

HISTORICAL TRENDS IN THE DEVELOPMENT OF HOMOSEXUALITY: CONFLICTS, CLAIMS, CONTRADICTIONS AND IMPLICATIONS TO CHRISTIAN ETHICS

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Abstract

This article outlines the origin and development of homosexuality from the time of Sodom and Gomorra to the 21st Century. It discusses the checkered history and experiences of the gay-lesbian peoples in their quest for recognition and survival (Genesis 18 & 19; Bailey, 1995; Van Der Krogt, June 16, 2016; Parler, 2017; Markowitz, 2019). The study highlights the claims of the LGBTQI+ Movement for full social, political and religious rights and recognition along with the right to express same-sex orientation (Koranteng-Pipim, 2002; Power, 2011; LGBTQ, 2017, January 17). More significantly, the social and ethical implications of the demands of the Movement are discussed and analyzed from a biblical perspective.

Key words: Homosexuality, Claims, Contradictions, Ethical Implications

Introduction

The issue of homosexuality has become a global concern under its religious, social and political influences. From the twin-city of Sodom and Gomorrah to the new millennium, the journey of homosexuality has been a crucible and varied experience. Initially identified as a taboo in religious and secular circles, homosexuality is currently receiving recognition among some Christian denominations with legal and political backing. The biblical account usually traces gay-lesbian practices to the destruction of Sodom and Gomorrah (Genesis 18:16- 19:1-29). The catastrophic fiery ruin of the twin cities, identified with divine wrath against sexual immorality, has tagged homosexuality with negative religious and

social stigma to date. As the history of Sodom and Gomorrah is associated with divine judgment, homosexuality has never been in the good books of the three Abrahamic religions; Torah, Bible and Kohran (Van Der Krogt, 2016). Notwithstanding, the Gay Movement has made tremendous hurdles to fight for full equality through persistent struggle amidst adversity and restrictions.

The claims of gay and lesbians have generated heated debates both in the Church and secular society. Not only are Lesbian, Gay, Bisexual, Transgender, Queer and Intersex Plus (LGBTQI+) demanding the legal right for gay marriage, but they are also asserting their right to membership of the Christian faith



unconditionally. (Koranteng-Pipim, 2002). Apart from the social and ethical implications, such demands also call into question the sanctity of marriage, standards of Christianity and divine authority.

The Problem

The contemporary society of the 21st Century has witnessed a resurgence, rapid growth and an unimaginable influence of the gay movement. Thanks to the era of postmodernism, the Gay-Lesbian Bisexual, Transgender, Queer and Intersexual Movement has grown to become a force to reckon with. More significantly, the tension surrounding the recognition of LGBTQI+ assumes a political and economic divide between the developed and developing nations. A great number of African countries, who hold dear to their cultural values, have applied legislative instruments to sanction gay and lesbian practices (Acquah et al. 2023; Ferragamo & Robinson, 2023). Regardless of these fierce opposition, the LGBTQI+ is still making successful advances within political and religious circles in the developed countries.

The phenomenal advancement of the movement has been a cause for concern to conservative religious bodies and cultural groups across the globe. In view of LGBTQI+'s influence on innocent children, disregard for morality and sanctity of marriage, coupled with its unqualified demand for membership to Christianity, concerned moralists and Christians continue to wage war on the Movement to curb its advances (Singh & Durso, 2017; Wilson et al., 2016). Given the formidable advances and influence of the gay and lesbian movement, this study seeks to trace its historical background, characteristic features and assess the legitimacy

of its claims and implications to modern society from the biblical perspective.

Objective

This study aims to provide an account of trends in the historical development of homosexuality, examine its characteristic features, implications, and ethical justifications. The discussion will focus on the following questions:

- i. What are the significant trends in the historical development of homosexuality?
- ii. What conflicts are associated with the development of homosexuality and the Gay Movement?
- iii. Are there contradictions in the claims and conduct of LGBTQI+?
- iv. What are the moral and ethical implications of the demands and lifestyle of LGBTQI from Christian perspective?

