*. **62** (8): 260–8.

³⁸⁵ **O'Farrell, N** (2002). "Donovanosis". *Sexually Transmitted Infections*. **78** (6): 452–7.

³⁸⁶ **Workowski K. A., Bolan G. A.** (2015). "Sexually transmitted diseases treatment guidelines, 2015". *MMWR Recomm. Rep.* **64** (RR-03): 1–137.

heart disease. It can also be spread from mother to baby at childbirth. This is called congenital syphilis.³⁸⁷

Fungal

- **Candidiasis** – Also known as a common yeast infection. When it also infects the mouth, it is called **thrush**. Signs include white patches on the tongue, inside the mouth and throat. Inside the vagina symptoms include itching, burning urination, and sometimes a white cottage cheese like discharge.³⁸⁸

Viral

- **Viral Hepatitis** – This is the hepatitis A, B, C, D, E family that causes severe liver damage and yellow fever.³⁸⁹
- **Herpes Simplex** – This virus causes small blisters that can appear on the lips, in the mouth or on the vagina. In severe cases the symptoms could include fever, muscle pains, swollen lymph nodes and headaches.³⁹⁰
- **HIV** – The Human Immunodeficiency Virus (HIV) causes over time the acquired immunodeficiency syndrome (AIDS) and is the most

³⁸⁷ **Kent M.E., Romanelli F.** (2008). "Reexamining syphilis: an update on epidemiology, clinical manifestations, and management". *Annals of Pharmacotherapy*. **42** (2): 226–36.

³⁸⁸ **James WD, Elston DM, Berger TG, Andrews GC, et al.** (2006). *Andrews' Diseases of the Skin: clinical Dermatology*. (p. 308–311). Saunders Elsevier.

³⁸⁹ **Taylor J.M.** (2009). *Desk Encyclopedia of Human and Medical Virology*. (p. 121). Boston: Academic Press.

³⁹⁰ **Balasubramaniam, R.; Kuperstein, A.S.; Stoopler, E.T.** (2014). "Update on oral herpes virus infections". *Dental Clinics of North America*. **58** (2): 265–80.

well-known sexually transmitted disease. This viral infection causes a progressive failure of the immune system giving opportunity to infections and cancers to thrive. This is sexually transmitted through contact with blood, pre-ejaculate fluids, semen, and vaginal fluids.³⁹¹

- **HPV** – The Human Papillomavirus Infection causes no symptoms in most cases but in some it causes genital warts and precancerous lesions. These lesions, depending on the site affected, increase the risk of cancer of the cervix, vulva, vagina, penis, anus, mouth, tonsils, or throat.³⁹²

Parasites

- **The Crab Louse** – This parasite is also known as “crabs” or pubic louse, and feeds exclusively on blood. Although the lice cannot jump, it does move between hair and can live anywhere on the body where coarse hair is found. Humans are the only known hosts of pubic lice.³⁹³
- **Scabies** – This is a contagious skin infection caused by a female mite. Symptoms are a severe itchiness and pimple like rash. The mite burrows into the skin to live and deposit her eggs.³⁹⁴

³⁹¹ Weiss R.A. (1993). "How does HIV cause AIDS?". *Science*. **260** (5112): 1273–9.

³⁹² Ljubojevic S., Skerlev M. (2014). "HPV-associated diseases". *Clinics in Dermatology*. **32** (2): 227–34.

³⁹³ Rapini, R. P.; Bologna, J. L.; Jorizzo, J. L. (2007). *Dermatology: 2-Volume Set*. St. Louis: Mosby.

³⁹⁴ Gates R.H. (2003). *Infectious disease secrets* (2nd ed.). (p. 355). Philadelphia: Elsevier, Hanley Belfus.

- **Trichomoniasis** – Also known as “*trich*” and is caused by a parasite that lives mostly in the vagina. It causes itching in the genital area and a bad smelling thin vaginal discharge, burning with urination and pain with sex. This is spread through vaginal, oral, and anal sex.³⁹⁵

It is clear from the above lists that God takes sexual immorality very seriously. He does not want people to be impure and the consequences of living impure are severe. But this is only the physical consequences, the consequences in the soul and spirit are invisible, but far more serious.

5.3.2 In the Soul

God created people with a body, soul, and a spirit. This thesis has already in the first chapter established that people have these three parts. The soul consists of the mind, the will, and the emotions. God came to save all people, and through the process of sanctification, He wants to save all three parts. Paul said:

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

1 Thessalonians 5:23

³⁹⁵ **Wiser, M.** (2010). *Protozoa and Human Disease*. (p. 60). Garland Science.

There are several examples of soul ties in scripture. David and Jonathan had a Godly soul tie:

Now when he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.

1 Samuel 18:1

The same soul tie was seen between Ruth and Naomi:

Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. (15) And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." (16) But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. (17) Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."

Ruth 1:14-17

God warned all people that when they have sex with someone that they become one with that person and a soul tie is formed:

Or do you not know that he who is joined to a harlot is one body with her? For "THE TWO," He says, "SHALL BECOME ONE FLESH."

1 Corinthians 6:16

Paul here quoted the famous scripture in Genesis where God said that Adam and Eve shall become one flesh. That a *"man should leave his*

*mother and his father, and they shall become one flesh”.*³⁹⁶

Paul here used the Greek word σάρξ (*sarx*) for the word flesh which speaks of the complete human nature of the individual, from physical to spiritual.³⁹⁷ This means that whatever happens in one area affects the other two areas of the same person, as well as the other three areas of the person he/she is linked to. The body, soul and spirit of both individuals become fused together.

God created the ability for people to be connected in all areas of their being because He had marriage in mind. He wanted two people to become one, not multiple people to be fused together on all levels with one another. This is one of the reasons Satan decided to pervert sex and so destroy God's plan for a pure healthy marriage.

Soul ties in a marriage is used to help the couple through hard times, to act as an invisible glue that keeps them together. In the demonic world soul ties act as bridges between people that gives demons access to people they normally would not have access to. This allows them to persecute people, torment them, carry over curses, and oppress them to the point of destruction.

Unfortunately, any ungodly sexual activity (as will be discussed in chapter 5) creates soul ties. When God created the universe, He also

³⁹⁶ **Genesis 2:24** and they shall become one flesh.

³⁹⁷ **Mare, W. H.** (1976). 1 Corinthians. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10, p. 226). Grand Rapids, MI: Zondervan Publishing House.

created laws that will be in place forever, or until He makes a new heaven and a new earth.³⁹⁸ One of these examples is seen when Shechem sexually assaults Dinah, Jacob's daughter:

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. (2) And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. (3) His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.

Genesis 34:1-3

The consequences of these ungodly demonic soul ties reflect in future relationships. People become manipulated and indirectly controlled by these demons that they legally gave the right to interfere in their lives. In the next section the spiritual aspect will be discussed

5.3.3 In the Spirit

Since the beginning of history, in the book of Genesis, mankind's adversary is seen:

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

Genesis 3:1

This thesis will not discuss the theology of Satan but will show that he is against everything God created and wants to destroy it.

³⁹⁸ Revelation 21-22

Paul warned believers:

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

1 Peter 5:8

Satan is not God and therefore do not have any divine attributes. He is not omnipresent and cannot be everywhere at the same time. Therefore, he needs minions, servants to do his bidding. Jesus spoke of Satan's demons:

"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:'

Matthew 25:41

These demonic forces are well organized and have an authoritative hierarchy. Paul explained this:

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

Ephesians 6:12

Paul wrote to the church in Corinth and explained to them that these demons have carefully laid out plans for them:³⁹⁹

lest Satan should take advantage of us; for we are not ignorant of his devices.

2 Corinthians 2:11

Scripture speaks of demons with different roles. Some are just evil spirits

³⁹⁹ Elwell, W. A., & Beitzel, B. J. (1988). Demon, Demon Possession. In *Baker encyclopedia of the Bible* (Vol. 1, p. 610). Grand Rapids, MI: Baker Book House.

(**Judges 9:23; 1 Samuel 16:14-23**), some are lying spirits (**1 Kings 22:22-23; 2 Chronicles 18:20-22**), while others are called familiar spirits (**1 Chronicles 10:13; 2 Chronicles 33:6**). There are also spirits for confusion (**Isaiah 19:14**), and specific spirits of harlotry (**Hosea 4:12; 5:4**).⁴⁰⁰

The spirits of harlotry are specific demons that tempt and try to ensnare people through sexual immorality. However, when a person gets involved with demons through sexual immorality, all types of murdering, lying, cursing demons will gain access to the person. It is not limited to only sexual immorality, or spirits of harlotry.

God created angels to worship and praise Him, to serve Him, and to act as His messengers. The demons have a similar function but a different master. They serve the devil out of fear and delusion. They desire to work with human beings, but their purpose is to carry out the schemes of Satan and to oppose God. In opposing God, they attack, oppress, hinder, and accuse the people of God.

5.4 DEMONIC ACTIVITY ASSOCIATED WITH SEXUAL IMMORALITY

The scripture is clear, sexual immorality leads to perversion and a corruption of the complete person. Paul told the Romans that every part of the human gets corrupted:

⁴⁰⁰ **Elwell, W. A., & Beitzel, B. J.** (1988). Demon, Demon Possession. In *Baker encyclopedia of the Bible* (Vol. 1, p. 610). Grand Rapids, MI: Baker Book House.

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting

Romans 1:28

He also told Titus:

They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

Titus 1:16

God, through the scriptures, are very clear on what type of sexual activities are moral and which are immoral. People who are living sexually immoral lives are living in bondage and are open to demonic activity. Through their unconfessed, prideful lives they give Satan and his demons legal ground to attack them. The scripture also says:

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

Ecclesiastes 10:8

God protects believers by placing spiritual walls (hedges) around them, but when they break these walls through disobedience, they open themselves up for attack by Satan. People who are not believers are open to be tormented by these specific demons at all times.

In **1 Corinthians 6:15-20** Paul three times ask the believers in Corinth “do you not know?” concerning sexual immorality. He places the emphasis on the fact that sex is more than just the pleasure aspect, but it is a covenant between people on every level: body, soul, and spirit. The sexual act joins the people together, regardless of who they are. In chapter 5 the thesis will discuss all these acts that are considered to be

sexually immoral. At this point the thesis will analyze all the demonic activity that arises from any sexually immoral behavior.

5.4.1 Incubus and Succubus

The word Incubus comes from the Latin word *incubare* which means to lie upon. This is an evil spirit that lies with people in their sleep. An Incubus is an evil male demon that has sexual intercourse with women in their sleep.⁴⁰¹ The opposite demonic entity is called a Succubus from the Latin *succabare* meaning to lie under. This is a demon assuming a female form to have sexual intercourse with men in their sleep.

There are two aspects to Incubus and Succubus. The one aspect is that of demonic sex, which will be discussed in chapter 5, while the other aspect of sexual demons tormenting people are discussed here.

People who are heavily involved with pornography and prostitution are more open to these types of demonic attacks. This type of attacks is seen in dreams and in nocturnal emissions. People have sexual dreams and think that its innocent while the demon violates their souls and spirits. They might wake up feeling disgusted with something not knowing why. It is the same demons that attacks you in your sleep causing dream paralysis.

⁴⁰¹ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Dr Brand ⁴⁰² states that these demons play with their victims, using their bodies to satisfy the orgiastic and filthy cravings they have. They not only feed of the lust they create but also drive their captives to more lust and depravity. The lower they can get their victims to sink into depravity the more they enjoy the cruel game they play with them.

5.4.2 Spirit of Whoredom

The scripture speaks about a spirit of whoredom or harlotry:

My people ask counsel from their wooden idols, And their staff informs them. For the spirit of harlotry has caused them to stray, And they have played the harlot against their God. (13) They offer sacrifices on the mountaintops, And burn incense on the hills, Under oaks, poplars, and terebinths, Because their shade is good. Therefore your daughters commit harlotry, And your brides commit adultery. (14) "I will not punish your daughters when they commit harlotry, Nor your brides when they commit adultery; For the men themselves go apart with harlots, And offer sacrifices with a ritual harlot. Therefore people who do not understand will be trampled.

Hosea 4:12-14

God wanted Hosea to marry a prostitute to illustrate what the nation was doing to Him. They were committing spiritual adultery. They were embracing false gods from the nations around them that they were allowing into their villages and synagogues.

⁴⁰² **Brand Dr., C. M. J.** (2009). *Spirit Husband. Spirit Wife*. Pretoria: Unpublished Class Notes.

Both physical and spiritual adultery opens the door for the person to be tormented by a spirit of whoredom. Any form of idolatry is spiritual adultery. This means that if a believer places anything in his life above God, they are committing spiritual adultery and will be open to this demonic influence. Adulterous sex may not be involved for the person to still legally allow this demon access to them.

There are many manifestations of this demonic spirit:

- Idolatry
- Love of the world
- Love of self
- Love of money
- Gluttony (love of food)
- Anorexia
- Position and honor
- Chronic dissatisfaction
- Unfaithfulness in everyday life
- Unchaste
- Backsliding
- Objects of strong devotion or affection
- Worry
- Lusts
- Sexual immorality of any type
- Compromising

When people become oppressed by the spirit of whoredom, they will place importance to commit sexual sins. They will seek any opportunity

to be promiscuous. They become obsessed with people that they find attractive, whether it is real people in their lives around them, or celebrities, or porn artists.

In society today this demon is prevalent in the body of Christ. So many believers think that they can live together in sin, and it will be acceptable. This spirit will cause people to deviate from God's plan for their lives. In chapter 5 the thesis will produce case studies of believers that live together and are deceived by this spirit.

5.4.3 Spirit of Perversion

The scripture says:

The LORD has mingled a perverse spirit in her midst; And they have caused Egypt to err in all her work, As a drunken man staggers in his vomit.

Isaiah 19:14

This scripture shows that there is a demon that is specifically tasked to create and promote perversion. The Oxford ⁴⁰³ dictionary states that being perverse is to show a deliberate and obstinate desire to behave unacceptably. It is contrary to what is accepted or expected.

When a person is tormented by a spirit of perversion, he/she believes that what they are doing is right. This spirit brings deception on the

⁴⁰³ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

highest level. Legako and Gribble⁴⁰⁴ notes that the highest form of perversion is atheism as they choose to pervert everything that God created.

These perverted people believe that sexual preferences come down to individual belief and is a person's own choice. When sexual activity is based on mutual consenting adults, nothing is wrong regardless of any other factors.

People with perversion demons tormenting them will look for ways to be even more perverted sexually and sinfully.

5.4.4 Water Spirits

Brand did a conference where she explained that there are millions of water spirits that combine with demons of witchcraft to manipulate and dominate people through sexual immorality and lust.⁴⁰⁵ The water spirit kingdom of Satan is a particularly important kingdom to Satan and the forces of darkness. This thesis will however only discuss the parts of it that pertain to sexual immorality.

Water Spirits in Scripture

God spoke to the prophet Ezekiel about Satan and who he is, and in one of the scriptures God says:

⁴⁰⁴ **Legako, P. & Gribble, C.** (2007). *Deliverance: Rescuing God's People. Developing and Operating the Ministry.* (P. 112-117). Tate Publishing Enterprises

⁴⁰⁵ **Brand Dr., C. M. J.** (2009). *From Bondage to Freedom.* Pretoria: Unpublished Class Notes from Conference.

"Son of man, say to the prince of Tyre, 'Thus says the Lord GOD: 'Because your heart is lifted up, And you say, 'I am a god, I sit in the seat of gods, In the midst of the seas,' Yet you are a man, and not a god, Though you set your heart as the heart of a god

Ezekiel 28:2

Then in the next chapter Ezekiel comes against the Pharaoh of Egypt and his demonic prince:

Speak, and say, 'Thus says the Lord GOD: "Behold, I am against you, O Pharaoh king of Egypt, O great monster who lies in the midst of his rivers, Who has said, 'My River is my own; I have made it for myself.'

Ezekiel 29:3

In the book of Revelation God speaks about what will happen one day before the final battle of Armageddon:

Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. (13) And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. (14) For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Revelation 16:12-14

In the book of Revelation God describes the war that was in heaven when Satan rebelled against God and how Michael banished Satan to earth and to its seas:

And war broke out in heaven: Michael and his angels fought with

the dragon; and the dragon and his angels fought, (8) but they did not prevail, nor was a place found for them in heaven any longer. (9) So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Revelation 12:7-9

Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

Revelation 12:12

The bible is clear that there are demons that live in the waters and that the water spirit kingdom will have supernatural power in the future. Jesus even encountered such an event:

Now when He got into a boat, His disciples followed Him. (24) And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. (25) Then His disciples came to Him and awoke Him, saying, "Lord, save us! We are perishing!" (26) But He said to them, "**Why are you fearful, O you of little faith?**" Then He arose and rebuked the winds and the sea, and there was a great calm. (27) So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Matthew 8:23-27

Psalm 148 shows that the earth and all its elements in their natural state glorifies God. If this were a natural storm, God would not have rebuked it. Everywhere Jesus rebuked something it was always because of demonic activity. It is then a plausible assumption that the storm was an

evil manifestation of water spirits trying to stop them from doing something. When they stopped on the other side of the sea the demon-possessed men of Gergesenes met them.⁴⁰⁶ When the demons saw Jesus, they at once said: *“What have we to do with You, Jesus, You Son of God?”* They recognized him from the earlier encounter on the sea. This is the men that Jesus drove out the demons from them into the swine and *“immediately the swine ran into the sea and drowned themselves,”* as if the demons then went back into the waters.

Job also understood water spirits and how God controls them and blocks some of their activities on earth:

Am I a sea, or a sea serpent, That You set a guard over me?

Job 7:12

Job also said:

May those curse it who curse the day, Those who are ready to arouse Leviathan.

Job 3:8

Job asked God to curse those who use water spirits for their own gain. Powerful cults use water spirits to curse people, believers, national leaders, and even predict outcomes to gain glory as seen in the 2006 Soccer World cup when an octopus predicted the outcome.

There are three powerful water spirits that control and dominate the world area of sexual immorality:

⁴⁰⁶ **Matthew 8**

- Leviathan
- Dagon
- Ashtoroth

Leviathan



407

The scripture speaks of Leviathan living in the seas:

***In that day the LORD with His severe sword, great and strong,
Will punish Leviathan the fleeing serpent, Leviathan that twisted
serpent; And He will slay the reptile that is in the sea.***

⁴⁰⁷ The Destruction of Leviathan by Gustave Dore

Isaiah 27:1

This Leviathan is described as an enemy of God, and the only enemy of God is Satan and His demons.

As well as in Psalms:

You divided the sea by Your strength; You broke the heads of the sea serpents in the waters. (14) You broke the heads of Leviathan in pieces, and gave him as food to the people inhabiting the wilderness.

Psalms 74:13-14

The thesis previously spoke about this demon's activities with regards to abortions.⁴⁰⁸ Brand states that the Leviathan's main purpose is to manipulate, control, captivate, seduce, abort, and intimidate mankind.⁴⁰⁹

According to Anton La Vey he is the Prince of the West and of the water and also the author of the fourth chapter of the Satanic Bible.⁴¹⁰ According to Brand⁴¹¹ this demon causes:

⁴⁰⁸ p. 122

⁴⁰⁹ **Brand Dr., C. M. J.** (2006). *Exoteric and Esoteric Evidence Pertaining to the Structures and Strategies to Destruct Christianity – Involving the Theodicy of Darkness*. (p.1523). Unpublished Doctorate Dissertation. Pretoria: South Africa

⁴¹⁰ **Brand Prof Dr C. M. J.** (2006). *Exoteric and Esoteric Evidence Pertaining to the Structures and Strategies to Destruct Christianity – Involving the Theodicy of Darkness*. (p.1548). Unpublished Doctorate Dissertation. Pretoria: South Africa

- Confusion and perplexed thought
- Deception and abort
- Disunity, disagreements, discord, strife, and accusation
- Breaks and violates family ties
- Miscommunication
- Twisting of truth
- Lying
- Gossip
- Occultism
- Addictions

Then Amanda Buys⁴¹² also adds:

- Insanity
- Paralysis
- Schizophrenia
- Chaos and Suffering
- Proud and condescending attitudes
- Stubborn cold heartedness
- Lack of concentration and learning difficulties
- Gloominess and depression
- Unteachable, judgmental
- Controlling

⁴¹¹ **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies.* (p.24). Pretoria: Self Published.

⁴¹² **Buys A.** *The Four Elements: Fire, Air, Earth, and Water.* Kanaan Ministries.

- Deafness and blindness to the Holy Spirit creating counterfeit ministries and worship
- Defying authority

The final goal of Leviathan is to destroy the church, marriage, and the mind of men.

Dagon

The Philistines served a false god called Dagon:

Now the lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. And they said: "Our god has delivered into our hands Samson our enemy!"

Judges 16:23

The name Dagon stems from the Hebrew דג meaning *fish* and grain. The fish interpretation is based on folk etymology and is supported by the Philistines location by the sea.⁴¹³

This leads to Dagon being described as a half man, half fish god:

⁴¹³ Favara, A. (2016). Dagon. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.



God showed judgment on the Philistines by breaking the statue they had of Dagon:

When the Philistines took the ark of God, they brought it into the house of Dagon and set it by Dagon. (3) And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the LORD. So they took Dagon and set it in its place again. (4) And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the LORD. The head of Dagon and both the palms of its hands were broken off on the threshold; only Dagon's torso was left of it. (5) Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

1 Samuel 5:2-5

The primary purpose of Dagon as a demonic stronghold in people's lives is to create and execute erotic lust. According to Jonas Clark,⁴¹⁴ Baal was the son of Dagon and was known as the god of fertility and erotic lust. Followers of Dagon in the Old Testament times were plagued by sexual immorality, and specifically homosexuality.

Ashtoreth

Ashtoreth is also seen in scripture as a false deity:

Then Samuel spoke to all the house of Israel, saying, "If you return to the LORD with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the LORD, and serve Him only; and He will deliver you from the hand of the Philistines."

1 Samuel 7:3

Scripture also shows that the people classified Ashtoreth as a female deity:

because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do what is right in My eyes and keep My statutes and My judgments, as did his father David.

1 Kings 11:33

⁴¹⁴ **Clark J.** (1989). *Jezebel. Seducing Goddess of War*. Spirit Life Ministries

Brand also lists her different names: ⁴¹⁵

- **Diana** – Prostitute goddess of Ephesus
- **Venus** – Goddess of love
- **Rhea** – Mother goddess of the Pantheon gods
- **Isi** – Moon goddess of India
- **Isis** – Egyptian goddess of fertility. Associated with secret societies of Freemasons and Rosicrucian's
- **Irene** – Goddess of peace in Greece
- **Shing Mao** – Mother of China
- **Holy Mother or Mother of God** – Roman Catholics
- **Madonna** – Worshipped in the music world
- **Queen of heaven**

Brand writes that Ashtoreth is the “goddess of sex and war” and was characterized by gross sensuality and carnality. She is also the goddess of passion, creativity, and fertility. She is the head of ancestral worship in Africa and India and leads people to sexual sins, drunkenness, witchcraft and satanic and occultic rituals.⁴¹⁶

⁴¹⁵ **Brand Dr., C. M. J.** (2006). *Exoteric and Esoteric Evidence Pertaining to the Structures and Strategies to Destruct Christianity – Involving the Theodicy of Darkness*. (p.1538). Unpublished Doctorate Dissertation. Pretoria: South Africa

⁴¹⁶ **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. (p.34). Pretoria: Self Published.

The Importance of Water for Spiritual Warfare

In the book of Genesis, the earth is described before creation as one big mass of water:

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1:2

This shows that all of creation was filled with water. When God created the land mass, He did not diminish the water but only divided the water and land:

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. (10) And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

Genesis 1:9-10

In other words, God established the rest of creation, apart from man, on the waters:

A Psalm of David. The earth is the LORD's, and all its fullness, The world and those who dwell therein. (2) For He has founded it upon the seas, And established it upon the waters.

Psalms 24:1-2

Other areas that show the importance of water:

- The human body consists of up to 60% water ⁴¹⁷
- The earth's surface is 71% water
- No living creature can survive without water
- Water exists in the form of rain, steam, ice, clouds, and oceans
- Technically water cannot be destroyed

Because water is so important to man, it makes logical sense that Satan would want to control and manipulate it.

Characteristics of Water Spirits

There are certain characteristics that are common to people, places and cities that are dominated by these water spirits:

- Excessive pride and arrogance
- Broken homes and divorce
- Difficulty for people to get married and stay married
- False churches operate in these areas
- Traps leaders and those in the ministry into sexual sins or heresy
- They lock up people's wealth and fortunes in the water
- Causes sexual abuse in dreams
- Attack spiritual growth. Difficulty in reading the Bible or attending church
- They reveal secrets to their worshippers, and they can then "divinely" see visions

⁴¹⁷ <https://www.usgs.gov/special-topic/water-science-school/science>

- They cause delay and difficulty in conception
- Loss of sexual vitality and desire for spouses
- Cause people to love pleasure excessively
- They promote sorceries, enchantments, and divination
- They manifest violence because they are violent spirits
- They drive people to walk naked on beaches. Created nudism.
- They rule and govern whole nations that are under their control and influence political leaders and presidents

6 CONCLUSION

In chapter one the thesis looked at the origin of man. That chapter showed that man is created by God and has a specific purpose. This chapter looked at sex from God's perspective. Because men and women are created in the image of God, they have to understand what His intentions were when He created them with the capacity for sex. In the same way it is wrong to use a wrench to hit a nail into wood, the same way people cannot use their sexuality for the wrong purpose. Well, they can, but unfortunately it will have consequences.

This chapter defined sex as the arousal of sexual desires, and to some it might be wrong, because it might affect their consciences. If we realize that God views sex as just that, and that people have a responsibility towards Him, then it will be easier to identify the deception that is linked to this.

The chapter also looked at the different terms used in scripture when sex is spoken of, and it coincides with the definition given for sex. The

biblical terms were truly clear as to how God views sex and what value He places on it. But then the chapter also looked at the terms used in society today and the value humanity places on it. From this, it is easy to understand to what level people have been deceived by Satan to misuse, abuse, and devalue the act of sex in society.

The chapter then looked at the anatomy of sex, to understand what happens at all levels of a human being when sex takes place. It was quite obvious from this perspective to understand all the good things God intended for humanity when He created this, but also quite obvious why Satan would want to pervert it.

Then lastly the chapter looked at the physical and spiritual reasons for why God gave mankind the ability to have sex. God created sex for mankind to “be fruitful and multiply”. God wants a relationship with people and the more there are, the more people He has that He can love and bless. God also created sex for mankind for their enjoyment, which also shows why they are so easily deceived about it. The popular catch phrase is heard everywhere: *“how can something this good, be so bad”*. The chapter also showed that God created sex as part of sealing the covenant between a husband and wife when they get married and not before.

Then lastly the chapter looked at the consequences of living a sexually immoral life. The vast amount of sexually transmitted diseases that is available to those who pervert the God given ability for married people to enjoy the gift of sex from God. The chapter also looked at what happens to the souls of people in the act of sex and how they are linked together

to create chaos and problems. Then the chapter analyzed how people become linked spiritually with one another because they “*become one*” with one another, as well as the demonic side of sexual immorality, and how the devil has destroyed society when it comes to sex. The chapter also looked at all the demons involved in sexual immorality to understand later in chapter 5 why there are so many deviances out there.

Chapter 2 defined rejection and analyzed the origin and history of rejection. The next chapter will seek to understand how rejection spirals to deception in mankind, and how Satan has put certain things in place to make sure that happens.

---ooo0ooo---



CHAPTER FOUR

ANALYZING THE SPIRAL FROM REJECTION
TO DECEPTION



CHAPTER FOUR: ANALYZING THE SPIRAL FROM REJECTION TO DECEPTION

1 INTRODUCTION

This thesis looks at the effects of rejection that leads to deception and creates sexual deviances as a result. Chapter 1 and 3 looked at the origin of man and how God created sex as a tool for man to use in procreation and pleasure. Chapter 2 looked at rejection and how that rejection enters the person at various stages in their life.

Between rejection and an outright sexual deviance is deception. Somewhere people have to be deceived into thinking that what he/she is doing that is pleasurable, is actually wrong for them. This chapter will

look at, and seek to understand, the different areas Satan uses to bring that deception to mankind.

Deception is not just one event that tells mankind the blue bus is actually red, because that would be too obvious. Cleverly used deception takes time to infiltrate people's minds to convince them that the blue bus is red, to such a degree that they will even convince others.

2 DEFINING DECEPTION

The Webster's dictionary defines deception as:

- To ensnare
- To be false with
- To cheat
- To accept something as true or valid that which is false or invalid
- To give a false impression ⁴¹⁸

2.1 PHYSICAL DECEPTION

In the Old Testament the Hebrew words used for deception is *rāmâ* and its derivatives *mirmâ*, *rēmîyâ*, and *tarmîṭ*, which all implies a betrayal of trust and confidence.⁴¹⁹ The Hebrew word *šeqer* indicates something false or deliberately misleading. The first part of deception is when

⁴¹⁸ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁴¹⁹ **DeHoog, J. W.** (1979–1988). Deceit; Deceitful; Deceive; Deception; etc. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 908). Wm. B. Eerdmans.

people trust other people, for whatever reason. The scripture is clear that people cannot be trusted:

Do not put your trust in princes, Nor in a son of man, in whom there is no help.

Psalms 146:3

People only listen and obey other people because they think they can trust them, but the only one that can ever be trusted is God and His Word.

In the New Testament the idea of *leading astray* is implied in the words used *planáō* and cognates, and where *apátē* and related words often imply seduction.⁴²⁰ The scripture also shows that deception is done by words:

For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

Romans 16:18

Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

Ephesians 5:6

A very important scripture is seen in **2 Timothy 3:13**:

But evil men and impostors will grow worse and worse, deceiving and being deceived.

⁴²⁰ **Romans 7:11** For sin, taking occasion by the commandment, deceived me, and by it killed me.

Here Paul is speaking to the false teachers of the age who have been deceiving the people. Paul states that these imposters will go from worse to worse. They deceive the people, and they deceive themselves. It shows that the deception does not stop when people are deceived but they continue to deceive more and take people down into a spiral that makes them lead more of a sinful lifestyle.⁴²¹

2.2 SPIRITUAL DECEPTION

All physical deception is designed to overflow to the spirit and create bondages that destroy the person deceived. Scripture calls Satan the deceiver:

So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Revelation 12:9

The only way Satan can get people to follow him is to deceive them.⁴²² The same way he did to Adam and Eve in the Garden of Eden. He twists the truth to make it sound plausible when in fact, it is not truth anymore. He tried to do the same when he tempted Jesus in the desert, but Jesus could not be deceived.⁴²³

⁴²¹ **Moss, C. M.** (1994). *1, 2 Timothy & Titus* (2 Ti 3:13). Joplin, MO: College Press.

⁴²² **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (p. 504). Los Angeles, CA: L.I.F.E. Bible College.

⁴²³ **Matthew 4:1 – 11; Mark 1:12 – 13; Luke 4:1 – 13**

Jesus showed the weapons Christians should have against deception:

1. Knowing the heart of God
2. Having the knowledge to understand God
3. Having a heart that is after God

That is why the scripture says:

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me;

Hosea 4:6

The scripture also says that man's heart (his nature) is deceitful and that the heart is itself deceived:

"The heart is deceitful above all things, And desperately wicked; Who can know it?"

Jeremiah 17:9

and

If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless.

James 1:26

This heart that the scripture speaks about is the nature of people. When people do not know God, their nature is darkened, hard, impenitent, blinded, erring, unbelieving, deceitful, and deceived.⁴²⁴ The old nature is transformed through sanctification. People get deceived by Satan because they do not have a relationship knowledge of God. They do not

⁴²⁴ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 143, p. 29). Tustin, CA: Ariel Ministries.

study the word of God, and the result is that they do not know God or have a heart after Him.

3. MANKIND'S QUEST FOR ACCEPTANCE

The dictionary defines acceptance as:

- an agreeing either expressly or by conduct to the act or offer of another so that a contract is concluded, and the parties become legally bound
- the quality or state of being accepted or acceptable
- the act of accepting: the fact of being accepted⁴²⁵

Manser states that acceptance *is the favorable reception of something or someone*.⁴²⁶ Since the beginning of time all people sought acceptance from God and from one another. A very important principle with regard to rejection and acceptance is seen in the following passage:

And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. (4) Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, (5) but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. (6) So the LORD said to Cain, "Why are you angry? And why has your countenance fallen? (7) If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."

Genesis 4:3-7

⁴²⁵ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁴²⁶ Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

In this passage Cain and Abel each brought offerings to God. God accepted Abel's offering but rejected Cain's. This means that God did not accept the reason for the offering, not Cain himself. Cain gave his offering out of obligation, and his pride told him that God must accept his offering, which God didn't. This infuriated Cain as he felt rejected, so God warned him that his sin of pride will lead him to more sin but warned him that he must not yield to it. The way Cain speaks to God in verse 9 shows his arrogance and pride.⁴²⁷

The remedy for Cain to be accepted is seen in verse 7. God told Cain that his offering would be accepted if his life were acceptable. The acceptance of Abel's offering was a witness that Abel's person had already been accepted.⁴²⁸ Through his offerings 'he received approval as righteous, God bearing witness by accepting his gifts'.⁴²⁹

The Old Testament prophets protested against the notion, which seems normal to natural people, that God can be persuaded to accept a man's person through accepting a "correctly-offered" ritual worship. These

⁴²⁷ **Genesis 4:9** Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

⁴²⁸ **Knox, D. B.** (1996). Acceptance. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 9–10). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁴²⁹ **Hebrews 11:4** By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

prophets constantly affirmed that the divine order was the reverse. The offerings were only acceptable when the persons were acceptable.⁴³⁰

Throughout the scriptures the teaching is clear: God does not accept a person because of his social status or importance.⁴³¹ God is not a respecter of persons.⁴³² The prophet Ezekiel foretold that it would be the work of God to make people acceptable to Him.⁴³³ It is only through becoming one with Christ, and the gift of His righteousness, that people are accepted with God.

When it comes to humans accepting other humans (or rejecting them), there are so many factors to keep in mind: race, class, clan, sex, actions of the individual, prejudice, etc.⁴³⁴ Jesus showed that the only reason people should be accepted is because they are people created in the image of God.⁴³⁵

⁴³⁰ **Hosea 8:13** For the sacrifices of My offerings they sacrifice flesh and eat it, But the LORD does not accept them. Now He will remember their iniquity and punish their sins. They shall return to Egypt.

⁴³¹ **Knox, D. B.** (1996). Acceptance. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 9–10). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁴³² **Galatians 2:6** But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me.

⁴³³ **Ezekiel 20:40-41; 36:23-29**

⁴³⁴ **Baskin, J.** (2003). Acceptance. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 16). Nashville, TN: Holman Bible Publishers.

⁴³⁵ **Matthew 5:43-48**

Joyce Meyer states that people suffering from a spirit of rejection will seek to please people to find acceptance.⁴³⁶ Satan uses rejection to make people feel bad about themselves as people. These people become approval addicts. They constantly want other people to accept them for who they are, just to be disappointed when they don't.

The pain of rejection causes people to function out of fear, fear of more rejection. This fear of rejection is a stronger motivation than rejection itself.⁴³⁷

3.1 FEAR OF REJECTION

Fear of rejection is worse than the rejection itself. The fear of being rejected torments the person the whole time, while the actual rejection is a sudden event that dissipates. Fear of rejection and loneliness has the same symptoms: both create a sense of despair at feeling unloved and a fear of being unwanted and unaccepted.

People who suffer from a fear of rejection has superficial relationships or get isolated by it. The fear of rejection causes these people to first reject others before they get rejected by them. Remembering past rejection and hurts causes them to prefer isolation and loneliness, which only leads them to a greater need for acceptance.

⁴³⁶ **Meyer, J.** (2005). *Approval Addiction: Overcoming Your Need to Please Everyone*. (p.186-187). New York, USA: Faith Words

⁴³⁷ **Ibid**

People who are tormented by rejection are caught in a vicious cycle. They want acceptance, but they fear rejection, so they isolate themselves. Then the isolation and loneliness just increase their need for acceptance, which leads to them reaching out to others, only to end up repeating the cycle over and over again.

When the fear of rejection is not dealt with it will lead to paranoia. Eckhardt⁴³⁸ states that paranoia is a cluster of demons that are rooted in fear and is one of the stronger manifestations of the rejection personality.

An exceptionally good example of this is seen in the life of King Saul. God left him and demons tormented him. In **1 Samuel 22:8** he accused people of conspiring to take his kingdom:

All of you have conspired against me, and there is no one who reveals to me that my son has made a covenant with the son of Jesse; and there is not one of you who is sorry for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as it is this day."

1 Samuel 22:8

Saul felt rejected by his people and suspicious that they sided with David, especially because his son Jonathan chose David above him. This rejection from his son grew to paranoia that they all wanted to overthrow him as they also chose David.

⁴³⁸ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

It is mankind's quest for acceptance and the subsequent fear of rejection that opens them up for deception. They become complacent in their moral values because they will do anything to be accepted. Moral values become a matter of opinion and man spirals down into the gutter of sin and a defiance of what is considered right and what is wrong.

4. THE QUESTION OF MORALITY

The Merriam-Webster dictionary ⁴³⁹ defines morals and morality as:

- relating to principles of right and wrong behavior
- expressing or teaching a conception of right behavior
- conforming to a standard of right behavior
- sanctioned by or operative on one's conscience or ethical judgment
- capable of right and wrong actions
- moral practices or teachings: modes of conduct
- a doctrine or system of moral conduct
- conformity to ideals of right human conduct

The question of morality for this thesis is of vital importance. The thesis declares that rejection causes deception which leads to wrong sexual behavior. Who decides whether that behavior is wrong? This is where this part of the thesis clarifies it.

⁴³⁹ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Even though the thesis is written from a Christian's perspective, moral absolutes transcend religion. If one religion (Hinduism) believes it is wrong to eat beef, does that make it wrong? All people are born with a sense of what is wrong and what is right. Some call it a conscience. God created mankind with a moral compass built in.

Orthodox Christianity has always defended moral absolutes,⁴⁴⁰ but some people in society and culture believe that morality is only relative. They are called **relativists** and they believe that every person must decide for themselves what is right and what is wrong. These relativists make several errors in their understanding of morality.

Geisler and Turek ⁴⁴¹ state six areas where relativists get confused about morality and moral values:

Confusion 1 – Absolute Morals vs. Changing Behavior

People often confuse behaviour with value. This means they confuse what *is* with what *ought* to be. What people do is their behaviour and can change, but what they ought to do can't. Behaviour is descriptive but moral values is prescriptive. In other words, these people confuse a changing behavioral situation with moral duty. An example of this is seen in the topic of premarital sex or cohabitation. People in support of it will say: "It's the twenty first century, it's just sex", as if current behavior dictates what's right and wrong. If the same reasoning is followed then

⁴⁴⁰ **Geisler, N. L.** (1999). Morality, Absolute Nature Of. In *Baker encyclopedia of Christian apologetics* (pp. 501–502). Grand Rapids, MI: Baker Books.

⁴⁴¹ **Geisler, N. L., & Turek, F.** (2004). *I don't have enough faith to be an atheist* (pp. 182–186). Wheaton, IL: Crossway Books.

the crime and murder in South Africa should be acceptable, “everyone’s doing it”. This is where their reasoning takes them when they confuse what people do with what they ought to do.⁴⁴²

Confusion 2 – Absolute Morals vs. Changing the Perceptions of the Facts

Another confusion is made between the existence of a moral absolute itself and the understanding of the facts used in applying that value. C.S Lewis noted that in the 1700’s witches were sentenced as murderers, but today they are not.⁴⁴³ Relativists will argue that the moral values have changed because we no longer seek to kill witches. *They argue that morality is relative to time and culture.*⁴⁴⁴

The relativists claim is incorrect because what has changed is not the moral principle that murder is wrong but the perception or factual understanding that witches can really kill people with their curses. People no longer believe they can. In other words, *the perception of a moral situation is relative* (whether witches are really murderers), *but the*

⁴⁴² Geisler, N. L., & Turek, F. (2004). *I don’t have enough faith to be an atheist* (pp. 182–186). Wheaton, IL: Crossway Books.

⁴⁴³ Lewis C. S. (1978). *Mere Christianity*. (p.24). Glasgow, Great Britain: Fount Paperbacks

⁴⁴⁴ Geisler, N. L. (1999). Morality, Absolute Nature Of. In *Baker encyclopedia of Christian apologetics* (pp. 501–502). Grand Rapids, MI: Baker Books.

moral values involved in the situation are not (murder has always been and always will be wrong).⁴⁴⁵

Confusion 3 – Absolute Morals vs. The Application of Them to Particular Situations

The best way to view how people really view their morals is by their reactions and not their action. When people are victims of bad behavior or the bad behavior affects someone they know closely, then they have no trouble in identifying the behavior as wrong.

Even if two victims disagree about the morality of a particular act, it does not mean that morality is relative. Moral law still exists even if people do not know what the right thing is to do in a particular situation.

Turek explains a moral dilemma often used by university professors to get their students to believe in relativism: there are five people trying to survive on a life raft designed for only four. If one person isn't thrown overboard, then everyone will die. Student's labor over the dilemma, come to different conclusions, and then conclude their disagreement proves that morality must be relative. He adds that this actually proves the opposite, because *there would be no dilemma if morality was*

⁴⁴⁵ **Geisler, N. L., & Turek, F.** (2004). *I don't have enough faith to be an atheist* (pp. 182–186). Wheaton, IL: Crossway Books.

relative.⁴⁴⁶ The dilemma shows that the people know that life is precious, and murder is wrong.

Confusion 4 – An Absolute Command (what) vs a Relative Culture (how)

Another difference between the absolute nature of morality and the way that command is manifested in different culture, is seen in the way greetings are manifested in different cultures. All cultures have some form of greeting, which shows respect. In some cultures, it is a kiss, in others a hug, or a handshake or even a bow. A greeting is common in all cultures but *how* it should be done is different. Relativists will argue that because people have different practices, they have different values. The moral value is absolute (treat people with respect), but how it is practiced is relative.⁴⁴⁷

Confusion 5 – Absolute Morals vs Moral Disagreements

People who say that moral values are relative often point to the issue of abortion. Some think it is acceptable, but others say it is not. But just because they have a difference of opinion about abortion does not mean morality is relative.

Both people on the sides of the argument defend what they believe is an absolute moral. The one side defends life and the other liberty. The controversy is about which value takes precedent. If the unborn were not

⁴⁴⁶ Geisler, N. L., & Turek, F. (2004). *I don't have enough faith to be an atheist* (pp. 182–186). Wheaton, IL: Crossway Books.

⁴⁴⁷ **Ibid**

a human being then the liberty value applies, but where the belief is that all life is sacred, even an unborn person, then the pro-life value takes precedence.⁴⁴⁸

Turek and Geisler ⁴⁴⁹ states that Ronald Reagan once said: “*I’ve noticed all those in favor of abortion are already born.*” Indeed, all pro-abortionists would become pro-life immediately if they found themselves back in the womb. Their *reaction* to the possibility of being killed would remind them that abortion really is wrong. Of course, most people deep in their hearts know an unborn child is a human being, and therefore know that abortion is wrong.

This double standard is seen when a man physically assaults a pregnant woman, and she loses her baby or in the case of Laci Peterson (mother) and her unborn fetus (Conner Peterson) whose deaths were widely publicized during the later stages of the congressional debate on a bill in 2003 and 2004.⁴⁵⁰ Husband Scott Peterson was convicted of double homicide under California's fetal homicide law.

⁴⁴⁸ **Geisler, N. L.** (1999). Morality, Absolute Nature Of. In *Baker encyclopedia of Christian apologetics* (pp. 501–502). Grand Rapids, MI: Baker Books.

⁴⁴⁹ **Ibid**

⁴⁵⁰ The unborn victims of violence act of 2004 in the United States of America

Confusion 6 – Absolute Values (Ends) vs Relative Means

Moral relativist often confuses the end (the value itself) with the means to attaining that end. Very often people agree on the same end but only disagree on the way to do it.⁴⁵¹

An example is seen when both militarists and pacifists desire peace (the end). They simply disagree as to whether a strong military is the best means to attain this peace. They both agree on the absolute *end*; they just disagree on the relative *means* to achieve it.⁴⁵²

Christianity believes the first thing that Satan does in his attack on mankind is the same thing he did in the Garden of Eden. He got Adam and Eve to question that which God said is wrong to do, as if it maybe isn't wrong to do. He did the same thing in the desert to Jesus. He twisted the truth to deceive and to convince that he is right in what he believes. He attacks the question of what is right versus what is wrong. The scripture states:

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, (2) speaking lies in hypocrisy, having their own conscience seared with a hot iron,

1 Timothy 4:1-2

⁴⁵¹ Geisler, N. L. (1999). Morality, Absolute Nature Of. In *Baker encyclopedia of Christian apologetics* (pp. 501–502). Grand Rapids, MI: Baker Books.

⁴⁵² Geisler, N. L., & Turek, F. (2004). *I don't have enough faith to be an atheist* (pp. 182–186). Wheaton, IL: Crossway Books.

This is exactly what is happening in society today. The spiral leads as follows:

- people depart from the faith
- then they listen to deceiving demons
- they get convinced that what they believe is true to the point of telling others it is true
- all the while they must ignore and destroy their conscience telling them they are wrong.

The scripture also explains this:

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! (21) Woe to those who are wise in their own eyes, And prudent in their own sight!

Isaiah 5:20-21

But know this, that in the last days perilous times will come: (2) For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, (3) unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, (4) traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, (5) having a form of godliness but denying its power. And from such people turn away! (6) For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, (7) always learning and never able to come to the knowledge of the truth. (8) Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith

2 Timothy 3:1-8

The scripture in Isaiah speaks about people who get deceived about what is right and wrong do so because they take their own values on what is right and wrong. This is what the bible calls self-righteousness.⁴⁵³ People who do not accept God's standard for morality but believe in their own. This is just relative morality.

The only answer that one can have against deception is truth and objective morality. One cannot have moral values apart from God. The bible is the only source for morality as it tells mankind what God expects from them.

Morality is based on responsibility. If there is nobody to be responsible to for one's actions, then there does not have to be any moral code to live by. This is the problem with the deception. Satan makes it out that God is accepting of all because He loves all. Yes, God does love all, but He cannot be something that His nature is not. God is Holy and cannot tolerate sin. Love also by its nature dictates that God will not force anybody against their will. If they choose to not be with Him then He will give them what they want.

⁴⁵³ **Luke 18:9** Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others

5. GENDER VS. SEX

In society today the world has gone insane with regards to gender. This is what Facebook's gender policy states:

Last year we were proud to add a custom gender option to help people better express their identities on Facebook. We collaborated with our Network of Support, a group of leading LGBT advocacy organizations, to offer an extensive list of gender identities that many people use to describe themselves. After a year of offering this feature, we have expanded it to include a free-form field.

Now, if you do not identify with the pre-populated list of gender identities, you are able to add your own. As before, you can add up to ten gender terms and also have the ability to control the audience with whom you would like to share your custom gender. We recognize that some people face challenges sharing their true gender identity with others, and this setting gives people the ability to express themselves in an authentic way.⁴⁵⁴

The whole debate between conservatives and liberals with regards to gender is one big deception that the devil has orchestrated into mankind to take away what God had intended when He created mankind. This thesis will seek to clarify and to understand how rejection plays its part in creating this delusion.

⁴⁵⁴ <https://www.facebook.com/facebookdiversity>

5.1 DEFINING GENDER

The Oxford dictionary ⁴⁵⁵ defines gender as *the state of being male or female*. The usage is explained as: *Although the words gender and sex both have the sense 'the state of being male or female', they are typically used in different ways: sex tends to refer to biological differences, while gender tends to refer to cultural or social ones*. In this thesis sex can also refer to the act of sexual intercourse.

When someone refers to someone else's gender identity they are thinking of how a person might experience that person (whether they think of that person as a he or she), including how masculine or feminine that person feels. Gender identity is often associated with gender role. Gender role, then, refers to ways in which people adopt cultural expectations for maleness or femaleness. This includes but is not limited to academic interests, career pursuits and so on.⁴⁵⁶

Some Key Terms for Understanding

- **Biological sex:** As male or female (typically with reference to chromosomes, gonads, sex hormones, and internal reproductive anatomy and external genitalia).

⁴⁵⁵ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁴⁵⁶ Yarhouse, M. A. (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (pp. 16–17). Westmont, IL: IVP Academic.

- **Primary sex characteristics:** Features that are directly part of the reproductive system, such as testes, penis and scrotum in males, and ovaries, uterus, and vagina in females.
- **Secondary sex characteristics:** Have no direct reproductive function, for example, facial hair in males and enlarged breasts in females.
- **Gender:** The psychological, social, and cultural aspects of being male or female.
- **Gender identity:** How you experience yourself (or think of yourself) as male or female, including how masculine or feminine a person feels.
- **Gender role:** Adoptions of cultural expectations for maleness or femaleness.⁴⁵⁷

Deception in society has caused people to seek more than just one gender to describe who they are. They find their identity in the gender they name themselves instead of finding their identity in God. This is where gender identity disorder or gender dysphoria comes from.

⁴⁵⁷ **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (pp. 16–17). Westmont, IL: IVP Academic.

5.2 GENDER IDENTITY DISORDER

The Oxford dictionary defines gender dysphoria as *the condition of feeling one's emotional and psychological identity as male or female to be opposite to one's biological sex*.⁴⁵⁸

5.2.1 The Roots of Gender Identity Disorder

Throughout history Satan has attacked mankind on all fronts. Developing several different religious systems is but one of these areas where he tries to counterfeit God's plan. Some of these religious systems directly attacks God's plan for the roles of both men and women. One heresy in particular – Gnosticism – has had a profound influence on not only secular feminism but also evangelical feminism. Feminism is at the root of gender identity disorders.⁴⁵⁹

Peter Jones explains that Gnosticism is a broad term describing a false anti-God religion developed “*as the meeting of the mysticism of ancient Eastern religions with the rational culture of the Greek West*.”⁴⁶⁰ Another name for it today is the **New Age Movement**. Hans Jonas states that “*Gnosticism took the intuitive, esoteric experiences of mystics and said this is a form of secret knowledge unknown to the uninitiated, but*

⁴⁵⁸ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁴⁵⁹ MacArthur, J. (1996). *Different by design* (pp. 24–29). Wheaton, IL: Victor Books.

⁴⁶⁰ Jones, P. R. (1992). *The Gnostic Empire Strikes Back: An Old Heresy for the New Age*. (p.15). Philipsburg: P&R Publishing.

superior to biblical truth. The Bible, it claimed, is mundane, earthy, and incomplete".⁴⁶¹

At the heart of ancient Gnosticism was a central myth: The physical universe was never meant to exist. People were meant to float around in the mystical free world as spirits. That's nothing more than the heresy of philosophical dualism—the assumption that matter is evil, and spirit is good.⁴⁶²

The ancient Gnostics believed that the foolish creator god of the bible made a mistake and created the physical universe. To make these claims work they attempted to discredit the Creator by claiming He was an impostor, masquerading as the true, unknowable God. They say that when He created the universe, somehow, He also accidentally infused into humanity a spark of divine life. They then believe that they were divine but imprisoned in evil matter. Their answer for this is to search for a release of the divine within them by attaining intellectual and spiritual enlightenment. The way to do this was to rid themselves of the strictures of the Old Testament.⁴⁶³

Gnosticism also perverts the role of woman. They claim that Eve was a spirit-endowed woman who saved Adam. Convoluting the account of the Creation and the Fall, gnostic texts say that Dame Wisdom was the

⁴⁶¹ **Jonas, H.** (1963). *The Gnostic Religion*. (p.23). Boston: Beacon Press.

⁴⁶² **Jones, P. R.** (1992). *The Gnostic Empire Strikes Back: An Old Heresy for the New Age*. (p.15). Philipsburg: P&R Publishing.

⁴⁶³ **MacArthur, J.** (1996). *Different by design* (pp. 24–29). Wheaton, IL: Victor Books.

Heavenly Eve—that she entered the snake in the Garden and taught both Adam and Eve the true way of salvation. Thus, the snake is not the tempter; he is the instructor. He is also the redeemer—the true Christ, the true reflection of God.

MacArthur states: *Everything in gnostic literature displays a total reversal of redemptive history: The Creator God of Scripture is evil, the serpent in the Garden is the true Christ, and the Christ of the New Testament, as the reflection of God, is equally evil. Gnostics also claimed that since the true Christ never died, there was no resurrection. Thus, redemption is not a gracious, miraculous transformation of a person through the sacrifice of Christ. Instead, only self-understanding and self-realization can effect true redemption.*⁴⁶⁴

Peter Jonas writes: *Gnostic believers are “saved” when they realize who they are – a part of the divine; possessing within themselves the kingdom; capable of anything; and untrammelled by human traditions, creational structures, or divine laws. It follows that part of self-redemption is the rejection of biblical ethical norms and the promotion of the distortion of biblical sexuality.*⁴⁶⁵

The deception grows even more towards gender dysphoria when the gnostic system states that the “divine revealer” says: *“I am androgynous.*

⁴⁶⁴ **MacArthur, J.** (1996). *Different by design* (pp. 24–29). Wheaton, IL: Victor Books.

⁴⁶⁵ **Jones, P. R.** (1992). *The Gnostic Empire Strikes Back: An Old Heresy for the New Age.* (p.26). Philipsburg: P&R Publishing.

I am both mother and father.” Androgyny is the wiping out of all sexual distinction, which has been Satan’s goal from the beginning.

June Singer, a Jungian analyst and avowed feminist, says: “*Androgyny refers to a specific way of joining the ‘masculine’ and ‘feminine’ aspects of a single human being*”.⁴⁶⁶ MacArthur adds: “*The ideal for the Gnostic is to become sexless – a radical refusal of sexual differentiation and a complete confusion of sexual identity in God’s intended role*”.⁴⁶⁷

The heart of Gnosticism and the New Age movement is that female power is the key to salvation, hence the emphasis on female empowerment. Shirley MacLaine dedicates her book *Going Within*,⁴⁶⁸ to “*Sachi, Mother, Kathleen and Bella and all the other women and men who seek the spiritual feminine in themselves*”.⁴⁶⁹ For all Gnostics and Feminists, male is the equivalent of evil and female is the equivalent of good.⁴⁷⁰

It is no wonder that deception creeps into all areas of society. Men are being bombarded everywhere with a culture that hates them for being normal and wants to change them regardless.

⁴⁶⁶ **Singer, J.** (1976). *Androgyny: Toward a New Theory of Sexuality*. (p.22). Garden City, N.Y.: Anchor Press.

⁴⁶⁷ **MacArthur, J.** (1996). *Different by design* (pp. 24–29). Wheaton, IL: Victor Books.

⁴⁶⁸ **MacLaine S.** (1989). *Going Within*. New York: Bantam.

⁴⁶⁹ **Jones, P. R.** (1992). *The Gnostic Empire Strikes Back: An Old Heresy for the New Age*. (p.49). Philipsburg: P&R Publishing.

⁴⁷⁰ **MacArthur, J.** (1996). *Different by design* (pp. 24–29). Wheaton, IL: Victor Books.

5.2.2 Expounding Gender Identity Disorders

As said previously that gender identity disorder is a persistent feeling that one wants to identify as the opposite gender and experiences discomfort with the gender one has been born with. People suffering from this disorder wants to live as members of the opposite gender and often dress and use mannerisms associated with the other gender. Many of these adults seek sex change surgery later in life.

Many psychologists believe that gender dysphoria is a pre-homosexual condition and is, in fact, one gateway into homosexuality. It has been shown that 73% of people treated for gender dysphoria grow up to either be homosexual, lesbian, or bi-sexual.⁴⁷¹ This thesis will discuss homosexuality in the next chapter.

The deception that the devil has brought into this area is when the idea of gender is made as something different than the biological sex of a person. The feelings of the person get to a point where it can “magically” override the biological gender the person is born with. What the person “feels” like takes preference over everything else.

The problem with emotions is that they are not constant and can change. Emotions are fleeting and should never be placed into such a position that a person lives by them. Common sense and reason should always be prioritized over it. Satan can influence emotions and bring about confusion, guilt, and condemnation. From a Christians perspective

⁴⁷¹ **Dillworth, M.** (2002). *The Treatment of Childhood Gender Identity Disorder*. Reprinted from NARTH Conference Papers. (<http://narth.com/docs/treatment.pdf>).

the emotions fall under the flesh and as such should be ignored. Paul stated in **Romans 8:1**:

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Romans 8:1

As Yarhouse states:

*“As we begin to look at the question of gender dysphoria, we also have to consider: what is the nature of the dysphoria? Is it the subjective sense of gender incongruence in and of itself, or is it the subjective sense of negative affect in light of the gender incongruence?”*⁴⁷²

Campbell, Clark and others⁴⁷³ states:

The Fall of humankind and the resulting imputation of sin had a tremendous impact on the personal functioning. Through Adam mankind fell from being perfectly created beings who accurately reflected the image of God, to beings who are now bent or predisposed toward sin.

Mankind is created in the image of God, and still retains that image.⁴⁷⁴ However, the image of God is distorted by sin. Every part was tainted by the Fall, but no part was destroyed. Men and women no longer reflect

⁴⁷² **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (p. 62). Westmont, IL: IVP Academic.

⁴⁷³ **Campbell, Clark D. and Bufford, Rodger K.,** (2012). "A Christian Perspective on Human Emotions" (2012). Faculty Publications - Grad School of Clinical Psychology. Paper 90. http://digitalcommons.georgefox.edu/gscp_fac/90

⁴⁷⁴ **1 Corinthians 11:7** For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.

God accurately. Emotions were affected by the Fall and the entry of sin caused emotions to be affected in the following ways:

1. **Emotions are distorted** – They may be experienced or expressed in inappropriate ways. Emotions are now deceptive by nature and inconsistent with the will of God. They cannot be trusted. They are influenced by both evil and righteous impulses.

2. **Emotions are hindering** – Rather than supporting the person in decision making and righteous living, the emotions can now lead to confusion, chaos and sin. Emotions can be experienced in such a way that they can be harmful. Even good things such as instruction and discipline could be perceived as rejection and harmful to the person.

3. **Emotions are now self-focused** – Emotions should function with God as the focus of mankind's activity, but they rather function with themselves as the focus of their activity. People find it compelling to hide their imperfections which causes them to want to deceive others about who they really are. They repress their emotions, so they don't have to live with the constant pain of living, which makes them defensive. Self-image becomes the main focus of the emotions.⁴⁷⁵

4. **Emotions are now in disharmony** – The disharmony between people's thoughts, emotions and actions disrupts their relationship with God and with others. Now people may know something to be right but

⁴⁷⁵ **Campbell, Clark D. and Bufford, Rodger K.,** (2012). "A Christian Perspective on Human Emotions" (2012). Faculty Publications - Grad School of Clinical Psychology. Paper 90. http://digitalcommons.georgefox.edu/gscp_fac/90

might not feel like doing it. They might know that God loves them, but they don't feel like it.⁴⁷⁶

5.2.3 The Signs of Gender Identity Disorder

According to Dr Marc Dillworth⁴⁷⁷ and Drs. Zucker and Bradley,⁴⁷⁸ cross gender behavior, indicative of gender-identity problems will surface between the ages of 2 and 4 years old.⁴⁷⁹ There are seven gender behavior problems that are most commonly portrayed in children struggling with their gender identity:

1. **Gender Identity Statements** – Children make verbal gender statements saying that they are members of the opposite sex or would like to be. During interviews, children between the ages of 2 and 9 are more likely to admit that they have these feelings while children 9 to 12 won't because they believe it to be socially unacceptable.
2. **Cross Dressing** – Cross dressing occurs in both sexes of GID children. Boys often wear their mother or sisters clothing, including high heels, jewelry, dresses, and make-up. When they grow up, they might

⁴⁷⁶ **Campbell, Clark D. and Bufford, Rodger K.,** (2012). *"A Christian Perspective on Human Emotions"* (2012). Faculty Publications - Grad School of Clinical Psychology. Paper 90. http://digitalcommons.georgefox.edu/gscp_fac/90

⁴⁷⁷ **Dillworth, M.** (2002). *The Treatment of Childhood Gender Identity Disorder*. Reprinted from NARTH Conference Papers. (<http://narth.com/docs/treatment.pdf>).

⁴⁷⁸ **Zucker, K. J. and Bradley, S. J.** (1995). *Gender Identity Disorder and Psychosexual Problems in Children and Adolescents*. (p. 282). New York: Guilford.

⁴⁷⁹ **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (p. 86). Westmont, IL: IVP Academic.

wear more masculine clothing, but will still tend to more feminine colors like pink or purple.

