

The Unnatural Way

Homosexuality has become a growing topic for the last ten to fifteen years; it has become one of the most controversial topics in politics and government. There have been more individuals who are gay openly professing that they are proud to be a homosexual or lesbian. The debates are centered on same sex marriage and whether homosexuality is morally right. The Act of Homosexuality is not new to our world it has been recorded in history to have been a common practice within some of the most prestigious and ancient society. This work will focus on homosexuality and its origin as a religious practice. The Government of Yahweh has documented in scripture the disapproval it has for any nation that promotes, or encourages this form of behavior.

Homosexuality has proving itself to be very dangerous lifestyle that threatens the continued existence of the human race. The approach of this work is not to personally attack homosexuality, but purely as a means to prove that homosexuality is unacceptable and very harmful to anyone who performs the acts.

The debates have been strongly centered around whether a male or female should have the right to love, or marry anyone they choose. I strongly disagree with this concept, because there must always exist in society a comprehension of morals, that will eventually lead nations to establish a universal standard of moral restraints that cannot be violated. The question may be why? The answer is anything that would or could cause harm to another human being must be avoided entirely. When the lifestyle we choose brings forth very disturbing and severe disease, we have no one to blame for our sufferings but our selves. The same sex union has and will always end in very slow and painful deaths, because

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of the severe and devastating ailments proven to be associated with the acts of homosexuality. The only way any one can learn how important it is to forsake the desires and behavior of homosexuality, is for that individual to take both the scriptures and scientific information into consideration which reveals the curses associated with homosexuality. This will allow the individual to start making rational decisions base on pertinent information that will start guiding his thoughts, action and life. Yahweh has from the beginning set the proper order and usage of all creation which includes mankind. Notice

In Genesis 1:26-31

26 Yahweh said; Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **27** So Yahweh created man in his *own* image, in the image of Yahweh created he him; male and female created he them. **28** Yahweh blessed them, and Yahweh said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

Provision for food

29 Yahweh said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. **30** And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

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31 Yahweh saw everything that he had made, and, behold, *it was* very right. And the evening and the morning were the sixth day.

Gen 1:26-31 (KJV)

We can see that in the beginning Yahweh had created them male and female and he bless them saying be fruitful and multiply and to fill the earth. The word **fruitful** written in Genesis 1:27 is from the Hebrew word:

פָּרָה pārah <[H6509](#)—Strong's Concordance: Bear Young; both human beings and animals (to be born: to increase with offspring.

Genesis 1: 31 shows us that at the end of every day Yahweh appraised the work and found that it was fitting and right. This shows us that everything Yahweh creates he created perfect lacking nothing that would support life or give life. Everything Yahweh created is regulated by ordinances, these ordinances maintain and determine the usage and purpose of everything that exist. Yahweh's ordinances always provide a way of judging and setting in order any deviation or altering of any established usage he established from the beginnings. Turn with me

3 The land shall be utterly emptied, and utterly spoiled: for Yahweh hath spoken this word. **4** The earth mourneth *and* fadeth away, the world languished *and* fadeth away, the haughty people of the earth do languish. **5** The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. **6** Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. **7** The new wine mourneth, the vine languished, and all the merry hearted do sigh. **8** The mirth of tabrets ceased, the noise of them that rejoice ended, the joy of the harp ceases.

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9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

Isaiah 24:3-9 (KJV)

The word **changed** written in Isaiah 24:5 is from the Hebrew word:

הָלִיפָה ḥalîpâ <H2487—Strong's Concordance: alternation: - change, course—varying of a course of life.

Everything in Yahweh's creation obey the governing Laws that regulates its function and usage. Isaiah 24:3-9 reveals to us that mankind has caused the alteration and deviation in the earth, as a result the earth will no longer be able to support the life own it. The earth response to the actions and lifestyles of mankind, in two important ways blessings or curses. In the earth are life forms the Holy Scripture calls (productive agents) of the ground. These agents came to be called by the scientist Antoine Béchame (Microzymase). The agents were proven to respond to the action and conditions that exist, both in the human body and the earth. The Microzymase are morphotic agents, they are able to change into bacteria, virus, and many forms of microorganism as result of sin. These indestructible enzymes signal the cells of the body when the condition that is causing the body to be sick, is neither change or forsaking to bring the human body back to the dust of the earth. This process is called degeneration which is a seven stage process on which the body undergoes. This shows us that it is our own ways that cause the changes to occur both in the earth and our bodies. Isaiah 24:5 gives also the reason for the defilement and languishes of the earth. He shows that it is the result of man transgression (deviating) and changing (altering) the ordinance and breaking the everlasting covenant.

The word ordinance here spoken of in Isayah 24:5 is the Hebrew word:

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הָיָה hōq <H2706>—Strong's Concordance- That which is established and define: A define right and privilege; a usage

Yahweh in Genesis 1:31 reveals to us that everything he made was perfect and he established what is right and perfect for mankind. The creation of both male and female were created according to these ordinances, they were prescribed instruction for the natural usage Yahweh created and establish in his laws. Yahweh bless them and commanded them to be fruitful and multiply and fill the earth. A homosexual cannot reproduce nor could they fill the earth with offspring to obey this ordinance. Homosexuality is a direct violation of this ordinance by changing the natural usage established by Yahweh's Law, and living the Unnatural way. Turn with me to Roman 1: 26-31

26 For this cause Yahweh gave them up unto vile affections: even for their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves the recompense of their error which was meet. **28** And even as they did not like to retain Yahweh in *their* knowledge, Yahweh gave them over to a reprobate mind, to do those things which are not convenient; **29** Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, **30** Backbiters, haters of Yahweh, despiteful, proud, boasters, inventors of evil things, disobedient to parents, **31** Without understanding, covenant breakers, without natural affection, implacable, unmerciful: **32** Who knowing the judgment of Yahweh, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

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Romans 1:25-32 (KJV)

The creation of male and female in the beginning shows us that Yahweh establish the women for a specific purpose. The woman is shown to be created for man, also for the benefit of man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the

man. **10** For this cause ought the woman to have power on *her* head

because of the malakim. **11** Nevertheless neither is the man without the

woman, neither the woman without the man, in Yahweh. **12** For as the

woman *is* of the man, even so *is* the man also by the woman; but all things of Yahweh.

1 Cor 11:7-12 (KJV)

These ordinances establish the legal institution of proper relationships and unions. The male and female were created from the beginning with a purpose in mind. They were both given distinct feature which give both the power to bring forth life. The procreative organs have ordinance that protect them from defilement and causing curses to spread amongst the human population. When man abandons the woman who was created for him, he is also forsaking the natural order of creation. Notice again in Romans 1:26-27

26 For this cause Yahweh gave them up unto vile affections: for even their women did **change the natural use into that which is against**

nature: **27** And likewise also the men, leaving the **natural use** of the

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woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Romans 1:26-27 (KJV)

The word natural written in Romans 1:26 is from the Greek word:

[φυσικός](#) physikos [<G5446>](#)—Strong's Concordance: That which is inborn, physical and instinctive

from [<G5449>](#) (phusis); “*physical*”, i.e. (by implication) *instinctive*: - natural. Compare [<G5591>](#) (psuchikos) fig of native disposition, constitution or usage; the natural force, laws and order of nature.

Notice the word compared to Greek word #5446 the Greek word #5591

[ψυχικός](#) psychikos [<G5591>](#)—Strong's Concordance: means- having the nature and characteristics and principle of animal life: governed by the sensuous nature with its subjection to appetite and passion

The Apostle shows us they gave themselves over to the vile affections, that are against the inborn nature governed by the natural force of nature establish at creation. The word **Natural** above reveals to us some very important information that needs to be discussed. Notice the word **Instinctive**. The word instincts reveals to us that man was created with natural instincts established in the beginning, but when man yielded to the Unnatural Way they gave themselves over to bestial instincts.

The word Instinctive is found in the Webster Dic. Page 988 which gives this meaning:

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An in born pattern of activity or tendency to action, common to a given biological species.² a natural or innate impulse, inclination or tendency.

The natural tendency established in the beginning was that of the male having a natural instinct to desire a woman who was created for his benefit. These unnatural patterns of behavior we see in the human population transmitted through the genes. Through the science of genetics mankind has proven through their research, that we inherit are characteristic tendencies from our parents and ancestors. The tendencies causing a male to instinctive have desire for a man is not a natural tendency, but is evidence of perversion of the original pattern established at creation. The question might be how? The answer is the genes. The human mind has a unique way of recording in the genetic library patterns of behavior that govern the mind and tendency of every human being. This pattern is laid down as the result the habitual practice of a particular behavior or yielding to something that is presented to the mind as acceptable. The **word habit** for the sake of clarity is found in the Webster Dic. Page 856 an means:

Habit = A acquired behavior pattern regularly followed until it has become almost involuntary. A particular practice, **custom or usage**. A dominant disposition or tendency; a prevailing character or quality (mental disposition)

Please remember the word **custom** for we will discuss its significance later in this work. The original order of creation established the lawful institution of marriage for male and females. Yahweh created in the bodies of both male and females to have a natural tendency to desire the opposite sex. This institution is the only one that was establish as that which is Right for humanity and no government or religious institution should permit this ordinance to be violated. This universal right is the only capable to ensure the continued existence of mankind.

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Yahweh Laws Forbids Homosexuality and Lesbianism

In today's news we are constantly presented with debates within the governments for the rights of homosexual males or females to marry. The debate is centered on whether they have a Constitutional Right to marry or whether their constitutional rights are being violated. The founding fathers of this country establish our constitution rights on the basis of the Laws given to Mosheh, which they described as rights endowed by the creator. The Laws of Yahweh given to Mosheh have strong prohibition against homosexuality and lesbianism. The ordinances that we are about to go into will support the ordinances establish on the six day of creation, when a perpetual command was establish for both male and females.

In Leviticus 18:1-30 Yahweh gives us the ordinance that forbids unlawful unions, Turn with me to Leviticus 18:1=30

1 And Yahweh spoke unto Moses, saying, **2** Speak unto the children of Israel, and say unto them, I am Yahweh your Father. **3** After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. **4** Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* Yahweh your Father. **5** Ye shall therefore keep my statutes, and my judgments: which if a man

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does, he shall live in them: I *am* Yahweh.

6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* Yahweh. **7** The nakedness of thy father, or the nakedness of thy mother, shall thou not uncover: she *is* thy mother; thou shall not uncover her nakedness. **8** The nakedness of thy father's wife shall thou not uncover: it *is* thy father's nakedness. **9** The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shall not uncover. **10** The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shall not uncover: for theirs *is* thine own nakedness. **11** The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister; thou shall not uncover her nakedness. **12** Thou shall not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. **13** Thou shall not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. **14** Thou shall not uncover the nakedness of thy father's brother; thou shall not approach to his wife: she *is* thine aunt. **15** Thou shall not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shall not uncover her nakedness. **16** Thou shall not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. **17** Thou shall not uncover the nakedness of a woman and her daughter; neither shall thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness. **18** Neither shall thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*. **19** Also thou shall not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. **20** Moreover thou shall not lie carnally with thy neighbor's wife, to defile thyself with her. **21** And thou shall not let any of thy seed pass through *the fire* to Molech; neither shall thou profane the name of thy Father: I *am* Yahweh. **22** **Thou shall not lie with mankind, as with womankind: it is abomination.** **23** Neither shall thou lie with any beast to defile thyself

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therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion. **24** Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: **25** And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomited out her inhabitants. **26** Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourned among you: **27** (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) **28** That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. **29** For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. **30** **Therefore shall ye keep mine ordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am Yahweh your Father.**

Lev 18:1-30 (KJV)

In Leviticus 18; 22 Yahweh forbids homosexuality if you would notice the phrase **with and man as with a woman. Let's clarify this prohibition: (This is saying as you would with a woman.)**

This prohibition is what the Apostle Shaul (Paul) wrote for us in Roman 1:27 that man and woman have forsook the natural use (usage) to burn in this unnatural lust. Mosheh continue to reiterate the illegal sexual unions lets read in Leviticus 20: 10-13

Of adultery

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10 And the man that committeeth adultery with *another* man's wife, *even he* that committeeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. **11** And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them. **12** And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them. **13** **If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.**

Lev 20:10-13 (KJV)

In Leviticus 20:13 the statement they have committed an abomination. The word **abomination** written in Leviticus 20:13 is from the Hebrew word:

תועבה *tô'ēbâ* <H8441>—Strong's Concordance: or *to`ebah*, to-ay-baw'; feminine active participle of <H8581> (ta`ab); properly something **disgusting (moral)**, i.e. (as noun) **an abhorrence; especially idolatry or (concrete) an idol: - abominable (custom, thing), abomination.**

שָׂקַץ *shāqāṣ* <H8262>—Strong's Concordance: a primitive root; **to be filthy, i.e. (intensive) to loathe, pollute: - abhor, make abominable, have in abomination, detest**

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זקץ— Genesis's Hebrew Lexicon page: 848 (Shaqas) means: To be Base, Impure, abominable (1) to contaminate, to pollute oneself (to defile, to make unclean oneself).

In Leviticus 20:22-24 Mosheh gives a very important revelation about Homosexuality and all unlawful unions. Notice this in Leviticus 20: 22-24

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. **23** And ye shall not **walk in the manners of the nation**, which I cast out before you: for they committed all these things, and therefore I abhorred them

Lev 20:22-23 (KJV)

The word **manners** written in Leviticus 20: 23 is from the Hebrew word:

חוקה huqqâ <[H2708](#)>—Strong's Concordance:

feminine of <[H2706](#)> (choq), and meaning substantially the same: - appointed, **custom, manner**, ordinance, site, statute— **rites**

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The word rite is found in Webster Dic. Page 1661 = A formal or ceremonial act, customary in religious or other solemn use: system of religious practice: any customary observance or practice: a formal religious or sacred observance.

The unlawful sexual unions written in Leviticus 20: 10-21 and also Leviticus 18:1-30 were known to the Hebrew people as Religious worship to the gods. This includes the act of homosexuality written in Leviticus 18:22 and also Leviticus 20: 13

22 Thou shall not lie with mankind, as with womankind: it *is* abomination.

Lev 18:21-22 (KJV)

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them

Lev 20:13 (KJV)

Much of the history has been lost and not understood today. Eyes on the Truth purpose is to revealed the truth about what has been hidden for thousands of years, concerning this Secret Religious Practice now known as homosexuality. This religious worship had overtime crept into the Nation of Israel after Yahweh brought them out of Egypt. Yahweh through Mosheh warned them of this religious worship, that overtime became prevalent in the land of Egypt.

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Commencement of Homosexuality

The commencement of this religious practice known as homosexuality is shown Genesis 6:1-13 were read of the wickedness present in the earth in the days of Noah.

Chapter 6

The wickedness of the world

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **2** That the sons of Gods saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And YAHWEH said my spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of Gods came in unto the daughters of men, and they bear *children* to them, the same *became* mighty men which *were* of old, men of renown. **5** **And Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.**

6 And it repented Yahweh that he had made man on the earth, and it

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grieved him at his heart. **7** And Yahweh said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repented me that I have made them.

Noah finds grace

8 But Noah found mercy in the eyes of Yahweh. **9** These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with Yahweh. **10** And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before Yahweh, and the earth was filled with violence. **12** And Yahweh looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

The order, form and use of the ark

13 And Yahweh said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Gen 6:1-13 (KJV)

The wickedness described here is revealing many acts of perversion, that caused the earth to become polluted and full of violence. Throughout the scripture the prophet of olds spoke always of group of men and women who were identified as the Children or the Sons of Belial. This identification has a very ancient religious significance always reminded the children of Israel of a secret religious order, who performed perverse practices in honor to god Belus. The scripture where they are spoken of always reveal them performing perverse and wicked acts. Notice:

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22 *Now* as they were making their hearts merry, behold, the men of the city, **certain sons of Belial**, beset the house round about, *and* beat at the door, and spoke to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

Judges 19:22-23 (KJV)

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands: **7** But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

2 Sam 23:6-7 (KJV)

It has been known from the beginning that the children of wickedness were known by this name, because of the acts of perversion known to prevail in their life. Turn with me to Chronicle 17: 9

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness oppress them anymore, as at the beginning, **10**

1 Chron 17:9-10 (KJV)

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The children recorded here oppressed Yahweh's people, but who were these children? They were known as the children of Canaan or Canaanites. Hebrew names carry tremendous amount of meaning, they are used by Mosheh and all the prophets as means to reveal details of events and actions in given time period. In Genesis one the sons of Canaan written in Genesis chapter ten verse seventeen names reveals to us what prevail in time period associated with their name Notice this name:

15 And Canaan begat Sidon his firstborn, and Heth, **16** And the Jebusite, and the Amorite, and the Girgasite, **17** And the **Hivite**, and the Arkite, and the Sinite,

Gen 10:15-17 (KJV)

The **name Hivite** is the found in the Hebrew Tongue Restored: The name when reduce to its roots reveal the hidden meaning that this name gives us. When the roots of the name is seen under their individual meanings, they reveal to us information, about the life and character prevailing in the family of Canaan. Wickedness began to prevail in the family of Canaan. Amongst his sons arouse perversion and defilement that grow rampant in the earth. This perversion grow over time to a height and spread to the territories assign to Canaan, which included Sodom and Gomorrah Notice this fact before we proceed.