Methodology

The approach of the study will be narrative, description and analysis of literature with some recommendations.

Brief History – The Conflict

The journey towards gay liberation has followed a rugged path. From a catastrophic historical background, gay and lesbians have virtually survived all forms of restrictions, oppression and persecution. Because of the destruction of Sodom and Gomorrah and biblical prohibitions, Jews, Christians and Arabs frown upon gay practices. As a result, homosexuality has not survived smoothly in a society dominated by these significant religions (Van Der Krogt, 2016). Tadatmananda (2019) affirms that homosexuality has thrived among



Asian religions, which are either neutral or receptive to the practice. One would expect such tolerance, as some mythological beliefs of the Hindus share standard features with gay-lesbian sexual behaviors (Wikipedia 2021).

The Greco-Roman era marked another period of gay-lesbian growth and recognition. Not only was the practice endorsed by Greek mythology, but it was also an acceptable social practice. People openly legitimized same-sex orientation and marriage as a conjugal right (Parler, 2017). In the case of the Romans, homosexuality gained royal status as most of the emperors were gay. The political milieu of the Roman era provided a conducive environment for the growth of gay and lesbians. According to (Sheehan, 1982, pp. 440-441) the only criticism of the Romans against gay was the “certain passive sexual roles among males.” The prophetic word of the apostles was the only dissenting voice that spoke boldly against the perversity of the act at that time (Romans 1:26-32; Jude 7). Prior to the apostolic era people like Plato and Philo of Alexandria condemned the unnatural and profligate passion in same-sex relationship. Besides its immorality, these dissenting voices from the secular circles saw same-sex practice as a threat to the survival of the human race (Loader, 2014).

The fall of the Roman Empire marked the beginning of the decline of gay-lesbian activities. As Christianity flourished and became politically powerful in the Middle Ages, homosexuality gradually lost social recognition and privileges. The worst blow ever dealt with homosexuality was the initiation of Thomas Aquinas’ theory of the natural law, which led to the prohibition and criminalization of gay-lesbian practices. At the Council of London

(1102), theologians and the state instituted ecclesiastical legislation, labelling gay practices as sinful and subject to confession (Bailey, 1995). The successive generations saw the entire Europe and nations across the globe endorsing legal sanctions against gay and lesbians.

Until the middle of the 20th Century, homosexuality became life in the shadows, characterized by fear, reproach, discrimination and persecution. Gay and lesbians were subject to police harassment and arrest. They were hunted in America as predators pounced on their prey, grabbed, dragged, sometimes naked, from their beds and bathrooms and thrown into prison. In this circumstance, the Gay Rights Movement was formed in America by Harry Hay in America in reaction to social hatred, dehumanization and discrimination (Singh & Durso, 2017; Markowitz, 2019). Invariably, the growing influence of postmodernism in the Century gave impetus to the Gay Movement’s fight for liberation.

The year 1969 marks the turning point of liberation for the Gay Movement in the US. At a gay bar on Christopher Street in the Greenwich Village called Stonewall Inn, an organized gay-lesbian mob forcefully repelled a police raid. The success of the solidarity fight gave impetus to the Movement to forge ahead for liberation. The gay and lesbians were inspired by the Stonewall victory to publicly declare their identity to their friends, relatives and the broader society for the first time. They were ever determined to fight for social recognition of their sexual uniqueness (Life of LGBT, 2017). In 1977, Canada became the first country to decriminalize homosexuality and prohibit discrimination on the grounds of sexual orientation. The ensuing years saw the



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endorsement of the Canadian move by other Western countries.

