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# CHRIST AND THE SCIENCE OF GENDER AND HUMAN SEXUALITY: THE PRACTICE OF LGBTQ IN CRITICAL STUDY

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## Abstract

This piece of work aims to equip Evangelical and Conservative Christians who are rooted in their traditional values with ways of confronting and dealing with the challenges posed by scientific advancements, legal recognition of LGBTQ+ identities, and the evolving perspectives of Progressive Christianity regarding LGBTQ+ inclusion. The complex and often controversial topic of the interplay between Christianity and the scientific understanding of gender and human sexuality, particularly regarding LGBTQ practices, presents a challenging issue for people worldwide. This study employed phenomenological naturalistic design to explore Evangelical Christians' experiences with LGBTQ+ through interviews (50 participants) and focus groups. Open-ended questions on faith and LGBTQ+ were used to analyse ethical views on conversion therapy. The findings showed that LGBTQ people get support from science and legal institutions. Evangelical Christian faith organisations and Conservative Christian traditions adhere to the belief that LGBTQ practices are not in alignment with biblical teachings and, therefore, considered sinful and against God's intended design. The opposition to LGBTQ is rooted in traditional values. This study concludes by exploring Christ's perspective on LGBTQ practices, affirming a biblical stance as Christ is the agent of God's creation thus his connection to the faith community, all to glorify God. The paper suggests refraining from certain conversion therapies that can result in intense animosity, suicidal tendencies, and social isolation. These might drive a person to unhealthy sexual orientations as they try to relieve loneliness with deliberate measures of creating a deeply warm, gracious, friendly, mutually accountable, humble, and forgiving environment.

**Key words:** Gender, homosexual, LGBTQ, sexual orientation, symbols



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## INTRODUCTION

In today's worldview, we have to accept the presence of a science-driven society based on scientific analysis, scientifically tested and approved theories and public opinion based on research as a way of unearthing the truth. LGBTQ have made their way into public schools, Universities, even for kids in kindergarten, and business and government sectors who pressured persons into offering same-sex benefits and "diversity" training for their employees. The world today is split between decadent modernity, human rights, Christian worldviews and wholesome tradition on LGBTQ. The global society is becoming sexualised and secularised. For Evangelical Christian Organisations, Christ remains the core of revealed truth, which has stood the test of time over 2000 years in matters of faith. The world, including human beings, is the handiwork of God. The Apostle Creed is a case firmly upheld. It affirms the inspiration of the Bible, which goes beyond the advances made by the scientific method, the real bedrock of the Christian faith.

Today, Christians must recognise the influence of science and its methodology. Christians need to be aware of numerous changes in the use of language, times and even idioms. These approaches call for a different packaging of God's Word compared to our historical predecessors. We need a relevant, appropriate and understandable strategy in our modern society, particularly in addressing contemporary issues like the biopsychology of LGBTQ. An authentic understanding of the biopsychology of LGBTQ will assist Christians in navigating and confronting some of the problematic issues raised in the practice of LGBTQ. There is a need for fruitful interaction between science and faith without breaking God's commandment of propagating false witness and being an enemy to humanity. This calls for a thoughtful and truthful representation of science.

The practice of LGBTQ and information from science will continue to shape our perspective of our worldviews. This sometimes will pose serious disagreement between the Evangelical Christian faith and traditional values when confronted by science and legal rights proponents, hence the need to articulate an accurate approach since misrepresentation of science will be unchristian in its perspective. In connection to LGBTQ, science presumes a simple male/female,

Lesbian/straight, gay/straight, or Bisexual/straight categorisation distinction, which is sometimes inappropriate in its methodology and approach. As Evangelical Christians, our position concerning LGBTQ should always contribute to the glory of God.

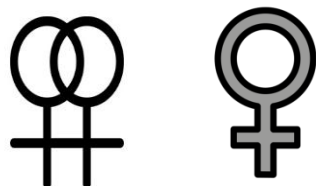
Biopsychology (Biological Psychology), Human sexuality, and gender indicate a combination of genetic, hormonal, biological, intrauterine environmental, and socialisation factors that may contribute to a person's sexual orientation, i.e. Becoming gendered and sexual being (Haarsma & Hoezee, 2012). Both science and Evangelical Christian faith assert that love equals intimacy, which responds to sexual identity. Nevertheless, both worldviews recognise that loving, intimate relationships have many forms, including sexual expressions. The complexity of the science of LGBTQ, as well as the complexity of scriptural interpretation from different Christian traditions, informs us of the limitations of sinful human beings that call for a humble exploration of how best the Lordship of Christ can take pre-eminence.

