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**A Biblical and Theological View on Human Sexuality:
A Case Study of Selected Churches in Nairobi**

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Abstract

Purpose: This research intended to conduct a theological appraisal of the church's teachings on human sexuality and the role she has in mitigating the problems ensuing from a lack of understanding or misuse of human sexuality. The researcher discussed the problem of sexuality by examining the views of authors who agreed with the fact that there was a problem in the way society had understood and harnessed human sexuality. The response and teaching of the church were a central concern of the researcher. The researcher discussed the problem of condemning the victims of sexual perversion and further expressed the need for the church to redefine her methods of reclaiming people from unhealthy and unbiblical sexual habits.

Methodology: This study used a qualitative design. The researcher collected data from individuals from three selected churches in Nairobi County, Kenya with semi-structured interviews as the sole instrument of data collection. The analyses of the data were done using thematic and descriptive analysis methods. The three churches included Christ is The Answer Ministries (CITAM) Valley Road, African Inland Church, Milimani and Ufalme Church, Nairobi.

Findings: The findings revealed that the church had not done enough in teaching about human sexuality and in giving a practical solution to church members who struggled with sexual perversions. This left Christians with unorthodox sources of information and education on the subject such as media and the internet.

Unique contribution to theory and practice: The researcher recommends that the church should treat human sexuality as an important area that should not be shunned but should be addressed with passion. Correct biblical guidance on recovery and freedom from addictions should be offered by church pastors to all persons that have sexual addictions and the ones that have the potential of struggling with sexual perversions. The church should work to enhance psycho-social therapies to help members of their congregation and others who have sexual addictions.

Keywords: *Biblical, theological, view, human sexuality, church.*

1.0 Introduction

Throughout history, there are different voices that have sought to define human sexuality. There are extrabiblical perspectives on human sexuality that have sought to justify unhealthy and ungodly sexual habits. Such sexual habits and extrabiblical views on human sexuality include the justification of illicit sexual encounters, the watching of pornography, masturbation, prostitution, and homosexuality. This study focused on this subject to bring awareness to the church on God's purpose of human sexuality and the need to minister to persons that had struggled with sexual addictions or bad sexual habits. In this study, the Bible was a central reference for the discussion since it is the authoritative source of the principles that inform the faith and practice of the believer. In addition to scriptural allusions, this work considered scholarly discussions about the subject at hand.

From a scientific point of view, Scientific perspectives of human sexuality encompass, variously, its reproductive, social, cultural, emotional, and biological aspects.¹ On the other hand, religious perspectives on human sexuality rotate around God. Religion affirms sexuality is “the erotic aspect of human existence that is present in all that people say and think and do, in every relationship with others and in their relationship with God as the source of human "refreshment and companionship.”² Some churches' positions regarding human sexuality have been published as statements. The Church of the Nazarene, for instance, views human sexuality as “one expression of the holiness and beauty that God the creator intended for His creation.”³ This study was interested in looking at what the church had done and what she needed to do in response to the challenges that God's people go through in their daily lives as they make sexual decisions and as they respond to the questions surrounding human sexuality.

It is the researcher's observation that there is a general misunderstanding and misuse of human sexuality around the world. In *Work, Play, and Love*, Mark Shaw observes that in the present day, “sex has become a commodity.”⁴ It may be because of misinformation or ignorance on the subject of human sexuality. The researcher felt the need to investigate the role that the church was playing in providing the right teachings on human sexuality. This would enable the researcher to offer remedial suggestions and recommendations to the church. It was the researcher's view that the church had a crucial God-given mandate to provide a biblical and theological solution that can help correct the prevalent extrabiblical notions on human sexuality. According to recent research carried out in the US, “Lesbians, gay men, bisexuals, transgender people, and those who identify as queer (LGBTQ) almost inevitably have conflicted relationships to religion and spirituality.”⁵

Individuals dedicated to defending the existing extra biblical sexual habits have voiced various reasons to justify their positions on the subject. For instance, Brenda et al are of the view that

¹ https://www.researchgate.net/publication/326410296_Human_Sexuality (Accessed Jan 30, 2020)

² <https://www.religion-online.org/book-chapter/chapter-6-human-sexuality/> (Accessed Jan 30, 2020)

³ http://religiousinstitute.org/denom_statements/human-sexuality/ (Accessed Jan 30, 2020)

⁴ Shaw, *Work, Play, Love*, 2014, 163.

⁵ Brenda L. Beagan, and Brenda Hattie. "Religion, Spirituality, and LGBTQ Identity Integration." *Journal of LGBT Issues in Counseling* 9, no. 2 (2015): 92-117.

“there is now compelling evidence that the conflict between sexual or gender identity and religious teachings can significantly damage the psychological and emotional well-being of persons that identify as LGBTQ.”⁶

1.1 Statement of the Problem

It is the researcher’s observation that there is a prevalent confusion surrounding the subject of human sexuality in the society. Believers have found themselves entangled in sexual addictions and habits of sexual perversion. These include and are not limited to the watching of pornography, masturbation, fornication, and homosexuality. The prevalence of this vice is being aided by the media and internet platforms that seem to be bent on advancing vice as opposed to taming it. The church has a responsibility to offer solutions and to shine a light in these dark times and particularly in helping congregants and the society at large in overcoming sexual perversions, addictions, and the abuse of human sexuality.

1.2 Purpose of the Study

From the foregoing, the researcher believes that the church should avoid a passive attitude towards the subject of human sexuality. Some in the church look at the subject as ‘sensitive’ and therefore avoid talking about it. If the errant perspectives on human sexuality were left unattended, they will continue to erode the moral fabric in society and leave many bound by the oppressive forces of sexual immorality and sexual perversion. This will even impact the church’s standing in society, causing her to lose her moral right to correct and give advice on serious life matters. This research seeks to address this existing problem for the betterment of the church, to the glory of God. The researcher is of the view that there is an urgent need to investigate this issue and suggest possible remedial measures. This research undertaking seeks to provide a biblical and theological view on human sexuality.

