



INSTITUTE OF CHRISTIAN GROWTH

A Ministry of Carolina Evangelical Divinity School

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COMMENTARY

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Truth is Still Truth

For the law was given through Moses; grace and truth came through Jesus Christ (John1:17).

qualms about writing this subject. Nevertheless, I have received all kinds of threats for my biblical stance on the subject including ones on my life. What you are about to read is fact.

Do you wonder why homosexual activity is looked on askance? Christians consider the sexual activity of homosexuals to be sin because the Bible, in both Leviticus (18:22) and Romans (1:26, 27), says it is. It promises that their behavior, and the behavior of heterosexuals who are promiscuous (Exodus 20:17) have consequences. This has always been true even though the present world does not make much of these sins. They are just what happen to most people. Even so, God allows sinners to suffer the consequences of their behavior, and there are physical an emotional consequences that are drastic and can cause great suffering.

I am sure this newsletter will create a stir if it is widely distributed.

I considered writing it as a magazine article, but finally decided to write it as a newsletter.

I spent many years treating homosexuals. They came to me seeking help. Therefore, I have no

Just for starters, I once asked a homosexual who had been polymorphously erotic if he ever did anal sex. His answer was yes, but he quit because he developed fissures-in-ano

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and they were painful. He told me they were common in sodomites. Today, anal sex has even worse consequences. Those who indulge in these practices also contract human papilloma virus infections, which may cause anal and rectal cancer. With this infection, homosexuals who practice oral-genital sex also develop cancers from the virus in their oral cavities. These are a few of the less dangerous physical complications.

The most lethal consequence of their activity is HIV infection. The CDC just issued a report in the AMA journal that emphasized the terrible consequences of their sexual activity. Nearly 56,000 persons were diagnosed in 2008 with new HIV infections. Men accounted for 75% of these new cases. Blacks or African-Americans accounted for 51%. This was nine times the rate for whites. Latinos had a rate that was three times the rate of whites. Fifty-five percent of these infections occurred in male-on-male sexual contacts.

I have recently read that HIV is occurring frequently among lesbians as a result of sexual relations with infected males. The report said that the average lesbian has 50+ heterosexual encounters in a lifetime. I did not realize the extent of these contacts, and was surprised when I read the report. Another article said that "pornography workers" are also developing HIV infections.

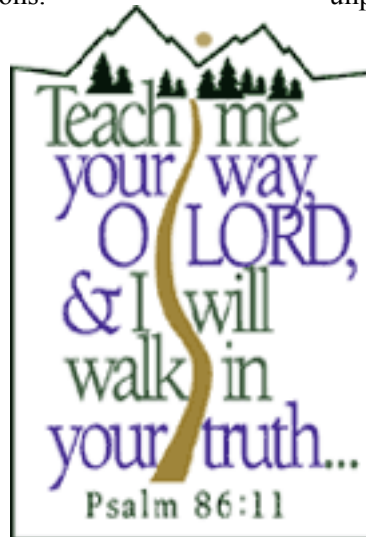
Nationally, the lowest rate of infection was in South Dakota (2/100,000). The highest was in Washington DC (131/100,000).

HIV infected people have a life expectancy that is shorter than those who are not infected. In spite of treatment, a 25 year old who is diagnosed can expect to live an average of only 39 years. This means that most will die by the time they are 64. Some will die earlier and some later, but that is a 15 years shorter life expectancy than that of uninfected people.

The other impressive statistic was that the cost of treating HIV infections was \$367,000 in a lifetime. Today there are over 1,000,000 people in our country infected with HIV. They are infected because of their sin. Sin has consequences that not only inflicted on the sinner, but are also inflicted on those who are close to the sinner, and finally on the taxpaying community.

Just think! The cost of treating 1,000,000 HIV infected people in a lifetime is 367,000,000,000 dollars, and the infection rate shows minimal signs of

decreasing! The reason for the continuing infections is that when a person contracts HIV they have mild symptoms for only a short time, and then the virus lies low, and does not cause symptoms for a long period. During the time they are asymptomatic they may have unprotected sex, and pass on their infection to their partners. One article said that even after being diagnosed, they still had unprotected sex with an average of 56 partners.