Human interactions with different views concerning the practice of LGBTQ need a loving, respectful grace. A good understanding of people's real concerns invites all of us to make an open, sincere effort to listen to each other divergent views of our experiences in view of the science of gender and human sexuality. Open discussion means asking difficult and complex questions without stigmatisation or shameful tendencies. However, simultaneously, one should be willing to seek good information and support from experts in a particular field. The practice of LGBTQ will require therapeutic treatment, commitment and support from the community to assist those who struggle with conflicts and pain between the Evangelical Christian faith and same-sex desires (LGBTQ). Finally, we need to be very sensitive to some conversion therapies, like reverting individuals to celibacy. This may lead to deep hatred, suicidal tendencies and isolation that might drive a person to an unhealthy sexual orientation as one tries to relieve loneliness. This will call for deliberate measures to create a deep, warm, and friendly environment

## LITERATURE REVIEW

**Symbols Associated with LGBTQ**

**Lesbian:** This is a double or single symbol that takes the Venus symbol, often representing the female sex in both some scientific fields and astrology and doubles and interlocks it, creating a symbol for the lesbian community.



**Gay:** A person, typically a man, who experiences exclusive sexual or romantic attraction towards individuals of the same sex or gender, or in the case of women, individuals of their own sex or gender. **Male/Gay Symbol-** is the Mars symbol, a circle with an arrow pointing northeast.



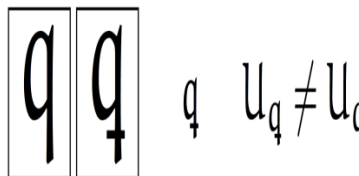
**Bisexual Symbol:** It is represented by symbols such as pink, blue, and lavender triangles, as well as interlocking biological symbols. It refers to individuals who are attracted to both men and women. Bisexual pride entails identifying oneself as bisexual, regardless of the gender of one's partner, rather than adopting the labels of heterosexual or homosexual.



**Transgender:** The gender inclusivity of the combination of male-female symbols/ people whose gender identity is the opposite of their assigned sex persons whose gender identity and expression or behaviour do not correspond to that typically associated with the sex they were assigned at birth.



**Queer or Questioning Persons or the Community:** Questioning refers to individuals who are in the process of exploring and discovering their sexual orientation and/or gender identity, challenging the societal assumption that heterosexuality is the default presumption. The term “queer” can encompass a range of diverse identities, including pansexual, genderqueer, asexual, and others. It serves as a broad term to describe sexual orientation or gender identity that disagrees with the prevailing societal norms, such as heterosexuality, and does not align with conventional labels like gay, lesbian, or bisexual. Asexual encompasses a variety of identities, such as grey-asexual, which refers to individuals who fall somewhere on the spectrum between sexual and asexual. In contrast, aromanticism describes individuals who do not experience romantic attraction, separate from the experience of sexual attraction (American Psychiatric Association, 2019).



**Pansexual Pride:** Pansexuality refers to individuals who experience sexual attraction and form relationships with people of diverse genders and sexual orientations. The concept of pansexuality seeks to challenge prevailing biases that can lead to judgment, exclusion, and significant societal issues.



### LGBTQ Flags

General Colour for LGBTQ by Gilbert Baker: The flag has six colours. Blue represents sexuality, red represents healing, yellow represents the sun, green represents serenity with nature, indigo represents harmony, and violet represents spirit (California State University, n.d.).



The bisexual flag: What to know about the bisexuality pride flag. The pride flag for bisexuality represents the bisexual community and individuals who identify as bisexual. The flag consists of three stripes: a pink stripe symbolising attraction to the same gender, a royal blue stripe symbolising attraction to the opposite gender, and a purple stripe representing attraction to all genders (Waxman, 2022).

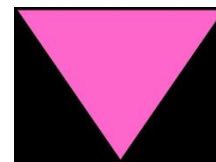


The pansexual pride flag: The pansexual flag, introduced in 2010, represents the sexual attractions and relationships that pansexual individuals have with people of various genders and sexual orientations. The concept of pansexuality seeks to challenge prevailing biases that can lead to judgment, exclusion, and significant societal issues. The flag is made of three horizontal stripes: pink, yellow, and cyan. While interpretations may vary, it is commonly understood that pink represents attraction to females, cyan represents attraction to males, and yellow symbolises attraction to non-binary individuals (California State University, n.d.).



### Gay flags

a) Male flag: Created by Mullen in 2023. The flag was created to commemorate the historical persecution of homosexuals, who were compelled to wear a pink triangle in Nazi Concentration Camps during World War II. The flag features a red kiss in the top left corner, overlaying seven stripes composed of various shades of red and pink, with a white stripe positioned at the centre (Outright International, 2024).