1.3 Objectives of this Study

- i. To examine the perspectives on human sexuality in society today
- ii. To discuss what influences perspectives on human sexuality today
- iii. To offer the biblical and theological view of human sexuality
- iv. To find out how active the church is engaged in teaching about human sexuality.
- v. To explore possible remedial measures that the church can put in place to help congregants and the society to overcome sexual perversions, addictions, and the abuse of human sexuality.

2.0 Literature Review

2.1 The Biblical and Theological Foundations of Human Sexuality

The word of God has answers to all the problems of this life. The Christian leader is to be firmly rooted in the word of God to address the issues to do with sexual problems. While addressing the issue of sexuality and the sexual perversion in the Corinthian Church, (1 Cor. 3), Paul says, “I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn” (1 Cor.7:8-9). On this, Guzik observes that, “A godly sexual relationship within the covenant of marriage is God’s plan for

⁶ Ibid.

meeting one's sexual needs."⁷ Apostle Paul sought to address the sexual perversion that was mentioned in chapter three of his first epistle to the Corinthians by giving counsel to the church. Paul in this passage is very intentional; he wills to correct and restore the errant believers in a way that glorifies God. "Paul recognizes marriage as a legitimate refuge from pressures of sexual immorality. One should not feel they are immature or unspiritual because they desire to get married so they will no longer burn with passion."⁸ In John chapter 8, one will find the story of the woman caught in adultery. Jesus did not condemn the woman: "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John.8:10-11). The Lord Jesus did not lord it over this woman who needed help; he rather relieved her of her burden. "The woman needed hope because the consequences of her sin would be severe enough."⁹ People laden with sexual problems do not need condemning. Christ did not do it. What such people need is grace, love, and protection. They also need the advice of the Lord Jesus: 'go and sin no more.'

It must be recognized that though sexual perversions cannot alter or erase humanity's dignity, they can obscure it. The church leader is to seek to restore this dignity in humanity. In a recent story aired on a Kenyan television, a Kenyan woman trafficked to India is said to have been "sleeping with nine men on a bad day while all payments were made directly to her masters."¹⁰ Moreover, "In just five months, she claims she has had to sleep with at least 400 men to pay for the costs of taking her to Tughlakabad, Delhi."¹¹ All these incidents of sexual perversion obscure the image of God in humanity, for that was not the intent for which God made humankind. The self-worth of humankind is realized in their realization of their purpose in life, by living a life that honors and glorifies God, for that is the chief end of man, "Man's chief end is to glorify God, and to enjoy him forever."¹² Therefore, sexual perversion destroys that beautiful design of God for human sexuality.

3.0 Research Methodology

This study used a qualitative design. The researcher collected data from individuals from three selected churches in Nairobi County, Kenya with semi-structured interviews as the sole instrument of data collection. The target population of this study was congregants attending three selected churches in Nairobi: Christ is The Answer Ministries, (CITAM) Valley Road, Africa Inland Church, Milimani, and Ufalme Church, Nairobi. The study was delimited to the church because the church is part of the society and the institution that should lead the society in morals. The three churches were chosen because they are representative of the multicultural population of Nairobi, having congregations with members from diverse origins and locations in the city of Nairobi.

The accessible population was 20 church members. The researcher selected the 20 believers through purposeful selecting. Purposeful selection of participants in the study ensured the

⁷ D. David Guzik, "Guzik's Commentaries on the Bible." *Retrieved* 8, no. 20 (2003): 2012.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ <https://www.standardmedia.co.ke/evewoman/article/2001353424/confession-of-kenyan-sex-slave-in-india> (Accessed Feb 3, 2020)

¹¹ *Ibid.*

¹² Williamson, G. I. "The Westminster Shorter Catechism." *Phillipsburg, NJ: P & R* (2020).

representation of the brackets of early youth, middle aged youth, and persons in their late youth in the study. The 20 would be a manageable sample size and the selection ensured that data would be collected on schedule. The 20 participants were adequate for this study. The analyses of the data were done using thematic and descriptive analysis methods. The three churches included Christ is The Answer Ministries (CITAM), Valley Road, African Inland Church Milimani, and Ufalme Church, Nairobi. Out of the possible believers, the researcher employed purposeful sampling technique to arrive at 20 respondents; these were local church members in the three churches. Purposeful selection of participants in the study ensured the representation of the brackets of early youth, middle aged youth, and persons in their late youth in the study. Moreover, to get a balanced picture of the situation, the researcher randomly selected 3 of the 4 pastors and interviewed them on the research problem

4.0 Data Analysis and Presentation

Q1A. What does the term ‘human sexuality’ mean to you?

When the participants were asked what human sexuality’ meant, they gave several responses that generated three themes: biological makeup, sexual orientation and perception.

Biological Makeup	Sexual Orientation	•Perception
<ul style="list-style-type: none">• Nature• Attraction	<ul style="list-style-type: none">• Expression• Function	<input type="checkbox"/> Human preception

Biological Makeup

The participants who felt that human sexuality meant biological make up generated two sub themes namely nature and attraction.

Nature

The participants who felt that human sexuality meant the natural make up of a person included participant 016 who stated, “it is being male or female.” According to participant 008, human sexuality “is the aspect of being male or female.” Participant 002 was of the opinion that it meant “the way one is created regarding gender.” In support, participant 015 defined it as “the nature of being male or female and the subsequent relational behavior towards each other.” Participant 009 stated that “it is the state of being male or female of an individual, as created by God.”

Attraction

Here it was felt that human sexuality meant the attraction that one has towards a person of the opposite sex. This is as stated by participant 014: “the ability to have attraction or feelings for someone of the opposite gender.” In support, participant 019 stated that it meant “how men and women express themselves in a given society based on the gender they subscribe to.”

Sexual Orientation

Here the response was that human sexuality meant sexual orientation. This is not a true meaning of human sexuality. It is however worth noting the participants’ point of view. This theme emerged from two sub-themes: expression and function.