From a life of seclusion, the Gay Movement showcased itself in celebration of its golden age of freedom. The Movement began to flourish. Unfortunately, their joy was short-lived as HIV/AIDS viciously struck the gay community with its deadly venom. Strangely, the AIDS menace was initially confined to the lesbian-gay-bisexual-transgender community (LGBTQI). In the 1980s, the AIDS epidemic claimed the lives of a high number of gay people. This tragedy heightened the stigmatization and marginalization of the Movement. (Herek & Capitano, 1999; Wilson, et al., 2016). North American alone recorded about half a million-death toll (Life of Lesbian, Gay, Bisexual and Transgender, 2017). Initially, the Gay Movement were defensive of the impact of the epidemic among the gay community. However, the widespread of AIDS compelled Matthias Frings, a gay author, to admit the reality:

Always and everywhere, we are criticizing the hetero-press. But where is our press which continuously deals with this problem? [...] As cynical as it is, not until we have accepted the disease we are able to fight on all levels: AIDS is not 4 gay cancer,' but it is a disease which mainly affects gays. Homosexuality and AIDS cannot be separated. The mass media knows that and has pleurably exploited it. Now it is on us to put this connection in the proper perspective, without surrendering gay positions, without shame and self-betrayal (Frings 1984, 202-3; as quoted in Haus 2016, p. 123).

Around the globe, HIV/AIDS victims were banned by airlines, refused entry or detained at airports, evicted from their rented

accommodation and thrown out of their jobs for fear of infection with the AIDS virus. (Power, 2011). The Gay Movement was devastated by public indifference and the US government's unwillingness to invest in drug research to save their lives. They staged demonstrations to arouse public concern. So severe was the epidemic that one of the gay activists admitted that the tragedy was an act of God:

That was hard to get your head around. But we knew that gay men were dying, we didn't know that anyone else was dying... "That was pretty weird. That did feel like an act of God. We were fearful because we didn't know what we were dealing with. (Power, 2011, p. 37).

In 1996, a group of drug researchers within the Gay Movement successfully came out with an anti-AIDS retroviral drug. Although all Gay Movement activists disappeared as a result of the AIDS catastrophe, a new movement emerged. The negative experience emboldened the Modern Gay Movement to extend its fight for liberation to full equality (Life of Lesbian, Gay, Bisexual and Transgender (2017). Using their political right, LGBTQI influenced governments to bow to their demands. Once again, Canada led the way to recognize gay marriage for the first time in 2003.

The claims of LGBTQI

The dawn of the 21st Century witnessed the transition of the Gay Movement from the demand for freedom to full equality. Today in Western society, LGBTQI have the right to equal social benefits, such as employment, tax relief for couples, healthcare facilities, etcetera. Beyond these rights, the Modern Gay Movement has successfully fought for the right to marriage with equal opportunities like



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heterosexuals. Besides, they are entitled to political status. The fight for Gay rights continues unabated as LGBTQI advance for recognition in the Christian Church with the right to ordination and free membership.

The Encyclopedia Britannica defines homosexuality as sexual interest in and attraction to members of one's sex. The term gay is frequently used as a synonym for homosexual; female homosexuality is often referred to as lesbianism. Sigmund Freud, as cited in Encyclopedia Britannica (2018), characterized homosexuality as a result of conflicts of psychosexual development, including identification with the parent of the opposite sex. There are two classifications of Same-Sex or Homosexual Behaviors:

- i. LGBTQI orientation, inclination, or tendency- an inborn sexual attraction, predisposition, or desire toward a member of one's sex, referred to as "ontological" or "constitutional" homosexuality or "inversion."
- ii. Gay-lesbian behavior or practice--an erotic activity with a member of one's sex, whether one judges such action to be morally right or not. (Merriam-Webster, 2023; Encyclopedia Britannica, 2018; see also Koranteng-Pipim 2002).