Coertzen ⁴⁸⁰ adds that these boys will have a strong aversion to clothes that express a decidedly male persona, such as T-shirts with sports team emblems, or those relating to masculine characters such as Batman or the Power Rangers.⁴⁸¹

Girls will wear masculine clothes like sweats or slacks with a typical aversion to wearing dresses. On special occasions, when a GID girl would be expected to wear a dress, major conflict would erupt between parent and child.

3. Toys and Role Playing – GID boys typically take on nurturing or stereotypically female roles during role play and would identify with female roles in television series, movies and even cartoons.

Girls with GID would normally gravitate towards male games such as war, sport, or aggressive activities. During role-play she would take on roles as father and would like to be the hero, rather than the nurturer in the story.

4. Peer Relationships – GID boys are normally afraid of other boys, because of their effeminate appearance and behavior they fear that they

⁴⁸⁰ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P.129). Master's Thesis: St Clemens Private Swiss University.

⁴⁸¹ **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (p. 86). Westmont, IL: IVP Academic.

will not fit in and will often be subjected to bullying and teasing. GID boys display a marked preference towards female playmates. GID girls on the other hand also gravitate towards boys as playmates but will often be rejected as they do not fit in with the hierarchy.

5. Manners and Voice – GID boys normally have a higher pitched voice and appear feminine in voice and manner. They tend to walk and run as girls. The girls then tend to have more masculine voices and mannerisms.

6. Anatomical Dysphoria – Both GID boys and girls tend to dislike their genitalia. Boys will sometimes verbally express their hatred of it and will prefer to sit while urinating. Girls get obsessed with acquiring a penis and might often put a hot dog or phallic symbol in their pants.⁴⁸²

7. Rough and Tumble Play – GID boys dislike rough and tumble activities, competition group sports, or aggression. They tend to have a great deal of fear and anxiety in the presence of such play, having difficulty distinguishing between play and real violence.⁴⁸³

⁴⁸² **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P.130). Master's Thesis: St Clemens Private Swiss University.

⁴⁸³ **Zucker, K. J. and Bradley, S. J.** (1995). *Gender Identity Disorder and Psychosexual Problems in Children and Adolescents*. (p. 22). New York: Guilford.

5.2.4 Gender Identity Disorder Variances

Richard Carrol ⁴⁸⁴ observes that there are a range of people that display transgender experiences outside of the traditional male and female experiences including transsexuals, transvestites, she-males, queers, third sex, two-spirit, drag queens, drag kings, and cross dressers.⁴⁸⁵

Transsexuals

A transsexual is a person who experiences himself or herself as a member of the opposite sex and who wishes to be perceived that way by others. These individuals seek hormonal therapy and sex reassignment surgery when available.⁴⁸⁶

Transvestites

A transvestite is a person who cross dresses solely for the purpose of sexual arousal.

She-Male

A she-male is a transgender person who was born a male and has developed female secondary sex characteristics, such as enlarged

⁴⁸⁴ **Carrol, R. A.** (2007). "Gender Dysphoria," in *Principles and Practice of Sex Therapy*, ed. Sandra R. Leiblum, 4th ed. (p. 479). New York: Guilford.

⁴⁸⁵ **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (pp. 63–64). Westmont, IL: IVP Academic.

⁴⁸⁶ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P.131). Master's Thesis: St Clemens Private Swiss University.

breasts, from hormone therapy but has not undergone sex-change surgery. His sexual orientation could be towards men or women.

Queers

The term “queer” within the LGBTQ+ community is intentionally vague as the community believes that someone that identifies as queer could be lesbian, gay, bisexual, transgender or even questioning what they were. Historically a queer was a man who had very distinctive female mannerisms.

Third Sex

Third sex is a concept where an individual is categorized by themselves or by society as neither male nor female. It is also a social category of people that categorize themselves as having three or more genders. People who exhibit gender variance may be called gender variant, gender non-conforming, gender diverse or gender atypical, and may be transgender, or otherwise variant in their gender expression

Two-spirit

Two-spirit is a modern umbrella term used by some indigenous North Americans to describe gender-variant individuals in their communities, specifically people within indigenous communities who are seen as having both male and female spirits within them.⁴⁸⁷

⁴⁸⁷ <https://ok2bme.ca/resources/kids-teens/what-does-lgbtq-mean/>

Drag Queens and Kings

Biological males who dress as females are called drag queens and biological females who dress as men are called drag kings and do so for entertainment purposes.⁴⁸⁸ Some people in the LGBTQ community do not classify these people as transgender, but this thesis will.

Cross-Dressers

Cross dressers are men and women who dress up as the opposite sex to either manage their dysphoria, or to express themselves, or for sexual arousal. The DSM-5⁴⁸⁹ identifies transvestic disorder as *the primary condition in which cross-dressing is associated with sexual arousal. It is the experience of adolescent or adult males "for whom cross-dressing behavior generates sexual excitement and causes distress and/or impairment without drawing their primary gender into question. It is occasionally accompanied by gender dysphoria."* It is a condition rarely diagnosed in females.⁴⁹⁰

There are still many more variances on sex and gender currently in society as the situation gets very confusing. That is exactly what the devil wants mankind to become, confused. Deception is something that to some does not make logical sense, and to the deceived person will make perfect sense, until the logic gets questioned.

⁴⁸⁸ **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (p. 64). Westmont, IL: IVP Academic.

⁴⁸⁹ diagnostic and statistical manual for mental disorders, fifth edition, P458

⁴⁹⁰ **Yarhouse, M. A.** (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture* (p. 64). Westmont, IL: IVP Academic.

6. TACTICS OF THE DEVIL

There are several areas of concern where the devil is attacking society to bring in this culture of different genders and attack what God made when He created men and women. He has been doing this now for many years and the only way to see what he has done is sometimes to compare the past to the present.

6.1 SCHOOL CURRICULUMS

The topic of sex education has always been a place of controversy. The question of what to teach, when to teach it, who should teach it, the morality of sex, and the religious aspects and beliefs of the families that attend the school has always been a navigational minefield for the board of education in every country where children go to school.

Since the 1900's sex education has evolved in public and private schools across the globe. The content shift in sex education was mainly from teaching about marriage and family life to pregnancy and STD prevention.⁴⁹¹ Before the age of the internet the main source of information for children were libraries and school handbooks. In today's society information is available at all children's fingertips at the mere touch of the finger. That knowledge is not always correct or have the correct moral foundation.⁴⁹²

⁴⁹¹ **Finkel, M. L., & Finkel, S.** (1985). Sex Education in High School. *Society*, 23(1), 48–52.

⁴⁹² **Lamb, S.** (2013). Just the Facts? The Separation of Sex Education from Moral Education. *Educational Theory*, 63(5), 443–460. <http://doi.org/10.1111/edth.12034>

The main shift of focus in the early 20th century was on the family life, and the health of the family, while the focus today is on self and what the individual can do in his/her sexual adventures to have maximum pleasure, stop unwanted pregnancies and to stay safe from any sexually transmitted diseases. The thesis will be looking at the changes in the curriculums of the USA, United Kingdom and South Africa.

6.1.1 United States of America

In America from the early 1900's to the 1940's the focus of sex education in schools were mainly on the sexual reproductive system. They used animals to portray sex as a powerful interaction between two living creatures that deserves respect. When sex education was taught, they used no humans to depict any actions of sex. They taught sex in a way that the students were still able to learn but were not intimidated by the possible picture content of having to see a picture of actual people engaging in intercourse.⁴⁹³

The curriculum changed around 1947 and wanted to help the learners navigate moral laws and the customs of society, and to better connect sex to their own lives instead of animals in nature. The new draft of the curriculum would focus on educating the students for personal growth but still emphasizing family living. The change in the curriculum wanted to help the students make "wholesome decisions".⁴⁹⁴ Part of the moral

⁴⁹³ **Carter, J. B.** (2001). Birds, Bees, and Venereal Disease: Toward an Intellectual History of Sex Education. *Journal of the History of Sexuality*, 10(2), 213.

⁴⁹⁴ **Lamb, S.** (2013). Just the Facts? The Separation of Sex Education from Moral Education. *Educational Theory*, 63(5), 443–460.

education the teachers wanted to give students had questions such as: *“Should young girls be learning about sex?”* and *“Should they be able to make the decision as to whether or not to have sex or to remain in celibacy?”*.

In the mid 1960's the curriculum changed again and started to deviate from morality. The curriculum had a portion on ethics and was more student-centered and motivated the students to have open discussions in class about topics of sex education and whatever issues came along with it. The teachers were not allowed to voice their opinions and were to remain “morally neutral”.⁴⁹⁵ The students were motivated to discuss topics such as homosexuality, contraception, and heterosexual intercourse.⁴⁹⁶

During this time Finkel and Finkel⁴⁹⁷ notes that the main topics of sex education were the prevention of pregnancies and diseases. Other items for discussion were peer pressure, gender roles, personal hygiene, birth control, and taking responsibility for one's actions.

Finkel wrote in his article: *“Since the first publication of this curriculum, there have been rapid social changes in society.”*⁴⁹⁸ The social changes

⁴⁹⁵ **Seaholm, M.** (2013). Sex Goes to School: Girls and Sex Education before the 1960s. *Journal of the History of Sexuality*, 22(1), 168–171.

⁴⁹⁶ **Lamb, S.** (2013). Just the Facts? The Separation of Sex Education from Moral Education. *Educational Theory*, 63(5), 443–460. <http://doi.org/10.1111/edth.12034>

⁴⁹⁷ **Finkel, M. L., & Finkel, S.** (1985). Sex Education in High School. *Society*, 23(1), 48–52.

⁴⁹⁸ **Ibid**

in society that can be mentioned from the 1940's to this point in time are the dynamics of families that have changed, the opening of a Planned Parenthood organization and changes in a person's sexual orientation and status. This shows how the deception of changing the sex education for the sake of protecting the children, spiraled them towards sexual deviances.

Peter Scales wrote that the focus of sex education was to make people sexually literate.⁴⁹⁹ He stated: *"To be sexually literate...is to possess the basic sexual information and skills to thrive in a modern world; a comprehensive knowledge of sex and sexuality; the ability to understand alternative sides of a sexual issue; tolerance for ambiguity and paradox..."*. The basic premise of the American Education system is that if society is more open to accepting sex, then schools should be more open to teach about it. **The problem is that nowhere in all these discussions about protecting the children is their innocence a priority.**

In the 1990's the focus of sex education took a drastic change. Because of HIV/AIDS, sex education focused more on prevention education rather than the moral feelings and marital status for engaging in sex. According to Schalet,⁵⁰⁰ in 1998 federal funding shifted more to

⁴⁹⁹ Scales, P. C. (1989). Overcoming future barriers to sexuality education. *Theory into Practice*, 28, 172–176.

⁵⁰⁰ Schalet, A., Santelli, J., Russell, S. strussell@arizona.edu, Halpern, C., Miller, S., Pickering, S., ... Hoenig, J. (2014). Invited Commentary: Broadening the Evidence for Adolescent Sexual and Reproductive Health and Education in the United States. *Journal of Youth & Adolescence*, pp. 1595–1610.

prevention education, sexually transmitted diseases, benefits of condoms and contraception, and shifted away from the abstinence movement. More and more into deviances.

The American sex education curriculum changed from speaking about sex and having the animal kingdom as examples, while still valuing the sanctity of marriage and family life, to promoting homosexual and promiscuous living, all under the deception that they must protect the children. The lie and deception are seen in Susan Rose's words: *"just because schools are not teaching students about sex, does not mean that they would not engage and experiment with it. By educating the students there is a better chance that they will not become another statistic of unwanted pregnancy and sexually transmitted diseases."*⁵⁰¹

6.1.2 United Kingdom

At the beginning of the 1940's in the United Kingdom Pilcher⁵⁰² noted that government policy on school-based sex education became much more explicit surrounding the *"lowering of moral standards inevitable in war-time"*⁵⁰³ which inspired the focus on sex education.

⁵⁰¹ **Rose, S.** (2005). Going Too Far? Sex, Sin and Social Policy. *Social Forces* (University of North Carolina Press), 84(2), 1207–1232.

⁵⁰² **Pilcher, J.** (2004) Sex in health education: official guidance for schools in England, 1928 – 1977. *Journal of Historical Sociology* 17 (2/3): 186–208.

⁵⁰³ **Ewing, J.** (1944) Sex education in schools. *Health Education Journal* 2 (1): 11–18.

During this time Ewing⁵⁰⁴ and Bennet⁵⁰⁵ marked an increase in promiscuity among young people as the war caused them to “*seize the pleasures of the moment without regard for the future*”. The immediate health implications of this promiscuity marked an increase in venereal disease. Ewing and Bennet however, conceptualised venereal disease as an issue of morality rather than health. They argued that although sex physiology and hygiene are essential topics, sex education should also provide (Christian) moral education with the focus on the importance of family life. Very similar to the United States. During this time the sex education was firmly located within the context of marriage and procreation.

During the 1950's this curriculum was still used but the state also offered a service where pre-parenthood, parenthood and pre-marriage courses were freely available to supplement school sex education. This course was offered to prevent “*social problems and delinquencies*” namely, homosexuality among boys and prostitution among girls.⁵⁰⁶

During the 1960's the overtly moralistic approach to sex education was severely challenged. Narayanan⁵⁰⁷ stated that “*it was not the duty of the*

⁵⁰⁴ **Ewing, J.** (1944) Sex education in schools. *Health Education Journal* 2 (1): 11–18.

⁵⁰⁵ **Bennett, M.H.** (1945) Sex beliefs and behaviour. *Health Education Journal* 3 (2): 84–87.

⁵⁰⁶ **Appelbe, A,** (1955) Homosexuality and prostitution. *Health Education Journal* 13: 250–256.

⁵⁰⁷ **Narayanan, P.A.Y.** (1964) A program of sex education for schools. *Health Education Journal* 22(3): 135–140.

medical officer or health visitor to moralise sex", and Dalzell-Ward⁵⁰⁸ argued that *"moral exhortation had no place in sex education"*.

During this time the focus of sex shifted from being entirely for the procreation of children to, as Dalzell-Ward stated, should be as a means of finding *"personal fulfilment involving the deepest emotions"*.⁵⁰⁹ Although the sex education was being forced to change through society at this stage, the Central Council of Health Education still remained conservative and was primarily concerned with controlling the sexual (im)morality of young people, rather than embracing changing attitudes towards sexuality.⁵¹⁰

During the 1970's sex education in schools was starting to be covered in personal or social education programmes rather than in biology lessons and was more focussed on decreasing "guilt, ignorance, embarrassment, and anxiety", rather than providing moral guidelines or purely biological information.⁵¹¹

During this time sexual morality included expanded definitions of acceptable or normal sexuality. They assumed that young people would

⁵⁰⁸ **Dalzell-Ward, A.J.** (1965) Education in personal relationships. *Health Education Journal* 23 (1):21–27.

⁵⁰⁹ **Ibid**

⁵¹⁰ **Pilcher, J.** (2004). Sex in health education: official guidance for schools in England, 1928 – 1977. *Journal of Historical Sociology* 17 (2/3): 186–208.

⁵¹¹ **Reiss, M.R.** (2005). A brief history of sex education. Open Learn. Available at: www.open.edu/openlearn/bodymind/health/health-studies/brief-history-sex-education#blank (accessed 04 February 2021).

be sexually active before marriage and considered how sex education should change to respond to this. *Living and Growing*, a sex education programme from 1966 produced by Grampian Television showed sex more liberally as a pleasurable act even amongst its opposition.

The fact that responsible sexual behaviour was taught outside of the marital context during this time indicates a major departure from the previous decades on sexual education and provides a clear marker of change in attitudes towards sexual behaviour.

In the 1980's there was a stark contrast with the previous decades as the focus shifted to managing the consequences of young people's sexual activity. Sex education shifted towards sexually transmitted diseases and unwanted teenage pregnancies.⁵¹²

The sex education in personal, social and health education courses in schools focused on improvement of decision-making skills, raising self-esteem, clarify values and increase sensitivity to the needs of others.

The onset of the HIV epidemic in the 1980's raised the concern amongst educators that the most important means of combating the epidemic is the education of the young people. During this time the definitions of normal sexuality had expanded to include heterosexual relationships outside of marriage, but the HIV epidemic had highlighted the

⁵¹² **Reid, D.** (1982) School sex education and the causes of unintended teenage pregnancies – a review. *Health Education Journal* 41 (1): 4–11.

problematic nature of ignoring alternative forms of sexuality, which until this time was viewed as 'abnormal'.⁵¹³

The context of the HIV epidemic and the rising teenage pregnancies drove sex education during the 1990's. The 'morality' of sex or sex education was at this stage removed from the education curriculum.⁵¹⁴

Concerns arouse during this time surrounding unwanted pregnancies as it was revealed that the UK had the highest rate of births by young women 15 and under in Western Europe.⁵¹⁵

In 1992 the Department of Health published a 'Health of the Nation' strategy where they highlighted the key role of schools within the context of health promotion in general. It also set ambitious targets to reduce teenage pregnancies (by 50%), and sexually transmitted diseases (by 20%) by the year 2000.⁵¹⁶

A further Education Bill in 1994 made sex and HIV-related education in schools compulsory stating that children were entitled to sex

⁵¹³ **Massey, D.E.** (1987) Teaching about AIDS in schools. *Health Education Journal* 46 (2): 66–68.

⁵¹⁴ **Scott, L. and Thomson, R.** (1992) School sex education: more a patchwork than a pattern. *Health Education Journal* 51 (3): 132–135.

⁵¹⁵ **McEwan, R., Bhopal, R., and Atkinson, A.** (1994) AIDS and sex education in Newcastle schools: policy, priority and obstacles. *Health Education Journal* 53 (1): 15–27.

⁵¹⁶ **Green, J.** (1994) School governors and sex education: an analysis of policies in Leeds. *Health Education Journal* 53 (1): 40–51.

education.⁵¹⁷ Although the parents had a right to withdraw their children from the program, it was frowned upon as the children were entitled by law to sex education. This resulted in confusion, anxiety, and inconsistency in the management of sex education in schools.

From the 2000's the focus has still been on the prevention of teenage pregnancies and sexually transmitted diseases. Chalmers notes that the UK still has the largest rate of teenage pregnancies.⁵¹⁸ This shows that the moral decline in sexual education had a large impact on the results of sex amongst young people.

From 2005 sex education also included relationship education in the effort to reduce teenage pregnancies. During this time sex education is still believed to equip young people to make informed choices. The priority is on facilitating young people as the agents who determine their own sexual health, rather than enforcing any one particular form of "normal" sexuality.

The United Kingdom shows the same results as the United States of America. Sexual education moves away from being a moral issue when the false impression is given that children must be protected. Then all of

⁵¹⁷ **Davis, P., Denman, S., and Pearson, J.** (1997) A survey of attitudes to sex education among secondary school governors in Nottinghamshire. *Health Education Journal* 56 (3): 231–240.

⁵¹⁸ **Chalmers, H., Tyrer, P., and Aggleton, P.** (2006) Sex and relationships education in schools - evaluation of a pilot program for the certification of community nurses. *Health Education Journal* 65 (1): 28–40.

a sudden, the pleasure fact is brought in, and afterwards the deviances follow.

6.1.3 South Africa

From the 1900's South Africa was a Union of the United Kingdom and as such the school curriculum was decided by the Queen. Sex education was not part of a subject but was a separate issue that had to be taught.

Sarah Emily Duff states that *"forms of social sexualisation had existed in communities throughout southern Africa long before sex education became a topic of concern for missionaries and moralists"*.⁵¹⁹ From 1910 white and black youth were moving to the cities to find work during trouble times and created a problem where they needed to be instructed. These youths were now far away from the supervision of parents as well as the ceremonies and rites that marked their passage from childhood to youth, to adulthood. Various institutions were providing moral instructions through missionaries and moralists.

During this time many poor whites and blacks were living side by side in slums and the state and other institutions were heavily invested in keeping order in the union. Duff adds that there were at least two commissions of enquiry who investigated the 'black peril' (the sexual threat allegedly posed by black men to white women) in the 1910s, and the 1927 Immorality Act prohibited some forms of interracial sex. Sex

⁵¹⁹ <https://notchesblog.com/2015/09/03/race-class-and-sex-education-in-early-twentieth-century-south-africa/> (accessed February 2021).

education manuals reflected these efforts to define and maintain strict racial boundaries, and to raise conscientious, hardworking adults.⁵²⁰

In 1915 the official publication of the South African women's suffrage movement, *The Woman's Outlook*, argued that sex education was the best antidote to immorality.⁵²¹

In the 1920's the Chief Medical Officer of the Union of South Africa, Dr JA Mitchell, called for a greater availability of sex education for white children at school level. In 1937 through the South African National Council for Child Welfare it was decided that white children be taught in schools.⁵²²

The discussion about formal sex education occurred through fairly conservative organizations and their motives was to police racial boundaries, to define race categories, and to impress upon young readers that the only legitimate sexual activity should occur within a monogamous heterosexual marriage, and for the purpose of procreation.

Sex education manuals published by the missionary presses was mainly aimed at black youth with the purpose of creating a respectable, Christian, urban African middle class. In one of the Church of England's most popular manuals – *God, Love and Marriage* – readers were given

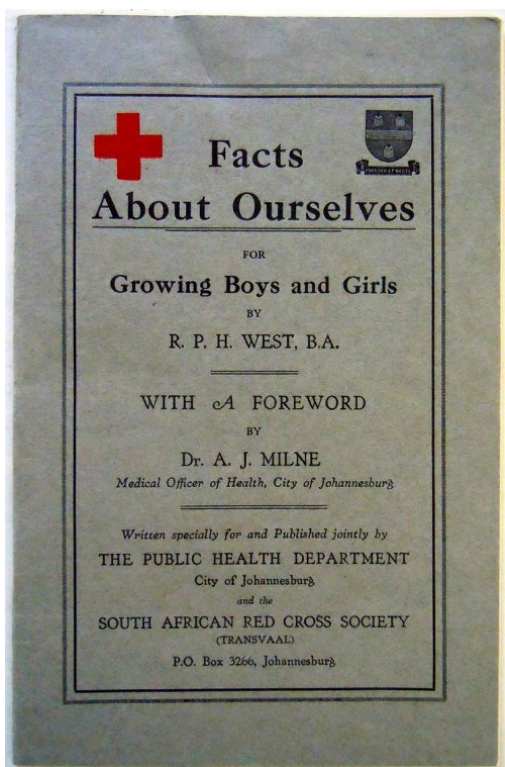
⁵²⁰ <https://notchesblog.com/2015/09/03/race-class-and-sex-education-in-early-twentieth-century-south-africa/> (accessed February 2021).

⁵²¹ **ibid**

⁵²² **ibid**

information about the physical changes accompanying adolescence and what constituted morally content, sober adulthood. The emphasis on sex was the purpose of producing children in families.⁵²³

In 1934 the Red Cross and the Johannesburg Public Health Department published a slim pamphlet entitled '*Facts About Ourselves for Growing Boys and Girls*' written by a teacher RPH West.



524

This manual referenced to servants, separate bedrooms for siblings, seaside holidays, and trips to the cinema and was intended for a middle-

⁵²³ <https://notchesblog.com/2015/09/03/race-class-and-sex-education-in-early-twentieth-century-south-africa/> (accessed February 2021).

⁵²⁴ Wits Historical Papers, South African Institute of Race Relations Collection, AD 843 RJ/NA 18.

class readership. The foreword was done by the then Johannesburg Medical Officer of Health, Dr AJ Milne, and concluded that sex education is of considerable importance to the future welfare of the country and has a direct bearing on the solution of the poor white problem.⁵²⁵

In this manual there was only one paragraph speaking about sexual intercourse, while the rest of the manual mainly discussed how the white, middle-class children should preserve, progress and strengthen the race.⁵²⁶

It is important to note that these manuals were written and published by the state for white children only. The sex education manuals for black children were the responsibility of the missionary presses and the focus was different. The missionaries and other religious authors focussed on creating a respectable African Christian class.

Then they formed a subject called “*Guidance*” which became the new sex education in white schools in 1967 and black schools in 1981. With this they tried to persuade young people not to have sex before marriage. It spoke allot about what was against the law to do and when it was legally acceptable for boys and girls to have sex.⁵²⁷

⁵²⁵ <https://notchesblog.com/2015/09/03/race-class-and-sex-education-in-early-twentieth-century-south-africa/> (accessed February 2021).

⁵²⁶ **Ibid**

⁵²⁷ **Ibid**

After the 1994 elections the Republic of South African education system changed and public schools in South Africa opened their doors for all learners.

In 2000 the Department of Education integrated the HIV/AIDS and sex education into the Life Orientation curriculum. The outcomes are open ended and sexual education is embedded in learning about relationships, gender, power etc. **They teach that sexuality enhances life if it is properly directed.**

The sexuality education is called the CSE or Comprehensive Sexuality Education and is introduced from grade 4 (age 10) to Grade 12 (age 18). Here is what each grade teaches:

Grade 4 – During the start of this curriculum they teach that one must have respect for one's own body and the bodies of others. They bring in the idea of emotions and how to deal with conflict. The basics of HIV and AIDS is also discussed. In the Grade 4 educators guide the following paragraph sticks out:

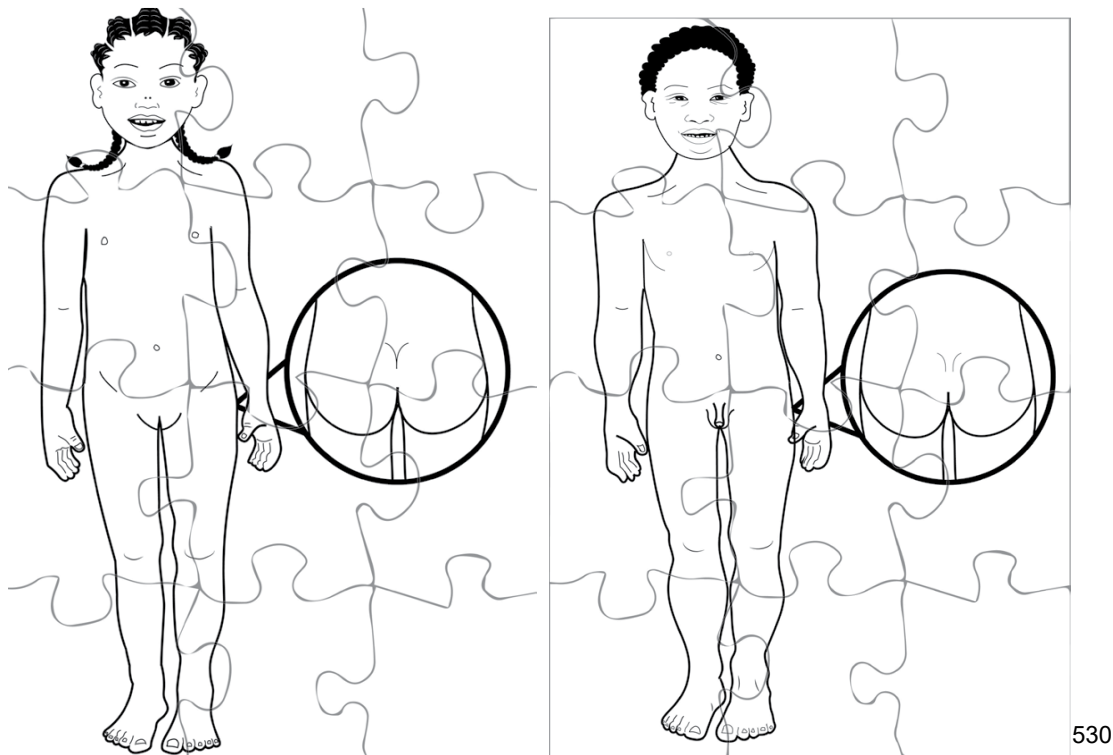
Sexual initiation

*The age when young people have their first sexual experience is important. The earlier a young person has sex, the greater their risks of HIV infection and unintended pregnancy.*⁵²⁸

⁵²⁸ Reddy, S.P., James, S., Sewpaul, R., Sifunda, S., Ellahebokus, A., Kambaran, N.S., Omdien, R.G. (2013). *Umthente Uhlaba Usamila –The 3rd South African National Youth Risk Behaviour Survey 2011*. Cape Town, South Africa: South African Medical Research Council.

The only thing a ten-year-old boy and girl will hear is that their first sexual encounter is important. A normal 10-year-old would not have been exposed to sex. He or she might realise that boys and girls are different, yes, but the idea of sex creates curiosity that pushes many boys and girls with access to the internet into the freely available world of pornography. This teaching takes away their innocence. They can never go back again after this.⁵²⁹

At this stage the boys and girls get to know one another's bodies with the use of puzzle pictures. Here are the pictures used:



⁵²⁹ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 4 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

⁵³⁰ **Ibid** (p.39-40)

It is easy to say that this is just innocent pictures and information, but the question should be asked: “When does a naked picture of boys and girls become pornography?” Compare this to a live photo and the photo is porn. Replace the photo with a very realistic animation? Still porn. Start to take detail in the animation away until you are at this level and ask yourself at what stage did this become acceptable? At what stage of less details did it not become porn for a ten-year-old? This should give people some insight into the deception that is currently leading children into sexual deviances. The thesis will discuss pornography in the next chapter.

Grade 5 – In Grade 5 the children are taught body positivity. They are taught that they should respect themselves and others. They are taught about relationships and that they can choose the relationships that they enter into. The curriculum also teaches them how to recognise safe and unsafe relationships.⁵³¹

They are taught that unwanted sexual attention is wrong. The problem is that the curriculum doesn't deal with the fact that even wanted sexual attention at this age could be harmful. The child is now at age 11. They should be taught that all sexual attention that they get is harmful. The curriculum only deals with unwanted attention. What if the girl likes the boy, or the boy likes his mother? Or a cousin? Or a neighbour? At this age the child cannot know right from wrong and cannot make moral choices based on feelings.

⁵³¹ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 5 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

One of the lessons the children are taught is that relationships benefit them, as well as what is child abuse. During this lesson the scripted lesson plans state the characteristics of a good relationship:⁵³²

- Someone we can trust.
- Someone whom we respect and who respects us.
- Someone with whom we feel safe.
- Someone with whom we feel comfortable.
- Someone with whom we can share problems and difficult times.
- Someone with whom to celebrate our successes.
- Someone who believes in and supports us.
- Someone who will not listen to gossip or lies about us.
- Someone who will protect us from hurt.
- Someone who encourages us to do good things.
- Someone who is always honest with us.

The lesson plan also states under the key points that:

- If anyone is doing anything that makes you feel uncomfortable or that you don't like, don't keep it a secret.
- Trust your feelings – when you get that “NO feeling” (a little voice inside you) it usually means that something is wrong.⁵³³

⁵³² The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 5 – Educator Guide*. (p.77). Pretoria, South Africa: Department of Basic Education.

⁵³³ **Ibid** (p.83)

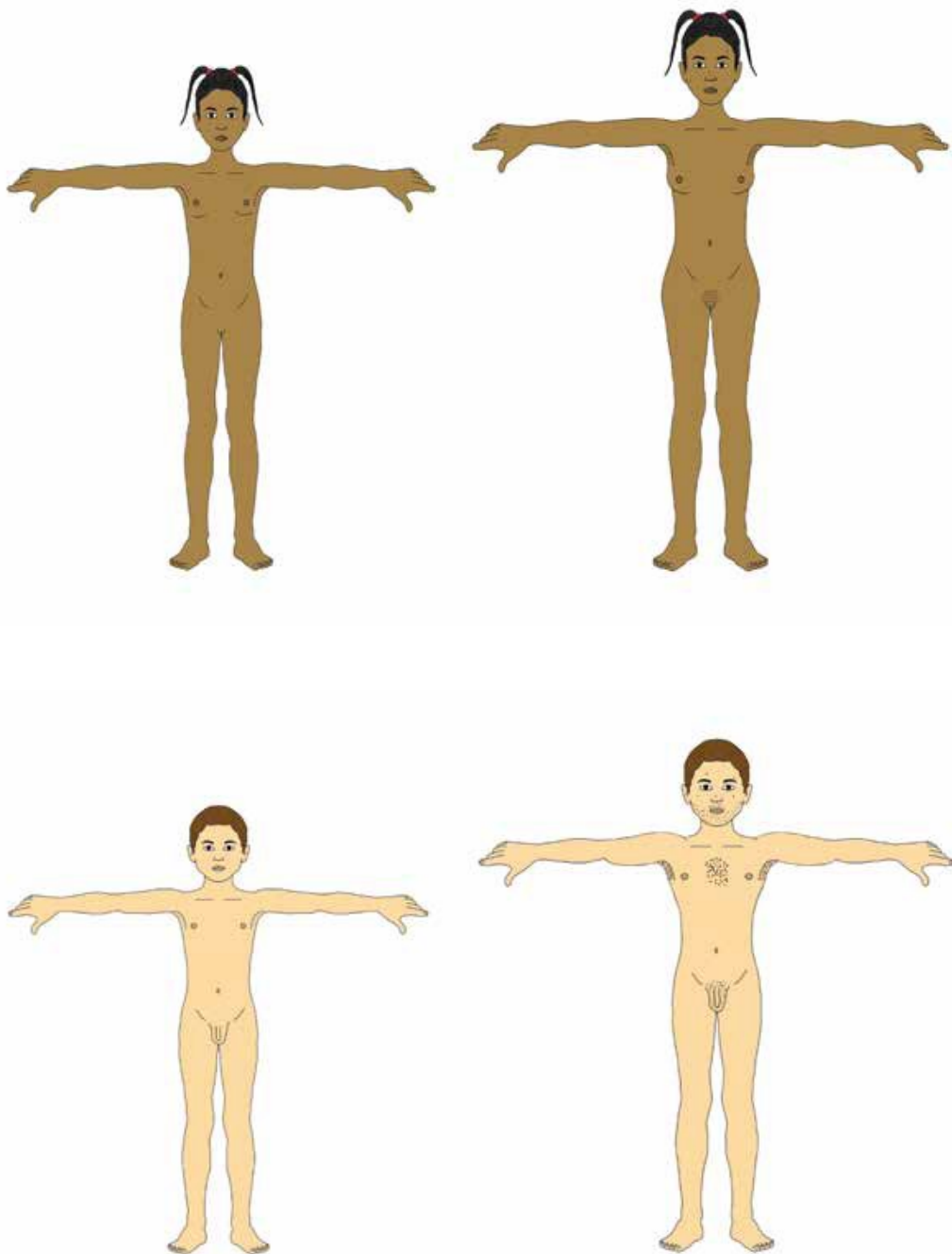
The problem with this is that an eleven-year-old child, boy or girl, can be manipulated into thinking that they want the unwanted attention from the parent or sibling. They get to a point where they desire the wrong sexual attention. So according to this lesson plan, if it doesn't make them uncomfortable and their feelings say it is good, then it's acceptable. Keep in mind that the child is now 11 years old. They are easily manipulated.

They are also taught about sexual grooming at this age. The problem with the teaching on sexual grooming is that the sexual grooming brings in moral standards and is not feelings or a comfortable rating based. They discuss situations that are morally wrong and not based on feelings as previously stipulated and as such, the deception continues. The lessons also teach about sexual violence and gender roles, as well as more teaching on HIV.

Grade 6 – At this grade the teachings about body positivity is all about puberty and the physical changes boys and girls experience. The lesson plans discuss what the media and advertisement companies portray as positive images and how that influences people in society to make up a standard for body images. During these lessons they discuss acne in teenagers, menstruation in girls and ejaculation in boys.⁵³⁴ This opens up the boys to the world of masturbation and brings in the pleasure side of sex.

⁵³⁴ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 6 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

At this stage the pictures have more details on them:



535

⁵³⁵ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 6 – Educator Guide*. (p.36). Pretoria, South Africa: Department of Basic Education.

During this age the lessons also discuss peer pressure. Both sides of peer pressure are discussed. The fact that pressure to do good is positive peer pressure and doing bad is negative peer pressure. Moral values about what constitutes good and bad at this point comes into play, but the moral values listed is opinion based.⁵³⁶ The fact that peer pressure in general is wrong. Peer pressure by its nature is manipulative, controlling, and forcing someone to do something they do not want to do.

Grade 7 – During this grade they continue about the physical and emotional changes in puberty. They also discuss the differences between sex and gender and unfortunately the children get taught that they are not the same and a biological girl can become a boy, and it's acceptable.

During this grade the children are exposed to masturbation and sexual intercourse. Keep in mind that the child is 12 going on 13. The educator guide defines sexual intercourse as: *“penetrative sexual behaviour, including oral sex, anal sex and penile-vaginal sex.”*⁵³⁷ It is astonishing how casually the curriculum accepts that children at this age are actively having sex on a regular basis. They do discuss the problem of sex and teenage pregnancies at this age and do not understand why it is still

⁵³⁶ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 6 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

⁵³⁷ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 7 – Educator Guide*. (p.8). Pretoria, South Africa: Department of Basic Education.

increasing. They cannot understand that they took away the children's innocence in the previous grades. The curriculum also discussed abuse: verbal, physical, self, emotional, and sexual.

Grade 8 – This grade deals allot with gender types and gender roles. It tries to stop gender stereotyping and tries to help students not fall for peer pressure with regards to gender roles.⁵³⁸

This grade also focused more on sex than the previous grades. The children have to practice in class by putting a condom on a banana as part of a practical application lesson.

During this grade the children are taught about sexual health. Some of the statements in the educator guide include:⁵³⁹

- We need to be touched and this includes the ability to fantasize.
- It is my right to decide whether, when, and with whom I will be sexual.
- I have the right to trust my own values and decision-making about being sexual.

Keeping in mind that the children are now 13 going on 14 and that they are told that to fantasize about sex is healthy, is quite disturbing, and easy to see how the deception has moved over to sexual deviancy. The other problem is that when the teacher tells the student that it is their

⁵³⁸ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 8 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

⁵³⁹ **Ibid.** P.96-97

right to decide with whom and whenever they, as a 13 year old, are allowed to have sex with. What happens if the person they decide to have sex with is the 21-year-old neighbor, or their model looking cousin? One cannot teach sexual health without also teaching absolute moral values. Without teaching morality and absolute moral values, any teaching on sex will most definitely be corrupted by self-motivation, self-righteousness, emotions, and spiritual (demonic) influences.

Grade 9 – Grade 9 continues on helping the children with their goals and how to achieve them. At this stage the curriculum assumes that the children are actively engaging in sex and only deals with preventative measures for pregnancy and STI's. The lesson plans also deal with more methods of contraceptives than the previous condoms. It still encourages children that condoms are the only method of protection against STI's. The other methods of contraception's are for preventing pregnancies only.⁵⁴⁰

During the sexual health lessons, the teacher teaches the children about multiple sexual partners. The whole lesson is about monogamy, but the motivation is for not contracting STI's. Nowhere is the moral aspect of monogamy discussed. The lessons about sex deals with vaginal, oral, and anal sex. Moral values are non-existent. The thesis will deal with these types of sex in the next chapter.

⁵⁴⁰ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 9 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The last lesson at this age in the curriculum, which is 14 going on 15, is parenthood. Seeing if the child is ready to have a child. It also discusses from a legal standpoint what would happen if the child got pregnant. It discusses the father's (the boy) role and the father's parents as well.⁵⁴¹

The curriculum also discusses what is legal and illegal sexual acts for example statutory rape and when a person is mentally not fit to give consent for sex.

Grade 10 – During this grade they still continue with negative and positive gender stereotyping and gender roles in society. There is also focus on social and environmental responsibility. There is a picture to show graphically how to apply and use a condom. The picture shows a fully erect penis.

Then the curriculum speaks about sexual interest. The teacher is told to teach the children that it is normal to have sexual relationships.⁵⁴² Whenever they talk about sex, no moral values are associated with sex only the negative consequences of unwanted pregnancies and STI's.

Grade 11 – At this time the lessons are more focused on relationships in general and the teaching on sex subsides. Role models and right or

⁵⁴¹ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 9 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

⁵⁴² The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 10 – Educator Guide*. (p.160). Pretoria, South Africa: Department of Basic Education.

wrong relationships take priority. Some more focus on abuse and prevention of rape is discussed.⁵⁴³

Grade 12 – The curriculum at this grade only reiterates what the previous grades taught on safe sex and STI's.⁵⁴⁴

When the school curriculums of the United Kingdom, United States and South Africa are examined it is clear to see how Satan convinced the people that the children needed to be taught for their own protection, but at the same time the curriculum takes the children's innocence away. Then as is clearly seen in the South African curriculum at grade 7 the aspect of pleasure is brought in and after that the curriculum goes straight into sexual deviances.

6.2 IN ENTERTAINMENT

At the turn of the 20th Century when motion pictures came out, there was no way for audiences to know what type of content they were about to see and to what content they were opening up their children to. Several parts of society including politicians, clergy, and civic leaders feared the moral corruption that came with the open-ended viewing of sex, affairs,

⁵⁴³ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 11 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

⁵⁴⁴ The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 12 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

drug use, abuse, and murder.⁵⁴⁵ With the addition of sound and new technologies it became even more important to censor material as it gave rise to more questionable material.⁵⁴⁶

During this time various censorship boards were created in various states to review the material for their jurisdiction. Each censorship had their own standard of what they felt was wrong or right. To some certain words were deleted and to others just references to ideas and context.

Some censorship boards were housed in state education departments.⁵⁴⁷ The Chicago censorship board was run by the police department who banned an educational video that demonstrated dances like the turkey trot and the tango because they feared young people would flock to public dance halls where there might be liquor.⁵⁴⁸ In 1915 the Supreme Court ruled in *Mutual Film Corporation v. The Industrial Commission of Ohio* that films were commercial products and therefore not protected by free speech.⁵⁴⁹

In 1922 movie studio heads selected Harding administration Official William Hays to form the Motion Picture Producers and Distributors

⁵⁴⁵ **Doherty, T** (1999). *Pre-Code Hollywood Sex, Immorality, and Insurrection in American Cinema, 1930-1934*

⁵⁴⁶ <https://observer.com/2018/11/mpaa-50-years-movie-ratings-system-changed-film-forever/> (February, 2021).

⁵⁴⁷ **Andress, R.** (2015). "Film Censorship in New York State," New York State Archives.

⁵⁴⁸ **Benzkofer, S.** (2015). "When a Chicago police censor ruled over films with an iron fist," Chicago Tribune.

⁵⁴⁹ *Mutual Film Corp. v. Industrial Comm'n of Ohio*, 236 U.S. 230 (1915)

Association (MPPDA, the predecessor to the MPAA), in an effort to self-regulate.⁵⁵⁰ During William Hays' tenure he created a list of "*Don'ts and be Careful's*", a set of guidelines to help movie producers with content, which later in 1930 evolved into the Motion Picture Production Code, or commonly known as the Hays Code.⁵⁵¹

Hays intended for the code to act as a moral policing unit. The Hays code had rules that today would be no problem for a G-rated family movie such as prohibitions against "lustful" kissing, toilet jokes and slang words. The code also forbade content that was offensive to other countries.

It is easy to see how Hollywood has pushed the boundaries of morality in history. When Hays retired in 1956 the organization became the Motion Picture Association of America (MPAA), and the Hays code was revised to eliminate prohibitions on elements like interracial relationships, prostitution, and drug use. They do however still had guidelines on religious mockery such as blasphemy and mocking clergy.⁵⁵²

The situation was further pushed when the Supreme Court in 1952 overturned the ruling from 1915 and declared that "*expression by means of motion picture is included within free speech and free press*

⁵⁵⁰ <https://www.motionpictures.org/wp-content/uploads/2018/11/G-is-for-Golden.pdf>

⁵⁵¹ **Mondello, B.** (2008). "*Remembering Hollywood's Hays Code, 40 Years On,*" NPR.

⁵⁵² **Doherty, T.** "*Hollywood, Censorship, And The Motion Picture Production Code, 1927-1968,*"

guaranty".⁵⁵³ Another example of this is seen in the movie *Lady Chatterley's Lover*. The Supreme Court of 1959 ruled against the New York's highest court for censoring the movie as it "alluringly portrayed that adultery is proper behavior."⁵⁵⁴ Another example of slipping morality is seen in the movie *Some Like It Hot* which had clear Hays Code violations which included cross-dressing, sexual innuendo's, gambling and gangsters, but still awarded with six Oscar nominations and was the top box office film of 1959.

In 1966 Jack Valenti became the head of the MPAA. That same year the film *Who's Afraid of Virginia Wolf* came out and they had to negotiate over vulgar terms in the movie. This, and the release of the film *Blowup* convinced Valenti that the current rating system wasn't working.⁵⁵⁵ In 1968 Valenti proposed a new rating system that would evolve with the changing times rather than restrict filmmakers. Jack Valenti set up a system that accounted for changing values, how to get information over to parents, and how to reflect that standards in the movies, rather than set them.

The new rating system had four categories:

- G – For General Audiences
- M – For Mature Audiences
- R – Restricted, children under 17 had to have parental supervision

⁵⁵³ Joseph Burstyn, Inc. v. Wilson, 343 U.S. 495 (1952)

⁵⁵⁴ Kingsley International Pictures Corp. v. Regents of the University of the State of New York 360 U.S. 684 (1959)

⁵⁵⁵ **Boliek, B.** (April 27, 2007). "A legacy of passion, a legacy of respect," Hollywood Reporter

- X – No one under 17 admitted (signifying pornography)

In 1984 with the advent of technology and CGI in movies, there were two movies that sparked controversy. The movies *Gremlins* and *Indiana Jones and the Temple of Doom* were too violent for the PG-rating, but an R rating also didn't fit. Steven Spielberg involved in both movies appealed to the ratings board and the PG-13 rating was born.⁵⁵⁶ In 1990 the X-rating was replaced by a new NC-17 rating to state that no one 17 and under admitted.

A study by researchers from the Kids Risk Project at the Harvard School of Public Health (HSPH) released in 2004, found that violence, sex, and profanity has significantly increased in movies between 1992 and 2003.⁵⁵⁷

The researchers developed a database of movies and their respective ratings from the Motion Picture Association of America and information from two independent resources (www.kids-in-mind.com and www.screenit.com).

Kimberley Thompson Associate Professor in the Department of Health Policy and Management at HSPH and Director of the Kids Risk Project and co-author Fumie Yokota, formerly a researcher at HSPH found that the MPAA has become more lenient in assigning its age-

⁵⁵⁶ <https://observer.com/2018/11/mpaa-50-years-movie-ratings-system-changed-film-forever/> (February, 2021).

⁵⁵⁷ <https://archive.sph.harvard.edu/press-releases/archives/2004-releases/index.html>

based movie ratings.⁵⁵⁸ The study showed that the overall increase in violence, sex and profanity occurred in the PG, PG-13, and R rated movies.

When they compared the amount of violence in animated and non-animated G-rated movies, they found significantly higher violence content in animated movies than in non-animated movies. The study concluded that a movie rated PG or PG-13 today has more sexual or violent content than a similarly rated movie in the past.⁵⁵⁹

The problem with Hollywood and entertainment in general is two-fold. The first mentioned above is where the age of innocence slips lower every day, and the other problem is where they glorify sexual deviances. What they do is to portray sexual sins and wrong sexual behavior into something that should be pursued and desired for.

6.3 LOVE VS LUST

One of the biggest deceptions the Devil has brought into society through entertainment is the idea of lust being part of love. He has gotten people to believe that lust is good and when they lust for someone it is because they either love them or it is because they are soulmates. The scriptures are very clear that lust is not a part of love and true love can only be explained from the Creator of it.

⁵⁵⁸ <https://archive.sph.harvard.edu/press-releases/archives/2004-releases/index.html>

⁵⁵⁹ Ibid

6.3.1 Lust

Lust is defined as a strong sexual desire or a passionate desire for something.⁵⁶⁰ The Webster's dictionary states that lust is an intense longing or a sexual urge.⁵⁶¹ The word lust today is used exclusively to describe a lustful desire between people and has only a sexual connotation.⁵⁶² In the Old Testament the word lust was an intense desire and was seen to be used for a desire for war,⁵⁶³ or food,⁵⁶⁴ or the desire was so strong that the translators used the word stubbornness.⁵⁶⁵

The problem with lust is that it is actually an inward sin that leads to people falling away from God:

because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Romans 1:21

⁵⁶⁰ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁵⁶¹ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁵⁶² Goodman, W. R., Jr. (2000). Lust. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (pp. 830–831). Grand Rapids, MI: W.B. Eerdmans.

⁵⁶³ Exodus 15:9 The enemy said, 'I will pursue, I will overtake, I will divide the spoil; My desire shall be satisfied on them. I will draw my sword, My hand shall destroy them.'

⁵⁶⁴ Psalms 78:18 And they tested God in their heart By asking for the food of their fancy.

⁵⁶⁵ Psalms 81:12 So I gave them over to their own stubborn heart, To walk in their own counsels.

This is the same sin that caused Eve to eat of the apple:

So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Genesis 3:6

It was the same desire that Satan had to be like God. Easton⁵⁶⁶ states that *“Lust is the origin of sin and has its place in the heart, not of necessity, but because it is the center of all moral forces and impulses and of spiritual activity.”* In **Mark 4:19** it shows that lusts could be for any object of desire:

and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

Mark 4:19

The root of lust is idolatry. When something is desired to such a point that it becomes more important than God. This is what happens with all sin. The sin becomes more important to do than the persons fear of God or their desire for God. The desire for sin trumps the desire for God, hence idolatry. God is a jealous God and doesn't want people to want something more than Him.

⁵⁶⁶ **Easton, M. G.** (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

The scriptures are also noticeably clear that lust comes naturally to unbelievers:

For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

Romans 7:5

having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.

2 Peter 2:14

Because of this overpowering and compulsive desire of a sexual nature unbelievers do not need much deception and convincing by Satan to behave in a deviant way sexually, and they will have every excuse ready to try and convince others that what they are doing doesn't hurt people and it's only for them.

Even from the beginning God's attitude towards sin was clear:

If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.

Genesis 4:7

Believers can fight against lust through self-control:

I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. (17) For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

Galatians 5:16-17

People have been deceived to think that lust is love. They think that they should lust for someone first and hopefully the lust will become love. The problem is that lust can never become love, as love is not a feeling. It is not something that happens by chance.

6.3.2 Love

The Websters dictionary defines love as:

- strong affection for another arising out of kinship or personal ties (maternal love for a child)
- affection and tenderness felt by lovers
- affection based on admiration, benevolence, or common interests (love for his old schoolmates)
- warm attachment, enthusiasm, or devotion
- unselfish loyal and benevolent concern for the good of another ⁵⁶⁷

Palmer stated that in the Old Testament, love was the deepest possible expression of the personality and of the closeness of personal relations. ⁵⁶⁸

⁵⁶⁷ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁵⁶⁸ **Palmer, F. H.** (1996). Love, Beloved. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 700). Leicester, England; Downers Grove, IL: InterVarsity Press.

To understand love, one has to understand who God is as the scriptures says God is love.⁵⁶⁹ Paul gave a description of love:

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; (5) does not behave rudely, does not seek its own, is not provoked, thinks no evil; (6) does not rejoice in iniquity, but rejoices in the truth; (7) bears all things, believes all things, hopes all things, endures all things. (8) Love never fails...

1 Corinthians 13:4-8

In this scripture Paul describes love as an action that includes:⁵⁷⁰

- freedom
- acts of mercy
- kindness
- avoidance of revenge
- sympathy that weeps
- rejoicing with the other person
- sharing of weaknesses
- sharing of shame
- sharing of need
- restoration
- supporting
- encouragement

⁵⁶⁹ **1 John 4:16** And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

⁵⁷⁰ **White, R. E. O.** (1988). Love. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1359). Grand Rapids, MI: Baker Book House.

- restraining criticism

Paul describes love as a quality of activity, of thinking and of suffering. This type of love has nothing to do with feelings and is a conscious choice that one person has to make to love another person.

A clear description of the difference between love and lust is found in the story of Amnon and Tamar in **2 Samuel 13**. Here is Tamar, the sister of Absalom and half-sister to Amnon, all having the same father, King David. The scripture says that Amnon loved her:

After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David loved her.

2 Samuel 13:1

The Hebrew word used for love in this instance is the word אָהֵב (*aheb*) which translates to having affection for, or to show love.⁵⁷¹ Amnon lusted after Tamar but could not have her, and because she was a virgin he wanted her so much that it made him physically sick:

Amnon was so distressed over his sister Tamar that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her.

2 Samuel 13:2

One of Amnon's cousins, Jonadab, was a very scheming, crafty, deceptive type of person and devised a plan for Amnon to have Tamar. He told Amnon to stay in his bed and pretend to be ill, and when King David would come and ask after him, he is to tell him that he wishes his

⁵⁷¹ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

sister Tamar to come and make food for him and feed him. This then happened exactly as planned.

The scripture states that she then came and prepared the cakes in his sight and also baked it while he was watching her.⁵⁷² This gave him time to stare at her and for his lust to increase towards her. When she brought him the food, he grabbed her, and told her that she must sleep with him. She asked him not to do this because it would shame them both, but she said that if he asked his father King David for her, she was sure that he would have given her to him as a bride. But his lust was so intense that he could not wait for her, so he raped her.

After the ordeal, his guilt overruled his “love” for her, and he immediately hated her, and chased her away.⁵⁷³ In today’s society Amnon would be guilty of rape and labeled a sex offender, all because of his lust.

In the New Testament there are several Greek words used to describe love. The best example for a relationship is seen in **Ephesians 5:25**

***Husbands, love your wives, just as Christ also loved the church
and gave Himself for her,***

Ephesians 5:25

The Greek word used here is ἀγάπη (*agapē*). This word is the word that describes love as unconditional. In other words, there is no condition

⁵⁷² **2 Samuel 13:8** So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded *it*, made cakes in his sight, and baked the cakes.

⁵⁷³ **2 Samuel 13:15** Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"

that the wife has to fulfill for her husband to love her. This is not based on her, or his feelings for her, but only on a choice that he makes towards her.⁵⁷⁴ The level of that love and his choice is seen when Paul says that it must be in the same way as what Jesus loved the church. Jesus came and gave His life for the church. He died so all believers can have eternal life. The same way a husband must die to his own desires and wants and live for his wife. That is love and is in sharp contrast to lust.

Other Greek words used for love is *eros*, *storgei*, and *phileo*. Eros is the word used for erotic love or sexual love and believers have for long been convinced that the scriptures teach that a husband and wife must have this kind of love between them, but it is a false teaching that has risen in the church. The word *eros* comes from the Greek goddess of love, her name was Eros. The word *eros* never occurs in the Greek New Testament and for any Christian to teach that as part of a marriage based in scripture is a fallacy.⁵⁷⁵

The next Greek word is *Storgei* which is a natural affection seen between a mother and her child. Although this is also love, it is not the love that a husband should have towards his wife and vice versa. That love is much deeper and means so much more.

⁵⁷⁴ **White, R. E. O.** (1988). Love. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1357). Grand Rapids, MI: Baker Book House.

⁵⁷⁵ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 141, p. 26). Tustin, CA: Ariel Ministries.

The last Greek word for love is *Phileo*. Wuest states that "*Phileo is the love which consists of the glow of the heart kindled by the perception of that in the object which affords us pleasure. It is the response of the human spirit to what appeals to it as pleasurable.*"⁵⁷⁶ In **Revelations 22:15**⁵⁷⁷ it shows those who find pleasure in lying. In **Matthew 6:5**⁵⁷⁸ it speaks of hypocrites who find pleasure in ostentatious prayers. In **Matthew 10:37**⁵⁷⁹ it describes people who find more pleasure in their families than in God. The last example is seen in **1 Corinthians 16:22**⁵⁸⁰ where Paul states that God loves those who find their delight in and have affection for Jesus. In other words, *Phileo* "*has its quality determined by the character of the one who loves and of the object loved.*"⁵⁸¹

⁵⁷⁶ **Wuest, K. S.** (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 17, pp. 62–63). Grand Rapids: Eerdmans.

⁵⁷⁷ **Revelation 22:15** But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

⁵⁷⁸ **Matthew 6:5** "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

⁵⁷⁹ **Matthew 10:37** He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

⁵⁸⁰ **1 Corinthians 16:22** If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

⁵⁸¹ **Wuest, K. S.** (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 17, pp. 62–63). Grand Rapids: Eerdmans.

7. RAISING A STANDARD AGAINST DECEPTION

This thesis is written from a Christians perspective and as such raising a standard against deception can only be from a Christians perspective. Scripture is full of examples of people that decided to raise the standard against deception. Shadrach, Meshach, and Abed-Nego raised the standard against King Nebuchadnezzar and his self-proclaimed status to be worshipped.⁵⁸² Daniel himself did not stop praying to God when the king was deceived by his so-called advisors.⁵⁸³ Gideon stood up for what was right and broke the Altar of Baal.⁵⁸⁴

Looking at the world today one has to ask yourself, what went wrong? In America millions of children are killed on a daily basis for the sake of convenience. People are deceived into thinking that an unborn child is not a child but only a clump of cells. Children as young as 3 years old are being told that they have to choose what gender they are and then they can be helped to change it, physically. People are deceived about what God decided for them when He made them. How can society in 70 years go so far backwards and yet be so technologically advanced that living on the Moon and Mars is researched?

Every Christian is being deceived in some way, shape or form. The first step towards freedom from deception is prayer. When Christians pray, they need to be humble and that means being open to be wrong. If a

⁵⁸² **Daniel 3:8-30**

⁵⁸³ **Daniel 6**

⁵⁸⁴ **Judges 6:28-35**

Christian has pride and believe that they are doing nothing wrong, then they are the most deceived. The bible is clear:

***"The heart is deceitful above all things, And desperately wicked;
Who can know it?"***

Jeremiah 17:9

Prayer and fasting go together because fasting subdues the flesh. This helps the Christian to hear more spiritually and to be more sensitive to the moving of the Holy Spirit. One prayer will probably not be enough so the motivation from a humble heart will be to keep on praying until God speaks. The scripture says:

***Be still, and know that I am God; I will be exalted among the
nations, I will be exalted in the earth!***

Psalms 46:10

There are two concepts to do in this passage. First be still. This means that the believer has to be still in his mind about everything that goes on in their life. He/she has to put aside the cares of this world that is weighing them down, and to focus on God. Secondly, know that Jesus and the Father are God in their lives. A person becomes a Christian when they give their lives over to God. This means they submit themselves to His Lordship over them. This means that God is God over every area that they live in. The problem with deception is that the believer starts to take back areas that they want to control and do what they feel they must. **Proverbs 3:5-6** says: ***"Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths."*** In other words, the believer should ask him/herself: ***"What areas have I taken control over***

because I believe I know what to do (lean on my own understanding of the situation)?”

One of the best tactics is to imagine the day and all that has to be done and imagine seeing Jesus with you. Walking with the believer and being there with them. If the believer draws near to God, then God will draw near to him. Prayer is the key to get to the heart of God, and that is what is needed. To move away from the wicked heart in the believer, and to hear what God is saying. Although God makes the believer new, he is still being sanctified. There is still flesh that he has to deal with in some way.

Then the scripture is clear again:

Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?

2 Corinthians 13:5

The scripture says that believers must examine themselves. This means that they have to view themselves the way God does. God is the standard of living and only by examining themselves in His standard can they get to a place of openness and honesty. Honesty about what they might be deceived about. It is not a journey towards guilt and condemnation, but a journey towards freedom. Freedom from bondages that are enslaving the believer because of deception.

After prayer (and maybe fasting) and examining oneself, it is important to come to a place of repentance. Genuine repentance is not just a showing of remorse but a willingness to change. The problem with

deception is that it is sometimes so deeply rooted in the person that repentance is not possible. The reason for the deception has created an idol in the person's life that they might not be willing to give up. The answer then is for the believer to be humble and to confess that he/she does not want to change. The next step then is to be willing to be changed because God is able to change people.

The believer must be honest with God and at all times seek His face. If the deception has taken the person to a place where they are not repentant or even not willing for God to change them then they are in a dangerous place where God has to intervene. Believers must remember that God is married to the backslider ⁵⁸⁵ and the Holy Spirit will not let them go unless they tell Him to. In other words, chase Him, the Holy Spirit, away, which is the ultimate sin of blaspheming against the Holy Spirit.

8 CONCLUSION

Chapter one of the thesis explains the origin of man. It tells the story of creation and where man comes from. It also explains the origin of Satan and sin and how Satan deceived Adam and Eve to take their authority over him away. It explains why Satan is determined to get man to sin and wants to keep man in bondage to sin.

Then chapter two explains rejection and how rejection enters mankind because of sin. It explains how Satan uses these curses from sin to

⁵⁸⁵ **Jeremiah 3:14** "Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion."

enslave people in generational curses that can go on for ten generations and keep people in cycles of rejection. The chapter also looks at people and what their lives are like to understand the obstacles Satan uses to bring rejection into their bloodlines.

Chapter 3 analysed what scripture teaches about sex and why God created men and women with the capacity for sex. It understood what sex is for and how it can be a healthy part of marriage that God instituted even before He created Adam and Eve. It also looked at how Satan has perverted sex into uses that God did not create it for.