Male flag 1

Male flag 2

b) Female/Lesbian flag: Created by Gwen in 2018. There are two variations of this flag: The first variation includes different shades of orange, where dark orange represents gender non-conformity and femininity, orange represents independence, and light orange represents community. Additionally, the flag includes white to symbolise a unique association with womanhood, dusty pink for love and sex, pink for serenity and peace, and dark rose for femininity (Outright International, 2024). The second variation is known as the lipstick lesbian flag and represents “homosexual women who have a more feminine gender expression,” although it has not gained widespread adoption. Lesbians sometimes use the black circle or simply a black triangle flag as their symbol.



Transgender flag: Conceived by Helms. Light blue and light pink symbolises the traditional colours for baby girls and baby boys, respectively). Furthermore, the white hue (gender-neutral, or transitioning) signifies the finding of correctness in our lives.” It was also created by Daniel Quasar of California State University. A guide to LGBTQ+ flags: Beyond the rainbow, there are stripes of black and brown that represent marginalised

LGBTIQ+ people, and the triad of blue and pink represents diversity and inclusion (California State University, n.d.).



Queer or questioning persons or the community flag: Designed by Mulroy (2023). Diverse gender identity flags: Learn the genderqueer, non-binary, gender fluid pride flags. It features lavender (a mix of blue and pink), white (a gender and/or gender-neutral identity), and chartreuse stripes (inverse of lavender on the colour identities outside the gender binary).



Intersex: Carpenter (2020) created the intersex flag with a palette of yellow and purple colours. The flag seeks to avoid altogether... anything to do with gender,” and the purple circle symbolises wholeness, completeness, and our potential.



Asexual Flag: In the asexual pride flag, the colour black represents asexuality, while grey represents the area between sexuality and asexuality. The white stripe

represents non-asexual individuals who may be partners or allies, and the purple stripe symbolises the asexual community as a whole (Outright International, 2024).



Gender-fluid Flag: created by Outright International (2024). In the genderqueer pride flag, pink and blue are used to represent femininity and masculinity, respectively, while purple encompasses both. On the other hand, the black stripe signifies persons who do not identify with any specific gender, and the white stripe encompasses all genders.



### Countless Rings Associated with LGBTQ





- The ace ring is black. It is worn on the middle finger of the right hand.
- A woman wearing a thumb ring on her right thumb is considered bisexual or lesbian, i.e. Gay Bisexual LGBTQ + Love.
- An upside-down pineapple worn on clothing or jewellery pushed around in a shopping cart.
- The beautiful rainbow pineapple is designed to celebrate LGBTQ pride. Wearing this rainbow pride pineapple seeks to spread the message of kindness and life for all.
- Silver Ring fuels the fight for lesbian, gay, bisexual, transgender, and queer (LGBTQ+) equality and makes you an active member of HRC (Human Right Campaign). An American LGBTQ advocacy group. It is the largest LGBTQ political lobbying organisation in the United States. It is an Equality Logo, Sterling

## Ways of Recruitment

The rise of the LGBTQ+ community among youth can be attributed to several factors, including:

- a. Increased Visibility: Greater representation in media, politics, and pop culture has made LGBTQ+ identities more visible and accepted.
- b. Social media platforms like YouTube, Instagram, and TikTok have allowed LGBTQ+ youth to connect, share stories, and find support.
- c. Education and Awareness: Schools and organisations are increasingly promoting LGBTQ+ inclusivity and providing resources and information.
- d. Legal Progress: The legalisation of same-sex marriage and anti-discrimination laws have encouraged LGBTQ+ individuals to assert their rights.

- e. Supportive Families: Growing acceptance within families has made it safer for youth to come out.
- f. Mental Health Awareness: Greater focus on mental health has encouraged LGBTQ+ youth to seek help and support.
- g. Gender Identity Awareness: Understanding and acceptance of diverse gender identities and expressions have grown.
- h. Role Models: Influential LGBTQ+ figures and celebrities serve as role models for young people.
- i. Pride Celebrations: Annual Pride events have become more widespread and attended by youth.
- j. Solidarity and Advocacy: Young people engage in LGBTQ+ activism and advocacy, demanding change.

These factors collectively contribute to the increased visibility and acceptance of the LGBTQ+ community among youth. Increased exposure to Western culture and media has led to greater awareness and acceptance of different sexual orientations. The development of online communities and social media platforms has provided a safe space for LGBTQ youths to connect and express themselves. Additionally, advocacy groups and human rights organisations have raised awareness about the rights and protections of LGBTQ individuals. Finally, in Kenya, the younger generation is displaying a more comprehensive mind and accepting attitude towards diversity compared to previous generations. This shift in mindset has resulted in more significant support for LGBTQ rights and increased visibility of the LGBTQ community. As a result of these factors, there has been an increase in LGBTQ activism and advocacy in Kenya.