Expression

It was felt that human sexuality meant how one expresses themselves towards another sexual partner. This is as stated by participant No. 011 that it “is how people behave or express themselves sexually. How one perceives sexual acts and how that affects their social, emotional, and physical behavior.” Participant 001 stated that it is “the way one expresses themselves as a sexual being.” In support participant 003, and 004, stated that it meant the way one expressed and saw themselves sexually. On the same note, participant No. 20, noted that “it is the way human beings experience and express themselves sexually.” Further, participants 007, and 006 stated the following respectively; “the understanding of the way people experience or express themselves sexually” and that “it means how human beings experience and express their sexual nature.”

Function

A section of participants felt that human sexuality meant how a person was oriented to function sexually. This is as stated by participant 013 that “it is the sexual orientation of a person, whether they are male or female and how they relate to each other.” In support participant No. 18 stated that “it means the physiological and functionality of the sexual organs of human beings” and participant 005 recorded that, human sexuality refers “to sexual behaviors, sexual feelings, thoughts, and attractions among human beings. It’s an emotional feeling that makes people perceive others as 'physically or emotionally' attractive.”

Perception

Participant 012 felt that human sexuality was the perception that one had about sex.

Qn. 1B What are some of the most prevalent perspectives or views on human sexuality today? Please explain your answer.

Equality	Makeup	Choices	Confidential matter	Taboo

When the participants were asked to explain what some of the most prevalent perspectives or views on human sexuality were, the responses that the participants gave birthed five main themes: equality, make up, choices, confident matter, and taboo.

Equality

Equality referred to the understanding that all genders have equal capacities and abilities to do meaningful things including leadership roles and the capacity to solve problems. Participants who felt that the most prevalent perspective on human sexuality was equality among the different genders had varied responses that were merged under this theme. Participant 013 pointed at the notion that all genders are the same. In support, participant 005 highlighted 50-50 roles in provision for family, and participant No. 8 observed that there were no feminine or masculine tasks at home.

Make up

The participants who felt that one of the most prevalent perspectives on human sexuality was make up generated varied responses that were merged under make up. This theme emerged from two sub themes: Natural make up and Sexual make up.

Natural makeup

Here, it was felt that the most prevalent perspective on human sexuality was natural make up. Participant 018 stated that “there are two distinctive categories of human sexuality, that is, male and female. One is categorically a male or a female. The male attracts the female, and the female attracts a male.”

Sexual make up

Here, it was felt that the most prevalent perspective on human sexuality was an individual’s sexual make up. Participant 001 stated that persons with homosexual tendencies are a sect of the society who are wrongly trying to express themselves. In support, participant No. 1 observed that “transsexuals are a sect of people who want to express themselves as both male and female at the same time.” Participant 015 observed that “men are sexual beings while women are emotional beings. Those human beings today are obsessed with sex.” Responding to the same question, participant 007 observed that homosexuality was a prevalent perspective on human sexuality.

Further participant 002 and participant 020 observed that bisexual views, sexless gender views, and bisexual awareness views were prevalent notions on human sexuality. Additionally participant No. 5 stated that “human sexuality is perceived in different angles by different people. There are people who can be attracted sexually by emotional attributes, but others consider physical parameters.”

Choices

Respondents felt that one of the most prevalent perspectives on human sexuality was personal choices. Participant 019 stated that “some people today can choose their sex, that is, a biological male or female can choose not to be as they are biologically. e. g, a woman trapped in a man’s body and vice versa.” Participant 006 stated that there was so much everyone had to say about sex and that nobody seemed to care what the creator of sex has to say about it. The participant further stated that all this convolution was being excused in the name of human rights and sexual freedom. Participant 009 stated that “one’s sexuality is his/her choosing. An individual can transition his/her gender identity.” Participant 014 stated that “it’s only men who are responsible for sexual attraction and sexual abuse unlike women. Men are always blamed for sexual misconduct in the society eventually leaving out women who are always termed as innocent.” Further, participant 007 observed that test-sex before marriage was a prevalent view on human sexuality: “This is a cultural perspective that some people use to test whether they are compatible with their partner before getting into marriage.”

Confidential Matter

In response to the question on the most prevalent views on human sexuality today Participant 011 stated that human sexuality was a confidential topic, and one should not talk of it publicly.

Taboo

Here participants felt that the most prevalent perspective on human sexuality is the notion that sex was a taboo. Participant 012 observed that “one perspective is that sex is a taboo subject - and can only be discussed by adults, in very closed and safe spaces. That leaves the most vulnerable people, youths, and teens in the dark and they must find the knowledge using other means.” Participant 014 found it absurd that in Africa, it was okay to be sexually attracted to someone of the same gender. The participant further stated that “this is absurd and a wrong thought that has come to Africa because of Western culture influence and it's a sin.”

Q2A. Have you encountered popular errant notions on human sexuality that have challenged your traditional view on the subject? Please explain your answer

Yes	No
<ul style="list-style-type: none">• LGBTQ• Liberalisation• Pornography	

When the participants were asked whether they had encountered popular errant notions on human sexuality that had challenged their traditional view on the subject, they gave varied responses that developed two major themes: ‘Yes’ and ‘no.’

Yes

The participants who responded that they had encountered popular errant notions on human sexuality that had challenged their traditional view on the subject gave varied responses that were merged under ‘Yes.’ Here there were three sub-themes: LGTBQ, Liberalization, and pornography.

LGBTQ (lesbian, gay, bisexual, transgender and queer or questioning)

Some participants felt that they have encountered LGTBQ as the most popular errant notions on human sexuality that has challenged their traditional view on human sexuality. The following are responses that formed this sub-theme: Participant 010, stated, “yes, The LGBTQ notion” The participant stated that despite this, they “strongly held the traditional view... Male or female.” Participant 012 stated that this contradicted their stand that men can control themselves and be faithful to one partner. The participant further stated that there was a popular notion that, “one cannot judge someone based on sexual orientation, such as the LGBTQs, because that is part of inclusivity. This culture of inclusivity has been extrapolated from noble movements such as gender, racial, religious, and age equality movements. Therefore, the argument is that just the way one accommodates people from different religions or, races, they should accommodate everyone regardless of their sexual orientation.” On the same note, participant 015 stated that the issue of homosexuality and the societal embrace of it continues to receive was a popular notion of the day.