This chapter is the bridging chapter between the first three chapters and the next chapters to follow. It explains how men and women move from rejection to deception and how that deception and rejection takes them to sexual deviancy.

The chapter also analyzed what morality is and why morality is measured in absolutes. It discussed absolute morality versus relative morality and explained how Satan wants every person to believe that all morality is relative. If all morality is relative there can be no absolute for sin. Sin is then just relative, and sex and all its deviances can disappear into a world of conservatism where old people, who have not evolved with the times, look down on young people who hurts no one and have evolved into “higher” beings capable of knowing what makes them righteous.

The chapter also explores how Satan has been priming mankind with sexual deviancy by what children are taught in schools. Remember the

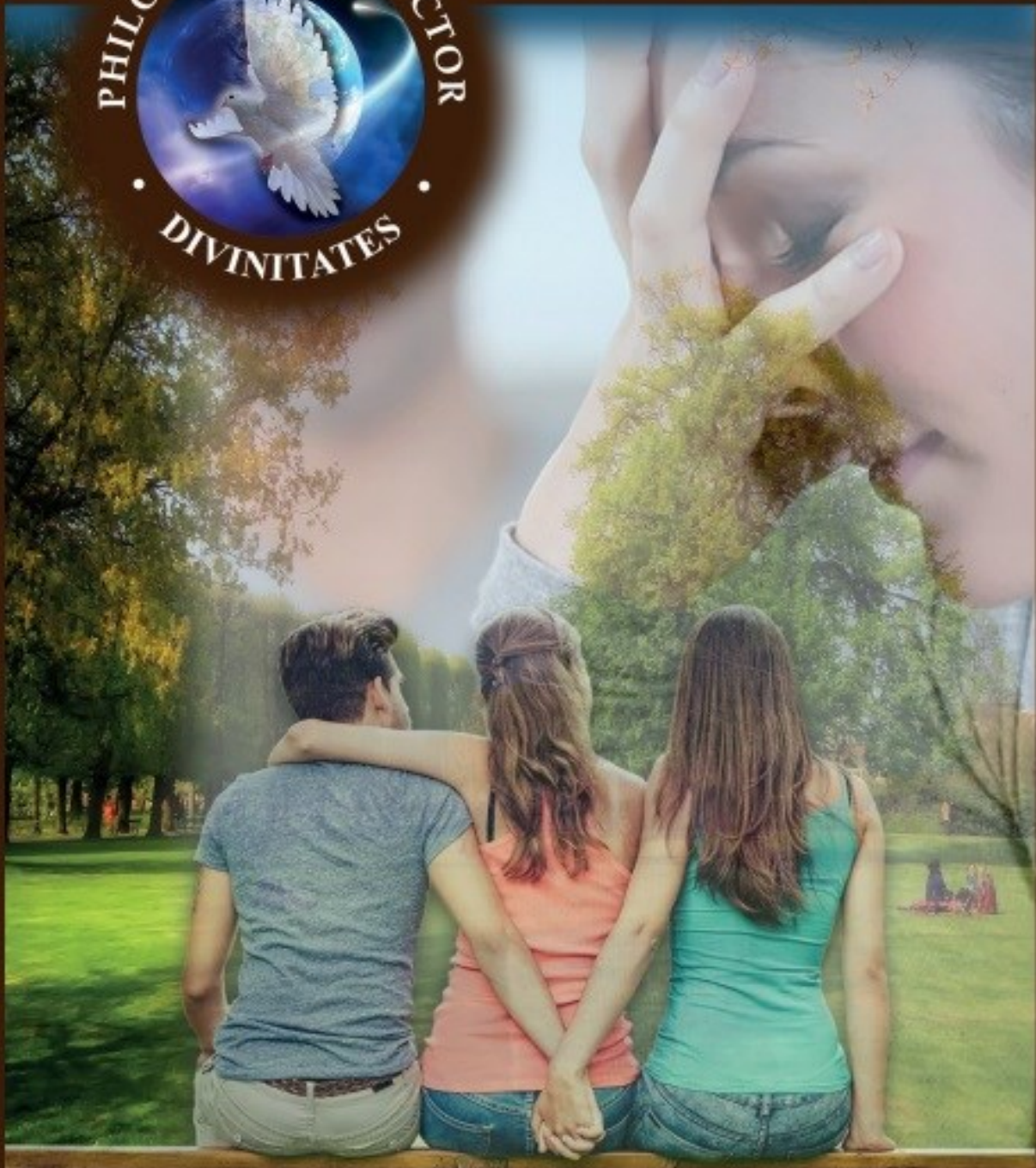
difference between lying and deception. **Lying is about not stating the truth while deception is twisting the truth to achieve a lie.** This is what Satan has been doing in schools. He gets mankind to believe that they are protecting their children by teaching them about sex all the while he takes their innocence away and gives them the lie that sex is all about pleasure and as long as no one gets hurt, then everything is acceptable. The lie is that no one gets hurt. The deception is that sex is made for pleasure only. The spiritual consequences are ignored and made into some fairy tale that only old people believe.

Satan doesn't stop there but also uses the entertainment industry to show sex as some sort of pleasure that should be achieved as soon as possible, and as much as possible. It also deceives mankind into thinking that sexual deviances, that are abominations to God, have no consequences and can be a reward of some sort. He makes sexual sins alluring. People are told to look up to sexual sins and even portrays them as normal. Over the years he has seared man's conscience to such a point that even Christians are deceived into thinking it's acceptable to participate in the sins when they are entertained by it.

Then lastly, he deceives mankind with twisting love and lust to make people think that they are the same thing. He wants people to desire to be lusted after. That their self-worth is based on someone lusting for them and the illusion that somehow the lust will turn to love, and all will live happily ever after. Satan hides the real meaning of love from mankind as true love is only explained from God's point of view and one cannot have love apart from God.

The next chapter will understand all the sexual deviances that exist and how rejection and deception are intertwined with sexual sins.

---ooo0ooo---



CHAPTER FIVE

UNDERSTANDING THE ROLE REJECTION PLAYS
IN SEXUAL DEVIANCES



CHAPTER FIVE: UNDERSTANDING THE ROLE REJECTION HAS IN SEXUAL DEVIANCES

1 INTRODUCTION

In this chapter the thesis will explore all sexual deviances to understand them and to see how rejection plays a role in them. The thesis will define what a sexual deviancy is and look at what scripture states about them.

The previous chapters laid the foundation work for this chapter. They explained where humanity came from and why Satan wants man to sin. Then it explored all avenues of rejection and how rejection can gain access to people. It also looked at sex from God's point of view and saw how sex can be a good thing created by God and under what

circumstances that has to happen. Then the thesis showed the spiral from rejection through wrong moral views to deception and how that deception leads to sexual deviancy. The thesis also started to look at what the answers are for this dilemma.

2 DEFINING DEVIANCY

The Webster's dictionary defines a deviancy as a quality, state, or behavior where a deviation has occurred from an accepted norm, standard or principle.⁵⁸⁶

The acceptable norm in this thesis is the standard set-in scripture. Scripture states that sex is created by God for the fulfillment of marriage. Marriage, as defined by scripture, is the union of one man and one woman before God. Therefore, this thesis will discuss all sexual behavior outside of this description of marriage as a sexual deviancy. All sexual immoral acts listed in scripture as sins, are sexual deviancies.

3 EXPLORING SEXUAL DEVIANCES

3.1 FORNICATION

The Oxford dictionary says that fornication is the act of having sexual intercourse with someone that one is not married to.⁵⁸⁷

⁵⁸⁶ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁵⁸⁷ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

The word “fornication” in scripture is used to mean several different things. Whenever a writer in the New Testament refers to fornication and adultery in the same sentence,⁵⁸⁸ the word fornication implies illegal sexual activity between unmarried people.⁵⁸⁹

The Greek word used in all the scripture references⁵⁹⁰ of the English word “fornication” is the word πορνεία (*porneia*),⁵⁹¹ which is where the English word pornography is derived from,⁵⁹² however, the English word pornography has a different meaning in society which will be discussed later. This type of sexual immorality is always considered as an act of the flesh.⁵⁹³

The word “fornication” is also used figuratively to describe the state of Israel in the Old Testament and the church, or the Lord’s bride in the

⁵⁸⁸ **Galatians 5:19** Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness; **Hebrews 13:4** Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge; **Matthew 15:19** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; **Mark 7:21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

⁵⁸⁹ **Gerig, W. L.** (1988). Fornication. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 815–816). Grand Rapids, MI: Baker Book House.

⁵⁹⁰ **John 8:41, 2 Corinthians 12:21, Galatians 5:19, Ephesians 5:3, Colossians 3:5, Revelations 14:8; 17:2; 17:4; 18:3; 18:9; 19:2**

⁵⁹¹ **Hauck, F., & Schulz, S.** (1964–). πόρνη, πόρνος, πορνεία, πορνεύω, ἐκπορνεύω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, pp. 579–580). Grand Rapids, MI: Eerdmans.

⁵⁹² **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

⁵⁹³ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 391). Grand Rapids, MI: Eerdmans.

New Testament when they commit idolatry from God.⁵⁹⁴ The thesis previously discussed idolatry as the root of lust which coincides here.

3.2 ADULTERY

The Webster's dictionary describes adultery as "*voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband.*"⁵⁹⁵

Biblical adultery is the breach of the "one flesh" union of two people in marriage. The bible describes it as any act of sexual nature between a married woman and a man other than her husband, and all sexual acts involving a married man and another woman other than his wife.⁵⁹⁶

In Old Testament culture, multiple wives were not considered adulterous,⁵⁹⁷ as well as having intercourse with a slave woman or a prostitute.⁵⁹⁸

⁵⁹⁴ **Gerig, W. L.** (1988). Fornication. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 815–816). Grand Rapids, MI: Baker Book House.

⁵⁹⁵ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁵⁹⁶ **Field, D. H.** (1988). Adultery. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 32–33). Grand Rapids, MI: Baker Book House.

⁵⁹⁷ **Deuteronomy 21:15** "If a man has two wives, one loved and the other unloved, and they have borne him children, both the loved and the unloved, and if the firstborn son is of her who is unloved,

⁵⁹⁸ **Genesis 38:15** When Judah saw her, he thought she was a harlot, because she had covered her face.

This created a situation where it seems that God favors men over women and had a certain set of rules for the one but not for the other, which was wrong. Jesus' teaching on divorce and remarriage completely dispelled these imbalances. He warned that both sexes are guilty of adultery if they marry again.⁵⁹⁹

Jesus came against the culture and sharpened the definition of adultery by applying it to man's thought life.⁶⁰⁰ He said that even if a man fantasizes in lust for another woman then he has committed adultery with her already.⁶⁰¹ Job understood this concept:

"I have made a covenant with my eyes; Why then should I look upon a young woman?"

Job 31:1

Adultery involves more than a physical act of lust or promiscuity. It also violates the integrity of the person as the expressions "*knew his wife*" and "*have her*" indicate.⁶⁰² The righteous people in the Old Testament viewed adultery with hatred.⁶⁰³ It not just violated God and what He

⁵⁹⁹ **Matthew 5:32** But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

⁶⁰⁰ **Field, D. H.** (1988). Adultery. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 32–33). Grand Rapids, MI: Baker Book House.

⁶⁰¹ **Matthew 5:27-28** "You have heard that it was said to those of old, 'YOU SHALL NOT COMMIT ADULTERY.' (28) But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

⁶⁰² **Genesis 4:25** And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

⁶⁰³ **Freeman, D.** (1979–1988). Adultery. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 59). Wm. B. Eerdmans.

created but also the innocent parties in the marriage. Job called it a heinous crime.⁶⁰⁴

The bible condemns adultery from the Old Testament law, through the prophets and the wisdom literature. The ten commandments were against it unequivocally.⁶⁰⁵ The prophets listed it under the offenses that gave rise to God's anger and judgment.⁶⁰⁶ The book of Proverbs describes it as a senseless act by which a man destroys himself.⁶⁰⁷ The Israelites considered adultery as a threat to them all, as the whole society was under attack and not only the two individuals involved were under judgment. They viewed everyone as a part of the covenant with God.⁶⁰⁸ Another example of this is seen when Achan took accursed things when they entered Jericho, and God held his sin against the whole nation.⁶⁰⁹

⁶⁰⁴ **Job 25:15-21**

⁶⁰⁵ **Exodus 20:14** "You shall not commit adultery.

⁶⁰⁶ **Jeremiah 23:14** Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; They also strengthen the hands of evildoers, So that no one turns back from his wickedness. All of them are like Sodom to Me, And her inhabitants like Gomorrah.

⁶⁰⁷ **Proverbs 6:26** For by means of a harlot A man is reduced to a crust of bread; And an adulteress will prey upon his precious life.

⁶⁰⁸ **Marsh, N. M.** (2016). Adultery in the Bible. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁶⁰⁹ **Joshua 7**

The New Testament also says that where there is no repentance, the adulterer is excluded from God's kingdom.⁶¹⁰ Paul explained that it is the opposite of loving one's neighbor.⁶¹¹ There are several types of adultery that needs to be discussed.

3.2.1 Spiritual Adultery

In both the Old and the New Testament, the word adultery is also used figuratively to describe people's unfaithfulness towards God. This is because the biblical writers viewed God's covenant relationship with His people to marriage.⁶¹² In God's eyes, the breaking of that relationship, especially through idolatry, is the same as adultery.⁶¹³

Field ⁶¹⁴ stated that Jesus used the same metaphor to characterize those who either rejected His claims as God, or showed their lack of

⁶¹⁰ **1 Corinthians 6:9** Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

⁶¹¹ **Romans 13:9-10** For the commandments, "YOU SHALL NOT COMMIT ADULTERY," "YOU SHALL NOT MURDER," "YOU SHALL NOT STEAL," "YOU SHALL NOT BEAR FALSE WITNESS," "YOU SHALL NOT COVET," and if there is any other commandment, are all summed up in this saying, namely, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." **(10)** Love does no harm to a neighbor; therefore love is the fulfillment of the law.

⁶¹² **Isaiah 54:5-6** For your Maker *is* your husband, The LORD of hosts *is* His name; And your Redeemer *is* the Holy One of Israel; He is called the God of the whole earth. (6) For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused," Says your God.

⁶¹³ **Jeremiah 5:7** "How shall I pardon you for this? Your children have forsaken Me And sworn by those that are not gods. When I had fed them to the full, Then they committed adultery And assembled themselves by troops in the harlots' houses.

⁶¹⁴ **Field, D. H.** (1988). Adultery. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 33–34). Grand Rapids, MI: Baker Book House.

faith in Him when they demanded extra signs to prove His deity.⁶¹⁵ The Apostle James also describes God as a loving, jealous husband coming to deal with His adulterous people who have become friends with the world and its lusts.⁶¹⁶

The scripture states that God is a jealous God.⁶¹⁷ That He is jealous for who His people spend their time with, who they worship.⁶¹⁸ It is the same for a married couple. They should be jealous of one another.

Physical or spiritual adultery takes place when the covenant between two people or between the person and God is broken. This is because someone or something is placed at a higher importance than the covenant, and the other person/God involved in the covenant. **When the one person, or God, is rejected for the sake of another, adultery has taken place.**

3.2.2 Polygamy

Polygamy is defined in the Webster's dictionary as a *marriage in which a spouse of either sex may have more than one spouse at the same*

⁶¹⁵ **Matthew 12:39** But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

⁶¹⁶ **James 4:4** Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

⁶¹⁷ **Exodus 34:14** (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God),

⁶¹⁸ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

time.⁶¹⁹

Monogamy VS Polygamy

Monogamy has been God's ideal standard for the human race since He instituted marriage. God was abundantly clear in **Genesis 2:24**⁶²⁰ that **marriage is between ONE man and ONE woman that becomes ONE flesh**. There was no room for another spouse. Contrary to popular belief, the kings were also commanded not to have multiple wives.⁶²¹

The first recorded Polygamist was a wicked man. The scripture says in **Genesis 4:23**⁶²² that Lamech had two wives and was a murderer.⁶²³ Jesus also reaffirmed God's original intent for marriage when He was asked about divorce by the Pharisees as they knew it was unlawful for a man to have more than one wife.⁶²⁴

⁶¹⁹ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁶²⁰ **Genesis 2:24** Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

⁶²¹ **Deuteronomy 17:17** Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

⁶²² **Genesis 4:23** Then Lamech said to his wives: "Adah and Zillah, hear my voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, Even a young man for hurting me.

⁶²³ **Geisler, N. L.** (1999). Polygamy. In *Baker encyclopedia of Christian apologetics* (p. 602). Grand Rapids, MI: Baker Books.

⁶²⁴ **Matthew 19:4-5** And He answered and said to them, "Have you not read that He who made them at the beginning 'MADE THEM MALE AND FEMALE,' (5) and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'?"

The Apostle Paul also clearly stated that God's intent for marriage is between one man and one woman:

Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

1 Corinthians 7:2

This scripture is truly clear, that having more than one wife or husband is sexually immoral. Paul also did not stop there, when he wrote to Timothy he said:

A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach

1 Timothy 3:2

Let deacons be the husbands of one wife, ruling their children and their own houses well.

1 Timothy 3:12

Norman Geisler stated the judgments on polygamy and their implications:⁶²⁵

- Polygamy is first mentioned in the context of a society in rebellion against God where the murderer “Lamech took for himself two wives” (**Genesis 4:19, 23**).
- God repeatedly warned polygamists of the consequences of their actions “lest his heart turn away” from God (**Deuteronomy 17:17; 1 Kings 11:2**).
- God never commanded polygamy—like divorce, he only permitted

⁶²⁵ **Geisler, N. L.** (1999). Polygamy. In *Baker encyclopedia of Christian apologetics* (p. 602). Grand Rapids, MI: Baker Books.

it because of the hardness of their hearts (**Deuteronomy 24:1; Matthew 19:8**).

- Every polygamist in the Bible, including David and Solomon (**1 Chronicles 14:3**), paid dearly for his sins.
- God hates polygamy, as he hates divorce, since it destroys his ideal for the family (**Malachi 2:16**).

Several reasons can be given for why polygamy took place:

- **Wedding Customs** – The typical Israelite marriage was arranged by the fathers. The fathers gave their daughters away for what they could receive from the future bride. Negotiations included an amount called the *mohar*, which was a compensation amount for the loss of housekeeping chores and to seal the engagement. A portion of the mohar could be kept for the girl, in case of her husband's death, since she inherited nothing if there were sons.
- **War** – Because of the many wars the Israelite men had to face, many men died, and the women outnumbered the men. This created many women that had to be taken care of in society, so they allowed polygamy to accommodate that.
- **Women's place in society** – Woman in Israel were considered to be socially, legally, and religiously inferior to men. The husband had absolute authority over the wife, and she called him "lord" or "master" just as he was over his children, slaves, and property.⁶²⁶ The husband was obligated to support his wife, redeem her from

⁶²⁶ **Dockery, D. S.** (Ed.). (1992). *Holman Bible Handbook* (pp. 41–42). Nashville, TN: Holman Bible Publishers.

captivity if necessary, provide medicine when she was sick, and give her an appropriate funeral when she died. The women on the other hand were expected to help her husband in the fields and with the flocks, grind flour, make bread and cook meals, make and wash clothes, nurse the children, make her husbands bed, and was his face, hands, and feet. Some of the chores could be delegated to servants if they had any.

Considering the status of women in society and the slave like attributes given her, it is no wonder polygamy was flourishing. The biggest problem with polygamy is the fact that when the husband takes an extra wife, he is telling the first one that she is not good enough, or not what he really wanted. Rejection is at the foundation of polygamy.

3.2.3 Polyamory

The Oxford dictionary defines polyamory as *the practice of engaging in multiple romantic (and typically sexual) relationships, with the consent of all the people involved.*⁶²⁷

Polyamory falls under the umbrella of non-monogamy and is defined by that community as *the practice of, or desire for intimate relationships with more than one partner, with the informed consent of all partners*

⁶²⁷ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

*involved.*⁶²⁸

People who identify as polyamorous believe in open relationships where they should consciously manage jealousy and reject the view that sexual and relational exclusivity are necessary for deep, committed, long-term loving relationships.⁶²⁹

The thesis has previously shown that God is a jealous God and when He made man in His image, man, by that same nature, has the ability, and should have the ability, to be jealous. This is where Satan has been deceiving the polyamorous community making them believe that they should just manage their jealousy, and all will be acceptable. This is going against what God created in man. Jealousy is a sign that rejection has taken place. If there was no rejection, there would be no jealousy.

Polyamory has various forms within the umbrella of non-monogamy, and they are classified as:

- **Open Polyamory** – This is an open relationship or marriage where the partners remain open to the possibility of additional partners and relationships.
- **Polyfidelity** – This is when three or more people commit to a close relationship with each other and will not get involved with anybody outside of the group.

⁶²⁸ **Sheff, E.** (2016). *When Someone You Love Is Polyamorous: Understanding Poly People and Relationships*. Portland, Oregon: Thorntree Press.

⁶²⁹ **Klesse, C.** (2011). "Notions of love in polyamory—Elements in a discourse on multiple loving". *Laboratorium*. 3 (2): 4–25.

- **Single Polyamorists** – These are people who have several loves without being committed to any one person or group
- **Mono/Poly Relationship** – This is where one person in the relationship prefers for themselves to stay monogamous but does not have a problem with the partner having other relationships.
- **Couple Polyamory** – This is the instant where two couples are in a relationship.

The polyamorous community claims these benefits:

1. The ability of individuals to discuss issues with multiple partners, thus being able to mediate and stabilize a relationship.
2. Receiving emotional support and structure from other committed adults within the familial unit.
3. A wider range of adult experiences, skills, and resources in the relationship.
4. More sexual, emotional, and intellectual needs are met as the understanding is that one person cannot be expected to provide it all.

From a Christians perspective the above “positive” points are negative points for the following reasons:

1. When communication is not 100% between two people as is in polyamory, then intimacy is broken down. No person will remember what he/she spoke with which partner and in the end confusion, jealousy, and a broken-down intimacy between all parties will be the result.
2. When God created Adam with Eve (1 Eve) inside of him, she was

enough for Adam. God blessed the union of one flesh (man) and one other flesh (woman), not multiple flesh. It's because people live selfish lives for their own desires that they need more people to give them support.

3. God created the marriage covenant between one man, and one woman and because they should live for Him, He becomes the third person in the union as their Lord and Creator. He provides more than enough resources, skills, and experiences.
4. The result is either jealousy, or if there is no jealousy, then the people do not care enough about the relationship with the one person they loved. There was always the one person first. Having multiple romantic partners cannot have any lasting satisfaction.

3.2.4 Swinging

Defining Swinging

Swinging is defined as sexual activities in which both singles and partners in a committed relationship, or marriage, engage sexually with others purely for recreational purposes.⁶³⁰ This is also known as wife swapping, husband swapping, or partner swapping.

R Jenks states that: *"polyamory is motivated by a desire to expand love by developing emotionally involved relationships with extramarital partners. Swinging is motivated by a desire for physical gratification by*

⁶³⁰ **Bergstrand, C., Blevins W. J.** (2000). "Today's Alternative Marriage Styles: The Case of Swingers". *Electronic Journal of Human Sexuality*. 3.

*engaging in sexual activities with extramarital partners”.*⁶³¹

There are different types of swinging:

- **Soft swinging** – having sex with one's own partner while other people are in the vicinity also having sex.
- **Soft swop** – Having non penetrative sexual acts with other partners. Many couples start out in this way before they eventually go over to full swop.
- **Full swop** – Having any sexual acts with someone other than your partner. This is what is commonly understood as normal swinging.
- **Group sex** – An all-inclusive term for activities involving multiple partners in the same vicinity. Also known as orgies.
- **Threesome** – A couple having sexual acts of any nature with another single male or female.

History of Swinging

Swinging in the form of sexual orgies have been recorded as far back as the Roman and Greek empires. The apostle Paul spoke against it in **Romans 13:13**⁶³² and Peter spoke against it in **1 Peter 4:3**.⁶³³ The Greek word used in these passages are κῶμος, (*kōmos*) which translates

⁶³¹ **Jenks, R.** (2001). The Lifestyle: A Look at the Erotic Rites of Swingers, by Terry Gould. *Journal of Sex Research*, 38, pp. 171–173.

⁶³² **Romans 13:13** Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

⁶³³ **1 Peter 4:3** For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

to orgies or reveling.⁶³⁴

In Terry Gould's book *The Lifestyle: a look at the erotic rites of swingers*,⁶³⁵ he says that the American Air Force pilots in the second world war started the lifestyle of swinging. Pilots had a high risk, high mortality rate in the war and a close bond arose between the families living together on the Air Force bases. This bond implied that the surviving pilots would take care of all the wives as their own. They would take care of them emotionally, financially, and sexually. By the time the Korean war had ended the lifestyle of swinging had spread from the military to the suburbs. The media called it wife-swapping.

During the heydays of the 60's and the free love movement, the activities associated with swinging became more widespread and was seen in all social classes and age levels. Swinging had another surge of participation in the 90's with the rise of the internet and in 2010 with the beginning of smartphones and applications such as Tinder and Feeld. In 2002 swingers gained rights and were added in the mission of the American National Coalition for Sexual Freedom.

The Problem with Swinging

The thesis has already discussed adultery and how God views multiple sexual partners. From a biblical point of view, swinging creates ungodly

⁶³⁴ **Louw, J. P., & Nida, E. A.** (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 772). New York: United Bible Societies.

⁶³⁵ **Gould T.** (1999). *The Lifestyle: a look at the erotic rites of swingers*. Vintage Canada

soul ties and spiritual ties, in high numbers. There are two reasons men and women seek extra sexual partners. Firstly, their current partner is not fulfilling their sexual needs, which speaks of either a selfish nature from either party, or an unnatural craving for sexual promiscuity. Secondly, the partner seeking other sexual partners is saying that his current partner is not good enough to fulfill his/her sexual needs. Jealousy and rejection are two very real emotions swingers must deal with.

The two other biggest problems for swingers are the high amount of sexually transmitted diseases available, as well as pregnancies. When a couple engaging in swinging becomes pregnant, the real issues will surface. Then jealousy and rejection will become a very real part of the lifestyle even if previously ignored.

To understand the deception involved in swinging one must look at what the swinging community argue as positive points to swinging:⁶³⁶

- The swinging couple claim that it enhances their relationship both sexually and emotionally. *(They have to ignore the fact that the one partner is silently saying that the other is not good enough and they want more.)*
- They claim that the extramarital sex is an aphrodisiac to their own sexual relationship. *(This can only enhance their sexual relationship because they use the experiences through swinging to arouse themselves sexually. Which means their desires for someone else is*

⁶³⁶ The author of this thesis will give his comments next to each point in red.

actually the aphrodisiac that gives them rise to more sex with their current partners.)

- They claim that the shared experience brings out a new togetherness, based on mutual trust and understanding. *(The two people agreeing on having an open marriage where sex with others is allowed cannot have any trust issues as they have already said to one another everything goes. The shared experiences can also be achieved by taking up a shared hobby. It does not have to be a sinful sexual hobby that violates God's laws.)*
- Sinful human nature wants sexual variety, and the swinging lifestyle removes the secrecy and dishonesty from one's natural desires. *(Just because people allow something does not make it healthy or justifiable. God called Christians to self-control. One cannot ignore all the physical, emotional, and spiritual complications that comes with adultery.)*
- Many couples report that their relationships were strengthened through swinging. They believe it makes infidelity less likely because the people in the relationship knows they can have sexual contact with others. *(This is such a big deceptive point as infidelity or adultery by definition is having sexual relations with someone other than the spouse. In other words, just because there is consent does not take away the act of adultery.)*
- Swinging couples claim that they have overcome the loneliness, jealousy, and shame that an adulterous married couple must endure. *(In other words, mankind thinks that if they create more sin*

to comfort them from the previous sins then it's acceptable. Such deception.)

- To meet like-minded people and make good friends. *(This sounds like the advertising line to a bowling league. Isn't the objective of swinging to not know the people? Won't becoming friends lead to emotional connection and secret affairs? Again, the deception is real.)*

It is quite interesting that the swinging community claims that it is from a stable relationship that the spouses can allow one another some indiscretion. Why they do not realise that just the fact that the one partner wants to have sex with someone else means the relationship is unstable. This is by far the example of searing one's conscience. Why be in a relationship where the one partner wants someone else? Love by definition does not want to hurt the other person. If one person loves another, why do they still want someone else? This is where love and lust are confused. Swingers are basically just acting out on their lust for someone else. With every act of swinging, they are telling their spouses that they are not good enough and they desire someone else.

3.3 INCEST

The Oxford dictionary defines incest as *any sexual relations between people classed as being too closely related to marry each other.*⁶³⁷

⁶³⁷ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

The scriptures are abundantly clear with regards to incest. In **Leviticus 18** a list of 19 possible incestuous relations is named and prohibited, while in **Leviticus 20** they are given the death penalty for the same offenses. The punishment of death and judgments of dishonor and perversion marks incest as a grave offense against God and one another.⁶³⁸

The cases of incest mentioned in the Bible shows incest to be a fruit of a flawed character. The daughters of Lot made him drunk to sleep with him and both became pregnant.⁶³⁹ David's son Amnon showed no shame in forcing himself on his sister Tamar and was later killed by his brother Absalom for it.⁶⁴⁰ In **1 Corinthians 5:1-5** Paul stated that neither the act, nor its wickedness, was limited to the Old Testament times.

The scriptures denounced blood relations as incestuous for example, between brothers and sisters, parents and children, grandparents and grandchildren including aunts and uncles, cousins and nieces and nephews because of the blood relationship or consanguinity. The relationships in **Leviticus 18** are not, however, all based on blood relations. The reason for this is the spiritual and soul ties that form during intercourse. **Leviticus 18** also declares a man and his

⁶³⁸ **Coppenger, M. T.** (1988). Incest. In *Baker encyclopedia of the Bible* (Vol. 1, p. 1030). Grand Rapids, MI: Baker Book House.

⁶³⁹ **Genesis 19:30-38**

⁶⁴⁰ **2 Samuel 13-14**

stepmother having sexual relations as incestuous because there is a tie to his father. That makes it then incest.⁶⁴¹

There are obvious genetic reasons not to have sexual relations among blood relations, but the fundamental reason is that it strikes to the soundness of the family. The family is central to God's purposes and work on earth and His judgment on incest is severe. That is also the reason for Satan to attack families by bringing the sin of incest into the bloodline. Families cannot survive the carnal intrigues that incest brings to the members of the family.⁶⁴² Incest is a universally prohibited behavior.

Eckhardt states that *incest is usually perpetrated by a trusted and well-admired family member. It often leaves victims feeling betrayed, shamed, and guilty for seemingly having brought the act upon themselves. They may ask themselves, "What did I do to make the person think I wanted this?"* **Incest can also be part of a generational curse.**⁶⁴³ Victims of sexual violation through incest have their spiritual doors wide open to seducing spirits and are often led into sexually perverted, promiscuous, and lustful lifestyles.

Various studies have struggled to indicate the frequency of incest. It does however indicate that between 3 and 6% of all females have

⁶⁴¹ **Coppenger, M. T.** (1988). Incest. In *Baker encyclopedia of the Bible* (Vol. 1, p. 1030). Grand Rapids, MI: Baker Book House.

⁶⁴² **Ibid**

⁶⁴³ **Eckhardt, J.** (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

experienced some form of sexual molestation from a family member. Other research suggests that as many as 25% of college-age females engaged in sexual activity with family members during childhood or adolescence. Incest crosses cultural, economic, geographical, racial, and religious lines.⁶⁴⁴

Studies have shown at least five causal factors:

- **Family dynamics** – Poor communication, unhealthy alliances, incorrect handling of conflict, and unhealthy dependency.
- **Inability to deal with sexual issues** – Needs or urges are not discussed, and behaviors begin subtly and remain hidden.
- **An incorrect authoritarian environment** – The men in the families believe they own their women.
- **Unresolved hostilities** – When people in the family come from previous incestuous families and are therefore predispose (spiritually) to unhealthy interactions with family members that reflect anger, fear, or distrust.
- **Emotional immaturity and poor impulse control** – Sexual addictions and angry episodes are frequently seen, while patterns of avoidance and denial are common.

Incestuous people do not have a special “mark” on them to be identified to everybody. (Would have been helpful if they had). They could be good providers, religious, handsome, or stand-up men in their communities. The victims also do not have any specific quality that one can look for to

⁶⁴⁴ **Ferguson, L. N.** (1999). Incest. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 613–614). Grand Rapids, MI: Baker Books.

help them. Incest is done in secret where fear and anger and all sorts of emotions are kept hidden.⁶⁴⁵

There are however dangerous situations to be noted:

- The mother might be a passive, dependent person, incapable of protecting her children from a domineering husband.
- The mother could have been a victim herself as a child which is where the generational curse would come from.
- She could be absent from the home frequently for work or illness.

The development of incest is generally slow and subtle. There might be tickling, wrestling, and friendly play. These acts become exploratory and frequently coercive. It may begin with fondling and proceed to masturbation and intercourse. Fear of family disruptions, divorce, rejection, and punishment leads to victims staying silent and sometimes developing Stockholm Syndrome.⁶⁴⁶

Stockholm Syndrome is a psychological response that sometimes occur in abuse victims. It occurs when abuse victims' bond with their abusers. They develop a connection over time and start to feel sympathy for their abusers to such a degree that they could fall in love with them and think that they want the physical attention.⁶⁴⁷ It is obviously a spiritually deceptive tactic from Satan to bring in more destruction to the people

⁶⁴⁵ **Ferguson, L. N.** (1999). Incest. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 613–614). Grand Rapids, MI: Baker Books.

⁶⁴⁶ **Ibid**

⁶⁴⁷ <https://www.healthline.com/health/mental-health/stockholm-syndrome>.

and the family unit. Brothers and sisters might fall in love with one another and have a bond against the “evil” parents.

When a father sexually abuses his child, he is actually rejecting that child as his own and only sees them as an object to satisfy their lustful desires. Every victim of incest experience rejection from their abusers. This will always create spiritual connections and if not handled correctly will create bloodline curses carried over from generation to generation.

3.4 MASTURBATION

3.4.1 Introduction

The Oxford dictionary defines masturbation as *the stimulation of one's genitals with one's hand for sexual pleasure*.⁶⁴⁸ Butman states that masturbation is any type of self-stimulation that produces arousal and is also called autoeroticism.⁶⁴⁹

Masturbation is a sexual behavior that is practiced commonly from infancy through senescence, and the responses to it ranges from condemnation to total acceptance as a gift from God.⁶⁵⁰ As seen in chapter 4 of the thesis, the school curriculums promote it to teach children about their own sexuality.

⁶⁴⁸ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁶⁴⁹ Butman, R. E. (1999). Masturbation. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 726). Grand Rapids, MI: Baker Books.

⁶⁵⁰ Oraker, J. R. (1980). *Almost grown*. San Francisco: Harper & Row.

The number of men that has masturbation as a part of their sexual history is at least 98%. Some stumble unto it as they discover their bodies, some are guided into it as they hear it discussed from their peers, while others have heard it preach from the pulpit as though it is the greatest tool Satan has against humanity.⁶⁵¹

Men who compulsively masturbate has the potential to suffer from depression, memory problems, lack of focus, concentration problems, fatigue, back pain, decreased erections, premature ejaculations, and pelvic or testicular pain.⁶⁵² Cooper et al believes that of all the forms of sexual acting out of men, masturbation is the most isolating and potentially shaming.⁶⁵³

Masturbation has several forms. Men can become **habitual** (those who include it as a part of their daily routine), **compulsive** (those who become preoccupied with it) or **impulsive** (those who feel a sudden urge to masturbate and cannot refrain themselves) masturbators.⁶⁵⁴

In some cases, masturbation can be a symptom of a deeper problem. Men who suffer from rejection can find solace in sexual fantasies and

⁶⁵¹ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 169–174). Downers Grove, IL: IVP Books.

⁶⁵² **Carnes P. J.** (2001). Cybersex, courtship, and escalating arousal: Factors in addictive sexual desire. *Sexual Addiction & Compulsivity* 8, no. 1: 45–78.

⁶⁵³ **Cooper A, Delmonico D. L., Griffin-Shelley E., and Mathy R. M.** (2004). Online sexual activity: An examination of potentially problematic behaviors. *Sexual Addiction & Compulsivity* 11, no. 3: 129–143.

⁶⁵⁴ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 169–174). Downers Grove, IL: IVP Books.

masturbation as they cannot be rejected by themselves or their fantasies. The opposite is also true, many men who compulsively masturbate feel as if they are “less than a man.” This feeling contributes to their sense of unworthiness if their pattern of masturbation became known to men around them.

The sexual act of masturbation is intended as part of a relationship. When a man or a woman is engaged in a sexual encounter with another person (whether Godly sanctioned or not) there is a measure of a relationship. When a man masturbates, he engages himself in the sexual act. In other words, his mind has to engage with his body. It is as if he treats himself as two parts, mind and body. It is a fragmenting, disintegrating act.⁶⁵⁵ The mind is the part that experiences the orgasm, pleasure, and the ecstasy, while the body is only the tool used for the mind to achieve that. The body is not respected, not honored for having its own intrinsic value. Struthers states that the body and its sexuality are partitioned and fractured which leads to psychological and spiritual distress.

3.4.2 Three Views on Masturbation

Steve Gerali in his book *The Struggle* offers three perspectives on masturbation.⁶⁵⁶ He suggests that each person should form their own judgment on what is right or wrong for them based on scripture and

⁶⁵⁵ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 169–174). Downers Grove, IL: IVP Books.

⁶⁵⁶ **Gerali, S.** (2003). *The struggle*. Colorado Springs, CO: NavPress Publishing Group.

scientific data. The author of this thesis believes that each person should also take their conscience into consideration. These three views are as follows:

1. Masturbation is always sinful:

Most Christians hold this position publicly until they are affected, then they might change their position to one of the other views. People holding to this view believe that there is always lust involved with masturbation. Due to the nature and imprinting of lustful images into the mind it is virtually impossible to masturbate without some form of lustful image being used. The question then remains if a married man, away on a business trip, uses an image of his wife (who he is allowed to lust for) to masturbate to, would that still be sinful? At what point does God require Christians to implore self-control, which is a fruit of the Spirit, and at which point would this situation be allowed? Therefore, the conscience would then be the overriding factor to judge right from wrong.

2. Masturbation is an issue of personal liberty:

Christians who hold this view quote scriptures such as

Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

Romans 14:22

as well as

All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

1 Corinthians 10:23

This view holds that a man may determine for himself if it is a sin or not, but he cannot hold others to the same standard. The freedom that he/she has cannot be flaunted in front of others lest it makes them stumble and sin. People who hold this position believes that the freedom they have to masturbate reduces the shame in the act and also makes it less likely to become compulsive.⁶⁵⁷

3. Each instance requires discernment:

This position states that masturbation is more of a situational ethic. In other words, there are times when it can be sinful and other times when it is not. Through discernment a person can know if they are free to masturbate or to do so would be a sin. Sometimes the lustful desire of the heart makes it a sin and other times it is a gift from God to help people and to deliver them from temptation.

Many men rely on their sexual release during nocturnal emissions. Some men see this as God's way to naturally help them, while others would rather masturbate than wait for this to occur. The spiritual problems associated with nocturnal emissions as previously discussed through Incubus and Succubus cannot be ignored.

Regardless of how one handles the situation and what one's view is on masturbation. There are neurological consequences that comes with masturbation.⁶⁵⁸ Masturbation affects one emotionally and

⁶⁵⁷ **Gerali, S.** (2003). *The struggle*. Colorado Springs, CO: NavPress Publishing Group.

⁶⁵⁸ **Holstege, G.** 2005. Central nervous system control of ejaculation. *World Journal of Urology* 23, no. 2 (Jun): 109–14.

neurologically. This means that the act of masturbation still binds the person to something, or someone. The orgasm from the masturbation is associated with something, or someone. The person becomes bound in his brain to that something or someone.⁶⁵⁹

Because of the complexity of sexuality people are able to develop associations between things that would not normally produce a sexual response, and things that do. Struthers explains to his students that he would be able to take a man and get him able to be sexually aroused by a baseball cap.⁶⁶⁰ He explains further that if a man were to watch pornography on a computer for a month and a baseball cap were to be placed on the monitor (he hasn't done this, but other researchers have), every time the man engages explicit material. After the month, every time the man is presented with the same baseball cap they would experience some form of sexual arousal (hormone release, increased heart rate, erection, etc.)

If taken further, the orgasm achieved through masturbation takes the person mentally to replay a satisfactory sexual encounter and strengthen the connection to that event. In extreme this is what leads to the creation of fetishes. The event becomes necessary for sexual fulfillment and not just used for arousal. What would then happen in a marriage?

⁶⁵⁹ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 169–174). Downers Grove, IL: IVP Books.

⁶⁶⁰ **Ibid**

3.4.3 Masturbation in Marriage

Many men feel that masturbation doesn't affect their spouse (or their future spouse). They feel there is a key that they can switch on or off without consequences. One man reported to Struthers that he was unable to climax with his wife after they were married because of his premarital masturbating.⁶⁶¹ The only way he could climax was if he played out the images (pornography) that he used when he masturbated.

Some men claim that they masturbate prior to sexual relations with their wives as it helps them delay orgasm. They believe that they can last longer or perform better because of it. The question is whether their wives will be thankful they did it, or will they feel robbed? The spouse of the masturbator might feel that they are not the only one that satisfies him/her and that they are just putting up a performance.

When a single person masturbates, they have to train themselves in self-sufficiency with respect to their sexual needs. This is taken over into marriage which then betrays their commitment to their spouse to allow them to fulfill their needs for intimacy. Unhealthy sexuality robs the people of the benefits of an intimate marriage. God calls people to self-control through the power of the Holy Spirit.⁶⁶²

⁶⁶¹ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 169–174). Downers Grove, IL: IVP Books.

⁶⁶² **Ibid**

Situations when masturbation in a marriage is unhealthy:

- Masturbation becomes a replacement for intimacy and friendship
- Masturbation becomes a replacement for intercourse
- Masturbation becomes a habit and leads to excess
- The more masturbation becomes an obsession, the closer it is to idolatry
- Masturbation can never fully satisfy a marriage

It is important to understand that when one person in the marriage prefers self-masturbation in place of intimacy through intercourse or allowing the spouse to masturbate them, they are definitely rejecting the spouse from being the source of their intimacy. This will open the doorway for Satan to not just tempt the rejecting spouse but also for rejection to take root in the marriage and completely destroy it.

The opposite of the above argument is also true. Couples can practice mutual masturbation in a marriage, and it can create intimacy and closeness. When that happens, the couples will still associate the orgasm and experience with their spouse. God created the human body for the enjoyment of the spouse in a Godly marriage. There are times when people are just not able to have intercourse and the scripture then says:

Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

1 Corinthians 7:5

“Depriving one another” can have two meanings. It can mean that the one spouse that needs to have a sexual release can still achieve that (through masturbation) from his/her spouse. Or it could mean that the spouse that needs to be intimate with the other spouse could have free access to the spouse (also through masturbation). Either way, God created different ways for married couples to experience intimacy, and masturbation is one of them.

3.4.4 Conclusion

Regardless of whether one views masturbation as a sin or not, as it can be a sin and it also can be a gift from God, as seen in the above discussions. There are two particularly important scriptures to keep in mind when one has to make the conscious decision about masturbation:

Abstain from every form of evil.

1 Thessalonians 5:22

and

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling

Philippians 2:12

Let the words ***fear and trembling*** be the benchmark for deciding whether the masturbation is worth it or not. Some healthy questions one can ask yourself before partaking in self-masturbation:

- Does this lead me to sanctification?
- Will my spouse be happy with me doing this?
- Is my body (the temple of God) still clean when I do this?

- What is my motivation for doing this?
- Am I doing this because I am angry or upset with my spouse?
- What is the spiritual environment currently surrounding me?

3.5 PORNOGRAPHY

3.5.1 Introduction

While the thesis will look at, and analyze, all the sexual deviances in society, it is pornography that stands at the base of most, if not all of them. Pornography has been viewed as something that all men must do. Fathers have made porn accessible to their sons as a form of rite of passage to adulthood. Men have been addicted to pornography (or some form of it) since the beginning of time. Even Moses warned against looking at the nakedness of others.⁶⁶³ Although it is true that women are also becoming consumers of pornography, it is mostly men who become addicted to viewing and consuming naked images of some sort.

William Struthers, as a Christian and bio psychologist, writes in his book: *Wired for Intimacy: How Pornography Hijacks the Male Brain*, that women view pornography for different reasons than men do.⁶⁶⁴ He states, “*that men are wired in such a way that pornography hijacks the proper functioning of their brains and has a long-lasting effect on their*

⁶⁶³ **Leviticus 18**

⁶⁶⁴ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 11–12). Downers Grove, IL: IVP Books.

thoughts and lives.” He recognizes that the hypersexuality found in the media today are impossible to avoid and authored his book because of the pornification of the culture around him (and all men today).

Regardless of how one defines pornography, the evidence that the pornographic industry is a multibillion-dollar industry is indisputable. While the bulk of the porn industry comes from adult video content, one cannot ignore other media as well: magazines, escort services, strip clubs, phone sex, pay-per-view cable sex channels, adult content sites, readable porn in the form of fiction and non-fiction, and even cartoon images and drawings.

Regardless of the size of the porn industry, its availability to society has increased dramatically. With the advent of home video machines in 1980's and the internet in the 90's, culture has been flooded with sexually explicit and suggestive material. Pornography has moved from a seedy corner magazine stand to the privacy of homes, offices and dorm rooms and right into people's pockets with the creation of smart phones in the 2010's.

Because of its availability, the taboos that were ones associated with it has disappeared and pornography has become an accepted part of life for much of society. The message is clear: Sex doesn't just sell – it becomes the motivation for living.⁶⁶⁵

⁶⁶⁵ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 20–21). Downers Grove, IL: IVP Books.

Pornography, in the light of this thesis, has to look at the people involved in making pornographic material as well as the people consuming it, and how both sides of the coin are influenced by rejection.

3.5.2 Defining Pornography

The Webster's ⁶⁶⁶ dictionary defines pornography as:

- The depiction of erotic behavior (as in pictures or writing) intended to cause sexual excitement
- material (as books or a photograph) that depicts erotic behavior and is intended to cause sexual excitement

The Greek *pornographos* is an adjective that is writing about prostitutes. It's from the word *pornē* prostitute + *graphein* to write about (or to see about).

The Greek word used in scripture is *porneia* and means “female captives” or “prostitutes”. In scripture it is often translated as “fornication”, “whoredom”, or “sexual immorality”. In the New Testament there are 26 references to it while six occur in Paul's letters to the Corinthians. The context says that God did not create the body for *porneia* (**1 Corinthians 6:13**), Christians should run from it (**1 Corinthians 6:18**), do not seek it out (**1 Corinthians 7:2**), and repent if

⁶⁶⁶ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

one falls prey to it (**2 Corinthians 12:21**).⁶⁶⁷

The Catechism of the Catholic Church addresses pornography as well:

*2354: Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornographic materials.*⁶⁶⁸

This thesis then defines pornography as **any material** that can be used for sexual arousal, and the list includes, but is not complete:

- Videos
- Pictures
- Advertisements
- School curriculums
- Music Videos
- Art
- Fiction and Non-Fiction writing
- Cartoons or Anime

⁶⁶⁷ **Bowring, L.** (ed.). (2005). *Searching for intimacy*. (p.30). Waynesboro, GA: Authentic Media.

⁶⁶⁸ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 27–29). Downers Grove, IL: IVP Books.

- Strippers, or any live naked shows
- Video Games
- Mobile Applications

The scriptures are clear: Looking at nakedness is wrong. It's plain and simple. Noah's son was not lusting after his father when he saw him naked, but still received a curse for doing so.⁶⁶⁹

3.5.3 History of Pornography

Regardless of how one defines pornography, depictions of a sexual nature have existed since prehistoric times, as seen in the Venus figurines and rock art.⁶⁷⁰ A vast number of artifacts have been discovered from Ancient Mesopotamia depicting explicit heterosexual art.⁶⁷¹ Art from the Sumerian Early Dynastic Period shows scenes of frontal sex in the missionary position while the Mesopotamian ritual plaques depicting sex scenes date back to the second millennium BC.⁶⁷² Middle Assyrian figurines often portrayed temple prostitution as the

⁶⁶⁹ **Genesis 9:22-25** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. **(23)** But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness. **(24)** So Noah awoke from his wine, and knew what his younger son had done to him. **(25)** Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren."

⁶⁷⁰ The author of this thesis made a conscious choice not to add pictures of the artwork in the thesis for obvious reasons.

⁶⁷¹ **Richard, R.** (2000). *Venus Figurines: Sex Objects or Symbols? The Lost Civilizations of the Stone Age.* (p. 184–200). Simon and Schuster.

⁶⁷² **Black, J. and Green, A.** (1992). *Gods, Demons and Symbols of Ancient Mesopotamia: An Illustrated Dictionary.* (p. 150–152). The British Museum Press.

people having sex was on the altars.

It was not normal practice for ancient Egyptian formal art to show depictions of sexual intercourse, but it was however found on pottery fragments and graffiti.⁶⁷³ Papyrus 55001, also called the Turin Erotic Papyrus was discovered at Deir El-Medina and consisted of a series of twelve vignettes showing men and women in various sexual positions. It was probably painted in the Ramesside period dating back to 1292-1075 BC and was of such high artistic quality that it indicates it was produced for a wealthy client.⁶⁷⁴

The first original English prose pornography, in the form of an erotic novel, was written by John Cleland called *Fanny Hill* in 1748. It was published in England as *Memoirs of a Woman of Pleasure*. It is one of the most prosecuted and banned books in history as the author were charged with corrupting the Kings subjects.⁶⁷⁵

In 1860 large-scale excavations of Pompeii discovered large quantities of erotic art from the Romans, which shocked the Victorians as they saw themselves as the intellectual heirs of the Roman Empire. The movable objects were locked away in the Secret Museum in Naples because of its obscenity and those that could not be removed were cordoned off as

⁶⁷³ **Robins, G.** (1993). *Women in Ancient Egypt*. (p. 189–190). Cambridge, Massachusetts: Harvard University Press.

⁶⁷⁴ **Ibid**

⁶⁷⁵ **Foxon, D. F.** (1965). *Libertine Literature in England, 1660–1745*. (p. 45.) Lyle, Stuart Publishers.

to not corrupt the women, children, and the working classes.⁶⁷⁶

The invention of photography also created photographic pornography. Napoleon III's minister Charles de Morny was an early patron to the practice that displayed photos at large gatherings.

The first law to criminalize pornography was the *English Obscene Publications Act of 1857* at the urging of the *Society for the Suppression of Vice*. This act only applied to the United Kingdom and Ireland and made the sale of obscene material a statutory offence.⁶⁷⁷ The American equivalent was the *Comstock Act of 1873*.⁶⁷⁸

Pornographic film production began almost instantly after the invention of the motion picture in 1895. In 1896, Eugene Pirou and Albert Kirchner under the trade name "Lear" created the earliest surviving pornographic film called *Le Coucher de la Mariée* showing Louise Willy performing a striptease.⁶⁷⁹

Denmark became the first country in 1969 to decriminalize pornography by abolishing censorship which led to an explosion in investment and the production of commercially produced pornography. Also in 1969, *Blue*

⁶⁷⁶ Pornography: A Secret History of Civilization, World of Wonder, Channel 4 Television Corporation, UK, 1999. Part 1.

⁶⁷⁷ **Drake M.A.** (2003). *Encyclopedia of Library and Information Science: Abs-Dec.* (p.470). CRC Press.

⁶⁷⁸ **Eskridge W.N.** (2002). *Gaylaw: challenging the apartheid of the closet.* (p. 392). Harvard University Press.

⁶⁷⁹ **Bottomore, S.** (1996). "*Léar (Albert Kirchner)*". Who's Who of Victorian Cinema. British Film Institute.

Movie by Andie Warhol became the first adult erotic film to show explicit intercourse and was widely released in the United States of America.⁶⁸⁰

3.5.4 How Pornography Works

Saturation

Satan has saturated society with all forms of pornography. For Christians and ministers it is a shameful thing never to speak of, and for the world it becomes a commodity. For the conservative Christian pornography is a medium that degrades both men and women, while for the world it is on-demand sexual fulfillment. It is at the same time a product being advertised and a product to be consumed.⁶⁸¹ The current porn industry and prostitution are both the same in the way: they capitalize on human sexuality as a commodity.⁶⁸²

God created intimacy between two people in a Godly marriage, but when that is no longer just for them, by definition, intimacy is broken. That “intimacy” becomes a product to be bought, fabricated, and sold. The product, another’s sexuality, is evaluated, bought, and consumed by the buyers own selfish needs. When the magazine, video, or website no longer satisfies, there are thousands of others waiting in line to become

⁶⁸⁰ **Canby, V.** (1969). *“Movie Review – Blue Movie (1968) Screen: Andy Warhol’s ‘Blue Movie’.* The New York Times.

⁶⁸¹ **Jensen, R., Dines, G., and Russo, A.** (1998). *Pornography: The production and consumption of inequality.* New York: Routledge.

⁶⁸² **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 19–20). Downers Grove, IL: IVP Books.

the source of corruption and debasement.

Saturation makes pornography so easily and readily available that men and women become desensitized and immune to it. They see half naked billboards of supermodels advertising coffee and accept it as normal. Women in music videos are half naked and no one cries out for the effect it has on the young teenage boys and girls that only wants to listen to the music.

With technology came the internet, and with the internet came a tool for Satan to flood society with pornography. Before technology, many people had to navigate the shame of going into a specialty shop to buy their magazine, or rent a video they wanted to consume. This alone stopped many people from becoming addicted to pornography. Today it's the age of the internet where everything comes to the user faster, cheaper, and more in quantity.⁶⁸³

Through the internet, pornography has become **accessible, affordable, and anonymous**. It is so accessible on the internet, even if you search for the most innocent of items, advertisements with scantily clad women will pop up and entice the user to go and see what it's all about.

Many free porn sites are available where the user can quickly pop in and enjoy themselves without spending any money. Free apps on smart phones makes it even easier to enjoy the sinful destructive addictions through porn.

⁶⁸³ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 19–20). Downers Grove, IL: IVP Books.

These two aspects have led to the users and consumers of pornography to be totally anonymous. There is no trace on the users' devices, whether it is a computer or a smart phone, as security and staying anonymous online has become something everybody wants.

Clinical psychologist Al Cooper⁶⁸⁴ wrote in his book *Sex and the Internet: A Guide for Clinicians*, that the internet is driven by what he calls the "Triple-C Engine". Technology has allowed internet users to not just be passive consumers of pornography but also to become potential senders of it. This allows people to **communicate** and **collaborate** together and that forms a **community**.

Communication – This aspect allows people to share their lives with others. This is an important part of being human – being able to tell your story and to let others know who you are, despite the artificial nature of the interaction.⁶⁸⁵ This is also an important part of people seeking acceptance and wanting approval from others. They use social media sites to validate who they are and sometimes who they think they are, is only a beautiful body. These social media sites allow them to display themselves (defined as pornography) for the approval (arousal) of others. These viewers (the consumers) then can reply with their approval by touching a like button and sharing the experience with others. The people that share their stories can become addicted to this

⁶⁸⁴ **Cooper, A.** (2002). *Sex and the internet: A guidebook for clinicians*. New York: Brunner-Routledge.

⁶⁸⁵ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 36-37). Downers Grove, IL: IVP Books.

form of approval.

Porn in the past was the viewing of a snapshot of someone's nakedness or viewing a sexual act recorded in the past. Today's internet has made pornography dynamic cybersexuality, where communication happens in real time. Men can webchat with models on the other end and ask them to perform specific acts.

Collaboration – Collaboration is when people work together towards a common goal. The benefit of the internet is that people who are separated over distance can work together as if they sit next to one another. Internet has allowed the collection of warehouses of digital porn to be shared, which created the establishment of cyberprostitution, and networks of legal and illegal sexual material. Whenever people collaborate, they establish a community.

Community – Rheingold ⁶⁸⁶ states that those who collectively share their lives with each other and work together towards a common goal forms a community. When people share their porn with one another in their social networks they become collaborators in the community.

As members of the community, they work together, share common interests, passions, and characteristics. They even work together towards meeting one another's needs. Struthers states that *given the needs for connection and sexual expression that the internet and pornography imperfectly meet, the logical outcome is that of a*

⁶⁸⁶ **Rheingold, H.** (2000). *The virtual community: Homesteading on the electronic frontier*. Cambridge, MA: MIT Press.

*community of people who are bound together by the common bond of pornography.*⁶⁸⁷

Corruption

When God created Adam, everything was perfect and yet Adam's creation was not good.

And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."

Genesis 2:18

Both Adam and Eve were created with an intense desire for intimacy. An intimacy with God and an intimacy with one another. It is this ability that has shaped humanity for generations as men went to war for women, they would cross continents for them, fight wild animals for them. It is this intimacy for both God and women that Satan came to destroy, and the best way he can do it is to corrupt the act of intimacy between a man and a woman. Pornography has single handedly been able to do exactly that.

The need for intimacy is the need to be known and to know, the need to be close, to be affirmed, and loved. The need for intimacy requires that one understands who they are and be able to share that with those who they long to be known by. As intimacy grows the two people begin to speak things into one another's lives that they would not be able to know from themselves. The process of intimacy develops and deepens over

⁶⁸⁷ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 36–37). Downers Grove, IL: IVP Books.

time. The two people allow one another to discover themselves in ways that they could not do on their own.⁶⁸⁸

Pornography corrupts the ability to be intimate. It gives the producers and consumers the promise of intimacy but can only fail to deliver the connection craved by two human beings.⁶⁸⁹

Then what is it about pornography that pulls people to it? To men mostly, but also to women, the naked form can be hypnotizing. Then the persons willingness to participate in a sexual act of the viewer's choice makes the experience even more alluring. The longer a person looks at the images or video the more difficult it becomes to stop.⁶⁹⁰

Seymour and Dolan add that the more lifelike the pornography becomes as in Virtual Reality porn, interactive cybersex, the greater the neurological and hormonal tsunami it initiates.⁶⁹¹ All of this takes the consumer to a time where they can cheat reality.

For the person suffering from rejection this situation is ideal. The supermodel person on the other side of the videos or images will never reject them. They are safe to experience what they think is a form of

⁶⁸⁸ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (p. 43). Downers Grove, IL: IVP Books.

⁶⁸⁹ **Balswick, J. K., and Balswick, J. O.** (1999). *Authentic human sexuality: An integrated Christian approach*. Downers Grove, IL: InterVarsity Press.

⁶⁹⁰ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 44–46). Downers Grove, IL: IVP Books.

⁶⁹¹ **Seymour, B., and Dolan, R.** (2008). Emotion, Decision Making, and the Amygdala. *Neuron* 58, no. 5 (6/12): 662–71.

intimacy and closeness to another person.

These people caught in pornography lose their ability to experience true intimacy. Every person they meet becomes a performer in their personalized adult film studio of their imagination. As porn and fantasy takes over in their minds, it becomes a dream theater that is transposed over reality. Every person they meet, or come in contact with, is objectified, undressed, and evaluated as a willing or unwilling sexual partner. This corruption in the brain is a violation of the image of God in all people, for the consumer, and the consumed.⁶⁹²

Maltz and Maltz created a chart to describe the differences between healthy and unhealthy sexuality which is applicable to intimacy as well.⁶⁹³

Godly Intimacy

Caring
Sharing with someone
Honoring
Authentic
Enhances your identity
Emotional bonding
Spiritual unity
Morally saturated

Unhealthy Porn Intimacy

Using
“Doing to” someone
Shameful
Deceitful
Compromises identity
Emotional separateness
Spiritual separateness
Free of moral convention

⁶⁹² **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 44–46). Downers Grove, IL: IVP Books.

⁶⁹³ **Maltz, W., and Maltz, L.** (2008). *The porn trap.* (p.182). New York: HarperCollins.

Communication is essential	Communication is optional
Other-directed	Selfish, self-directed
Biblical boundaries	Has no limits
Involves all of the person	Is visual and genital
Intimacy grows	Drives towards compulsion
Drives towards sanctification	Drives towards depravity
Matures into responsible habits	Escalates towards risks
Nurtures the spouse	Hurts the partner
Is an expression of love	Seeks only usefulness
Humanizes	Objectifies
Honors the image of God in people	Dishonors the image of God in people

A person with a healthy properly orientated view on intimacy and filled with the Holy Spirit has a healthy view of sexuality. They have trained their mind to take wrong thoughts captive and to submit them to Jesus. They have freedom in their interactions with others.⁶⁹⁴

Consequences

People who use porn needs to understand that it is not an emotionally, physiologically, or spiritually neutral experience. Porn is vicarious and voyeuristic in nature, but it also has a silent promise to its users. It promises more sex, better sex, endless sex, sex on demand, more intense orgasms, and experiences of transcendence. Many people use

⁶⁹⁴ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 48–50). Downers Grove, IL: IVP Books.

porn to escape reality, to avoid having real relationships with people around them. They either feel that it's too much effort to have real relationships or they avoid it because of past hurts.