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15 And Canaan begat Sidon his firstborn, and Heth, **16** And the Jebusite, and the Amorite, and the Girgasite, **17** And the Hivite, and the Arkite, and the Sinite, **18** And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. **19** And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. **20** These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

Gen 10:15-20 (KJV)

Let's return to the name **Hivite** explain to us by Dr.Fabre d' Olivet

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17. W'æth-ha-Hiwi w' æth-ha-Harki w'æth-ha-
 סת-החי ואת-הערקי ואת-
 : סתי

18. W'æth-ha-Arwadi w' æth-ha-Tzemari w'æth-ha-
 Hamathi: w'ahar na-phot-
 zou mishepnehôth ha-Che-
 nahani.
 ואת-הארדי ואת-הצמרי ואת-
 החרתי ואחר נפצה משפחות
 : הכנעני

of which this word is composed, are **גר**, which designates all giratory movement executed upon itself, all chewing, all continued action; and **ש**, which expresses the effect of things which are brought together, which touch, which contract; so that the meaning attached to the word **גרנש**, appears to be a sort of chewing over and over, of doing over again, of rumination, of continued contractile labour.

v. 17. **ואת-החי**, *and-that-of-the-Hiwites*.... The absolute verb **היה**, receiving the sign of potential manifestation in place of the convertible sign, becomes the symbol of universal life **היה**: but if the first character of this important word degenerates, and is changed into that of elementary existence, it expresses in **היה** only natural, animal, bestial life: if it degenerated again still further, and if it received the sign of material sense, it would finally become the symbol of absolute material life in **עיה**. The word referred to in this note is a plural facultative of the verb **היה**, *to live*.

ואת-הערקי, *and-that-of-the-Warkites*.... The word **ערקי** which signifies literally, *the nerves*, expresses figuratively, the force and energy which result therefrom.

ואת-הסני, *and-that-of-the-Sinites*.... The root **סן**, which, in a restricted sense is limited to characterizing the colour red, develops, figuratively, every idea of hateful passion, animadversion, rage, combat, etc. It is well known what horror the Egyptians had for the colour red.

v. 18. **ואת-הארדי**, *and-that-of-the-Awardites*.... The com-

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Please notice verse seventeen you can see the name when reduce to its roots reveals to us the character and lifestyle of the Hivites. The name Hivite reveals the existence of **an abyss of evil, a bestial life**. The word **bestial** is found in the Webster dictionary page 199 means:

Beastlike in gratifying one's sensual desires indulgence in beastlike appetites, instincts and impulses. Human sexual relation with an animal; sodomy

The bestial character in the Hivites included many perversions which included homosexuality. The act of homosexuality and other bestial behavior were performed in worship to gods and taught with a definite religious goal in mind. The history of Sodom and Gomorrah has been written about showing why the bible condemns sodomy. I desire to make clear to the readers what is hidden in the name Sodom The name **Sodom** written in Genesis is the Hebrew word

סֹדֹם sedōm [<H5467>](#)—Strong's Concordance: this word is from the Hebrew root #5475 **סֹד** sōd—

from [<H3245>](#) (yacad); a *session*, i.e. *company* of persons (in close deliberation); **by implication intimacy, consultation, a secret: - assembly, counsel, inward, secret (counsel).**

Notice the word implication is by definition: the involvement or entanglement of somebody in something (Encarta Dictionary) and the state of implying or being implied, without being plainly expressed

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Notice also from the name Sodom the word intimacy which is defined in (Encarta Dictionary) a private and personal utterance or action: a sexual act or sexual intercourse

Sodom was a secret counsel, that involved private sexual acts of homosexuality amongst certain men who perform these acts in a religious observance to gods. In Egypt this was also practice in a very secret rite performed by the Pharaoh's. It was promoted amongst the sons of Ham as means to achieve immortality. This is document for us in Egyptian history of a very perverted means of reaching higher levels of consciousness. In the book (Ancient Secret of the Flower of Life Volume 2) written by Drunvalo Melchizedek. In this book he brings forth the secret sexual practice of the Egyptians, which include sixty-four separate sexual polarities. In the book Ancient Secret of the Flower of Life page 332 Mr. Melchizedek reveals to us these sexual polarities.

(Quote: They saw four basic sexual patterns: male, female, bisexual and neutral. These were further broken down into polarities: Male-heterosexual and Male-homosexual, Female-heterosexual and Female-homosexual: Bisexual- Male body and Female body this make up eight primary sexual patterns).

The Egyptians believed that this sexual pattern produce higher levels of sexual energy that could be guide into the Ankh conduit which they term in these rites achieving the **ankhing**. The ankhing is affiliated with the human orgasm, they believed that in experiencing all sixty-four sexual modes, was paramount in achieving higher levels of consciousness, stimulating the *pineal gland (Third Eye)* and achieving eternal life. They believed performing any of the above sexual patterns one could guide the sexual energy up the spine into the ankh tube which cause the energy to resonate and vibrate awaking *Third Eye(Pineal*

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gland) and higher levels of consciousness. The ankh was a symbol of sex-worship:

The pineal gland is known as the all seeing eye of Horus also derived from the fifteenth consonant of the Hebrew alphabet **Ayin**. The ancient understood that around the Human body is an energy field in this energy field are geometric forms, one begin the star tetrahedron. The star tetrahedron consisted of two interlocking tetrahedrons also known as the Star of David. The two tetrahedron form a tube to which the occultist believe that a energy called prana (life-force of the universe) run up and down this tube to **a most holy organ called the pineal gland (Third Eye)**. The pineal gland looks like a eye or eye ball it was taught that inside this pineal gland all sacred geometries and understanding resided. *The Hindu and Buddhist Tantra concern themselves with studying and practicing sexual rites that one might find associated with the Kama Sutra. This form of Tantra promotes penetrative intercourse as a method of changing consciousness and opening the pineal gland.*

The perverted practices were also known as Nymphomania described in the book (*Phallic Worship by Riley-Scott*) as the outworking of the expression of their inner, emotive rage and lust. Manifested in such acts as oral sex, bugery (sodomy), simultaneous multiple penetration and bestiality. The bestiality occurred with a variety of domestic livestock and an equally varied selection of naturally occurring regional fauna including wolves, dogs, donkeys, wild goats, rams, and horses.

Such sexually epicurean piquancy's was practiced alongside rampant homosexuality. (Riley-Scott: Phallic Worship).

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The Third Eye was known to be the place of completion, it was the fifth point known to be associated with the Christ chakra. The Christ chakra and the Third Eye (pineal gland) chakra, were so important and unique to the Ancient societies, who perform sexual ritual to achieve higher levels of consciousness. This was known to the initiates as the Right Eye of Horus information that was never written down but transmitted orally. The initiates into this secret mystery order who achieve entering the Third Eye were known to be ascending. The ways in which they achieve this higher consciousness is describes in scripture as wickedness and perversion.

In the book *Isis Unveiled* written by Helen Petrovna Blavatsky (Vol. 1 Science) New York, New York: Trow's Printing and Book Binding Company (1877) page 554

Quote: She links Set and Satan together when she writes: Hermes the god of wisdom called also Thoth, Tat, Set and Satan. He was also view under his bad aspect as Typhon the Egyptian Satan who was also Set. In ancient Egypt Set was worshipped with homosexual rituals. (Helen Petrovna Blavatsky)

The Egyptian historians also reveal that they homosexual rituals took place in the Luxor Temple in Egypt were many phallic symbols are displayed in very goatish manner. Notice below further proof of the phallic worship in our societies.

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The Two Babylon's - the Sign of the Cross - Alexander Hislop

The people of the ancient lands used the **cross in worship**, some, like the Egyptians used it in **Phallus** worship, or, **worship of the male sex organ**. It was used as a symbol of fertility. "Various figures of crosses are found everywhere on Egyptian monuments and tombs, and are considered by many authorities as symbolical either of the phallus [a representation of the male sex organ] or of coition. . . . In Egyptian tombs the crux ansata [cross with a circle or handle on top] is found side by side with the phallus." A Short History of Sex-Worship (London, 1940), H. Cutner, pp. 16, 17; see also The Non-Christian Cross, p. 183.



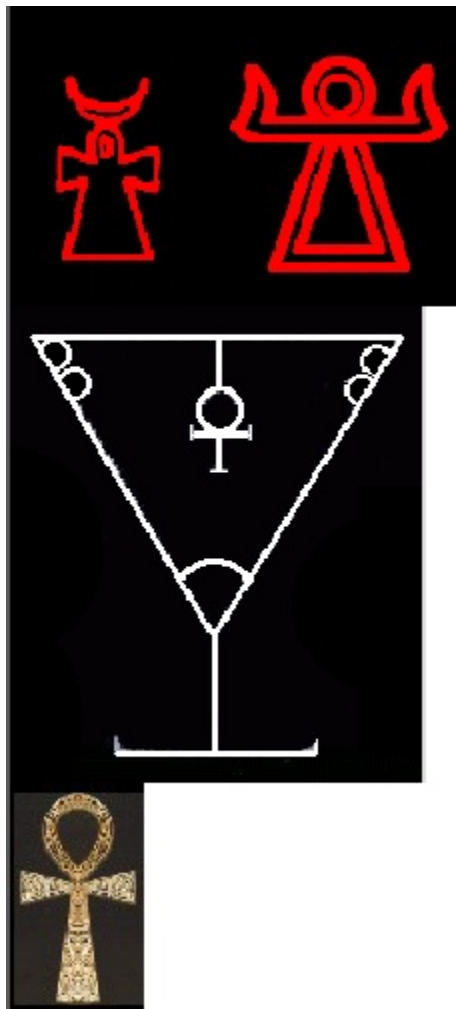
"Yet the cross itself is the oldest of phallic emblems, and the lozenge-shaped windows of cathedrals are proof that the yonic symbols have survived the destructions of the pagan Mysteries. The very structure of the church itself is permeated with (sexual symbolism) phallicism. Remove from the Christian Church all emblems of Priapic origin and

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nothing is left..." - [*The secret teaching of all ages by Manley P. Hall*](#)

The history of the sexuality in Egyptian society: Notices this quote on Ancient Egypt Sexuality:

Sexuality in ancient Egypt was open, untainted by guilt. Sex was an important part of life - from birth to death and rebirth. Singles and married couples made love. The gods themselves were earthy enough to copulate. The Egyptians even believed in sex in the afterlife. Sex was



not taboo... **Even the Egyptian religion was filled with tales of adultery, incest, homosexuality and masturbation... with hints of necrophilia!** Masculinity and femininity itself were strongly linked with the ability to conceive and bear children.

The symbols on the left are of Ashtoreth. Both were derived from the Egyptian Ankh. The Egyptian Ankh represents the key to the soul and the heart

chakra. The glyph for the planet Venus was derived from the ankh. Both the planet Venus and the heart chakra are of Ashtoreth.

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Ankh

Symbolizes fertility rites and the building up of lust within a person. A spirit of Lust is the power of this union of male /female representations.

This Ankhing was a secret rite to achieve higher levels of consciousness and immorality the same pursuit found in all ancient pagan societies. The historians have wondered how Egypt obtained this knowledge; it's evident that this knowledge did not originate with man. The scripture themselves show us that this new reality was presented to man as knowledge, actually originate with spiritual beings who were created to govern the earth. Apostle Yahdah (Jude) 1:5-8 reveals to us what cause Sodom and Gomorrah to be destroyed. Notice what is written

5 I will therefore put you in remembrance, though ye once knew this, how that Yahweh, having saved the people out of the land of Egypt, afterward destroyed them that believed not. **6** And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

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8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

Jude 1:5-8 (KJV)

This secret assembly of (intimate lovers) who were secretly planning to spread this religious observance into all nations. The prophets and apostle informs us of this notice this in the following scriptures.

9 Except Yahweh of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

He reproveth all their services

10 Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of Yahweh, ye people of Gomorrah.

Isaiah 1:8-10 (KJV) **8** For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against Yahweh, to provoke the eyes of his glory.

The impudence of the people

9 The look of their faces witness against them; and they declare their sins of Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. **10** Say to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings. **11** Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be given him.

Isaiah 3:8-11 (KJV)

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6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Lam 4:6 (KJV)

In Yahdah (Jude)1:7 shows us that Sodom and Gomorrah gave themselves over to fornication. The word fornication written in Yahdah (Jude) 1:7 is from the Greek word

[ἐκπορνέω](#) ekporneuō [<G1608>](#)—Strong's Concordance: from [<G1537>](#) (ek) and [<G4203>](#) (porneuo); to *be utterly unchaste* :- give self over to fornication. **Implies excessive indulgence a lust that seems to gluts itself, satisfies itself completely**

[πορνεία](#) porneia [<G4202>](#)—from [<G4204>](#) (porne); **to act the harlot**, i.e. (literal) *indulge unlawful lust (of either sex), or (figurative) practise idolatry: - commit (fornication). Illicit sexual intercourse in general*

The Hebrew word for fornication is: [זָנָה](#) zānâ [<H2181>](#)—Strong's Concordance:

The act of whoring after strange gods: worship of pagan deities' involved actual prostitution with cult prostitutes connected with Canaanite shrines (also involved individual participation with cult prostitutes which includes sexual activity with cult prostitutes both male and female.

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The law of Yahweh expounded on here is found in Exodus 34:15-16 and also Deuteronomy 23:17

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; **16** **And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.** **17** Thou shall make thee no molten gods

Ex 34:15-17 (KJV)

17 There shall be no whore of the daughters of Israel, or a **sodomite** of the sons of Israel. **18** Thou shall not bring the **hire of a whore, or the price of a dog**, into the house of Yahweh thy Father for any vow: for even both these *are* abominations unto Yahweh thy Father.**F**

Deut 23:16-18 (KJV)

Fornication includes both sexual and religious idolatry; it also includes all lewd acts of lust. These acts of excessive and forbidden lust are adultery, bestiality, homosexuality, pedophilia and illicit sex before one is married, all are consider to be performed in honor of gods. The Apostle Shaul (Paul) also speaks concerning pornography known in scripture as fornication in 1 Corinthians 6:9-11

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9 Know ye not that the unrighteous shall not inherit the kingdom of Yahweh? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor men who commit sexual perversions of themselves with mankind, **10** nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionist, shall inherit the kingdom of Yahweh.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Yahshua, and by the Spirit of our Yahweh.

1 Cor 6:9-11 (KJV)

The Apostle Shaul (Paul) goes on to say, that such were some of you but know you are washed cleansed by the renewing of the mind. Notice in Ephesians 5:3-14

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes saints; **4** neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. **5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of the Messiah and of Yahweh. **6** Let no man deceive you with vain words: for because of these things cometh the wrath of Yahweh upon the children of disobedience. **7** Be not therefore partakers with them. **8** For ye were sometimes darkness, but now *are ye* light in Yahweh: walk as children of light: **9** (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) **10** Proving what is acceptable unto the Yahweh. **11** And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. **12** For it is a shame even to speak of those things which are done of them in secret. **13** But all things that are reproved are made manifest by the light: for whatsoever doth make

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manifest is light. **14** Wherefore he said, Awake thou that sleepest, and arise from the dead, and Messiah shall give the light.

Eph 5:3-14 (KJV)

The apostle goes on to say that we must expose **the unfruitful works of darkness** and turn from *the idolatress* the one who seats in the chief set of idolatry Rome. This form of worship has its roots in the Canaanite religion, who worship all the gods of fertility to which Sex worship was affiliated. The Apostle Shaul (Paul) gives us history on this worship in Rome at his time when he wrote the letters to the Romans.