Advocates of pro-gay theology contest that people are born gay, supporting their claim with "scientific studies" which affirm gay heredity. They maintain that genes influence gay sexual inclination (behaviour, influenced by genes and environment). LGBTQI assert that their orientation is a natural, healthy and neutral expression of human sexuality. Like heterosexuality, homosexuality can be rightly

used or abused. According to Bishop Spong (2007), "The abuse is wrong... but homosexuality within a loving, consensual, and monogamous relationship is morally right." As an inherent human attribute, the gay-lesbian tendency cannot be changed except with the help of social institutions, law, religion and Education.

The Gay advocates view Christianity as a developing religion; hence the Bible or faith cannot judge homosexuality. They reject the inerrancy of the Bible. Condemn the use of the Bible in destructive ways to oppress, stigmatize, marginalize and dehumanize LGBTQI. They reject the notion of standard human behavior. They contend the wrong identification of God's gender as male. Again, they posit that the Bible does not contain all truth. They also claim that God has called LGBTQI into the Church to be what they want to be (Alpha and Omega Ministries, 2014).

Contradictions

The identity of homosexuality is shrouded in ambiguity. Both society and gay people themselves tend to confuse the real identity of homosexuality. Until the new millennium, society tagged gay-lesbianism with both psychiatric and biological abnormality. In 1973 the American Physicians Association denounced its claim of associating homosexuality with mental illness. Therefore, it removed gay people from the Diagnostic and Statistical Manual of Mental Disorders (De Cecco, 1987). Before then, people with psychiatric conditions such as severe depression, bipolar and sexual identity disorders were subjected to electrical shocks as a means of psychotherapy.

Some Christian denominations, which had condemned LGBTQI practices as sinful and promiscuous, have now considered it as morally



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acceptable to the extent of approving the ordination of gay pastors. These include the Lutheran Church, Anglican Church, Church of Scotland, United Church of Christ, Presbyterian Church of USA, Episcopal Church USA, just to mention a few (History of Christian Ordination of LGBT Clergy, nd). However, most of their counterparts in Africa have refused to endorse the practice on biblical grounds. The shift from the biblical stand on sexual morality has generated controversy among Christian churches within and without (Bongmba, 2015). Latest among these strange moves of recognition is Pope Francis' approval of same-sex marriage blessing by Catholic priests (Daily Graphic, 2023). The stereotypes such as "taboo" "deviants" are no longer being associated with homosexuality.

LGBTQ's definition of "sexual orientation" also begs the question of its limited application to homosexuality. Are people sexually oriented to same-sex alone or both? Just as heterosexuals can be inclined to desire the opposite sex or even same-sex, so are LGBTQ. Is heredity the only source that determines sexual orientation? What influence will a perverse generation's access to the internet, inundated with erotic films and pornography, exert on sexual orientation? Indeed, print, audio and social media do exert some influence in shaping one's sexual orientation. This tendency defines the lustful desires of fallen humanity, which Jesus and Paul explain in Matthew 5:18 and Romans 1: 26, 27. Thus, both Jesus and the tenth commandment censure not merely adulterous behavior but also the desire that precedes the act. The locus of such a desire is the "heart." As Jesus confirms in Mark 7:21 that adultery and every other kind of sexual immorality proceed from the heart.

Again, some LGBTQI advocates claim that their sexual orientation is fixed and powerless to change it unless they are assisted by institutions, church or government (Alpha & Omega, 2014). Based on this argument, LGBTQI demand unconditional acceptance into the Church. How come that heterosexuals can confess and repent of inappropriate sexual orientation (lust), but gays and lesbians cannot? To justify their attitude of unrepentance, they object to the use of the Bible to define sexual impropriety. Not only that, gay people are selective, of which part of the Bible to recognize. The basis of admission of individuals to the Christian Church is through baptism (Matthew 28:18-20; Mark 16:15, 16), which is preceded by confession and repentance of sin (Acts 2:38; 3:19). How would an ordained LGBTQI pastor explain Jude verse 7, which categorically defines the practice of Sodom and Gomorrah as "sexual immorality", for which reason God destroyed the twin cities, Sodom and Gomorra?