Pornography users will always state that they are in control, but their behavioral patterns, by definition, shows that they are not. When they are confronted with this reality, they claim that they do not want to stop, or they deny their frequency of use, they minimize their addiction, try to normalize their use, even justifying why they do it, rationalize it, or some would just celebrate and be proud of their use of pornography.⁶⁹⁵

Pornography has the same “mood-altering effects” as hardcore illegal drugs. Pornography acts as a polydrug that delivers emotional and sensory excitement.⁶⁹⁶ People seek out mood altering experiences because they are either bored, frustrated, or dealing with anxiety. These people become increasingly preoccupied with acquiring, viewing, and acting out to the point where it consumes their whole thought life.⁶⁹⁷

⁶⁹⁵ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 68–69). Downers Grove, IL: IVP Books.

⁶⁹⁶ **Carnes, P.** (2001). *Out of the shadows: Understanding sexual addiction*. Center City, MN: Hazelden Publishing & Educational Services.

⁶⁹⁷ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 68–69). Downers Grove, IL: IVP Books.

Men that get caught have some of the following excuses:⁶⁹⁸

- **Entitlement: “I’ve earned this”** – These men feel that they have received the short end of the stick in life and that they have been given special permission to view pornography. These men have a narcissistic need for affirmation which stems from a deep root of rejection.
- **Omniscience: “I know what you are thinking”** – These men feel that they know the intentions or responses of others and they question the motives of these people who is trying to restrict them of their freedom. By assuming they know the motives of others it absolves them of their inappropriate behavior.
- **Altruism: “I am keeping it quiet to protect others”** – These men feel that their wives cannot handle their problem, or their children will be ostracized by the community if they find out, so they act as a “noble” protector by keeping it quiet.
- **Deception: “no, not me”** – Through direct lies, omitting the truth, or remaining silent and allowing the silence to be interpreted as innocence, these men will deceive sometimes even themselves to the problem that have been developed.
- **Blaming/Victimizing: “It’s their fault”** – These people will always refuse to accept responsibility for their behavior, and will always try to find a scapegoat. It may be a wife who does not want to be intimate, stress at work, unreasonable expectations, or the irresistible sensuality of the models. By playing the victim they try

⁶⁹⁸ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 70–73). Downers Grove, IL: IVP Books.

to absolve themselves of the guilt.

- **Pride: “I am right, and you are wrong”** – Some people’s identity is so wrapped up in being right, and a sense of superiority, that they refuse to admit any wrong behavior.
- **Objectification: “They are just models”** – These men look at women as only sexual parts to be enjoyed and not as human beings, rejecting their value God placed on them.
- **Revenge: “This will show her/him”** – Some people will purposefully act out against their spouses or employers as a way of wounding them. When they get angry, they do not have the ability to handle the conflict and run to pornography as a way of escape.

Some very real side effects of regular porn use: ⁶⁹⁹

- Increased callousness towards women
- Decreased satisfaction with sexual relationships
- Diminished attitude of love towards existing sexual partner
- Dissatisfaction with one’s own body
- Inability to control sexual arousal
- Shame about one’s sexuality
- Feeling separated from God
- An increase in deviant sexual fantasies
- Irritability
- Preoccupation for more sexual material

⁶⁹⁹ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 68–69). Downers Grove, IL: IVP Books.

- Increased interpersonal conflict
- Paranoia about being caught
- Lack of inhibition in other areas of life such as alcohol or drugs

3.5.5 General Case Study

William Struthers recalls a boy he knew named Max, and this is his account of what happened to Max:⁷⁰⁰

During my childhood, I knew a boy named Max. He was an only child, raised by his divorced mother. His father was not in the picture most of the time, and Max wrestled with the sense of abandonment and guilt common to many children of divorce. On a weekend trip to his father's house when he was twelve, he came across some copies of Playboy and, not surprisingly, was sexually aroused. His father's stash of pornography was sufficiently large that Max took a chance that one magazine wouldn't be missed. He selected a magazine with a cover model that he found particularly attractive and packed it in his bag. The rest of the weekend he was incredibly anxious. He couldn't wait to get back to his home so that he could look at the magazine. He was especially nervous that his father might find out about his newfound interest and was very relieved when the weekend visit was over.

Once he was home, Max rushed to his room and hid the magazine in a place that he was relatively certain his mother wouldn't find. Max then began to experience a new wave of anxiety. He was certain that his mother would not

⁷⁰⁰ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 46-48). Downers Grove, IL: IVP Books.

approve of the magazine, and he did not want to deal with her religious faith. Max knew that stealing the magazine was wrong, but he also knew that he couldn't help himself. He just had to look at the pictures, but only when it was safe.

Max lay awake most of the night with the magazine and the guilt fresh on his mind. He was fearful that his mother would wake up if he got out of bed to get the magazine, but he couldn't get it out of his mind. He finally fell asleep late that night and rose the next morning tired and distracted. He went to school and socialized with his friends, but was reluctant to share what he had done. He rushed home after school knowing that his mother would not get home from work for another hour. Once home, he pulled the magazine from its hiding place and began to scan each page, unable to take his eyes off of the pictures. He recalled, "It was like I was taking in these images, and they created a feeling inside me that I had never had before. It was kind of like having a crush on a girl or wanting to kiss her, but there was this growing pressure down under my stomach that I didn't know what to do with. I felt like I was going to explode."

Max hid the magazine and went to school the next day. When he got home later that afternoon, he checked the hiding place to steal a quick glimpse while his mother was making dinner. The magazine wasn't there! Max knew that his mom must have found it and taken it. He was terrified. When he went down to dinner, his mother didn't speak to him and glared at him as he ate. He sat through dinner in uncomfortable silence. When he went back to his room, he cried. He wondered if his mom thought his dad had given it to him. He didn't want her to stop his visits to his dad's place. He wished he had his dad or a big

brother who could explain it all to him, and he was ashamed of what his mother must have thought about him.

This is a typical story of a boy raised in a broken family where rejection is rampant. Max felt abandonment due to his parents' divorce. His parents rejected one another and the need for Max to be accepted grew to a point where he became open to the alluring acceptance of pornography.

Case Studies from Porn Actresses

Traci Lords⁷⁰¹

Traci Lords appeared on the Oprah Winfrey show to tell her story of how she got involved in pornography and what effects it had on her. Her career started at age 15 when she ran away from home. She said that she grew up in an abusive home and was raped at the age of 10 by a neighborhood boy, which led to a struggle with self-loathing. She had to obtain a fake ID get a job as a waitress, or any type of employment.

She answered an advertisement for a figure model and was quickly swept into the softcore pornography industry. The nude modeling led to a centerfold in the Penthouse magazine, which then took her to hardcore pornography.

This gave her instant fame and she confessed that it made her feel powerful and for the first time in her life she had control. **She stated that**

⁷⁰¹ https://www.antipornography.org/ex_porn_stars_expose_truth.html

it was a way for her to have attention and for everybody to like her.

Three years later she had made 19 porn movies. She also said that turning to pornography was her way of getting vengeance and attention.

Observation

It is quite obvious that the rejection Traci suffered in a broken home, and the sexual abuse at a young age opened her up spiritually to rejection which led her to become involved in the porn industry. The devil used pornography to give her a false sense of self-worth, which numbed the rejection for a short time.

Crissy Outlaw⁷⁰²

Crissy shares her life story on her own website. She was molested at the age of 4 and had that pattern repeated through her childhood until her teen years. She was 12 years old when her erratic alcoholic father tore their family apart. As a teenager her father “rejected” her as he grew more absent because she rarely saw him. She lived with her mother and stepdad during this time.

She suffered from depression and through rebellion became sexually active. At age 17 Crissy became pregnant and got an abortion, which broke her completely.

In her early twenties she had several boyfriends who she lived with and most of them used pornography. This made her feel that she wasn't

⁷⁰² <https://crissyoutlaw.com/about-crissy>

good enough. She had breast augmentation surgery to look better, but it didn't help. After one unsuccessful relationship after another she started online dating, traveling around the United States to meet various men.

This was all driven by her fear to be alone and her dream to be a wife and mother. Various bad decisions paved the way for her to work in the pornography industry. She also found a modeling website and submitted photos. After receiving offers to do porn she felt she had nothing more to lose and did one shoot, which led to one shoot after another.

Her ongoing search for love and acceptance, without support, kept her in the porn industry. She worked for seven years in the industry and for more than half of it was caught in a physically and emotionally abusive relationship with her "suitcase pimp", the man who took, and controlled all her finances.

After several suicide attempts, Crissy cried out to the God she heard of in Sunday school as a child. She prayed to God for a sign. A couple of days later He send her a new friend who told her about Jesus and through him she broke free from the porn industry and gave her life over to Jesus.

She now shares her testimony on several platforms and has been featured on the news, gossip magazines, several documentaries, and websites. She also started a support group in Houston Texas and has a job selling cosmetics.

Observation

Crissy experienced several rejection events since the age of 4 which led her to a life of seeking acceptance in all the wrong places. She went from one sexual deviancy to another, which was not always her choice, to be caught up in a life as a porn star. God saved her from that life and turned her bad experiences around to be used for good. People who are caught in a life of rejection and sexual deviances can be set free from it by the power of God. The next chapter will discuss more of that.

Case Studies from Porn Consumers

Brett Butcher⁷⁰³

He saw hardcore pornography for the first time around 7 or 8 years of age and as he states that it had the same effects on him as abuse. After that he was reintroduced to pornography as a teenager when he was going through a bad part of his life and found it at a bookstore. This time he was hooked.

Although he came to Christ at a young age and grew up in church, he felt he had a dark side to himself. Obviously, the guilt of watching pornography and being in church kept him from talking about his addiction.

Brett confesses that the root of his sexual brokenness and porn addiction was an intimacy wound. Only through counseling could he see

⁷⁰³ <https://www.cru.org/us/en/how-to-know-god/my-story-a-life-changed/how-i-overcame-my-porn-addiction.html>

it and work with God to fix it.

Observation

Brett was introduced and scarred by pornography at a young age where it made an imprint on his spirit and soul. This made it easy for him to get hooked again at a later stage of his life. The trauma of watching something unnatural like hardcore pornography at such a young age left the way open for Satan to torment him for years.

Chara⁷⁰⁴

Chara was 18 years old and just entered college with her high school boyfriend of two years. They were not sexually active but were moving into that direction. One day her boyfriend asked her if she watches porn. She said no but also stated that she was open to it, and he then sent her links to some pornographic content. She just wanted to be normal for everybody else which is a sign that she was fearful of being rejected if she said no.

When she watched the links, it immediately creeped her out and she could not finish it, yet still became aroused by it. Then the spiral began. The next day she thought to watch it again, but by then her disgusting level for it has moved (conscience being seared), she was able to finish the links her boyfriend sent her and even found her hands wander to her genitals and she started to masturbate.

⁷⁰⁴ The ladies name is not given in the article to protect her privacy – <https://timesofindia.indiatimes.com/life-style/health-fitness/photo-stories/i-was-addicted-to-porn-and-heres-why-i-got-help/photostory/62946020.cms>

Chara couldn't remember how she spiraled from that single event to watching porn every day, multiple times a day, but it happened. She watched porn day in and day out until she started isolating herself from society, missing classes, and finally flunked her first year of college. She lost most of her friends, her boyfriend, and her father was extremely disappointed in her. Then she mustered enough courage to confide in her boyfriend what happened, and he helped her get to a therapist who helped her with her addiction.

Observation

Chara did not want to lose her boyfriend and became open to the idea of watching porn as he was asking her to do so. She was afraid that he would reject her if she were against it. This caused her to watch it once and became hooked to the point of self-destruction. Her addiction ended up controlling her and it almost cost her everything, but she got help and was set free.

3.6 PROSTITUTION

The Webster's dictionary defines **prostitution** as *the act or practice of engaging in promiscuous sexual relations for money or any form of payment.*⁷⁰⁵

The Oxford dictionary defines a **prostitute** as *a person, typically a woman, who engages in sexual activity for payment, also called a*

⁷⁰⁵ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

*whore, and a male who engages in sexual and especially homosexual practices for money.*⁷⁰⁶

3.6.1 History of Prostitution

Ancient Near East

In the Ancient Near East, the earliest form of prostitution was recorded as sacred prostitution. There were many shrines and temples or “*houses of heaven*” where various deities were dedicated to, and cult prostitutes were a common practice.⁷⁰⁷ The earliest mentioning of prostitution as an occupation is found in the Sumerian records dating back to 2400 BC. In these records they describe temple-brothels operated by Sumerian priests in the city of Uruk. This temple in particular was dedicated to the goddess Ishtar and the prostitutes were divided into three groups, or classes.⁷⁰⁸ One group of women were only permitted to perform sexual rituals in the temple, while the second group had access to the grounds and would be available to visitors. The third group were the lowest class and lived on the temple grounds only. They were to find customers in the streets.

In the region of Canaan, Sardinia, and in some Phoenician cultures a large portion of the cult prostitutes were male, usually in honor of the

⁷⁰⁶ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁷⁰⁷ Frazer J. G. (1922), *The Golden Bough: A study in Magic and Religion*. 3rd Ed. (p. 329-331). Project Gutenberg

⁷⁰⁸ *Ibid.* (p. 332-335)

goddess Ashtart.⁷⁰⁹ Under the Phoenician influence this practice also developed in the ports of the Mediterranean Sea.

In later years temple prostitution and similar classifications for women also existed in Greece, Rome, India, China, and Japan. During the reign of Emperor Constantine in 320 A.D., he destroyed all these temples and replaced them with the religious practices of Christianity, and thus ended these practices.⁷¹⁰

Biblical References

Prostitution was commonplace in ancient Israel. The Hebrew word used for prostitute (זֹנֶה, *zonh*) is translated as adultery, especially with regards to Israel's spiritual adultery with other gods. Even though adultery was clearly condemned in the ten commandments and in the Mosaic law, the Israelites did not explicitly condemn common prostitution. Certain laws regulated it:

- Fathers were prohibited from selling their daughters for sex (**Leviticus 19:29**).
- Priests were not allowed to marry a prostitute (**Leviticus 21:7, 14**).
- If a priest's daughter became a prostitute, she was to be burned alive (**Leviticus 21:9**).

⁷⁰⁹ **Murphy, E.** (1983). *Great Bordellos of the World: An Illustrated History*. Quartet Books.

⁷¹⁰ **Eusebius of Caesaria.** (1890). The Life of the Blessed Emperor Constantine. In P. Schaff & H. Wace (Eds.), E. C. Richardson (Trans.), *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine* (Vol. 1, p. 535-536). New York: Christian Literature Company.

- Prostitutes were not allowed to pay their sacred vows from their wages received through prostitution (**Deuteronomy 23:18**).
- Temple prostitutes were strictly forbidden (**Deuteronomy 23:17**).

Prostitutes are also warned about, and frowned upon, in the wisdom literature.⁷¹¹ In the apocrypha books Sirach also warns men not to use prostitutes as they will lose their inheritance.⁷¹² He also warns against women that are married, betrothed, virgins and female musicians.⁷¹³

In Israelite history several important characters were connected to prostitutes or were prostitutes themselves. Rahab that sheltered Joshua's spies were a prostitute.⁷¹⁴ She is even mentioned later in the "Hall of Faith" for her faith that she showed in God.⁷¹⁵ She is also shown in the genealogy of Jesus, which also shows her as the grandmother of King David.⁷¹⁶

⁷¹¹ **Proverbs 6:26** For by means of a harlot A man is reduced to a crust of bread; And an adulteress will prey upon his precious life. **Proverbs 23:27-28** For a harlot is a deep pit, And a seductress is a narrow well. **(28)** She also lies in wait as for a victim, And increases the unfaithful among men.

⁷¹² **Sirach 9:6-8**

⁷¹³ **Keen, K. R.** (2016). Sexuality, Critical Issues. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁷¹⁴ **Joshua 2**

⁷¹⁵ **Hebrews 11:31** By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace. **James 2:25** Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

⁷¹⁶ **Matthew 1:5-6** Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, **(6)** and Jesse begot David the king.

In the book of the Judges, God chose Jephthah, the son of a prostitute, to be Israel's deliverer.⁷¹⁷ Tamar pretended to be a prostitute to seduce Judah and become pregnant by him.⁷¹⁸ None of these women were stigmatized but were still considered underclass citizens. These examples in scripture shows various ways prostitutes operated. Tamar was standing on the side of the road, while Rahab had a house. Tamar wore a veil, but it was just to conceal her identity from her father-in-law. In Assyria prostitutes were forbidden to wear a veil.⁷¹⁹

Aztecs and the Incas

The Aztecs used controlled buildings where prostitution was permitted by political and religious authorities. They called these buildings the *Cihuacalli*, and it means *House of Women*.⁷²⁰ These buildings were a closed compound with rooms all overlooking a central patio. At the center of the patio was a statue of *Tlazolteotl*, the goddess of purification, steam baths, midwives, and a patroness of adulterers. It was believed that this goddess had the power to incite sexual activity. These Inca prostitutes were separated from society and lived under the supervision of a government official.

⁷¹⁷ **Judges 11:1** Now Jephthah the Gileadite was a mighty man of valor, but he was the son of a harlot; and Gilead begot Jephthah.

⁷¹⁸ **Genesis 38:14-18**

⁷¹⁹ **Frymer-Kensky, T. S., & Powell, M. A.** (2011). prostitute. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary (Revised and Updated)* (Third Edition, p. 838). New York: HarperCollins.

⁷²⁰ **Bruhns, K. O. and Stothert, K. E.** (1999). *Women in Ancient America*. (P.156). University of Oklahoma Press.

Greece

In Ancient Greece both men and women engaged in prostitution. Female prostitutes were independent and even sometimes influential women. They were required to wear distinctive dresses and also to pay taxes. In ancient Greece there were prostitutes who were famous for their beauty and were able to charge enormous fees for their services. One such woman, ***Lais of Corinth*** (425 BC), was said to be the most beautiful woman of her time. Amongst her famous clientele was the philosopher Aristippus (two of his writings were about her), and the Olympic champion Eubotus of Cyrene.⁷²¹

In the sixth century BC an Athenian statesman, lawmaker, and poet instituted the first of Athens brothels.⁷²² With his earnings he built a temple dedicated to Aphrodite, the goddess of sexual pleasure. Procurement was however still strictly forbidden. In Cyprus and in Corinth religious prostitutes practiced in the temple where they counted more than a thousand prostitutes. These women were also in various categories. Some worked outdoors, while others went to customers houses, and others used bridges. The general price for such a prostitute was 1 obole, or a sixth of a drachma and which was equivalent to an ordinary workers day salary.

⁷²¹ **Robertson, A** (2014). *Introducing the New Testament (Exploring the Bible: The Dickinson Series (Student Guides: 2nd Edition) Book 3)*. (p. 148). Massachusetts Bible Society.

⁷²² **Stanton, G. R.** (1990). *Athenian Politics c. 800–500 BC: A Sourcebook*. (p.76). Routledge, London.

Male prostitutes were also common in Greece and were mostly practiced by teenage boys. Slave boys worked in brothels, while the free boys who sold their favors risked losing their political rights as adults.

Rome

Rome had a more liberal approach to prostitution. In Rome prostitution was legal, public, and widespread. All Roman men, even those of high social status were free to engage in prostitution with either sex without incurring moral disapproval.⁷²³

Roman law documented provisions to regulate prostitution. Graffiti uncovered in Pompei showed the practice of prostitution in Ancient Rome. In the fourth century when Rome was Christianized many brothels became tourist attractions.⁷²⁴ During the month of April, prostitutes played several roles in Roman religious observances as it was the month over which the love and fertility goddess Venus presided. Even though prostitution was so widely accepted in Rome, prostitutes were still looked down upon and considered shameful.⁷²⁵

⁷²³ **Dillon, M. and Garland, L.** (2005). *Ancient Rome: From the Early Republic to the Assassination of Julius Caesar*. (p. 382). Taylor & Francis

⁷²⁴ **McGinn, T.** (2004). *The Economy of Prostitution in the Roman World: A Study of Social History and the Brothel*. (p. 167-168). University of Michigan Press.

⁷²⁵ **Edwards, C.** (1997). *"Unspeakable Professions: Public Performance and Prostitution in Ancient Rome"*. Roman Sexualities. (p.66). Princeton University Press

India

In India they had courtesans similar to the Japanese Geisha's that were called *tawaif*. They would cater for the nobility of South Asia during the era of the Mughal Empire. These *tawaif* would dance, sing, recite poetry, and entertain their suitors during *mehfils* (parties). Their main purpose was entertainment, and sex were incidental. The most popular tawaifs could pick and choose the events and suitors they were to entertain.⁷²⁶

During the British East India Company's rule in India in the late 18th and early 19th centuries, it was initially common for British soldiers to engage in inter-ethnic prostitution in India, where they would frequently visit local Indian *nautch* dancers.⁷²⁷ As British females began to arrive in British India early to mid-19th Century, it became uncommon for British soldiers to visit Indian prostitutes, and after the events of the Indian rebellion of 1857, interracial coupling became despised.⁷²⁸

Muslims

In 610 AD the prophet Muhammad created Islam when he wrote down all the sayings recorded for the Quran. In Islam, prostitution is considered a sin, but sexual slavery is not. During the Middle Ages and

⁷²⁶ **Kannabiran, K.** (1995). "Judiciary, Social Reform and Debate on 'Religious Prostitution' in Colonial India." *Economic and political weekly* (1995): WS59-WS69

⁷²⁷ **Fisher, M. H.** (2007). "Excluding and Including "Natives of India": Early-Nineteenth-Century British-Indian Race Relations in Britain", *Comparative Studies of South Asia, Africa and the Middle East*, **27** (2): 303–314 [304–05]

⁷²⁸ **Beckman, K. R.** (2003). *Vanishing Women: Magic, Film, and Feminism*. (p.31-33). Duke University Press.

early modern period the Arab slave trade captured women and girls from the Caucasus region, Africa, Central Asia, and Europe to serve as concubines in the harems of the Arab world.⁷²⁹

Some Muslim sects allow for sex workers while others believe that the prophet Muhammad only sanctioned a fixed term marriage where the term of the marriage is agreed upon before-hand. Other sects, like the Shias, believe that any sexual relations outside of marriage is forbidden.

China

Prostitution was created in China due to the poverty of the families living in rural areas. Over population in the rural areas created the poverty.⁷³⁰ Because of this many women left the rural areas and were either sold into prostitution to the port side cities or went there willingly. Many rural families could not feed all the mouths in their houses and was forced to sell their children to slavery and prostitution.

Japan

From the 15th century Chinese, Korean, and other Far Eastern visitors began to frequent brothels in Japan. Many European traders came from the Western regions along with the Portuguese in the 16th century, and the Africans. In the 16th and 17th century many Portuguese visitors

⁷²⁹ **Ilkcaracan, P.** (2008). *Deconstructing Sexuality in the Middle East: Challenges and Discourses*. (p.36-40). Ashgate Publishing, Ltd.

⁷³⁰ **Warren, J. F.** (2008). *Pirates, Prostitutes and Pullers: Explorations in the Ethno- and Social History of Southeast Asia*. (P.293-294). University of Western Australia Press.

engaged in slavery by capturing young Japanese women and girls where they were either taken as sexual slaves on their ships or taken to other Portuguese colonies in Southeast Asia, the Americas, and India.⁷³¹

In the 17th century widespread male and female prostitution was widespread in Japan. High ranking prostitutes were called *Oiran* and were more courtesans as they were only available to the wealthiest and high-ranking men of Japan. They were also responsible for general entertainment to these men's clients and practiced the art of dancing, music, poetry, and calligraphy. Education was considered essential for the *Oiran*. Many of these *Oiran* became celebrities outside of these districts and their fashion trends were used by wealthy and influential women.⁷³²

Middle Ages

During the Middle Ages, all forms of sexual activity outside of marriage was regarded as sinful by the Roman Catholic Church, but prostitution was tolerated because they believed it helped prevent the greater evils of rape, sodomy, and masturbation.⁷³³ Augustine of Hippo was quoted saying: "*If you expel prostitution from society, you will unsettle everything on account of lusts.*" Prostitution was tolerated for the most part, but the church still urged prostitutes to reform.

⁷³¹ **Leupp, G. P.** (2003). *Interracial Intimacy in Japan: Western Men and Japanese Women, 1543-1900*. (P. 48-53). A&C Black.

⁷³² **Yasutaka, T.** (1989). "The pleasure quarters and Tokugawa culture." *Eighteenth Century Japan: Culture and Society* (1989): 3-32.

⁷³³ **McCall, A.** (1979). *The Medieval Underworld*. Barnes and Noble Books.

Organized prostitution declined in the Roman Empire and many prostitutes became slaves. After many religious campaigns against slavery, the growing marketization of the economy turned prostitution back into a business. The High Middle Ages found many towns restricting prostitution within town boundaries but allowed it outside of it.

In many German and French towns governments set aside certain streets that tolerated prostitution. The Bishop of Winchester owned the brothels of Southwark in London. Many towns of Southern Europe established civic brothels.⁷³⁴ Even in the Crusades prostitution was a fruitful market.

16th – 17th Centuries

In 1494 there was an outbreak of syphilis in Naples and attitudes toward prostitutes began to harden. The early 16th century saw more prevalence of sexually transmitted diseases and an association between prostitutes and the plague began. This outlawed prostitution and closed brothels.⁷³⁵ The law at that time defined a prostitute as a promiscuous woman regardless of the exchange of money. She was considered a “*whore*” who was only available for the lust of men.⁷³⁶

⁷³⁴ **Davies, N.** (1996). *Europe: A History*. (p.416). Oxford University Press.

⁷³⁵ **Otis, L. L.** (1985). *Prostitution in Medieval Society: The History of an Urban Institution in Languedoc*. (P.44). Chicago: University of Chicago Press.

⁷³⁶ **Bennett, J. M.** (1989). *Sisters and Workers in the Middle Ages*. (p.81). University of Chicago Press.

The Catholic church took a threefold stance with prostitution:

- They accepted prostitution as an inevitable social fact
- Those profiting of its commerce were condemned
- Prostitutes were encouraged to repent⁷³⁷

When the church realized that they were unable to remove prostitution from society, they began to accept it and use it to their advantage. They created prostitute saints of which Mary Magdalene were the first one. They used her story of a reformed harlot to encourage others to also repent and change their ways.⁷³⁸ They also created religious houses to encourage others to reform and to provide asylum for these women. They were called Magdalene Homes.

During the Protestant Reformation a number of brothels were closed in an attempt to stop them, and prostitutes were forced to show that they were different than other women. They were forced to cut their hair or to have no hair, and sometimes had to wear a veil to cover their faces.

19th Century

In 19th century North America, they had the same attitude towards prostitution as seen in the Middle Ages: they accepted it as a necessary evil that aided in marital fidelity. Why they didn't see it as infidelity in any way, shape, or form must be a deception that either helped them seared

⁷³⁷ **Otis, L. L.** (1985). *Prostitution in Medieval Society: The History of an Urban Institution in Languedoc*. (P.13). Chicago: University of Chicago Press.

⁷³⁸ **Karras, R.** (1990). "Holy Harlots: Prostitute Saints in Medieval Legend". *Journal of the History of Sexuality*. **1** (1): 4.

their consciences or helped them accept that they cannot stop evil. Men were allowed to use these women when their wives were not willing.⁷³⁹ The only way they could have done this is to only see these women as objects and to ignore the fact that they are also people. This doesn't even bring the fact that they were created by God in His image into consideration.

In the 1830's the professionalization of police forces made prostitution more of a risk, and raids on brothels were rare. Prostitution was tolerated in mining towns, cattle towns, and urban centers in the American East. St. Louis Missouri were the first town to legalize prostitution. They regulated it and prostitutes were issued licenses when they passed their weekly medical tests for sexually transmitted diseases.⁷⁴⁰

Protestant men and women of the 19th century revivalism movement led US Congress to pass the *Page Act of 1875* which forbid any importation of women for the purpose of prostitution.

In the 19th and early 20th Century vintage erotica came to being and many of the women who posed for the photos and artwork were prostitutes. Legalized prostitution became a public controversy when France, followed by the United Kingdom, passed the *Contagious Diseases Act*. This act forced mandatory pelvic examinations for even

⁷³⁹ D'Emilio, J and Freedman, E. B. (2012). *Intimate Matters: A History of Sexuality in America* (Third ed.). University of Chicago Press.

⁷⁴⁰ Ibid

suspected prostitutes. They also enforced it on their overseas colonies. In Russia government sanctioned brothels gave prostitutes a yellow internal passport to signify their status as examined and clean.

During this time there was a network of Chinese and Japanese prostitutes trafficked across Asia into China, Japan, Korea, Singapore, and British India known as the “*Yellow Slave Traffic*”. European prostitutes trafficked into India, China, Ceylon, Singapore, China, and Japan was known as the “*White Slave Traffic*”.⁷⁴¹

Mining Camps

Brothels in mining towns were not just tolerated but also famous worldwide. In the 19th century long distance imports of prostitutes were common.⁷⁴² Prostitution in the American West was a growth industry that attracted sex workers from around the globe as the money was good, even if the living circumstances were harsh and dangerous. Chinese women were frequently sold by their families into these brothels and then were forced to send the money back to China.

Until the 1890's females predominantly ran the businesses after which male pimps took over and the treatment of women in these brothels declined. In the Western towns the brothels operated openly without the

⁷⁴¹ **Fischer-Tiné, H.** (2003). "White women degrading themselves to the lowest depths': European networks of prostitution and colonial anxieties in British India and Ceylon ca. 1880–1914", *Indian Economic and Social History Review*, **40** (2): 163–90 [175–81],

⁷⁴² **Goldman, M. S.** (1981). *Gold Diggers & Silver Miners: Prostitution and Social Life on the Comstock Lode*. (p.1-4). University of Michigan Press.

stigma that was seen in the East Coast as a result of the anti-prostitution activism.⁷⁴³

In Australia, the mining camps had a well-developed system of prostitution even though the city fathers tried to confine the practice to certain "red light" districts.⁷⁴⁴ In various towns the sex ratio as well as the racial toleration towards non-white prostitutes varied. In the early 19th century, the British authorities rather wanted lower-class white, Asian, Middle Eastern and the local Aboriginal women to service the prisoners and thereby keeping the peace and maintaining strong racial lines to isolate the British gentleman and ladies from the lower classes.

20th Century

In world war I, the colonial Philippines used the US armed forces to arrest any women within five miles of a military cantonment and had them tested for any sexually transmitted diseases. They called this the American Plan. If they were infected, they were sent to a hospital or a farm colony until they were cured.⁷⁴⁵

In America, this American Plan was implemented from 1910 to 1950's. Immigrants, minorities and the poor women were mostly targeted and

⁷⁴³ **D'Emilio, J and Freedman, E. B.** (2012). *Intimate Matters: A History of Sexuality in America* (Third ed.). University of Chicago Press.

⁷⁴⁴ **McKewon, E.** (2003). "The historical geography of prostitution in Perth, Western Australia." *Australian Geographer* 34.3 (2003): 297–310.

⁷⁴⁵ **Rosen, R.** (1982). *The lost sisterhood: prostitution in America, 1900-1918.* (P.35). Johns Hopkins University Press.

told to report to a health officer where they were subjected to an invasive examination.⁷⁴⁶

Karl Marx, the leading theorists of communism, opposed prostitution as he believed to abolish prostitution was necessary to overcome capitalism. Friedrich Engels, a German philosopher, and politician considered even marriage as a form of prostitution. Russia's Vladimir Lenin also found prostitution distasteful and took wide-ranging steps to repress prostitution. In China, after the Cold war, prostitution remained illegal but was still common and tolerated.⁷⁴⁷

During World War II Japanese soldiers forced more than 200 000 Korean and Chinese women into forced prostitution in Japanese military brothels.

United States

Before 1910 prostitution was originally legal, but the Women's Christian Temperance Union was successful in banning drug use and prostitution between 1910 and 1915. They were also the major force in the prohibition of alcohol. In 1917 the federal government closed a prostitution district in New Orleans. Prostitution remained legal in Alaska until 1953. In some rural counties of Nevada, it is still legal.

⁷⁴⁶ **Stern, S. W.** (2018). *The trials of Nina McCall: sex, surveillance, and the decades-long government plan to imprison "promiscuous" women*. Beacon Press.

⁷⁴⁷ **Wickman, F.** (5 November 2011). "Socialist Whores": What did Karl Marx think of prostitutes?". *Slate Magazine*. Retrieved 25 June 2021.

Since the 1980's many states have increased the penalty for prostitution where the prostitute is knowingly HIV positive. These are known as felony prostitution laws and are punishable with a 10–15-year prison sentence.

21st Century

At the end of the 20th century a new legal approach to prostitution emerged called *the Swedish model*, also known as *the Nordic model* and *End Demand*. This approach banned the buying, but not selling of sexual services. This means that only the clients committed a crime when paying for sexual services. These laws were enacted in Sweden (1999), Norway (2009), Iceland (2009), Canada (2014), Northern Ireland (2015), France (2016), and the Republic of Ireland (2017).⁷⁴⁸

In the 21st century the Afghans revived a method of prostitution called the *bacha bazi*. This is a slang term in Afghanistan and Northern Pakistan meaning *dancing boys*. This practice involves child sexual abuse between older men and young adolescent boys. This is connected to child sexual slavery and child prostitution.⁷⁴⁹

When the Soviet Union broke away from communism, thousands of Eastern European women became prostitutes in China, Western Europe, Israel, and Turkey. Thousands of women are working as

⁷⁴⁸ <https://www.swarmcollective.org/blog/the-swedish-model>

⁷⁴⁹ Wijngaarden, J. W. de Lind van (October 2011). "Male adolescent concubinage in Peshawar, Northwestern Pakistan". *Culture, Health & Sexuality*. Taylor & Francis, Ltd. **13** (9): 1061–1072

prostitutes in Dubai.

3.6.2 Modern Prostitution

In the modern age of technology, the internet and smart phones have opened the door for prostitutes to market themselves differently, as well as openly. Legislation against prostitution forced the industry to become creative. Prostitutes on websites are masking their services by calling it something else. Many women are advertising as escorts or offering massage services. Girls even promise to act as a girlfriend for their clients to social events.

There are currently hundreds of online applications available for smartphones that allow for escorts to advertise themselves directly to clients in their areas. This has made prostitution much more accessible for the normal person who were just thinking about it and were too scared or felt too much guilt to follow through.

3.6.3 Sex Trafficking

Sex trafficking is the trade of humans for the purpose of forced sexual slavery or commercial sexual exploitation. When a victim is caught in sexual slavery, they are in a situation where they are dependent on their traffickers and are then used by their traffickers to perform sexual acts on customers.⁷⁵⁰ This involves the acquisition, transportation, and exploitation of people and most often children.

⁷⁵⁰ Kara, S (2009). *Sex Trafficking: Inside the Business of Modern Slavery*. Columbia University Press.

There are various forms of sex trafficking:

- **Pimp-Controlled Trafficking** – The victim is controlled by a single trafficker called a pimp. The trafficker will use physical, emotional, psychological, or financial means to control their victims. Traffickers obtain their victims with offers of marriage, threats, intimidation, and kidnapping.
- **Gang-Controlled Trafficking** – This is very similar to pimp-controlled trafficking, but this type of organization is run by a large group of people. Gangs have more control over their victims with more ways to make money and also more ways to manipulate and scare their victims.
- **Familial Trafficking** – In familial trafficking the victims are controlled by family members who allow them to be sexually exploited for drugs or money. Many families from impoverished areas use this means to supplement their income or to put food on the table.
- **Cybersex Trafficking** – This involves the trafficking and live streaming of coerced sexual acts and/or rape on webcams. Victims are abused in cybersex dens that could be located anywhere.
- **Forced Marriages** – This type of marriage is where one or both people involved in the marriage is not giving their consent to be married. The person is being sold, transferred, or inherited into the marriage. The United Nations identifies that between 2011 and 2020 approximately 39000 girls per day, under the age of 18 will

be forced into a marriage worldwide.⁷⁵¹

Although sex trafficking victims could be normal people without any rejection strongholds, their users and capturers are not. They have to be rejected as normal people and just viewed as objects that fulfill a carnal desire.

3.6.4 The Psychology of Prostitution

By virtue of their work, prostitutes must be promiscuous.⁷⁵² Men by nature prefer women who are promiscuous in short-term mating as sexual access is then guaranteed with minimal resources spent.⁷⁵³ The advertisement by females on escort websites states exactly what kind of payment is expected and clients know that no further commitment is expected. It is a noticeably clear arrangement.

Men also possess a clear selection mechanism that shows in their preferences for online escorts. Several studies have examined escort advertisements and have shown that escorts appear nude in 45% and semi-nude in 20% of the advertisements.⁷⁵⁴ The same study showed

⁷⁵¹ "Child Marriages: 39,000 Every Day – More than 140 million girls will marry between 2011 and 2020". *www.un.org*. 7 March 2013. Retrieved 12 July 2021.

⁷⁵² **Milrod, C., & Monto, M. A.** (2012). The hobbyist and the girlfriend experience: Behaviors and preferences of male customers of internet sexual service providers. *Deviant Behavior*, **33**, 792–810

⁷⁵³ **Buss, D. M., & Schmitt, D. P.** (1993). Sexual strategies theory: An evolutionary perspective on human mating. *Psychological Review*, **100**, 204–232.

⁷⁵⁴ **Castle, T., & Lee, J.** (2008). Ordering sex in cyberspace: A content analysis of escort websites. *International Journal of Cultural Studies*, **11**, 107–121.

that these escorts tend to be between 18 and 29 years of age. All the advertisements show the women, and give their physical characteristics such as body type, height, bust size, likes, and dislikes.

It is estimated that between 7 and 39% of men worldwide have solicited sex with a prostitute.⁷⁵⁵ Men use prostitutes for various reasons. Some deal with psychological afflictions, some need sexual fulfillment due to an absent or unwilling sexual partner, or some just crave the excitement of a sexual encounter to let off steam.⁷⁵⁶ The bottom line is that men use prostitutes for sexual encounters as the chances of them being rejected is extremely minimal. They have the opportunity to have a sexual encounter with someone that they find extremely attractive without being rejected as someone not worthy of this “beautiful” person they imagined.

Another aspect of the prostitute client interaction is the repeat or regular scenario. Research have shown that 67% of men become repeat customers and believe that they have a real intimate connection with their prostitute. Men also have a need for intimacy and because they feel safe (not rejected) by these women they tend to form an emotional connection with them. The emotional connection that occurs for these men are powerful and real.⁷⁵⁷

⁷⁵⁵ **Westerhoff, N.** 2008. Why Do Men Buy Sex? *Scientific American Mind* 62.

⁷⁵⁶ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 66–67). Downers Grove, IL: IVP Books.

⁷⁵⁷ **Struthers, W. M.** (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain* (pp. 66–67). Downers Grove, IL: IVP Books.

Women are complicated and usually expect a level of commitment in exchange for sexual favors. When men use a prostitute, they avoid the work that goes in to make a relationship with a real woman work. There are no worries about rejected advances, “headaches”, moodiness, or carry over arguments from the previous day. A prostitute is a sure thing without any demands in return.

3.6.5 Spiritual Prostitution

The whole theme of the book of Hosea is that idolatry is equivalent to spiritual prostitution. The reason for this is seen in the many times the nation of Israel has rejected God and served other nations and their gods.

The correlation needs to be seen between the two acts. Firstly, is the issue of connection. When a man is connected to his wife there is a spiritual and a soul tie. The husband and wife are connected on a spiritual level where God views them as one in the spirit. What God does with one person on a spiritual level overflow and affects the other as well. When the husband or wife commits adultery with someone else, they become one with that person as well. This means that the person is then connecting the innocent party in the marriage (the one that was not unfaithful) to the outside person as well. This spiritual link is dominant whether the innocent party is aware of the infidelity or not.

On a soul level a soul tie is also formed. This means that the two parties, the male and female in the infidelity is then also linked on an emotional and mind level. This is typically seen when the unfaithful person cannot

stop thinking of the infidelity and sometimes tries to recreate that with his/her spouse. When the two people in the marriage have sexual relations, the unfaithful partner will think of the other person and imagine his/her spouse was that person. In extreme cases the unfaithful husband won't be able to attain an erection for his spouse anymore.

What does this picture then look like on a spiritual level when it is seen as idolatry? When a Christian commits idolatry, it could be with anything. Anything in the life of the Christian could become more important than their relationship with God. Some of the most obvious idols for Christians is ministry and themselves. Taking ministry as an example. When the Christian becomes too focused on ministry to the point where the reason for ministry, God, is forsaken. It is easy for Christians to become deceived by ministry as it seems like such a noble cause. Winning others for Christ. God commanded it. It is in the service of God. But when ministry takes precedence over one's relationship with God, then that ministry has become an idol. The Christian has then committed spiritual adultery. Sometimes they will even pray to God but only for people and others they are trying to reach, and never just to have a relationship with God. Ministry has become the idol. God called believers to have a relationship with Him and then to share that relationship with others in the hope that they will want that to.

Secondly, is the issue of trust. When a spouse seeks comfort and sexual intimacy outside of marriage the trust between partners is shattered. This trust is also shown in spiritual adultery where a person starts to trust something or someone else and not God. God is a jealous

God and when Christians place their trust in their finances, or their own abilities, or their own knowledge about something they are saying to God that they do not trust Him anymore. This is also spiritual prostitution, because the Christian's trust is in something that he can pay for himself. The scriptures about trusting in God is so overwhelming and the one that sticks out in this regard is:

Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.

Psalms 2:12

God takes idolatry very seriously. Spiritual idolatry is the first commandment God gave Moses:

"You shall have no other gods before Me."

Exodus 20:3

In all these instances of spiritual idolatry God gets rejected by people in exchange for something else. In no way does God feel loved, cherished, wanted, or needed. People, and especially Christians who have tasted the goodness and closeness of God, can reject Him in exchange for something else.

Spiritual prostitution or idolatry has been seen since the creation of humanity. The first time this happened was when Adam and Eve trusted and believed Satan above what God told them. The results of this infidelity have broken the earth and destroyed humanity ever since.

3.6.6 Case Studies

From Prostitutes⁷⁵⁸

Brenda Myers-Powell gave her testimony to the BBC magazine and tells how she became a prostitute in the early 1970's. She grew up in the 1960's on the West side of Chicago. Her mother died at the age of 16 when she was only 6 months old, and her grandmother had to raise her.

Her grandmother would go to a bar and bring the drinking partner's home. Then she would get very drunk, pass out and these men would then turn on her. It started when she was four or five years old and became a regular occurrence. She stated that her grandmother didn't know anything about it.

Her grandmother worked as a domestic in the suburbs and it would take her two hours to get to work and two hours to get back again. This made her a latch-key kid. She had a key around her neck and would take herself to kindergarten and back and would let herself back in when she came home. The molesters knew about this and took advantage of it.

Her street was a pickup point for prostitutes and there were many women in the streets at night. One day she asked her grandmother what they were doing, and her grandmother said that the girls are taking their panties off for guys who then give them money. She thought that she could do that one day as guys were taking her panties off already.

⁷⁵⁸ <https://www.bbc.com/news/magazine-33113238>

She remembers having imaginary friends that she danced and singed with at home as a coping mechanism, but she was always afraid. She started to blame herself and thought that something was wrong with her. By the time she was 14 she had two children with boys in the community and her grandmother started to say that she needed to bring in money to take care of these children. At that stage she got dressed and went to a street in front of a hotel. Her first night she made \$400 from five men and gave the money to her grandmother.

The third time she went out there a couple of guys pistol-whipped her and threw her in a trunk of a car. After taking her out of town and raping her, they kept on abusing her until she agreed to work for them. She was pimped out by them for about 6 months. Then she was moved from pimp to pimp, and the abuse was horrifying. She states that she was shot five times, stabbed 13 times by men who would take their anger and mental illnesses out on her.

She was a prostitute for 14 or 15 years before she started using drugs to cope with her situation. She was a prostitute for 25 years before she managed to get out with the Lord making the way for her to get out. At a hospital she was taken to social services and given a bus pass to a safe house called Genesis House where an Englishwomen Edwina Gateley helped her turn her life around through Jesus.

Observation

From hearing her grandmother speak and her mother dying of “natural” causes, it is quite obvious that there is a history. The history shows signs

of abuse, sexual abuse, and rejection. The grandmother had to reject her to send her into the world at 14 to prostitute herself. Then the grandmother was obviously looking for acceptance when she brought strange men home and drinking the whole time. The curse of the bastard has caused the bloodline to be rife with demonic rites that gave Satan the authority to destroy her life.

From her own words it is easy to understand that she called out to God, and He made a way out for her to be free and now through her life and testimony she is helping others. There is even a documentary movie called Dreamcatcher (2015) made about her life.

From Clients of Prostitutes⁷⁵⁹

In 2005 research was published that found that men who pay for sex have doubled in the last decade.⁷⁶⁰ The authors of the research attributed this to people being more open and acceptable of people paying for sex.

One man in the research told of how his experience of childhood cruelty and neglect was linked to his inability to form a close relationship with anyone and prostitutes are the only one he can have any form of closeness.

Another man was borderline misogynistic as he confessed that he wanted the women not to enjoy the encounter as he would then feel

⁷⁵⁹ <https://www.theguardian.com/society/2010/jan/15/why-men-use-prostitutes>

⁷⁶⁰ http://www.eaves4women.co.uk/Documents/Recent_Reports

cheated. He is paying for the pleasure, and they do not have the right to enjoy it.

Most of the men interviewed admitted that they knew the women was either trafficked or coerced into prostitution and that they would not have chosen this profession if the choice was offered to them, but they also admitted that it won't stop them from using prostitutes.

Many men interviewed wanted to have a relationship with their prostitutes before the act of sex took place and confessed that afterwards they still felt empty and alone. Some men said that they paid for the sex so they could control the women and the encounter.

Observation

It is sad to see the emotional and spiritual state of these men who have used prostitutes. All of them are broken in some way and their history shows rejection, abuse, seeking acceptance, and even trauma. No man can willingly use a woman like a toilet and be normal in his spiritual and psychological make up. Even when they realize the hurt these women must be going through, they do not care enough to stop and help. They are not physically and emotionally able to show empathy enough to change their behavior, which points to a deep-rooted spiritual problem.

From Spouses of Clients of Prostitutes⁷⁶¹

There is a term describing the women whose husbands betray them with

⁷⁶¹ <https://www.trauma-and-prostitution.eu/en/2018/10/19/shadow-women/#more-570>

prostitutes. These women are called shadow women, because they stand in the shadow of a system that allows men to go to a prostitute and either has no law against it as in some countries, or the laws are not enforced. Dr. Ingeborg Kraus interviewed such a woman. For the sake of the interview her name is Amanda.

Amanda lived with her husband for 36 years and were married for 27 years. They have three adult children who do not live with them anymore and have finished their education. The youngest daughter was finishing secondary school when everything came crashing down and her image of her father collapsed.

Her husband is self-employed and financially independent which gave him ample opportunity to make time for his actions as well as hide them. Amanda recalls that he was always there for common meals and present in family life, so his actions were not suspicious at all.

Amanda recalls that it took a couple of years for him to become more emotionally distant and uninvolved in family life. He started touching her in different ways and lost his tenderness for her. She recalls that she once told him that he is treating her like a prostitute. He began making demands in bed, telling her to do this and that.

Amanda started doubting herself and thought that she isn't good enough for him anymore. She blamed herself for getting older and becoming "less" attractive for her husband.

Amanda says that her husband was always negative about men who

would walk in malls and eye up women around them. He was always angry about cheating men in their circle of friends. So, he didn't give her any reason to be suspicious.

The process of revelation took about four years and began with Amanda finding a strange woman's message on her husband's cellphone. After being confronted in therapy he still denied everything.

Amanda states that at that time her husband became obsessively preoccupied with looking at other women in a lustful way. He developed a sex addiction and justified himself for seeing women only as sex objects. He became emotionally numb towards her, and closeness was not possible.

When Amanda found out that her husband was seeing prostitutes, she immediately blamed herself. She felt not good enough. Even her friends stated that they make sure to give their husbands enough sex, so they will not go looking for it somewhere else. As if this was her fault.

Observation

There is no other initial emotion that Amanda can take out of this experience other than rejection. Her husband must reject her, their marriage, their children, and their history together in order to throw everything out the window and to willfully choose a prostitute. Making such a strong choice for something that will ultimately destroy all involved has to come from a spiritual and psychological defect that has rooted itself in her husband from a young age, even if it only manifested

at a later stage.

The shame and trauma are more towards the wife or partners of these men, than for the women who prostitute themselves. Society has become more and more acceptable of women who are selling themselves off than helping the women who get hurt in the process of these men who spiral down a rabbit hole of a sexual deviancy that destroys every relationship and every person involved in it.

3.6.7 Conclusion

Prostitution has an exceptionally large impact on many people because of the money aspect that goes with it. The prostitutes themselves are people with their own history. Most of them (if not all of them) come from broken homes where abuse was prevalent. They have familial history of rejection that most of the times is seen on a spiritual level as well.

These women come into prostitution broken and then the business of selling their souls to men who want to just use it, breaks it even more, if that was even possible. The only reason why these women get caught up in prostitution is the money factor. If it were possible to take the money factor out of prostitution, none of the women who are currently prostitutes would still be there. There would be no pimps abusing women, there would be no women available to sell themselves.

Then there are the people (mostly men) who pay money for prostitutes. In the legal brothels of Nevada is a place called the bunny ranch where the girls charge up to \$2000 per hour for an encounter. These men must

reject themselves as they pay another human being just so they can treat them worse than an animal.

The last party to this equation is the shadow women. The people that are in a relationship with the men that use prostitutes. As the case study showed that these women experience a mass amount of rejection as they are lied to, verbally abused for no reason, and ultimately substituted for prostitutes.

Every time one of these prostitutes have a sexual encounter (5-6 times per day), they are creating a spiritual and soul tie to these men who are spiritually and psychologically unsound. The spiral for them on an unseen level is just too much for words to explain. Satan has created an ocean of sewage water filled with sharks and parasites that eat everything up that ends up in it so slowly that they do not realize what is happening to them before it is too late.

3.7 HOMOSEXUALITY/LESBIANISM

3.7.1 Introduction

The Oxford dictionary describes homosexuality as *having feelings or involving sexual attraction to people of one's own sex*.⁷⁶² Because of this definition of homosexuality, whenever the thesis speaks of homosexuality, both genders male and female is meant, unless specifically mentioned otherwise. Several decades ago, homosexuality

⁷⁶² Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

was rarely mentioned in polite society and viewed as something sinful, sick, and illegal. Homosexuals were ignored by heterosexuals and treated by psychiatrists who viewed it as a sexual deviation and hidden by millions.⁷⁶³

Then in 1954 a government-sponsored report on homosexuality changed how media and government viewed sexual orientation. A great number of people, celebrities, and politicians came out of the “closet” about their sexual orientation and formed several gay organizations to stop the government, cultural, and media persecution. This led to the American Psychiatric Association to vote to drop homosexuality as a disorder unless it causes the individual anxiety and distress.

Homosexuality was thrust even more into awareness with the outbreak of the AIDS epidemic. Controversy invaded all areas of society: military, local elections, government, the courts, schools, sports, science, professional societies, Hollywood, business, industry, media, and the church.

In the Christian community and in the different denominations the uncertainty of homosexuality is evident. Some Christians try to ignore homosexuals, some make ill-informed insensitive comments about the lifestyle, while others also lash out in anger against them. Others try to make “Christian homosexuality” a legitimate, God-approved way of

⁷⁶³ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.278) Thomas Nelson: USA

life.⁷⁶⁴

It is then understandable that this thesis will provoke controversy as it will analyze homosexuality from a Biblical Christians perspective and how rejection influences and creates the homosexual as a sin and a deviancy away from what God, the Creator had in mind when He created men and women with the propensity for sexual activity.

Even though the strict definition of homosexuality is the erotic attraction to persons of the same sex, this thesis will distinguish between homosexual orientation (sexual thoughts, feelings, fantasies) and homosexual behavior (overt sexual acts).⁷⁶⁵

Sodomy is the act of anal sexual intercourse with or without sexual orientation and behavior and will be explained later. Oral sex is defined by the Oxford dictionary as *the sexual activity in which the genitals of one partner is stimulated by the mouth of the other*.⁷⁶⁶ This would include anilingus or rimming where the anus of the one person is also stimulated with the other persons mouth.

In other words, oral sex becomes a clear sexual deviancy. That would then open the people involved for demonic possession or oppression.

⁷⁶⁴ **Myers, D. G. & Jeeves, M. A.** (1987). *Psychology Through the Eyes of Faith*. (p.111). New York: Harper & Row.

⁷⁶⁵ **Rosenak, C., & Looy, H.** (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 571). Grand Rapids, MI: Baker Books.

⁷⁶⁶ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

Peter Horrobin from Ellet Ministries states: “*oral and anal sex are major demonic entry points.*”⁷⁶⁷

3.7.2 Homosexuality in History

Many homosexual supporters argue that the hostility towards homosexuality comes from the Christian church. But history shows otherwise. Ancient and Pagan societies showed laws against these practices:

- **Hittite Laws** – Hittite law from the second millennium B.C. declared homosexuality as an abomination with harsh and cruel punishment. If a man was convicted of homosexual rape, he was forcibly penetrated and then castrated.⁷⁶⁸
- **Early Persia (Iran)** – Zoroastrianism which was founded in Iran stated that if a man was found actively engaging in homosexual behavior it was legally permissible to kill him on the spot. Even later text in the 9th century A.D. found that homosexuality is heinous.⁷⁶⁹
- **Greek Society** – Even though 6th century art and literature refer to homosexuality, it is clear in history that Greek culture did not accept homosexual behavior. Aristotle, Herodotus, and many Stoic and Cynic philosophers expressed their moral disapproval of

⁷⁶⁷ **Horrobin, P. J.** (1991). *Healing Through Deliverance. The Practice of Deliverance Ministry.* Kent, UK: Sovereign Word Press.

⁷⁶⁸ **Greenberg, D.F.** (1988). *The construction of homosexuality.* (p.126). Chicago University Press.

⁷⁶⁹ **Ibid.** P.186

homosexual practices.⁷⁷⁰ Spartan authorities according to Plutarch were scorned or punished if they did not marry.⁷⁷¹ Greek laws against lesbian behavior was found to be more lenient.

- **Roman Society** – The writings of Suetonius, Catullus, and Martial showed that visibility of homosexual practices was ridiculed and not met with societal approval.
- **Ancient Pagan Societies** – The 8th century Vikings, Visigoths, Celts, and Vandals vehemently opposed homosexuality. The Visigoths' law burned homosexuals at the stake. The Celts strongly disapproved of the practice. Men who found to be practicing such behavior were put to death by mob rage.⁷⁷²
- **Germanic Peoples** – Tacitus reports that amongst the Germanic people of the 10th-12th century the custom was to bury alive anyone who was found guilty of homosexual behavior.
- **Early Europe** – From 1000's to the 1500's Europe saw an increase in homosexual behavior. In 18th century London homosexuals "married" without legal sanction in places called "molly houses". These places consisted of pubs and coffee houses where homosexual activities transpired.
- **Netherlands** – In 1969, 44% of the Dutch population rejected

⁷⁷⁰ **Davis, J.J.** (1993). *Evangelical ethics: issues facing the church today*. Presbyterian & Reformed Press.

⁷⁷¹ **Rosenak, C., & Looy, H.** (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 571). Grand Rapids, MI: Baker Books.

⁷⁷² **Greenberg, D.F.** (1988). *The construction of homosexuality*. (p.243). Chicago University Press.

homosexuality.⁷⁷³ There was however a shift in societal norm when homosexuality was transformed from sin and pathology into a psychological and social problem that could be treated in mental health care. The traditional task of the church in the field of charity and pastoral care lost importance when physicians, psychiatrists and psychotherapists created new areas of intervening in people's private lives.⁷⁷⁴

- **North America** – In the 17th – 18th century English settlers in America labelled homosexuality as a sin and a crime that will be punished in this life and the next. During World War II the US armed forces excluded homosexuals from serving in the military. Only in 1950 did the pendulum swing in favor of homosexuals in America.

Neither ancient nor modern history supports the theory that Christianity is to blame for the abhorrence to same sex behavior. Throughout history all cultures found the practice unacceptable for various reasons.⁷⁷⁵

⁷⁷³ **Sanders, G.** (1980). Homosexualities in the Netherlands. *Alternative Lifestyles* 3:278–311.

⁷⁷⁴ **Oosterhuis, H.** (1996). Christian social policy and homosexuality in the Netherlands, 1900–1970. *Journal of Homosexuality* 32:95–111.

⁷⁷⁵ **Lockard, A. M.** (2008). Homosexuality: Legally Permissible or Spiritually Misguided? *Conspectus Volume 5*, 139–142.

3.7.3 Homosexuality in Scripture

When the bible speaks about homosexuality, it is referring to a behavior, and all scriptures refer to it as sinful.⁷⁷⁶

Based on the first impressions of scripture it is shown that homosexuality is a consequence of rejecting the created order. In Genesis God created humanity as male and female, and He created them with the ability to procreate within the context of marriage.⁷⁷⁷ This creation order for the procreation of mankind received the endorsement of both the Lord Jesus⁷⁷⁸ and the Apostle Paul.⁷⁷⁹ This means that homosexuality is seen as sinful as it violates the original plan of God for heterosexual monogamy.

It is against this background that Paul makes an important theological argument:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, (19) because what may be known of God is manifest in them, for God has shown it to them. (20) For since the

⁷⁷⁶ **Johnson, J. A.** (2003). Homosexuality. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 777–779). Nashville, TN: Holman Bible Publishers.

⁷⁷⁷ **Genesis 1:27-28** So God created man in His own image; in the image of God He created him; male and female He created them. **(28)** Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

⁷⁷⁸ **Mark 10:6-9; Matthew 19:4-6**

⁷⁷⁹ **Ephesians 5:31** "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH."

creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, (21) because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. (22) Professing to be wise, they became fools, (23) and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. (24) Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, (25) who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (26) For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. (27) Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. (28) And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; (29) being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, (30) backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, (31) undiscerning, untrustworthy, unloving, unforgiving, unmerciful; (32) who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Romans 1:18-32

In this passage Paul makes the argument that homosexuality is one consequence of rejecting God as Creator and His created order. Paul states that both male homosexuality and female lesbianism is a result of denying God. Paul begins here by showing that because creation (v.20)

and the Creator (v.25) has been rejected, women have “*exchanged natural sexual intercourse with men to something unnatural*” (v.26). Paul adds that men have “*left natural intercourse with females and burned in their lust for other men*” (v.27). Then he continues that “*men have committed shameful acts with other men*” (v.27).

Paul's argument is that because people have rejected God, He has given them over to the desires of their own sinful hearts and have received the results of it. During his argument, he uses several negative words for the consequences of their actions: “*uncleanness*”, “*dishonor*”, “*vile passions*”, “*error*”, “*debased mind*”, and “*not fitting*”. Paul ends his argument and list a series of vices that are deserving of death and lists homosexuality as one of them, not just for those who practice it but also for those who approve of it (v.32).

Another aspect of homosexuality in scripture is that **it is a sin that results in judgment**. In **Genesis 19:1-11** homosexuality is mentioned for the first time and immediately God's judgment against it is shown when the city of Sodom and Gomorrah is destroyed because of homosexuality. In the New Testament the events of Sodom and Gomorrah are mentioned, and the charge of “*sexual immorality and practiced perversions*” are laid against them.⁷⁸⁰

Further is seen in scripture that homosexuality is a **violation of Old Testament law**. In the Holiness Code that conveys God's demands for ordering the life of His covenant people there is a large section on

⁷⁸⁰ **2 Peter 2:6-7 & Jude 7**

sexual immorality. The Lord spoke to Moses and said: *“you shall not lie with a male as with a female”*.⁷⁸¹ Then later in **chapter 20** where God lays out the punishment for the sins mentioned in **chapter 18** God adds that: *“If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death.”*

Many pro-homosexual Christians state that the Old Testament has fallen away, and Christians are not under the law, but under grace, misquoting **Romans 6:14**.⁷⁸² It is clear from other New Testament passages that **homosexuality is a clear violation of New Testament ethic**. Paul speaks to Timothy and says:

But we know that the law is good if one uses it lawfully, (9) knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

1 Timothy 1:8-10

Here Paul says that the law is sound if used wisely and should be used to judge sinners. Then he continues to give a list of vices and calls the people guilty of these sins as the *“ungodly”*. Homosexuality is included in this list. But it is not the only New Testament passage where he speaks

⁷⁸¹ **Leviticus 18:1** Then the LORD spoke to Moses, saying, **(22)** You shall not lie with a male as with a woman. It is an abomination.