21 Because that, when they knew Yahweh, they glorified *him* not as Father, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. **22** Professing themselves to be wise, they became fools, **23** And changed the glory of the incorruptible Father into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. **24** Wherefore Yahweh also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: **25** Who changed the truth of Yahweh into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. **26** For this cause Yahweh gave them up unto vile affections: for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

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Romans 1:20-27 (KJV)

. **17** There shall be no whore of the daughters of Israel, or a sodomite of the sons of Israel. **18** Thou shall not bring the hire of a whore, or the price of a dog, into the house of Yahweh thy Father for any vow: for even both these *is abomination* unto the Yahweh your Father

Deut 23:16-18 (KJV)

The word sodomite written in Deuteronomy 23:17 is from the Hebrew word

קִדְּשׁ qādēsh <H6945>—Strong's Concordance: from <H6942> (qadash); a (quasi) *sacred* person, i.e. (technical) a (male) *devotee* (by prostitution) to licentious idolatry :- sodomite, unclean.

The religious rite of male and female prostitution which involved sexual activity between males was taught by these pagan priests to bring about fertility in crops and their flocks. They were known at that time as **Holy Ones those set apart for a holy purpose. This is going on today in the Catholic Religion and many of the Secret Societies who performs their secret rites to the gods and goddess of the ancient nations.**

These religious rites were prevalent amongst the Greeks and Ancient Pagan nations. Evidence of this secret religious rites being amongst the Canaanites is shown to us show in Genesis Notice:

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15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face. **16** And he turned unto her by the way, and said, go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, what wilt thou give me, that thou mayest come in unto me? **17** And he said I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? **18** And he said, what pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. **19** And she arose, and went away, and lay by her vial from her, and put on the garments of her widowhood. **20** And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. **21** Then he asked the men of that place, saying, where *is* the harlot, that *was* openly by the way side? And they said there was no harlot in this *place*.

Gen 38:15-21 (KJV)

Notice what Dr. Adam Clarke says concerning these verses:

Where is the harlot that was openly by the wayside?—Our translators often render different Hebrew words by the same term in English, and thus many important shades of meaning, which involve traits of character, are lost. In [Genesis 38:15](#), Tamar is called a harlot, זונה *zonah*, which, as we have already seen, signifies a person who prostitutes herself for money. In this verse she is called a harlot in our version; but the original is not זונה but קדשה *kedeshah*, a holy or consecrated person, from קדש *kadash*, to make holy, or to consecrate to religious purposes. And the word here must necessarily signify a person consecrated by prostitution to the worship of some impure goddess.

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The public prostitutes in the temple of Venus are called *ιεροδουλοι γυναικες*, holy or consecrated female servants, by Strabo; and it appears from the words *zonah* and *kedeshah* above, that impure rites and public prostitution prevailed in the worship of the Canaanites in the time of Judah. And among these people we have much reason to believe that Astarte and Ashtoreth occupied the same place in their theology as Venus did among the Greeks and Romans, and were worshipped with the same impure rites.

—Adam Clarke's Commentary

Baal and Ashtoreth

The chief Canaanite fertility gods, however, were Baal and Ashtoreth. **Baal** (the son of El) was revered as the god with power over rain, wind, clouds, and therefore over fertility. **Ashtoreth** was a Semite goddess derived from the Babylonian god Ishtar. As worshipped locally in Canaan, she was the consort of Baal, and supposedly brought fertility to the people who worshipped her.

While temples are occasionally mentioned, Canaanite worship often took place in open-air sites at the tops of hills, referred to in the Bible as "**high places.**" Usually there was a *masseba* or stone pillar erected as a symbol of the male deity and an *asherah* representing the female counterpart, some sort of **wooden pole** or image of the goddess. In front of these was a sacrificial altar. (Dr. Ralph F. Wilson)



The "Baal of Lightning"
Setla, 1900-1750
BC
from Ras Shamra

Notice the word sodomite in Genenius's p. 715 which reveals the names of the gods and goddess worship in the cultic rites.

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קָדֵשׁ qādēsh [<H6945](#)—Strong's Concordance

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Written by Yibniyah Hawkins

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In Deuteronomy 23: 15 Yahweh shows to us that he does not permit this form of behavior amongst his children, it is a deliberate act against his Holy Character. We do understand that biblical history shows us that these perverse acts crept into the Land of Israel. Notice this fact

16 And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites. **17** And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, whither goest thou? And whence comest thou? **18** And he said unto him, we *are* passing from Bethlehem Judah toward the side of mount Ephraim; from thence *am* I: and I went to Bethlehem Judah, but I *am now* going to the house of Yahweh; and there *is* no man that received me to house. **19** Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *who is* with thy servants: *there is* no want of anything. **20** And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street. **21** So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

The Gibeathites cause his concubine's death

22 *Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spoke to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.* **23** And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so wickedly*; seeing that this man is come into mine house, do not this folly. **24** Behold, *here is* my daughter a maiden, and his concubine;

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them I will bring out now, and humble ye them, and do with them to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. What seemed good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken **26** then came the woman in the dawning of the day and fell down at the door of the man's house where her lord *was*, till it was light. **27** And her husband rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold. **28** And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place. **29** And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel. **30** And it was so, all that saw it said, there was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

Judges 19:16-30 (KJV)

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Yahweh did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. **22** And Judah did evil in the sight of Yahweh, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. **23** For they also built them high places, and images, and groves, on every high hill, and under

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every green tree. **24 And there were also sodomites in the land: *and they did according to all the abominations of the nations which Yahweh cast out before the children of Israel.***

1 Kings 14:21-24 (KJV)

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. **6** And he brought out the grove from the house of Yahweh, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. **7** And **he broke down the houses of the sodomites that *were* by the house of Yahweh, where the women wove hangings for the grove.**

2 Kings 23:5-7 (KJV)

Homosexuality stems back to the nation of Egypt (Hamites), many religious intuition and secret society have imitated the religious pursuit for immortality. This pursuit had been presented to the Hamities in the form of a religious system of truth. Through these rites they have foster disease epidemics and devastating ailments to this day. It's interesting to state that all the Pharaoh's of Egypt died and were buried here on this earth, never achieving what they sought for but instead died horrifying deaths. The evidence we have in scripture reveals that in Egypt were diseases that incapacitate. Notice with me the following information

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26 And said, If thou wilt diligently hearken to the voice of Yahweh thy Father, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* Yahweh that healeth thee.

Ex 15:26 (KJV)

27 Yahweh will smite thee with the disease of Egypt, and with the tumors, and with the scab, and with the itch, whereof thou canst not be healed. **28** Yahweh shall smite thee with madness, and blindness, and astonishment of heart:

Deut 28:26-28 (KJV)

15 Yahweh will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

Deut 7:15 (KJV)

The scripture shows us that Egypt was filled with horrifying and devastating diseases because of their sexually perverted lifestyle. Yahweh has reveal that all forms of illicit sexual acts homosexuality, adultery, and bestiality they all end with death as your reward. Notice the following scripture:

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **17** Yahweh be thanked, that you were once the servants of sin, but ye have obeyed from the heart that form of

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doctrine which was delivered you. **18** Being then made free from sin, ye became the servants of righteousness. **19** I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. **20** For when ye were the servants of sin, ye were free from righteousness. **21** What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. **22** But now being made free from sin, and become servants to Yahweh, ye have your fruit unto holiness, and the end everlasting life. **23** For the wages of sin *is* death; but the gift of Yahweh *is* eternal life through Yahshua Messiah our King.

Romans 6:16-23 (KJV)

In 1 Corinthians 6:13-22 the Apostle Shaul (Paul) speaks concerning the sexual immortality that prevails in the Hivites, Canaanite and Egyptians. Notice: in 1Corthian 6:13-20

13 Meats for the belly, and the belly for meats: but Yahweh shall destroy both it and them. Now **the body is not for fornication**, but for Yahweh; and the Yahweh for the body. **14** Yahweh hath both raised up Yahshua, and will also raise up us by his own power. **15** Know ye not that your bodies are the members of Messiah? **Shall I then take the members of Messiah, and make *them***

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The members of a harlot? Yahweh forbids. **16** What? know ye not that he which is joined to a harlot is one body? for two, said he, shall be one flesh. **17** But he that is joined unto the Yahweh is one spirit. **18 Flee fornication. Every sin that a man doeth is without the body; but he that committee's fornication sins against his own body.** **19** What? Know ye not that your body is the temple of the Holy Spirit *which is* in you, which ye have of Yahweh, and ye are not your own? **20** For ye are bought with a price: therefore glorify Yahweh in your body, and in your spirit, which are Yahweh's.

1 Cor 6:13-20 (KJV)

The apostle is giving instruction to not give yourself to this form of religious worship, but to give yourself to the righteousness of Yahweh which gives life and health. The life and peace that Yahweh laws promise you is based on conditions, however if these conditions are not meet an one continues to practice breaking Yahweh laws then he or she can look forward to what is written for us all.

9 Know ye not that the unrighteous shall not inherit the kingdom of Yahweh? **Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate (men who commit sexual perversions with boys), nor abusers of themselves with man (homosexuals),** **10** **nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionist, shall inherit the kingdom of Yahweh.** **11** **And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Yahshua, and by the Spirit of Yahweh.**

1 Cor 6:9-11 (KJV)

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10 For whoremongers, **for them that defile themselves with man**, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1 Tim 1:10 (KJV)

All of these perverted acts will keep you from entering the kingdom, no uncleanness or sin will be allowed in Yahweh glorious kingdom.

The Curses Associated with Homosexuality

Technology has contributed to the development of instruments that we can now study and gain a great understanding of the human body and how it operates. Scientists have now gain tremendous knowledge of disease conditions associated with homosexuality. They have documented this in various public documents to warn and prevent man and women from suffering from diseases that they themselves can prevent. *Fornication as I discuss early in the work includes all illicit sexual acts that have been deem unlawful in the Holy Scripture.* The Laws of Yahweh warns mankind of the grievous disease that plagues mankind today. Yahweh has warned in advance of the curses you will encounter in breaking his Laws. Notice the following scriptures

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26 For this cause Yahweh gave them up unto **vile** affections: for even their women did change the natural use into that which is against nature: **27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and **receiving in themselves that recompense of their error which was meet.** **28** And even as they did not like to retain Yahweh in *their* knowledge, Yahweh gave them over to a reprobate mind, to do those things which are not convenient; **29** Being filled with all unrighteousness, **fornication, wickedness, covetousness, maliciousness**; full of envy, murder, debate, deceit, malignity; whisperers, **30** Backbiters, haters of Yahweh, despiteful, proud, boasters, inventors of evil things, disobedient to parents, **31** Without understanding, covenant breakers, without natural affection, implacable, unmerciful: **32** **Who knowing the judgment of Yahweh, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**

Romans 1:26-32 (KJV)

8 But we know that the law *is* good, if a man use it lawfully; **9** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the unrighteous and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **10** For whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound

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Doctrine; **11** According to the glorious message of Yahweh, which was committed to my trust.

1 Tim 1:7-11 (KJV)

15

Yahweh will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou know, upon thee; but will lay them upon all *them*, that hate thee.

Deut 7:15 (KJV)

The acts of fornication which included homosexuality causes the individuals who perform them to become abominable. This abominable condition as I stated before is state of contamination that can be transmitted from person to person. The medical society today has made known to us these debilitating diseases let's view some of them that your bible warns you to avoid. I beg all readers to consider the information presented here and read the findings of the medical industry to help all fornicators to avoid these cures. Parents, who may teach their children some of the information here provided, are asked to review the scientific information provided here. The information has very disturbing content, so you can choose to teach this at your own discretion. I could not avoid presenting this information, because of its importance in this work. The purpose of this work is to prevent history from repeating itself. In the past whole cultures and kingdoms have been destroyed because of the proliferation and acceptance of these acts of perversion. In book of Deuteronomy Yahweh through Mosheh reveals to us the curses that will come upon you if you refuse to obey Yahweh's Laws.

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The curses for disobedience

15 But it shall come to pass, if thou wilt not hearken unto the voice of the Yahweh your Father, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

21 The Yahweh shall make the pestilence cleave unto thee, until he has consumed thee from off the land, which thou guest to possess it.

27 **Yahweh will smite thee with the diseases of Egypt, and with tumors, and with the scab, and with the itch, whereof thou canst not be healed.**

Deut 28:27 (KJV)

13 *I am* the Yahweh your Father, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

A curse to those who break them

14 But if ye will not hearken unto me, and will not do all these commandments; **15** And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: **16** I also will do this unto you; I will even appoint over you terror, **consumption**, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. **17** And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when no one pursues you. **18** And if ye

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will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Lev 26:13-18 (KJV)

The word consumption means wasting disease this is a disease condition that cause a gradual taking away of strength and energy emaciating the body. Let's review this wasting disease to grasp the severity of these diseases in the homosexual community.

Dale's Web Pages — ONE OUT OF TWO

[AIDS and sexually transmitted diseases among men who have sex with men](#)

Review of the literature, by Dale O'Leary

The material presented here was collected by members of the National Association of Research and Therapy of Homosexuality, **[NARTH](#)**

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INTRODUCTION

The world is in the midst of an epidemic caused by the Human Immunodeficiency Virus. HIV discriminates and the infections are concentrated in certain populations. Men who have sex with men constitute one half of all the cases in the United States. In spite of massive education and prevention programs, epidemiologists predict that for the foreseeable future one out of two men who have sex with men will eventually become HIV- positive.

HIV disease is not easily transmissible. It requires fluid to fluid contact. With the exception of infants who acquire the infection prenatally from an infected mother, HIV infections are acquired only by those who engage in a limited and identified number of behaviors. The risk for people who avoid these behaviors is almost nil. These behaviors include intravenous drug use, transfusion or a needle stick with contaminated blood, and various sexual practices.

Men who have sex with men are at extremely high risk because of:

- 1) the variety of their sexual practices, including receptive and insertive anal/genital, oral/genital, anal/oral, and anal/manual sex activity,
- 2) the large number of sexual partners with whom they engage in these sexual practices,
- 3) The high percentage of homosexual men who are already HIV-positive.

Even before the first case of AIDS was diagnosed, men who have sex with men were in midst of an epidemic of sexually transmitted diseases. Homosexual men are more likely to be diagnosed with sexually

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transmitted gonorrhea, syphilis, dysentery, hepatitis, and viral infections. In 1983, the year the HIV virus was identified as the cause of AIDS, 58% of the homosexually active men in San Francisco were already HIV-positive.

While homosexual men responded initially to the AIDS epidemic by reducing the number of their sexual partners or using condoms, these changes have not been sufficient to halt the spread of the disease. Even after intensive AIDS education, the average number of sexual partners per homosexual man is still substantially higher than that of the average single heterosexual man. Condoms offer some protection, but condoms fail and homosexual men frequently fail to use condoms, particularly when under the influence of recreational drugs or alcohol.

New drug therapies offer hope of controlling the disease, but the announcement of successful treatment has unfortunately been greeted by an increase in unsafe behaviors within the homosexual community. When these new drugs were introduced, physicians were concerned that the HIV virus would become resistant to the current drugs. This fear appears fully justified. Recent reports indicate that forms of the virus resistant to new drugs are spreading. There is also a real risk that one of the different forms of the virus may find its way from Asia or Africa into the homosexual community, one that might be transmitted by oral sex, thus starting the epidemic cycle all over again

Even if HIV disease is reduced from an almost certain killer to a treatable disease, if the homosexual male community continues its current levels of sexual activity, it will only be a matter of time before another deadly sexually transmitted disease takes advantage of the opportunity provided by homosexual behavior patterns.

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There are already two candidates for the next epidemic: hepatitis-C and human papilloma virus. Hepatitis-C causes chronic liver disease, resulting in cirrhosis of the liver, liver failure, and liver cancer. It can be sexually transmitted through homosexual activity. The human papilloma virus causes venereal warts and has been linked to cervical cancer in women and anal and genital cancer in men. Venereal warts in the anal/rectal area are extremely difficult to detect. The cancer may appear decades after the initial infection.

The younger a man is when he enters the homosexual lifestyle, the greater his risk of contracting HIV disease. In one study of homosexually active males, aged 20 to 22, 9% were HIV-positive. The percentage infected is expected to increase to 30% by the time this group is 30 years old and 50% by the time they are 50 years old.

Intensive educational programs have failed to prevent the spread of infection, largely because they have failed to address the psychological problems which are at the root of the compulsive behavior associated with the homosexual lifestyle. AIDS educators, many of them active homosexuals, have showed themselves to be more interested in preserving that lifestyle than in protecting at-risk youth and adults. The homosexual community has resisted public health measures normally used for controlling epidemics, such as contact tracing and partner notification.

