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**The Concept of New Identity in Christ in
Counseling Sexual Addiction in Young Men**

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Introduction

Many of my pastor friends and mental-medical professionals have spoken emphatically about the all-male meetings, group therapy sessions, and special all male programs specifically designed to deal with the existence of male sexual addiction within the Christian church. Some pastors and lay workers ask themselves and others the question: can this problem be solved effectively?

I have enough faith in the Christ of God that I believe God can fix whatever is broken in society. Please consider my thoughts and the thoughts of others as we Biblically examine this idea.

Thanks to all of those who have assisted and acknowledged my efforts: Brother Kevaghn Mattis, the teachings and effort of My Parents, Grandparents and those who loved me because of, and in spite of; Professors of Morehouse College, the late Rev. Pastor Mitchell W. Moore, the late Dr. C. J. Gresham, Dr. Benjamin Elijah

Mays, Dr. Ronald Sheehy, Ph.D., Dr. James Bennett, Deborah, my Wife, and Pam Robinson who worked patiently with me. God Bless the memory of those gone to Him. May He keep all others yet on this side in perfect peace.

A. Forgiveness, Love and Repentance

In Galatians 5:16 (KJV), the Apostle Paul tells us that if we walk in the spirit, we will not give into lusts of the flesh. Galatians 5:16-18 and particularly v19 speak about the strength of the spiritual or Holy Spirit walk. An article in EBONY Magazine (Burford 2012, 85) deals with the subject of Black, Gay and Christian and where spirituality and sexuality converge.¹ The article focuses on 31-year old blogger Darian Aaron, author of “When Love Takes Over: A Celebration of SGL Couples of Color,” who says he knew he was gay in elementary school. Mr. Aaron recalls a “serendipitous meeting” that led him to an experience that clarified his faith. His feelings were at odds with his Christian teaching, but after he joined the church of his choosing, everything became clear to him:

Religion, and following every word of the Bible to the letter, wouldn't be my gateway to a deeper understanding of who God is. I'd only get that through prayer and spiritual communion with Him. That means that I'm in a good place with God, and rather than living by dogma, I choose to live by spirit. I've seen how vile Christians can be toward gays, and that's not who Jesus was. Sinners and transgressors are the very people that Christ would have walked alongside.

New Testament writers, like Old Testament sages, wrote autobiographically. The Old Testament tended to see definite morality in man as in the Father and Holy Spirit. The Old Testament writers all seemed to see penitence and pardon as almost a requirement as one sought forgiveness. Forgiveness of sin was most germane in the Jewish faith (Luke 5:21-22). Forgiveness in Luke 11 is the Model Prayer and the Idea of Love and Forgiveness are exceedingly germane. President William Jefferson Clinton, in his autobiography,² thanked clergy, his wife, brother and daughter. This President acknowledged that throughout the Lewinsky fiasco, it was

¹ Burford, M. “Black, Gay and Christian: Where Spirituality and Sexuality Converge.” *EBONY Magazine*, April 2012.

² Clinton, Bill. *My Life*. New York: Random House, 2004.

love, forgiveness and the teachings of Christ that brought him out (Clinton 2004, 773, 776, 779, 780, 796. 800, 803, 828).

B. The Church's Role on Becoming Makers of Disciples

Psalms 126:3 (KJV) is a great and joyous litany of thanks to God. The psalmist writes here a song of degrees. The church, as it were of the family of God more accurately stated, is celebrating the goodness of God in bringing forth their incredible return out of captivity.

As a child at the Christian Home Missionary Baptist Church in Houston, Texas, a song talks about bringing in the sheaves. In the sixth verse of our scriptural text the psalmist says:

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

A sheave is a pulley to bring or unload. It is a harvesting instrument. Knowles Shaw and George A. Minor, write and put to music:

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide, and the dewy eve;
Waiting for the harvest, and the time of reaping,
We shall come rejoicing, bringing in the sheaves.