Why do LGBTQI reject the authority of the Bible but use the same to defend their claims? Why do gay people mimic the biblical-ordained heterosexual relationship by identifying themselves as 'husband' and 'wife,' even though they may be of the same sex? This practice is an admission of the normality and morality of the marriage institution ordained by God in Eden. The biblical account of creation and marriage may be denied, but its impact on human conscience is irresistible. Invariably, the truth still stands that "God created man in His own image ... male and female He created them" (Genesis 1:27). Again, God defines heterosexual marriage as a relationship between "husband (man) and wife," a one flesh compatible and normal relationship, contrary to same-sex



(Genesis 2:24; Matthew 19:4,6; Ephesians 5:22-33). Speaking on whether there is Jewish reform response to homosexuality Soloff (2001, pp. 310-315) made the following admission: "There is, however, no instance of express approval explicit toleration of homosexuality on the part of the Lord or the part of the Lord's spokesmen and editors." Soloff continues that he would not use the *halakha*, as a liberal, to decide the legitimacy of homosexuality. His reason is that a large number of Jews, men and women are practising and non-practicing gay. He also cites the Central Conference of American Rabbis as expressing tolerance towards legislature to decriminalize gay-lesbian acts. This approach clearly shows a shift from truth to compromise as both the *halakha* and the Bible identify homosexuality with sexual immorality.

Parler (2017, p. 183-189) quotes James Brownson as saying that the OT era and the modern world are different; hence the OT cannot address same-sex relationships today. He contends a close link between biblical concepts and cultural assumptions in the olden days, which differ in modern. Brownson contrasts the perverse, abuse, patriarchy, slavery notion with a loving, committed same-sex relationship. He opines that the apostolic era operated in a different biblical context and could not identify with the current understanding of diversity, sexual identity and orientation. Parler contends that James Brownson's argument is untenable because some Greco-Roman thinkers, including Aristophanes, Plato, Caelius Aurelius, and Ptolemy, explain same-sex orientation in line with heredity and volition, self-absorbed desire or as a result of uncontrollable external forces. This definition of sexual orientation harmonizes

with the modern understanding of same-sex orientation.

At the onset of its development, the Gay Movement showed resentment towards marriage and the idea of having children. Incredibly, the same Movement has now fought for the right to marry and adopt children (Life of LGBTQI, 2017, January 17). Suppose the entire human society were to go by the gay concept of same-sex marriage; what would be the future of society without procreation? Bongmba (2015, p. 86) makes an interesting remark about human sexuality:

We also know that sex does not merely mean vaginal sex between a man and a woman. With this knowledge, we understand that what others considered a cultural taboo is no longer the case. Christians need to understand homosexuality in today's historical context.

One wonders the theologian's perception of what God defines as natural human sexuality in Leviticus 18:22. The Bible distinguishes between the function of the vagina and anus, identifying the use of the latter with abomination. Sodomy, whether performed by heterosexuals or LGBTQI, is classified with promiscuity (Rom 1:26, 27). Contrary to Bongmba's assertion, Jesus reiterates that heaven and earth will pass away, but His word shall not. He also warns against using human tradition to nullify God's word (Matthew 15:3-6).

Ethical Implications

Admittedly, there have been excesses in the treatment meted out to LGBTQI over the centuries. Typical among them is the purported incident of a Ugandan pastor who published the



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names of some gay and lesbian women in a local newspaper to expose them to public ridicule and victimization (Bongmba, 2015). Regardless of how evil society perceives homosexuality, LGBTQI should be treated as people created in the image of God. Like all other sinners, they are entitled to human dignity and the love of God. Christians are to follow the example of Jesus, who identified himself with prostitutes and tax collectors, even though he did not condone their sinful practices. Christ's mission was to seek and save the lost society despises (Luke 19:9, 10). White (1909) observes that Christ won the heart of sinners because he identified with them, showed sympathy, ministered to their needs and urged them to follow Him. The AID's crisis was the most conducive time for Christians to evangelize and show compassion towards gay victims. Had Christians and society demonstrated Christ's love for the LGBTQI during the AID tragedy, they probably might have changed their lifestyle. Most, unfortunately, the hatred, indifference, and insensitive attitude meted out to LGBTQI in the heart of their suffering somewhat hardened their hearts to fight for full equality.