⁷⁸² **Romans 6:14** For sin shall not have dominion over you, for you are not under law but under grace.

about this. In **1 Corinthians 6:9-11** Paul gives a similar list of vices where homosexuality is mentioned again, and the consequence of this sin is that these people will not inherit eternal life.

It is very important to look at verse 9 separately:

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

1 Corinthians 6:9

The English translations use the word homosexuals and sodomites' side by side but in the Greek Paul uses two separate words, **ἀρσενικοίτης** (*arsenokoites*)⁷⁸³ and **μαλακός** (*malakoi*).⁷⁸⁴ The word *arsenokoites* (sodomite) refers to the active partner in the homosexual act while *malakoi* (homosexual) refers to the passive member in the homosexual relationship. In other words, both passive and active kinds of homosexual behaviour is sinful, ungodly, and disqualifies one from entrance into the kingdom of God. This refers to homosexual orientation (passive) and homosexual behavior (active).

Another particularly important aspect of this passage is seen in verse 11:

And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

1 Corinthians 6:11

⁷⁸³ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 135). Chicago: University of Chicago Press.

⁷⁸⁴ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

This passage shows that **through Jesus Christ the sin of homosexuality is forgivable and changeable**. Paul said: *“and such were some of you”*, the Corinthian church obviously had some former homosexuals that had been converted and changed. As Johnson says: *“The homosexual who repents and believes receives the same cleansing, sanctification, and justification as every other believer who turns from sin to Christ.”*⁷⁸⁵

3.7.4 Causes of Homosexuality

Society shows that the cause of homosexuality is split into several categories. These categories are shown to be either biological, environmental, psychological, sexual abuse, or spiritual. As Collins states: *“Despite thousands of scientific studies, one conclusion is clear: there is no clearly defined single cause of homosexuality.”*⁷⁸⁶

Biological Theories

Powerful cultural and political ideologies have driven research into biological reasons as a cause of homosexuality. This biological theory suggests that genes or prenatal hormones cause homosexuality. Some scientists⁷⁸⁷ propose that the brain and hormones directly affect

⁷⁸⁵ **Johnson, J. A.** (2003). Homosexuality. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 777–779). Nashville, TN: Holman Bible Publishers.

⁷⁸⁶ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.282-283) Thomas Nelson: USA

⁷⁸⁷ **Schuklenk, U., Stein, E., Kerin, J. and Byne, W.** (1997). Ethics of genetic research on sexual orientation.” *The Hastings Centre Report* **27(4):6–13.**

behavior, but at the same time behavior does not influence behavior. They suggest that the brain and hormones direct the behavior in a one-way cause and effect manner.

Another scientist, Valenstein⁷⁸⁸ argues that experiences or behaviors can indeed affect the brain:

*A person's mental state and experience can alter the brain.... Various experiences can cause structural and functioning changes in the brain.... Genes are responsible for establishing scaffolding of the brain, but a large amount of neuronal growth that leads to the establishment of connections has been shown to be influenced by experience.*⁷⁸⁹

Biological research has tried to show that homosexual men have lower levels of androgens while homosexual women have abnormally higher levels. They failed to prove that.

Other biological studies believe that the hypothalamus, which regulates the hormone secretion in the brain, functions differently in homosexuals than in heterosexuals. These studies have injected newborn female rats with androgen and found that they then lead male-typical sexual behavior in adulthood.⁷⁹⁰

⁷⁸⁸ **Valenstein, E.S.** (1998). *Blaming the brain: the truth about drugs and mental health.* (p.126-128). Free Press.

⁷⁸⁹ **Lockard, A. M.** (2008). Homosexuality: Legally Permissible or Spiritually Misguided? *Conspectus Volume 5*, 142–143.

⁷⁹⁰ **Rosenak, C., & Looy, H.** (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 572–573). Grand Rapids, MI: Baker Books.

To extrapolate this theory from the animal study to humans is fallacious. Studies with humans have shown that congenital and drug induced abnormalities have not led to sexual orientation or sexual behavior similar to homosexual orientation. The other problem is that sexual behavior does not necessarily dictate sexual orientation as seen in prisons amongst sodomy, which will be discussed later.

Simon LeVay⁷⁹¹ directed a study of the hypothalamus and revealed two areas of the brain - the suprachiasmatic nucleus and the third interstitial nucleus of the anterior hypothalamus – that differ in size between heterosexual men and homosexual men. While this cannot be replicated, and was only found in one of his four post-mortem study samples, it is at best just a coincidence and in no way biological evidence for a cause of homosexuality.

Other studies have focused on brain function by comparing heterosexual and homosexual performances in various cognitive tasks. This erroneously assumes that differences in sexual orientation are associated with general differences in mental ability. Obviously, the study was inconclusive.⁷⁹²

Recent reports on the biological studies of homosexuality led to the study of twins to see if there is an inherited component. Identical twins

⁷⁹¹ **LeVay, S.** (1991). A difference in hypothalamic structure between heterosexual and homosexual men. *Science*, 253, 1034–1037.

⁷⁹² **Rosenak, C., & Looy, H.** (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 572–573). Grand Rapids, MI: Baker Books.

have identical sets of genes while fraternal twins share only 50% of their genes as do normal siblings. This study also erroneously assumes that if identical twins are more likely to share a trait, such as homosexuality, than fraternal twins then the evidence is partly genetic. When twins share a trait, it is called concordance. Studies have shown concordance for homosexuality in identical twins' range between 20-52%, while fraternal twins' range between 20-22%.

This means that while one identical twin is homosexual, there is a 52% chance that the other twin is also homosexual, but also a 48% chance that the other twin is heterosexual. While they share exactly the same genes makes this study opportunistic at best.

Biological research has revealed that there are correlates between different people with homosexual orientation but are speculative at best. Any correlation between biological factors and sexual orientation appears to be reflected in, but not caused by biological factors.⁷⁹³

Environmental Theories

In this theory, environmental factors that could influence homosexuality includes everything from diet, climate, environmental toxins to culture, parenting, and personal values. One study reported a concordance of 11% between adopted brothers of homosexual men, who have no genetic relationship while the population rate of homosexual men is no

⁷⁹³ **Rosenak, C., & Looy, H.** (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 572–573). Grand Rapids, MI: Baker Books.

more than 5%. This suggests a plausible support for the possibility that environmental factors do influence the development of homosexual orientation.

Conditioning theorists have proposed that homosexuality is a result of the reinforcement received from pleasurable homoerotic experiences, particularly if they precede pleasurable heteroerotic experiences. This theory does not keep in mind where homosexual men were sexually abused by a father or a maturing male that caused them to become homosexual in their orientation.

The other problem with this theory is that pleasurable homoerotic experiences do occur in the absence of the other sex as is seen on ships, in the army, or in prisons, without it leading to an adult homosexual orientation. An example of this is seen in the Sambia of the New Guinea highlands where they have institutionalized exclusive homoerotic behavior for all males ages 7-22, yet when they marry, 95% of these men become exclusively heterosexual in behavior and orientation.⁷⁹⁴

Psychological Theories

Psychological theories have dominated the discussion in society on the causal relationship of homosexuality. When the following discussion on the psychological theories is read it is important to keep in mind that the overall population is only 5% homosexual while 95% is heterosexual, yet

⁷⁹⁴ **Stoller, R. J., & Herdt, G. H.** (1985). Theories of origins of male homosexuality. *Archives of General Psychiatry*, 42; 399–404.

many heterosexual people will undergo the same psychological environment that are claimed to cause homosexuality.

Psychological theories pertaining to homosexuality has largely been developed by Sigmund Freud. He believed homosexuality has largely been caused by a domineering mother and/or a weak and absent father, as well as an abnormally close mother-son relationship.

Sigmund Freud's theory has directed research on homosexuality for many years. Later researchers explored female homosexuality and found that the scope of factors increased to include poor parenting, abusive parenting, broken homes, and inadequate role models.

This theory believes that these factors prevent kids from resolving power and dependency needs and leaves them with a sense of personal inadequacy and dissatisfaction. In many of these theories the element of confusion during a critical period of gender role learning, caused by poor relations with the same-sex parent, sexual abuse, early homosexual seduction, and self-labeling as a homosexual.

This Freud theory is broken up into three categories: the father-son relationship, the mother-son relationship, and other family relationships:

The Father-Son Relationship

All genders, male or female, first associate with the mother. At a certain age the boy must disassociate with the mother and start to associate with the father. The father then helps the boy to familiarize himself as a

man. At this stage, the boy discovers that men and women are different. This theory would then conclude that all boys in a single mother parent situation would then become homosexual, yet they do not.

This theory also suggests that through rough-and-tumble-play, or learning to use a hammer, or even power tools, boys learn what it means to be a man, and will accept their bodies as a representation of maleness. This is called "incorporating masculinity into a sense of self".⁷⁹⁵

Freud believed that the greatest need in a developing boy is that of his father's attention. He has a longing to be held, to be loved by a father figure, to be mentored into the world of men and to have his masculinity affirmed.

The Mother-Son Relationship

Many psychologists believe that mothers who, even on a subconscious level, desire to have a girl baby, will communicate this desire to her unborn son and so create effeminate behavior in her son. This will create a gender preference wound in-utero as she is rejecting her son, his masculinity, and his gender.⁷⁹⁶ The same happens when a father wants a boy baby and gets a girl. The girl is then treated as a boy and her femininity is rejected.

⁷⁹⁵ **Nicolisi, J. & Nicolisi, L.A.** (2012). *A Parents Guide to Preventing Homosexuality*. (p.24). Downers Grove: Intervarsity Press.

⁷⁹⁶ **Zucker, K.J. & Bradley, S.J.** (1995). *Gender Identity Disorder and Psychosexual Problems in Children and Adolescents*. (p. 226-230). New York: Guilford Press

In some instances when the mother does not have a satisfying relationship with the father, she tends to prolong the son's dependency on her as it is the only place for her to fulfill her needs for love and companionship. This could also lead to an emotional dependency relationship with him.

Gerard Van Den Aardweg ⁷⁹⁷ believes that a clingy mother will keep her son from spending time with his father by coddling him or stopping him from doing boyish activities that would reaffirm his maleness to satisfy her own needs for male intimacy. This exaggerated maternal sympathy fosters self-pity, which according to Van Aardweg is often seen in homosexual men.

Collins states the problem with these theories when he says: *"Many homosexuals do experience disruptions in parent-child relationships while others do not. Children in the same family do not all become homosexual even though there may be similar parent-child relationships."* ⁷⁹⁸

This has led psychologists to find some other explanations such as:

- Mothers who fear and distrust women and teach this to their sons.
- Mothers distrust or fear men and teach this to their daughters.

⁷⁹⁷ **Van Den Aardweg, G.J.M.** (1986). *On the Origins and Treatment of Homosexuality: A Psychoanalytical Reinterpretation*. Westport: Praeger Press

⁷⁹⁸ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide*. (p.283) Thomas Nelson: USA

- A boy who is surrounded by too many females (mothers, sisters, aunts) and has limited contact with men.
- When parents are afraid of sex and do not discuss it in the home, or strong condemnation of sex, which creates a distorted view of sex and struggles with heterosexual association.

Another difficulty with the theory on psychological factors as a cause for homosexuality is that it is based on homosexuals who have sought psychoanalytic counseling. Homosexuals who have sought counseling is not a representation of all homosexuals as most homosexuals do not seek counseling.

This shows the difficulty with psychoanalytic research as it is based on retrospection. This means it is adults remembering and reflecting on their childhood experiences. These memories are constructed and interpreted in the light of current circumstances. Although the process is therapeutic, it is not a reliable method of collecting data to support theories on the causes of homosexuality.

Psychologists conducted a major study to prove these findings out of the Kinsey Institute.⁷⁹⁹ They used a large, nonclinical sample of homosexual persons. While the data again was retrospective the researchers approached the questions from different routes to overcome the inherent problems of steering the candidates in a certain direction. Both homosexuals and heterosexuals were asked about their parents'

⁷⁹⁹ Bell, A. P., Weinberg, M. S., & Hammersmith, S. K. (1981). *Sexual preference: Its development in men and women*. Bloomington: Indiana University Press.

personalities, parent-child relationships, parent-parent relationships, gender conformity, peer relationships, and early sexual experiences, as well as adolescent and adult sexuality.⁸⁰⁰

This study found a lack of support for many of the traditional psychosocial theories on the etiology of homosexuality. Researchers found no significant differences between the homosexuals and heterosexuals in their respective relationships or personality of the mothers and fathers. There were also few differences in early sexual experiences.⁸⁰¹

Sexual Abuse

All people experience intense rejection and trauma when sexually abused. Many case studies have shown that children who are sexually abused or have early sexual contact can become confused and develop a gender identity confusion as well as unusual sexual interests and values. This means that inappropriate sexual activity blurs the distinction between intimacy and sex.⁸⁰²

Studies have shown that boys who are sexually abused are four to seven times more likely to have homosexual problems, and 65% of

⁸⁰⁰ **Rosenak, C., & Looy, H.** (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 572–575). Grand Rapids, MI: Baker Books.

⁸⁰¹ **Ibid**

⁸⁰² **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (P160). Master's Thesis: St Clemens Private Swiss University.

these victims said that the abuse affected their sexual identity. These studies suggests that homosexuals are sexually abused excessively in their childhood compared to heterosexuals.

Whitehead and Whitehead⁸⁰³ states that gay support groups have reported between 50 and 60 percent of homosexual men coming for help have been sexually abused. Ex-gay groups have reported up to 85% of females who come for help have also been abused.

Spiritual Influences

The thesis has already discussed the influences from Satan on mankind with regards to rejection and how a person is even influenced from in-utero. These demons create a stronghold in a person's life and because of the sexual connections with other homosexuals, a vast amount of demons create the stronghold in a person's life.

When a stronghold is established a "strongman" must take over and control the influences in the person's life. The following entities can be present in the life of the homosexual:

⁸⁰³ **Whitehead, N. & Whitehead, B.** (1999). *My Genes Made Me Do It: A Scientific Look at Sexual Orientation*. Los Angeles: Huntington House.

Abaddon/Apollyon, Prince of the East

Coertzen states that this prince is a two-sided entity: Abaddon represents the destruction of humanity, while Apollyon is the father of all lies.⁸⁰⁴

Abaddon – Abaddon is shown in the book of revelation as Satan, the messenger of death and destroyer of the lost. He is sent from the bottomless pit to destroy and remove all unbelievers from the earth.⁸⁰⁵ He exists to execute God's judgment on those who have rejected Him.

Abaddon as the great Destroyer is instructed to pollute all of humanity especially the Christian. His goal as spiritual principality is to lead people into various sexual deviancies, especially fornication, incest, bestiality, homosexuality, pornography, and pedophilia.

This spirit also works in conjunction with Bacchus, the spirit of alcohol addiction to bring about all types of addictions.

Apollyon – This principality is known as the lying spirit of the four princes and is obsessed with preoccupying mankind with false doctrines. This spirit's main purpose is to hinder humanity from serving God and to prevent true commitment and worship.

⁸⁰⁴ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (p.160). Master's Thesis: St Clemens Private Swiss University.

⁸⁰⁵ **Revelation 9:11** And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

This spirit causes spiritual pride and keeps Christians from repenting and staying in their sinful state. This spirit deceives the person to believe that they have a same-sex attraction and that it is normal. This opens the door for more deception.

Abaddon then works with this prince to instill even more sin and keep the person in bondage and destruction. Primarily Apollyon brings about idolatry. Once the homosexual has entered the lifestyle, they are consumed with self, which is idolatry.⁸⁰⁶

Belial, Prince of the North

Belial was previously discussed as part of the spiritual power involved with abortions, but his nature is shown in his name. His name Belial means *worthlessness* or *without value*. His primary function is to bring about total moral corruption and destruction in the individuals life.

Coertzen states that Belial causes feelings of worthlessness, unworthiness, rejection, shame, and causes the person to feel alienated in its family and gender. Belial adds to the person feelings of isolation and will seek to establish a connection with a same-sex relationship.⁸⁰⁷

⁸⁰⁶ **Brand, Prof Dr C. M. J.** (1998). *Spiritual Warfare. Satan's Structures and Strategies*. (p.20-23). Pretoria: Self Published.

⁸⁰⁷ **Coertzen, N.** (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. (p.164). Master's Thesis: St Clemens Private Swiss University.

Leviathan, Prince of the West

This spirit was previously discussed in abortions and when he is not successful in getting the baby aborted, he will seek to abort the person from their God-given ability to procreate, their destiny, and their calling.

This spirit attacks the mind to bring about confusion, doubt, and deception. This spirit will twist the truth about the persons gender and confuse them about their sexual orientation until their behavior is also corrupted.

General Demonic Workings

The strongholds in the life of the homosexual comes with certain demonic forces as well. Andrew Comiskey from Desert Stream Living Waters Ministries states: *"The Homosexual relationship itself is a source of demonization...That attachment and communion are indeed inspired, but the source is demonic."*⁸⁰⁸

Christina Malan provides a short list of possible demonic influences in the soul and/or spirit of the homosexual:⁸⁰⁹

- Spirit of rejection – 80% or more of all homosexuals have experienced rejection in some form
- Unforgiveness

⁸⁰⁸ **Comiskey, A.** (1996). Pursuing Sexual Wholeness: How Jesus Heals the Homosexual. Florida: USA, Charisma House Publishers.

⁸⁰⁹ **Malan, C. E. M.** (2008). An Exposition of Fear from a Biblical Perspective and its Effect on Mankind, Specifically the Christian. (p.346-347). Thesis for Master of Ministry in Theology. UK: Calvary University.

- Bitterness
- Disappointments – the homosexual is disappointed in his mother or father for never being there for him and helping him to affirm his gender role.
- Spirit of shame – “I am the wrong gender”
- Spirit of guilt
- Abandonment
- Spirit of rebellion – towards God and parents
- Spirit of fear – The homosexual that is still in the closet will struggle with fear of the consequences of coming out.
- Spirit of worthlessness
- Spirit of insecurity
- Spirit of denial
- Spirit of depression
- Sodomy – The demon of sodomy is often called *Legion* because of the multiple sex partners of the homosexual, which will be discussed later in the thesis.
- Spirit of Jezebel and Ahab – because of the idolatry in the homosexual lifestyle
- Spirit of lies
- Spirit of lesbos – spirit of homosexuality and lesbianism
- Spirit of confusion
- Spirit of fornication
- Spirit of addictions – All forms of addictions follow the life of the homosexual
- Spirit of prostitution

- Spirit of whoredom – all sexual immorality has this manifestation. It controls all sexual deviancies and tries to turn it into more idolatry. This spirit keeps the person captive in lust and unrighteousness.
- Spirit of jealousy
- Spirit of bondage
- Deaf and dumb spirit – This spirit is responsible to stop the homosexual from hearing the voice of God for salvation. It creates a stronghold in the mind that the person cannot understand the truth of the Word of God.
- Unclean spirit – This spirit is responsible for the dirty physical and spiritual life of the homosexual.

Free Choice

As with any research, and specifically with this research, the free agency concept must be taken into consideration. The concept of free agency implies choice, free will, or self-determinism. This means that people have the ability to make decisions that are independent of past choices or circumstances.⁸¹⁰

Diamond⁸¹¹ addresses this issue when he contends that while biology, the environment, or psychology may bias a person's sexual orientation, individual behavior is flexible when responding to these outside influences, and therefore free choice must be considered.

⁸¹⁰ Burr, W.R., Day, R.D. & Bahr, K.S. (1993). *Family science*. Prentice-Hall.

⁸¹¹ Diamond, L. M. (1998). Development of sexual orientation among adolescent and young adult women. *Developmental Psychology*, 34, 1085–1095.

Warner ⁸¹² also contends that people do have free agency to make conscious choices and alter their thinking, emotions, and behavior. The best example of a person's free agency to choose moral behavior, even amongst the most dehumanizing situations comes from the Nazi concentration camps in World War II. Viktor Frankl, a psychiatrist, and survivor of the Nazi concentration camps recorded:

*There were always choices to make. Every day, every hour offered the opportunity to make a decision. In the final analysis it becomes clear that the sort of person the prisoner became was the result of an inner decision and not the result of camp influences alone. Fundamentally, any man can, even under such circumstances, decide what shall become of him—mentally and spiritually.*⁸¹³

This means that individuals who have been exposed to a variety of external influences towards homosexuality may make decisions that lead to same sex behavior, but if they do, the element of choice or free agency was involved.

Theologically free agency consists of two parts. First there must be "knowledge of truth". Then the second aspect is the person making the decision to "live truthfully". This means that having a free choice is not doing what you want, but rather what you know you should do. If one only does whatever he/she wants, they are just a slave to their own desires and freedom to choose is not triggered. Williams states that it is

⁸¹² **Warner, C.T.** (2016). *Bonds that make us free: Healing our Relationships, Coming to ourselves*. Deseret Book Company.

⁸¹³ **Frankl, V. E.** (1985). *Man's search for meaning*. (p.86). New York Washington Square Press/Pocket Books.

knowing true principles and making the choice to live by them.⁸¹⁴

Another aspect of freedom is the moral principle. Needleman adds that free agency cannot exist in a moral vacuum.⁸¹⁵ With regards to sexual deviancy it means that free agency is the ability to grasp the true reality of the sexual nature created by God and making the choice to fulfill that true role that God created it for.

Glock convincingly summarizes the impact of free will upon the engagement in same sex relationships:⁸¹⁶

*Scientists effectively ignore free will as a possible causal agent. This is not because scientists do not believe in a free will. Certainly, in their everyday lives they think and act as if free will exists. When they function as scientists, however, they have not found means to establish if free will may be operative as a determinate of human behavior.*⁸¹⁷

O'Brien contends that while the homosexual community believes that "they were born this way", and they deny that sexual orientation is chosen, they still fail to recognize that homosexual behavior in its human

⁸¹⁴ **Lockard, A. M.** (2008). Homosexuality: Legally Permissible or Spiritually Misguided? *Conspectus Volume 5*, 143–145.

⁸¹⁵ **Needleman, J.** (2004). The American soul: rediscovering the wisdom of the founders. National Public Radio Program, Morning edition: 23 February 2004.

⁸¹⁶ **Lockard, A. M.** (2008). Homosexuality: Legally Permissible or Spiritually Misguided? *Conspectus Volume 5*, 145–146.

⁸¹⁷ **Glock, C.Y.** (2004). *Accounting for behavior scientifically and in everyday life*. Unpublished paper available from the author: 319 South Fourth Avenue, Sandpoint, Idaho, USA 83864.

dimension is a chosen act of life.⁸¹⁸

3.7.5 Homosexuality and the Church

The American churches gave very little public attention to sexual attraction and sexual behavior between members of the same sex until the latter half of the twentieth century. The traditional ecclesiastical bodies condemned homosexual behavior finding evidence in scripture as shown previously.

In 1955 Rev. Derrick Sherwin Bailey, an Anglican priest, published an article in England called *Homosexuality and the Western Christian Tradition*. In this article he challenged the church's traditional view with findings from behavioral sciences and a "new" reinterpretation of relevant biblical passages.⁸¹⁹

Rev. Bailey's work gave ground for several studies that were published in the United States that were designed to be sympathetic towards homosexuals and lesbians. In 1964 four homophile organizations and two Methodist churches came together to hold a *Consultation on the Church and the Homosexual*. These meetings soon became heated and led to the "Stonewall Riots" in Greenwich Village where the gay/lesbian movement was launched. This movement started confronting the church for full acceptance of homosexual orientation and practice.

⁸¹⁸ O'Brien, D. (2004). A more perfect union. *The Christian Century*: 27.

⁸¹⁹ Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). In *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press.

In 1969 Rev. Troy D. Perry, a former minister of the Church of God was asked to leave the denomination because of his homosexual orientation and founded the Universal Fellowship of Metropolitan Community Churches (UFMCC). The UFMCC affirmed homosexuality as a gift from God and welcomed both homosexual and heterosexuals into its denomination. In two decades, they grew to over 100,000 members in more than 150 congregations in the world.

In the traditional churches several gay and lesbian advocacy groups began forming to advocate for full acceptance of homosexual Christians within the Church.

The advocacy groups within the churches have primarily been concerned with three issues: the moral status of homosexual orientation and behavior; the ordination of homosexuals; and civil rights legislation for the homosexual community.⁸²⁰

These debates are still ongoing, and the results are still uncertain. Most denominations are following a similar pattern: supporting civil rights for the homosexual community; opposing homosexual practice; calling for ministry to lesbians and gays; and denying ordination to self-affirming, practicing homosexuals.

The debate in the churches is not likely to end soon as reinterpretation of biblical content and authority, conflicting evidence from behavioral sciences, and the range of experience among homosexuals themselves

⁸²⁰ Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). In *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press.

are all contributing to a controversy which will not be easily resolved.⁸²¹

3.7.6 Case Study

Ronald McCray⁸²²

Ronald McCray's father was absent during his childhood due to an addiction to drugs and alcohol. He was raised in a church with a surface knowledge of God but no personal relationship with Him.

At the age of nine years old he was raped at knife point by a close male relative and two male friends who was watching porn and forced him to participate. They forced him to keep silent about the abuse. As a result of the abuse, he became cold and distant and isolated himself from others.

During grade school and middle school Ronald started noticing an attraction towards other boys but suppressed his feelings. At age 15 he gave in to his same-sex feelings and met a young man on social media who made him feel important, until he raped him.

The rape encounter had the opposite results. One would expect him to turn away from men, but it made Ronald even more promiscuous, and he started to meet more men online. He states that all he wanted was to

⁸²¹ Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). In *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press.

⁸²² <https://www.youtube.com/watch?v=hVcyRFoWI28> and <https://www.godreports.com/2018/09/jesus-transformed-a-gay-man-and-a-lesbian-now-theyre-married/>

be loved. He was seeking fulfillment and acceptance. He says he was giving his body away to buy love.

This led to depression and suicidal thoughts as he jumped from one relationship to another. He always felt empty no matter what he did.

In 2004 his mother confronted him as she was suspicious of a young man he frequently brought home, and he confessed his secret to her. She immediately rejected him which forced him to embrace the gay lifestyle and found a new family in the LGBTQ community.

At the age of 21 Ronald was sharing an apartment with another young man who invited him to church where he was immediately accepted and loved regardless of his sexual orientation. Ronald testifies that God sent various people to him to remind him of His love for him.

While still pursuing the homosexual lifestyle and going to church, Ronald only gave his life to Jesus after a traumatic encounter where he was almost killed by four men in an attempted robbery.

A year later after the encounter on the 18th of October 2009 Ronald gave his life to Jesus in his church. Ronald confesses that it took him that long because he was not ready to surrender his homosexuality over to God. Ronald's testimony states that at the moment of him being born again and filled with the Spirit of God, God delivered him from the bondage of homosexuality. He also states that although he was delivered, he was not cured of his same-sex attraction. This was temptations that he had to avoid while fighting with his flesh. Slowly but surely God started to

restore his attraction to females, and he fell in love with a girl he met at church, Fetima. Fetima at that stage was also busy recovering from Lesbianism. Ronald and Fetima got married in 2015 and are together in the ministry.

Observations

The rejection Ronald experienced from his father at a young age opened him up to spiritual influences in his life. This led to him being raped by three men at the age of nine and further opened him up to same-sex encounters. That is why the rape at age 15 did not put him off men, but pushed him closer to them. Only when he made the choice to seek God and reject same-sex attraction was he able to be set free in his soul and spirit and God took time to inner heal him from all the trauma in his life which led him to be able to fall in love with a woman.

3.7.7 Conclusion

The underlying problem for homosexuals who struggle with the same sex attraction is not the everyday fight with the flesh and the lust, but it is the wrong understanding of how they are made. They think of themselves as one gender trapped inside the wrong gender, but the problem is that their soul and spirit are at constant war with one another. The soul wants to do what it wants regardless of guilt and condemnation while the spirit longs for holiness and oneness with God.

History has shown that mankind knows homosexuality is not normal and has condemned it through- out the centuries past. Still, people will keep

on doing what their souls want, regardless of the consequences, even if that kills them. The next step is then to justify their actions. Homosexuality is nothing different. They have blamed society for their existence, families, biology, even the environment around them, but never themselves.

Christianity is based on the freedom to choose. Christians believe that God gave all humans the ability to choose right from wrong. The ability to choose Him or Satan. That is one of the fundamental differences between Christianity and all other religions. Homosexuals are not different species in humanity and all of them have the same freedom to choose. Yes, there might be external factors to consider, but the bottom line is the choice that everyone must make. Will I do what my flesh wants, or will I do what God requires of me?

Homosexuals have been trying to escape this reality to such an extent that they created their own version of the Word of God where they justify themselves. The problem that they have is that if their excuses are relevant, it is also relevant to all other parts of scripture. If that is the case then all other sins are acceptable. No longer is murder a problem, or rape, or incest, or stealing. All is acceptable because mankind is no longer under the law, but under grace. If you kill someone, just ask for forgiveness. Unfortunately, that is not the case. This passage has shown how rejection creates sexual deviancies, and homosexuality is nothing different. Every person who deviates from the norm has some or other root causing it, but the end is still a choice to do what they want, or to follow God.

3.8 TRANSVESTISM

3.8.1 Defining Transvestism

Transvestism is defined as getting intense sexual arousal from dressing in clothes considered appropriate for the opposite sex.⁸²³ It is also called Transvestic Fetishism as the female clothes is used to derive sexual pleasure. No females have been found with this disorder.⁸²⁴ Transvestic disorder is transvestism that causes significant distress or substantially interferes with daily functioning.⁸²⁵

In 1910 Magnus Hirschfield, a German physician, published *Die Transvestiten* where he originally applied the term to cross-dressing associated with non-heterosexual behavior. Later in the 20th Century transvestism was distinguished from cross-dressing because of the sexual excitement associated with it. Individuals who have been identified as asexual, bisexual, homosexual, and heterosexual has been known to cross-dress without the desire for sexual excitement.⁸²⁶

Transvestism is also distinguished from transsexualism because transsexual individuals wish to be the opposite gender. Most

⁸²³ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸²⁴ Young, P. D. (1999). Transvestic Fetishism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 1228–1229). Grand Rapids, MI: Baker Books.

⁸²⁵ <https://www.msdmanuals.com/home/mental-health-disorders/paraphilias-and-paraphilic-disorders/transvestism>

⁸²⁶ <https://www.britannica.com/topic/transvestism>

transvestites are males who fit very well into their male roles in society and do not wish to change their biological sex.

More than 67% of these men with this disorder are married and do not disclose this information to their spouses. Their wives blame themselves for their loss of masculinity when discovered.

Most men with transvestic fetishism are heterosexual men that begins in childhood or adolescence. These boys are normally praised for dressing in female clothes and seek their acceptance later as adults. This deviancy frequently begins when these men masturbate while fondling lingerie. Young states: *"Donning feminine apparel then allows them to fantasize that they are the women to whom they are making love, a form of autoeroticism."*⁸²⁷

Learning theorists have argued that the fetich aspect of the disorder develops through conditioning. This means that the more the boy associates being cross-dressed with sexual satisfaction, the more arousal and orgasm can only be achieved in this state. This then leads to guilt and humiliation, especially when caught.

3.8.2 Transvestism and Scripture

It is very interesting that scripture does deal with transvestism in the Old Testament law. Moses stated:

⁸²⁷ **Young, P. D.** (1999). Transvestic Fetishism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 1228–1229). Grand Rapids, MI: Baker Books.

"A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God.

Deuteronomy 22:5

God knew that mankind is capable of being deviant. God knew that the only reason for a man or a woman to wear one another's clothing would be an abnormal situation, and He forbade it.

3.8.3 Conclusion

God created men and women to be sexually aroused by one another in a loving marriage relationship. When a person God created is replaced by clothing (creation), it is the same as idolatry and worshipping something man-made and not what God intended in the creation order. It is easy for spiritual deviancy to take over and make that which is worshipped (clothing) more important than the creation. Demons will deceive men and women with pleasure and fleshly desires.

3.9 VOYEURISM

Voyeurism is defined as the act of gaining pleasure from watching others when they are naked or engaging in sexual activities.⁸²⁸

The voyeur, or peeping Tom, is generally a young male who obtains sexual gratification by looking at the genitals of others or by observing sexual acts. To be able to do this the voyeur will often peer through

⁸²⁸ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

windows at night. While watching they will engage in masturbatory play sometimes leading to orgasm.

The difference between a voyeur and a person watching pornography is the added desire to see by stealth, and to watch the nudity or sex live. The voyeur is never interested in making contact with the people he watches. His primary interest is to achieve orgasmic expression by watching others.

The spiral towards voyeurism is seen from various stages of undress. The voyeur will start secretly watching porn or advertisements of underwear models to going to peep shows or watching nude women in strip clubs. Then the socially isolated person will escalate to prowling the neighborhood looking for any opportunity to see something.⁸²⁹

This pattern of behavior can develop when the normal curiosity of youth is coupled with shyness, inadequate relationships with the other sex, or experiences that titillate the curiosity. The privacy and curiosity surrounding sexual activity tend to increase curiosity.

This teen could have experienced rejection with normal social interaction and as a result can only meet his sexual needs without the failure of approaching a female, and the lowered self-status that such an encounter may bring.⁸³⁰ Although adult movies and magazines have removed much of the curiosity and secrecy of the sexual act, the

⁸²⁹ **Ferguson, L. N.** (1999). Voyeurism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 1254). Grand Rapids, MI: Baker Books.

⁸³⁰ **Ibid**

voyeur's need to spy on sexual behavior is still only met in peeping.

3.9.1 Voyeurism in Scripture

In Biblical culture, having one's nakedness exposed and viewed publicly was normally done to indicate shame for previous sin, not for arousal.⁸³¹

Voyeurism was the prelude to further sin in the story of King David⁸³² and Bathsheba.⁸³³

Job recognized that voyeurism was an act from the heart, and it broke the laws of God:

"I have made a covenant with my eyes; Why then should I look upon a young woman?"

Job 31:1

Jesus also confirmed this and equated it to the act of adultery:

But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Matthew 5:28

Voyeurism has a clear intent behind it. The voyeur will go to much trouble to view someone naked. The heart of the voyeur is corrupt and

⁸³¹ **Isaiah 20:2-4; 47:2-4; Jeremiah 13:22; 26; Lamentations 1:8**

⁸³² **2 Samuel 11:2** Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.

⁸³³ **Wright, P. H.** (2003). Voyeurism. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 1655). Nashville, TN: Holman Bible Publishers.

open for spiritual influences to make him more corrupt and spiral into more deviancy.

3.10 NUDISM

Nudism is defined in the Oxford dictionary as *the act of a person who goes naked wherever possible*.⁸³⁴ The Webster's dictionary defines it as *the practice of going nude especially in sexually mixed groups and during periods of time spent at specially secluded places*.⁸³⁵

3.10.1 Nudism in Scripture

When God created humanity, the first people He created was Adam and Eve, and He placed them in the garden of Eden. Before they knew what was right and wrong, they were naked and not ashamed.⁸³⁶ Then immediately when they sinned and ate of the fruit of the knowledge of good and evil, they were ashamed of their nakedness.⁸³⁷ God also saw that it is unacceptable for them to be naked, and He made them clothes from animal skins.⁸³⁸

⁸³⁴ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸³⁵ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁸³⁶ **Genesis 2:25** And they were both naked, the man and his wife, and were not ashamed.

⁸³⁷ **Genesis 3:7** Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

⁸³⁸ **Genesis 3:21** Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

Later in Genesis after the flood Noah gets drunk and when his son sees him naked, God curses his son because of it:

Then he drank of the wine and was drunk, and became uncovered in his tent. (22) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. (23) But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness. (24) So Noah awoke from his wine, and knew what his younger son had done to him. (25) Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren."

Genesis 9:21-25

The previous passages shows that nakedness is associated with shame as the person being naked has no recourse to protect him/herself from the outside world, both physically and symbolically of the spiritual world.

The prophet Nahum stated:

"Behold, I am against you," says the LORD of hosts; "I will lift your skirts over your face, I will show the nations your nakedness, And the kingdoms your shame."

Nahum 3:5

In other passages of scripture nakedness is associated with sexual organs. The laws named in **Exodus 20:26**⁸³⁹ and **28:42**⁸⁴⁰ prohibits the exposure of the private parts of the priests as it would be defiling the

⁸³⁹ **Exodus 20:26** Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.'

⁸⁴⁰ **Exodus 28:42** And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.

offering before the Lord.⁸⁴¹

This thesis is concerned with sexual deviancies and how rejection plays a role in the creation of these deviancies. The deception has entered humanity to deceive them into thinking that being nude in public is acceptable when God has never approved of it. He covered Adam and Eve and He also does not desire for His creation to be naked and ashamed towards others, even if Satan tells them they need not be ashamed.

3.10.2 Nudism in Society

When nudism becomes a lifestyle of non-sexual social nudity it is known as naturism. There is however a slight difference between the two. While nudism emphasizes the practice of nudity, naturism highlights an attitude favoring a harmony with nature and a respect for the environment, into which the practice of nudism is integrated.⁸⁴²

Ethical or philosophical nudism advocates for the benefits of enjoying nature without clothing. Organizations have emerged to promote social nudity and establish private campgrounds and beaches for that purpose.

The deception spiral has now gone so far as to have these naturists and nudists organizations advocate that the practice of social nudity should

⁸⁴¹ **Knutson, F. B.** (1979–1988). Nakedness. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 480). Wm. B. Eerdmans.

⁸⁴² **Choin, M.** (2002). *World Handbook Naturisme 2002 - 2003*. International Naturist Federation.

not be linked with sexual activity but that it can help grow self-esteem and therefore have a positive impact on a well-balanced sexuality.⁸⁴³

3.10.3 Nudism in Religion

All religions view nudity different for different reasons. To understand the deception surrounding nudism it is important to view how other religions understand nudity. This is a list of known nudity in other religions and why they practice it:

- **Ancient Greek Religion** – Hesiod, who wrote the poem Theogony suggested that farmers should sow naked, plough naked, and harvest naked to appease the goddess of the harvest Demeter.⁸⁴⁴
- **Judaism** – In Judaism nudity is an aspect of body modesty and regarded as very important in social and familial situations.⁸⁴⁵
- **Christian Sects** – Christian sects like the Adamites and the Freedomites have viewed social nudity as an integral part of their rituals. The Adamites for example believe in nude worship and call it “holy nudism”. Everywhere these sects have practiced their form of religion they have been met with firm opposition from the mainstream churches.⁸⁴⁶

⁸⁴³ **Smith, G. & King, M.** (2009). "Naturism and sexuality: Broadening our approach to sexual wellbeing". *Health & Place*. **15** (2): 439–446

⁸⁴⁴ **Villing, A.** (2010). *The Ancient Greeks: Their Lives and Their World*. Getty Publications.

⁸⁴⁵ **Telushkin, J.** (1977). *Biblical Literacy: The Most Important People, Events, and Ideas of the Hebrew Bible*. New York: William Morrow and Company.

⁸⁴⁶ **Havey, F. P.** (1907). "Adamites". In Herbermann, C. (ed.). *Catholic Encyclopedia*. **1**. New York: Robert Appleton Company.

- **Hinduism** – Hinduism believes that practicing nudity brings about good results in one's life. It is called the practice of Dharma.⁸⁴⁷ The Hindu saints are naked as they believe they receive perfect self-realization.
- **Jainism** – In India, the Digambara monks reject any form of clothing and practice their religion naked.⁸⁴⁸
- **Neopaganism** – In many Neopagan religious movements social and religious nudity is commonplace.⁸⁴⁹

3.10.4 Conclusion

Nudity was a very big concern for God as it is the first thing that showed shame after Adam and Eve sinned. God even asked them, “*Who told you that you were naked?*”. If Satan can get people to not be ashamed with nudity then it is an easy spiral to devolve to other sexual deviancies.

God didn't want humanity to be comfortable with nudity and that is why He even used it as a punishment for sin. Now Satan has achieved for people to be comfortable with God's punishment instead of it being a form of shame and guilt and a way to repent and ask for God's forgiveness. People now use it as a form of seeking acceptance through movements such as Gotopless.org. The deception here is a way for

⁸⁴⁷ **Sanyal, J.** (1999). *Guide to Indian Philosophy*. (p.9, 14-15). Kolkata: Sribhumi.

⁸⁴⁸ **Sharma, S. K. & Sharma, U.** (2004). *Cultural and Religious Heritage of India: Jainism*. (p.262). Mittal Publications.

⁸⁴⁹ **Zimmermann, D. & Gleason, K.** (2006). *The Complete Idiot's Guide to Wicca and Witchcraft*. (p.77). New York: Penguin.

Satan to lead people away from God and an easy way to ignore their consciences.

3.11 EXHIBITIONISM

The Oxford dictionary defines exhibitionism as *the extravagant behavior that is intended to attract attention to oneself*.⁸⁵⁰ The Websters dictionary defines it as *a perversion where sexual gratification is obtained from the indecent exposure of one's genitals to a stranger*.⁸⁵¹

Macdonald⁸⁵² records that one-third of all sexual offences are for indecent exposure.⁸⁵³ Cox and McMahon did a survey on college campuses and found that a third of all female college students that took part in the survey have encountered an exhibitionist.⁸⁵⁴

Almost all exhibitionists are men, and their exposure is mostly to females. These exhibitionists do not desire any sexual involvement with their audience but only seek a particular response such as flight, fear,

⁸⁵⁰ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸⁵¹ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁸⁵² MacDonald, J. M. (1973). *Indecent exposure*. Springfield, IL: Thomas.

⁸⁵³ Campion, M. A. (1999). Exhibitionism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 410–411). Grand Rapids, MI: Baker Books.

⁸⁵⁴ Cox, D. J., & McMahon, B. (1978). Incidents of male exhibitionism in the United States as reported by victimized female college students. *International Journal of Law and Psychiatry*, 1, 453–457.

abuse, indignation, or pleasure.⁸⁵⁵

Ellis and Brancale⁸⁵⁶ have through their practices identified certain characteristic traits of exhibitionists. Most exhibitionists exhibit conflicts with the females in their personal lives. In adolescents it is conflicts with the mother, while in adulthood it involves the fiancée or wife. It is also precipitated by intense conflict with authority figures that causes a person to feel inadequate. In other words, they are rejected in some way by an authoritative female in their lives. This causes the exhibitionist to be a loner at school and isolated from other children. He has few friends and have difficulty handling aggression. He is many times also a victim of bullying at school.⁸⁵⁷

The dynamics that describe an exhibitionist is almost the same as that which describes most homosexual environmental factors but coincidentally also many other families in the world where homosexuals and exhibitionist are not produced. The exhibitionist stands at the same door as any other sexual deviant: he has a choice whether he/she will violate God's laws and be contrary to what God created him or if he will succumb to temptation.

⁸⁵⁵ **MacDonald, J. M.** (1973). *Indecent exposure*. Springfield, IL: Thomas.

⁸⁵⁶ **Ellis, A., & Brancale, R.** (1956). *The psychology of sex offenders*. Springfield, IL: Thomas.

⁸⁵⁷ **Campion, M. A.** (1999). Exhibitionism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 410–411). Grand Rapids, MI: Baker Books.

3.12 FROTTEURISM

Frotteurism is considered a paraphilia that involves the rubbing of genitalia against another person without their consent or knowledge in order to become sexually aroused or orgasm. Frottage is most likely to occur in crowded places such as stores, busy sidewalks, subways, or public transportation waiting areas where the victims may perceive the contact as unintentional, and escape is easy and without pursuit.

While the frotteur rubs his genitals against the victim or manually fondle breasts or buttocks, they fantasize that the victim is in love with them. Preoccupation with frotteurism develops in adolescence and begins to decline in adult males because the perpetrators escalate to more intense sexual deviancy, or because they learn to meet their intimacy needs in a more reciprocal, appropriate relationship.

Many incarcerated sexual offenders have described their deviancy spiral where they started in their teens with fantasies, then frotteurism, and included deviancies such as voyeurism, exhibitionism, and a pre-occupation with pornography before they spiraled to child molestation or sexual assault.⁸⁵⁸

⁸⁵⁸ **Bray, H. G.** (1999). Frotteurism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 477). Grand Rapids, MI: Baker Books.

3.13 PEDOPHILIA

The Websters dictionary defines pedophilia as *a sexual perversion in which children are the preferred sexual object*.⁸⁵⁹ This means that the sexual activity can be actual or fantasized, with prepubescent children, usually 13 years or younger. Most incidents are adult males who are known to the child.

In general, the younger the victim, the more profound the pedophilic disorder is. The heterosexual pedophiliac prefers 8–10-year-old girls and the sexual act involves touching and exhibiting of genitals and orgasm is only sought in 6% of the offenders. The homosexual pedophiliac more often tries to attain orgasm with the child through masturbation, fellatio, or anal intercourse. The condition in the homosexual pedophiliac tends to be chronic.⁸⁶⁰ The re-offence rate for pedophilia is second only to exhibitionism and ranges between 13 and 28%.

Psychologists believe that pedophilia is triggered by psychological stress such as marital problems, being lonely, or the loss of an important relationship.⁸⁶¹ Christianity believes that it is from demonic influences that leads the person to be tempted and then makes the choice to be sexually deviant. The person is then open to further demonic activity and to spiral to further sexual deviancies.

⁸⁵⁹ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁸⁶⁰ **Campion, M. A.** (1999). Pedophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 841–842). Grand Rapids, MI: Baker Books.

⁸⁶¹ **Ibid**

3.14 NECROPHILIA

The dictionary defines necrophilia as sexual intercourse with, or an attraction towards corpses.⁸⁶² Schuurman states that this is a rare sexual perversion in which an individual gains satisfaction from performing sexual acts on dead bodies or parts of them. Only men have been diagnosed with this perversion. Researchers claim that morticians form a high percentage of men with necrophilia.

In some cases, necrophiliacs have mutilated the bodies to keep certain parts of it for sexual acts. Some necrophiliacs have been known to kill woman to satisfy their psychotic behavior. For the necrophiliac to perform sexual acts on a dead body he must be devoid of human emotions and some form of demonic activity must be at work. The humiliation and rejection normally associated with relationships and feared by individuals are impossible.⁸⁶³

3.15 BDSM

BDSM constitutes a variety of sexual deviancies. The B stands for bondage, the D is for discipline or dominance, the S is for submission or sadism, and the M is for masochism. BDSM is now used to cover all these topics and describes a unique subculture. Activities within the BDSM community are often characterized by taking on roles that are

⁸⁶² Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸⁶³ Schuurman, D. L. (1999). Necrophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 786). Grand Rapids, MI: Baker Books.

complimentary to one another and involve an inequality of power.

3.15.1 Bondage

Within the BDSM subculture, bondage refers to the practice of consensually tying, binding, or restraining a partner for erotic, aesthetic, or somatosensory stimulation. When the partner is physically restrained, the use of ropes, cuffs, bondage tape, or self-adhering bandages is used.

Bondage itself does not necessarily imply sadomasochism. Bondage may be used as an end to itself as seen in rope bondage or breast bondage. It may also be used as a form of control in sex in conjunction with other BDSM activities.

A common reason for one person to tie up another is so both may gain pleasure from the restrained partners submission, and the temporary transfer of control and power. For the sadomasochistic people, the bondage is a means to an end where the restrained person is more accessible to the other sadomasochistic person. **The person tied up cannot reject the person in control as they willingly gave that up.** The restrained partner can also have sensual pleasure from being tied up from the feeling of helplessness and immobility. This is again a way for the rejected person to find acceptance by the person he/she is allowing to overpower and control them.

Spiritual bondage refers to people who have been put into long-term bondage (mummification) and have reported having out-of-body

experiences. Some people desire to be put into long-term bondage for this reason. The question is what happens to their spirits in this experience? Normally out of body experiences that are not from God, must be demonic and leaves the person possessed. John C. Lilly, while on ketamine, practiced these out-of-body experiences as a form of New Age bondage while being immersed in a sensory deprivation tank.⁸⁶⁴

3.15.2 Discipline

Within BDSM the submissive knows what rules they must obey and what the dominant wants or does not want. When the submissive breaks any of these rules, punishment is often used as a means of discipline. This punishment can be physical (whipping or piercing), or psychological (erotic humiliation through public nudity or golden showers⁸⁶⁵).

The submissive could also be given the option of choosing his/her own punishment. Punishment done on a submissive should not be confused with sadomasochism as the intent is to train the submissive to be obedient to the rules and not for sexual pleasure.

3.15.3 Sexual Sadism

In BDSM this is the behavior that inflicts suffering on the victim solely to produce sexual excitement. The term sadism comes from the Marquis de Sade, who according to his own autobiographical writings have

⁸⁶⁴ Lilly, J. C. (1972). *The Center of the Cyclone: An Autobiography of Inner Space*. United States: Julian Press

⁸⁶⁵ A Golden shower is the act of the dominant person urinating on the submissive.

inflicted great cruelty on his victims for sexual pleasure.⁸⁶⁶

The sadistic act may follow intercourse for more satisfaction or even to reach orgasm without intercourse. Sadistic acts include sticking with needles, cutting with a razor, biting, beating, disembowelment, cutting breasts, or defecating on the victim.

The sadist could also derive sexual excitement from the taste or smell of blood. If the victim remains passive the sadist is dissatisfied. The sadist has a need for power over the victim. Sexual fulfillment comes when the victim is dominated, injured, or emotionally destroyed.

During the sadistic act the sadist appears to have little control over his behavior and emotions, which could range from anxiety, rage, vengeance, relief, and ecstasy. Unless he is caught the sadist will continue in these acts.

The sexual sadistic behavior usually starts in adolescence. During the teen years there are strong sexual emotions and if it is paired with seeing someone in physical pain such as being cut or beaten, then the conditioning process results in sadism.⁸⁶⁷

⁸⁶⁶ **Campion, M. A.** (1999). Sexual Sadism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 1106–1107). Grand Rapids, MI: Baker Books.

⁸⁶⁷ **Ibid**

3.15.4 Sexual Masochism

The masochist compliments the sadist in being the one that derives sexual pleasure from receiving pain and suffering. The term originated in the works of Leopold V. Sacher-Masoch who wrote about fictional characters that received sexual pleasure from pain.

The term masochism has been broadened to include not only enduring pain and suffering for sexual pleasure but also receiving gratification for self-denial and suffering in general.⁸⁶⁸

The masochist derives their sexual pleasure from being the victim to the sadist, and sometimes can only achieve orgasm under those circumstances.

The masochist must take part in the behavior, and not just fantasize about it in order to be classified as a sexual masochist. The central feature for the masochist is not the pain or suffering but the submission to power. The height of the excitement is the sensation of being overpowered.

The essential difference between the masochist and sadist is that the masochist stresses subjection to power while the sadist must inflict pain or injury. Both must engage in their sexual perversion as either a prerequisite or replacement for intercourse.

⁸⁶⁸ **Campion, M. A.** (1999). Sexual Masochism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 1104–1105). Grand Rapids, MI: Baker Books.

3.15.5 Observation

In BDSM the objective is never building up of a loving relationship and always only what the person in the perversion can get out of the sexual encounter. The very thing God created for mankind has been twisted and perverted to become something that is exactly like Satan: pain and destruction of the body, soul, and spirit. The demonic activity within BDSM is evident in the extreme humiliation, pain and suffering the participants require to feel satisfied.

3.16 DEMONIC SEX

3.16.1 Introduction

This thesis has discussed Satan and his role in the creation of sexual deviancies to use them as a doorway to the people involved, to either possess them or oppress them, but to ultimately destroy them. This part of the thesis will explore how demons are directly involved with sexual acts and the effects they have on people to create more lust and worsen the spiral they are already caught up in.

Many theologians have argued whether spiritual entities can reproduce or not, but one scripture is very important to keep in mind:

And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

Genesis 3:15

In this passage God is punishing Satan, and Adam and Eve for sinning in the Garden. His words imply that in the same way Eve can reproduce and will, the same way Satan can reproduce, and will. This not only means that Demons can have sexual relations but that they also can produce children.⁸⁶⁹

It is also important to understand that fallen angels can transform themselves into any form, from humans to animals and even to an angel of light.⁸⁷⁰ In the same way good angels and fallen angels have the ability to transform themselves into human form. Another example is the men that walked into Sodom and ate with Lot were angels transformed into humans.⁸⁷¹ The same was seen when the two men sat by the tomb proclaiming that Jesus was risen.⁸⁷²

The next part of this passage will look at all the ways in which Satan has defiled mankind with demons having sexual relations with people and how people are used in this deviancy.

3.16.2 Nephilim's

In the oldest book of the bible, the book of Job, angels are referred to as "sons of God":

⁸⁶⁹ **Morey, R. A.** (2003). *Satan's devices* (p. 69-75). Las Vegas, NV: Christian Scholars Press.

⁸⁷⁰ **2 Corinthians 11:14** And no wonder! For Satan himself transforms himself into an angel of light.

⁸⁷¹ **Genesis 19**

⁸⁷² **Luke 24:4** And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 1:6

As well as:

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Job 2:1

In **Genesis 6:2, 4**⁸⁷³ the “sons of God”, the angels, took for themselves women from earth and had sexual relations with them. This produced what scripture calls the Nephilim.

It is not the point of this thesis to discuss the validity of the Nephilim in scripture and in society today but to state that it is real and has happened. Satan will destroy humanity with every chance he can get.⁸⁷⁴

3.16.3 Incubus and Succubus

Incubus is a demon in a male form that seeks to have sexual relations with sleeping women, while the opposite demon is called a Succubus and takes the form of a female seeking to have sexual relations with

⁸⁷³ **Genesis 6:2** that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. **Genesis 6:4** There were giants on the earth in those days, and also afterward, when the **sons of God came in to the daughters of men and they bore children to them.** Those were the mighty men who were of old, men of renown.

⁸⁷⁴ **Morey, R. A.** (2003). *Satan's devices* (pp. 79–84). Las Vegas, NV: Christian Scholars Press.

men.⁸⁷⁵

St Augustine in his manuscript entitled *De Civitate Dei* ("The City of God"), written in 426 A.D. wrote about many recorded attacks by incubi, and said that it was too many to ignore.

When people seek out demons to have sexual relations with them, the phenomenon is called Spectrophilia and it is also classified as a fetish, and a paraphilia, depending on how the term is used.⁸⁷⁶

3.16.4 Tantric Sex

Tantric sex comes from the Hindu or Buddhist religion where the adherence is to the doctrines or principles of the tantras, involving mantras, meditation, yoga, and rituals.⁸⁷⁷

Tantric sex or sexual yoga refers to a range of practices in Hinduism and Buddhism where sexuality is exercised in a ritualistic or yogic context. During these instances the consumption of alcohol and the offering of substances to Hindu and Buddhist deities are performed. Tantric sex believes that sexual fluids are viewed as "power substances" and are

⁸⁷⁵ **Stephens, W.** (2002), *Demon Lovers*, (p. 23). The University of Chicago Press

⁸⁷⁶ <https://psmag.com/social-justice/a-brief-investigation-into-human-ghost-intercourse-spectrophilia-81973>

⁸⁷⁷ **Soanes, C., & Stevenson, A. (Eds.).** (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

used ritualistically.⁸⁷⁸

The only “deities” that these rituals can refer to is demons as there is only one God and Buddhism does not serve the God of the Bible. These demons seek to oppress and possess people that worship to them through these tantric and yogic sex.

In tantric sex the act of sexual intercourse is what is worshipped and idealized. It is the best example of idolatry as something that God created is now worshipped.

3.16.5 Sex Magic

Tantric techniques believe that a person experiences divine sexual enlightenment that is called an “awakening”. Wanda Mars⁸⁷⁹ states that this awakening happens when a person is possessed by the Goddess. The goddess has its roots in ancient Egypt where her believers know her as the Goddess, or Isis, or Hathor. These were however not the names of the Goddess but rather the titles of her Priesthood for women.

Marrs goes on to explain that a person is possessed by demons that attempts to remold the individual into the image desired by her master, Satan. The word “Yoga” means “to unite”, and “to control”, which means that tantric yoga means to invite the Goddess in to unite with her and

⁸⁷⁸ **Flood, G. D.** (1996). *An Introduction to Hinduism*. (p.159-160). Cambridge University Press.

⁸⁷⁹ **Marrs, W.** (1989). *New Age Lies to Women*. (p. 179-180). Austin, Texas: Living Proof Publishers.

allow her to control the individual.⁸⁸⁰

The thesis has already looked at why Satan wants to corrupt humanity, and through the act of sex outside of what God intended it to be, he gains a place in the person through possession and/or oppression to bring even more corruption and defilement. The demons involved in demonic sex gains direct access to the individuals involved whether they know it, or believe in it.

3.17 COPROPHILIA

The Oxford dictionary defines coprophilia as *the abnormal interest and pleasure in feces and defecation*.⁸⁸¹ This is a condition in which erotic arousal or orgasm is dependent on the smell, taste, or sight of feces. When coprophilia is noted, it is normally amongst men and is often associated with prostitutes and homosexuals. In some severe cases smearing or eating the feces is part of the act.

An individual would derive sexual arousal when someone defecates on them or is watched while defecating. In many cases fantasizing about feces helps the stimulating process.⁸⁸²

⁸⁸⁰ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸⁸¹ Ibid

⁸⁸² Ferguson, L. N. (1999). Coprophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 273–274). Grand Rapids, MI: Baker Books.

No clear factors are associated with the development of coprophilia from a psychological viewpoint. However, it is understandable from a Christian viewpoint when demons are involved to further humiliate the individual involved by giving them demonic sexual pleasure associated with the act. The person must reject themselves and who God made them to stoop so low as to allow this to not just happen to them, but to also give them pleasure to the point of them seeking it.

3.18 EROTOMANIA

Erotomania is defined in *psychiatry as a delusion in which a person (typically a woman) believes that another person (typically a person of higher social status) is in love with them.*⁸⁸³ The man is usually older as well and the delusion is normally seen as a defense against a previous rejection that made the women feel unloved and unwanted.⁸⁸⁴ This delusion would also have sexual fantasies as part of the deviancy, which will be discussed later.

3.19 FETISHISM

The Websters dictionary defines fetishism as *an object or bodily part whose real or fantasied presence is psychologically necessary for sexual gratification and that is an object of fixation to the extent that it may*

⁸⁸³ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸⁸⁴ Benner, D. G., & Hill, P. C. (Eds.). (1999). In *Baker encyclopedia of psychology & counseling* (2nd ed., p. 406). Grand Rapids, MI: Baker Books.

*interfere with complete sexual expression.*⁸⁸⁵

In other words, sexual fetishism is the use of a nonliving object to obtain sexual arousal. This means that the object must be used repeatedly, and it must be the exclusive method for achieving sexual excitement. These objects include women's underclothing, shoes, plastic bags, automobile tailpipes, or even baby carriages.⁸⁸⁶

Sexual fetishism usually involves men where the fetish object is usually fondled, smelled, or kissed to achieve an orgasm, but mostly it is accompanied with masturbation.

This type of person may have doubts about his masculinity and fear humiliation and rejection from a real person. The mastery over inanimate objects gives them control and it compensates for their feelings of inferiority and failure at relationships.⁸⁸⁷

This sexual deviancy is exactly what Satan wants from people. He wants them to idolize something created. The person begins to worship objects and can only function when the gratification they seek from these objects have been fulfilled. Creation becomes a god in the lives of the person suffering from fetishism.

⁸⁸⁵ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁸⁸⁶ **Campion, M. A.** (1999). Fetishism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 459). Grand Rapids, MI: Baker Books.

⁸⁸⁷ **Ibid**

3.20 BESTIALITY

Bestiality is defined by a person having sexual relations with an animal.⁸⁸⁸ In the Old Testament God specifically spoke against bestiality:

"Whoever lies with an animal shall surely be put to death.

Exodus 22:19

as well as:

Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It is perversion.

Leviticus 18:23

In the Old Testament law God said that even if a man mates with an animal, both the man and animal must be put to death. The Jewish customs state that God did not want the people to be reminded of the perversion whenever they saw the animal.⁸⁸⁹ Israel's neighbors practiced bestiality in fertility worship and worship of animal gods.⁸⁹⁰

In psychology this paraphilia is called zoophilia. It ranges in behavior from stroking and fondling animals to sexual intercourse with them. The usual choices of animals involved are chickens, horses, cows, or dogs.

⁸⁸⁸ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁸⁸⁹ **Leviticus 20:15** If a man mates with an animal, he shall surely be put to death, and you shall kill the animal.

⁸⁹⁰ **Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., & Butler, T. C.** (Eds.). (2003). Bestiality. In *Holman Illustrated Bible Dictionary* (p. 188). Nashville, TN: Holman Bible Publishers.