There are other approaches which offer real hope of preventing infection, namely the prevention and treatment of same-sex attraction. Therapists and support groups who work with homosexual men who wish to come out of homosexuality have had remarkable success with clients willing to make a commitment to change. Therapists have also found that treating [Gender](#) Identity Disorders in pre-adolescent boys

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can prevent the development of same-sex attraction during adolescence in at least some of these boys. Even though all the adult clients who enter treatment do not become fully heterosexual, many experience a life-saving freedom from compulsive homosexual activity. Since it is predicted that one out of two men who have sex with men will become HIV-positive, preventing same-sex attraction and behavior can prevent HIV infection.

While not all men who have sex with men are interested in pursuing this option, in the interests of public health they should at least know that the option exists. Public health agencies should support those men who do wish to receive treatment. Parents should be informed as to the signs of [Gender](#) Identity Disorder and know where to find treatment for boys with symptoms of the disorder. Treating [Gender](#) Identity Disorder in boys before adolescence has other benefits – boys who are not comfortable with their masculine identity are often unhappy, fearful, lonely, and angry and experience rejection, teasing, drug and alcohol abuse, and other problems.

Those who read the following report should do so with compassion. For the last fifteen years, homosexual men have been living in the midst of a terrifying epidemic, knowing that they have a one in two chance of becoming infected, seeing friends and loved ones die painful deaths at a young age, struggling to care for the dying, fighting for treatment and research, and trying to find a way to go on living. But compassion for their suffering should be a motivation for exploring every possible means of preventing HIV infection. They will be the primary beneficiaries of an honest review of the available research.

There is substantial evidence that homosexual men do not choose to be attracted sexually to other men and that same-sex attraction is, in many

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cases, the end result of a development disorder which begins in early childhood. While the disorder is amenable to treatment, no one should think that such treatment is easy or quick or always successful. Sexual behaviors are potentially addictive and overcoming addiction is rarely easy or quick.

Dr. Jeffrey Satinover, author of *Homosexuality and the Politics of Truth*, in a speech to the Jewish conservative group Toward Tradition, admonished his audience to remember that both homosexual and heterosexual persons struggle with human weaknesses. He praised the courage of those homosexuals who have come through that struggle. At the end of his book he writes:

I have been extraordinarily fortunate to have met many people who have emerged from the gay life. When I see the personal difficulties they have squarely faced, the sheer courage they have displayed not only in facing these difficulties but also in confronting a culture that uses every possible means to deny the validity of their values, goals, and experiences, I truly stand back in wonder. Certainly they have forced me by the simple testimony of their lives to return again and again to my own self-examination. It is these people – former homosexuals and those still struggling, all across America and abroad – who stand for me as a model of everything good and possible in a world that takes the human heart, and the God of that heart seriously. ([Satinover p.249](#))

HIV AND HOMOSEXUAL MALES

Homosexual males, who make up less than 2% of the US population, account for 56% of the adult AIDS cases. As of January 1, 1997, 324,728 men who have sex with men have been diagnosed with AIDS. (["HIV" 1997](#))

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AIDS is the end stage of infection with the human immunodeficiency virus (HIV). In spite of massive educational efforts, the number of HIV-positive persons in the US continues to increase. The risk to men who have sex with men continues to remain as high as it was at the beginning of the epidemic. According to a study published in 1991, ten years after the epidemic began: "The overall probability of seroconversion [for a homosexual male] prior to age fifty-five is about 50 percent, with seroconversion still continuing at and after age fifty-five." ([Hoover 1991](#)) And this is the best case scenario because according to the authors of the study: "Given that this cohort consists of volunteers receiving extensive anti-HIV-1 transmission education, the future seroconversion rates of the general homosexual population may be even higher than those observed here." [Seroconversion in this context means that a person who previously tested HIV-negative, subsequently tested HIV-positive]

The news that protease inhibitors in combination with other drugs appear to control HIV may make the situation worse, since history demonstrates that when at-risk individuals believe that treatment for a sexually transmitted disease is available, they frequently relapse into behaviors guaranteed to spread infections. And what is worse, HIV disease is not the only sexually transmitted disease (STD) threatening the lives and health of homosexual men.

The relationship between HIV disease and homosexual behavior concerns not only homosexual men, but the entire community. Legislators struggle with how to pay for treatment and protect the public health. Medical professionals need to know how to counsel patients. Educators in many states are required to provide accurate AIDS education. Parents need to know what to tell their children. The media

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need to know the facts before communicating them to the general public.

SOURCES

In the sixteen years since the beginning of the AIDS epidemic, substantial research has been published on the relationship between HIV infection and homosexuality. Entire journals are devoted to AIDS and related subjects. While it is not possible to review everything that has been published, the following is a systematic survey of the key literature from various professional journals and others sources.

Although many books have been written about the AIDS epidemic and related subjects, most originate with established AIDS activists and educators. They have promoted the following: AIDS just happened to hit homosexual men first, but now everyone is at risk; everyone needs to use precautions when engaging in sex; tolerance for homosexuals and elimination of discrimination against those with AIDS are essential to stopping the epidemic. Some call this agenda the "Condom Code," because it is based on the theory being that if everyone uses a condom every time the epidemic will end.

Three gay writers, however, have challenged this analysis: Randy Shilts, [*And the Band Played On*](#); Walt Odets, [*In the Shadow of the Epidemic*](#); and Gabriel Rotello, [*Sexual Ecology*](#). These three men have had the opportunity to observe the epidemic close up and have a personal interest in the subject. Shilts was assigned to cover the epidemic from its beginning by the *San Francisco Chronicle*. He interviewed many of those involved in the battle to find a cure and died of AIDS in 1994. Odets is a homosexual psychologist who treats homosexual patients in Los Angeles, and is an open advocate of complete sexual liberation. His book and other writings provide insight into the psychological process which drives some of the risky behavior seen in homosexual men.

08/11/2011

Written by Yibniyah Hawkins

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Rotello was the editor of *Outweek* magazine and has written for *The Advocate*, *The Nation*, *Out*, *New York Newsday*, the *Village Voice*, and *The New York Times*. All three have written on the epidemic with an unflinching candor for which they have received substantial criticism from the AIDS establishment.

Because these three men have special insight into the epidemic and the thinking of the homosexual men whose lives are at risk, their own words have been used whenever possible to explain homosexual behaviors and attitudes which may seem incomprehensible to those outside their world.

UNDERSTANDING THE NUMBERS

Readers must be cautioned about the interpretation of statistics. Many people place undue emphasis on statistical studies without understanding their limitations. Even the best studies are only snapshots; they can only show what things looked like at a particular moment, at a particular place, from a particular angle, in a particular light. In order to evaluate a statistic, we need to know: How many people were in the study? How were they selected? Was this a representative sample? Did the researchers measure actual behaviors or ask their subjects to self-report their own behavior? Were the subjects asked to recall what they did last week, or what they did ten years ago? Is there reason to believe that the subjects might be less than candid? How were the questions asked? When was the study done? A study done in Peoria in 1950 would be expected to have very different results from one done in San Francisco in 1990. For all these reasons, percentages will vary from study to study.

If 100 homosexual men are asked the number of times they engaged in a particular sexual behavior in the last year, these men are being asked to guess. Furthermore, before one can apply the percentage obtained from such a survey to all homosexuals, it must be determined that the 100

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homosexuals surveyed are truly representative of homosexuals in general, otherwise the percentage derived would be a guess about a guess. If, on the other hand, the Centers for Disease Control report that 573,800 adults have been diagnosed with AIDS as of January 1, 1997 and 357,598 have died, they aren't guessing; they are counting every adult whose diagnosis was, as required by law, reported to their office. And even then, in a footnote, they explain the reasons why their count may have missed a few people. (["HIV" 1997](#))

In 1987, Saltzman and associates conducted a test to determine the reliability of self-reported sexual behavior by asking 116 asymptomatic homosexual men to complete two questionnaires six weeks apart. They found that self reporting of information on sexual behavior was not as reliable as demographic information, and that the social desirability of the answers appears to effect recall. ([Saltzman 1987](#)) Other researchers have suggested that the reliability of sexual behavior information decreases as the frequency of behaviors increases. A person is more likely to be accurate about one or two partners, less so about 50 or 100. ([Martin 1984](#))

Psychologist Dr. Walt Odets believes self reports of sexual behavior may not be accurate:

About one-third of gay men would *self-report* the practice of unprotected anal sex, a behavior in itself always heavily stigmatized and now also bearing the considerable onus of HIV transmission. We know from considerable psychological experience with the anonymous self-reporting of severely stigmatized behaviors, that they are underreported by as much as 30 to 50 percent, regardless of how information is collected. Thus the real figures about unprotected anal sex are certainly higher than reported, and are likely to be about 44 to 53 percent. ([Odets](#))

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[1995](#), p.185)

THE 10% MYTH

Statistics are often misinterpreted and misused. In May of 1997, advice columnist Ann Landers responded to a 15-year-old boy who was suicidal because he was experiencing same-sex desires. She wrote: "According to some studies, an estimated 10 percent of individuals worldwide are homosexual." ([Landers 1997](#)) Ann Landers is only one in a long list of people promoting the myth that 10% of the population is homosexual. "One in Ten" educational campaigns have been launched in public schools. Students are told, "Look around your classroom; if there are 30 other students, 3 are homosexuals."

This 10% figure is a prime example of the misuse of a statistic. The figure comes from an analysis of interviews conducted from 1938 to 1948 under the supervision of Alfred Kinsey and published as *Sexual Behavior of the Human Male* ([Kinsey, 1949](#)). In this study, 10% of men interviewed reported being more or less exclusively homosexual for at least three years between the ages of 16 and 55.

The study considered only male behavior and thus the 10% figure cannot be applied to the half of the population who are women. Furthermore, the Kinsey study itself did not claim that these 10% were exclusively homosexual for life. Many boys engage in same-sex behavior in adolescence only to become completely heterosexual later in life. In fact, the Kinsey study itself claims that only "4% of white males are exclusively homosexual throughout their lives after the onset of adolescence." ([Kinsey, 1949](#))

And, based on other studies, even this lower figure is probably a gross overestimate. At the time the study was published, it was acknowledged

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that because of inadequacies of the sample design and the unrepresentative nature of the sample interviewed (prisoners, college students, and people who volunteered to talk about their sex lives), the figures collected by Kinsey could not be used to predict behavior rates in the general population. According to an article published in *Science* magazine:

Even 40 years ago, Kinsey's data were regarded as unsuitable for making such estimates . . . Since the Kinsey sample was not a probability sample, the data do not allow estimation of the characteristics of the national population with knowable margins of error. It is this point that is made most trenchantly in the major statistical reviews of Kinsey's research." ([Fay 1989](#))

Fay *et al* analyzed a number of studies and concluded that only 1.4% of adult men engaged in same-sex behavior "fairly often." After the AIDS epidemic began, the debate over the percentage of men who have sex with men was no longer merely an academic question. Once a test for the HIV virus had been developed, researchers were able to estimate the percentage of homosexuals infected with HIV who would eventually need treatment for full-blown AIDS. In order to plan for future treatment needs, they needed to know the total number of men engaging in same-sex behavior. Initially, those making projections relied on the Kinsey figures. The warnings that Kinsey's numbers were not based on a statistically valid sample appear to have been forgotten. The 10%-of-the-population-are-homosexual myth had achieved the status of "it's a widely accepted fact that. . ." by dint of constant repetition.

In 1986, the US Public Health Service published its estimate that 1.5 million people in the United States were already infected with HIV. They based their estimate on the Kinsey figures. When the predicted

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numbers of infected homosexual men manifesting AIDS symptoms did not appear, researchers recognized the flaws in the Kinsey research, and the numbers were revised sharply downward. Homosexual activists continue to defend the higher percentage since it allows them to claim that they represent a significant constituency. When New York City Health Commissioner Stephen Joseph revised the estimate of the number of people in the city infected with HIV from 400,000 to 200,000, he faced a storm of criticism even though his second estimate may also have been too high. He later concluded that the number infected in New York at the time was probably closer to 100,000..[Joseph 1992](#))

The fact that the actual number of homosexual men developing AIDS was smaller than predicted by the Kinsey-based numbers proved that the Kinsey estimates were not projectable. Even though the Kinsey percentage has been discredited, the myth that 10% of the population is homosexual remains part of many school curricula and the figure is still widely quoted.

It should be noted that a number of the articles reviewed for this report used Kinsey percentages or studies based on Kinsey percentages. It is therefore important when reviewing articles to check referenced material since the presence of footnotes does not guarantee that information in the source is accurate.

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THE EPIDEMIC BEFORE THE EPIDEMIC

Even before the first AIDS cases among homosexual men were diagnosed, the homosexual community was already in the midst of an epidemic of STDs. During the 1970s, infection with a STD carried no stigma within the homosexual community. The ritual of repeated infection and treatment had become part of the homosexual lifestyle:

Gay men were being washed by tide after tide of increasingly serious infections. First it was syphilis and gonorrhea. Gay men made up about 80 percent of the 70,000 annual patient visits to the city's VD clinic. Easy treatment had imbued them with such a cavalier attitude toward venereal diseases that many gay men saved their waiting-line numbers, like little tokens of desirability, and the clinic was considered an easy place to pick up both a shot and a date. Then came hepatitis A and the enteric parasites, followed by the proliferation of hepatitis B, a disease that had transformed itself, via the popularity of anal intercourse, from a blood-borne scourge into a venereal disease. ([Shilts p.39](#))

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SYPHILIS AND GONORRHEA

Sexually transmitted diseases (previously labeled venereal diseases) are those conditions which can be transmitted by sexual contact. Before 1970, the two most common STDs were syphilis and gonorrhea. Left untreated, syphilis can cause birth defects, insanity, and a number of other conditions. Gonorrhea can cause infertility in women and men, arthritis, and blindness in children born to an infected mother. After the efficacy of treatment of early syphilis and gonorrhea with antibiotics had been established in the 1940s, the number of cases decreased significantly, but in 1957 the number of cases began to rise sharply, particularly among those under 25 and among homosexuals. ("Venereal" 1963)

According to J.L. Fluker, a British doctor with considerable experience treating homosexuals, "A myth was once held that venereal disease was not transmissible homosexually." ([Fluker 1981](#)) However, during WWII doctors saw a number of cases of homosexually transmitted gonorrhea and syphilis resulting from anal and oral sex. Gabriel Rotello, a homosexual author and activist, hypothesizes that before WWII, STDs were not a major problem among homosexuals in the United States because during that period homosexual men engaged mainly in oral sex, and homosexually identified men did not engage primarily in sex with one another but with non-homosexually identified men. Rotello contends that the homosexual life-style consisted in large part of **effeminate "fairies"** who performed oral sex on the "trade" — sailors and other masculine men who did not consider themselves homosexual. After World War II, non-homosexually identified men were less willing to engage in this kind of activity because they feared being stigmatized as homosexual, and men who experienced same-sex attractions began to engage in active and passive sex with one another. This created a core

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group of men among whom infections could be easily spread. The rise of the bathhouses and other sex clubs facilitated anal sex because anal sex requires more privacy than oral. Because individual homosexual men engaged in both receptive and insertive behaviors, infections spread quickly within a core group of extremely sexually active men. The first men to be diagnosed with AIDS reported an average of 1,000 sexual partners. Unfortunately, these men did not restrict their contacts to core group members. Any casual participant in male homosexual behavior was at risk. Given these behavioral changes, sexual acts between males became an extremely effective means for transmitting a number of infectious agents. ([Rotello](#) pp.40-49)

In the 1960s, homosexual men accounted for an increasing percentage of the increasing number of infections with syphilis and gonorrhea. A study published in the *American Journal of Epidemiology* compared 12,201 heterosexual men with 5,324 homosexual men. Both groups were interviewed during their initial visits to the Denver Metro Health Clinic during 1977/1978. The homosexual men were significantly more likely to have gonorrhea (30.31% vs. 19.83%) and early syphilis (1.08% vs. 0.34%). The authors speculated that "higher rates of gonorrhea and syphilis result from a larger mean number of sexual contacts, more potential sites of infection, and more hidden and asymptomatic disease" among homosexuals. When asked the number of different sexual partners within the previous 30 days, the homosexual men reported a mean of 5.5, the heterosexual men a mean of 2.3. ([Judson 1980](#))

In 1977, Raymond Berger reported on the high incidence of asymptomatic gonorrhea infections at a venereal disease clinic organized by homosexual men for homosexual men. He advised the "screening of atypical sites in this population," since homosexual men might have gonorrhea infections of the throat and anus as well as the penis. Among

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the 1,156 tests given at the clinic for *Neisseria gonorrhoea*, the organism that causes gonorrhoea, 3.5% were positive for pharyngeal, 4.7% for urethral, and 3.9% for anal infection. ([Berger 1977](#))

J.L. Fluker studied the male cases of homosexually acquired STDs at Charring Cross Hospital (West London Branch) between 1962 and 1971 and noted "an explosive increase in case load, particularly between 1968-1971." ([Fluker 1976](#)) According to clinic records, in 1962 there were 105 cases of STDs among homosexual men; by 1971 the number had climbed to 1,773 cases. Fluker reported that male homosexuals had a high repeat infection rate, "some patients having had 40-59 new infections over the

E years in the same clinic." ([Fluker 1981](#)) It should be noted that legislation legalizing homosexual practices between consenting adults took effect in England in 1968.