Many organisations are working towards promoting equality and fighting against discrimination based on sexual orientation. Pride parades and other events celebrating LGBTQ culture have become more common in major cities. The growing visibility and support for the LGBTQ community among young people is an essential stride towards fostering greater acceptance and inclusivity within Kenyan society. Furthermore, it is essential to note that the rise of LGBTQ visibility and activism among youth in Kenya has been challenging. Most LGBTQ individuals continue to encounter discrimination and violence, both from society as a

whole and even within their own families (Harper & Schneider, 2003). This highlights the need for continued education and advocacy efforts to promote acceptance and understanding of different sexual orientations. It is also crucial for the government to take steps towards legalising same-sex relationships and providing protection for LGBTQ individuals (Kennedy & Dalla, 2020). Only then can Kenya genuinely become a society that values diversity and inclusivity for all its citizens. These factors collectively contribute to the increased visibility and acceptance of the LGBTQ+ community among youth.

## Support for LGBTQ

### 1. The science of LGBTQ

Like any other type, male-to-male relationships exist because of the diversity of relationships among individuals, e.g., Sharing common or compatible interests, romantic, emotional connections, and attractions. These relationships can be friendships, romantic partnerships, or even familial bonds. They are a natural and normal part of human social dynamics, just as male-to-female or female-to-female relationships are. This diversity of relationships should be respected. Sexual orientation, including being gay, is not a choice. It is a complex and deeply ingrained aspect of an individual's identity and typically develops without conscious decision-making. While the precise origins of sexual orientation remain incompletely understood, studies indicate that a combination of genetic, hormonal, biological, and environmental factors may play a role in shaping an individual's sexual orientation (Haarsma & Hoezee, 2012).

It is essential to emphasise that being gay or having a non-heterosexual orientation is a natural variation of human sexuality, and it is not something that can or should be changed. People do not become gay; they discover and embrace their authentic sexual orientation as they grow and develop. Respecting and supporting individuals in their journey to understand and accept their sexual orientation is crucial for promoting inclusivity, diversity, and understanding in society. Reorientation or conversion therapy has received strong criticism that no scientific evidence that such therapies work and can result in despair, shame, and self-blame when clients fail to experience real change, as well as contributing to a climate of negativity about LGBTQ (Haarsma & Hoezee, 2012).

### 2. Legal Rights for LGBTQ

The 32 countries around the world have legalised LGBTQ. People fighting for LGBTQ marriage rights worldwide have seen global support increase in recent years. At the moment, we have 32 countries. Australia, Malta, and Germany legalised same-sex marriage in 2017, and Taiwan in Asia in 2019. Other countries include Croatia, Cyprus, the Czech Republic, Estonia, Greece, Hungary, Israel, Italy, Liechtenstein, Monaco, Montenegro, San Marino, Poland, Slovakia and Slovenia. The legislation gives LGBTQ couples the right to marry, divorce and adopt children and to receive artificial insemination (Perper & Snodgrass, 2022).

In a significant ruling regarding fundamental rights and freedoms, the Kenyan Supreme Court declared on March 2, 2023, that the LGBTQ Human Rights Commission (NGLHRC) must be permitted to register as a non-governmental organisation (NGO) formally. The judges of the Supreme Court determined that it would be unconstitutional to restrict the right to associate by denying registration to an association only based on the sexual orientation of the applicants. A new study has raised concerns over the economic repercussions in Kenya in the event the government enacts legislation against LGBTQ.

### 3. Progressive Christian View

Several mainline denominations now allow the blessing of homosexual unions and the ordination of gays and lesbians, like the Roman Catholic Church and the Anglican Church. Their support for the practice of LGBTQ is based on the interpretation of Christian teachings as more inclusive, and they affirm that their practice is consistent with principles of love and justice, which are found in the Bible. They oppose marriage redefinition as "anti-gay," "bigoted" or "anti-equality." The removal of anything male or female is devilish. It is on the offensive side to attack the Christian faith by blessing homosexual unions and the ordination of gays and lesbians (Scroggs & McKnight, 2020). The Anglican Church in Kenya has distanced herself from the Anglican Church in England position on LGBTQ. Blessing LGBTQ by asserting that such a blessing is for persons and not sin is illogical since the blessing is constantly invoking the name of Jehovah God, who declares it sinful.

## The Case against LGBTQ Rights

### a) Traditional Values and Family Values

In times of social uncertainty, political instability, and economic pressure, the notion of timeless and unchanging tradition holds significant influence. The law discouraged the freedom of expression when it came to discussing the universality of human rights. It was seen as supporting extremely liberal concepts, promoting permissiveness and hedonism, and calling for a reevaluation of moral and ethical norms that are shared by various world religions. Traditional values and family values typically resist acknowledging or discussing matters related to sexual orientation, gender identity, or even gender as it pertains to LGBTQ individuals. Those who advocate against LGBTQ individuals employ a strategy that involves systematically gathering gay men, subjecting them to torture, coercing them into disclosing the identities of others, and ultimately releasing them battered and injured to their families as part of a ritual intended to shame them.