Whereas the police have a duty to maintain law and order, the act of arresting people in washrooms and bedrooms in their nakedness was dehumanizing and unethical. The spirit behind law enforcement is to reform offenders rather than oppress and expose them to reproach.

Attitudes such as condemnation, despise, discrimination and oppression tend to harden the heart of offenders. They are negative reinforcers that make people deeply entrenched in behaviors which their critics expect them to change. Such is the LGBTQI reaction towards Christianity and society. For example, a survey conducted in

Ontario revealed that 73% of gay people had been made fun of by their gender identity, 39% denied job opportunities, 26% assaulted, and 24% had suffered from police harassment (Wilson et al., 2016).

Discrimination towards gay people in healthcare is another unfortunate unethical practice on the part of some medical practitioners. The hypocritical oath requires physicians to treat all patients with fairness, regardless of their sexual orientation. For fear of discrimination and ridicule, most LGBTQI patients refuse to declare their gender identity. In a large-scale survey conducted among LGBTQI between the ages of 45 and 75 in the US, forty per cent (40%) of the respondents' age bracket of 60 to 70 disclosed that their health care providers did not know their sexual orientations. Generally, the respondents expressed concerns about marginalization, loneliness, financial constraints, and healthcare access (SAGE, 2014, as quoted in Wilson et al., 2016; see also Singh & Durso, 2017). Christian physicians and healthcare assistants should reflect God, who provides sunshine and rain for both the just and unjust (Matthew 5:43-45). God is not a respecter of persons (Acts 10:34).

The ethical implications of the claims of LGBTQI go beyond human relations. It has a severe spiritual dimension, as well. Of much concern, their claims question the authority of God. Notably is their rejection of the inerrancy of the Bible. Besides, the LGBTQI also defy the sacredness of marriage by their conjugal weddings in the Church. The ordination of gay pastors is defiance of God's holy ordinance. Pastors are called for a life of sanctity, either unmarried or with a monogamous conjugal relationship (1Timothy 3:2). Apart from the



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sexual relationship of rightfully married heterosexuals, God treats all other sexual desires (orientations) and intercourse as immoral. Paul's list of sexual perversion includes fornicators, adulterers and gays (1Corinthians 6:9).

Those who indulge in sexual immoralities are to repent to receive God's grace and forgiveness (1 Peter 1:14-17).

Apart from a life of dissipation and insensitivity towards the needy and disadvantaged, God destroyed Sodom and Gomorrah on account of sexual perversion (Ezekiel 16:49-50; Jude 7). The demand of LGBTQI for Church membership without repentance is a lack of the spirit of humility towards God. God hates sin but loves the sinner and can only forgive and restore gay people who are penitent (1John 1:9-10, Proverbs 28:13, 14). Homosexuality negates God's objective for procreation in a heterosexual relationship (Genesis 1:28). Even so, LGBTQI have ignored God's institution of child upbringing through heterosexual relationships to demand the right to adopt and initiate fertilization. What kind of sexual morality would gay 'parents' pass on to their adopted children? Unfortunately, most innocent children (if not all) adopted by gay 'parents' will subconsciously adopt their sexual behavior under their influence. Where lies the right of such children who would otherwise enjoy a normal life as heterosexuals?

In attempts to quell social discrimination and injustice against gay and lesbians, some countries have gone to the extreme, prohibiting preaching against homosexuality. This move is a reverse of oppression and suppression against homosexuality to silence the truth. Invariably, this culture of silence will open the floodgate of

gay influence to engulf human society. The future of innocent children and the youth will be bleak as they are prone to lustful desires.