The CDC hopes to get persons diagnosed early in the course of the infection, but it seems to me that it will be a hopeless task in the light of our knowledge of their promiscuous sexual behavior, and/or lack of symptoms in the early stages of the disease. The average homosexual has 500 partners in a lifetime, some even have as many as 1000.

Homosexuals have emotional consequences that come from having their sexual activity rejected by those in society who believe that their activity is sinful and dangerous. Even they are ashamed of their problem. The shame that occurs because of their difference

can lead to suicide, drug addiction, and alcoholism. How can they not feel ashamed and guilty when the law written on their hearts condemns them? They believe erroneously that if people did not reject them they would feel okay.

Homosexuals also have many conflicts that are relational. They desire intimate relationships, but are incapable of forming any that last. They say they do, but my experience in treating them is that their radical need for a person of the opposite sex is inhibited, and they do not have a radical need for a person of the same sex. They have only a need for male friends and sex partners, for that is all they are capable of, so it does not create an intimacy that is the same as the intimacy psychologically healthy heterosexual persons develop. The average close relationship of two homosexuals lasts only 3.5 years whether living together or "married."

Homosexual activists have done everything they can do to justify their sin. They have organized their own church; they have written articles that have justified it medically and psychiatrically; and they have even done pathological studies where they consciously misinterpreted their observations to justify their sin. They have rioted unsuccessfully to try to make society accept their behavior as normal, but their efforts have been to no avail. God says their sexual acts are sin, and most people preferentially believe God. They have, though, convinced

humanists that they are right in their claims, so it has become politically correct to accept their behavior as normal.

Homosexual activists have been successful in legalizing their sin. By repeating their lies, they have convinced politicians that they are oppressed and discriminated against. This is not true. In my world, homosexuals are accepted as equals, and judged on their productivity. It is only when their sexual activity involves patients, students, or minors that they are censured. The same is true of heterosexuals.

I am aware that there are a greater percentage of persons who are censured and punished for indiscrete heterosexual activity than homosexuals. The fact is that indiscrete heterosexuals are looked on askance just as are homosexuals. Here I am talking about incest perpetrators, molesters of minors, prostitutes, or when persons who are subject to “noblesse oblige” commit adultery.

In my 62 years of the practice of medicine and psychiatry, I examined over 500 homosexuals. I treated a number of these men and women who were Christians and asked for help, so I am aware of the emotional problems they have. They are lonely, and yearn for acceptance, but they do not understand God’s condemnation of their sexual behavior and their rejection. This condemnation results in their isolation and loneliness.

Unfortunately, the genesis of homosexuality is in the first four years of life. This means the psychological stimuli that generated their sexual disorientation are not readily available to memory, and cannot be treated by conventional means. Secular psychiatry has no way of dealing with these impressions, and when their efforts at treatment are futile, they conclude that there must be a genetic determinant responsible for their disorientation. Usual Christian interventions are not effective either. Thus, no one has an effective way of dealing with the defect except God, who can intervene to produce a transformation of his/her orientation and sexual object choice.

One possible intervention can help bring about reorientation. It is one that Barbara Schlemmon uses to heal traumas experienced in the first years of life. This technique is presented in her book *Healing the Hidden Self*. The application of this form of inner healing offers one possible effective way to break the bondage and symbiosis that occurred with their mothers in the first

years of life. It has been used successfully to treat motivated homosexuals, but it does take a therapist who uses the technique with an understanding of the genesis of this disorder, and can use other interventions that will address this aspect of the problem.



Personal Notes

I do not know if all of you are interested, but I know that there are those of you with whom we have established a relationship who are interested in what is going on in our lives. Our five children are all out of the nest so Elizabeth and I have long ago dealt with the empty nest syndrome. They have produced 17 grandchildren and two great-grandchildren. When this happened, we spent increased time serving the Lord. This took me into 31 different countries, and Elizabeth traveled into many of them with me. Being an educator, we served him in many of these by teaching physicians and pastors.

One of the things I did in several of them was to teach about the rules of sexual behavior in the Bible. We did this because of the HIV epidemic in some of the nations in the undeveloped world. The other subject I focused on was how our faith could make a difference in healing the problems that are common in the minds of the “messed up” people that exist in every society. Sin is in the entire world, and it needs to be attacked – so that is

what I tried to do. However, as I grow older I have not been able to travel, so I had to cease that aspect of my ministry.