GAY BOWEL SYNDROME

Syphilis and gonorrhoea are not the only diseases affecting homosexual males. In the 1970s, doctors began grouping the large number of conditions affecting the lower intestinal tract of homosexual men under the classification "gay bowel syndrome." These included viral infections, infectious diarrheal diseases caused by bacteria and parasites, and injuries caused by anal sexual activity. Before physicians could treat the patients with gay bowel syndrome, they had to determine which infection their patient had contracted. The possibilities included: bacteria, such as *Shigella sonnei*, *Shigella flexneri*, *Campylobacter*

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enteritis, *Campylobacter jejuni*, or *Salmonella enteritis*; intestinal parasites such as *Giardia lamblia*, *Entamoeba histolytica*, and *Entamoeba coli*; herpes simplex and *Chlamydia trachomatis*. Most of these infections could be traced to exposure to fecal material either through oral/anal sexual acts, or through oral/genital sexual acts occurring after anal/genital sexual acts. At one point, health officials, uneducated as to homosexual practices, were so concerned about an unexpected outbreak of dysentery in the Greenwich Village section of New York City that they ordered an inspection of the water supply, fearing contamination with raw sewage.

A 1983 study of homosexual men attending a San Francisco Bay Area health fair found "strikingly higher prevalence rates of intestinal parasitic infections" among homosexual men when compared with rates in a control group of health plan members who had a routine multiphasic health examination. Of 105 homosexual men, 59.1% had intestinal protozoa, in contrast to 14.2% of the men in the control group. ([Markell 1983](#)) The number of homosexual men in the control group, if any, was not ascertained. According to Shilts:

In San Francisco, incidence of the "Gay Bowel Syndrome," as it was called in medical journals, had increased by 8,000 percent after 1973. Infection with these parasites was a likely effect of anal intercourse, which was apt to put a man in contact with his partner's fecal matter, and was virtually a certainty through the then-popular practice of rimming, which medical journals politely called oral-anal intercourse. ([Shilts p.18](#))

Different gay communities were affected by different agents. English physicians found homosexual males infected with threadworms and *Giardia lamblia*. ([Fluker 1981](#)) US doctors were seeing enteric diseases caused by *Shigella*, *Salmonella*, *Campylobacter*, as well as *Giardia*.

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Doctors were warned to test regular sexual partners of clients to prevent ping-pong infections with asymptomatic partners. ([Ketterer 1983](#))

Researchers found so many different agents in the bowels of homosexual men that they had difficulty determining which ones were causing the symptoms and which were harmless. Surawicz and associates, who studied spirochetes in the bowels of homosexual men, stated "The presence of frequent co-infection makes it difficult to know whether the treatment is specific for the spirochetes and whether the spirochetes alone can cause symptoms of proctitis." ([Surawicz 1987](#))

A single patient often had a number of concurrent problems. For example, a 43-year-old homosexual male was diagnosed with amebic proctitis caused by *Entamoeba histolytica* and *Entamoeba coli*, secondary syphilis, and viral hepatitis. In another case a 38-year-old homosexual male with a previous history of hepatitis and gonococcal proctitis had to be hospitalized for 54 days. Doctors found "superficial ulceration, recent hemorrhage, chronic inflammatory cell reaction, depletion of goblet cells, and crypt abscesses. *Shigella flexneri* was isolated from the stool. . . The patient's course was complicated by the development of toxic megacolon and *Klebsiella bacteremia*." ([Kazal 1976](#))

Another study warned doctors that infection with *Entamoeba histolytica* could lead to amebic liver abscess in a "homosexual who engaged in oral-anal sexual practices." The physicians were concerned, "since amebiasis is epidemic in the gay community." According to the report, "the large increase in the incidence of intestinal amebiasis in the young male homosexual population in San Francisco is attributable primarily to oral modes of sexual transmission." The researchers warned that "50% of homosexual patients with intestinal amebiasis are completely

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asymptomatic carriers of cysts that escape detection, but these men are nevertheless less highly infectious and inadvertently infect many other individuals."([Thompson 1983](#))

Doctors also warned that the bowel could be injured during anal-rectal sex or anal-manual sex (fisting). These behaviors can result in abscesses, fistulas, and hemorrhoids at a young age (15 to 25). Anal fissures and ulcers can be severe enough to require surgery.([Ketterer 1983](#))

Foreign bodies inserted into the anus during sex play may have to be removed by surgery. Some injuries have been serious enough to require a colostomy. In one study, surgeons reported 112 patients with "trauma of the rectum or with retained foreign bodies, or both, resulting from homosexual or autoerotic practices." Rubber phalluses and plastic vibrators were the most common objects retained. "Two patients were injured twice." In addition one of these patients died, "a 23 year old man who presented in a state of shock 12 hours after fist insertion. In this patient, Fournier's gangrene developed."([Barone 1983](#))

In another study, 51 patients were treated for "55 retained foreign bodies in the rectum and colon, during a nine-year period from 1976 through 1984." The objects recovered included: rubber phalluses, vibrators, spray cans, corn cobs, glass bottles, light bulbs, and a sugar dispenser.([Kingsley 1985](#))

Venereal warts around and inside the genital and anorectal areas are caused by the human papilloma virus (HPV), which is sexually transmitted. HPV has been linked to cancer of the cervix in women and to cancer of the anus and penis in men. A study of homosexual men found that 18.1% of homosexual men self-reported infections with venereal warts.([Darrow 1981](#)) However, many infections may be missed because it is more difficult to detect the internal warts and the

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cell abnormalities (dysplasia), which are a symptom of this disease, in the rectum and colon. ([Surawicz 1995](#)) Because those infected may not develop anal cancer until their late 50s or early 60s, this may be an epidemic waiting to happen.

Anal cancer can be fatal, particularly if the patient does not seek early treatment. Four homosexual male patients with giant anal carcinomas (tumors ranging from 10 to 17 cm in diameter) delayed seeking treatment in spite of what must have been extreme discomfort. According to the report of their cases, "These patients suffered from social and psychological problems that contributed to their late presentation (4 to 8 months after the appearance of symptoms). Three of the four patients died within 12 months of diagnosis. ([Cobb 1990](#))

Rectal inflammation caused by herpes is also a problem for homosexual men. An article in the *New England Journal of Medicine* reported, "Acute herpes simplex virus (HSV) infection was detected in 23 of 102 consecutively examined, sexually active male homosexuals who presented with anorectal pain." The doctors noted that "herpes simplex virus (HSV) was the most common cause of nongonococcal proctitis in sexually active male homosexuals." Herpes simplex is a chronic condition, although outbreaks can be controlled. The mean age of the patients in this study was 28 (range 15-55). All reported engaging in receptive anal sex. ([Goodell 1983](#))

HEPATITIS

Viral hepatitis is a contagious disease attacking the liver. There are at least 8 different types of viral hepatitis, perhaps more. It wasn't until 1966 that doctors in England began to suspect that hepatitis might be sexually transmitted. ([Fluker 1976](#)) The three most common types of hepatitis – A, B, and C – are transmitted by male homosexual activity.

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Hepatitis-A (HAV) is transmitted through feces and other secretions. Oral-anal contact is thought to be the most common route of transmission among homosexual men. ([Ketterer 1983](#)) It is normally a self-limiting disease, which creates an immunity to future infections.

In a report published in the *New England Journal of Medicine* in 1980, Corey and associates conducted a series of monthly examinations and tests for the hepatitis virus A on 57 heterosexual and 102 homosexual men from a clinic for sexually transmitted diseases in Seattle. Initially, 30% of homosexual men and 12% of heterosexual men tested positive for HAV. After one year, among those who had been hepatitis-free at the beginning, 22% of the homosexual men had become infected with HAV, while none of the heterosexual men had acquired HAV. According to the authors: "acquisition of hepatitis-A infection was correlated with frequent oral-anal sexual contact. Hepatitis-A should be considered one of the enteric infections that appear to be sexually transmitted among homosexual men." ([Corey 1980](#)) The risk is substantial since in a study of 612 homosexually active Canadian men, 42.2% reported engaging in oral/anal sex during the previous three months. ([Myers 1992b](#))

Hepatitis-B (HBV) can be spread by saliva, semen, or urine, through mouth-to-mouth contact, or anal-genital sexual contact. About 10% of those infected with hepatitis-B become carriers and can pass the infection on to others. Carriers risk liver failure or liver cancer. In a 1977 study, J.C. Coleman confirmed previous reports that hepatitis-B may "be sexually transmitted" and warned that:

the male homosexual population represents a pool of individuals within which the hepatitis-B virus is readily transmitted, particularly subclinical infections. Clinical hepatitis does occur in some patients. ([Coleman 1977](#))

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Hepatitis-B infection can result in serious liver damage. Of the 2,612 homosexual males attending genitourinary clinics, 5% were found to be hepatitis-B positive. The researchers were not surprised at this finding since the rate of infection with hepatitis-B is 50 times greater among homosexual males in the United Kingdom than among unpaid blood donors; however, they were surprised by "the large number of subjects with serious liver disease." When a liver biopsy was done on 25 who had abnormal liver-function tests but no other signs of liver disease, 56% had chronic active hepatitis or active cirrhosis of the liver. The researchers were concerned that these men might be symptomless carriers of the disease:

We have not only confirmed the presence of a large pool of symptomless hepatitis-B virus infection but we have also identified a group of individuals in whom that infection is associated with severe, and possibly, progressive, histopathological changes in the liver. ([Ellis 1979](#))

In 1990, *JAMA* published the results of a study of 1,062 homosexual and bisexual men which sought to determine how many men would become infected with the hepatitis-B Virus or become HIV positive over a 30 month period. The authors reported that initially 7% of the men were HBV positive and 22% were HIV positive. After 30 months, 19.8% of those who initially HBV-negative became positive and 7.8% of the initially HIV-negative became positive. ([Kingsley 1990](#))

The authors discovered that "insertive, not receptive, anal intercourse was the major risk factor identified for HBV seroconversion, suggesting that transurethral exposure is an important mode of transmission."

Homosexual men account for a high percentage of reported hepatitis cases, according to one report: "At least 44 (43 per cent) of 102 reported

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cases of hepatitis-B and 48 (22 per cent) of 217 reported cases of hepatitis-A in Seattle-King County in 1980 occurred in gay men."([Handsfield 1981](#))

Hepatitis-C (HCV) kills between 8,000 and 10,000 Americans each year; 30% of those infected develop cirrhosis of the liver and others die from liver cancer.([Melani 1997](#)) Experts predict that the death toll from hepatitis-C will triple in the next 10 to 20 years. Four million people are believed to be infected currently. The prevalence of hepatitis-C far exceeds that of HIV disease.([Greenberg 1997](#)) Hepatitis-C is a blood-borne virus and those who practice unprotected anal sex are at risk. Many people who have the disease are asymptomatic, but infectious. There is no vaccine and no sure cure. While patients with hepatitis-A and most of those with hepatitis-B have an acute infection from which they recover completely and to which they develop antibodies that protect them from ever acquiring the disease again, the antibodies for hepatitis-C are not protective and therefore there is a high rate of chronic cases. A small number of the carriers rid themselves of the disease without medical intervention, but chronic hepatitis develops in at least 50% of those infected and at least 10% will die of associated complications. Complications of hepatitis-C are the leading reason for liver transplants. Those with chronic hepatitis can pass the disease on to others.

Homosexual men appear to be particularly at risk. Test results from 2,523 patients in an inner city emergency room found that, of the 24 patients who admitted to engaging in homosexual sex, 21% were HCV-positive; in addition, 17% were HBV-positive and 67% were HIV-positive.([Kelen 1992](#))

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WAITING FOR A MAGIC BULLET

In addition, homosexual men often had infections of the urethra, which were not caused by gonorrhea. In these cases, doctors check for *Chlamydia trachomatis*, streptococcus □, or herpes simplex. Other sex-related diseases occurring among homosexuals include chancroid, *lymphogranuloma venereum*, *granuloma inguinale*, pediculosis (pubic lice), pinworms, scabies, and flea bites.

Cytomegalovirus (HCMV) and Epstein-Barr virus have both been linked to mononucleosis; both cause transient immunosuppression; both have been cited as possible causes of cancer; and both are extremely prevalent among homosexual men. A 1982 study of 161 homosexual and 77 heterosexual males at an STD clinic found that: "A significantly higher percentage of homosexual men had serum antibodies to HCMV than did the heterosexual controls (98% vs. 43%)."[\(Greenberg 1984\)](#) A study of men who visited a venereal disease clinic found that 94% of homosexual men but only 54% of heterosexual men were HCMV positive.[\(Mintz 1983\)](#) A person infected with HCMV continues to be infectious and capable of spreading the virus even asymptomatic. The researchers were concerned because they found that "asymptomatic homosexual men have evidence of immune dysfunction."[\(Collier 1987\)](#)

Doctors treating homosexual men warned their colleagues that what might appear to be a treatment failure could be reinfection with the same condition.[\(Ketterer 1983\)](#)

In 1977, William Darrow and associates conducted survey of 4,329 gay men. In a self-administered questionnaire, "66.8 percent reported previous infection with pediculosis[lice]; 38.4 percent, gonorrhea; 24.1 percent, nonspecific urethritis; 18.1 percent, venereal warts; 13.5 percent, syphilis; 9.7 percent, hepatitis; and 9.4 percent, herpes." The

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authors admit that self-administered questionnaires may underreport the number of infections since, in another study, 21% of clinic patients said they had been infected with hepatitis, but a blood test revealed that 61% had actually been infected. ([Darrow 1981](#))

Many of the men reported multiple infections with the same disease. The researchers compared infections with behavior patterns and concluded: "the number of different lifetime sexual partners was the very best predictor of previous infections with syphilis, gonorrhea, and other sex-related infections."

In an editorial in the *American Journal of Public Health*, H. Hunter Handsfield reviewed the results of the Darrow study:

The major risk factors – greater numbers of sexual partners and anonymous or 'furtive' sexual encounters – were expected. Significantly, the practice of anilingus also was an important risk factor. ([Handsfield 1981](#))

Handsfield concluded pessimistically: "Education of gay men to limit the nature and numbers of their sexual partners is unlikely to be productive on a large scale. . . traditional contact tracing is not productive in populations with large numbers of anonymous sexual contacts."

During the 1970s, doctors such as David Ostrow of the Howard Brown Memorial Clinic in Chicago and Dan Williams of the New York City Department of Public Health, who were involved with the treatment of STDs among homosexual men, recognized the problem, but there was little they could do to halt the STD epidemic in the homosexual community. The general public was uninterested in the problem and there was no support for behavior change in the gay community.

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According to Randy Shilts, "Promiscuity. . . was central to the raucous gay movement of the 1970s." By 1980 the situation was clearly out of hand:

The fight against venereal disease was proving a Sysiphean task. . .The screening in Ostrow's clinic had revealed that one in ten patients had walked in the door with hepatitis-B. At least one-half of the gay men tested at the clinic showed evidence of a past episode of hepatitis-B. In San Francisco, two-thirds of gay men had suffered from the debilitating disease. It was now proven statistically that gay men had a one in five chance of being infected with the hepatitis-B virus within twelve months of stepping off the bus into a typical urban gay scene. Within five years, infection was a virtual certainty. ([Shilts p.18](#))

In spite of the number of infections, no one seemed alarmed:

What was so troubling was that nobody in the gay community seemed to care about these waves of infection. Ever since he had worked at the New York City Department of Public Health, Dan Williams had delivered his lecture about the dangers of undiagnosed venereal diseases and, in particular, such practices as rimming. But he had his "regulars" who came in with infection after infection, waiting for the magic bullet that could put them back in the sack again. Williams began to feel like a parent as he admonished the boys: "I have to tell you that you're being very unhealthy." ([Shilts p.19](#))

Dr. Ostrow had been involved in the development of a vaccine against hepatitis-B and was pleased that the homosexual community had played a part in its development. He announced the results at the CDC's annual sexually transmitted disease conference in May 30, 1981. ([Shilts p.67](#)) But this success was clouded over by Dr. Ostrow's growing concern that some heretofore unknown disease might break out in the homosexual

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community. Ostrow realized that given the high level of sexual activity among homosexuals, particularly in San Francisco's notorious bathhouses, there would be no stopping a new disease once it was introduced into this population. ([Shilts p.20](#))

Dr. Selma Dritz, the infectious disease specialist for the San Francisco Department of Public Health, was also concerned. She knew the statistics. In the fall of 1980, she gave a speech at the monthly meeting of STD experts, where she presented the grim statistics: Hepatitis-B, shigella, and amebiasis had all increased dramatically during the 1970s among single men in their 30s. She warned, "Too much is being transmitted. . . We've got all these diseases going unchecked. There are so many opportunities for transmission that, if something new gets loose here, we're going to have hell to pay."([Shilts p.40](#))

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FIRST DEATHS FROM AIDS

Even as she spoke, the infectious agent Dr. Dritz feared was already spreading through the homosexual community. In 1979, doctors in New York were treating two homosexual men for Kaposi's sarcoma (KS). KS, a cancer which causes ugly purple lesions on the skin and lesions on the internal organs, had been considered a disease of elderly men of Mediterranean descent, who usually died of something else before the cancer killed them. But these were young men, and the disease was

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killing them. By February, 1981, six cases of KS were diagnosed in New York – all homosexual men.