Further, participants 018, 002, 020, 003, 004, 007, 013 stated that they had encountered the notion of LGBTQ that had challenged their traditional view on human sexuality. These were their responses in that order:

- “Yes, the notion of the same sex gender attracting each other, i.e. lesbianism and gayism. The notion that there are some people that are born abnormally in matter of sexuality and that their physiological make up, makes them attract to same gender” (participant 018).
- “Yes, the sexless gender is coming up quick” (participant 002).
- “Yes. How gayism has gotten upper hand even by some people affiliated to the church and nations claiming to be Christian nations” (Participant 020).
- “Yes, some believe they are not the sex that they physically exhibit” (Participant 003).
- “Yes. Homosexuality” (participant 004).
- “Someone can be born gay - this has come out clearly in many different circles that have been influenced by western culture and some scientists claiming that there are genes for homosexuality” (Participant 007).
- “Yeah, like persons of the same sex can be in a sexual relationship” (Participant 013).

Liberalization

Participants felt that they had encountered the popular errant notions on human sexuality that had challenged their traditional view on the subject in that there were liberal views regarding the subject. They felt that people had the freedom to choose what they wanted to do. This was expressed by participant 012, who observed that there was a notion that “safe sex was not bad, whereby if protection is used - as long as it is consensual and agreed between the two parties, it was totally okay for people who are dating/courting to have sex.” Participant 009 responded that a popular idea was that “the gender assigned to an individual at birth can be challenged.” In support participant 005, indicated that “tradition has been affected adversely by human sexuality. In old days sexual discipline, education, grooming and upbringing of generations was different from today's' practices. Impacts of internet, social platforms have negatively affected human sexuality.”

Further participants 019 and 006 respectively stated that “sexuality may not be limited to the biological appearance of a human being” and that “traditional beliefs prohibited talking about sex and sexuality” and that view had changed because now they had come to know that “ignoring something does not mean it stops existing.”

Pornography

Participants felt that they had encountered pornography as one of the popular errant notions on human sexuality that had challenged their traditional views on the matter. This is as expressed by Participant 014, who indicated that in some instance pornography had affected their view of human sexuality in the past.

No

The participants who responded that they had not encountered any popular errant notions on human sexuality that had challenged their traditional view on the matter only refuted but did not have any additional comments to their responses. This is as stated by participant No. 1, who said, “no.” The other participants who gave a similar response included participant 016 and participant 017.

Q2B. Do you think that the Media has influenced or shaped your perception of human sexuality? Please explain

It has shaped	It has not shaped

When the participants were asked whether the Media had influenced or shaped their perception on human sexuality, there arose two themes from their responses: ‘it has shaped’ and ‘it has not shaped.’

It has shaped

Participants who felt that their perception on human sexuality had been shaped by media gave varied responses that formed two sub-themes: negative and positive.

Positive

Under the positive category, participants felt that the media had shaped their perspective on human sexuality positively. Under this category, participant 012 stated that, most if not all of their knowledge on sex had been from books, movies, and the internet. In support, participant No. 11 answered, “yes, the media is very active on the area of sexuality giving both positive and negative perceptions. It has influenced many positively on how to love, care and protect their partner.” In addition, participant 015 indicated that, “with advancement in media platforms such as internet connectivity, there is more information about sexuality and how it keeps evolving.” Further participant 003 stated that “the mainstream mass media (television, magazines, movies, music, and the Internet) provide increasingly frequent portrayals of sexuality. Little is known about how this content is used and how it affects sexual beliefs and behaviors. The few available studies suggest that the media do have an impact because the media keep sexual behavior in public and media portrayals reinforce a relatively consistent set of sexual and relationship norms, and the media rarely depict sexually responsible models. More longitudinal research, especially with early adolescents is needed to learn more about how media content is attended to, interpreted, and incorporated into developing sexual lives.” Participant 008 stated that media had influenced them both positively and negatively. The participant further stated that, the media had made them to appreciate the needs of the opposite gender.”

Negative

Participants felt that the media had shaped their perspective on human sexuality negatively as stated by participant 004 that “the media has been used as an instrument to normalize abnormal sexual behaviors.” In support participant 8 expressed that “not everything in the media has been beneficial citing negative pressure from the media. They display perfection - unnecessary pressure that can lead to depression.” Further participant 009 stated that “the teachings on sexuality in the media have been often contradictory to the traditional views, especially in Western influenced media.”

It has not shaped

The participants who felt that media had not shaped their perspective on human sexuality expressed their sentiments as participant 010 who stated that “being a conservative man, I still hold the view that a human being is either male or female.” Participant 013 stated that as a believer, they were “guided by God's word and not the media.” Further, participant 020 stated that they strongly believed “God is not the author of confusion and speaks truth always. God created humanity and was proud to see them male and female.”

Some instances

The participants who felt that media had in some ways shaped their perspective on human sexuality had the following to say: Participant 014 stated that, “in some instance yes, but on a lower note. Yes, from the church's teaching, sex before marriage in human sexuality is wrong for a Christian.” Participant 006 stated that the media had a partial impact on their perception: “partly, thanks to being able to read content and listen to talk, podcast, sermons from all over the world. There is also the negative and toxic side of sexuality in the media, but people should try to distance themselves from that side of the coin.”

Q2C. Do you think that the church has done enough to help you understand issues and problems that surround the area of human sexuality? Please explain

Yes, it has	Not enough
	<ul style="list-style-type: none">• Fear• Less taught

When the participants were asked whether the church had done enough to help in understanding issues and problems that surrounded the area of human sexuality, they gave varied responses that developed two major themes: yes, it has done and not enough.

Yes it has done

The participants who felt that the church had done enough to help them in understanding issues and problems that surround the area of human sexuality included participant 013 who stated that they “do have talks around this area.” Participants 016 and 017 gave a “yes” answer to the question. On the same note, participant No. 18 indicated that “recently, the Church has been vocal on human sexuality to the point of organizing special classes for various groups. However, before, the Church was silent on these matters.” Further, participant 009 stated, “yes in part. The church has stated that sexuality is defined by the Bible. However, sometimes this is not said emphatically enough.”