The group asserted that those practising LGBTQ are not traditionally oriented and hence are within the scope of psychiatrically abnormal orientation activities, which are outside the prescribed cultural and traditional life of the community. Those who oppose LGBTQ demand the elimination of this offensive, illogical act, which disrupts the social order of the community and the erosion of the moral order. The group proposes the need for social cleansing through isolation and purging for the safety of the community as well as to prevent the transmission of sexually transmitted diseases. Those practising LGBT have come to experience all that is antithetical effects from traditional values aligned values: ostracising LGBT people, raids, round-ups, and purges in their campaign.

In May 2023, the Anti-Homosexuality Act of 2023 was enacted in Uganda, introducing severe penalties, including the death penalty, for specific acts categorised as “aggravated homosexuality”. These are defined as those who have homosexual sex with minors, with persons aged over 75 years, with persons with disabilities without or unable to consent, or with a person who has a mental illness. Anyone convicted of homosexuality more than once or having infected others with a serious infectious disease such as HIV/AIDS is also liable to be convicted as perpetrators of “aggravated homosexuality.” Several Northern states in Nigeria have adopted sharia-based criminal laws, though no executions are known. According to Chitando and Van

Klinken (2016), in their book *Christianity and Controversies Over Homosexuality in Contemporary Africa*, asserted that homosexuality promoted as ‘un-African’ and a “white disease”, a “western import”, is a taboo in many African countries. A bishop in Zambia urged his fellow citizens to safeguard their own values and culture from external influences by advocating for a 15-year prison sentence for two men charged with homosexuality (Mambaonline, 2019).

Evelyn Musambi, Associated Press reporter based in Nairobi, Kenya (March 2, 2023), notes the following:

- i) President William Ruto of Kenya expressed his disapproval of a recent Supreme Court decision that permitted an activist to register an LGBTQ rights organisation. He reiterated that the country’s position on same-sex marriage remained unaltered.
- ii) The national board overseeing non-governmental organisations denied the activist’s registration request. Kenya’s High Court and the Court of Appeal said the board acted improperly, and on February 24, the Supreme Court agreed, dismissing the board’s further appeal.
- iii) Ruto said the government respects the Supreme Court’s 3-2 decision ruling but that “our culture and religion does not allow same-sex marriages.”

The traditional values and family values inform us to:

- Consider the central theme of human sexuality-position implied, of control behaviour and stimulating activity based on socially approved groups or promoted by the group.
- Human rights must be exercised responsibly, whereby to be responsible goes beyond oneself.
- Consider the total freedom of an individual versus community consensus.
- Consider the possibility of making a judgment based on dualistic or pluralistic terms: right/wrong, good/bad, wise/stupid, clean/dirty.

African Traditional worldview will look for the central theme of human sexuality as follows:

1. Seek for the ultimate or absolute norm in terms of good or evil, right or wrong, by asserting that:

- i) LGBTQ behaviour has repercussions detrimental to the human population
  - ii) LGBTQ is a betrayal of societal norms
  - iii) Personal rights and advantages advocated by LGBTQ are subservient to those of the group or entire community.
  - iv) No personal advantage is to be sought at the expense of the community or the entire group.
2. Disregarding traditional norms by a few members of the society may bring down the wrath of the ancestors on the entire community.
  3. Successful living involves close cooperation with the entire group or all its members (the living, the departed, and the yet-to-be-born).

**b) Evangelical Christian Organisations: Case Against LGBTQ**

Evangelical Christianity on LGBTQ adheres to the Scripture as an authoritative and inspired Word of God. Evangelicals maintain the belief that human sexuality, as bestowed by God, is an expression of love meant to be shared and enjoyed exclusively within the context of marriage between a husband and wife, specifically between individuals of male and female, man and woman. As a result, Evangelicals are opposed to LGBTQ individuals and relationships, as they view them as deviating from God's intended design of creating humans as sexual beings who reflect His image through the complementary nature of male and female. The Archbishop of the Anglican Church in Kenya, Rev. Dr. Jackson Ole Sapit, on October 24, 2023, asserts that the Legal Registration of LGBTQ as an association is a Crime. It is an attack on humanity's creation and natural order. He noted that the helper for Adam was a woman, not a man, and even the plant science of pollination is between the male parts of pollen meeting the female parts. Then fertilisation happens, leading to the bearing of the seed. Therefore, LGBTQ is a fallacy driven by money, and the blessing of LGBTQ in the name of blessing the person and not a sin is wrong, and the blessing always invokes the name of Jehovah God, who declares LGBTQ as sinful.