Bringing in the sheaves, bringing in the sheaves,
We shall come rejoicing, bringing in the sheaves,
Bringing in the sheaves, bringing in the sheaves,
We shall come rejoicing, bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows,
Fearing neither clouds nor winter's chilling breeze;
By and by the harvest, and the labor ended,
We shall come rejoicing, bringing in the sheaves.

Bringing in the sheaves, bringing in the sheaves,
We shall come rejoicing, bringing in the sheaves,
Bringing in the sheaves, bringing in the sheaves,
We shall come rejoicing, bringing in the sheaves.

Going forth with weeping, sowing for the Master,
Though the loss sustained our spirit often grieves;
When our weeping's over, He will bid us welcome,
We shall come rejoicing, bringing in the sheaves.

The last verse talks about sowing for the master and how in doing so, we have losses that grieve our spirit. When our weeping is over, the master will bid us welcome. We shall come rejoicing, bringing in the sheaves.

The Lord hath done great things for us. Whereof we are glad of that and some of those great things that God has done:

1. What about the fact that you are not homeless, with an uncertain stock market!
2. What about the fact that you go to work and have luxuries and a job that provides your necessities!
3. What about family and one or two real friends!
4. What about reasonable health and insurance for health purposes!
5. What about homeless shelters!
6. What about a good warm bed and too much to eat!
7. What, most of all, about a God who cares and loves and gives us mercy, grace and truth – Our Lord Jesus who intercedes for us!

All of this, God has done. He protects us. He covers us. The psalmist says in the time of trouble, He hides us in his pavilion – in the secret places He hides me.

The psalmist in Psalm 121 says that our help comes from the Lord who made Heaven and Earth. He will not let our feet be moved, and He watches over us – never slumbering or sleeping. He preserves us from evil. He preserves our souls; that keeps you. One poet wrote:

He has done great things for me, great things, great things; He hast done great things for me.

But the next verse:

I'm going to be a witness for him – witness – witness – I'm going to be a witness for Him. The Lord has done great things wherefore we're glad. We are charged by Him in our witnessing to be a blessing for Him. To visit the sick, the imprisoned – clothe the naked.

C. Paul the Apostle Addresses Sexual Addiction

In 2 Corinthians 5:17 (KJV) the Bible says, “therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.” The Apostle Paul witnesses boldly to Christians who had repented. Paul had bid them to separate from non-believers. Paul bid them to protect Holiness, and to completely accept Holiness, and to reject unspirituality. Christ had declared in Matthew 28:18 (KJV) to have all power in Heaven and earth in His hands. This is the Biblical premise that all men can spiritually change from a physiological or spiritual addiction to the newness of a Christ-like, Spirit-directed Christian. The Church has always had sexually addictive males all through the Old Testament.

Until the life, ministry, death, burial and resurrection of Christ, and His sending or giving of the Holy Spirit to guide and direct us, even the best were highly sexually addictive. Christ is the center and hinge of history. He moved us from before Christ, to the ransomed and redeemed. We can live in a glory-laden hope as friends and joint heirs with Christ. We can walk in Christ's newness for us. We can be counseled spiritually into the positivity, and the total newness of Christ, our Lord.

D. Old Testament Characters Who Committed Sexual Indiscretions against the Will of God

In 2 Samuel 13 (KJV), Absalom interacted with his father's concubines. He wanted to be king and sought to kill his father King David. In 2 Samuel 11: 1-7 and 13, Absalom murdered his brother Amnon. Amnon had raped their beautiful sister Tamar. Tamar had a different mother than Amnon. Bath-sheba was the mother of Absalom and Tamar.

David (2 Sam. 5, 2 Chron. 11:1) became the King over all Israel. David committed adultery with Bath-sheba, then wife of Uriah the Hittite. David concocted a plot that caused Uriah to be killed on the front lines of war. David prays to God in distress (2 Sam. 20:3; 2 Sam. 22).

In Judges 16, Sampson broke his Nazorite vow with regard to Delilah, and the Lord left him, but Sampson knew it not. This chapter speaks to the tragedy of unawareness.