Not Enough

The participants who felt that the church had not done enough to help them in understanding issues and problems that surround the area of human sexuality gave varied responses that developed two themes: fear and less taught.

Fear

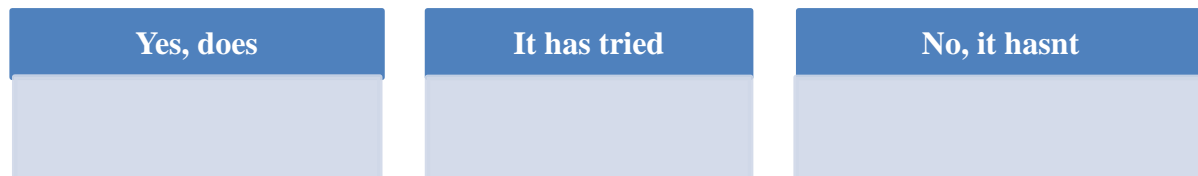
The participants felt that the church had not done enough to help them in understanding issues and problems that surround the area of human sexuality due to fear or shying away from the topic. This

is expressed by participant 011 who stated that “no, most times church has kept quiet on issues of sexuality, and little is told. There is the belief that it should not be discussed in church for its not a spiritual matter.” In support participant 015 said, “no, the church is shy and seems to have difficulties handling the issue of sexuality.” In addition, participant 012 said, “no, the church has not done enough. There should have been a more structured approach of sexual education starting from Sunday school, teens, youth, at all developmental stages of Christians”. Responding to the same question, participant 006 answered “no, sexuality especially in Africa, even in the church is such a taboo topic but now they are slowly beginning to understand the need to address it.”

Less taught

Under this subsection of responses, participants felt that the church had not taught much about human sexuality to help them understand issues and problems that surround it; this is as expressed by different participants. Participant 014 stated, “no. The topic on human sexuality is less covered in the church.” In support participant 004 said, “no. The church is afraid to stand its ground on matters concerning sexuality.” On the same note, participant 008 responded, “no, they rarely teach on the subject. Few talks about it in the Christian perspective.” Participant 020 added that “the church voice over time, has dwindled although some are vocal to address the present issue, but many have been slowed down by the loud and negative voice of the enemy of what God saw and sees as good.” On the same note, participant 007 felt that this was a subject that was only brought out when talking about sin. The participant further stated that “sexuality is not sin in itself, because God created us that way.” According to participant 010, the church needed to work harder. Participant 005 stated that there was still room for improvement and that the church needed to do more. In addition to that, participant 019 said that “the non-biblical human sexuality expressions are not addressed openly and with convincing reasons (root word, reason).”

Q3A. Do you think the church does enough teaching on human sexuality? Please explain



When the participants were asked whether the church had been doing enough teaching on human sexuality, they gave varied responses that developed three major themes: yes, it does, it has tried, and not it doesn't.

Yes it does

The participants who felt that the church offers enough teaching on human sexuality, gave the following views: Participants 016 stated “yes” while participant 017 said, “yes, especially on matters to do with purity.”

It has tried

The participants who felt that the church had somehow tried to offer teaching on human sexuality included participant 010 who stated that “it had tried... there is room for improvement.” In support participant 012 said, “the church nowadays is trying a lot and must be applauded for that! However, it is in the target groups where a problem exists. Most of the sex

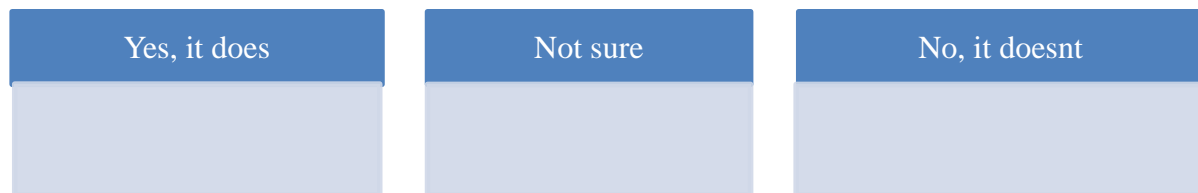
education is focused on young youths in their 20's, and in most cases, the damage has usually been done. We should start the programs from around the age of 8 - 10 years.”

On the same note participant 006 said that “they are trying but still shying away. It takes time to unlearn one’s traditions and allow light to shine especially in matters that for years have been ignored. Participant 013 gave the opinion that “though the church is involved in the teaching of human sexuality there is still room for improvement.” The participant further stated that the church needed to do more. Participant 005 was of the opinion that “it is not enough. There is still room for improvement.”

No, it hasn’t

The participants who felt that the church had not offered teachings on human sexuality gave different views: Participant 004 said, “there's not enough exposure on matters and lessons concerning sexuality.” This was supported by participant 011 who said, “most times church focus is on spiritual and economic teachings neglecting social areas like human sexuality.” To add to the matter, participant 020 said, “many have put a deaf ear to such and focused on materialism and other 'exciting teachings' which have made the wrongly placed sexually comfortable in their present way of life.” On the same note, participant 003 stated that “the church has focused majorly on faith which is key.” Participant 007 was of the opinion that “the church has portrayed human sexuality as a not so important topic to be handled.” According to participant 008, “people shun the topic; parents do not speak on it and as a consequence, the youth get this information from YouTube and other unauthentic sources.”

Q3B. Do you think the church does enough to help persons who have errant notions and/or addictions in the area of human sexuality? Please explain



When the participants were asked whether the church does enough to help persons who have errant notions and/or addictions in the area of human sexuality, they gave varied responses that developed three major themes: yes, it does, not sure and no, it doesn’t.

Yes, it does

The participants who felt that the church had done enough to help persons who have errant notions and/or addictions regarding human sexuality included participant 012 who stated that the church had given spiritual guidance and therapy to them. The participant further stated that “most of the remedies given to such people are spiritual in nature. It would be good if the church had psychosocial therapies to help members of their congregation and others who have divergent sexual orientations. These would include support groups, professional counseling.” In support participant 005 said that “the church has guidance & counseling for this but there is need for improvement. The harvest is a lot in the society, streets, etc.” On the same note, participant 016 said that “the church has tried to accommodate them as they try to walk with them as well.” Further,

participant 019 said, “some do others don't. There are rehabilitation programs for those who are addicted to let's say pornography.”