By removing anything male or female, the devil is on the offensive side to attack the Christian faith. The evangelical position examines and follows the example and commandment of Christ that places them under obligation to proclaim both God's truth *and* His redemptive grace, that is, "speak the truth in love"

(Ephesians 4:15). There is no room for hatred, hurtful comments, or any other form of rejection toward those who practice LGBTQ. Due to our belief that humans are created in the image of God, Jesus instructs us to view all individuals as possessing inherent value, worth, and dignity. This perspective includes those who affirm or adopt labels or behaviours that we understand the Bible associates with sexual sin. The priority of love is to be upheld by evangelical Christians, and the cause of love is to tell the truth with understanding, grace, compassion and sympathy.

The Bible illustrates a heterosexual marriage as a divine purpose and design in marriage by referring or quoting to its origins in the Creation account (Genesis 2:24): "But at the beginning of creation, God made them male and female. For this reason a man will leave his father and mother, and be united to his wife, and the two will become one flesh..." (Mark 10:6-8). This depiction suggests the intended way for humanity to live as established since the beginning of creation, affirming that heterosexual marriage is the sole legitimate framework for sexual expression. As a result, it is seen as contradicting the LGBTQ lifestyle. Therefore, any contrary interpretation of this biblical truth either discredits the authority of Scripture or distorts the plain and obvious meaning of its words. Indeed, the Bible prohibits all kinds of sexual promiscuity or free sexual expressions: sexual activity outside the bond of heterosexual marriage, LGBTQ, Incest, fornication, etc. It does not matter what his or her personal sexual feelings may be.

Paul, talking to societal culture, states how Adam and Eve, as representatives of humanity, turned away from God, like struggling with LGBTQ. Moreover, they were struggling with different temptations and sins: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth... worshiped and served the creature rather than the Creator" (idolatry). "For this reason, God gave them up to dishonourable passions. For their women exchanged natural relations for those that are contrary to nature, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error" (Romans 1:18-27). Here, Paul is indicating that LGBTQ is biologically unnatural,

for we were created as male and female beings. Paul lists practices that are contrary to sound doctrine that include homosexuality: idolaters, adulterers, homosexuality, thieves, greedy, drunkards, revilers, swindlers, lawless, disobedient, ungodly sinners, unholy, profane, murderers, sexually immoral, enslavers, liars, and perjurers (1 Corinthians 6:9-10; 1 Timothy 1:9-10). Moses, Jesus, and Paul each cite Genesis as the fundamental text for us to understand God's design in creation.

## **God's Original Design for Human Sexuality/Intent.**

The Christian community is absolutely unsparing in truth and no compromise and exercising unsparing love that loves the unlovable. Respond to the difficult issues faced by LGBTQ will hear Jesus say, "Well done, good and faithful servant" (Dallas, 2014). The story begins with God creating humanity in His image, male and female—two distinct but complementary creatures made for each other. Together, man and woman were fashioned to reflect the image and likeness of God; hence, Adam was not complete without Eve. While it is accurate that this passage does not explicitly prohibit homosexual relationships, it does present a model or standard for human sexuality. It portrays men and women as biologically complementary, with the purpose of sexual activity and reproduction.

The Song of Solomon celebrates marriage and human sexuality. Adam and Eve that they unite in marriage, "be fruitful, and multiply", that is, with the possibility of producing new life (Genesis 1:28; 2:23-24). Any relational sin, whether envy, lies, hatred, violence, rage, gossip, pornography, homosexuality, rape, lust, fantasy, or LGBTQ, is a disobedience to God's authority, hence falling short of God's design. Jesus explicitly endorsed the Christian sexual ethic and appealed to God's intention in creation (Mark 10:11-12; Matthew 19:4-9; Genesis 2:23-34). The two becoming one is a ritual act at the deepest level of a personality. The Book of Leviticus 18:2b-3, 22; 20:13 presents a picture of God's code of Holiness by avoiding all forms of immorality like adultery, bestiality and incest. LGBTQ is outside this domain. LGBTQ is a form of immorality, actually sinful: "You shall not lie with a male as with a woman; it is an abomination, e.g. not walk in statutes of the Canaanites (Idolatry) as well as lie with a male as with a woman (Homosexuality) is an abomination and punishable by death. "If a man lies with a man as with a

woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them" (Leviticus 20:13).