On June 5 *Morbidity and Mortality Weekly Reports* published the first report of five cases of *Pneumocystis carinii* pneumonia (PCP) among gay men. PCP is a rare form of pneumonia which becomes serious only if the patient suffers from a severe immune system failure. Some of the patients were also suffering from oral candidiasis (thrush), another disease normally seen in patients with immune system failure. Doctors began to speculate that there was a link between these cases. On July 4, 1981, *MMWR* published another report entitled "Kaposi's Sarcoma and *Pneumocystis* Pneumonia Among Homosexual Men – New York City and California":

The occurrence of this number of KS cases [26] among young, homosexual men is considered highly unusual...That 10 new cases of *Pneumocystis* pneumonia have been identified in homosexual men suggests that the 5 previously reported cases were not an isolated phenomenon.(*MMWR* 1981)

Because the original cases occurred in homosexual men, the condition was first labeled Gay Related Immunodeficiency Disease Syndrome (GRIDS), but when the same syndrome was identified in other populations the name was changed to Acquired Immune Deficiency Syndrome - AIDS.

From the beginning, doctors realized they were dealing with a killer. A 1983 report noted that about one third of these *Pneumocystis carinii* pneumonia and Kaposi's sarcoma cases proved fatal.([Ketterer 1983](#)) And it would only get worse. By January 1, 1990, 147,498 cases of AIDS in adults had been reported; as of January 1, 1997 almost 90% of these persons had died.(["HIV" 1997](#))

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In attempting to understand this new disease, epidemiologists looked at various common risk factors among the first victims. The prevalence of so many STDs within the homosexual community complicated the work of discovering the cause of AIDS. Some researchers considered the possibility that the total collapse of the immune system in homosexual men was related to repeated infection by and/or treatment for a series of infectious diseases. Other researchers suggested that the condition might be a reaction to drug use, in particular the use of nitrate inhalants. ([Seage1992](#)) Some researchers even considered the possibility that the disease was a reaction to semen in the bowel. When a study found that 96.3% of homosexual men attending STD clinics in Houston (vs. 42% of heterosexual men) had serum antibodies to human cytomegalovirus (HCMV) , the researchers considered a possible relationship between AIDS, Kaposi's sarcoma and HCMV infections since "HCMV-induced mononucleosis syndrome has been shown to be associated with transient immunosuppressions." ([Greenberg 1984](#))

When, in 1983, the human immunodeficiency virus (HIV) was isolated and identified, the other theories were discarded and AIDS was recognized as the end stage of infection with HIV. It was also recognized that the period between infection and the diagnosis of AIDS could be as long as ten years.

HIV is a particularly nasty virus. Besides its long latency period, there is now some evidence that the HIV may create a viral tropism, activating other viruses. It is now believed that KS is caused by a virus transmitted through anal intercourse (which is why KS is found almost exclusively among homosexual men who engaged in this practice). This virus appears to become virulent only in the presence of the HIV. ([McGrath 1995](#)) In addition, the report of the rapid decline and death of a health care worker from hepatitis-C acquired by simultaneously with HIV

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suggests that HIV may increase the rate of progression of other viral infections. ([Ridzon 1996](#)) And new studies show that the presence of other sexually transmitted diseases such as amebiasis, giardia, and herpes simplex in HIV positive persons "are associated with a more rapid progression to AIDS." ([Boyles 1995](#)).

EPIDEMIC

Human immunodeficiency virus is not particularly easy to transmit. HIV is not an airborne virus which can be spread by a sneeze in an enclosed room. It requires fluid to fluid contact. The problem is that an HIV infection has a long latency period during which the infected person remains outwardly in good health, but is capable of infecting others. It would be possible for HIV to exist in a society without creating an epidemic if sexual activity before or outside marriage were rare. An infected person might infect family members, but the infection would not spread beyond the family group. There would be no epidemic.

However, once one hyper-sexually active homosexual man became infected with HIV and visited a commercial sex establishment where men routinely had unprotected insertive and receptive anal intercourse with several partners in a single evening, the outcome was inevitable.

When an infectious disease is introduced into a susceptible population, the speed at which it spreads depends on the number of contacts between infected and uninfected persons. Epidemiologists trying to uncover the cause of AIDS conducted in-depth interviews with patients. They were shocked by the sheer number of sexual partners reported. They learned that homosexual men normally begin social relationships with other men by engaging in sexual activity; few have male friends with whom they have not had sexual relations. ([Shilts p.96](#)) Among the first homosexual AIDS cases, the mean number of sexual partners was over 1,000. One

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man, Gaeten Dugas, a Canadian airline steward, was sexually linked to 40 of the first 248 diagnosed homosexual AIDS cases.

A study conducted in the Baltimore STD clinic revealed how quickly HIV infection can spread through a community. In 1983, the HIV seroprevalence among homosexual men was 14%. One year later it had jumped to 58%. ([Rompalo 1990](#))

Because an HIV infection was almost the equivalent of a death sentence, many people outside the homosexual community assumed that once homosexual men understood the risks involved in promiscuous sexual activity and, in particular, the risk of unprotected anal intercourse, they would change their behavior and the epidemic would be halted.

PRACTICES CHANGE

Massive educational campaigns targeted at homosexual men were initiated and a number of studies were undertaken to measure the effect of these efforts. Studies done in the mid 1980s showed a decline in risky practices. Dr. Ostrow, who had worried about the possibility of an epidemic of a new disease, conducted a study of homosexual men in the Chicago area. These men reported that they had reduced the number of sexual partners and high risk behavior. ([Ostrow 1986](#)) A study done in New York reported a decline in the mean number of partners per month from 6.8 before awareness of AIDS to 3.6 after. ([Feldman 1986](#))

Another study found a substantial decline in the number of men frequenting locations where anonymous risky sexual behavior was common, such as public bathrooms, bathhouses, and the back rooms of bars. ([Martin 1987](#)) A study of homosexual men in New Mexico found that 80% of them reported altering their sexual behavior. ([Jones 1987](#))

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However, the researchers also found that a substantial number of homosexual men had not changed their behaviors. In 1985, 30% of homosexual men surveyed in San Francisco admitted they were still participating in risky behavior. ([Research and Decisions Corporation 1986](#)) In a sample of New York City homosexual men, 49.6% reported they had not changed their behavior. ([Feldman 1986](#)) In another sample, 67% of homosexual men admitted engaging in anal intercourse without condoms during the previous year. ([Jones 1987](#))

Furthermore, even those who had changed their behavior remained at risk because the number of infected persons within the homosexual community continued to rise. A study done in Los Angeles between April of 1984 and April of 1985 revealed the extent of the problem public health officials faced. Of the 1,637 homosexual men enrolled, 51% were HIV-positive on enrollment; 88% had engaged in receptive anal intercourse with some of their sexual partners; 90% had more than 50 lifetime sexual partners (51% had 50 to 499 and 39% had more than 500). None of the men in the study had been diagnosed with AIDS when they entered the study. ([Kaslow 1987](#))

In 1985, Dr. Don Francis, a virologist from the CDC, tried to explain the problem to a predominantly homosexual audience in San Francisco. Francis used a drawing to help them visualize the problem. It showed two lines:

The line sloping downward represented the overall reduction in the number of sexual contacts that most gay men had accomplished as part of the dramatic sexual counterrevolution that had seized the gay community over the past two years. That development was hopeful. However, the upward slope of the second line, representing the dramatically increased prevalence of the virus among gay men, showed

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why this is not good enough to save homosexual men from biological obsolescence. Reducing sexual contacts by one-half, Francis explained, was not enough if the people with whom a gay man had sex were four times as likely to infect him with the AIDS virus. The person would still have twice the chance of getting infected that he had had two years before. ([Shilts, p.548](#))

In 1984, 1,006 gay and bisexual Chicago men volunteered to participate in the Multicenter AIDS Cohort Study/Coping and Change Study ([MACS/CCS](#)). The study provided what was hoped would be optimal conditions for behavioral change:

All of the men in the cohort were sufficiently aware of the threat of AIDS to volunteer for participation in a highly demanding and intrusive set of studies in 1984, a time when the number of AIDS cases in Chicago was under 200 and large segments of the homosexually active male population did not view themselves as being at risk. . . Thereafter, they have returned for all or most of their semiannual MACS/CCS assessments visits and have received information about AIDS, the HIV-1 antibody test, and recommendations for safer sex through their study participation. ([Ostrow 1994](#))

For 40% of the group prevention was too late. They were HIV positive when they joined the project. Although all were tested for HIV, the majority of participants did not ask to see their test results. From 1984 to 1991, the overall numbers showed a significant decrease in receptive anal sex (RAS); however, the researchers admitted that the aggregate numbers were misleading because the aggregate "obscures the high rates of lapse/relapse to unprotected RAS observed when individual patterns of RAS behavior change are examined." As a result of relapses to dangerous behavior, 14.3% of the men who were HIV-negative at the

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beginning of the study were HIV-positive at the end. The total infection rate was 54.3%.

Many homosexual men changed their behavior, but it soon became clear that these changes would not be sufficient to stop the epidemic. Donald Hoover and associates studied data from Baltimore, Chicago, Los Angeles, and Pittsburgh on men who were HIV negative in 1984. They found that despite the media coverage of the epidemic and AIDS education, by January 1990, 46% them had become HIV positive. They concluded that:

Given that this cohort consists of volunteers receiving extensive anti-HIV-1 transmission education, the future seroconversion rates of the general homosexual population may be even higher than those observed here. . .Most alarmingly, we must conclude that study-initiated counseling provided to relatively self-motivated and health-conscious MACS study participants is not sufficient to halt transmission of HIV-1 in this cohort. ([Hoover 1991](#))

CONDOM FAILURE RATES

Jeffrey Kelly and his associate, Janet St. Lawrence, also publicly questioned the reliance on condom education as the primary means for prevention of HIV infection. In a letter to the editor published in the prestigious British medical journal *Lancet*, they warned that "condoms have a substantial failure rate...13-15% of women whose male partners use condoms as the sole method of contraception become pregnant within one year, and condoms are generally regarded as unreliable." They suggested that: "Failure rates may be even higher during sexual activities between male homosexuals."

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Condoms fail to prevent pregnancy and disease transmission if they break during use or if they are not used properly. Given the fact that many homosexual men are under the influence of drugs or alcohol during sex, the possibility of their failure to use condoms properly is certainly equal to that among heterosexuals. Kelly and St. Lawrence challenged the idea that using a condom could be considered safe sex:

The prevalence of HIV infection among sexually active homosexual males is 20-50% in many American cities and the likelihood that a homosexual's partner will be HIV infected is substantial. Given the failure rate of condoms in family planning, homosexuals who practice anal intercourse will still be at risk even if they use condoms. The use of condoms during anal intercourse between homosexual men or vaginal intercourse between heterosexual men partners if one of them is in an AIDS risk group may reduce the HIV transmission but only if the sheath remains intact. The possible consequences of condom failure when one partner is HIV infected are serious enough and the likelihood of failure sufficiently high that condom use by risk groups should not be described as "safe sex." ([Kelly 1987](#))

Instead of recommending condom use they suggested that homosexuals avoid anal intercourse with or without condoms:

Encouraging non-penetrative sexual activities that do not afford HIV an entry to the bloodstream is more difficult than simply recommending the use of condoms. However, the seriousness of the AIDS crisis is such that sexually active AIDS risk group members should be urged to refrain from penetrative sexual activities, especially anal intercourse, with or without condoms. ([Kelly 1987](#))

A recently published study of condom breakage, found that, in a group of 98 male students 18 - 29, 50% had experienced at least one condom break – 368 breaks in all. According to the report "18. of the condom breakage episodes were never revealed to female partners." Men who failed to disclose breakage had more lifetime sexual partners and were less likely to use condoms consistently. Their reasons for not disclosing

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the breakage included an unwillingness to interrupt intercourse and a desire to minimize their partner's anxiety. ([Warner 1997](#)) While this study examined heterosexual behavior, there is no evidence that men engaging in homosexual activity are more responsible.

EDUCATION FAILURE

Ron Stall and associates reviewed articles, unpublished reports and papers given at major conferences on the relationship between behavior, transmission and education. They noted that "current organized efforts to prevent further HIV infection are restricted almost entirely to the communication of health education messages regarding the risks of certain behaviors of HIV infection." Yet it was clear from the studies that "neither attendance at a safe sex lecture, reading a safe sex brochure, receiving advice from a physician about AIDS, testing for HIV antibodies, nor counseling at an alternative test site was associated with participation in safe sex" and that "knowledge of HIV risks was consistently unrelated to risk behaviors." Stall and associates concluded:

The efficacy of health education interventions in reducing sexual risk for HIV infection has not been consistently demonstrated. More education, over long periods of time, cannot be assumed to be effective in inducing behavior changes among chronically high-risk men. ([Stall 1988](#))

Factors related to continued risk taking included: combining drugs or alcohol with sexual activity; agreeing with the statement "safe sex cannot be satisfying"; believing that one is incapable of making necessary behavioral changes to reduce risk or improve health; sexual impulse difficulty; and the belief that biomedical technology will soon cure AIDS. This last finding may signal future problems, since announcement of successful treatment may well lead homosexual men, and particularly younger men, to abandon condom use and other "safe sex" precautions.

RISKY BEHAVIOR CONTINUES

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Chart A compares the results from a number of studies. In some cases, percentages were calculated from data so that rates could be compared. The percentage of homosexual men self-reporting unsafe behavior varies depending on how the sample was selected and the number of months surveyed. When researchers considered behavior during a single month the results appeared hopeful; however, the longer the time period surveyed, the more likely the participants would relapse into unsafe behavior.

The de Wit study from the Netherlands must be considered a cause for alarm. The Netherlands was regarded as a model for HIV prevention. When de Wit *et al.* tracked men specifically identified as refraining from risky behavior for at least 12 months, they discovered that at the end of 88 months, 88% had relapsed into unsafe behavior. (**de Wit 1994**)

It was suggested that non-use of condoms by homosexual men might not be all that dangerous because the men doing so knew their partners' HIV status was the same as their own. To test this theory, a study was conducted on 677 English men who had sex with men. The researchers found that 79% did not know the HIV status of their sexual partners and 28% had participated in unsafe sex in the previous month. The report ended with the following statement:

It might be predicted that, as the risk of HIV infection becomes greater in the population, individuals will be more concerned to obtain evidence of sexual partners' HIV status. Indeed it appears that influenced by other considerations such as familiarity and trust, individuals frequently take what would appear epidemiologically to be substantial risk. Such perceptions and behaviors pose very considerable challenges to HIV prevention. (**Dawson 1994**)

Not surprisingly, continued high risk behavior resulted in HIV infections. A 1991 study published of 502 English men who had had sex with another man in the previous 5 years found: "Thirty one percent reported passive anal sex in the last month and 19% had had unprotected passive anal sex." The results were predictable:

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Seroconversion to HIV has continued to occur amongst homosexually active men despite extensive changes in sexual behavior. An annual seroconversion rate of 3% has been estimated for homosexually active men who have been voluntarily tested. ([Dawson 1991](#))

ORAL SEX

Safe sex education has concentrated on promoting condom use during anal intercourse. This has led many homosexual men to conclude that oral sex is safe and to adjust their behavior accordingly. There are a number of forms of the human immunodeficiency virus, (A, B, C, etc.), but only one, HIV-B, has been detected in the US. There is evidence that HIV of the B variety prefers the tissues of the anorectal area to the mouth or genitals, but there are numerous cases of oral and genital transmission of HIV-B. In 1997, a case of transmission by deep kissing was reported. Both partners reported having bleeding gums at the time transmission was suspected.