Not sure

Participants felt that they were not sure if the church had done enough to help persons who had errant notions and/or addictions around human sexuality. This is according to participant 014 who stated that they were not sure of this, “but I believe the church should do more through helping its members on areas and matters of sexuality.” The same sentiments were shared by participant 007 whose response was, “maybe. This is probably a result of only those who come out with issues and come for counseling. But not necessarily the focus.”

No, it doesn't

Some participants felt that the church had not done enough to help persons who had errant notions and/or addictions regarding human sexuality. This was as expressed by participant No. 11 who said, “many churches instead discriminate against such people as evil and not worth of a brother/sister.” Participant 015 objected and said, “the church should also embrace biological make-up in giving guidance on sexuality. The church ought to appreciate that human biological make-up is Godly and so tackle the issue of sexuality expansively and objectively. The church has a one-dimensional approach to the issue of sexuality.” On the same note, participant 020 said that “the church has not done anything on the matter.” The participant further said, “the rise in the cases is as a result of neglecting, judging and casting away those with twisted notions instead of sitting them in series of teachings to help them come out.” In support, participant 004 said, “the church condemns the people instead of the act itself.” The same sentiments were shared by participant 006, who said, “a majority of the time they are condemned because the church does not know how to help them back on track (rebuke in love).” Participant 009 was of the opinion that the church was finding it difficult to correct the error “because of its popularity.”

Q4A. What role can the church play to help the congregation get the right definition and attitude towards human sexuality? Please explain

Capacity building	Open Forums
<ul style="list-style-type: none">• Counselling/mentoring• Empowerment/Teaching• Use of different approaches	

When the participants were asked what role the church could play to help the congregation get the right definition and attitude towards human sexuality, they gave varied responses that developed two major themes: Capacity building and open forums.

Capacity building

They felt that capacity building is a key role that the church can play to help the congregation get the right definition and attitude towards human sexuality. This theme was developed from three sub-themes: Counselling, Empowerment and Allowing Diversity.

Counselling

Participants felt that the church could be involved in counseling as their key role of helping the congregation get the right definition and attitude towards human sexuality. They stated that the church needed to help those struggling and not view them as less brethren. Participant 008 said that “the counselors should be professional and confidential. They should cultivate relationships and trust with counselees. They should not be judgmental.”

Empowerment or teaching

Participants felt that the church can be involved in empowerment as their key role of helping the congregation to get the right definition and attitude towards human sexuality. Participant 010 stated that the church needed to teach the word of God as it is, especially on matters of sexuality. In support, participant 013 stated that “there is a need for the church to explain God's word as it is, concerning sexuality.” On the same note, participant 014 said, “the church can be involved by being open and proclaiming the truth in matters of sexuality” while participant No. 16 felt that the church could do so by teaching more about human sexuality. Additionally, participant 019 said, “the church can be involved in handling the issue of human sexuality from biblical point of view in the context of the modern expressions of the subject.” Several participants (10,16, 14, 4, 2, 9) felt that the church needed to be involved in offering thorough teachings on the subject. For instance, participant 004 said, “it’s important to define the subject and not paint it a different color. If it's sin, the church should deal with it as it is.” Participant 009 opined that “to teach what the Bible proclaims on the matter of sexuality was beneficial to the society.” Participant 006 stated that it was necessary “to study to be approved workmen even in uncomfortable topics” while participant 005 stated that the church needed to be involved in teaching and prayer.

Use of different approaches

Participants felt that the church could be involved in helping the congregation get the right definition and attitude towards human sexuality by allowing a diversity of teaching methods and platforms. Participant 003 stated that “the church needs to provide biblical teaching on the subject matter”. Participant 002 said the church could do teachings and allow different views. In support participant 008 said that “the church should provide teachings on human sexuality through online seminars.” Additionally, participant 020 said that the church needed to “focus on the young generation and raise them in the ways of the Lord.” The participant further stated that the church needed to “teach God’s view on the matter of human sexuality.” It was the participant’s opinion that the church needed to become intentional in conducting missions in schools. Participant 011 stated that the church needed to introduce workshops and trainings on sexuality. The participant further stated that there was need for the church to walk with teenagers and youngster when they are growing up, teaching them on sexuality and addressing the questions they raise and the challenges they face.

Open forums

Some participants felt that the church should conduct open forums in helping the congregation to get the right definition and attitude towards human sexuality. In such forums, people could discuss openly. This is as stated by participant 015: “the church should come out and embrace discussions revolving around the same.” Participant No. 1 stated the need to participate on “different forums e. g media talks and share the truth about human sexuality.” On the same

note, participant 018 said that “the church can continually organize many forums to engage the congregants on sexual matters and provide avenues for congregants to open without victimization.” Additionally, participant 012 said that “the church can be honest regarding human sexuality from the onset and begin sex education programs earlier on before the children learn about sex from worldly erratic points of view.” Further, participant 007 said “the church needs to have open forums for discussion about some of these issues and how one can live freely with the knowledge of their human sexuality and define God's purpose for sexuality, not just in one sermon but find creative ways of having these conversations especially amongst young people.”

Q4B. What role can the church play to help recover persons who have addictions in the area of human sexuality? Please explain

Prayers	Show love	Walk with them	Empowerment

When the participants were asked what role the church could play to help recover persons who have addictions in the area of human sexuality, they gave varied responses that developed four major themes: prayers, show love, walk with them, and empowerment.

Prayers

Some of the participants felt that the church needed to be involved in prayer, as a way of helping persons living with addictions in human sexuality. This is a sentiment that was shared by some participants as indicated below:

- “Prayers” (participant 001).
- “Pray for them” (participant 013).
- “Through prayers” (participant 014).
- “Prayer” (participant 020).
- “Pray for these people, be real, and talk with them presenting the truth of the word of God” (participant 006).
- “Prayer” (participant 009).