Evangelical Christians have interpreted "the story of the destruction of Sodom and Gomorrah" in Genesis 19:4-9 to be because of same-sex orientation. The men of the city, the men of Sodom, both young and old, and all the people, including the last man, surrounded the house. They asked Lot, "where are the men who came to you tonight? Bring them out to us, that we may know them." Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who do not know any man. Let me bring them out to you and do them as you please. Only do nothing to these men, for they have come under the shelter of my roof." However, they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now, we will deal worse with you than with them. "Then they pressed hard against the man Lot and drew near to break the door. Lot's words and actions. "Do not do this wicked thing," was it a proposal of rape? The people of Sodom were "sexually promiscuous" and "departed from the order of nature (Schmidt, 1995).

The Book of Ezekiel notes that Sodom was destroyed because the people were haughty and did an abomination before God (Ezekiel 16:50), which included abomination, sexual immorality and homosexual conduct (2 Peter 2:6-7; Jude 1:7). Romans 1:26-27 reads, "that is why God abandoned them to their shameful desires. Even the women turned against the natural way to have sex and instead indulged in sex with each other. Moreover, the men, instead of having normal sexual relations with women, burned with lust for each other. Men did shameful things with other men, and as a result of this sin, they suffered within themselves the penalty they deserved." The Bible includes LGBTQ as a form of immorality, actually sinful: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor men who practice homosexuality ..." (1 Corinthians 6:9-11).

## **METHODOLOGY**

The descriptive research design was adopted in this study. The core concept underlying descriptive research is to collect data that depicts actual phenomena by

asking people about their views, attitudes, and values (Mugenda & Mugenda, 1999). The research was descriptive as it established the Catholic Church's viewpoints on miraa Production and consumption in Igembe Deanery, Meru Diocese. In all this, there was no manipulation of the variables, and the study reported the exact responses from the respondents.

### RESULTS AND DISCUSSION

#### LGBTQ Interviewed Had This to Say:

"It is a gift from my Creator to be accepted and celebrated and lived with integrity." Those who oppose marriage redefinition are often given negative labels such as "anti-gay," "bigoted" or "anti-equality." anti-gay," "bigoted" or "anti-equality." Argue that homosexuality is a sin and point to Leviticus, Romans or Genesis—the story of Sodom and Gomorrah. Jesus never mentioned homosexuality (Genesis 19:4-9).

Some of those who were interviewed had experienced pain, rejection and abandonment, distress, depression, or even anxiety in discouraging LGBTQ, which in turn made them despair and profoundly lonely and isolated, especially from parents, siblings or peer groups. Their spirits were wounded, so they turned to LGBTQ. This finding seemed to result from a misguided search for love and affirmation. LGBTQ attractions may have developed as an unconscious attempt to meet legitimate needs for intimacy or repair breaks in foundational relationships. Others said that after watching pornography, especially on LGBTQ, they found it to be highly addictive and hence converted to LGBTQ. Furthermore, others said that colleagues or peers, parents, religious community, and traditions (community's culture or religious beliefs) persuaded and pressured them to convert to heterogamous marriage by looking for women to marry and to start a family. Those who got married had threatening marriages and families that were formed as a result of encouraging such conversion therapies.

LGBTQ is seen as a result of emerging historical, cultural and philosophical dynamics. The political pressure by LGBTQ in America between 1971 and 1975 and scientific findings recommended declassifying LBGTQ as a mental disorder or impairment associated with LGBTQ. The Findings found stability, reliability, the discovery of one's sexual orientation, and social and vocational capabilities. Hence, LGBTQ is not a mental

illness and those opposed to LGBTQ are suffering or experiencing internalised homophobia. LGBTQ is not a choice but a discovery of one's sexual orientation (Haarsma & Hoezee, 2012).

Some scientific findings indicated that LGBTQ have experienced long-term sexual dysfunction, lowered self-esteem, elevated self-hatred, loss of family and religiosity or anger at family and community, elevated depression and anxiety, suicide attempts, spiritual crisis, phobic anxiety of attractive same-sex persons, increased aggression or hostility, and frustration at wasted time and resources. There is a need to improve the efficacy of the procedures to ascertain their success so as to be used competently, ensure the potential for success and meet the criteria for Empirical Supported Treatments (EST) (Adams & Sturgis, 1977). The duration of conversion therapies should be factored in to ascertain its success. Most of the people who have invested time, money, and emotional energy in conversion therapy are highly motivated to perceive and report significant changes as a result of treatment. Uncontrolled studies report higher success rates than controlled studies like reparative therapy (Haarsma & Hoezee, 2012).

Goy and Phoenix (1971) examined the effects of testosterone propionate administered before birth on the development of behaviour in genetic female rhesus monkeys. It was observed that LGBTQ is associated with genetic factors and prenatal hormones or antibodies interacting with various subtle and complex processes during developmental and socialisation, and a socialisation consensus that there is more than one path through which a person might develop GBTQ biological influences. The effects of prenatal androgen exposure cannot be attributed to social interactions, as the foetus is isolated from awareness of the behaviour of individuals other than the mother. Furthermore, the avenues of social influence available to the mother during pregnancy, such as her voice, are relatively limited. The events before birth influence the individual's later behaviour; at least, we can say they could not have been initiated by the individual learning about behaviour from others or even by socialisation, culture, and the learning process (Goy & Phoenix, 1971).