A careful reflection on the historical trends in gay-lesbian development is indicative that the present state of affairs resonates with the era of Sodom and Gomorrah. The generation of Sodom and Gomorrah marks the epoch when homosexuality was well established with social recognition and defiance toward God. With technological advancement, homosexuality has even gone beyond the perversion of Sodom and Gomorrah. People of antiquity did not know sex-change technology. However, today, men and women, even those with no problem with abnormal sex organ formation, can pay huge sums of money to undergo an operation for the preferred gender. It is not surprising that speaking about the end time, Jude mentioned the account of Sodom and Gomorrah (Jude 7). How long will postmodern society take God's mercy and tolerance towards sinners for granted? Jude cautions that the destruction of Sodom and Gomorrah is a warning signal to similar offenders who will be destroyed in the end time by God's wrath (Jude 4, 14-19). Here lies the legitimacy of countries that maintain their stand not to revoke the legal sanctions against homosexuality.

Another subtle attempt to influence developing countries with gay practices is the introduction of Comprehensive Sexuality Education (CSE). The programme aims to introduce innocent children to the LGBTQI concept of sexual orientation to influence them to develop unnatural sexual tendencies subconsciously. For example, there was an attempt to introduce CSE into the Ghana Education system at the primary level. Still, the



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Ghanaian citizens persistently objected until the policy was abandoned (ghanaweb.com, 2019). The LGBTQI Movement has not relented its effort to influence the Ghanaian culture to accept their immoral practices. In defiance of the cultural values, Gay Movement dared to open an office to announce its presence to publicize its sexual indulgence. The attempt was to test the pulse of the nation's compromise. However, Ghanaian reaction was aggressive and resentful, leading to the closure of the office by the Government (GBC News, 2021). As a result of moral decadence in the global village, the quest for gay to influence society will continue to intensify. Modern society needs to brace up with the biblical truth, the firm conviction of moral standards and exemplary life to resist the forces of homosexuality.

Conclusion

Trends in gay-lesbian development confirm a link between its established form in Sodom and Gomorrah and its advanced stage in postmodern times. Both Peter and Jude associate the two eras of homosexuality with divine wrath (1Peter 2:6; Jude 4,14-19). In effect, the growing overt permissiveness of LGBTQI right to marriage, child adoption, ordination and full membership to Christianity has severe moral and ethical implications. Sooner or later, the impact of LGBTQI influences on innocent children and the youth will defy social and ecclesiastical control, given the legal injunctions backing gay practices. Regardless of the claims and conduct of homosexuality, Christian attitudes towards LGBTQI should demonstrate love and concern for their salvation.

Acts of discrimination, dehumanization and oppression against LGBTQI are unethical and

contrary to the spirit of Christianity. However, instead of yielding to gay-lesbian demands contradicting biblical truth, Church leaders should teach gay people about the gospel and pray for their repentance with love and sympathy. God's mercy and justice are not exclusive (Psalm 85:9; Exodus 34:6, 7; John 3:16, 17). Jesus came to seek and save the lost and has commissioned the Christian Church to proclaim the good news to call sinners into repentance. The Bible explicitly condemns all acts of sexual immorality, including homosexuality (Rom 1:18-20).

Recommendation

1. Compared with the price the entire humanity will pay for defying God's prescription on sexual morality, it is perceived that some degree of sanction against homosexuality without discrimination and dehumanization would save humanity from incurring divine wrath.

2. Concerned Governments should take necessary steps to enact comprehensive laws that prohibit the sexual practices of the gay people, however, provisions should be incorporated in the said enactment to safeguard their fundamental rights to protection from inhuman and degrading treatment.

3. A ban on all forms of erotic films and pornography, be they same-sex or heterosexual in character, would go a long way to protect innocent children and youth from sexual promiscuity.

4. Christians and society should desist from unethical behaviors such as dehumanization, oppression and discrimination against gay people.

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