Show love

Some of the participants felt that the church needed to show love as a way of helping persons living with addictions in human sexuality. Participant 011 stated that the church needed to identify them and embrace them. Participant 018 said, “the church needs to provide a warm, convenient, and comfortable environment for congregants to come out openly.” Further, participant 002 said that the church needed to be accommodative.

Walk with them

Some of the participants felt that as a way of helping persons living with addictions inhuman sexuality, the church needed to walk with them. Participant 011 opined that the church needed to “walk with them to ensure they can overcome the addictions.” According to participant 012, “this can be done by having the church install psycho-social therapies to help members of the congregation and others who have divergent sexual orientations. These would include support groups, professional counselling, etc.” In support, participant 009 said that the church needed to do counseling. The participant further stated that “no man is beyond redemption as long as they live.” Eight other participants felt that counseling and therapy were very important for them, as follows:

- “Counseling” (participant 010).
- “Guide them, offer therapy and counseling” (participant 013).
- “Proper counseling sessions” (participant 014).
- “Walk with them” (participant 016).
- “Walking with them closely” (participant 002).
- “Series of counseling” (participant 020).
- “Provide counselling” (participant 003).
- “Guidance and counseling” (participant 005).

Further, participant No. 1 stated that it was important to have prayers but more so being involved with the victim's day to day affairs with aim of shining the Light of Christ Jesus.

Empowerment

Some of the participants felt that, as a way of helping persons living with addictions in human sexuality, the church needed to empower them. The participants stated that one needed to empower such persons through teaching. Here are the sentiments:

- “Teaching God’s ways” (participant 020).
- “Feeding them the pure spiritual milk” (participant 020).
- “Provide materials that is books that can enlighten one in understanding their sexuality” (participant 003).
- “Have open forums where people can discuss about sexuality without feeling condemned. Encourage more accountability among church members” (participant 007).

Further, participant 012 stated that there was need to have an open and honest teaching regarding the godly & biblical point of view on human sexuality. The participant further stated that “young people should be taught that sex is good and mandatory, in the confines of marriage, and the same biblical teachings should be organized for any child of age, say from around age 8-10 years.”

Additionally, participant 004 stated that the church needed to create recovery programs. Participant 019 said that “the church can form interdenominational partnerships and involvement of parachurch organizations, as a way of helping them to recover.”

Q4C. Please feel free to comment on anything else pertaining the church's teaching on humansexuality

Teachings	Right track	Open views

When the participants were requested to give comments on anything else pertaining the church's teaching on humansexuality, they gave varied responses that developed three themes: teachings, right track and open views.

Teachings

Some participants emphasized the issue of the church teaching her members on homosexuality. This is as stated by participant 011 that “the church needs to be involved. There is need to have the church address the issue of sexuality as a topic that affects and shapes lives and help people appreciate their sexuality instead of keeping quiet on the issue.” In support participant 013 said, “the church must not sugarcoat God's message on human sexuality, tell it as it is. However, the church should also try to help those perverted in sexuality to get back to what God wants of them.” On the same note participant 015 said, “the approach should be objective and refrain from judgment.” The participant further stated that “the church needs to recover 'the lost' from a point of understanding their biological make-up.” Participant No. 3 shared the same sentiments stating, “let the church arise, teach, and provide the right material that can guide the youths and even parents in understanding human sexuality. If the church leaves it to the media and other avenues the young generation will be misled.” Additionally, participant No. 18 said, “the church needs to continually enlighten the congregants on human sexuality and speak on it openly in godly ways. Let it not be a taboo.” Participant 002 said that “the church should come up to counter those teachings” and participant 007 was of the opinion that “teachers of the word should not be afraid of teaching on sensitive topics such as sexuality. Also, parents need to be educated on how to teach their kids about sexuality as they grow up.”

Right track

Some participants said that the church needed to remain on the right track on matters of homosexuality. This is as stated by participant 014 who stated that “the church should stand firm on the truth and should not allow being corrupted with sexual immorality.” In support participant 020 expressed the opinion that “many church leaders, elders, pastors in the current world shy off to teach, rebuke and guide the lost sexually. The call for the church to stand out in the gap and do its part remains undebatable.”

Open views

Some participants gave open views on matters of homosexuality. This is as expressed by participant 005 who stated that “human sexuality and human life are inseparable. Christians face and encounter human sexuality in day-to-day activities. Poor absorption and understanding of sexuality can lead to mental health/broken relationships, and stress hence its worth being taught to Christians. Human sexuality was created by God; the church should not ignore it because the kingdom of darkness will take advantage of the ignorance and mislead people.” Further, participant

012 hoped that “this research will go a long way to help all God's people - those who have not yet got into the trap of sexual immorality to know the right way, and those who need help to be able to get remedy.”

Summary

The findings revealed that there were different perspectives on human sexuality ranging from biological makeup, equality of genders, sexual choices and freedoms, and confidentiality. Further, the popular errant notions on human sexuality have challenged traditional views. Participants admitted that the media had influenced their views on human sexuality. When the participants were asked whether the church was doing enough teaching on human sexuality, they gave varied responses as follows: “yes it does,” “it has tried,” and “no it hasn't.” When the participants were asked whether the church had done enough to help persons who have errant notions and/or addictions around human sexuality, they gave responses similar to the ones given in the previous question. Participants felt that the church could do more to help in shaping the concept of human sexuality among congregants and reclaim addicts. This could include mentorship, prayers, counseling, acts of love, and empowerment.

Summary of Findings, Conclusion, and Recommendations

Summary of findings

Some of the most prevalent perspectives on human sexuality today

The findings revealed that the most prevalent perspectives or views on human sexuality today included equality, makeup, human choices, personal choices, confident matters, and taboo.

The Influence of the Media in shaping perspectives on human sexuality in the world today

The findings indicated that the media had emerged to be a primary influential force in shaping the perception of human sexuality both negatively and positively. Some felt it had influenced them positively on how to love, care and protect their partners. With the advancement in media platforms such as internet connectivity, there is more information about sexuality and how it keeps evolving. The mainstream mass media (television, magazines, movies, music, and the Internet) provide increasingly changing portrayals of sexuality. In some instances, the media had shaped the perspective on human sexuality negatively and has been used as an instrument to normalize unhealthy and unbiblical sexual behaviors.