Cases have been reported where sadistic attacks on animals are made in conjunction with sexual involvement.⁸⁹¹ The only reason why a person would be willing to mate with an animal is because the fear of rejection is not applicable. The animal is coerced into doing something they do not know is wrong, or sometimes as is seen in African traditions, the animal is demonically used to sleep with people as part of an initiation ritual.

3.21 SODOMY

Sodomy is defined in the dictionary as anal intercourse between two men or between a man and a woman.⁸⁹²

The thesis previously looked at homosexuality where their sexual practices include anal intercourse. This section differentiates from the homosexual behavior and includes the practice between heterosexual couples as well as non-homosexual men in prisons or on ships. Men in prisons use sodomy as a form of manipulation and control, or to show their dominance.

God was very clear that anal intercourse is an abomination. God did not make men and woman for this type of sexual activity. The amount of sexually transmitted diseases that are associated alone with anal intercourse is a sign of God's disapproval where He gives them over to their own consequences which Paul stated was deserved of their

⁸⁹¹ **Ferguson, L. N.** (1999). Zoophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 1276). Grand Rapids, MI: Baker Books.

⁸⁹² **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

corruption in **Romans 1**.

3.22 SEXUAL FANTASIES

A sexual fantasy is a mental image or a pattern of thought that creates sexual arousal.⁸⁹³ These fantasies can be created by a person's imagination or memories of previous sexual encounters. They can also be triggered autonomously or through external stimulation such as erotic literature, pornography, physical objects, or sexual attraction to a person.

Sexual fantasies are the beginning of the spiral down more sexual deviances. These people find validation for their fantasies by viewing the depiction of the fantasies in film, which is usually of a pornographic nature. It is easier for the person fantasizing to stay in their mind than to try and be in a real relationship as the person in the fantasy will not reject them from their advances.

Jesus was clear when he said:

But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

Matthew 5:28

Sexual fantasies create lust and arousal and by definition are still a sexual act. It is only fear, guilt and inhibitions that stop people from acting on their fantasies. A man that fantasizes about another man is still

⁸⁹³ **Leitenberg, H. & Henning, K.** (1995), "Sexual Fantasy", *Psychological Bulletin*, **117** (3): 469–496,

a homosexual. The same is seen if a man fantasizes about a ten-year-old girl, he is still a paedophile. The fantasies have the same effects as if they happened. God called Christians to take control of their thoughts and to subject them to Jesus.⁸⁹⁴

CONCLUSION

The thesis looked at the spiral from rejection to deception in the previous chapter and analyzed man's quest for acceptance. In this chapter it defined a deviancy as something that deviates from its accepted norm or principle. In other words, a sexual deviancy is defined as any sexual activity that is not according to the accepted norm or principle. The accepted principle is what God created it for. In the same way a hammer is not used to cut off a tree, men and women have a moral responsibility towards their Creator to use sex and sexual behavior for what He intended it for.

This chapter showed in each case how the spiral from a little deviancy such as fornication between a Christian heterosexual couple can escalate to something as vile as bestiality or even coprophilia.

With each sexual deviancy it is shown that some form of rejection was involved, and even if all rejection does not lead to every deviancy, every deviancy has some form of rejection as its roots.

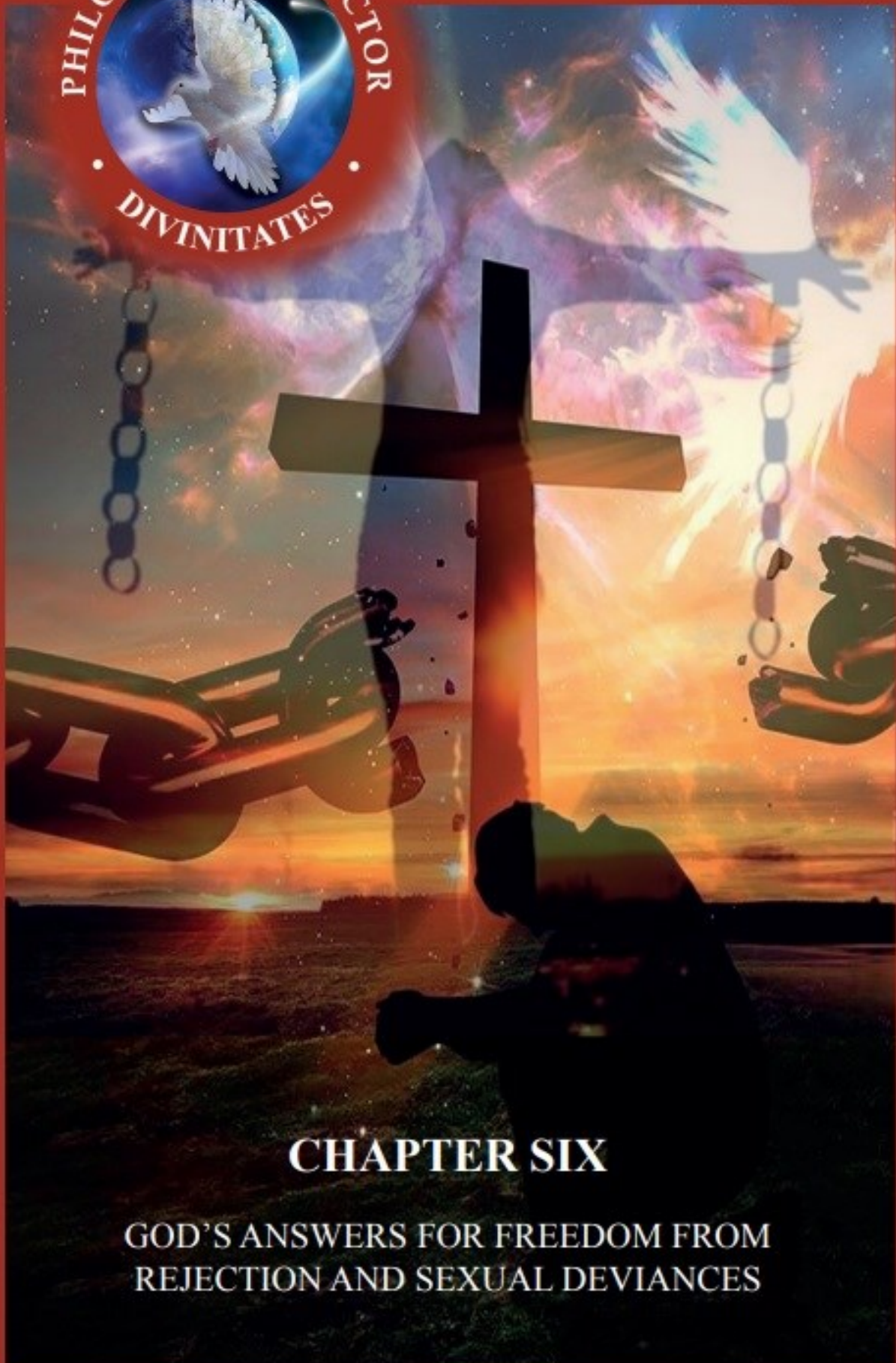
⁸⁹⁴ **2 Corinthians 10:5** casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

This spiral down the rabbit hole of sexual deviancy has shown that people will always seek to justify that what they are doing is acceptable. The same way some of the deviancies have become acceptable over the years, the logical outcome is that eventually all of them will become acceptable if they do not hurt other people.

It is very important to understand that the difference between one person being able to fornicate with his soon to be bride and another person seeing no problem in having intercourse with an animal is only the choices they make. The passage on homosexuality and its causes made this abundantly clear. If anything can cause a sexual deviancy then nobody can be held responsible for anything they have done. But the opposite is still true. If man breaks the law in any of these instances such as child molestation, or zoophilia then the law still holds him/her accountable, because it was a choice. All sexual deviancies are from choices made by the individuals involved.

Grasping the fact of free choice means that there is a way for people to be free from sexual deviancies. God has made a way for men and women to be free from the hurt and consequences of rejection. God gave His only Son Jesus Christ to set man free from spiritual bondages and as so many cases have shown that people can be set free. The next chapter will explore all that this freedom from sexual slavery entails.

---ooo0ooo---



CHAPTER SIX

GOD'S ANSWERS FOR FREEDOM FROM
REJECTION AND SEXUAL DEVIANCES



CHAPTER SIX: GOD'S ANSWERS FOR FREEDOM FROM REJECTION AND SEXUAL DEVIANCIES

1 INTRODUCTION

The first chapter in this thesis looked at the origin of people. It discussed who created mankind, why God created them and what makes them unique as part of God's creation. Then the thesis looked at rejection and analyzed how rejection enters people as well as what effects it has on mankind.

In the third chapter the thesis looked at sex from God's point of view to establish what the normal functions of it was and what type of role men and women should have in it in order for it not to be a deviancy. The

fourth chapter analyzed the spiral from rejection to deviancy and discussed the morality that God created as part of the universe in the same way gravity is part of the universe. It is something universal, and unchanging whether people want to consider it or not. That chapter then analyzed the role deception has in the overall creation of deviancies and where that deception comes from.

The fifth chapter then defined exactly what a sexual deviancy is and explored all sexual deviancies in society to understand what role rejection has in each one.

As with any good Christian principle it is not acceptable to just point out the faults of people without also giving them the solution. That is where this chapter comes in. This chapter will explore all the answers needed to deal with rejection, deception, and sexual deviancies.

This chapter will discuss all available counseling models and counseling skills, as well as deliverance, and available therapy for certain paraphilia's, but will not emphasize one over the other. The wisdom from the counsellor is to know which model, skill, or technique will work with each client they encounter.

This chapter will also discuss what the outcome should be for any counselor dealing with these types of issues and to lay the foundation for counselors to follow.

2 COUNSELLING

2.1 DEFINING COUNSELLING

The Oxford dictionary defines counsel as *the giving of advice or to recommend a certain course of action*. It also states that *counseling is the giving of professional help and advice to resolve personal, social, or psychological problems*.⁸⁹⁵

The Websters dictionary defines counseling as *professional guidance of the individual by utilizing psychological methods especially in collecting case history data, using various techniques of the personal interview, and testing interests and aptitudes*.⁸⁹⁶

In a simpler definition the United Kingdom's National Health Services defines counseling as *"A talking therapy that involves a trained therapist listening to you and helping you find ways to deal with emotional issues"*.⁸⁹⁷

There are several aspects to counseling. It is very important that the counsellor be trained as an untrained counsellor can do more harm than help. **The process is there to help the counselee find ways to deal**

⁸⁹⁵ Soanes, C., & Stevenson, A. (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸⁹⁶ Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

⁸⁹⁷ <https://www.skillsyouneed.com/learn/counseling.html>

with their problems. It is not for the counsellor to give advice or to tell the counselee what to do.

Counselling is a process where a client and a counsellor set aside time to explore difficulties which may include the emotions of the client. The counsellor helps the client to see things more clearly and maybe from a different point of view. This helps the client to focus on their emotions, experiences, and behavior to help facilitate change.⁸⁹⁸

While it is important to define counseling, it is important to understand what it is not. Counselling does not involve the giving of advice or for the counsellor to be judgmental. It is also not the function of the counsellor to sort the client's problems out. The counsellor can also not expect the counselee to behave as the counsellor would have in the same situations. A counsellor can never get emotionally involved with a client.⁸⁹⁹

2.2 THE COUNSELLOR'S MOTIVATION

Every counsellor should ask themselves some very serious questions before going into the field of counseling:

- **Do I have a need for a relationship?** – For some counselees the counsellor will become a close friend for at least a short while. If the counsellor does not have stable relationships or has a need for

⁸⁹⁸ <https://www.skillsyouneed.com/learn/counseling.html>

⁸⁹⁹ **Ibid**

a relationship which motivates them to become counsellors, then they are in serious trouble.⁹⁰⁰

- **Do I have a need for control?** – Some people go into counseling wanting to control others and just tell them what to do.
- **Do I have a rescue mentality?** – The rescuer has a sincere desire to help others but takes responsibility away from the counselee by showing an attitude that says: *“you can’t handle this, let me do it for you.”* This rescue technique always fails as the counselee must learn to take responsibility for their world.
- **Do I have a need for information?** – Some counsellors are more curious than helpful and can also not keep their confidences. All they want is to know more information than is needed.
- **Do I need personal healing?** – Counsellors are also people, but should be people that are emotionally healthy and spiritually well. If they have hidden needs and insecurities then they very often project that unto their counselees.

This thesis is written from a Christian's perspective and as such the Christian's motivation is always different. It is very important for Christian counsellors to know that they are called into counseling. Without a clear calling for this type of ministry they will burnout, or do more harm than good. God needs to help them with the people that He sends to them. Called counsellors have the support and wisdom from the Holy Spirit that they can rely on to help them and the counselees. The motivation

⁹⁰⁰ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.24) Thomas Nelson: USA

for a Christian counsellor is doing what God wants, and not what he/she wants.

2.3 THE COUNSELLOR'S ROLE

Maurice Wagner⁹⁰¹ states several areas of role confusion that makes a counsellor ineffective:

- **Visiting instead of counseling** – Visiting involves mutual sharing while counseling is problem-centered, goal-directed, and the needs of one person is the focus.
- **Be deliberate not hasty** – Sometimes busy, goal-directed people want to hurry the process along, but counseling cannot be rushed. The counselee needs time to process for any success to be achieved. The counsellor is also less inclined to make hasty judgments and the counselee can feel support and the interest from the counsellor.
- **Be sympathetic not disrespectful** – Some counsellors label their counselee's and makes judgments about them. This very often leads to wrong counseling advice and ineffective time together.
- **Be unbiased not judgmental** – There are times when counselee's need to be confronted with their actions, but it is never a situation where the counsellor condemns the counselee and preaches to them in the counseling office. Jesus never overlooked sin but always showed kindness and respect for all.

⁹⁰¹ **Wagner, M.E.** (1973). Hazards to Effective Pastoral Counselling, Part One. *Journal of Psychology and Theology* 1 (July 1973): 35-41

- **Be interpretive not directive** – The counsellor has a duty to help the counselee mature spiritually and emotionally and through guidance he/she can help the counselee realize what needs to be done in his/her own world. If the counsellor only gives advice then the counselee becomes dependent on the counsellor and will never be able to stand on their own feet.
- **Remaining objective and do not get emotionally involved** – There is a fine line between caring and becoming involved in the counselee's problems. Emotional overinvolvement causes the counsellor to lose objectivity and reduces effectiveness.
- **Be realistic not impatient** – Many counsellors become impatient when they do not see immediate results. Problems take a long time to develop and most of the time and it is unrealistic to assume that they will disappear quickly.
- **Be authentic and not artificial** – Counsellors burden themselves with the belief that they must be perfect, always know the right thing to say, must never make mistakes, and must always have the knowledge and skills to deal with every counselee. There was only one perfect counsellor: Jesus Christ.
- **Be empathic not defensive** – Sometimes counsellors feel threatened when they are criticized. The counsellor must never become defensive about their own skills and always honor God by doing the best they can.

2.4 THE COUNSELLOR'S SEXUALITY

This thesis is primarily concerned with sexual deviancies and the counsellor that deals with sexual deviancies will have to take very good stock of their sexual health and be stable in every area of their sexuality.

When two people are working together on a common goal, there is normally feelings of comradery and warmth developing between them. When these people have similar backgrounds and personalities, and are of the opposite sex, it becomes a breeding ground for a sexual component.⁹⁰²

Counselling often involves discussing intimate details that would not be discussed elsewhere, especially between a man and a woman who are not married to each other. This can be sexually arousing to both the counselee and the counsellor. Other problems that make it even worse:

- If the counselee is attractive and/or tends to be seductive
- If the counsellor is not having their sexual needs met elsewhere
- If the counselee indicates that he or she really needs the counsellor
- The counseling involves detailed discussions of sexually arousing material.

⁹⁰² **Lehrman, N.S.** (1960). The Normality of Sexual Feelings in Pastoral Counselling. *Pastoral Psychology* 105:49

Sexual feelings towards a counselee are a normal occurrence but the wise Christian counsellor has several areas where he/she then must take extra precautions:⁹⁰³

- **Spiritual Protection** – This includes spiritual warfare that will be discussed later, as well as prayer, meditating on the Word of God, and reliance on the Holy Spirit. Counsellors must watch their actions as fantasy normally precedes actions and as such they must rather withdraw themselves and refer the counselee to another counsellor.
- **Be Aware of Any Danger Signals** – The wise counsellor must be able to see these danger signs and know when to back off from the counselee. These areas include a growing dependance from the counselee, affirmation and praise from the counselee, complaints about loneliness from the counselee, counselee giving gifts to the counsellor, any physical contact even if it is brief, any seductive behavior such as clothing or subtle jokes about sexuality.
- **Danger Signs Within the Counsellor** – The counsellor must be aware of any further signals within him/her that can include thinking about the counselee between sessions and admiring their personality traits, or comparing the counselee with their spouse, or finding excuses to be with the counselee, as well as obvious sexual fantasies about the counselee, and then also wanting to share their problems with the counselee.

⁹⁰³ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.31-32). Thomas Nelson: USA

There are more safety precautions that the counsellor can put in place such as:

- **Limit Setting** – By setting and maintaining clear limits the counsellor can avoid some of the sexual dangers involved with counseling.⁹⁰⁴
- **Examine Attitudes** – Rather than denying any sexual feelings it is better to face them and lay them at the foot of the cross.
- **Support Group Protection** – It is wise to discuss any sexual feelings with one or two people that can hold the counsellor accountable for their actions. This includes the counsellor's spouse and a close friend or family member that can pray for the counsellor and follow up with them on a regular basis.

No counsellor can avoid their own sexuality and as such it is something that they must always be aware of, pray over, and be honest about. Setting up an accountability group in the life of the counsellor is highly important. Sometimes it is practically possible to have someone else of the opposite gender available to help as a second person in the counseling session which can dramatically reduce any sexual situations in the counseling setup.

2.5 THE COUNSELLOR'S ETHICS

All counseling and psychological associations have ethical codes that govern the practices that are affiliated with them, but for any Christian

⁹⁰⁴ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.34) Thomas Nelson: USA

the highest standard of ethics is the Word of God, and all conduct must be tested against it.⁹⁰⁵

The Christian counsellor knows that all people are made in the image of God, and respect them because of it. They know that they must treat people better than they want to be treated themselves, at all times. Christians know that God loves them and loves the people that God sends over their paths.

Ethical problems arise in the counseling room when values conflict and difficult decisions need to be made. The counsellor counselee confidentiality is extremely important unless the counselee has broken the law or intends to harm someone, then it is the responsibility of the counsellor to break that confidentiality and alert the authorities.⁹⁰⁶

An ethical counsellor will never give advice that he/she is not trained for, such as legal or medical advice. In every ethical decision the counsellor must act in ways that will honor God.

Here is a list of red flags from goodtherapy.org⁹⁰⁷ to keep in mind:

- Counselor does not have sufficient and specific training to address the client's issues and/or attempts to treat problems outside the scope of the practice.

⁹⁰⁵ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.34) Thomas Nelson: USA

⁹⁰⁶ **Ibid** (p.35)

⁹⁰⁷ <https://www.goodtherapy.org/blog/warning-signs-of-bad-therapy/>

- Therapist is not interested in the changes the counselee wants to make and their goals for therapy.
- Counselor cannot or does not clearly define how they can help the counselee to solve whatever issue or concern has brought them to therapy.
- Therapist provides no explanation of how the counselee will know when their therapy is complete.
- Counselor does not seek consultation with other therapists.
- Therapist makes guarantees and/or promises.
- Therapist has unresolved complaints filed with a licensing board.
- Therapist does not provide the counselee with information about their rights as a client, confidentiality, office policies, and fees so they can fairly consent to their treatment.
- Counselor is judgmental or critical of client's behavior, lifestyle, or problems.
- Therapist "looks down" at the counselee or treats them as inferior in subtle or not so subtle ways.
- Counselor blames the counselee's family, friends, or partner.
- Counselor encourages the counselee to blame their family, friends, or partner.
- Therapist knowingly or unknowingly gets personal psychological needs met at the expense of focusing on the counselee and their therapy.
- Counselor tries to be the counselee's friend.
- Therapist initiates touch (i.e., hugs) without consent.

- Counselor attempts to have a sexual or romantic relationship with the counselee.
- Therapist talks excessively about personal issues and/or self-discloses often without any therapeutic purpose.
- Counselor tries to enlist the counselee's help with something not related to their therapy.
- Therapist discloses the client's identifying information without authorization or mandate.
- Counselor tells the counselee the identities of other clients.
- Therapist discloses that they have never done personal therapy work.
- Counselor cannot accept feedback or admit mistakes.
- Therapist focuses extensively on diagnosing without also helping the client to change.
- Counselor talks too much.
- Therapist does not talk at all.
- Counselor often speaks in complex "psychobabble" that leaves the counselee confused.
- Therapist focuses on thoughts and cognition at the exclusion of feelings and somatic experience.
- Counselor focuses on feelings and somatic experience at the exclusion of thoughts, insight, and cognitive processing.
- Therapist acts as if they have the answers or solutions to everything and spends time telling the client how to best fix or change things.

- Counselor tells the counselee what to do, makes decisions for them, or gives frequent unsolicited advice.
- Therapist encourages the client's dependency by allowing them to get their emotional needs met from the therapist. Therapist *"feeds the client fish, rather than helping them to fish for themselves."*
- Counselor tries to keep the counselee in therapy against their will.
- Therapist believes that only the therapist's counseling approach works and ridicules other approaches to therapy.
- Therapist is contentious with the client or frequently confrontational.
- Counselor doesn't remember the counselee's name and/or doesn't remember their interactions from one session to the next.
- Therapist does not pay attention or appear to be listening and understanding the client.
- Counselor answers the phone during the session.
- Therapist is not sensitive to the client's culture or religion.
- Counselor denies or ignores the importance of the counselee's spirituality.
- Therapist tries to push spirituality or religion on to the client.
- Counselor does not empathize.
- Therapist empathizes too much.
- Counselor seems overwhelmed with the counselee's problems.
- Therapist seems overly emotional, affected, or triggered by the client's feelings or issues.
- Counselor pushes the counselee into highly vulnerable feelings or memories against their wishes.

- Therapist avoids exploring any of the client's emotional or vulnerable feelings.
- Counselor does not ask the counselee's permission to use various psychotherapeutic techniques.
- Therapist tries to get the client to exert overt control over their impulses, compulsions, or addictions without helping them to appreciate and resolve the underlying causes.
- Counselor prematurely and/or exclusively focuses on helping the counselee to appreciate and resolve the underlying causes of an issue or compulsion when they would instead benefit more from learning coping skills to manage their impulses.
- The counselor habitually misses, cancels, or shows up late to appointments.

2.6 THE COUNSELLING GOALS

When people go to counseling they have specific goals in mind before they even enter the counseling office. Sometimes the goals they desire is not the goals they need. It is the responsibility of the counsellor to work towards both.

2.6.1 Self-Understanding

To understand one's own situation and all the feelings that go with it is the first step in the healing process. The counselee has biased perspectives, harmful attitudes, and self-destructive behavior that he/she cannot see as they are too close to the emotions and situation that causes the harm. One of the counseling goals is an objective,

perceptually alert helper that can assist in getting a true picture of the situation and the world around the counselee.⁹⁰⁸

2.6.2 Communication

Many counselees are unable to communicate their trauma, or emotions, or even what they think. It is the skilled counsellor that can draw these out of the counselee and teach them how to communicate their feelings and thoughts to others. A good counsellor will not just teach a counselee how to communicate but also encourage it in a safe environment.⁹⁰⁹

2.6.3 Learning and Behavioral Changes

The goal in counseling is always to facilitate behavioral change in the counselee. Through the years people gain ineffective behaviors and habits that are destructive, and it is the counsellor's goal to teach the counselee better habits and more effective behaviors.

2.6.4 Self-Actualization

Self-actualization is when a person achieves and maintains optimal potential. Some counsellors propose this as a goal for all people whether they are in counseling or not. Christians believe that they can only achieve their greatest potential through the power of the Holy Spirit who sanctifies them and brings them to spiritual maturity.

⁹⁰⁸ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.38-40). Thomas Nelson: USA

⁹⁰⁹ **Ibid**

2.6.5 Support

Normally people can handle the stresses and difficulties that life throws at them but at times they are overwhelmed and become ineffective at dealing with it. It is at this time that the counsellor is there for support and clarity.

2.6.6 Spiritual Wholeness

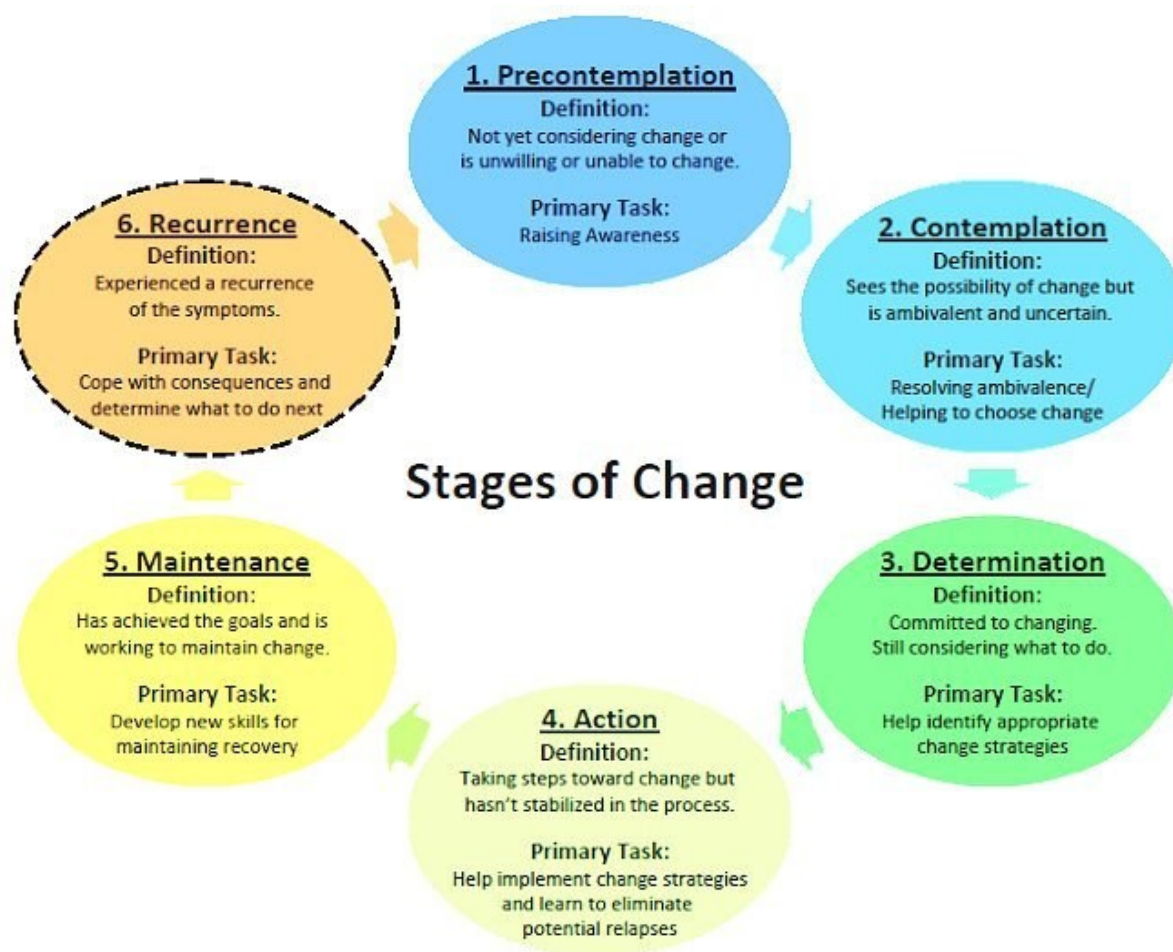
As a Christian counsellor it is a goal to find spiritual wholeness and to deal with the counsellor's spiritual needs.⁹¹⁰ Counselee's often fail to admit there is a spiritual component to human problems. The Christian counsellor must become a spiritual leader who guides spiritual growth and facilitate support for the counselee to deal with spiritual problems.

As Collins states: *"Counselling is rarely effective if the counsellor imposes the goals on the counselee. Instead, the counselee and counsellor should work together in setting the goals, so both agree, and unity is achieved. Goals should be specific, realistic, and organized."*⁹¹¹

Here is a chart that shows the steps and various goals for the counseling process. Not all counselees are in the same place, and it is the skillful counsellor that will assess each client's place and needs:

⁹¹⁰ **Clinebell, H.** (2011). *Basic Types of Pastoral Care & Counselling: Resources for the Ministry of Healing & Growth.* (p.103-105). Abington Press

⁹¹¹ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.40). Thomas Nelson: USA



912

2.7 THE COUNSELLOR'S SKILLS

Many people find it difficult to go to a counsellor. They find it difficult to trust a total stranger with their most intimate problems and questions. Their problems might be too personal, or they might be embarrassed about it, and as such the counsellor needs very specific skills to be able to effectively help the counselee and to break through the barriers that would lead to effective counseling. This means that the counsellor must be sensitive for these insecurities and strive to make the counselee

⁹¹² <https://positivepsychology.com/wp-content/uploads/stages-of-change-1.jpg>

comfortable in the counseling office. There are two areas that the counsellor needs to be aware of: the counsellor's character and the techniques he/she uses.

2.7.1 The Counsellor's Character

At the heart of the helping relationship is the characteristics of the counsellor, and that includes:

- **Warmth** – This means that the counsellor must have a caring, respecting, sincere, non-smothering concern for the counselee.
- **Genuineness** – The counsellor must be “real”, avoiding any phoniness, or the playing of a superior role in counseling. Genuineness implies spontaneity without impulsiveness and honesty without insensitive confrontation. The counsellor must not think or feel one thing and then say something completely different.⁹¹³
- **Empathy** – When the counsellor has empathy he/she is aware of the counselee's values, beliefs, inner conflicts, and hurts. The counsellor must be sensitive to these issues, and be able to understand them. Then he/she must use gestures and words that communicates his/her understanding to the counselee. An effective counsellor is also compassionate, interested in people, alert to their own feelings and motives, and trustworthy.

⁹¹³ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.41). Thomas Nelson: USA

It is important for the counselee to experience love and acceptance from the counsellor as sometimes it will be the first time that someone does accept them for who they are.

2.7.2 The Counsellor's Techniques

Part of the skills needed from the counsellor is the techniques he/she uses in the counseling office. These techniques help the counsellor lay aside his/her feelings, conflicts, and to focus on the needs of the counselee:

- **Attention** – The counsellor must give undivided attention to the counselee during their sessions together. This is done through eye contact (but not staring), posture (should be relaxed and facing the counselee), and natural gestures that show focus.
- **Listening** – This involves more than a passive giving notice of the person speaking to you, but it means the counsellor must put aside his/her own conflicts and preoccupations and concentrate on what the counselee is communicating. Part of listening is avoiding subtle verbal or nonverbal expressions of disapproval or judgment, even if the content is offensive. Listening also includes detecting messages that come from tone of voice, posture, gestures, facial expressions, and other non-verbal cues.⁹¹⁴ Listening is also not just the words the counselee says but the words that get left out as well. Part of listening is accepting the counselee for who they are: made in the image of God and loving them as God does. Jesus

⁹¹⁴ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.43). Thomas Nelson: USA

accepted everyone He met, and they all felt love and acceptance from Him.

- **Responding** – In the same way listening is important in the counseling process, the counsellor needs to respond to the counselee as well. This means that the counsellor **leads** the conversation to steer the discussions in a direction that will give useful information. Part of responding is **reflecting**. This is where the counsellor shows the counselee that they can understand what the counselee is going through and through careful **questioning**, the counsellor can bring forth more information that the counselee might not have wanted to share. Part of responding is **confronting** the counselee with sin in their lives without being judgmental. This means that the counsellor presents an idea to the counselee that they might not otherwise have seen in their own lives. Responding also includes **informing**. This involves giving facts to people who need information. This should not be confused with the giving of advice, which is not acceptable for the counsellor. The last part of responding is **interpretation**. This means that the counsellor can explain to the counselee what their behavior or events mean. This helps the counselees to see themselves and their situations more clearly.⁹¹⁵
- **Teaching** – During psychological counseling the counsellor becomes an educator, teaching by instruction, by example, and by guiding the counselee as he/she learns by experience to cope with the problems of life.

⁹¹⁵ **Grounds, V.** (1967). The Process of Counseling. In R. G. Turnbull (Ed.), *Baker's dictionary of practical theology* (p. 208). Grand Rapids, MI: Baker Book House.

- **Filtering** – It is the responsibility of the counsellor to filter everything the counselee says because they do not always tell the whole story and the details might only be from one point of view as is in the case of marriage counseling. Counselees don't always say what they really want or need from counseling, and it is the duty of the counsellor to see through everything that is said and to understand what the counselee needs, or wants.

2.8 THE COUNSELLING PROCESS

Every counselee is unique, and no two counseling sessions will ever be the same, but there are several processes that needs to take place in counseling to be effective counseling.⁹¹⁶ There is also no recipe to say which process must happen first or even if one process gets repeated a couple of times, but here are the processes that needs to take place:

- **Connecting** – This involves initiating, building, and maintaining a relationship between the counsellor and counselee.
- **Exploring** – Counselees need to reveal details, problem situations, missed opportunities, and frustrating experiences. When the counsellor explores the life of the counselee it builds rapport, and the counsellor gets a clearer understanding of the counselee's life.⁹¹⁷

⁹¹⁶ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.46). Thomas Nelson: USA

⁹¹⁷ **Grounds, V.** (1967). The Process of Counseling. In R. G. Turnbull (Ed.), *Baker's dictionary of practical theology* (p. 208). Grand Rapids, MI: Baker Book House.

- **Planning** – When the counseling process have revealed in more details what the counselee's frustrations and challenges are, then the goal is to start planning on what the solution looks like. During this process the counsellor and counselee needs to discuss the solution together and agree to make the solution achievable. Sometimes the counselee is to hurt and traumatized to understand the solution that is needed, and the counsellor then needs to do more explaining and teaching.
- **Progressing** – Planning is not very useful if there are no actions to follow it up. Sometimes the counselee will experience failure when attempting to reach their agreed upon goals and it is then the duty of the counsellor to encourage, support, and direct the counselee to not lose hope in the process before them.
- **Stopping** – This is a vital part of the counseling process. All counseling needs to stop. Counselling cannot last forever as the counselee needs to grow and be able to handle their lives and all the curveballs that it throws at them.⁹¹⁸

All these processes are important for the process of counseling to be effective. Not all of these processes are always needed but the skilled counsellor will know when to follow which process.

⁹¹⁸ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.46). Thomas Nelson: USA

2.9 TYPES OF CRISES IN COUNSELING

Many counselees across the ages have experienced some form of crisis. These crises can be placed in one of three categories.

2.9.1 Accidental or Situational Crises

This crisis occurs when there is a sudden threat, an intensely disruptive event, or unexpected loss. This includes the following:

- death of a loved one
- the discovery of a serious illness
- the experience of rape or other violent trauma
- a pregnancy out of wedlock
- social disruptions such as war or economic depression
- the loss of one's job or savings
- sudden loss of respect or status
- persecution
- natural disaster
- racial prejudice
- suicide attempt
- infidelity
- child abuse⁹¹⁹

⁹¹⁹ **Callahan, R.** (1983). "The Ministry of Crisis Intervention," in *Pastoral Counseling*, ed. Barry K Estadt. (p.138-151). Englewood Cliffs, New Jersey: Prentice-Hall.

2.9.2 Developmental Crises

This type of crisis happens during normal human development such as:

- starting school
- going to college
- adjusting to marriage
- parenting
- facing retirement
- handling criticism
- declining health
- facing death of peers⁹²⁰

All these crises demand a new approach to coping and problem solving that the counselee might not be aware of or is willing to face. These are turning points in a person's life that demand wise decision making and which also leads to increase growth.

2.9.3 Existential Crises

These crises are when people must face disturbing truths about themselves such as:

- I'm a failure
- I don't know what to do next in my life
- I didn't get the promotion
- I will never be successful

⁹²⁰ **Collins G.R.** (1988). *Christian Counselling. A Comprehensive Guide.* (p.64). Thomas Nelson: USA

- I'm single again
- My life has no purpose
- My marriage has ended
- I'm trapped in this town
- I have nothing to believe in

These realizations take time and effort to assimilate. They are changes in self-perception that that can be temporarily denied but ultimately must be faced. Many times, people cannot put words to their crises and have to be guided and taught to recognize feelings and disappointments.

2.10 COUNSELING IN SCRIPTURE

Counselling today is a very structured encounter with appointments and limited times allocated to the encounter. That type of counseling is not found in scripture, but the principles of counseling where God's people are designed to provide instruction, admonish, correct, encourage, and comfort are found throughout the scriptures. These principles are still valid for counsellors and therapists today.⁹²¹

2.10.1 Old Testament

In the Old Testament many kings had political and military counsels. One such person was Ahithophel. The scripture states that “*any advice*

⁹²¹ Hall, T. W., & Lewis, P. C. (1999). Counseling and Psychotherapy: Biblical Themes. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 275–277). Grand Rapids, MI: Baker Books.

that Ahithophel gave was as if it was the very word of God".⁹²² Even the Egyptian Pharaoh and Artaxerxes had counsellors.⁹²³

The prophet Jeremiah showed that the counsellor's task was not the same as the priest or Levite who taught the law, nor was it a prophetic task as God's mouthpiece, but in situations where there is no explicit divine direction it is the task of the counsellor to assess the situation, consider the options, and to help the counselee select the best of these.⁹²⁴

Several passages in scripture illustrate the nature of counseling. Moses' father-in-law guided him in how to best handle the administrative affairs of the nation of Israel.⁹²⁵

During the time of Adonijah's coup the prophet Nathan guided Bathsheba on the steps to take to save her life and the life of Solomon.⁹²⁶

⁹²² **2 Samuel 16:23** Now the advice of Ahithophel, which he gave in those days, was as if one had inquired at the oracle of God. So was all the advice of Ahithophel both with David and with Absalom.

⁹²³ **Isaiah 19:11** Surely the princes of Zoan are fools; Pharaoh's wise counselors give foolish counsel. How do you say to Pharaoh, "I am the son of the wise, The son of ancient kings?"

⁹²⁴ **Jeremiah 18:18** Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."

⁹²⁵ **Exodus 18:13-26**

⁹²⁶ **1 Kings 1:12** Come, please, let me now give you advice, that you may save your own life and the life of your son Solomon.

The book of Proverbs also highlights the wisdom of seeking counsel:

Where there is no counsel, the people fall; But in the multitude of counselors there is safety.

Proverbs 11:14

Without counsel, plans go awry, But in the multitude of counselors they are established.

Proverbs 15:22

Counsellors are tasked with assessing situations and then determining the best course of action. As Christians, counsellors must refer to the scriptures often as the bible has the claims to provide guidelines that will lead to wise thinking and the correct actions for successful living.⁹²⁷

As the first chapter of the thesis shown that mankind was created by God, it is by implication then that human beings have been tasked for further studying God's creation in order to better understand it, and to discover human behavior to observe valid principles for successful living.⁹²⁸

A good counselor will seek to understand principles revealed in Scripture and gained through the study of human behavior, and will then use them in setting goals and strategies in the counseling office.⁹²⁹

⁹²⁷ **Deuteronomy 4:5–6; 6:1–3; Proverbs 1:1–7**

⁹²⁸ **Proverbs 23:29–35; 24:23–34**

⁹²⁹ **Hall, T. W., & Lewis, P. C.** (1999). Counseling and Psychotherapy: Biblical Themes. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 275–277). Grand Rapids, MI: Baker Books.

2.10.2 Jesus' Ministry

One of the prophetic titles given to Jesus before He was born is that of “*wonderful counsellor*”.⁹³⁰ No human can be a better counsellor than Jesus, as He knows all people inside and out.⁹³¹ The encounters Jesus had with people are excellent resources for counseling principles. Jesus showed compassion to the people or groups He encountered. The Greek word used is *σπλαγχνίζομαι* (**splanchnizomai**) and means to be moved with compassion or pity, or to have compassion or pity for someone.⁹³² The verb shows a profound emotional response to another person's need.

Jesus is seen experiencing this compassion for a leper (**Mark 1:41**), for the crowds that came for His ministry (**Matthew 9:36**), for two blind men (**Matthew 20:34**), for a hungry multitude that did not eat for three days (**Matthew 15:34; Mark 8:2**), and for the widow that lost her only son (**Luke 7:13**). Jesus perceived the peoples emotional and spiritual bankruptcy and responded accordingly.⁹³³

⁹³⁰ **Isaiah 9:6** For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

⁹³¹ **John 2:24-25** But Jesus did not commit Himself to them, because He knew all men, **(25)** and had no need that anyone should testify of man, for He knew what was in man.

⁹³² **Newman, B. M., Jr.** (1993). *A Concise Greek-English dictionary of the New Testament*. (p.165). Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies.

⁹³³ **Hall, T. W., & Lewis, P. C.** (1999). Counseling and Psychotherapy: Biblical Themes. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 275–277). Grand Rapids, MI: Baker Books.

Compassion is a critical element for the counsellor to possess and parallels the concept of empathy. Sometimes the only thing that helps the counselee to come back for more counseling and eventually to break through their trauma's is the compassion showed by the counsellor.

Another important counseling aspect seen in the ministry of Jesus is also the only time in scripture that it is seen, and that is the principle of **inner healing**. In **Luke 22:54-62** and **Matthew 26:69-75** the story is told of how Peter betrayed Jesus. Jesus told Peter that he will betray Him three times before the rooster crows the next day. Then after the third time that Peter betrayed Him, the rooster crowed and Peter remembered Jesus' words, and the scripture says that "*Peter went out and wept bitterly*". Then after Jesus rose from the grave, He is seen spending time with the disciples again in **John 21:15-19**. During this encounter Jesus again asks him three times if he loves Him, and Peter is recorded as being grieved because Jesus asks him again and again, but then Jesus responds with a different response than the previous time. He tells Peter to feed the sheep. This shows Jesus' acceptance of Peter which is the opposite outcome than the previous encounter. Inner healing takes place when the same scenario happens, but a different outcome takes place. This is sometimes what happens in the counseling environment as the counsellor, through probing, takes the counselee back to the traumatic encounter, but then shows them a different outcome where God helps them, and so inner healing can take place and God can set the counselee free.

2.10.3 New Testament

There are several New Testament terms that are used that describe important aspects of counseling. The word *Parakaleo* means to summon, to invite, exhort, encourage, implore, and to ask, and is a common verb in the New Testament occurring 109 times.⁹³⁴ The associated noun *Paraklesis* is found 29 times and means encouragement, exhortation, comfort, and consolation.⁹³⁵

The root idea of these words is the word *Para*, which means to come alongside in order to help. It is also the root of the Greek word for the Holy Spirit, *Paracletos*.⁹³⁶ The Holy Spirit is the embodiment of the perfect counsellor and will be discussed more in detail later.

As always sorrow is a fundamental part of human existence and Paul made it a crucial part of his missionary activity to comfort and encourage every church he visited, as well as reminding the churches to always comfort those who are weak and faint of heart.⁹³⁷

⁹³⁴ **Matthew 2:18, Matthew 5:4, Luke 16:25, Acts 16:40, Acts 20:12, 1 Corinthians 14:31, 2 Corinthians 1:4, 2 Corinthians 7:6-7, 2 Corinthians 7:13, Colossians 2:2, 1 Thessalonians 3:7**

⁹³⁵ **Luke 2:25, Luke 6:24, Acts 4:36, Acts 15:31, Romans 15:5, 2 Corinthians 7:5-7 (5), Philippians 2:1, 2 Thessalonians 2:16, Philemon 41:7, Hebrews 6:18**

⁹³⁶ **John 16:7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

⁹³⁷ **1 Thessalonians 5:14** Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

Another very important aspect of counseling is seen in **2 Corinthians 1:4** where Paul says:

who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

2 Corinthians 1:4

Counsellors need to be strengthened themselves so they can comfort and help others. Counsellors must remind themselves that they are also just human and when they deal with lots of hurt and trauma from people it is easy for that to also affect them. Their hurt and trauma's must also be dealt with so they can be more effective in focusing and helping others.⁹³⁸

2.11 THE HOLY SPIRIT IN COUNSELLING

The thesis looked at the spiral that starts with rejection and moves to seeking acceptance and then devolves to deviancy. The thesis also looked at mankind as the created people of God. This means that all people are firstly accepted by God, wanted by Him, and the ministry of the Holy Spirit is exactly that: to show people that God loves them, wants them, and accepts them as they are.

⁹³⁸ **Hall, T. W., & Lewis, P. C.** (1999). Counseling and Psychotherapy: Biblical Themes. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 275–277). Grand Rapids, MI: Baker Books.

Jesus introduced the Holy Spirit as the *Parakletos*. In the gospel of John Jesus said:

And I will pray the Father, and He will give you another Helper, that He may abide with you forever—

John 14:16

The Holy Spirit is introduced as another helper, in other words someone that will be with the disciples just as Jesus was and helping them. Then if you add the meaning of the name *Parakletos* to the words of Jesus, it means that the Holy Spirit will come alongside them and walk with them, and help them with everything they need. This describes the Holy Spirit as the perfect counsellor.

Jesus also called the Holy Spirit the Spirit of truth which shows that counsellors always need to be honest with their clients as God is honest with them.⁹³⁹ In the same way the Holy Spirit is the Christian's teacher it is the function of the counsellor to act as teacher to the counselee. The counsellor teaches the counselee how to deal with his/her frustrations, trauma, emotions, guilt, anxiety, etc.⁹⁴⁰ The Holy Spirit guides the counsellor and counselee in the counseling office as the counsellor is submissive to the Holy Spirit and sensitive to His leading.⁹⁴¹

⁹³⁹ **John 14:17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

⁹⁴⁰ **John 14:26** But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

⁹⁴¹ **John 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

2.11.1 The Gifts of The Spirit in Counselling

An effective Christian counsellor will rely on the gifts of the Holy Spirit in the counseling environment. When a Christian counsellor takes his/her service as a counsellor as their God given calling, they get to rely on the gifts of the Holy Spirit as part of their ministry in counseling. These gifts can then be used as follows:

- **Gift of Wisdom** – A gift of wisdom is a declaration of wisdom given to meet the need of some particular occasion or problem.⁹⁴² This is exactly what the counsellor needs at times as the counselee sometimes cannot see their own problems or hides away sin and does not want to deal with it. The counsellor needs to rely on God for His wisdom.
- **Gift of Knowledge** - Knowledge is defined as: “to understand, to grasp or ascertain; especially to be familiar or acquainted with a person or thing”.⁹⁴³ For the counsellor having the right knowledge about the counselee is critical. It will be as if the counsellor has read the mind of the counselee and knows exactly what is going on, and what is needed.
- **Discernment of Spirits** – This gift is extremely important when dealing with sexual deviancies. The Bible speaks of three kinds of

⁹⁴² Elwell, W. A., & Beitzel, B. J. (1988). Spiritual Gifts. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1994). Grand Rapids, MI: Baker Book House.

⁹⁴³ Garrett, J. K. (2016). Knowledge. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

spirits, the Spirit of God, or the Holy Spirit,⁹⁴⁴ the spirit of man⁹⁴⁵ and evil spirits.⁹⁴⁶ The apostle John teaches about discernment in **1 John 4:1**⁹⁴⁷ and it involves a supernatural given perception, differentiating between spirits, good and evil, true or false, in order to make a decision. Later the chapter will discuss deliverance and will then discuss this more clearly.

- **Gift of Faith** – Sometimes in counseling, the counsellor and counselee are completely distraught and cannot see a way out of the situation. God can then give them an impartation of faith to see that He is busy in the situation and that He will make a way where there is no way.
- **Gift of Healing** – The healing that this gift would refer to in the counseling environment is inner healing. Through counseling God uses the Holy Spirit to bring inner healing to the counselee through the active faith of the counselee.
- **Gift of Miracles** - A miracle is defined as an event that is contrary to nature or natural laws and signifies an act in which God reveals

⁹⁴⁴ **Matthew 3:16** When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

⁹⁴⁵ **Zechariah 12:1** The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:

⁹⁴⁶ **Luke 8:2** and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons,

⁹⁴⁷ **1 John 4:1** Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

Himself to man.⁹⁴⁸ This very often happens in the counseling office when the counselee all of a sudden gets a breakthrough in their situation and it could only have been because of God.

- **Gift of Prophecy** - Through the gift of prophecy, the Holy Spirit touches sensitive spots, reveals what was secret, and brings conviction and worship, as well as encouragement to the counselee and also the counsellor.
- **Gift of Tongues** - The gift of tongues can be used to edify or build up one's own spirit.⁹⁴⁹ This is a very helpful tool for the Christian counsellor in counseling when the counselee is spiritually dry, broken, or burnt out.⁹⁵⁰
- **Gift of Service** – This is what the counsellor is doing when they enter their calling to counsel people. They are serving the people that are around them that God sends to them. The effective counsellor must never lose this perspective. Having this perspective will keep the counsellor humble in his/her profession.
- **Gift of Teaching** - The gift of teaching speaks about the communication of biblical truth in a clear and relevant manner. The body of Christ cannot be built up without clear biblical truth being conveyed to the members.⁹⁵¹ The wise counsellor will be able to

⁹⁴⁸ **Elwell, W. A., & Beitzel, B. J.** (1988). Miracle. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1468). Grand Rapids, MI: Baker Book House.

⁹⁴⁹ **1 Corinthians 14:2** For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

⁹⁵⁰ **Mark 16:17** And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues

⁹⁵¹ **Morris, L.** (1988). *The Epistle to the Romans* (p. 441). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

bring in teaching moments into the counseling environment as and when it is needed.

- **Gift of Encouragement** – Exhortation spotlights the provision of admonition or reassurance as needed, and includes the idea of urging, challenging, or making an appeal.⁹⁵² The counselee needs to be encouraged to endure to the end and to keep the hope of Christ's coming before them. Hope is a vital element in Christian living, and also in the life of a counselee going through tough emotional trauma. This gift of the Spirit can make hope alive in the counselee.⁹⁵³
- **Gift of Leading** – This gift is not for the counsellor to lord him/herself over the counselee but to be able to gently lead the counselee to repentance, forgiveness, or inner healing as the Holy Spirit leads them.
- **Gift of Mercy** - This points to the exceptional aptitude all counsellors must have to be warm-hearted and considerate as they show kindness to the counselee's regardless of what they have done.

⁹⁵² **Mounce, R. H.** (1995). *Romans* (Vol. 27, p. 235). Nashville: Broadman & Holman Publishers.

⁹⁵³ **Romans 5:3-5** And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; **(4)** and perseverance, character; and character, hope. **(5)** Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

2.11.2 The Fruit of the Spirit in Counselling

In **Galatians 5:22-23** Paul speaks about the fruit of the Spirit:

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, (23) gentleness, self-control. Against such there is no law.

Galatians 5:22-23

The previous section showed how the power of the Holy Spirit is available to help the counsellor be the most effective, and this section shows the character that God wants to build, not just in the life of the counsellor, but also through the counsellor to the counselee.

Nothing shows peoples character more than when they are in a relationship with one another. The same way a counsellor and counselee are in a relationship, their characters will either be helpful or breakdown the help that the counselee gets from the counsellor. The Christian counsellor must remember that it is called the fruit of the Spirit because the Spirit is its source. It does not grow naturally out of the soil of their sinful nature. Here is how the fruit helps the counsellor be more effective:

- **Love** – Counsellors must love their patients as God loves them. Only through the love of God can counsellors be genuine in their compassion and care for the counselee. This fruit of the Spirit love will help counselees to open up as it shows the counselee that they can trust their lives to the counsellors.
- **Joy** - This is not the same as happiness which is defined as a state of pleasure experienced both by people and by God, but

subject to change according to circumstances.⁹⁵⁴ True joy from God is something counselees can strive for and create hope in themselves that the process of counseling will take them there.

- **Peace** – Paul taught in Philippians that peace comes from God⁹⁵⁵ through an assurance that they can trust in Him and that He will *supply all their needs according to His riches*.⁹⁵⁶ Sometimes for counselees, the world around them seems to be crushing them from all sides, but the *“peace of God that passes all understanding, will guard their hearts and minds through Christ Jesus”*.
- **Longsuffering** – Sometimes counselees struggle to find a breakthrough with their traumas, or frustrations and it is the counsellor's responsibility to show longsuffering. The counsellor must pray for the counselee and be patient as God decides the time for the counselee to receive a miracle or a breakthrough.
- **Kindness** – Kindness speaks of an attitude that always tries to put people in the best light. The counsellor has a responsibility to be kind of heart with the counselee as it builds trust and shows true empathy.
- **Goodness** – This has the idea of the development of character that is truly good, upright, dependable and is still generous and

⁹⁵⁴ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁹⁵⁵ **Philippians 4:7** and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

⁹⁵⁶ **Philippians 4:19** And my God shall supply all your need according to His riches in glory by Christ Jesus.

good to others, and is produced in the Christian counsellor by the Holy Spirit. This makes the counsellor God's noblemen.

- **Faithfulness** - As a fruit, it is distinguished from the faith that brings salvation and the faith that works miracles. It is a faithfulness shown not merely towards God, but also towards others. This means that the counselee can trust his/her deepest darkest secrets to the counsellor as he/she will be faithful with it and never speak to others about it.
- **Gentleness** - The word gentleness connotes a submissive and teachable spirit towards God that manifests itself in genuine humility and consideration towards others. This means the counsellor must always be gentle with the counselee as it can help build trust and bring inner healing for the counselee. The counsellor might be the first gentle person the counselee experiences in their lives, and so facilitate change.
- **Self-control** – The Holy Spirit helps counsellors to develop self-control as they must battle their own fleshly desires, impulses, passions, and appetites. Sometimes the counsellor wants to lash out at the counselee, or behave inappropriately, and this fruit will then be needed to keep the counsellor behaving ethically correct.

Counsellors must remember that the fruit is there to be grown. They must stay in the vine, and Jesus said that He is the vine, and they are the branches.⁹⁵⁷ If Christian counsellors stay in Him, they will grow much

⁹⁵⁷ **John 15:4-5** Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

fruit. But to stay in Him is to do His will and to have daily fellowship with Him. **The fruit of the Spirit cannot grow without a relationship with God. A Christian counsellor must place His relationship with God ahead of anything else.**

2.12 COUNSELING AND/OR PSYCHOTHERAPY

Responsible Christian professionals recognize that there is a relationship between the art of Christian living and that of psychotherapy and counseling. There is an essential interaction between the science of theology and the science of psychology where each science forming and informing the other.

There are five levels where these two sciences interact:

- Theory formulation
- Research methodology
- Data base
- Clinical application
- Internal personal perception

Christians acknowledge that all truth is God's truth regardless of who finds it, or where it is found. This means that the information from theology and psychology should both be taken with equal seriousness.⁹⁵⁸

⁹⁵⁸ **Ellens, J. H.** (1999). Counseling and Psychotherapy: Overview. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 277–280). Grand Rapids, MI: Baker Books.

The concern is not to integrate the two sciences but to acknowledge that each, as a science, has its own domain, universe of discourse, and data base, and each must be carried out in the light of, or perspective of the other.⁹⁵⁹ This means that the science of biblical theology examines the special revelation from scripture while the science of psychology examines the general revelation in creation. It is important that the development of sound personality theory and psychotherapy models require careful attention to the cardinal themes of both psychology and theology.⁹⁶⁰

There are eight theological themes that shape both Christian personality theory and counseling or psychotherapy:

- **Grace** – This grace is radical, unconditional, and universal. After the Fall, God recognized that the human predicament has changed and the divine redemptive strategy also had to change, but the objective stayed the same. Humans exist to grow into the image of God and to have a relationship with Him.
- **Alienation** – This refers to the fallenness of humanity. The fall of humanity causes confusion of identity, role, focus, and relationship. Humans create strategies for an increase in control and security but only God can fully restore both.
- **Personhood** – The theology of personhood describes the way of handling people. Humans are unconditionally cherished by God

⁹⁵⁹ **Ellens, J. H.** (1982). *God's grace and human health*. Nashville: Abingdon.

⁹⁶⁰ **Ellens, J. H.** (1999). Counseling and Psychotherapy: Overview. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 277–280). Grand Rapids, MI: Baker Books.

and as such have a certain value to them. People can have only two potential conditions: to be true to their God given position and status, or to be alienated from God and one's true destiny. God remains preoccupied with mankind's redeemed potential. This health then also means freedom and growth to mankind's destiny.

- **Sin** – Sin is falling short of God's glory and failure to achieve this leads to a distortion and distraction. Mankind still keeps on trying to achieve something they think they need to fill the void that sin creates in them. Repentance is the only solution and only then can people turn to behavior of acceptance of the unconditional acceptance of them by God.⁹⁶¹
- **Discipline and Discipleship** – Discipline is not a controlled legalism designed to gain credit with God, but a forgiveness and acceptance of others and self. Discipleship is forsaking all others and focusing on the kingdom dynamics of God.
- **Suffering Servant and Wounded Healer** – Nouwen⁹⁶² states that: *there are five doors through which God and the Christian can touch humans: the woundedness of Jesus of Nazareth, of the world, of a given generation, of the individual patient, and of the counsellor.* Grace, growth, and healing are communicated, through the brokenness of the counsellor, to the counselee, to be healed. The humanness and brokenness of both must be affirmed. The counsellor's role is not to remove the pain of life but to interpret it.

⁹⁶¹ **Ellens, J. H.** (1999). Counseling and Psychotherapy: Overview. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 277–280). Grand Rapids, MI: Baker Books.

⁹⁶² **Nouwen, H. J.** (1972). *The wounded healer*. Garden City, New York: Doubleday.

- **Celebration** – This principle states that grateful people are healthy people. People that cannot be grateful cannot be healthy in mind, body, psyche, or spirit. Ellens states that *the Bible makes it clear that Christianity is not a command to be obeyed, a burden to be labored under, nor an obligation to be met. It is an opportunity to be seized, a relief to be celebrated, and a salvation to be savored.*⁹⁶³
- **Mortality** – Part of happiness is the acceptance of age, wrinkles, weakening, dependance and eventually death. The focus for people should be maturing not youthfulness.

The consequences of these themes for counseling are both direct and practical. It implies that the counselee possesses a pre-established identity, given by God through grace. The counselee is regardless of circumstances an image bearer of God. The counsellor needs to restore that identity. Counselling is the process of discovery. These themes erode neurotic guilt, remorse, grief, hopelessness, self-pity, compulsivity, and rigidity of personality. Biblical perspectives free the counsellor and counselee to a lifestyle of self-acceptance and dignity.

2.13 COUNSELING APPROACHES

A counsellor's approach reflects their training and counseling philosophy. These counseling approaches are differentiated by how the

⁹⁶³ **Ellens, J. H.** (1999). Counseling and Psychotherapy: Overview. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 277–280). Grand Rapids, MI: Baker Books.

counsellor interacts with the counselee. Counseling approaches are guided by theory and research, and both inform the method of practice.

2.13.1 Agape Therapy

Agape therapy is an example of a Christian viewpoint of counseling. This approach believes that personality is the dynamic organization within man of those psycho-physical-spiritual-social systems that determine his characteristic behavior and thought.

People are characterized as being of God's design, need-oriented, rational, responsible, moral, purposive, and capable of change. However, mankind has been distorted by sin and it should be the goal of the counsellor to develop an agape relationship with the counselee by using all resources available, both human and divine, in order to bring about renewal, healing, wholeness, and maturity.⁹⁶⁴

2.13.2 Aversion Therapy

Aversion therapy is a treatment method in which a person is conditioned to dislike a certain stimulus due to its repeated pairing with an unpleasant stimulus. For example, a person trying to stop smoking might eat a cigarette every time they have a craving for smoking.⁹⁶⁵

⁹⁶⁴ **Rozell, J. V.** (2000). *Christian Counseling: Agape Therapy*. (p.48). Springfield, Missouri: Global University.

⁹⁶⁵ **Colman, A. M.** (2006). *Oxford dictionary of psychology*. New York, NY: Oxford University Press.

2.13.3 Biblical Counseling

Biblical counseling can be defined as the process of focused discipleship but is only one part of discipleship. It is however the part that focusses on the application of God's Word and walking in the Holy Spirit when dealing with matters of life as a whole.