A number of studies report HIV infection in the homosexual men who denied engaging in anal intercourse. ([Lifson 1990](#); [Rozenbaum 1988](#); [Murray 1991](#); [Lane 1991](#); [Keet 1992](#)). The problem with all these studies is that they all begin with the assumption that if an HIV-positive man ever engaged in receptive anal sex, he acquired the infection through that activity. Keet and associates admit that they began with the premise that HIV infection was transmitted through anal sex:

"Orogenital transmission was considered to be the possible transmission route if receptive anogenital intercourse was consistently denied." Even then, Keet *et al* seem unwilling to definitively accept the findings of their own study: "We conclude that orogenital transmission of HIV does

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appear to occur, but a psychological barrier in reporting the practice of anogenital receptive intercourse may lead to an overestimation of the transmission rate." ([Keet 1992](#)) It could also be argued, that classifying all cases of HIV infection in which the person engaged in both oral and anal sex as always due to anal sex could lead to an underestimation of the oral transmission rate.

There is ample evidence that dangerous incurable infections can be acquired through oral sex:. These include oral gonorrhea, herpes, cytomegalovirus, Epstein-Barr virus, and hepatitis:

The common wisdom then and now has been that these diseases are insignificant, mild and easy to cure, and that they didn't have much to do with AIDS. But the common wisdom is largely wrong. Herpes remains incurable in all its forms, as do Epstein-Barr Virus and CMV. Gonorrhea has mutated into a deadly and incurable antibiotic-resistant strains. Hepatitis remains a killer and although a highly effective vaccine is now available, very few gay men have taken it. ([Rotello p.105](#))

While unprotected oral sexual activity is a less efficient means of transmitting HIV, oral-genital transmission is possible and therefore calling oral-genital sex "low risk" may lead some homosexual men to believe that it is "no risk" which is certainly not the case. Martin and Hasin, in a study of the sexual behavior of 604 homosexual men, compared "high risk versus low risk sexual behaviors." Unprotected receptive anal sex was considered high risk. "In contrast, receptive or insertive oral-genital sex, with or without a condom, has not been shown to carry a high degree of risk of HIV infection, and thus is considered by many gay men to be low risk." Given this perception it is not surprising that Martin and Hasin found that the men in the group studied reported engaging in receptive oral sex a average of 36.7 times during the last

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year of the study. According to the report: "Although we inquired about oral-genital sex with or without a condom, the use of condoms during oral sex was too rare to generate stable estimates." (Martin 1991) Non-condom use would substantially increase the risk.

In one of their studies, Kelly and associates found over a two-month period "35 percent of the sample reported unprotected insertive, and 29 percent in receptive, oral intercourse with fluid exchange." ([Kelly 1990a](#))

In a study of sexual risk behavior of 121 HIV positive and 84 HIV negative homosexual and bisexual men in the New York City area, approximately 75% engaged in oral sex without a condom. 15.3% of the HIV negative men reported oral contact with semen. ([Meyer-Bahlburg 1991](#))

In the Canadian study of 612 homosexual men, 88.4% reported engaging in oral sex, 26.8% said that they engaged in receptive oral sex which included exposure to their partner's semen. ([Myers 1992a](#))

HIV, type E, is found primarily in southeast Asia. It appears to be more easily transmitted by genital sex and transmissible from women to men. It is possible that HIV, type E might be transmissible through oral sex or that another variety of HIV might appear which is adapted to transmission through oral sex, in which case those who practice oral sex would be at substantial risk.

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YOUTH AT RISK

In a 1991 study of 601 men attending urban STD clinics, one fourth of participants had, during the previous four months, engaged in unprotected anal sex. More than 20% reported engaging in 23 or more episodes. A higher frequency of anal sex was associated with lower condom use rates. The researchers found that among those interviewed in San Francisco:

those who began sexual activity with men at a younger age were more likely to engage in unprotected anal sex. ([Doll 1991](#))

While these findings might have been viewed as suggesting that efforts should be undertaken to prevent or at least delay young men from beginning involvement in homosexual behavior or actively adopting a homosexual lifestyle, none of the researchers drew that conclusion.

Those promoting support groups for "gay youth" in high school and even earlier have argued that these are necessary to save lives since once identified the youth could receive support and AIDS prevention education. The book *Children of the Horizon* was written to report on one such program and to recommend the creation of similar programs. It was clear from the text that the goal of the program was to bring young

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men and women into the homosexual community. According to the authors:

For gays and lesbians to succeed in constructing a culture in competition with other groups in the United States has required three fundamental steps: (1) the creation of institutions such as Horizons through which to socialize and affirm values and lifeways; (2) the integration of the older homosexual generation into the new gay and lesbian cohort, or at the least, the provision of cultural means to deal with the alienation of the older generation from the young; and (3) the training of the young, who will transmit social values and cultural rules and beliefs – the utopian ideology – across time and space into the future. ([Herdt p.101](#))

While the teens involved in the group had a very high knowledge of what constitutes "safe sex," they did not always practice safe sex. The counselors were concerned:

some advisors at Horizons are hard pressed to handle variations among the youth in sexual risk-taking, especially among the small number of kids involved in what the adults consider "marginal" practices, such as sadomasochism. How does one instill a value of accepting "diversity" among gay and lesbian teens while teaching that sexual practices associated with such "marginal lifestyles" are dangerous? ([Herdt p.143](#))

The Horizon group was designed to protect the adolescents from various problems and promoted as a prototype for school-based programs, but even though the group was very small, problems were evident. One of the members had died of AIDS, one was chronically mentally ill, one was a prostitute, another committed suicide, and others were already socializing at "gay bars."

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AIDS educators have yet to prove that even the most intensive prevention programs will protect at-risk young men from infection. A longitudinal study of 68 gay men who had attended AIDS-prevention sessions and were followed for 16 months suggests that encouraging boys to come out early may actually increase the risk. The researchers found that:

risk behavior relapse is strongly predicted by earlier history of frequent high-risk practices, especially unprotected receptive anal intercourse, high levels of sexual activity with multiple partners, high subjective gratification derived from past risky sexual practices, sexual activity when intoxicated, and younger age. ([Kelly 1991b](#))

They also found that the more "out" a homosexual was the more likely he was to engage in high risk behaviors. They concluded:

The significant influence of self-rated degree of homosexual "outness" and lower levels of depression may reflect increased sexual contact with other gay men. ([Kelly 1991b](#))

Anyone with even a modicum of experience with adolescent boys knows that they are prone to risk-taking, pleasure seeking, alcohol abuse, refusing to follow good advice, and, in general, impulsive behavior. Educational programs, even when accompanied by social sanctions and threats of punishment, are rarely effective at completely curtailing these behaviors. Putting boys who have homosexual inclinations into an environment, such as the gay community – where giving in to impulses is the rule rather than the exception and where the adults show little ability at impulse control – could only be expected to have negative health consequences. It is not surprising therefore that "outness" is related to risk taking and to an increased risk of HIV infection.

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At a meeting of the American Association for the Advancement of Science in 1996, Dr. Linda Valleroy of the CDC presented the findings of a survey of 1,781 men, 15 to 22, from Florida and California.

Valleroy stated:

HIV prevalence is very high among young men who have sex with men, compared with the general population of youths in the US. . . . The prevalence of unprotected anal sex is alarming, given that these young men grew up in an era of HIV awareness.

The study found that 38% of those surveyed reported unprotected anal sex within the previous six months. Among those 20 to 22 the rate of HIV infection was 9%.("Seven" 1996)

Concern over the increased incidence of HIV infection in young homosexual men motivated several studies focusing specifically on this age group. In 1994, George Lemp and associates published a study of 425 homosexual and bisexual men ages 17 to 22. The young men were contacted in public locations such as street corners and dance clubs in San Francisco and Berkeley CA. Of the 425, 9.4% tested HIV positive. Among those 20 to 22, the rate was 11.6%; and among African Americans, in the group the rate was 21.2%. The cause of the high infection rate was obvious: "Approximately one third (32.7%) of the participants reported unprotected anal intercourse and 11.8% reported injecting drug use in the previous 6 months." HIV disease was not the only health problem: 19.8% showed evidence of infection with hepatitis-B. ([Lemp 1994](#))

Of the 139 reporting unprotected anal sex, 39.4% admitted alcohol intoxication during sex in the last 6 months, 60% reported nitrite intoxication during sex in last 6 months, and 41.4% reported at least one occasion (lifetime) of forced sex. The researchers concluded: "it is

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disturbing that the prevalence of risk behaviors is so high in a city known for its large array of prevention programs within the gay community." ([Lemp 1994](#))

Because the previous studies targeted boys in public places, a household survey of unmarried men 18 to 29 was conducted in San Francisco by Osmond and associates. Of the 380 homosexual/bisexual men identified and tested, 17.9% tested HIV-positive. However, if the 52 bisexual men who reported no date of first regular sex with men and who were all HIV-negative were removed from the analysis, the seroprevalence for the rest jumped to 20.1%. Seroprevalence increased with age. Among those 27 to 29, the rate was 28.9%. Among those who had engaged in receptive anal intercourse with 10 or more partners in the previous 12 months, 54.5% were HIV-positive. ([Osmond 1994](#)) A follow-up HIV test on the 256 initially HIV-negative subjects found an estimated annual seroconversion rate of 2.6%. Osmond and associates predicted that:

At the observed infection rate, seroprevalence in this cohort, which has a median age of 25 years will be 35% in 9 years. . . Thus, the AIDS epidemic threatens to continue in the younger generation of homosexual men in San Francisco at a level not far below the epidemic in the older generation. ([Osmond 1994](#))

[Charts B](#) and [C](#) summarize the studies on HIV risk and infection rates among young men who have sex with men.

Given these studies it is not surprising that in 1994, epidemiologists estimated that 30% of all 20-year-old homosexually active men would be HIV-positive or dead of AIDS by the time they were 30. ([Goldman 1994](#))

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This information is in keeping with the predictions about the course of the AIDS epidemic. After an epidemic reaches saturation it burns itself out unless a new group of vulnerable individuals enters the at-risk population. Rotello points out that an epidemic among homosexuals differs from one among heterosexuals in that:

Each new homosexual generation is replenished by heterosexuals, whose production of gay sons is entirely unrelated to the dynamics of the epidemic. AIDS can therefore keep mowing down gay men, and rather than dying out, phalanx after phalanx will emerge from the trenches, ready to be mowed down anew. . . There won't be a small number of people who survived whether through genetic mutation or behavioral and cultural adaptation, and who then produce healthy and immune future generation, the epidemic could literally go on forever. ([Rotello, p.208](#))

SEXUAL ABUSE

Several studies found a high incidence of forced sex among young homosexual men. A study of 196 homosexually active men found that 29% reported that they had been pressured at least once into having sex. Of those pressured 97% said that one or more of these experiences involved unprotected anal intercourse. ([Kalichman 1995](#)) Lemp and associates found that, of the 425 homosexuals males, ages 17 to 22, they surveyed, 41.4% reported an occasion of forced sex. The Lemp study also found that 79 of the boys reported beginning anal sex with men when they were ages 3 to 14, of these 15.2% were already HIV-positive. ([Lemp 1994](#)) These young men would probably qualify as victims of sexual abuse.

The study by Osmond also found evidence of sexual child abuse: "some of these subjects reported that they had first engaged in regular sex with

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a male when they were as few as 4 years old." ([Osmond 1994](#)) The Remafedi study of the sexual behavior of 239 homosexually active boys 13 to 21 found that 42% had a history of sexual abuse/assault.

([Remafedi 1994](#))

Sexual child abuse and sexual assault have been linked to lifelong psychological problems, including depression, sexual addiction, drug addiction, involvement in prostitution, and suicidal feelings. Those promoting in-school support groups for students who think they may be homosexual frequently point to the various problems among this group. Sexual child abuse and sexual assault must be considered as possible causes.

AIDS education, which provides children and adolescents with explicit information about various forms of sexual behavior which spread the disease, may create curiosity and encourage experimentation among young men. AIDS education has also been used as a vehicle for promoting positive attitudes toward homosexuality and it is possible that the number of young men experimenting with homosexuality will increase. As support groups in schools for boys who think that they might be homosexual are being set up, these boys will be encouraged to "come out." This "coming out" will probably include engaging in sexual activity at an earlier age and more often. These young men may also become part of the urban homosexual community, traveling to centers of homosexual activity where they are likely to encounter HIV-positive adults interested in engaging in sexual activity with attractive teenagers.

According to the book on the Horizons group, the end goal of the group membership is participation by the teenagers in a gay pride march:

The advisors generally praise the marchers' participation in the parade. . .

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To be a full person in gay and lesbian culture is to have passed through each of these successive ritual passages that culminates in marching in the parade. That is their jumping-off point into society, following which the youth apply what the youth group experience has taught them. ([Herdt p.237](#))

The authors reported that, when they took group members to such a march, adult homosexuals cheered their presence from the sidelines shouting, "Chicken" and "Fresh meat." ([Herdt p.164](#))

Given the risks, it would appear advisable to delay or prevent young men from engaging in same-sex behavior. It is clear from the studies reported above that every month a young males' entry into the homosexual life style is delayed, his risk of infection is reduced.

BISEXUALITY

In adolescence, some young men experiment with homosexual and heterosexual relationships. Boys who have visited the urban centers and engaged in unsafe homosexual sexual practices may return to their high schools HIV-positive and infect their male and female classmates.

Gary Remafedi's study of 239 homosexual and bisexual male adolescents, aged 13 to 21, found that 9% of the sexual encounters during the previous year were with female partners. Of the 239 subjects, 63% were considered at extreme risk for prior exposure to HIV, 25% at moderate risk. Only 40% had ever undergone HIV testing, but 4% knew they were already positive. In addition, 23% of the subjects reported being infected with other venereal diseases. ([Remafedi 1994](#))

In addition, bisexual young men may take more risks. One study found that Among those under 24, "unprotected anal intercourse was reported

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by 50.0% of those who reported bisexual activity as compared to 24.4% of those who reported only having sex with men." ([Myers 1992a](#))

SEXUAL LIBERATION MORE IMPORTANT THAN LIFE

Walt Odets has been an outspoken critic of those who call on homosexuals to make radical changes in their sexual behavior. For Odets, if it is a choice between anal sex (and other high risk practices) and life, homosexual men should feel free to choose anal sex and take their chances. [He] holds that the efforts to control the epidemic should be directed toward "harm reduction." Odets does not expect harm reduction to eliminate transmission completely. He writes, "the epidemic is not an aberration in our lives, but a permanent form of life."

According to Odets the reduction of HIV transmission should "only be the secondary task because it must be built on the foundation of lives experienced as worth the trouble." He condemns those who "are not addressing the human needs of the gay community by offering or insisting upon biological survival as an exclusive and adequate purpose for human life."

While Odets insists that he wants to reduce the harm caused by epidemic, he also insists that the values of the homosexual community cannot be sacrificed so that individuals can live what he regards as meaningless lives:

Survival must include the idea of meaningful, human survival for a community that has traditionally been scorned or punished for the way it

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makes love, communicates intimacy, and creates human bonds." ([Odets 1994](#))

According to Odets:

If biological survival is considered the essential purpose of human life, then motivations to engage in unprotected sex – which assuredly offers the possibility of shortened life – will be understood as pathological. If the possibility of other essential values and purposes are accepted, values that are not about longevity but about the content or quality of life, then unprotected sex might not be considered pathological. ([Odets 1995](#), p.205)

Odets points out that the model for prevention, which has not changed since the beginning of the epidemic, is a "social-marketing model that espouses information and education as the foundation of behavioral change, and the establishment of 'social norm' or 'community standards of behavior' to motivate implementation of new behaviors." Odets condemns this model as "simplistic," "incompetent," and "responsible for a considerable psychological damage to gay men." ([Odets 1994](#))

Odets criticizes AIDS education advocates for holding on to the illusion that education had "worked at one time and should work again." He does not believe that this approach has ever really been successful. ([Odets 1994](#))

Odets' writings reflect his own internal conflicts. He sees the suffering, he doesn't want to see homosexuals die, but he appears willing to accept a certain number of deaths if that is what it takes to defend the homosexual lifestyle. He acknowledges the psychological dynamics that drive homosexual men to dangerous behavior, but blames society for making homosexual men feel bad about themselves. For Odets, "people

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are not having unprotected sex because they have been drinking, they have been drinking in order to have unprotected sex." When one of his clients confesses to being "addicted to sex," Odets tries to convince the client that he is mistaken.