The role the church plays in teaching and shaping perspectives on human sexuality

The findings indicated that the church was doing something minimal as most of the sex education was focused on young youths in their 20s, and in most cases, the damage had usually already been done. Although the church is involved in the teaching of human sexuality, there is still room for improvement. There's not enough exposure to matters and lessons concerning sexuality. Most of the time the church has focused on spirituality void of practical application and economic areas neglecting practical and social areas like human sexuality. To add to the matter, many have focused on materialism and other 'exciting teachings' while neglecting an area as crucial as sexuality.

There is a need for the church to also have psychosocial therapies to help members and others who may have errant sexual opinions and habits. These would include support groups and professional

counseling. The church needs to have guidance & counseling programs for many in the society who are suffering from sex-related bondages. The church has tried to accommodate them as they try to walk with them as well but there is a need to do more. The church needs to have rehabilitation programs for those who are addicted to habits like pornography. The church has not done enough to help persons who have errant notions and/or addictions around human sexuality. Many churches discriminate against such people as evil and not worthy of a brother/sister. The church should not neglect, judge, and cast away those with twisted notions or habits around sexuality. The church should instead conduct a series of teachings and pray for the affected to help them come out of bondages. Capacity building is a key role that the church can play to help the congregation get the right definition and attitude towards human sexuality.

The role the church plays to help recover persons who have addictions inhuman sexuality

The findings indicated that the church can help in the recovery of addicted persons through the use of prayers. In addition to prayers, the church could show love as a way of helping persons living with addictions inhuman sexuality.

Church's help in mitigation of the sexual-related challenges among God's people?

The findings revealed that the church is mitigating sexual-related challenges among God's people while emphasizing the need for improved remedial measures and intentional recovery programs.

Conclusion

It is clear from the study that the media plays a crucial role as an influencer in shaping the perception of human sexuality. The media has both positive and negative influences on the perception of human sexuality, as expressed through books, movies, and the internet. The media is hugely flooded with content that is directly related to the subject of human sexuality. With advancements in media platforms such as internet connectivity, there is more information about sexuality and how it keeps evolving. The mainstream mass media (television, magazines, movies, music, and the Internet) provide influential portrayals and definitions of sexuality. The church needs to use media platforms to provide guidance and a voice of reason on human sexuality.

The role the church plays in teaching and shaping perspectives on human sexuality

The church offers minimal teaching on human sexuality. The emphasis is especially on sexual purity but without clear guidelines and practical injunctions. Most of the sex education is focused on young youths in their 20s, which is a stage in which the damage has usually already been done. It takes time to unlearn traditions and allow light to shine especially in matters that for years have been ignored. Society needs help and the church needs to do more. The church has not done enough to help persons who have errant notions and/or addictions around human sexuality. The church discriminates against such people as evil and not worthy of a brother/sister. Some participants believed the church has not done anything on the matter and has instead neglected, judged, and cast away those with struggles in human sexuality.

The role the church plays to help recover persons who have addictions in human sexuality

The study revealed that the church can employ love and true brotherhood to help sexual addicts recover.

Church's help in mitigation of the sexual-related challenges among God's people

The church is mitigating sexual-related challenges among God's people, through teaching the Word of God to her members. There is a need for the church to become more intentional in reclaiming persons that have sexual addictions and bondages.

Recommendation

The role that the church should play in teaching and shaping perspectives on human sexuality

The church needs to be an influencer in shaping the perception of human sexuality. This will counter the errant teachings and the negative impact of media influence on society regarding sexuality, thereby promoting the positive perception of how to love, care and protect each other as God's creation, with the right perspectives regarding human sexuality.

The church offers insufficient teaching on human sexuality and as such should widen its brackets on sex education to start at least from young persons aged 10 years instead of starting them off at about the age of twenty. The church should explore more possibilities on how to improve the teaching of human sexuality.

Other than focusing on the spirituality (void of a practical dimension) and economic areas of life only, the church needs to integrate practical issues that are affecting the believers' everyday life, like human sexuality. It would be good if the church offered psychosocial therapies to help members of the congregation and others who have addictions or struggles with unhealthy sexual behaviors. These would include support groups, professional counseling, open forums on the subject, and person-to-person mentorship.

Capacity building is a key role that the church can play to help the congregation get the right definition and attitude towards human sexuality. In addition to capacity building, counseling and guidance are key measures that the church can employ helping the congregation get the right definition and attitude towards human sexuality.

The Church can continually organize forums to engage the congregants on matters of sexuality and provide avenues for congregants to open up without victimization.

The role that the church should play to help recover persons who have addictions in human sexuality

The church should work to enhance psycho-social therapies to help members of their congregation and others who have sexual addictions. These would include support groups and professional counseling. Prayers and being involved with the victim's day-to-day affairs with aim of shining the light of Christ Jesus upon them is another avenue through which the church can recover addicts. In addition to psycho-social therapy, prayers, and involvement in the victim's life, the church needs to teach God's Word which contains the requisite power for recovery from addiction. The church should also provide materials, for instance, books, that can enlighten one in understanding their sexuality and have open forums where people can discuss sexuality without feeling condemned.

The church should be open and honest while teaching regarding the Godly & Biblical point of view on human sexuality. The biblical teachings should be organized for every child of age, say

from around age 8-10 years. The church can form interdenominational partnerships and involvement of parachurch organizations, as a way of helping addicts to recover.

Church's help in mitigation of the sexual-related challenges among God's people

The church needs to recover 'the lost' by helping them to understand their biological make-up from a biblical point of view. The church needs to continually enlighten the congregants on human sexuality and speak on it openly in a godly way. It should not be taboo to speak about sexuality. The church should arise and counter errant teachings. The teachers of the word should not be afraid of teaching sensitive topics such as sexuality.

Areas for further study

Further study can be done on how the church can use media platforms including Television, social media, and other online platforms to counter the rising negative impact of suggestive content on media platforms and the impact it has on society's sexual choices.

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