In other words, it is the fluid event and process of a follower of Jesus Christ, in the service of the Holy Spirit, providing face to face ministry of the Word to others. The process of biblical counseling is a process of encouraging, sanctification, bearing with the suffering of others, and applying the truth of God's Word in a careful way.⁹⁶⁶

2.13.4 Bibliotherapy

Bibliotherapy is an approach that uses literature to support good mental health and is a versatile and cost-effective treatment option when used with other types of therapy. Many therapists believe that mild to moderate symptoms of mood related conditions can be treated in this way. Developmental bibliotherapy is often used in an educational setting to address typical childhood and adolescent concerns such as puberty, bodily functions, or developmental milestones.⁹⁶⁷

⁹⁶⁶ <https://christiancounseling.com/blog/definition-biblical-counseling/>

⁹⁶⁷ <https://www.bbc.com/culture/article/20150106-can-you-read-yourself-happy>

2.13.5 Cognitive Behavioral Therapy

Hofmann and Smits stated: “*emotional disorders are maintained by cognitive factors, and that psychological treatment leads to changes in these factors through cognitive and behavioral techniques*”.⁹⁶⁸

This type of therapy focusses on how thoughts and behaviors dictate a person's feelings in any given situation. Hazlett-Stevens & Craske⁹⁶⁹ claims the following principles to guide cognitive behavior therapy:

- Mental health disorders involve key learning and information processing mechanisms
- Behaviors are better understood by exposing their true functions.
- New adaptive learning experiences can be used to substitute prior maladaptive learning processes.
- Therapists use a scientific approach to therapy by creating hypotheses about patients' cognitive and behavioral patterns, intervening and observing outcomes, and reframing original hypotheses as needed.⁹⁷⁰

⁹⁶⁸ Hofmann, S. G., & Smits, J. (2008). Cognitive-behavioral therapy for adult anxiety disorders: A meta-analysis of randomized placebo-controlled trials. *The Journal of Clinical Psychiatry*, 69(4), 621–632.

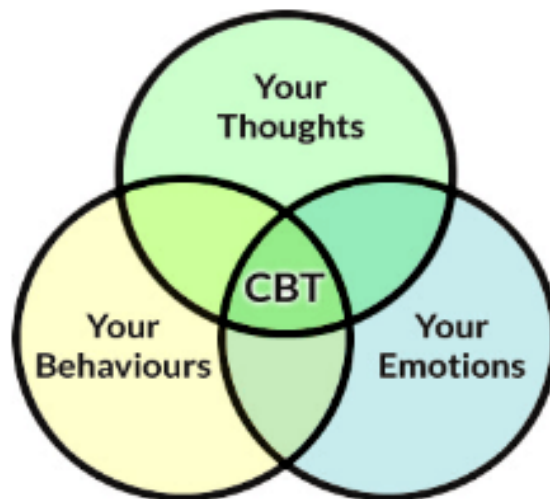
⁹⁶⁹ Hazlett-Stevens, H. & Craske, M. (2008). Brief Cognitive-Behavioral Therapy: Definition and Scientific Foundations. (p.1-20). Retrieved 14 September 2021.

⁹⁷⁰ Shirk, S., Kaplinski, H., & Gudmundsen, G. (2008). School-based cognitive-behavioral therapy for adolescent depression. *Journal of Emotional and Behavioral Disorders*, 17, 106–117.

Various techniques are included in this type of therapy such as exposure, social skills training, cognitive restructuring, problem-solving techniques, journaling, and relaxation training.

School counsellors use this type of therapy to identify thought patterns and behavior, as well as treating depression, school refusal, behavior problems, and improving students overall psychological problems.⁹⁷¹

The following diagram shows how cognitive behavior therapy integrates into all areas:



972

Cognitive Behavioral Therapy may be a good option for addressing:

- mood disorders, such as depression and bipolar disorder
- anxiety and phobias

⁹⁷¹ Ruini, C., Belaise, C., Brombin, C., Caffo, E., & Fava, G. A. (2006). Wellbeing therapy in school settings: A pilot study. *Psychotherapy and Psychosomatics*, 75, 331–336.

⁹⁷²<https://www.betterhelp.com/advice/counseling/the-different-types-of-counseling-styles/>

- eating disorders
- substance abuse disorders
- OCD
- insomnia
- some symptoms of schizophrenia

2.13.6 Constructionist Therapy

This type of therapy is focused on the meaning humans construct regarding the world around them. Sutherland and Strong states that *“within this framework, qualities believed to be related to gender, race, and social class are shaped by cultural influences and human interpretation.”*⁹⁷³

It is also concerned with power imbalances and the importance of language in the life of the counselee.⁹⁷⁴ This language is considered the avenue through which counselees create meaning about themselves and others. Language must be constructive and include questions, reflections, and interpretations. This includes an invitation for counselees to develop specific constructions of their identities, problems, and relationships.

⁹⁷³ **Sutherland, O., & Strong, T.** (2010). Therapeutic collaboration: A conversation analysis of constructionist therapy. *Journal of Family Therapy*, 33(3), 256–278.

⁹⁷⁴ **Munro, L., Knox, M., & Lowe, R.** (2008). Exploring the potential of constructionist therapy: Deaf Clients, hearing therapists, and a reflecting team. *Journal of Deaf Studies and Deaf Education*, 13(3), 307–323.

This therapy is client driven where the counselee actively participates in discussions regarding their problematic perceptions and constructions.⁹⁷⁵

2.13.7 Creative Therapy

Creative therapy involves the use of different forms of art to improve mood and other aspects of wellbeing.

Bulfone et al. describes **music therapy** as “the monitored use of music to promote clinical change”.⁹⁷⁶ Music therapy can be used in conjunction with other types of therapy. Scientific literature supports the link between music therapy and the reduction of psychological symptoms.⁹⁷⁷

Another therapeutic tool is **art therapy**. When clients get to self-express in art projects such as healthy image posters, collages, and clay modelling, it tends to bring breakthroughs in their own situations. Artistic expression is also a form of cathartic release that reduces anxiety and other psychological symptoms.⁹⁷⁸

⁹⁷⁵ **Sutherland, O., & Strong, T.** (2010). Therapeutic collaboration: A conversation analysis of constructionist therapy. *Journal of Family Therapy*, 33(3), 256–278.

⁹⁷⁶ **Bulfone, T., Quattrin, R., Zanotti, R., Regattin, L., & Brusaferro, S.** (2009). Effectiveness of music therapy for anxiety reduction in women with breast cancer in chemotherapy treatment. *Holistic Nursing Practice*, 23, 238–242.

⁹⁷⁷ **de l’Etoile, S. K.** (2002). The effectiveness of music therapy in group psychotherapy for adults with mental illness. *The Arts in Psychotherapy*, 29, 69–78.

⁹⁷⁸ **Curl, K.** (2008). Assessing stress reduction as a function of artistic creation and cognitive focus. *Art Therapy*, 25(4), 164–169.

2.13.8 Developmental Model of Couples Therapy

This is an approach to relationship counseling that focuses on the growth and development of each partner individually in addition to the growth of the couple as a unit. This approach assumes that long-term relationships naturally change over time as they progress through certain developmental changes. Because people do not change in the same way or in the same timeframe, relationships change differently as well.⁹⁷⁹

2.13.9 Dyadic Developmental Psychotherapy

This is an attachment focused therapy developed as an evidence-based treatment for complex trauma, reactive attachment issues, and other issues with attachment. It is often used to treat those who have experienced trauma, abuse, or neglect like children in foster care and adoptive families.⁹⁸⁰

This form of psychotherapy relies on the parent-child relationship as the “dyad” of the familial unit and parents are taught a specialized, trauma informed parenting approach while the children are taught emotional regulation and interpersonal relationship skills.⁹⁸¹

⁹⁷⁹ **Bader, E., & Pearson, P.** (1988). *In quest of the mythical mate: A developmental approach to diagnosis and treatment in couple's therapy*. Philadelphia: Brunner/Mazel.

⁹⁸⁰ <https://www.goodtherapy.org/learn-about-therapy/types>

⁹⁸¹ **Becker-Weidman, A.**, (2012) *The Dyadic Developmental Psychotherapy Primer: An Evidence-based, Effective, and Empirically Validated Treatment*. Williamsville, NY: Century Printing.

2.13.10 Encounter-Centered Couples Therapy

This multidisciplinary approach combines philosophy, clinical experience, organizational methodology, and neurobiology, and seeks to help individuals fully connect with their partners in order to become mature, creative couples.⁹⁸²

2.13.11 Existential Therapy

Existentialism is the philosophy aimed at examining the question of human existence. Existential philosophy is often associated with philosophers such as Jean-Paul Sartre, Soren Kierkegaard, and Friedrich Nietzsche but goes back as far as ancient Greek philosophy seen in Socrates from 469 – 399 BC.⁹⁸³

Existential therapy does not attempt to cure the counselee but only to explore and question aspects of the human predicament. The counselee is viewed as ever changing and always in the process of becoming.⁹⁸⁴

Existential therapists operate from the counselee's perspective of what it means to be alive. The object of counseling is to examine any unfulfilled needs and potential, as well as how to make rational choices.⁹⁸⁵

⁹⁸² **Schleifer, H.** (2021). Encounter-centered couple's therapy: A path to relational maturity. Retrieved from <https://hedyschleifer.com>

⁹⁸³ **Flynn, T.R.** (2006). *Existentialism: A Short Introduction*. Oxford University Press.

⁹⁸⁴ **Dryden, W.** (2007). *Dryden's handbook of individual therapy* (5th ed.). SAGE Publications Ltd.

2.13.12 Feedback Informed Therapy

Therapy outcome research reveals that the alliance between counsellor and counselee is more important than any one type of therapy. Feedback informed therapy encompasses many different types of approaches within one overarching philosophy. This allows the therapist to modify his/her approach as directed by the counselee.

Through multiple feedback from the client to the therapist it informs the counsellor how best to help the counselee. The counsellor might even follow up with the client between sessions to see how progress is made and if any adjustments are needed.⁹⁸⁶

2.13.13 Five Circle Approach

The five-circle approach is based on the five areas of human functioning: the physical, emotional, volitional, rational cognitive, and the spiritual.

These areas are described as:

- **Physical** – This is to establish if there are any physical symptoms that affect the client such as headaches, diet, insomnia, nightmares, allergies, and general health, etc...
- **Emotional** – This phase is to establish the client's emotions as well as emotions they are not aware of. The client needs to

⁹⁸⁵ Rayner, M., & Vitali, D. (2015). Short-term existential psychotherapy in primary care. *Journal of Humanistic Psychology*, 56, 357–372.

⁹⁸⁶ <https://www.apacenter.com/specialization/emotional-well-being/models-of-therapy>

understand his/her emotions as well as which ones are dominant and which ones are problem-emotions.

- **Volitional** – During this part the client's behavior is ascertained to understand which goals motivate them that gets them to engage in certain behavior.
- **Rational** – The rational circle allows the therapists to identify the client's thought life and basic belief system. Three areas are evaluated: input, thought pattern, and behavior. This means that input should not control behavior, but behavior is usually a direct result of thought patterns.
- **Spiritual** – This phase helps the client to get in touch with their subjective reality of unmet basic needs and unsatisfied deep longings.⁹⁸⁷

2.13.14 Humanistic/Client Centered Counseling

Humanistic counseling assumes that people already have the tools and resources needed to gain control over their problems and frustrations. This approach encourages curiosity, intuition, creativity, humility, empathy, and self-sacrifice.⁹⁸⁸

This type of counseling promotes a safe climate where the therapist is non-judgmental and emphatic and the counselee experiences acceptance, openness, and an unconditional positive regard.

⁹⁸⁷ **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries.* (p.36-38). Living Word Bible College.

⁹⁸⁸ **Giorgi, A.** (2005). Remaining challenges for humanistic psychology. *Journal of Humanistic Psychology*, 45(2), 204–216.

These counsellors convey the importance of allowing the client to make their own discoveries rather than providing direction themselves. During the counseling sessions the client does most of the talking. The counsellor's role is only to guide the counselee in an accepting way so they can see the beauty within themselves.⁹⁸⁹

Humanistic therapy is good at:

- self-esteem issues
- difficulty coping with chronic health concerns
- effects of trauma
- depression
- relationship issues
- substance abuse disorder
- feelings of worthlessness or being lost in life

2.13.15 Interpersonal Counseling

Interpersonal counseling is more of a diagnosed-focused approach where the client's disorder is regarded as a medical illness and requires therapeutic intervention.⁹⁹⁰

During this type of counseling any fault or self-blame is diminished for the client as the role of mental health is the focus between counsellor and counselee. All psychological issues are linked to environmental

⁹⁸⁹ <https://positivepsychology.com/popular-counseling-approaches>

⁹⁹⁰ **Markowitz, J., & Weissman, M.** (2004). Interpersonal psychotherapy: Principles and applications. *World Psychiatry: Official Journal of the World Psychiatric Association*, 3, 136–139.

stressors. Interpersonal counsellors become allies with the counselees against these outside enemies. This type of counseling would be effective in treating psychiatric disorders.⁹⁹¹

2.13.16 Life Coaching

Life coaching is different from other kinds of therapy as the clients might not suffer from any psychological or emotional distress. Life coaching is not generally considered counseling or therapy and is added in this thesis to be used in conjunction with other types of counseling or therapy.

Life coaches generally serve as a sound board and motivator for others. They commonly dress issues their clients face in their personal, professional life, or relationships. Life coaches are skilled in asking questions that lead their clients to find the answers themselves, thereby achieving greater success and personal growth.⁹⁹²

2.13.17 Mindfulness-Based Counseling

Hofmann et al. describes mindfulness-based counseling as the “*process that leads to a mental state characterized by nonjudgmental awareness of the present moment experience, including one’s sensations, thoughts, bodily*

⁹⁹¹ <https://positivepsychology.com/popular-counseling-approaches>

⁹⁹² <https://www.apacenter.com/specialization/emotional-well-being/models-of-therapy/>

states, consciousness, and the environment while encouraging openness, curiosity, and acceptance". ⁹⁹³

During this therapy the counselee focusses on their feelings and thoughts in the moment, without judgment. It is very similar to Buddhism where an open mind and accepting way is the ideal way to respond.⁹⁹⁴

This type of counseling helps to teach the counselee how to deal with emotional stressors reflectively instead of reflexively. Different types of mindfulness meditation approaches such as yoga, breathing meditation, sitting meditation, body scans and sound scans are used in therapy. This type of counseling has recently been shown to be useful in reducing anxiety.⁹⁹⁵

2.13.18 Motivational Enhancement Therapy

This type of therapy is designed to help school counsellors enhance student motivation. It is very effective in promoting academic

⁹⁹³ **Hofmann, S., Sawyer, A., Witt, A., & Oh, D.** (2010). The effect of mindfulness-based therapy on anxiety and depression: A meta-analytic review. *Journal of Consulting and Clinical Psychology*, 78, 169–183.

⁹⁹⁴ **Kabat-Zinn, J.** (2006). *Coming to our senses: Healing Ourselves and the World Through Mindfulness*. Hatchett Books

⁹⁹⁵ **Blanck, P., Perleth, S., Heidenreich, T., Kröger, P., Ditzen, B., Bents, H., & Mander, J.** (2018). Effects of mindfulness exercises as stand-alone intervention on symptoms of anxiety and depression: Systematic review and meta-analysis. *Behaviour Research and Therapy*, 102, 25–35.

achievement,⁹⁹⁶ reducing drinking-related outcomes,⁹⁹⁷ and problematic gambling behavior.⁹⁹⁸

2.13.19 Narrative Therapy

Narrative therapy enables clients to become experts in their own lives by helping them tell the story of their lives and describe who they are as a person. Because people derive meaning from stories they quickly perceive and respond to the world around them.

Narrative counsellors work with their clients to help them create alternate stories for their lives without being judgmental, and thus creating goals that the counselee can work towards.⁹⁹⁹ Ultimately clients are guided to create their stories to be more in line with these life goals.

2.13.20 Play Therapy

Play therapy was created for children therapy as children communicate best by playing. This includes playing with toys, dolls, animal figures,

⁹⁹⁶ **Oluwole, A., & Olanrewaju, M.** (2016). Effectiveness of motivational enhancement therapy in enhancing mathematics learning gains among school-going adolescents in Oyo State, Nigeria. *The Pacific Journal of Science and Technology*, 17, 140–151.

⁹⁹⁷ **LaChance, H., Feldstein Ewing, S. W., Bryan, A. D., & Hutchison, K. E.** (2009). What makes group MET work? A randomized controlled trial of college student drinkers in mandated alcohol diversion. *Psychology of Addictive Behaviors*, 23, 598–612.

⁹⁹⁸ **Petry, N., Weinstock, J., Morasco, B., & Ledgerwood, D.** (2009). Brief motivational interventions for college student problem gamblers. *Addiction*, 104, 1569–1578.

⁹⁹⁹ <https://positivepsychology.com/popular-counseling-approaches>

and clay. Artistic expression such as drawing, and painting is also very useful.

The role of the therapist is to create a safe environment for the child to be accepted, and supported, and where the therapist is attentive and responsive to the child. The child can then explore issues that are painful and troubling.

Through the medium of play the therapist gently guides the child to discover new and healthier ways of coping, giving painful experiences a new and more positive meaning.

2.13.21 Positive Psychology Practices

Where counseling and psychiatry focusses on the pathology of client's problems (what is wrong and why), positive psychology focuses on what makes the client happy. Strategies and behavior include charitable deeds, learning to forgive, savoring, and mindfulness. These strategies are meant to elicit a sense of fulfilment and create a positive emotional state. The theory is that as the clients incorporate more positive practices, they will combat negative moods such as anxiety and depression.

2.13.22 Psychodynamic Counseling

Psychodynamic counseling is probably the most well-known type of counseling. It is rooted in the works of Sigmund Freud and involves building a strong alliance between counsellor and counselee.¹⁰⁰⁰

The goal is to help the counselee develop psychological tools needed to deal with the complicated feelings and frustrations they are currently facing and might face in the future. Some of these tools include dream interpretation, projective tests, hypnotism, and free association.¹⁰⁰¹

2.13.23 Rational Emotive Therapy

Rational emotive therapy is a form of cognitive behavioral therapy developed by Albert Ellis in the mid-1900's. The focus of the treatment is the client's belief about the situation rather than the situation itself. This therapy approach is active and directive, intending to help the client avoid self-defeating beliefs and habits so they would experience a more positive sense of well-being.¹⁰⁰²

¹⁰⁰⁰ **Knekt, P., et al.** (2008). Randomized trial on the effectiveness of long-and short-term psychodynamic psychotherapy and solution-focused therapy on psychiatric symptoms during a 3-year follow-up. *Psychological Medicine*, 38, 689–703.

¹⁰⁰¹ **Bögels, S. M., Wijts, P., Oort, F. J., & Sallaerts, S. J. M.** (2014). Psychodynamic psychotherapy versus cognitive behavior therapy for social anxiety disorder: An efficacy and partial effectiveness trial. *Depression and Anxiety*, 31, 363–373.

¹⁰⁰² **Gonzalez, J., Nelson, J., Gutkin, T., Saunders, A., Galloway, A., & Shwery, C.** (2004). Rational Emotive Therapy with children and adolescents. *Journal of Emotional and Behavioral Disorders*, 12, 222–235.

2.13.24 Reality Therapy

This was developed by William Glasser in the 1950's and is based on choice theory, which focusses on the power of the individual to control their own behavior.¹⁰⁰³ Arlin Peterson stated that *"while not all aspects of life are within our power to change, human beings are always faced with opportunities to respond rationally or responsibly – or not"*.¹⁰⁰⁴

Reality theory is designed to help counselees gain more control over their lives as well as giving them the tools to build meaningful and effective relationships. This therapy does not focus on any symptoms, but the counsellor takes on a friendly, positive, non-judgmental position.

Reality therapy helps the counselee to individual responsibility for their actions while also helping them make decisions that are in line with the goals and visions they set for themselves.

2.13.25 Roots and Fruits Model Approach

This model of approach is based on scriptural references that deal with tree-growth-cycles where the problem should be viewed as fruit and the roots of the problems need to be addressed.

¹⁰⁰³ **Wubbolding, R.** (2010). Reality therapy. In I. B. Weiner & W. E. Craighead (Eds.), *The Corsini encyclopedia of psychology*. John Wiley & Sons.

¹⁰⁰⁴ **Peterson, A.V.** (2000). Choice theory and reality therapy. *TCA Journal*, 28, 41–49.

Jesus taught that a person's outward character will always reflect their inward being.¹⁰⁰⁵ There are four steps to this approach:

1. **Face it** – During this step the counsellor helps the counselee to make a fearless, honest inventory of the brokenness. They need to list all the symptoms, problems, weaknesses, and habits. The counselee needs to develop self-awareness. Before the client can continue, they need to honestly recognise that the fruit is undesirable.
2. **Trace it** – During this step the client needs to unfold the past and involves bringing the hidden things of the heart to the light. It also involves examining the early childhood environment from in-utero till present. This is the step where the root of the problem is exposed and a willingness to deal with them is established.
3. **Erase it** – This is the step where the root of the problem is uprooted and replanted. All obstacles that prevent this from happening is removed until all roots have been dealt with.
4. **Replace it** – This involved replacing the fruit of brokenness with the fruit of righteousness. New cognitive processes need to be restored, and through the Holy Spirit the soul is placed in the right place where God created it.¹⁰⁰⁶

¹⁰⁰⁵ **Luke 6:43-44** "For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. (44) For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush.

¹⁰⁰⁶ **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries.* (p.40-41). Living Word Bible College.

2.13.26 Strength-Based, Solution-Focused Therapy

This therapy believes that the clients already possess the tools needed to overcome their obstacles. The therapists will help the client identify a time in their lives when they overcame similar problems and how they did it. Once the client better understand their own strengths and resources, they are able to overcome the current difficulties.¹⁰⁰⁷

2.13.27 Systemic Therapy

Systemic therapy underlines the influence of how patterns in family, school, and employment influences behaviors and psychological issues. The systemic approach seeks to deal with the underlying system rather than focusing on the problem itself.¹⁰⁰⁸

Systemic therapy is very good to use in family counseling where it identifies dysfunctional patterns such as communication and other behaviors across all family members. The family members would then work with the counsellor to develop healthier roles, interactions, skills, and dynamics.

¹⁰⁰⁷ <https://www.apacenter.com/specialization/emotional-well-being/models-of-therapy/>

¹⁰⁰⁸ **Carlson, R., & Lambie, G.** (2012). Systemic–developmental supervision. *The Family Journal*, 20, 29–36.

2.14 COUNSELING THE REJECTED

The thesis listed 27 different counseling approaches and there are many more approaches that could have been listed as the types of counseling and psychotherapy is exhaustive.

When a counsellor is dealing with someone that have suffered rejection, it is the wise counsellor that will be open to using any and all approaches that could be needed in helping the counselee achieve success.

It is important that the counselee face their current situation they are in. They need to list all the fruits of their rejection. These symptoms could be aggressive reactions, passive reactions, and/or protective reactions.¹⁰⁰⁹

These **aggressive reactions** could be:

- Refusing comfort
- Harshness/hardness
- Aggressive attitudes
- Argumentativeness
- Rebellion
- Bitterness
- Rejection of others
- Scepticism
- Swearing/foul language

¹⁰⁰⁹ **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries.* (p.17-18). Living Word Bible College.

- Stubbornness/defiance
- Fighting¹⁰¹⁰

The **passive reactions** could be

- Self-rejection
- Inferiorities
- Low-self image
- Neglected appearance
- Insecurities
- Inadequacies
- Sadness/grief/sorrow
- Self-accusations
- Self-condemnation
- Inability or refusal to communicate
- Fear of failure
- Fear of other's opinions
- Other fears
- Anxiety/worry
- Depression
- Negative attitudes
- Pessimism
- Hopelessness
- Loss of affection

¹⁰¹⁰ **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries.* (p.17-18). Living Word Bible College.

The **protective reactions** could be:

- Striving for achievement
- Withdrawal
- Stubborn independence
- Isolation from socializing
- Self-protectiveness
- Self-centeredness
- Self-justification
- Criticism
- Judgmental attitudes
- Envy/jealousy
- Covetousness
- Arrogance
- Manipulation
- Possessiveness
- Emotional immaturity
- Perfectionism¹⁰¹¹

It is important for the counselee to identify all the relevant **symptoms** so each one can later be repented for and dealt with. After the counselee has identified all the symptoms, it is time to trace the rejection to its **root causes**.

¹⁰¹¹ **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries*. (p.15-18). Living Word Bible College.

The thesis has already discussed all the areas where rejection can enter the persons mind, body, soul, and spirit, but will summarize it here. These areas of investigation include:

- **Conception** – The manner and timing of the conception. Was the baby planned? Was the mother maybe raped and trauma is attached to the baby?
- **In-utero stage** – What was the mother's attitude towards the baby? Did she want an abortion and then didn't go through with it? Was the mother on drugs or alcohol? Was the curse of the bastard in effect? Was the gender of the baby a problem? Was there any bloodline rejection transferred to the baby?
- **Manner of Birth** – Was it a prolonged difficult birth? Was the baby born prematurely, as if the mother's body rejected the baby? Was the birth a traumatic experience for mother or baby? Was delivery by caesarean section?
- **Lack of mother infant bonding** – Did the mother die after birth? Was the mother suffering from post-partum depression? Was the child in an incubator for a long period of time without any motherly affection?
- **Adopted children** – Adopted children, even if they are wanted by the new parents were first rejected by their birth mother and father? These children must deal with rejection or any root causes from the adoption. Most adopted children have the curse of the bastard evident in their lives.
- **Rejection in the family home** – This is the part where questions need to be asked about the family unit and its circumstances. Was

the gender what the parents wanted? Are there any physical deformities that could have been seen as a problem from either parent? Was there constant criticism or verbal abuse in the home? Did the person experience unfair treatment in comparison to siblings? Was there incest? Did the counselee experience a lack of discipline? Was there any alcohol or substance abuse?

- **School environment** – Was there name calling? Did the teachers treat unfairly? Did the counselee experience humiliation? Was boarding school attended? Was the counselee compared to his/her siblings at school? Was the counselee excluded from friendship circles? Was the counselee unable to learn at school due to anxiety at home? Maybe there was humiliating sport activities? Did the counselee experience cultural unacceptance?
- **Self-Rejection** – Is the counselee ashamed of their own gender and are seeking to change it? Is the counselee ashamed of any physical features? Is the counselee able to become a parent or is there a sense of shame? Are there guilt and self-hatred over an abortion? Is there an inability to forgive self for failures?
- **Other Causes** – Was there divorce in a marriage? Was there marital unfaithfulness, taking into account how it affects both parties? Maybe the counselee experience death of a marriage partner. Did the counselee experience any romantic disappointments? Is the counselee financially happy or was there failure, bankruptcy? Has one partner been addicted to pornography? Has the counselee experienced any church related rejection? Has the counselee been deserted for becoming pregnant?

It is very important that the counselee make a detailed list of where they experienced rejection. The counselee needs to take time and through a rejection journal write every incident down that they can remember or that the Holy Spirit brings to remembrance.

After every incident of rejection has been named, the next process is to start erasing it. The counsellor and counselee need to work together during this time to firstly establish whether it was a just (deserved) or unjust (undeserved) rejection. It is during this time that deliverance needs to take place if needed. The thesis will discuss deliverance later.¹⁰¹²

It is also important that the counsellor gives the counselee time to grieve about what has happened in their lives with each event before healing can take place. During the grieving process it is also good practice to face and acknowledge all emotions associated with the events, as all emotions are morally neutral. In the rejection journal the counselee can add the emotions they can remember or are currently experiencing when the events are brought to light.

After the grieving process has been completed it is vitally important that the counselee goes through the forgiveness cycle. All the people that have rejected them must be forgiven, as well as themselves, and in some cases the counselee also must forgive God, if He was blamed, not that He did anything wrong.

¹⁰¹² **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries.* (p.15-18). Living Word Bible College.

After all forgiveness has taken place, it is essential that the counselee start the process of repentance. They are not repenting for what the people did to them, but for how they reacted in each instance. It is important that they stop any kind of “victim” mentality.

Then the counselee needs to erase and replace any kind of reaction to triggers as they need to realise that there are still situations that will trigger them. The counselee also needs to abandon any false conclusions that they have placed in their hearts about God, others, and themselves. The counselee needs to reject any negative expectancies of themselves. If there are any areas where the client is oversensitive, they need to recognize it, and desensitize it.

During this time the Christian client needs to enter spiritual warfare as Satan will do anything he can to stop the client from attaining victory over this area of their lives. They need to recognise who the enemy is, as it is not the people that hurt them, but Satan and his minions.

The last step in the process is to rebuild the self-image and restore broken relationships. The Christian client will turn to scripture to see how much God has accepted them and will never reject them.¹⁰¹³ It is also essential that the client understands that sometimes the only way to be restored from a bad relationship is to experience a good one, where the

¹⁰¹³ **Psalms 27:10** When my father and my mother forsake me, Then the LORD will take care of me.

same experiences take place, but a different outcome has been achieved (inner healing).¹⁰¹⁴

2.15 COUNSELING THE SEXUAL DEVIANT

At this point in the thesis, it is time to look at various sexual deviancies and discuss some solutions for them. It is important to keep in mind that several techniques exist in dealing with them, and that every client is different with different combinations of histories, traumas, mindsets, and environments.

2.15.1 Fornication

There are two scenarios with regards to the sexual deviancy of fornication. Firstly, has the counselee come to the counsellor specifically to deal with fornication, or secondly, has the topic of fornication come up in the counseling session when something else was discussed and came to be dealt with.

If the counselee came specifically to deal with their problem of fornication it will be easier to recognise sin and repenting for it, while the other scenario the counsellor will need to explain why it is a sin in order to successfully deal with the deviancy and its repercussions.

It is important that the counselee deal with any root causes that led to the fornication. Maybe the counselee has a problem with lust or

¹⁰¹⁴ **Cronje, F.** (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries.* (p.15-18). Living Word Bible College.

pornography. If rejection was the cause in such a way that the counselee felt they couldn't say no to the sexual advances of the other person, then that also must be dealt with.

After repentance has taken place and the counselee understands the spiritual ramifications they need to deal with the soul and spiritual ties that have been formed along with possible deliverance. The counselee needs to be taught about spiritual warfare that would help take away all temptation factors in the future.

It is also imperative that the counselee places hedges around themselves with regards to any sexual advances in the future and protect their relationship with God. These hedges are in the form of boundaries that they must put in place to help them stay pure for God. An example of this would be to confess the sin to the other person if they are still in a relationship so the other person knows where they stand with the counselee. Another example is to not be alone with the opposite gender in a room or house where inappropriate behavior can lead to indiscretions.

2.15.2 Adultery

When the counsellor deals with adultery it is important that all the factors from both people in the marriage is dealt with. For the sake of the thesis the two terms of adulterer and spouse will be used.

Adulterer – The counsellor needs to start off with the facts of the adultery. Was the adulterer caught out in the adultery or did they confess

out of their own? Obviously if they were caught, they might not be repentant or have any inclination to stop the affair. If they came and confessed the transgression, then it will be easier to proceed to repentance.

It is important that the counsellor address the root causes of the adultery. Was the marriage healthy? Did the adulterer experience any rejection from the spouse? What is the sexual history of both partners in the marriage and have any root spiritual causes been dealt with? Was the cause of the adultery due to a problem with lust or an addiction to sex, or even pornography? It is highly important to establish if the couple wants to save the marriage or end it as both directions will have different goals the counsellor needs to focus on.

In the event that one person in the marriage does not want to continue the marriage then the counsellor will have to split them apart for separate counseling sessions. Each person will still have to deal with the spiritual ramifications of the affair and any physical ramifications of getting themselves tested for any sexually transmitted diseases.

In the event that the adulterer has entered into another relationship it might be beneficial for the other person to be involved in the counseling sessions with the adulterer if they end the marriage and continue with the other relationship. It is important that the counsellor not judge the adulterer but always try to help people be healthy physically, mentally, and spiritually.

The adulterer might have entered into the affair due to being rejected by the spouse which has to be dealt with separately as well. Repentance for the act and forgiveness for the spouse is imperative. The spiritual ramifications of bloodline curses and deliverance also has to be finalised by the counsellor.

Spouse – In the event that the spouse caught the adulterer there will be a different type of trauma as if the adulterer confessed. In both cases the spouse will be left with grief. It is important that they deal with the grief separately. If the marriage is ended, then it will be the grief of being cheated on as well as the grief and humiliation of the divorce.

The spouse will have to deal with rejection and any roots that the rejection can take in the spouse. It will be very important to counsel towards a place of forgiveness and the ability to create healthy boundaries in the future. If the marriage continues, part of the healing process will be for the spouse to ask all their questions about the affair and for the adulterer to answer them, no matter how much it could hurt. The facts will also help to build the trust back up again and to open the path for communication.

After the trauma has been dealt with and the spiritual ramifications sorted out, the counsellor should guide the spouse and adulterer to create healthy boundaries for any future possibilities not occurring again. This will include healthy communication habits as well as accountability from one spouse to another.

The couple also need to restore their relationship with God if they are Christians as well as making sure He has the rightful place in the marriage. If the marriage is built on biblical principles, then spiritual warfare, daily prayer, and communion with the Holy Spirit is needed to strengthen the marriage as well as making it thrive and prosper.

2.15.3 Incest

When the counsellor must deal with the trauma of incest, it could be as a symptom of another problem, or the counselee could have asked for counseling for the incest specifically. Either way the incest must be dealt with as a root problem.

The victim of incest will have several areas of concern. These areas include, but are not limited to:

- The age of the incest, and by whom it was done, and how long it persisted.
- What was the effects of the incest?
- How did the counselee change afterwards?
- What is the self-image of the counselee?
- Forgiveness towards the offender, towards any family members for not intervening, maybe towards God as well for allowing it.
- Is there any self-blame for what happened?
- Is the counselee in a current relationship or marriage where there are any other symptoms that needs to be dealt with?
- How did the incest affect other relationships in the past?
- Has the counselee any regrets for allowing it to continue?

- The spiritual and soul ties that were created needs to be dealt with.
- Deliverance might be an option if necessary.
- Any bloodline strongholds that could be carried over to future generations has to be dealt with.
- Goals for future relationships where honesty and integrity are needed without humiliation needs to be discussed and maybe dealt with on an emotional level.
- The rejection that the counselee experienced when they were being used by a family member and all its consequences needs to be handled separately as a root.

2.15.4 Masturbation

The thesis discussed masturbation as a person having the ability to have three different views with regards to masturbation. The question the counsellor needs to know is whether the masturbation is a root cause of another symptom, which it then needs to find the root of the masturbation as well. When the masturbation is a single symptom the possible areas of concern are the following, but is also not limited to these areas as each instance will be different:

- Does the client view the masturbation as a sin or is it just an addiction to masturbation that is viewed as a sin?
- What events lead up to masturbating?
- The counsellor needs to understand if any of the events that lead to masturbation could be considered as a root of the problem.

- Is the counselee married and how does the spouse view the masturbation?
- Is the masturbation used as a coping mechanism for stress or any other form of trauma management?
- What is used to masturbate to?
- How does masturbation affect relationships or marriage, which ever one is applicable?
- Is there any history of sexual sins in the family that can cause generational curses that also has to be dealt with?
- The counselee needs to place boundaries for themselves that will help to strengthen the urges and cause delays in gratification.
- The counselee needs to have an accountability base that can pray with them and help them do spiritual warfare.

2.15.5 Pornography

Pornography is always treated as a symptom with roots feeding it. This means that the counsellor needs to establish what these root/s are and first deal with them. These are the possible issues that the counsellor needs to be aware off:

- When did the pornography start?
- How often is pornography watched?
- Is the pornography a replacement for trauma?
- Is pornography used as a replacement for relationships or intimacy?
- Does the counselee have healthy opposite gender relationships?
- Is the pornography viewed as sin?

- Does the counselee experience appropriate guilt when pornography is viewed?
- Is genuine repentance an option?
- All guilt needs to be analyzed for Godly guilt or condemnation from Satan.
- Is there a spiral from softcore pornography to hardcore pornography which means the counselee can then spiral to more sexual deviancies?
- What are the family history with regards to sexual deviancies?
- Can the counselee accept that they enjoy watching pornography?
- Is genuine repentance an option?
- The counsellor needs to explore deliverance with the counselee.
- What mediums are the counselee using to obtain pornography?
- Is the counselee willing to make themselves accountable to someone for where they are using pornography?
- Are there any tools available for the counselee to use in their quest for sexual purity?
- If the counselee is married does the spouse know about the addiction to pornography?
- With pornography comes other symptoms that also needs to be dealt with such as lust, and sexual fantasies.
- Deliverance also needs to be investigated.

2.15.6 Prostitution

The thesis will be discussing prostitution from two angles: the prostitute who have escaped prostitution and the person who used prostitutes as

the clients of the prostitutes, as well as the spouse of the clients who will be referred to as the shadow. It is important that the counsellor understands that when a symptom is dealt with, these areas of concern that the thesis is mentioning will by no means be complete, and more concerns will need to be addressed as the situations and people are different.

Prostitute:

- What is the family history of the previous generations with regards to sexual deviances?
- What was the circumstances that the prostitute grew up in?
- Is there previous sexual abuse before becoming a prostitute?
- The act of prostitution should always be seen as a symptom of a root problem and the counsellor needs to explore what that root is.
- How did the client become a prostitute?
- Why are they now seeking counseling?
- How has being a prostitute affected other areas of the prostitute's life?
- What does the prostitute's social life look like?
- How has this affected other relationships the prostitute has?
- Does the prostitute view her acts as sinful?
- Can repentance take place?
- Is there any sexually transmitted diseases that needs to be discussed and planned for?
- The spiritual and soul ties to clients' needs to be cut off as well as deliverance.

- Any generational curses that could be on current children as well as future children needs to be handled.
- Spiritual warfare for any residual demonic attacks must be a daily occurrence.
- The prostitute needs to forgive her clients for using her.
- If she married a client, then that client/spouse also needs counseling.
- The counsellor needs to examine the prostitutes' self-image and help her have a Godly image of herself. The way God created her.

Clients:

- All men or women who have used prostitutes will have several roots that needs to be investigated.
- The counsellor needs to see if any generational curses led to the client using prostitutes?
- What was the reason for using prostitutes?
- Is the client married and in a healthy marriage?
- Does the spouse know of the prostitute?
- Is the spouse rejecting any sexual advances from the client?
- Is the spouse fulfilling normal sexual needs, but the client has inappropriate sexual needs that the spouse is not willing to fulfil?
- Has the client been tested for any sexually transmitted diseases?
- Does the client have any children where generational curses could be transferred to them?
- Does the client recognise their sin and be willing to repent for it?
- What does the client's spiritual or religious life look like?

- Is there a history of addictions in the client's bloodline?

The Shadow:

- How did the spouse of the client find out about the prostitute?
- Where in the grieving process does the shadow find herself?
- The counsellor needs to work through all areas of forgiveness and repentance in the shadow, depending on the scenario.
- How does it make her feel knowing that her spouse has chosen a prostitute above her?
- Does she want to end the marriage or fix it?
- Has she been tested for any sexually transmitted diseases?
- How long has the spouse been seeing prostitutes before she found out?
- If the shadow wants to end the marriage, then the counsellor needs to change the goals for each person as well.
- The counsellor needs to help the counselee break any spiritual and soul ties that exists between the shadow and the spouse and prostitute.
- Deliverance will also have to be dealt with.
- The counsellor will have to deal with all the aspects of rejection that the shadow is experiencing or might even not be aware of as it will be a spiritual stronghold that needs to be broken.

Some general points to consider:

- If the spouse is genuine repentant and both parties want to fix the marriage, then the future behavior needs to be monitored with boundaries and rules

- If there are kids in the marriage, then at what point do they tell or not tell the kids?
- Do they keep the whole affair a secret or bring it to the light and have an accountability for it?
- The couple will have to undergo general marriage counseling as the marriage could not have been healthy for this to have happened.

2.15.7 Homosexuality/Lesbianism

The thesis has discussed the fact that homosexuals do not feel that they are wrong and that they have been made this way. This section is for those homosexuals who have realised that their sexual tendency is not normal, and they are seeking help. This is what the counsellor needs to address:

- The counsellor must keep in mind that the homosexual behavior is a symptom of a root cause.
- It is very important to find the root cause before any further counseling can take place.
- The counsellor needs to start with the family history with regards to the sexual information of as many generations back as possible.
- The root causes will have a demonic influence somewhere and deliverance will at some time in the healing process be necessary.
- One of the root causes will also be some form of rejection that has been experienced either directly by the homosexual or somewhere in the bloodline and it caused a generational curse.

- The homosexual that is on their way to becoming healthy must take responsibility before God for their behavior and desires. Only then can they truly repent for the deviancy and God can begin the healing process.
- If repentance is not genuine the person will never be able to change.
- Only through the power of the Holy Spirit can homosexuals truly change who they are. Without Him, they might fight the desires for the same gender, but the change to find the opposite gender attractive and erotic can never truly happen.
- Any root to the causes of homosexuality must be dealt with in the light of something that helped the homosexual become who they are, but the choice was always theirs to start with.
- The counselee must be willing to break contact with any homosexual companions and/or circle of friends that will make it more difficult to break free from the lifestyle.
- The counsellor needs to establish if drugs and alcohol are involved as that could also help the counselee lead to homosexual behavior.
- Does the counselee have another intimate non-sexual relationship with someone from the opposite gender that could be used as an accountability?
- Can the counselee experience acceptance and love outside of the homosexual friends and contacts?
- The counsellor and counselee need to set realistic goals for the way forward.

- The counselee must be taught to find their acceptance in God alone.
- The counselee needs to be taught that daily spiritual warfare is needed to fight of the temptations from the enemy.

2.15.8 Sexual Fantasies

Sexual fantasies fall in the same category as pornography where the counsellor needs to get to the root of the symptom. The counsellor needs to discuss the following:

- When did the fantasies begin?
- Is there an escalation of the deviancy?
- Does the counselee understand that sexual fantasies are a sin and has repercussions?
- The counsellor needs to teach the counselee about the power of their thought life and how an undisciplined mind can create more deviancies if left unrepentant.
- What is the root cause of the sexual fantasies?
- What other sexual deviancies are part of the symptoms?
- Does the counselee have a healthy intimate relationship with someone of the opposite gender or are they incapable of intimacy which would lead to more roots that have to be dealt with.
- Is repentance an option or does the counselee not want to give up the sin?
- Can the counselee be honest with himself that they have a problem?

2.15.9 Other

The other sexual deviancies mentioned in the fifth chapter all fall under the same category where the level of demonization has gone so far that deliverance is needed first before any meaningful therapy can continue. The problem with these deviancies is whether the person wants to stop and sees their deviancy for what it is. Only after the counsellor has established the root cause of these deviancies and deliverance has taken place, can the counsellor have any form of meaningful sessions where the roots can be dealt with.

3 DELIVERANCE

3.1 INTRODUCTION

Deliverance or exorcism is defined as the expulsion of an evil spirit or spirits from a person.¹⁰¹⁵ The thesis will not be analyzing where they come from but will take their existence as it stands in scripture.

This chapter will analyze demonism where the activity of demons in the creation of sexual deviancies in people will be analyzed and how the Christian counsellor can help people through deliverance of these evil spirits. It is therefore important that the counsellor understands how they work, why they do what they do, and how to help people get freedom from them.

¹⁰¹⁵ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Demons desire to work with humans but their purpose is to do the will and schemes of Satan, and to oppose God. They tempt, deceive, and delude people to bring them to eternal damnation. Because Satan is not omnipresent he has to operate through the demonic hosts that execute his will.¹⁰¹⁶

3.2 LEVELS OF DEMONIC INFLUENCE

The scriptures suggests that there are four levels of demonic influence that demons have over people.¹⁰¹⁷ The wise Christian counsellor will use the gift of discernment to establish which level of involvement is applicable. The thesis discussed the role of the Holy Spirit and His gifts in the previous section.

3.2.1 No Involvement

Temptations can come from people's own sinful natures without demons being involved at all.¹⁰¹⁸ Human's sinful nature has a natural desire for evil. The world system of thinking coupled with the desire for self-gratification and pride can take people into sin.

¹⁰¹⁶ **Elwell, W. A., & Beitzel, B. J.** (1988). Demon, Demon Possession. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 610–612). Grand Rapids, MI: Baker Book House.

¹⁰¹⁷ **Virkler, H. A.** (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 326–328). Grand Rapids, MI: Baker Books.

¹⁰¹⁸ **Jeremiah 17:9** "The heart is deceitful above all things, And desperately wicked; Who can know it?"

3.2.2 Demonic Temptation

Scripture cites a couple of examples of demons directly tempting people to sin. Jesus was directly tempted to sin by Satan.¹⁰¹⁹ Satan also tempted Ananias and Saphira to lie.¹⁰²⁰ The devil also incited David to take a census in Israel and incur the wrath of God.¹⁰²¹

It seems likely that when people yield to their own sinful natures it becomes easier for Satan to tempt them to do something wrong. David's pride in his accomplishments with Israel led to him easily being tempted to do a census and show everyone how big Israel has become. The scriptures affirm that yielding to sin makes it easier to sin again.¹⁰²²

3.2.3 Demonic Oppression

When demonic temptation is yielded to the door to demonic oppression is opened. It is also known as demonic influence, demonic subjection, or demonic obsession. Demons are believed to exert considerable influence over a person's life short of possession.¹⁰²³ Koch states that: *"oppression may be a mild form of subjection that goes unnoticed for*

¹⁰¹⁹ **Matthew 4:1-11**

¹⁰²⁰ **Acts 5:3** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?"

¹⁰²¹ **1 Chronicles 21:1** Now Satan stood up against Israel, and moved David to number Israel.

¹⁰²² **John 8:34** Jesus answered them, "**Most assuredly, I say to you, whoever commits sin is a slave of sin.**"

¹⁰²³ **Unger, M. F.** (1971). *Demons in the world today.* (p.113). Wheaton, IL: Tyndale House.

*years until a particular event uncovers it. It may also refer to a state in which the person is continually surrounded and harassed by the powers of darkness".*¹⁰²⁴

3.2.4 Demon Possession

When demon possession is mentioned in scripture there are specific symptoms included such as: supernormal strength, being naked, being unable to speak, hear, or see, having self-destructive convulsions, foaming at the mouth, teeth grinding, and making statements that suggests supernatural knowledge.¹⁰²⁵ Sometimes the symptoms are continuously present and sometimes it is episodic.¹⁰²⁶

3.3 DEMONS AND DELIVERANCE IN SCRIPTURE

Genesis 3:1-5 shows how demons operate in the example of how Satan dealt with Eve. Satan used a threefold approach:

1. Deny the truth of the Word of God and challenge His statements
2. Deny the reality of death
3. Appeal to human vanity and pride, by telling men and women that they can become like God, or be gods.

¹⁰²⁴ **Koch, K.** (Ed.). (1971). *Occult bondage and deliverance*. (p.32). Grand Rapids, MI: Kregel.

¹⁰²⁵ **Nevius, J. L.** (1968). *Demon possession* (8th ed.). Grand Rapids, MI: Kregel.

¹⁰²⁶ **Virkler, H. A.** (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., pp. 326–328). Grand Rapids, MI: Baker Books.

This is the basic underlying method of deceiving people. Demons will keep on lying and deceiving people until the opportunity arises for them to enter (possess) the person, so they can control the person's thoughts and actions.¹⁰²⁷ There are two ways demons influence people; demonic oppression and demonic possession. Demonic oppression is an attack from without and demonic possession is control from within.

The word translated to demon-possession in the scriptures is the Greek word *daimonidzomai* (δαμονίζομαι) and means to be possessed by a demon or to be demon possessed.¹⁰²⁸ An example of this is seen in:

And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

Mark 5:18

and

When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

Matthew 8:16

¹⁰²⁷ **Luke 8:30** Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him.

¹⁰²⁸ **Louw, J. P., & Nida, E. A.** (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 146). New York: United Bible Societies.

Demons can also enter animals as is seen when they entered the swine and ran into the water.¹⁰²⁹ Demons are also associated with magic,¹⁰³⁰ and with idols, fetishes, and amulets.¹⁰³¹ Demons can also cause illnesses such as the woman who had a spirit of infirmity for 18 years.¹⁰³²

Demons often attack the mind and emotions, which shows that many symptoms of mental illnesses are attributed to their activity. Paranoia might be the work of a spirit of fear. People suffering from schizophrenia (split or multiple personality disorder) might be demonized by a multitude of demons in the same way the Gerasene demoniac was.¹⁰³³ Jesus also casts out seven demons from Mary Magdalene.¹⁰³⁴

¹⁰²⁹ **Mark 5:13** And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

¹⁰³⁰ **Acts 19:19** Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

¹⁰³¹ **1 Corinthians 10:19-21** What am I saying then? That an idol is anything, or what is offered to idols is anything? **(20)** Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. **(21)** You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

¹⁰³² **Luke 13:11-12** And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. **(12)** But when Jesus saw her, He called her to Him and said to her, "**Woman, you are loosed from your infirmity.**"

¹⁰³³ **Mark 5:9** Then He asked him, "**What is your name?**" And he answered, saying, "My name is Legion; for we are many."

¹⁰³⁴ **Luke 8:2** and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons,

Deliverance or exorcism was a frequent part of the ministry of Jesus, and He taught and commanded His followers to do the same.¹⁰³⁵ Jesus' command to the disciples have never been revoked which means that all disciples of Jesus have the power to cast out demons in His name.¹⁰³⁶

The principles of deliverance as seen from the ministry of Jesus are as follows:

- Jesus spoke to demons and commanded them to come out of the people.¹⁰³⁷ Jesus also gave His followers the authority to cast out demons in His name.¹⁰³⁸ There is no other name that can be used with the power of the Holy Spirit that can deliver people from demonic influences or possession. The name of Jesus is not a magic word to be used as the sons of Sceva found out as the person doing deliverance must have a relationship with Jesus.¹⁰³⁹
- Jesus casts out demons with the power of the Holy Spirit.¹⁰⁴⁰

¹⁰³⁵ **Matthew 10:8** Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

¹⁰³⁶ **Elwell, W. A., & Beitzel, B. J.** (1988). Demon, Demon Possession. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 610–612). Grand Rapids, MI: Baker Book House.

¹⁰³⁷ **Mark 1:25** But Jesus rebuked him, saying, "Be quiet, and come out of him!"

¹⁰³⁸ **Mark 16:17** And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

¹⁰³⁹ **Acts 19:14-16** Also there were seven sons of Sceva, a Jewish chief priest, who did so. (15) And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" (16) Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

¹⁰⁴⁰ **Matthew 12:28** But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

- Jesus gave clear teaching that when deliverance is done the strongman has to be bound.¹⁰⁴¹
- Jesus taught that with some demon's prayer and fasting is essential to get the demon out. The thesis will discuss spiritual warfare in the next section.¹⁰⁴²
- One of the weapons in overcoming Satan is the blood of the Lamb. Demons do not want to hear that the blood of Jesus is used against them.¹⁰⁴³

4 SPIRITUAL WARFARE

Paul wrote in his epistle to the Ephesians that the Christian is a soldier in the army of God, and with that he gave the Ephesian Christians, and all Christians since then, the necessary teaching they needed for spiritual warfare:

Finally, my brethren, be strong in the Lord and in the power of His might. (11) Put on the whole armor of God, that you may be able to stand against the wiles of the devil. (12) For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. (13) Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to

¹⁰⁴¹ **Matthew 12:29** Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

¹⁰⁴² **Mark 9:28-29** And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" **(29)** So He said to them, "This kind can come out by nothing but prayer and fasting."

¹⁰⁴³ **Revelation 12:11** And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

stand. (14) Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, (15) and having shod your feet with the preparation of the gospel of peace; (16) above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. (17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

Ephesians 6:10-17

In this passage there is more truth to be seen about spiritual warfare. The sword of the Spirit is the Word of God, and in the same way Jesus refuted the temptations from Satan with correct scriptural knowledge, the same way the Christian in spiritual warfare must use, and stand upon correct scriptural revelation.¹⁰⁴⁴

The same Gifts of the Spirit that is used in counseling and discipleship is also available and vital in spiritual warfare. This will place the Christian warrior in a position of fighting from a heavenly place and not an earthly realm.

The Christian must pray from a position of authority as Jesus has already won the battle for them. The Christian will only win the war if he/she enters that victory through the blood of Jesus and the power of the Holy Spirit.¹⁰⁴⁵

¹⁰⁴⁴ **Elwell, W. A., & Beitzel, B. J.** (1988). Demon, Demon Possession. In *Baker encyclopedia of the Bible* (Vol. 1, pp. 610–612). Grand Rapids, MI: Baker Book House.

¹⁰⁴⁵ **Ibid**

5 CONCLUSION

This chapter discussed the solution to rejection and sexual deviancies. It looked at counseling, deliverance, and spiritual warfare as the tools the effective counsellor must use to help people be set free from the bondages of rejection and sexual sins.

The chapter defined counseling as *talking therapy that involves a trained therapist listening to a client and helping them find ways to deal with their emotional issues.*

Along with this process the counsellor must have a certain motivation where he/she believes that they are called to help people and are willing to lay down their lives for the people that are sent to them.

With the counsellor's motivation came the role he/she plays in the life of the counselee. The counsellor becomes a teacher, a motivator, a mentor, a friend, and a sympathetic ear ready to listen and guide the counselee to freedom.

This thesis discussed the sexual deviancies that people get involved with and that means that the counsellor's sexuality is also important. He/she needs to be stable in their sexual role in the relationships they have as well as always being honest to themselves and another counsellor about their own sexuality, so they stay accountable for their actions.

That flowed into the counsellor's ethics that is imperative for any counsellor regardless of what type of counsellor they become. The important topics discussed was client confidentiality, the way the counsellor treats the counselee, and the importance the counsellor places on the problems of the counselee and their emotional well-being.

The thesis then discussed the goals that all counsellors need to focus on as it becomes vitally important for the counseling sessions to have a goal and a time limit. No counselee should be in a situation where they depend on the counsellor for their existence. All counseling needs to end.

Then the thesis looked at the skills that the counsellor needs as his/her character will either help, or be to the detriment of the counselee. The counsellor also needs certain techniques to be an effective counsellor that does more healing than hurt. With the right character and right techniques, the counsellor needs to follow the correct process as all counseling sessions have a certain process that needs to be followed and completed. No process in the counseling sessions can be skipped as it will lead to an incomplete healing process.

The thesis also analyzed counseling and all its facets in scripture. It was discovered that the Holy Spirit is the ultimate counsellor and without him, there can be no real success for any counsellor to help others. The ministry of the Holy Spirit, through His gifts, and His fruit, enables the counsellor to be effective and to help the counselee make lasting changes.

The thesis then discussed twenty-seven different counseling approaches, and although some of them seem outrageous or unnecessary, it is the wise counsellor that will take all the good in any approach no matter how small, as the important factor of helping the client is all that matters.

Then the thesis discussed the specific issues with regards to counseling someone who have been rejected, and are suffering the effects of rejection. The thesis is not all encompassing, and each client will bring with them new ways of dealing with rejection, and deeper needs that can be met than what was discussed.

The thesis also looked at all the sexual deviancies and what areas any counsellor needs to be aware of. These areas are very important as the smallest detail can change the goals the counsellor needs to focus on.

After counseling was discussed the thesis also looked at deliverance as a helpful, and most necessary tool the counsellor needs in his/her arsenal to make sure the client gets all the help they need.

Part of counseling and deliverance from rejection and sexual deviancies is the very important role spiritual warfare plays in the life of the counsellor and the clients. Without spiritual warfare the counseling process can be hindered and stalled to such a degree that the client and counsellor loses the battle they are supposed to win.

No Christian counsellor can be effective as a counsellor without being willing to do deliverance. The same is said of deliverance and spiritual

warfare. No deliverance session can be effective if spiritual warfare was not taken care of beforehand. In all counseling sessions, the Christian client needs to enter into spiritual warfare as part of the healing process as Satan will do anything in his power to stop the Christian from receiving healing and breakthrough.

---ooo0ooo---



CONCLUSION

The thesis tells a story of a person created by God, in His image, and His likeness. Then the person experiences rejection because of sin and it's fallen nature. After the rejection, the person goes on a quest seeking acceptance and because of the rejection and sin nature they are open to being deceived by Satan. This deception tells the person that they need to seek their acceptance from other people, and one of the ways they can do that is to give people what they want; themselves on a silver platter. This leads them to a life of being sexually active in the wrong way, not the way God intended for them. After being trapped in a spiral of sexual deviancy, they reach a point of trying to seek acceptance from God and then through counselling and deliverance they are set free and on the right path to freedom. The thesis breaks down this story to into six different parts, to explain each one and help others who are living the same story.

It is important as part of this story that people understand that they are made in the image of God. But more than just His image, they are also made in His likeness. That means they are made in the same likeness as God the Father, God the Son, and God the Holy Spirit. People have the same nature as God. People are not gods, but share the same characteristics.

The creation story shows the importance of people to God. God created them last, as if everything He created before He created people was for the sole purpose of preparing the place for His creation. It is important to remember that people realize that everything else came into being by God's Word alone, but mankind was created, formed by the hands of God. That shows that God took it personally. He wanted to make sure that people had specific characteristics. After the creation of this people, God even gave them dominion over everything else He created. This elevates people to a certain place of authority and importance. It is this position that God placed people in that was alluring to Satan. He wanted that position. He wanted the authority over all that God created. So, when he deceived Adam and Eve, he received their authority that God gave them over all of creation.

It is this authority given to mankind that the devil wants to corrupt. He seeks to deceive men and women so they will seek other stuff of no importance, and not seek their rightful place in the created order of God. The thesis also told the story of how Satan created all these other religions and worldviews to confuse people so they would stray from the purposes God created them for.

It is important for people to remember that when they take their rightful place in the creation order, they automatically have to also take their rightful place under God. Part of this authority is recognizing the authority of God as well. With the authority of God, comes the moral responsibility of mankind towards God. This is a morality based on the character of God, not the thoughts and impressions of what people created based on what they perceive is right or wrong.

That is why Jesus as the Son of God came to earth, not just to make a way for people to gain back the authority they lost in the Garden of Eden, but also to show them what that picture of morality and authority looks like. Jesus emphasized what God the Father expects from people: to love the Lord their God with all their heart, mind, and soul, and to love all people as they would love themselves. Then He gave His life for all people to make a way for them to regain this authority and morality.

The second chapter of the thesis continues the story of people that do not gain back their authority and morality but are hurt and broken by Satan through rejection. Rejection is defined as a person or a thing that is unwanted and has no value. This shows exactly the opposite of the hand-crafted creation of mankind by a loving God.

This rejection is never invited in, but it happens to all people at some time in their lives and as such they seek for something to fill the void created by Satan when they get rejected. Rejection in itself has a history. The thesis showed that God was the first one who experienced rejection from His own creation. God felt the hurt when Adam and Eve chose to trust the words and leading of Satan above what He told them

already. They believed the lies and chose to reject the love and authority of God their Creator. Satan lied to them, and through them also to all of mankind after them, when he tells people that they deserve more in life, they deserve to be treated like gods.

Scripture is full of historical people, of God's people experiencing rejection. Their stories are filled with heartache and pain. Their stories recorded in scripture shows how God reached out to each and every one of them. Some excepted God again and followed Him, while others kept on rejecting Him and spiraled down to destruction and spiritual death.

Even when the Son of God came, He too was rejected and had to experience the ultimate rejection where God the Father rejected Him on the cross. Because Jesus came and deliberately chose to be rejected by His creation, and then His Father, He knew what all people are going through in the rejection they themselves are experiencing.

The story of this person experiencing rejection shows the symptoms of the rejection on mankind. This rejection creates bloodline curses that affect people tens of generations after the person who experienced the first rejection. Their lives are filled with every kind of negative emotion and behavior known to mankind. They become open to demonic oppression and possession that gives Satan exactly what he wanted in the beginning: the authority and control over what God created.

The story the thesis tells explains all the different areas where people can experience rejection to explain to mankind where they need to take

care of themselves, and stop the influence of Satan over their lives. The story speaks for itself when people are not just experiencing the rejection but also become the cause of the rejection. How they are the puppets for Satan to gain control over them. People who are caught in a spiral of rejection and deception become tools used in Satan's quest for dominion over all of creation.

Satan wants people to experience rejection, because that places them on a spiral to seek acceptance wherever they can. This quest for acceptance is something God created within people. The purpose of it is for men and women to seek acceptance from God. Unfortunately, Satan has deceived people into thinking that they can get acceptance from other people through the warped deviant use of their sexuality.

The story of this person created in the image of God, also tells the story of the original intent of their sexuality. When God created them in His likeness, He gave them the ability to be sexual. Sex is defined in the thesis according to scripture, and that is seen as any action that creates sexual arousal. That means that as soon as sexual arousal has taken place, so has sex.

Sex is shown that it affects people emotionally, physically in the brain through the chemicals released during the act, as well as physically when these chemicals from the brain is released in the body. It is also shown that sex has a psychological experience for both men and women equally, but differently. Scripture has also shown that the act of sex also has spiritual implications. God created sex so men and women can

become one. This means that they become one on all levels of interaction.