LESBIAN RISKS -Women who have sex with women

While this report has focused on the risks of sexually transmitted disease among men who have sex with men, this should not lead to the conclusion that women who have sex with women are not at risk. A doctor in Boston documented a case of HIV transmission from an woman infected with HIV through IV drug use to her female partner (["Lesbian" 1994](#)) and a doctor in Texas reported treating two HIV-positive lesbians who became infected through sex with women. (["Lesbian" 1993](#))

Furthermore, women who have sex with women are at higher risk for HIV than married women. A study done by Lemp and associates in 1995 found that among a group of 498 lesbian and bisexual women surveyed in bars and clubs, the HIV seroprevalence was 1.2% In addition:

Ten percent of participants reported injecting drugs since 1978. Forty percent of the participants reported unprotected vaginal or anal sex with men during the past 3 years, including unprotected sex with gay and bisexual men and male injection drug use. ([Lemp 1995](#))

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The prevalence of 1.2% is higher than the 0.4% found among women sampled through population based household surveys. The seroprevalence for hepatitis B was 5.4%.

1. Male Homosexual Behavior

Men having sex with other men leads to greater health risks than men having sex with women¹⁹ not only because of promiscuity but also because of the nature of sex among men. A British researcher summarizes the danger as follows:

"Male homosexual behaviour is not simply either 'active' or 'passive,' since penile-anal, mouth-penile, and hand-anal sexual contact is usual for both partners, and mouth-anal contact is not infrequent. . . . Mouth-anal contact is the reason for the relatively high incidence of diseases caused by bowel pathogens in male homosexuals. Trauma may encourage the entry of micro-organisms and thus lead to primary syphilitic lesions occurring in the anogenital area. . . . In addition to sodomy, trauma may be caused by foreign bodies, including stimulators of various kinds, penile adornments, and prostheses."²⁰

Although the specific activities addressed below may be practiced by heterosexuals at times, homosexual men engage in these activities to a far greater extent.²¹

a. Anal-genital

Anal intercourse is the sine qua non of sex for many gay men.²² Yet human physiology makes it clear that the body was not designed to

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accommodate this activity. The rectum is significantly different from the vagina with regard to suitability for penetration by a penis. The vagina has natural lubricants and is supported by a network of muscles. It is composed of a mucus membrane with a multi-layer stratified squamous epithelium that allows it to endure friction without damage and to resist the immunological actions caused by semen and sperm. In comparison, the anus is a delicate mechanism of small muscles that comprise an "exit-only" passage. With repeated trauma, friction and stretching, the sphincter loses its tone and its ability to maintain a tight seal. Consequently, anal intercourse leads to leakage of fecal material that can easily become chronic.

The potential for injury is exacerbated by the fact that the intestine has only a single layer of cells separating it from highly vascular tissue, that is, blood. Therefore, any organisms that are introduced into the rectum have a much easier time establishing a foothold for infection than they would in a vagina. The single layer tissue cannot withstand the friction associated with penile penetration, resulting in traumas that expose both participants to blood, organisms in feces, and a mixing of bodily fluids.

Furthermore, ejaculate has components that are immunosuppressive. In the course of ordinary reproductive physiology, this allows the sperm to evade the immune defenses of the female. Rectal insemination of rabbits has shown that sperm impaired the immune defenses of the recipient.²³ Semen may have a similar impact on humans.²⁴

The end result is that the fragility of the anus and rectum, along with the immunosuppressive effect of ejaculate, make anal-genital intercourse a most efficient manner of transmitting HIV and other infections. The list of diseases found with extraordinary frequency among male homosexual practitioners as a result of anal intercourse is alarming:

- Anal Cancer
- Chlamydia trachomatis
- Cryptosporidium
- Giardia lamblia

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Herpes simplex virus
Human immunodeficiency virus
Human papilloma virus
Isospora belli
Microsporidia
Gonorrhea
Viral hepatitis types B & C
Syphilis²⁵

Sexual transmission of some of these diseases is so rare in the exclusively heterosexual population as to be virtually unknown. Others, while found among heterosexual and homosexual practitioners, are clearly predominated by those involved in homosexual activity. Syphilis, for example is found among heterosexual and homosexual practitioners. But in 1999, King County, Washington (Seattle), reported that 85 percent of syphilis cases were among self-identified homosexual practitioners.²⁶ And as noted above, syphilis among homosexual men is now at epidemic levels in San Francisco.²⁷

A 1988 CDC survey identified 21 percent of all Hepatitis B cases as being homosexually transmitted while 18 percent were heterosexually transmitted.²⁸ Since homosexuals comprise such a small percent of the population (only 1-3 percent),²⁹ they have a significantly higher rate of infection than heterosexuals.³⁰

Anal intercourse also puts men at significant risk for anal cancer. Anal cancer is the result of infection with some subtypes of human papilloma virus (HPV), which are known viral carcinogens. Data as of 1989 showed the rates of anal cancer in male homosexual practitioners to be 10 times that of heterosexual males, and growing. 30 Thus, the prevalence of anal cancer among gay men is of great concern. For those with AIDS, the rates are doubled.³¹

Other physical problems associated with anal intercourse are:

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hemorrhoids
anal fissures
anorectal trauma
retained foreign bodies.³²

c. Human Waste

Some gay men sexualize human waste, including the medically dangerous practice of coprophilia, which means sexual contact with highly infectious fecal wastes.⁴⁷ This practice exposes the participants to all of the risks of anal-oral contact and many of the risks of analgenital contact.

d. Fisting

"Fisting" refers to the insertion of a hand or forearm into the rectum, and is far more damaging than anal intercourse. Tears can occur, along with incompetence of the anal sphincter. The result can include infections, inflammation and, consequently, enhanced susceptibility to future STDs. Twenty-two percent of homosexuals in one survey admitted to having participated in this practice.⁴⁸

e. Sadism

The sexualization of pain and cruelty is described as sadism, named for the 18th Century novelist, the Marquis de Sade. His novel *Justine* describes repeated rapes and non-consensual whippings.⁴⁹ Not all persons who practice sadism engage in the same activities. But a recent advertisement for a sadistic "conference" included a warning that participants might see "intentional infliction of pain [and] cutting of the skin with bleeding" Scheduled workshops included "Vaginal Fisting" (with a demonstration), "Sacred Sexuality and Cutting" with "a demonstration of a cutting with a live subject," "Rough Rope," and a

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"Body Harness" workshop that was to involve "demonstrating and coaching the tying of erotic body harnesses that involve the genitals, male and female."⁵⁰ A similar event entitled the "Vicious Valentine" occurred near Chicago on Feb. 15-17, 2002.⁵¹ The medical consequences of such activities range from mild to fatal, depending upon the nature of the injuries inflicted.⁵² As many as 37 percent of homosexuals have practiced some form of sadism.⁵³

A individual who wants to change from this condition can if they are willing to do so. In the last 20 to 30 years the scientific community has advance in the knowledge of genes and the subconscious mind. There are techniques that can be use to change ones behavior and desire to participate in homosexual and any other illicit sexual acts. The man or women who have these desires was not created with this unholy desire, but the desires were bred into them by ancestor from past generation. A individual inherits the desires and quality of their ancestor or parents. They have proven this in scientific investigation with two brothers who were given up for adoption by their parents. The father was a fireman and came to love it the two men who never met their father also became fireman, because of a overwhelming desire and compassion to become fireman. The scientists in study this come to realize that we can breed and transmit our passion, desire and admiration in life to our offspring. The same is the case with attraction ,desire and even the dislike of particular things. The propensity that we inherit in our genes causes us to be attracted to the same things as one or more of our ancestors. Homosexual desire and attraction are no different, someone in your genealogy practice and acquired the behavior pattern that eventually became involuntary and a dominant trait in his gene pool. The scientist can not understand how these propensities can be in one child and not anyone else in the family line. The behavior pattern is similar to any addiction, it stimulated the pleasure center and establishes at that time a

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mental drive or instinct to seek this sensual gratification. This drive is abnormal and bestial in nature. Notice this stated by the Apostle Kephah (Peter)

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; **13** And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; **14** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: **15** Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

2 Peter 2:12-15 (KJV)

Mankind was not created with these unnatural pulls, but through practice and yielding to the sin of homosexuality they have bred this unholy desire into their children. These desire could come from biological parents or an ancestor from your family line. The propensity and the pulls of the human mind and body to perform and conducted themselves in this way of life is bred, but never created in you. In the past there were men who were bisexual who bore this desire and also kept this desire unknown. They continue in the traditional way for fear of being ostracized by family and the public at large. These desires may have stayed hidden within them but their desires were expressed by the genes in their children and grandchildren. The homosexual, lesbian or fornicator can overcome the desires and mental pulls associated with these acts. The individual can change and reverse the genetic propensity to engage in homosexual activity. The human mind is a magnificent organ

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with it we can change any desire or action that we want. Every time a person performs an action or thinks a thought a memory trace or seed is laid down in the subconscious mind. The seed or memory pattern waits for a circumstance conducive to it sprouting forth as an impulse or predisposition to perform the same action or think the same thought. The impulse becomes mechanical in nature, rather it is simply a predisposition to perform the same behavior or think the same thought. The individual can change the thoughts or refuse the impulse but if he or she yields to the impulse or propensity that drives him to act it is reinforced or strengthened. However if the individual would simply say no and refuse to perform the action or obey its pull, he can cause the impulse or thought to diminish in strength until it is completely removed from the subconscious mind and genes. Righteous thoughts and actions lay down righteous memory patterns in the subconscious and the genes, which predispose the individual to future righteous impulses. Evil actions and thoughts have a totally opposite or reverse effect. This shows us that we can change our thoughts, desires and character by simply saying no and negating from the undesired action. This will be very painful and demanding on your part; it will take you not only saying no to the thoughts but also not to yield to its pulls. Associating the desire with the curses presented here in this work and how they spread disease and suffering in the lives of others will help to overcome the pulls. Over time you will see its stronghold diminishing and you gaining control of your thoughts and desires. Notice the following information from the book (Time presents the Rand McNally Atlas of the Body by Mitchell Beazley Publishers (1976) page 113:

Being able to selectively attend to the present environment and relate this efficiently to the stored knowledge of the past is obviously an essential component of learning. But the limbic system is also involved with learning in another and equally important way. It contains most of the “reward” and “punishment” centers, which enable us to assess the results of our actions and to learn whether or

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not it is desirable to repeat them These centers were first discovered when it was observed that rats would press a lever to obtain stimulation in certain brain areas, sometimes starving to death rather than leaving this pursuit to eat. With electrodes in the pain centers, the rat would work hard to avoid stimulation. Pleasure-center stimulation has been tried on depressed patients. Depending on the precise group of limbic cells involved, they experience sensations ranging from quasi-orgasmic bliss to deeply pleasurable relaxation.

One current suggestion is that recall of the pleasurable or unpleasant consequences of experiences and actions is mediated through the amygdala, since removal of this structure produces a state in which animals and people have great difficulty in learning by reward (blessings) and punishment (curses). The amygdala is thus believed to in harness with the hippocampus; the hippocampus enabling us to choose the relevant aspects of a situation to respond to and the range of relevant possible responses to make, the amygdala reminding us which of these responses is likely to lead to pleasant results and which to unpleasant ones.

The limbic system still holds many mysteries, but overall its functions may be likened to that of the unconscious mind. These deep brain structures transform the objective world of sense input and reason into the subjective world of human experience. They link feeling to thought and perception and impose emotional prejudices and learned expectations on reality, guiding our actions according to the imperative principles of pleasure and displeasure. With its decisive effect on behavior and perception and its essential irrationality, the limbic system may well hold the key to a fuller understanding of neurosis and of mental illness.

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Please read the scriptures here provided that show that you are capable with the mind Yahweh has given you to overcome all things.

13 Was then that which is good made death unto me? Yahweh forbid. But sin, that it might appear sin, working death in me by that which is righteous; that sin by the commandment might become exceeding sinful. **14** For we know that the law is spiritual: but I am carnal, sold under sin. **15** For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. **16** If then I do that which I would not, I consent unto the law that *it is* good. **17** Now then it is no more I that do it, but sin that dwelled in me. **18** For I know that in me (that is, in my flesh,) dwelled no good thing: for to do will is present with me; but *how* to perform that which is good I find not. **19** For the good that I would I do not: but the evil which I would not, that I do. **20** Now if I do that I would not, it is no more I that do it, but sin that dwelled in me. **21** I find then a law, that, when I would do what is right, evil is present with me. **22** For I delight in the law of Yahweh after the inward man: **23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. **24** O wretched man that I am! who shall deliver me from the body of this death? **25** I thank Yahweh through Yahshua Messiah our King. So then with the mind I serve the law of Yahweh; but with the flesh the law of sin.

Romans 7:13-25 (KJV)

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24 Know ye not that they which run in a race run all, but one receives the prize? So run, that ye may obtain. **25** And every man that strives for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we a incorruptible. **26** I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: **27** But I discipline my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Cor 9:24-27 (KJV)

22 That ye put off concerning the former conduct the old man, which is corrupt according to the deceitful lusts; **23** And be renewed in the spirit of your mind; **24** And that ye put on the new man, which after Yahweh is created in righteousness and true holiness.

Eph 4:21-24 (KJV)

3 For though we walk in the flesh, we do not war after the flesh: **4** (For the weapons of our warfare *are* not carnal, but mighty through Yahweh for pulling down of strong holds;) **5** Casting down imaginations, and every high thing that exalteth itself against the knowledge of Yahweh, and bringing into subjection every thought to the obedience of Messiah; **6** And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

2 Cor 10:2-6 (KJV)

These scriptures admonish and instruct you to discipline and change your body and mind to turn away from sin. The prophet Yechetzqyah

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(Ezekiel) reveals that a son will not have to suffer for the sins of the fathers, but instead the desire to sin can stop with you. Notice what the prophet of Yahweh says in the following scriptures:

1 The word of Yahweh came unto me again, saying, **2** What mean ye, that ye use this proverb concerning the land of Israel, saying, **The fathers have eaten sour grapes, and the children's teeth are set on edge?** **3** As I live, said the Yahweh, ye shall not have *occasion* any more to use this proverb in Israel. **4** Behold, **all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die.** **5** But if a man be just, and do that which is lawful and right, **6** *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, **7** *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; **8** *He that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, **9** *Hath* walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith Yahweh.

14 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considered, and doeth not such like, **15** *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife, **16** Neither hath oppressed any, hath not withheld the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, **17** *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments,

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hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. **18** *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not righteous among his people, lo, even he shall die in his iniquity. **19** Yet say, why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. **20** The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezek 18:14-20 (KJV)

This work is not at all to condemn anyone who may be a homosexual but to admonish you to consider your ways. The work and efforts here is done with a pure love for humanity, and for the saving of the earth and its inhabitants from repeating history. The greatest love that we can show one another is to teach and to correct, with a desire and hope for an individual to turn from the error of his ways. What is love? And how do we know we love our brother? Notice the answer in the following scripture.

10 In this the children of Yahweh are manifest, and the children of the devil: whosoever doeth not righteousness is not of Yahweh, neither he that loveth not his brother.

and to live with each other in brotherly love

11 For this is the message that ye heard from the beginning, that we should love one another. **12** Not as Cain, *who* was of that wicked one,

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and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. **13** Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

1 John 3:10-15 (KJV)

2 By this we know that we love the children of Yahweh, when we love Yahweh, and keep his commandments. **3** For this is the love of Yahweh, that we keep his commandments: and his commandments are not grievous. **4** For whatsoever is born of Yahweh overcomes the world: and this is the victory that overcomes the world, *even* our faith.

1 John 5:2-4 (KJV)

I end this work pleading with you to consider the information provided in this work, you can change this behavior without drugs nor psychological treatments, but through you resisting the pulls to perform the act. This will be very painful because you are turning your whole body and mind from a way of life you have yielded to for years. I promise you that you will change the genetic propensity to sin and you will experience the peace that Yahweh promises us all, who will turn to His Laws. I will leave you with this admonishing scripture which is written for all who practice in any form fornication and to the governments who promote and permit it to be practice amongst the people they govern.

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5 Why should ye be stricken anymore? Ye will revolt more and more: the whole head is sick, and the whole heart faint. **6** From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. **7** Your country *is* desolate; your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. **8** And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. **9** If Yahweh of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

He reproves all their services

10 Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of our Father, ye people of Gomorrah.

Isaiah 1:4-10 (KJV)

A generous open-hearted and Princely man writes on all his possession for myself and for mankind.

Yibniyah Hawkins

Eye's On the Truth

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