Eli's two sons, Hophni and Phinehas (1 Sam. 4:11), brought prostitutes into the temple to party, and drink temple wine. While doing so, Solomon had 700 concubines, 300 wives and princesses (1 Kings; 2 Kings; Song of Sol.). The Holy Spirit intervened and many became biblical giants.

E. Regeneration – The Work of the Holy Spirit

In 2 Kings 21:4 and Matthew 19:28 talks about Jesus on regeneration, along with Titus 3:5 – speaking on washing by regeneration and Psalm 51:7 – wash me thoroughly and purge me or clean me outside and on the inside actually all point through at different times in biblical history to creating the Clean Heart, putting away sin, and having a cessation of evil.

I perceive that regeneration is the Holy Spirit action that can keep a stable, unshakable church as God through Christ created her. The male sexual addiction has been a nagging interference in the church for all those who claim Christianity. The Vatican and Roman Catholicism, along with Protestantism and new age churches have problems with male clergy becoming victims of sin and weak flesh. Those who admit it suggest it as an uncontrollable something. It is an addiction that can be wiped out. Regeneration is the sure cure for the problem.

Regeneration, according to the Dictionary of the Bible by John Hastings, D.D., John A. Sielbie, D.D., John Lambert, D.D., and Shailer Matthews, D.D., Professor of Theology and Dean of Divinity School in the University of Chicago, published by Charles Scribner and Sons of New York, tells us that the language of theology and regeneration:

denotes that decisive spiritual change effected by God's Holy Spirit, in which a soul, naturally estranged from God, and ruled by sinful principles, is renewed in disposition, becomes the subject of holy affections and desires and enters on a life of progressive sanctification, the issue of which is a complete likeness to Christ.

The term, however, to which this word corresponds is Greek "*Palingnesia*" which occurs only twice in the New Testament. We find it in Matthew 19:28 and Titus 3:4-5. In the first instance, it does not denote the renewal of the individual, but the perfected condition of things at the Parousia (CF Acts: 3:21), 2 Peter 3:13 promise of new heavens. This term or synonym is called Restoration. This seems to give regeneration of the spirit with Baptism or the ordinance of baptism.

The classical passage on the need of regeneration is John 3:3. Christ goes through the idea of the new birth with Nicodemus, a Renaissance man. Divine power and nothing short of it can develop the regeneration of which we unite and speak.

The need of a supernatural agency in the change is further evident from the condition of the human nature in which that change is wrought."

The Scripture attests to this truth. The whole spirit, mind and body must have an all-powerful God.

I suggest, like our authors, to an even greater extent that Regeneration may be termed a psychology. I want to suggest that

James Orr, along with our authors, must realize that the mind of one person our authors in their definition affirm what a Christian believer wisely realizes; spiritual life can only come through a spiritual source. Hence we have the truth that Nicodemus received from Christ. “Except a man be born again he cannot see the Kingdom of God.” Marvel not that I say unto you, a man must be born anew.

Christ let Nicodemus know that this was not negotiable. It was actual and factual. Mankind seems to marvel about this in its universally and seeming strangeness. As the supernatural works on in the life of the addict or transgressor, the Spirit develops necessary longing and realization for the moving way of the human self-mundanity, and seeking to know the realness. Christ has the power sevenfold – Apostle Paul writes in Philippians 2:9-11.

Who moves away, all the way away from his addiction receives one of the greatest transformations of the minds; a spiritual change by the Holy Spirit activates us from our situation to the disciple of Christ that Christ requires and expects of all of us who seek “His” Christ’s face and His peace.

The mind must be conditioned to receive the mercy of God, and Christ through the work of the Holy Spirit (Rom. 8:17-31; Rom. 8:1-17). For repentance to be real, the Spiritual enlightenment comes. The scripture says let this mind be in you which was also in Christ Jesus (Phil. 2:5). Spiritual persuasiveness bears on our will (Phil. 3:2-4). The change comes through God, Love, Grace and Mercy.



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