Men and women have different reasons for engaging in sexual acts, but both have the same reason in common: it brings acceptance. God created sex so men and women can procreate the earth. The act of sex is the only way for mankind to act as God where they have the ability to create new life, even if it is indirectly because God gave them the ability to do so. That is also why Satan is so against men and women procreating and why he wants to corrupt the act from every angle.

God also created the act of sexual intimacy to strengthen the bond between two people. When two people engage in the sexual act, they are creating a spiritual and soul tie between them. God created this for a reason. There is an imprint of being that takes place between the two people that is intended to bond them together for eternity, as well as create a unity between them. Satan wants to corrupt this at all costs.

The reason for this corruption is seen in the consequences it creates. When men and women engage in sexual activity that is against the will of God, they open themselves up for demonic influence, exactly what the devil wants. This demonic influence creates deception in their whole being. Remember deception is defined as twisting the truth in such a way that a lie is created.

Suddenly men and women do not understand that what they are doing is unacceptable to God as their consciences are seared. They seek for more self-gratification and acceptance with each sexual encounter they

pursue. This creates a spiral where rejection has led them to seeking acceptance and then through deception they end up in sexual deviancy.

The thesis also explains how Satan has used different areas in society to bring in subtle deception. He starts with school curriculums to begin to sear people's consciences from a young age. Children are told that they should be sexual, that they have a right to act out their sexuality. Then if that is not enough, they are shown that other people not only accept sexual deviancy but glorify it through Hollywood and social media. People who act sexually defiant are placed on pedestals and paraded as heroes of society.

Then the story continues and describes these sexual deviancies that people get trapped into as well as the level of spiritual corruption that takes place. People are broken, placed into bondage, broken some more, and then when that should be enough, the devil oppresses them, possesses them, and then totally destroys them.

But the thesis didn't end there. God came and created tools and people through His Holy Spirit to bring light into the darkness. God created counselling and deliverance where people are taught to help other people understand what they went through and are currently struggling with. God showed through His grace and love for His creation that Satan is defeated and men and women who want to be set free can be set free and live in victory.

Through counselling broken people are taught that what happens doesn't define them. That what happened was just one page in the very

long book that is their life, and they get to write the next chapter through the choices they make.

---ooo0ooo---



BIBLIOGRAPHY

Book Resources

Alexander, R. H. (1986). Ezekiel. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6). Grand Rapids, MI: Zondervan Publishing House.

Andress, R. (2015). *"Film Censorship in New York State,"* New York State Archives.

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.). Chicago: University of Chicago Press.

Augustine of Hippo. (1886). Letters of St. Augustin. In P. Schaff (Ed.), J. G. Cunningham (Trans.), *The Confessions and Letters of St. Augustin with a Sketch of His Life and Work*. Buffalo, NY: Christian Literature Company.

Bader, E., & Pearson, P. (1988). *In quest of the mythical mate: A developmental approach to diagnosis and treatment in couple's therapy*. Philadelphia: Brunner/Mazel.

Balswick, J. K., and Balswick, J. O. (1999). *Authentic human sexuality: An integrated Christian approach*. Downers Grove, IL: InterVarsity Press.

Barnard C. (1990). *The Long-Term Psychological Effects of Abortion*. Portsmouth, N.H.: Institute for Pregnancy Loss

Baskin, J. (2003). Acceptance. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

Becker-Weidman, A., (2012) *The Dyadic Developmental Psychotherapy Primer: An Evidence-based, Effective, and Empirically Validated Treatment*. Williamsville, NY: Century Printing.

Beckman, K. R. (2003). *Vanishing Women: Magic, Film, and Feminism*. Duke University Press.

Bell, A. P., Weinberg, M. S., & Hammersmith, S. K. (1981). *Sexual preference: Its development in men and women*. Bloomington: Indiana University Press.

Benner, D. G., & Hill, P. C. (Eds.). (1999). In *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Bennett, J. M. (1989). *Sisters and Workers in the Middle Ages*. University of Chicago Press.

Benzkofer, S. (2015). "When a Chicago police censor ruled over films with an iron fist," Chicago Tribune.

Black, J. and Green, A. (1992). *Gods, Demons and Symbols of Ancient Mesopotamia: An Illustrated Dictionary*. The British Museum Press.

Boccaccini, G. (2000). Belial. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible*. Grand Rapids, MI: W.B. Eerdmans.

Boliek, B. (April 27, 2007). "A legacy of passion, a legacy of respect," Hollywood Reporter

Bottomore, S. (1996). "Léar (Albert Kirchner)". Who's Who of Victorian Cinema. British Film Institute.

Bowring, L. (ed.). (2005). *Searching for intimacy*. Waynesboro, GA: Authentic Media.

Brady, C. M. M. (2000). Lilith. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible*. Grand Rapids, MI: W.B. Eerdmans.

Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., & Butler, T. C. (Eds.). (2003). Bestiality. In *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

Brand, Prof. Dr. C. M. J. (1998). *Spiritual Warfare. Satan's Structures and Strategies*. Pretoria: Self Published.

Brand, Prof. Dr. C. M. J. (2006). *Exoteric and Esoteric Evidence Pertaining to the Structures and Strategies to Destruct Christianity – Involving the Theodicy of Darkness*. Unpublished Doctorate Dissertation. Pretoria: South Africa

Brand, Prof. Dr. C. M. J. (2008). *Bloodline Curses and Deliverance*. Pretoria: Unpublished Class Notes.

Brand, Prof Dr C. M. J. (2008). *Bloodline Deliverance*. Pretoria: Self Published.

Brand, Prof. Dr. C. M. J. (2009). *From Bondage to Freedom*. Pretoria: Unpublished Class Notes from Conference.

Brand, Prof. Dr. C. M. J. (2009). *Spirit Husband. Spirit Wife*. Pretoria: Unpublished Class Notes.

Bray, H. G. (1999). Frotteurism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Bromiley, G. W. (1979–1988). Evolution. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 2). Wm. B. Eerdmans.

Bruhns, K. O. and Stothert, K. E. (1999). *Women in Ancient America*. University of Oklahoma Press.

Brunner, E. (1939). *Man in Revolt*. New York: Scribner.

Budziszewski J. (1997). *Written on the Heart: The Case for Natural Law*. Downers Grove, Ill.: InterVarsity Press.

Burr, W.R., Day, R.D. & Bahr, K.S. (1993). *Family science*. Prentice-Hall.

Butman, R. E. (1999). Masturbation. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Buys A. *The Four Elements: Fire, Air, Earth, and Water*. Kanaan Ministries.

Callahan, R. (1983). "The Ministry of Crisis Intervention," in *Pastoral Counseling*, ed. Barry K Estadt. Englewood Cliffs, New Jersey: Prentice-Hall.

Campbell, Clark D. and Bufford, Rodger K., (2012). "A Christian Perspective on Human Emotions" (2012). Faculty Publications - Grad School of Clinical Psychology. Paper 90. http://digitalcommons.georgefox.edu/gscp_fac/90

Campion, M. A. (1999). Exhibitionism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Campion, M. A. (1999). Fetishism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Campion, M. A. (1999). Sexual Masochism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Canby, V. (1969). "Movie Review – *Blue Movie* (1968) Screen: Andy Warhol's 'Blue Movie'". The New York Times.

Carnes, P. (2001). *Out of the shadows: Understanding sexual addiction*. Center City, MN: Hazelden Publishing & Educational Services.

Carpenter, E. E. (1979–1988). Sacrifice, Human. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4). Wm. B. Eerdmans.

Carrol, R. A. (2007). "Gender Dysphoria," in *Principles and Practice of Sex Therapy*, ed. Sandra R. Leiblum, (4th ed.). New York: Guilford.

Choin, M. (2002). *World Handbook Naturisme 2002 - 2003*. International Naturist Federation.

Clark J. (1989). *Jezebel. Seducing Goddess of War*. Spirit Life Ministries

Clark, J. (2002). *Rejection is Hell! A Life Free from Pain*. Florida: Spirit of Life Ministries.

Clinebell, H. (2011). *Basic Types of Pastoral Care & Counselling: Resources for the Ministry of Healing & Growth*. Abington Press

Coertzen, N. (2012). *Exegetical Exposition of Hurts and Wounds In-Utero, Culminating in Demonic Activity Pertaining to Human Bloodlines*. Master's Thesis: St Clemens Private Swiss University.

Cole, R. D. (2000). *Numbers* (Vol. 3B). Nashville: Broadman & Holman Publishers.

Collins G.R. (1988). *Christian Counselling. A Comprehensive Guide*. Thomas Nelson: USA

Colman, A. M. (2006). *Oxford dictionary of psychology*. New York, NY: Oxford University Press.

Comiskey, A. (1996). *Pursuing Sexual Wholeness: How Jesus Heals the Homosexual*. Florida: USA, Charisma House Publishers.

Cooper, A. (2002). *Sex and the internet: A guidebook for clinicians*. New York: Brunner-Routledge.

Coppenger, M. T. (1988). Incest. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Cronje, F. (2017). *Christian Counselling Course for Lay-Counsellors – Lamb Ministries*. Living Word Bible College.

Cross, F. L., & Livingstone, E. A. (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed.). Oxford; New York: Oxford University Press.

Daniels, D. (2018). *The Sex Spiral: Forgiven and Free from Pornography*. Greenville, SC: Ambassador International.

Davidson, R. (1998). *The vitality of worship: a commentary on the book of Psalms*. Grand Rapids, MI; Edinburgh: W.B. Eerdmans; Handsel Press.

Davies, N. (1996). *Europe: A History*. Oxford University Press.

Davis, D. R. (1971). Thirteenth International Congress of Pædiatrics. Academy of Medicine, Vienna

Davis, J.J. (1993). *Evangelical ethics: issues facing the church today*. Presbyterian & Reformed Press.

DeHoog, J. W. (1979–1988). Deceit; Deceitful; Deceive; Deception; etc. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1). Wm. B. Eerdmans.

D'Emilio, J and Freedman, E. B. (2012). *Intimate Matters: A History of Sexuality in America* (Third ed.). University of Chicago Press.

Dillon, M. and Garland, L. (2005). *Ancient Rome: From the Early Republic to the Assassination of Julius Caesar*. Taylor & Francis

Dockery, D. S. (Ed.). (1992). *Holman Bible Handbook*. Nashville, TN: Holman Bible Publishers.

Doherty, T (1999). *Pre-Code Hollywood Sex, Immorality, and Insurrection in American Cinema, 1930-1934*

Doherty, T. "Hollywood, Censorship, And The Motion Picture Production Code, 1927-1968,"

Drake M.A. (2003). *Encyclopedia of Library and Information Science: Abs-Dec*. CRC Press.

Dryden, W. (2007). *Dryden's handbook of individual therapy* (5th ed.). SAGE Publications Ltd.

Duffield, G. P., & Van Cleave, N. M. (1983). *Foundations of Pentecostal theology*. Los Angeles, CA: L.I.F.E. Bible College.

Dunn, J. D. G. (1996). *The Epistles to the Colossians and to Philemon: a commentary on the Greek text*. Grand Rapids, MI; Carlisle: William B. Eerdmans Publishing; Paternoster Press.

Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

Eckhardt, J. (2016). *Destroying the spirit of rejection: receive love and acceptance and find healing*. Lake Mary, FL: Charisma House.

Edwards, C. (1997). *"Unspeakable Professions: Public Performance and Prostitution in Ancient Rome"*. Roman Sexualities. Princeton University Press

Ellens, J. H. (1982). *God's grace and human health*. Nashville: Abingdon.

Ellens, J. H. (1999). Counseling and Psychotherapy: Overview. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Ellingworth, P. (1993). *The Epistle to the Hebrews: a commentary on the Greek text*. Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

Ellis, A., & Brancale, R. (1956). *The psychology of sex offenders*. Springfield, IL: Thomas.

Ellsworth, R. (2009). *Opening up James*. Leominster: Day One Publications.

Elwell, W. A., & Beitzel, B. J. (1988). Demon, Demon Possession. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Elwell, W. A., & Beitzel, B. J. (1988). Divorce. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Elwell, W. A., & Beitzel, B. J. (1988). Haran (Place). In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Elwell, W. A., & Beitzel, B. J. (1988). Man, Doctrine Of. In *Baker encyclopedia of the Bible* (Vol. 2). Grand Rapids, MI: Baker Book House.

Elwell, W. A., & Beitzel, B. J. (1988). Miracle. In *Baker encyclopedia of the Bible* (Vol. 2). Grand Rapids, MI: Baker Book House.

Elwell, W. A., & Beitzel, B. J. (1988). Spiritual Gifts. In *Baker encyclopedia of the Bible* (Vol. 2). Grand Rapids, MI: Baker Book House.

Eskridge W.N. (2002). *Gaylaw: challenging the apartheid of the closet*. Harvard University Press.

Eusebius of Caesaria. (1890). The Life of the Blessed Emperor Constantine. In P. Schaff & H. Wace (Eds.), E. C. Richardson (Trans.), *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine* (Vol. 1). New York: Christian Literature Company.

Favara, A. (2016). Dagon. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Ferguson, L. N. (1999). Coprophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Ferguson, L. N. (1999). Incest. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Ferguson, L. N. (1999). Voyeurism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Ferguson, L. N. (1999). Zoophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Field, D. H. (1988). Adultery. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Flood, G. D. (1996). *An Introduction to Hinduism*. Cambridge University Press.

Flynn, T.R. (2006). *Existentialism: A Short Introduction*. Oxford University Press.

Foxon, D. F. (1965). *Libertine Literature in England, 1660–1745*. Lyle, Stuart Publishers.

France, R. T. (2002). *The Gospel of Mark: a commentary on the Greek text*. Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

Frankl, V. E. (1985). *Man's search for meaning*. New York Washington Square Press/Pocket Books.

Frazer J. G. (1922), *The Golden Bough: A study in Magic and Religion*. 3rd Ed. Project Gutenberg

Freeman, D. (1979–1988). Adultery. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1). Wm. B. Eerdmans.

Fruchtenbaum, A. G. (1983). *Biblical Lovemaking: a study of the Song of Solomon*. Tustin, CA: Ariel Ministries Press.

Fruchtenbaum, A. G. (1983). *The Messianic Bible Study Collection* (Vol. 73). Tustin, CA: Ariel Ministries.

Frymer-Kensky, T. S., & Powell, M. A. (2011). prostitute. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary (Revised and Updated)* (Third Edition). New York: HarperCollins.

Garrett, J. K. (2016). Knowledge. In J. D. Barry, D. Bomar, D. R. Brown, R. Kloppenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Gates R.H. (2003). *Infectious disease secrets* (2nd ed.). Philadelphia: Elsevier, Hanley Belfus.

Gaudin, J M (1999) *Child Neglect: Short-term and Long-term Outcomes*. In H Dubowitz (ed) *Neglected Children: Research, Practice and Policy*. Thousand Oaks: Sage.

Geisler, N. L. (1999). Evolution, Biological. In *Baker encyclopedia of Christian apologetics*. Grand Rapids, MI: Baker Books.

Geisler, N. L. (1999). Morality, Absolute Nature Of. In *Baker encyclopedia of Christian apologetics*. Grand Rapids, MI: Baker Books.

Geisler, N. L. (1999). Pantheism. In *Baker encyclopedia of Christian apologetics*. Grand Rapids, MI: Baker Books.

Geisler, N. L. (1999). Polygamy. In *Baker encyclopedia of Christian apologetics*. Grand Rapids, MI: Baker Books.

Geisler, N. L., & Turek, F. (2004). *I don't have enough faith to be an atheist*. Wheaton, IL: Crossway Books.

Gerali, S. (2003). *The struggle*. Colorado Springs, CO: NavPress Publishing Group.

Gerig, W. L. (1988). Fornication. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Glock, C.Y. (2004). *Accounting for behavior scientifically and in everyday life*. Unpublished paper available from the author: 319 South Fourth Avenue, Sandpoint, Idaho, USA 83864.

Goldman, M. S. (1981). *Gold Diggers & Silver Miners: Prostitution and Social Life on the Comstock Lode*. University of Michigan Press.

Goodman, W. R., Jr. (2000). Lust. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible*. Grand Rapids, MI: W.B. Eerdmans.

Gorman, F. H. (1997). *Divine presence and community: a commentary on the Book of Leviticus*. Grand Rapids, MI; Edinburgh: Wm. B. Eerdmans; Handsel Press.

Gould T. (1999). *The Lifestyle: a look at the erotic rites of swingers*. Vintage Canada

Greenberg, D.F. (1988). *The construction of homosexuality*. Chicago University Press.

Gross, C., & Luff, S. (2010). *Pure Eyes (xxxchurch.com resource): A Man's Guide to Sexual Integrity*. Grand Rapids, MI: Baker.

Grounds, V. (1967). The Process of Counseling. In R. G. Turnbull (Ed.), *Baker's dictionary of practical theology*. Grand Rapids, MI: Baker Book House.

Hall, T. W., & Lewis, P. C. (1999). Counseling and Psychotherapy: Biblical Themes. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Harrison, E. F. (1976). Romans. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10). Grand Rapids, MI: Zondervan Publishing House.

Hasel, F. M. (2000). Dominion. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible*. Grand Rapids, MI: W.B. Eerdmans.

Hauck, F., & Schulz, S. (1964–). πόρνη, πόρνος, πορνεία, πορνεύω, ἐκπορνεύω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6). Grand Rapids, MI: Eerdmans.

Havey, F. P. (1907). "Adamites". In Herbermann, C. (ed.). *Catholic Encyclopedia*. 1. New York: Robert Appleton Company.

Hayward, C. (2007). *The End of Rejection*. Regal Books

Hazlett-Stevens, H. & Craske, M. (2008). Brief Cognitive-Behavioral Therapy: Definition and Scientific Foundations. Retrieved 14 September 2021.

Hepden, S. (2003). *Explaining Rejection*. England: Sovereign World.

Hinshaw S.P. & Anderson C.A. (1996). *Conduct and Oppositional Deviant Disorders*. In Mash E.J. & Barkley R.A. (Eds.), *Child Psychopathology*. New York: Guilford Press.

Hinson, D. F. (2001). *Theology of the Old Testament* (Vol. 15). London: SPCK.

Hodge, C. (1997). *Systematic theology* (Vol. 1). Oak Harbor, WA: Logos Research Systems, Inc.

Hoekema A. A (1986). *Created in God's Image*. Grand Rapids, Michigan: Eerdmans Publishing Co.

Horrobin, P. J. (1991). *Healing Through Deliverance. The Practice of Deliverance Ministry*. Kent, UK: Sovereign Word Press.

Horrobin, P. J. (2002). *Healing through Deliverance. Volume 2: The Practice of Deliverance Ministry*. Michigan: Chosen Books.

Hunt, J. (2008). *Biblical Counseling Keys on Rejection: Healing a Wounded Heart*. Dallas, TX: Hope For The Heart.

Huther G & Krens I. (2012). *Das Geheimnis der ersten neun Monate: Unsere frühesten Prägungen*. Weinheim & Basel: Beltz Taschenbuch

Hutter, M. (1999). Lilith. In K. van der Toorn, B. Becking, & P. W. van der Horst (Eds.), *Dictionary of deities and demons in the Bible* (2nd extensively rev. ed.). Leiden; Boston; Köln; Grand Rapids, MI; Cambridge: Brill; Eerdmans.

İlkkaracan, P. (2008). *Deconstructing Sexuality in the Middle East: Challenges and Discourses*. Ashgate Publishing, Ltd.

James WD, Elston DM, Berger TG, Andrews GC, et al. (2006). *Andrews' Diseases of the Skin: clinical Dermatology*. Saunders Elsevier.

Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1). Oak Harbor, WA: Logos Research Systems, Inc.

Jensen, R., Dines, G., and Russo, A. (1998). *Pornography: The production and consumption of inequality*. New York: Routledge.

Johnson, J. A. (2003). Homosexuality. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

Jonas, H. (1963). *The Gnostic Religion*. Boston: Beacon Press.

Jones, P. R. (1992). *The Gnostic Empire Strikes Back: An Old Heresy for the New Age*. Philipsburg: P&R Publishing.

Kabat-Zinn, J. (2006). *Coming to our senses: Healing Ourselves and the World Through Mindfulness*. Hatchett Books

Kaiser, W. C. (1999). 1174 מִזְרָה. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed.). Chicago: Moody Press.

Kara, S (2009). *Sex Trafficking: Inside the Business of Modern Slavery*. Columbia University Press.

Keen, K. R. (2016). Sexuality, Critical Issues. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Klein, John & Spears, Adam (2007). *Lost in Translation Series* (Vol 1): *Rediscovering The Hebrew Roots Of Our Faith*. Oregon, USA: Zondervan Publishing House

Knox, D. B. (1996). Acceptance. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed.). Leicester, England; Downers Grove, IL: InterVarsity Press.

Knutson, F. B. (1979–1988). Nakedness. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 480). Wm. B. Eerdmans.

Koch, K. (Ed.). (1971). *Occult bondage and deliverance*. Grand Rapids, MI: Kregel.

LaHaye, T. & B. (1997). *The Act of Marriage*. Goodwood, Western Cape: Christian Art Publishers.

Lange, J. P., Schaff, P., Moll, C. B., Briggs, C. A., Forsyth, J., Hammond, J. B., ... Conant, T. J. (2008). *A commentary on the Holy Scriptures: Psalms*. Bellingham, WA: Logos Bible Software.

Legako, P. & Gribble, C. (2007). *Deliverance: Rescuing God's People. Developing and Operating the Ministry*. Tate Publishing Enterprises

Leupp, G. P. (2003). *Interracial Intimacy in Japan: Western Men and Japanese Women, 1543-1900*. A&C Black.

Lewis C. S. (1978). *Mere Christianity*. Glasgow, Great Britain: Fount Paperbacks

Lilly, J. C. (1972). *The Center of the Cyclone: An Autobiography of Inner Space*. United States: Julian Press

Lipton B. (2005). *The Biology of Belief: unleashing the power of consciousness matter and miracle*. Santa Rosa, CA, Mountain of Love/Elite Books.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1). New York: United Bible Societies.

MacArthur, J. (1996). *Different by design*. Wheaton, IL: Victor Books.

MacCarthy, D. (1974) In: *Scientific Foundations of Pediatrics*. Ed. Davis, J A, Dobbing, J. William Heinemann Medical, London

MacDonald, J. M. (1973). *Indecent exposure*. Springfield, IL: Thomas.

MacLaine S. (1989). *Going Within*. New York: Bantam.

Major Contributors and Editors. (2016). Pantheism. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Major Contributors and Editors. (2016). Pelagianism. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Malan, C. E. M. (2008). *An Exposition of Fear from a Biblical Perspective and its Effect on Mankind, Specifically the Christian*. Thesis for Master of Ministry in Theology. UK: Calvary University.

Maltz, W., and Maltz, L. (2008). *The porn trap*. New York: HarperCollins.

Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Mare, W. H. (1976). 1 Corinthians. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10). Grand Rapids, MI: Zondervan Publishing House.

Margolin, G. (1981). *The reciprocal relationship between marital and child problems*. In J. P. Vincent (Ed.), *Advances in family intervention, assessment and theory*. Greenwich, CT: JAI Press.

Marrs, W. (1989). *New Age Lies to Women*. Austin, Texas: Living Proof Publishers.

Marsh, N. M. (2016). Adultery in the Bible. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

Mathews, K. A. (1996). *Genesis 1-11:26* (Vol. 1A). Nashville: Broadman & Holman Publishers.

McCall, A. (1979). *The Medieval Underworld*. Barnes and Noble Books.

McGinn, T. (2004). *The Economy of Prostitution in the Roman World: A Study of Social History and the Brothel*. University of Michigan Press.

McMinn, L. G. (2004). *Sexuality and Holy Longing: Embracing Intimacy in a Broken World*. San Francisco: Jossey-Bass.

Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32). Nashville: Broadman & Holman Publishers.

Merriam-Webster, I. (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

Meyer, J. (2005). *Approval Addiction: Overcoming Your Need to Please Everyone*. New York, USA: Faith Words

Mickelsen, A. B. (1988). Bible, Interpretation of The. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Miley, J. (1892). *Systematic theology, volume 1*. New York: Hunt & Eaton.

Mobley, G. (2000). Know, Knowledge. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible*. Grand Rapids, MI: W.B. Eerdmans.

Mondello, B. (2008). "Remembering Hollywood's Hays Code, 40 Years On," NPR.

Morey, R. A. (2003). *Satan's devices*. Las Vegas, NV: Christian Scholars Press.

Morey, R. A. (2004). *The encyclopedia of practical Christianity*. Las Vegas, NV: Christian Scholars Press.

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Moss, C. M. (1994). *1, 2 Timothy & Titus*. Joplin, MO: College Press.

Mounce, R. H. (1995). *Romans* (Vol. 27). Nashville: Broadman & Holman Publishers.

Murphy, E. (1983). *Great Bordellos of the World: An Illustrated History*. Quartet Books.

Myers, A. C. (1979–1988). Depraved. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1). Wm. B. Eerdmans.

Myers, D. G. & Jeeves, M. A. (1987). *Psychology Through the Eyes of Faith*. New York: Harper & Row.

Nevius, J. L. (1968). *Demon possession* (8th ed.). Grand Rapids, MI: Kregel.

Newman, B. M., Jr. (1993). *A Concise Greek-English dictionary of the New Testament*. Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies.

Nicolisi, J. & Nicolisi, L.A. (2012). *A Parent's Guide to Preventing Homosexuality*. Downers Grove: Intervarsity Press.

Nouwen, H. J. (1972). *The wounded healer*. Garden City, New York: Doubleday.

Oraker, J. R. (1980). *Almost grown*. San Francisco: Harper & Row.

Otis, L. L. (1985). *Prostitution in Medieval Society: The History of an Urban Institution in Languedoc*. Chicago: University of Chicago Press.

Palmer, F. H. (1996). Love, Beloved. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed.). Leicester, England; Downers Grove, IL: InterVarsity Press.

Plant M. (1985). *Women, Drinking and Pregnancy*, Tavistock Pub, London

Polhill, J. B. (1992). *Acts* (Vol. 26). Nashville: Broadman & Holman Publishers.

Price P.A. (2006). *The Prophet's Dictionary*. New Kensington, PA: Whitaker House.

Rapini, R. P.; Bologna, J. L.; Jorizzo, J. L. (2007). *Dermatology: 2-Volume Set*. St. Louis: Mosby.

Reardon D.C. (1987). *Aborted Women – Silent No More*. Chicago: Loyola University Press.

Rees, T. (1979–1988). Bastard. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1). Wm. B. Eerdmans.

Reid, D. G., Linder, R. D., Shelley, B. L., & Stout, H. S. (1990). In *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press.

Reyburn, W. D., & Fry, E. M. (1998). *A handbook on Genesis*. New York: United Bible Societies.

Rheingold, H. (2000). *The virtual community: Homesteading on the electronic frontier*. Cambridge, MA: MIT Press.

Richard, R. (2000). *Venus Figurines: Sex Objects or Symbols? The Lost Civilizations of the Stone Age*. Simon and Schuster.

Roberts, T., & Roberts, D. (2010). *Sexy Christians: The Purpose, Power, and Passion of Biblical Intimacy*. Grand Rapids, MI: Baker.

Robertson, A (2014). *Introducing the New Testament (Exploring the Bible: The Dickinson Series (Student Guides: 2nd Edition) (Book 3)*. Massachusetts Bible Society.

Robins, G. (1993). *Women in Ancient Egypt*. Cambridge, Massachusetts: Harvard University Press.

Rooker, M. F. (2000). *Leviticus* (Vol. 3A). Nashville: Broadman & Holman Publishers.

Rosen, R. (1982). *The lost sisterhood: prostitution in America, 1900-1918*. Johns Hopkins University Press.

Rosenak, C., & Looy, H. (1999). Homosexuality. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Ross, A. P. (1985). Psalms. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1). Wheaton, IL: Victor Books.

Rozell, J. V. (2000). *Christian Counseling: Agape Therapy*. Springfield, Missouri: Global University.

Rubin K.H., LeMare L.J. & Lollis S. (1990). *Social Withdrawal in Childhood: Developmental Pathways to Peer Rejection*. In Asher S.R. & Coie J.D. (Eds.), *Peer Rejection in Childhood*. Cambridge, New York: Cambridge University Press.

Sacks, S. D. (1988). Fear. In *Baker encyclopedia of the Bible* (Vol. 1). Grand Rapids, MI: Baker Book House.

Sanders, F. (2018). The Doctrine of Humanity. In M. Ward, J. Parks, B. Ellis, & T. Hains (Eds.), *Lexham Survey of Theology*. Bellingham, WA: Lexham Press.

- Sanyal, J.** (1999). *Guide to Indian Philosophy*. Kolkata: Sribhumi.
- Schaumburg, H.** (1992). *False Intimacy: Understanding the Struggle of Sexual Addiction*. Colorado Springs, CO: NavPress.
- Schleifer, H.** (2021). Encounter-centered couple's therapy: A path to relational maturity. Retrieved from <https://hedyschleifer.com>
- Schuurman, D. L.** (1999). Necrophilia. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed). Grand Rapids, MI: Baker Books.
- Sharma, S. K. & Sharma, U.** (2004). *Cultural and Religious Heritage of India: Jainism*. Mittal Publications.
- Sheff, E.** (2016). *When Someone You Love Is Polyamorous: Understanding Poly People and Relationships*. Portland, Oregon: Thorntree Press.
- Sherman D., et al.,** (1985). "The Abortion Experience in Private Practice," *Women and Loss: Psychobiological Perspectives*, ed. Finn W.F., et al., New York: Praeger Publications
- Singer, J.** (1976). *Androgyny: Toward a New Theory of Sexuality*. Garden City, N.Y.: Anchor Press.
- Smith, J. E.** (1992). *The Major Prophets*. Joplin, MO: College Press.
- Smith, J. E.** (1996). *The wisdom literature and Psalms*. Joplin, MO: College Press
- Smith, S., & Cornwall, J.** (1998). In *The exhaustive dictionary of Bible names*. North Brunswick, NJ: Bridge-Logos.
- Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.
- Speckhard.** (1987). *Psycho-social Stress Following Abortion*. Kansas City, MO: Sheed & Ward

Stanton, G. R. (1990). *Athenian Politics c. 800–500 BC: A Sourcebook*. Routledge, London.

Stephens, W. (2002), *Demon Lovers*. The University of Chicago Press

Stern, S. W. (2018). *The trials of Nina McCall: sex, surveillance, and the decades-long government plan to imprison "promiscuous" women*. Beacon Press.

Struthers, W. M. (2009). *Wired for Intimacy: How Pornography Hijacks the Male Brain*. Downers Grove, IL: IVP Books.

Stuart B. *Understanding Jezebel and Other Principalities like Anti-Christ, Death and Hell*. Kanaan Ministries: Self Published

Taylor J.M. (2009). *Desk Encyclopedia of Human and Medical Virology*. Boston: Academic Press.

Telushkin, J. (1977). *Biblical Literacy: The Most Important People, Events, and Ideas of the Hebrew Bible*. New York: William Morrow and Company.

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

Unger, M. F. (1971). *Demons in the world today*. Wheaton, IL: Tyndale House.

Utley, R. J. (1998). *The Gospel according to Paul: Romans* (Vol. Volume 5). Marshall, Texas: Bible Lessons International.

Valenstein, E.S. (1998). *Blaming the brain: the truth about drugs and mental health*. Free Press.

Van Den Aardweg, G.J.M. (1986). *On the Origins and Treatment of Homosexuality: A Psychoanalytical Reinterpretation*. Westport: Praeger Press

VanGemeran, W. A. (1991). Psalms. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5). Grand Rapids, MI: Zondervan Publishing House.

Verny T & Kelly J. (1981). *The secret life of the unborn child*. Summit Books: New York

Villing, A. (2010). *The Ancient Greeks: Their Lives and Their World*. Getty Publications.

Virkler, H. A. (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Warner, C.T. (2016). *Bonds that make us free: Healing our Relationships, Coming to ourselves*. Deseret Book Company.

Warren, J. F. (2008). *Pirates, Prostitutes and Pullers: Explorations in the Ethno- and Social History of Southeast Asia*. University of Western Australia Press.

Whitaker, R., Brown, F., Driver, S. R. (Samuel R., & Briggs, C. A. & Charles A.) (1906). *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: from A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius*. Boston; New York: Houghton, Mifflin and Company.

White, R. E. O. (1988). Love. In *Baker encyclopedia of the Bible* (Vol. 2). Grand Rapids, MI: Baker Book House.

Whitehead, N. & Whitehead, B. (1999). *My Genes Made Me Do It: A Scientific Look at Sexual Orientation*. Los Angeles: Huntington House.

Wiseman, D. J. (1996). Molech. In D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer (Eds.), *New Bible dictionary* (3rd ed.). Leicester, England; Downers Grove, IL: InterVarsity Press.

Wiser, M. (2010). *Protozoa and Human Disease*. Garland Science.

Woolley, P. (1996). Shame. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed.). Leicester, England; Downers Grove, IL: InterVarsity Press.

Worley, W. (1991). *Rooting Out Rejection and Hidden Bitterness*. WRW Publications LTD

Wright, P. H. (2003). Voyeurism. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers.

Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 17). Grand Rapids: Eerdmans.

Wurmser, L. (2005). Shame. In E. Fahlbusch, J. M. Lochman, J. Mbiti, J. Pelikan, & L. Vischer (Eds.), *The encyclopedia of Christianity* (Vol. 4). Grand Rapids, Mich.; Leiden, Netherlands: Wm. B. Eerdmans; Brill.

Yarhouse, M. A. (2015). *Understanding gender dysphoria: navigating transgender issues in a changing culture*. Westmont, IL: IVP Academic.

Young, P. D. (1999). Transvestic Fetishism. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed.). Grand Rapids, MI: Baker Books.

Zimmermann, D. & Gleason, K. (2006). *The Complete Idiot's Guide to Wicca and Witchcraft*. New York: Penguin.

Zucker, K. J. and Bradley, S. J. (1995). *Gender Identity Disorder and Psychosexual Problems in Children and Adolescents*. New York: Guilford.

Academic Journals

Amaro, H. et al. (1989). "Drug Use Among Adolescent Mothers: Profile of Risk," *Pediatrics* 84:144-150

Apley, J, Davies, J, Davis, D Russell, Silk, B, (1971). Proceedings of the Royal Society of Medicine 64; 135–138

Appelbe, A, (1955) Homosexuality and prostitution. *Health Education Journal* 13: 250–256.

Ashton. (1980). "The Psychosocial Outcome of Induced Abortion", *British Journal of Ob&Gyn.*, 87:1115-1122, (1980)

Balasubramaniam, R.; Kuperstein, A.S.; Stoopler, E.T. (2014). "Update on oral herpes virus infections". *Dental Clinics of North America*. **58** (2): 265–80.

Barnett, W. Steven; Belfield, Clive R. (2006). "Early Childhood Development and Social Mobility". *The Future of Children*. Princeton University. **16** (2): 73–98.

Bearak, J., Popinchalk, A., and Ganatra, B. et al. (2020). Unintended Pregnancies and Abortions by Income, Region, and the Legal Status of Abortion: Estimates from a Comprehensive Model for 1919-2019. *The Lancet Global Health Journal*: 8(9); E1152-E1161

Benedict, et al., (1985). "Maternal Perinatal Risk Factors and Child Abuse," *Child Abuse and Neglect*, 9:217-224

Belsey E.M., et al., (1977). "Predictive Factors in Emotional Response to Abortion: King's Termination Study – IV," *Social Science and Medicine*, 11:71- 82;

Bennett, M.H. (1945) Sex beliefs and behaviour. *Health Education Journal* 3 (2): 84–87.

Berger C., et al., (1984). "Repeat Abortion: Is it a Problem?" *Family Planning Perspectives* 16(2):70-75.

Bergstrand, C., Blevins W. J. (2000). "Today's Alternative Marriage Styles: The Case of Swingers". *Electronic Journal of Human Sexuality*, 3.

Blanck, P., Perleth, S., Heidenreich, T., Kröger, P., Ditzen, B., Bents, H., & Mander, J. (2018). Effects of mindfulness exercises as stand-alone intervention on symptoms of anxiety and depression: Systematic review and meta-analysis. *Behaviour Research and Therapy*, 102, 25–35.

Bögels, S. M., Wijts, P., Oort, F. J., & Sallaerts, S. J. M. (2014). Psychodynamic psychotherapy versus cognitive behavior therapy for social anxiety disorder: An efficacy and partial effectiveness trial. *Depression and Anxiety*, 31, 363–373.

Bracken M., (1975). "First and Repeated Abortions: A Study of Decision-Making and Delay," *J. Biosocial Science*, 7:473-491

Bulfone, T., Quattrin, R., Zanotti, R., Regattin, L., & Brusaferrro, S. (2009). Effectiveness of music therapy for anxiety reduction in women with breast cancer in chemotherapy treatment. *Holistic Nursing Practice*, 23, 238–242.

Buss, D. M., & Schmitt, D. P. (1993). Sexual strategies theory: An evolutionary perspective on human mating. *Psychological Review*, 100, 204–232.

Carlson, R., & Lambie, G. (2012). Systemic–developmental supervision. *The Family Journal*, 20, 29–36.

Carnes P. J. (2001). Cybersex, courtship, and escalating arousal: Factors in addictive sexual desire. *Sexual Addiction & Compulsivity* 8, no. 1: 45–78.

Carter, J. B. (2001). Birds, Bees, and Venereal Disease: Toward an Intellectual History of Sex Education. *Journal of the History of Sexuality*, 10(2), 213.

Castle, T., & Lee, J. (2008). Ordering sex in cyberspace: A content analysis of escort websites. *International Journal of Cultural Studies*, 11, 107–121.

Chalmers, H., Tyrer, P., and Aggleton, P. (2006) Sex and relationships education in schools - evaluation of a pilot program for the certification of community nurses. *Health Education Journal* 65 (1): 28–40.

Cooper A, Delmonico D. L., Griffin-Shelley E., and Mathy R. M. (2004). Online sexual activity: An examination of potentially problematic behaviors. *Sexual Addiction & Compulsivity* 11, no. 3: 129–143.

Cox, D. J., & McMahon, B. (1978). Incidents of male exhibitionism in the United States as reported by victimized female college students. *International Journal of Law and Psychiatry*, 1, 453–457.

Curl, K. (2008). Assessing stress reduction as a function of artistic creation and cognitive focus. *Art Therapy*, 25(4), 164–169.

Dalzell-Ward, A.J. (1965) Education in personal relationships. *Health Education Journal* 23 (1):21–27.

Davis EP, & Sandman CA. (2012). Prenatal psychobiological predictors of anxiety risk in preadolescent children. *Psychoneuroendocrinology*. 37(8):1224–1233.

Davis, P., Denman, S., and Pearson, J. (1997) A survey of attitudes to sex education among secondary school governors in Nottinghamshire. *Health Education Journal* 56 (3): 231–240.

de l'Etoile, S. K. (2002). The effectiveness of music therapy in group psychotherapy for adults with mental illness. *The Arts in Psychotherapy*, 29, 69–78.

Diamond, L. M. (1998). Development of sexual orientation among adolescent and young adult women. *Developmental Psychology*, 34, 1085–1095.

Ewing, J. (1944) Sex education in schools. *Health Education Journal* 2 (1): 11–18.

Finkel, M. L., & Finkel, S. (1985). Sex Education in High School. *Society*, 23(1), 48–52.

Fischer-Tiné, H. (2003). "White women degrading themselves to the lowest depths': European networks of prostitution and colonial anxieties in British India and Ceylon ca. 1880–1914", *Indian Economic and Social History Review*, **40** (2): 163–90 [175–81],

Fischer S. (1986). "Reflection on Repeated Abortions: The meanings and motivations," *Journal of Social Work Practice* 2(2):70-87

Fisher, M. H. (2007). "Excluding and Including "Natives of India": Early-Nineteenth-Century British-Indian Race Relations in Britain", *Comparative Studies of South Asia, Africa and the Middle East*, **27** (2): 303–314 [304–05]

Frank, D.A. et al. (1988). "Cocaine Use During Pregnancy Prevalence and Correlates," *Pediatrics*, 82(6):888

Freeman E., et al., (1980). "Emotional Distress Patterns Among Women Having First or Repeat Abortions," *Obstetrics and Gynecology*, 55(5):630-636;

Giorgi, A. (2005). Remaining challenges for humanistic psychology. *Journal of Humanistic Psychology*, 45(2), 204–216.

Gonzalez-Gonzalez, N. L., Suarez, M. N., Perez-Pinero, B., Armas, H., Domenech, E., & Bartha, J. L. (2006). Persistence of fetal memory into neonatal life. *Acta Obstetrica et Gynecologica*, 85, 1160-1164.

Gonzalez, J., Nelson, J., Gutkin, T., Saunders, A., Galloway, A., & Shwery, C. (2004). Rational Emotive Therapy with children and adolescents. *Journal of Emotional and Behavioral Disorders*, 12, 222–235.

Green, J. (1994) School governors and sex education: an analysis of policies in Leeds. *Health Education Journal* 53 (1): 40–51.

Grimshaw, J. (1999). Luke's Market Exchange District: Decentering Luke's Rich Urban Center. *Semeia*, 86, 33.

Harlap. (1975). "Characteristics of Pregnant Women Reporting Previous Induced Abortions," *Bulletin World Health Organization*, 52:149;

Henshaw S., (1988). "The Characteristics and Prior Contraceptive Use of U.S. Abortion Patients," *Family Planning Perspectives*, 20(4):158-168

Hofmann, S., Sawyer, A., Witt, A., & Oh, D. (2010). The effect of mindfulness-based therapy on anxiety and depression: A meta-analytic review. *Journal of Consulting and Clinical Psychology*, 78, 169–183.

Hofmann, S. G., & Smits, J. (2008). Cognitive-behavioral therapy for adult anxiety disorders: A meta-analysis of randomized placebo-controlled trials. *The Journal of Clinical Psychiatry*, 69(4), 621–632.

Holstege, G. 2005. Central nervous system control of ejaculation. *World Journal of Urology* 23, no. 2 (Jun): 109–14.

Howe B., et al., (1979). "Repeat Abortion, Blaming the Victims," *Am. J. of Public Health*, 69(12):1242-1246

Jenks, R. (2001). The Lifestyle: A Look at the Erotic Rites of Swingers, by Terry Gould. *Journal of Sex Research*, 38, pp. 171–173.

Juvonen, J. & Graham, S. (2014). "Bullying in Schools: The Power of Bullies and the Plight of Victims". *Annual Review of Psychology*. **65**: 159–85.

Kannabiran, K. (1995). "Judiciary, Social Reform and Debate on 'Religious Prostitution' in Colonial India." *Economic and political weekly* (1995): WS59-WS69

Karras, R. (1990). "Holy Harlots: Prostitute Saints in Medieval Legend". *Journal of the History of Sexuality*. **1** (1): 4.

Kent M.E., Romanelli F. (2008). "Reexamining syphilis: an update on epidemiology, clinical manifestations, and management". *Annals of Pharmacotherapy*. **42** (2): 226–36.

Klassen. (1985). "Sexual Experience and Drinking Among Women in a U.S. National Survey," *Archives of Sexual Behavior*, 15(5):363-39;

Klesse, C. (2011). "Notions of love in polyamory—Elements in a discourse on multiple loving". *Laboratorium*. 3 (2): 4–25.

Knekt, P., et al. (2008). Randomized trial on the effectiveness of long- and short-term psychodynamic psychotherapy and solution-focused therapy on psychiatric symptoms during a 3-year follow-up. *Psychological Medicine*, 38, 689–703.

Kuzma & Kissinger. (1981). "Patterns of Alcohol and Cigarette Use in Pregnancy," *Neurobehavioral Toxicology and Teratology*, 3:211-221

LaChance, H., Feldstein Ewing, S. W., Bryan, A. D., & Hutchison, K. E. (2009). What makes group MET work? A randomized controlled trial of college student drinkers in mandated alcohol diversion. *Psychology of Addictive Behaviors*, 23, 598–612.

Lamb, S. (2013). Just the Facts? The Separation of Sex Education from Moral Education. *Educational Theory*, 63(5), 443–460.

Leach (1977). "The Repeat Abortion Patient," *Family Planning Perspectives*, 9(1):37-39

Lehrman, N.S. (1960). The Normality of Sexual Feelings in Pastoral Counselling. *Pastoral Psychology* 105:49

Leitenberg, H. & Henning, K. (1995), "Sexual Fantasy", *Psychological Bulletin*, 117 (3): 469–496,

LeVay, S. (1991). A difference in hypothalamic structure between heterosexual and homosexual men. *Science*, 253, 1034–1037.

Levin, et al., (1980). "Association of Induced Abortion with Subsequent Pregnancy Loss," *JAMA*, 243:2495-2499, June 27

Ljubojevic S., Skerlev M. (2014). "HPV-associated diseases". *Clinics in Dermatology*. 32 (2): 227–34.

Lockard, A. M. (2008). Homosexuality: Legally Permissible or Spiritually Misguided? *Conspectus Volume* 5, 139–142.

MacCarthy D. (1974). Physical effects and symptoms of the cycle of rejection. *Journal of the Royal Society of Medicine*. Vol 67, Issue 10:1057-1061

Markowitz, J., & Weissman, M. (2004). Interpersonal psychotherapy: Principles and applications. *World Psychiatry: Official Journal of the World Psychiatric Association*, 3, 136–139.

Martin. (1982). "An Overview: Maternal Nicotine and Caffeine Consumption and Offspring Outcome," *Neurobehavioral Toxicology and Teratology*, 4(4):421-427

Massey, D.E. (1987) Teaching about AIDS in schools. *Health Education Journal* 46 (2): 66–68.

McAll R.K., et al., (1980). "Ritual Mourning in Anorexia Nervosa," *The Lancet*, August 16, 1980, p. 368

McEwan, R., Bhopal, R., and Atkinson, A. (1994) AIDS and sex education in Newcastle schools: policy, priority and obstacles. *Health Education Journal* 53 (1): 15–27.

McKewon, E. (2003). "The historical geography of prostitution in Perth, Western Australia." *Australian Geographer* 34.3 (2003): 297–310.

Meirik N. (1984). "Outcome of First Delivery After 2nd Trimester Two Stage Induced Abortion: A Controlled Cohort Study," *Acta Obstetrica et Gynecologica Scandinavica* 63(1):45-50;

Milrod, C., & Monto, M. A. (2012). The hobbyist and the girlfriend experience: Behaviors and preferences of male customers of internet sexual service providers. *Deviant Behavior*, 33, 792–810

Morgan, M.K.; Decker, C.F. (2016). "Gonorrhea". *Disease-a-month: DM.* 62 (8): 260–8.

Munro, L., Knox, M., & Lowe, R. (2008). Exploring the potential of constructionist therapy: Deaf Clients, hearing therapists, and a reflecting team. *Journal of Deaf Studies and Deaf Education*, 13(3), 307–323.

Narayanan, P.A.Y. (1964) A program of sex education for schools. *Health Education Journal* 22(3): 135–140.

Ney P.G., (1979). "Relationship between Abortion and Child Abuse," *Canadian Journal of Psychiatry*, 24:610-620

Obel. (1979). "Pregnancy Complications Following Legally Induced Abortion: An Analysis of the Population with Special Reference to Prematurity," *Danish Medical Bulletin*, 26:192- 199;

O'Brien, D. (2004). A more perfect union. *The Christian Century*: 27.

O'Farrell, N (2002). "Donovanosis". *Sexually Transmitted Infections*. 78 (6): 452–7.

Oluwole, A., & Olanrewaju, M. (2016). Effectiveness of motivational enhancement therapy in enhancing mathematics learning gains among school-going adolescents in Oyo State, Nigeria. *The Pacific Journal of Science and Technology*, 17, 140–151.

Oosterhuis, H. (1996). Christian social policy and homosexuality in the Netherlands, 1900–1970. *Journal of Homosexuality* 32:95–111.

Oro, et al. (1978). "Perinatal Cocaine and Methamphetamine Exposure Maternal and Neo-Natal Correlates," *J. Pediatrics*, 111:571- 578;

Peterson, A.V. (2000). Choice theory and reality therapy. *TCA Journal*, 28, 41–49.

Petry, N., Weinstock, J., Morasco, B., & Ledgerwood, D. (2009). Brief motivational interventions for college student problem gamblers. *Addiction*, 104, 1569–1578.

Pilcher, J. (2004) Sex in health education: official guidance for schools in England, 1928 – 1977. *Journal of Historical Sociology* 17 (2/3): 186–208.

Pinel-Jacquemin S. & Gaudron C. Z. (2013). Siblings: parent-child attachments, perceptions, interaction and family dynamics. *Journal of Communications Research*, Nova Science Publishers. 5: hal-01498767

Plaskow, J. (1993). Review of Jewish Women in Historical Perspective edited by Judith R. Baskin. *Critical Review of Books in Religion*, 548.

Rayner, M., & Vitali, D. (2015). Short-term existential psychotherapy in primary care. *Journal of Humanistic Psychology*, 56, 357–372.

Reid, D. (1982) School sex education and the causes of unintended teenage pregnancies – a review. *Health Education Journal* 41 (1): 4–11.

Rose, S. (2005). Going Too Far? Sex, Sin and Social Policy. *Social Forces* (University of North Carolina Press), 84(2), 1207–1232.

Ruini, C., Belaise, C., Brombin, C., Caffo, E., & Fava, G. A. (2006). Wellbeing therapy in school settings: A pilot study. *Psychotherapy and Psychosomatics*, 75, 331–336.

Sanders, G. (1980). Homosexualities in the Netherlands. *Alternative Lifestyles* 3:278–311.

Scales, P. C. (1989). Overcoming future barriers to sexuality education. *Theory into Practice*, 28, 172–176.

Schalet, A., Santelli, J., Russell, S. strussell@arizona.edu, Halpern, C., Miller, S., Pickering, S., ... Hoenig, J. (2014). Invited Commentary: Broadening the Evidence for Adolescent Sexual and Reproductive Health and Education in the United States. *Journal of Youth & Adolescence*, pp. 1595–1610.

Schuklenk, U., Stein, E., Kerin, J. and Byne, W. (1997). Ethics of genetic research on sexual orientation.” *The Hastings Centre Report* 27(4):6–13.

Scott, L. and Thomson, R. (1992) School sex education: more a patchwork than a pattern. *Health Education Journal* 51 (3): 132–135.

Seaholm, M. (2013). Sex Goes to School: Girls and Sex Education before the 1960s. *Journal of the History of Sexuality*, 22(1), 168–171.

Seymour, B., and Dolan, R. (2008). Emotion, Decision Making, and the Amygdala. *Neuron* 58, no. 5 (6/12): 662–71.

Shepard, et al., (1979). “Contraceptive Practice and Repeat Induced Abortion: An Epidemiological Investigation,” *J. Biosocial Science*, 11:289-302

Shirk, S., Kaplinski, H., & Gudmundsen, G. (2008). School-based cognitive-behavioral therapy for adolescent depression. *Journal of Emotional and Behavioral Disorders*, 17, 106–117.

Smith, G. & King, M. (2009). "Naturism and sexuality: Broadening our approach to sexual wellbeing". *Health & Place*. **15** (2): 439–446

Spaulding J. et al. (1978). "Psychoses Following Therapeutic Abortion, *Am. J. of Psychiatry* 125(3):364

Speckhard. (1977). *Psycho-social Stress Following Abortion*. and **Sheed & Ward.** (1987) Kansas City: MO; and **Belsey, et al.,** (1977). "Predictive Factors in Emotional Response to Abortion: King's Termination Study – IV," *Soc. Sci. & Med.*, 11:71-82.

Stoller, R. J., & Herdt, G. H. (1985). Theories of origins of male homosexuality. *Archives of General Psychiatry*, 42; 399–404.

Sutherland, O., & Strong. T. (2010). Therapeutic collaboration: A conversation analysis of constructionist therapy. *Journal of Family Therapy*, 33(3), 256–278.

Wagner, M.E. (1973). Hazards to Effective Pastoral Counselling, Part One. *Journal of Psychology and Theology* 1 (July 1973): 35-41

Waugh, M. (1983). "Diagnosis and treatment of sexually transmitted diseases". *Sexually Transmitted Infections*. 59 (6):410.

Weiss R.A. (1993). "How does HIV cause AIDS?". *Science*. **260** (5112): 1273–9.

Westerhoff, N. 2008. Why Do Men Buy Sex? *Scientific American Mind* 62.

Whelan, D. J. (2003). Using attachment theory when placing siblings in foster care. *Child and Adolescent Social Work Journal*, 20(1), 21-36.

Wijngaarden, J. W. de Lind van (October 2011). "Male adolescent concubinage in Peshawar, Northwestern Pakistan". *Culture, Health & Sexuality*. Taylor & Francis, Ltd. **13** (9): 1061–1072

Wood, Jeffrey & Cowan, Philip & Baker, Bruce. (2002). Behavior Problems and Peer Rejection in Preschool Boys and Girls. *The Journal of genetic psychology*. 163: 72-88.

Workowski K. A., Bolan G. A. (2015). "Sexually transmitted diseases treatment guidelines, 2015". *MMWR Recomm. Rep.* 64 (RR-03): 1–137.

Wubbolding, R. (2010). Reality therapy. In I. B. Weiner & W. E. Craighead (Eds.), *The Corsini encyclopedia of psychology*. John Wiley & Sons.

Yasutaka, T. (1989). "The pleasure quarters and Tokugawa culture." *Eighteenth Century Japan: Culture and Society* (1989): 3-32.

Internet Resources

<https://www.abortionfacts.com/reardon/list-of-major-psychological-sequelae-of-abortion>

<https://adoption.org/many-orphans-worldwide>

<https://adoptionnetwork.com/adoption-statistics>

https://www.antipornography.org/ex_porn_stars_expose_truth.html

<https://www.apacenter.com/specialization/emotional-well-being/models-of-therapy>

<https://archive.sph.harvard.edu/press-releases/archives/2004-releases/index.html>

<https://www.bbc.com/culture/article/20150106-can-you-read-yourself-happy>

<https://www.bbc.com/news/magazine-33113238>

<https://www.betterhelp.com/advice/counseling/the-different-types-of-counseling-styles/>

<https://www.brandwatch.com/blog/top-most-instagram-followers/>

<https://www.brandwatch.com/blog/most-twitter-followers/>

<https://www.britannica.com/event/Roe-v-Wade>

<https://www.britannica.com/topic/phenomenology>

<https://www.britannica.com/topic/transvestism>

<https://www.businessinsider.co.za/most-popular-youtubers-with-most-subscribers-2018-2>

<https://www.chrichmond.org/blog/mother-baby-emotional-attachment-essential-for-a-good-start-in-life>

<https://christiancounseling.com/blog/definition-biblical-counseling/>

<https://crissyoutlaw.com/about-crissy>

<https://www.cru.org/us/en/how-to-know-god/my-story-a-life-changed/how-i-overcame-my-porn-addiction.html>

<https://www.discoveranthropology.org.uk/about-anthropology/fieldwork/ethnography.html>

http://www.eaves4women.co.uk/Documents/Recent_Reports

<https://www.facebook.com/facebookdiversity>

<https://www.godreports.com/2018/09/jesus-transformed-a-gay-man-and-a-lesbian-now-theyre-married/>

<https://www.goodtherapy.org/blog/warning-signs-of-bad-therapy/>

<https://www.goodtherapy.org/learn-about-therapy/types>

<https://www.healthline.com/health/depression/postpartum-depression#symptoms>

<https://www.healthline.com/health/mental-health/stockholm-syndrome>

<http://www.healthofchildren.com/C/Child-Abuse.html>

<https://www.history.com/topics/womens-rights/roe-v-wade>

<https://www.hst.org.za/healthindicators>

<https://www.insider.com/divorce-rate-changes-over-time-2019-1>

<https://kidshealth.org/en/parents/ppd.html>

<https://www.mayoclinic.org/diseases-conditions/postpartum-depression/symptoms-causes/syc-20376617>

<https://www.medicalnewstoday.com/articles/321428#Sex-and-hormonal-activity>

https://www.medicinenet.com/what_happens_to_our_bodies_during_sex/article.htm

<https://www.motionpictures.org/wp-content/uploads/2018/11/G-is-for-Golden.pdf>

<https://www.msmanuals.com/home/mental-health-disorders/paraphilias-and-paraphilic-disorders/transvestism>

<https://notchesblog.com/2015/09/03/race-class-and-sex-education-in-early-twentieth-century-south-africa/> (**accessed February 2021**).

<https://www.nursingtimes.net/clinical-archive/accident-and-emergency/infants-under-12-months-most-at-risk-of-physical-abuse-24-11-2015/>

<https://observer.com/2018/11/mpaa-50-years-movie-ratings-system-changed-film-forever/> (**February 2021**).

<https://ok2bme.ca/resources/kids-teens/what-does-lgbtq-mean/>

<https://positivepsychology.com/popular-counseling-approaches>

<https://positivepsychology.com/wp-content/uploads/stages-of-change-1.jpg>

<https://psmag.com/social-justice/a-brief-investigation-into-human-ghost-intercourse-spectrophilia-81973>

<https://www.sciencealert.com/here-s-what-happens-to-your-brain-when-you-orgasm>

<https://www.skillsyouneed.com/learn/counseling.html>

<https://www.statista.com/chart/19490/us-abortion-rate-guttmacher-institute/>

<https://www.swarmcollective.org/blog/the-swedish-model>

<https://www.theguardian.com/society/2010/jan/15/why-men-use-prostitutes>

<https://www.thehealthy.com/sex/happens-to-brain-when-have-sex/>

<https://thethirty.whowhatwear.com/what-happens-during-sex>

<https://timesofindia.indiatimes.com/life-style/health-fitness/photo-stories/i-was-addicted-to-porn-and-heres-why-i-got-help/photostory/62946020.cms>

<https://www.trauma-and-prostitution.eu/en/2018/10/19/shadow-women/#more-570>

<https://www.usgs.gov/special-topic/water-science-school/science>

<https://www.webmd.com/children/child-abuse-signs#1>

<https://www.webmd.com/depression/postpartum-depression/understanding-postpartum-depression-basics#1>

<https://www.webmd.com/sex-relationships/features/sexual-response-cycle#1>

<http://www.whatisepigenetics.com/what-is-epigenetics/>

<https://worldpopulationreview.com/country-rankings/abortion-rates-by-country>

<https://www.youtube.com/watch?v=hVcyRFoWI28>

Other Resources

CDC. *"Chlamydia – CDC Fact Sheet"*. May 19, 2016. Archived from the original on 11 June 2016. **Retrieved 26 March 2021**

"Child Marriages: 39,000 Every Day – More than 140 million girls will marry between 2011 and 2020". *www.un.org*. 7 March 2013. **Retrieved 12 July 2021**.

Definitions of Child Abuse and Neglect, Summary of State Laws, In the Wayback Machine National Clearinghouse on Child Abuse and Neglect Information, U.S. Department of Health and Human Services.

Dillworth, M. (2002). *The Treatment of Childhood Gender Identity Disorder*. Reprinted from NARTH Conference Papers. (<http://narth.com/docs/treatment.pdf>).

Joseph Burstyn, Inc. v. Wilson, 343 U.S. 495 (1952)

Kingsley International Pictures Corp. v. Regents of the University of the State of New York 360 U.S. 684 (1959)

Manchester University. (2015). Infants under 12 months most at risk of physical abuse. *ScienceDaily*. (Retrieved May 15, 2020) from: www.sciencedaily.com/releases/2015/11/151124081921.html

Mutual Film Corp. v. Industrial Comm'n of Ohio, 236 U.S. 230 (1915)

Needleman, J. (2004). The American soul: rediscovering the wisdom of the founders. National Public Radio Program, Morning edition: **23 February 2004**.

Pornography: A Secret History of Civilization, World of Wonder, Channel 4 Television Corporation, UK, 1999. Part 1.

Reddy, S.P., James, S., Sewpaul, R., Sifunda, S., Ellahebokus, A., Kambaran, N.S., Omardien, R.G. (2013). *Umthente Uhlaba Usamila – The 3rd South African National Youth Risk Behaviour Survey 2011*. Cape Town, South Africa: South African Medical Research Council.

Reiss, M.R. (2005). A brief history of sex education. Open Learn. Available at: www.open.edu/openlearn/bodymind/health/health-studies/brief-history-sex-education (accessed 04 February 2021).

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 4 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 5 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 6 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 7 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 8 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 9 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 10 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 11 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

The South African Education System. (2019). *Sexuality Education in Life Skills, Scripted Lesson Plans: Grade 12 – Educator Guide*. Pretoria, South Africa: Department of Basic Education.

Wickman, F. (5 November 2011). "Socialist Whores": What did Karl Marx think of prostitutes?". *Slate Magazine*. Retrieved 25 June 2021.

Wits Historical Papers, South African Institute of Race Relations Collection, AD 843 RJ/NA 18.

---ooo0ooo---