#### Therapeutics Remedies for LGBTQ

LGBTQ, like abstinence from drugs and alcohol, should seek support to remain celibate and to relate only to nonsexual friendships. However, this might still not solve the problem because humans always long for an intimate physical connection. As well as the pressure from our cultures that demands one to have an intimate sexual relationship in one's lifetime and that celibacy is a calling. Considering the community's expectations more than an individual's in matters of LGBTQ. Seeking help or support or reading materials from various organisations, mostly from Evangelical Christian Protestants who can address the problem or dilemma or provide efficacy related to viewing LGBTQ as immoral, such as Exodus International or The National Association for Research and Therapy of Homosexuality (NARTH). NARTH has led to the victims experiencing reduced desires related to LGBTQ, reverting to heterosexual marriages and making peace with conflicting life choices by making those practising LGBTQ:

1. Make peace with and make decisions about their irreconcilably conflicting life choices and chances.
2. Offer hope that LGBTQ can be changed using reorientation or conversion therapy. Reorientation Conversion therapies.

Seeking treatment for psychiatric reasons resulting from psychological and neurological conditions like drugs, alcohol addiction, etc., from specialists who can diagnose the problem. The American Psychiatric Association endorsed various therapies for LGBTQ+ individuals from the 1940s through the 1970s. These included psychoanalysis, behaviour therapy, hormone treatments, surgery and aversion conditioning. However, it is crucial to consider that this endorsement happened before homosexuality was declassified as a mental disorder in 1973. A study by Spitzer (2013) has shown positive change or success of increased feelings of in, strengthened emotional (nonsexual) same-sex relationships, congruence between sexual feelings and personal values, and improved gender identity.

The use of uncontrolled conversion therapy ascertained the efficacy of reparative therapy of a retrospective survey of 900 clients showed a significant percentage of 200 individuals who retrospectively reported that their same-sex attractions were reduced over five years of reparative therapy. However, none reported a complete

loss of same-sex attraction (Haarsma & Hoezee, 2012). This is to say the moving of persons from LGBTQ inclination to heterosexual orientation. Those supporting the practice of LGBTQ maintain that the distress, depression, or even anxiety caused by discouraging LGBTQ in an individual should be avoided and instead help him or her discover one's sexual orientation, accept one's sexuality, and find ways to live with integrity, hence no need of altering one's attractions. Around 40 years ago, America used to diagnose homosexuality as a sexual deviation, as indicated according to Drescher (2015) by the Diagnostic and Statistical Manual of Mental Disorders. American Psychiatric Association and American Psychological Association (APA), hence, proposed a therapy of ways of reducing homosexual erotic attraction to help the adherence to function heterosexually and increase hetero-erotic desires. Those inclined to the practice of LGBTQ need forgiveness, grace, healing and restoration with the compassion of Christ and the truth of God's Word.

### CONCLUSION AND RECOMMENDATIONS

**Conclusion:** There is a pressing need for churches and Christians to address LGBTQ issues within the context of Christian sexual ethics. For example, there are shortcomings of many churches in upholding a biblical sexual ethic and providing support to those grappling with homosexuality. The study emphasises the importance of offering love, encouragement, and understanding to individuals struggling with LGBTQ concerns rather than judgment or exclusion. While acknowledging the LGBTQ activist movement's efforts to redefine "civil rights" based on sexual orientation, the study raises questions about the validity of LGBTQ categorisations and the limitations of scientific methodologies in understanding human sexuality. It underscores the biblical perspective of God's original design for human sexuality, emphasising the significance of marriage between one man and one woman. Notably, the study advocates for recognising individuals' inherent dignity and worth, irrespective of their sexual orientation. It firmly rejects stigmatisation and calls for a compassionate and loving response from the Christian community. The study encourages attitudes of kindness, compassion, truthfulness, patience, gentleness, and authentic humility when engaging with LGBTQ individuals. While there exists a debate between conversion or reorientation therapy and LGBTQ affirmation, the study acknowledges that

knowledge and ethical frameworks extend beyond scientific data. It acknowledges the perspective of faith-based organisations that operate within a biblical worldview and offers conversion therapy based on Christ's teachings (Mark 10:6-8).

**Recommendations:** Open dialogue is necessary within churches and Christian communities. Additionally, there

is a need to strike a balance between upholding biblical principles and demonstrating compassion. Churches and Christians can play a positive role in addressing the challenges faced by LGBTQ individuals.

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