Then 14 years ago came the opportunity to teach at The Houston Graduate School of Theology (HGST) branch in High Point, NC. I eagerly accepted their offer, and set about trying to create courses in counseling that can be used by ministers and chaplains. I finally designed nine courses I thought would prepare them to deal with the problems encountered in their ministry.

The three most important are basic counseling, marriage and family counseling, and crisis counseling. I am still teaching, but it is no longer the HGST branch. We became independent, and are now the Carolina Graduate Divinity School. We have also moved to Greensboro, North Carolina.

Elizabeth and I changed churches. I recently read J. C. Ryles polemic against people who go from church to church and felt guilty, but I go to church on Sunday and my guilt is assuaged. We are back in the Methodist Church and glad to be there. Our pastor is Spirit-filled, and preaches truly exegetical sermons that have real meaning. The music is acceptable, and we experience Christ in the church. Then, too, the church is very friendly.

I may get a chance to teach there in the near future. Our peregrinations during the last 25 years have taken us to an Episcopal church, an AOG church, an independent seeker friendly church, and to an Evangelical Presbyterian church. We went to them because the pastor was a friend, but for various reasons that caused us dissatisfaction, we did not stay. We feel like we have come back home.

Our health is our major problem now. As I write this, Elizabeth is not feeling well. She has a back problem that radiates into her leg. She has good and bad days. Yesterday she went to Costco and walked a lot so today she is paying the price. She was operated on several months ago and is improved, but she is not healed. My diabetic neuropathy and amyotrophy have continued, and all I can do is take medicine for the pain. I am getting weaker all the time, and soon will have to get a scooter to get around. My heart is also failing so that I have severe dyspnea on

exertion. There is not much that can be done for either of my problems, so I just carry on with the comfort of the Lord.

One great thing in our lives that is comforting these days is our relationship with the Lord. We both have grown in our faith during these times of suffering, so we do not complain. It seems that our prayer time is more effective, and we are able to worship Him more fervently. I am still able to pray with the Durham Ministers in Prayer each week, and that is an uplifting experience. I can write and read.



The *Ten Commandments*, by Dr. Laura Schlessinger, was published by Cliff Street Books in 1998. I am sure I read this back when it was published, but it is relevant for today's behavioral degradation. She takes each commandment and explicates it to show how it affects human behavior. She makes a gallant plea for obedience. Parents should read this book, and teach their children from it.

Church Awakening, by Charles R. Swindoll, was published by Faith Words in 2010. Chuck Swindoll makes a good case for the church to wake up. He has written a critique of the modern church and has done a good analysis of the problems. He then tries to tell us what can be done about them.

Unfortunately, he does not tell us how to resurrect a dead congregation. I realize he has been quite successful in building three megachurches, so what he writes should be authoritative. There is one problem; to awaken a church is different from building a church. He admits he started out by failing to awaken an old church. I know that old churches can be aroused from their slumber, but the way it is done is often dependent on the Holy Spirit's guidance of the pastor and/or other leaders in the church. Swindoll's ideas are not as good as those of Howard Snyder who

presented an analysis of energized and unenergized churches.

Healing the Hidden Self, by Barbara Schlemon Ryan, was published by Ave Maria Press in 2005. I heard Barbara many years ago at a conference in Florida where I was a speaker. I was impressed by her method when it healed an old scar on my soul during the time she demonstrated her method. What she uses is the power of the Holy Spirit to reveal traumas occurring in the first five years of life. She prays that God will reveal the traumas that may have occurred in each of the first years. In my life, God revealed an event that caused me to feel I would never be loved. It was healed when He showed me the truth.

It is a form of inner healing, and I have used it with some of my patients, including homosexuals, and found it very effective. Her book is written clearly and concisely. I recommend it highly.



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■ **April 28-31, 2011**

Dr. Wilson will be presented the Presidents Heritage Award at the CMDA meeting In absentia.

Mt. Hermon, California

He cannot travel that far, so they will present it, and he will respond over the phone.

■ **May 8, 2011**

Dr. Wilson preaches during Sunday morning service

**Westwood Baptist Church
Roxboro, North Carolina**