



Questions & Answers LGBTQ+



Thai Christian Thinkers

Questions & Answers

LGBTQ+

(Lesbian, Gay, Bisexual, Transgender,
Queer/Questioning, etc.)

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Jesus welcomes everyone without prejudice. The church and its members should also be able to welcome "LGBTQ+" or "gender-diverse" people. However, the church often lacks understanding and therefore doesn't know how to welcome them, show them God's love and lead them to a Biblical lifestyle. The book "Questions & Answers: LGBTQ+" was published to present biblical teaching on this topic.

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Introduction

In this book, we use the acronym "**LGBTQ+**" to refer to the "**gender-diverse community**", which includes gay, lesbian, bisexual, transgender, queer, questioning, etc. While LGBTQ+ issues are not new to human society, they are a significant issue that the church is currently facing and will continue to face in the future.

No matter what their sexual orientation, everyone wants to be loved, understood, and respected. This is in accordance with the teachings of the Bible that all humans are equal because everyone is created in God's image. And even though all humans have strayed from His path and fallen from their original created state, Jesus is still the way for everyone to return to God and find a life of fulfillment.

Jesus welcomes everyone without prejudice. For this reason, the church should also be able to welcome everyone without prejudice or bias. However, the church often lacks understanding and therefore doesn't know how to welcome and show God's love to LGBTQ+ people.

For this reason, the Thai Christian Thinkers forum has produced this book to provide

concepts and principles on this matter, including a guide to understanding the issue. It is our hope that the church and its members will have a greater understanding and be able to build up others, as well as help those in the church who are leaning toward being LGBTQ+ to know how they should carry themselves and behave in order to be a blessing in the Christian community and in society.

Questions & Answers

1. Common Questions from the General Public about LGBTQ+

Question 1: What is LGBTQ+?

Answer:

- **LGBTQ+** is an acronym for Lesbian, Gay, Bisexual, Transgender, and Queer/Questioning.
- **L = Lesbian**, a woman who loves another woman.
- **G = Gay**, a man who loves another man.
- **B = Bisexual**, an individual who can love people of both genders.
- **T = Transgender**, a person who identifies as a different gender than the one they were assigned at birth, or a person who has undergone a sex change.
- **Q = Queer**, an individual who doesn't conform to gender norms, or **Questioning**, an individual who is still unsure about their gender identity.
- The "+" stands for others, such as...

- I = Intersex, a person born with ambiguous anatomy or genitalia, or with both female and male genitalia. This condition is very rare (normal male chromosomes are XY, and female are XX, but an intersex person may have XX and XY; or XXX; or XXY, etc.).

(See: <https://www.thaiLGBT.com>;
<https://medlineplus.gov/ency/article/001669.htm>)

- There are many other related terms, all stemming from the diversity of sexual orientation and gender identity.
- Society often uses other terms like "the third gender," "alternative gender," or the more commonly used term, **"gender-diverse community."**

The Definition of "Sexual Orientation" as Used in This Book

- "Sexual orientation" refers to a person's mental state of being attracted to the same sex, the opposite sex, or both sexes
- "Sexual orientation," such as being attracted to the same sex or the opposite sex, is a mental state that a person finds within themselves. For the most part, a person does not choose to

have this mental state, and just because a person has a certain sexual orientation doesn't mean they will act on it.

- Furthermore, the term "sexual orientation" as used in this book refers to a person's sexual attraction to another person, which may be of the opposite sex, the same sex, or both sexes. It is important to note that this "sexual attraction" is not chosen by the person themselves but is a biological matter of them being stimulated by the opposite sex, the same sex, or both sexes, as mentioned above.
- Therefore, "sexual orientation" is different from "sexual behavior" in the following ways:
 - "Sexual orientation" is a state where no action has taken place and is not a choice of the individual.
 - "Sexual behavior" is a state where a sexual act has occurred, and the person has chosen to do it.
- "Sexual orientation" and "Sexual behavior" are different and will be explained further in Question 12 (**What is the difference between LGBTQ+ sexual orientation and sexual behavior?**).

A Point of Caution or Consideration:

- We should be cautious when calling someone "LGBTQ+" or "gay" or any other term, as it may cause us to see them as different from others. In reality, we are all human beings created in the image of God.

**I AM
~~GAY~~
~~STRAIGHT~~
~~BI~~
~~TRANSGENDER~~
...A PERSON**

Question 2: How many people are LGBTQ+?

Answer:

- Finding an exact number is difficult because it depends on the research methods and calculation techniques. Furthermore, each person is on a "spectrum" or "scale" of sexual orientation that may not be the same. For example, some people are 100% heterosexual, while others are 90%... and so on. At the same time, some people may have 0% or 10% same-sex

attraction, and so on. (For example, the Kinsey research divided people on a scale from 0 to 6, where 0 means a person is attracted only to the opposite sex, and 6 means a person is attracted only to the same sex).

- Statistics show that in various countries, about **3% to 10%** of the population is LGBTQ+. This varies from country to country where research has been conducted. (See: https://en.wikipedia.org/wiki/Demographics_of_sexual_orientation)
 - Based on these statistics, it can be concluded that nearly every church likely has LGBTQ+ individuals within its congregation, including those who are open about it and those who are not.
-


Question 3: How does society typically define male and female?


Answer:


- In the past, the general consensus for a person's gender was based on their sexual organs. For example, an obstetrician would determine a baby's gender as male or female by observing their genitals, and then use that

information to record it on the birth certificate.

- More recently, there has been a breakdown of the various components that define gender identity. It is often considered based on three components:

1.  **Gender Identity based on Birth Sex:** (Identified by sexual organs and chromosomes)

2.  **Gender Identity based on Attraction/Orientation:**
(Identified by a person's interest or attraction to a particular sex)

3.  **Gender Identity based on Internal Thoughts and Feelings about One's Gender:**
(Identified by a person's outward expression of their personality, mannerisms, speech, and clothing)

- For the majority of people, each of these components is consistent. For example, a person with male genitalia will think, feel, and express themselves

as a man, and will be attracted to women. Or, a person with female genitalia will think, feel, and express themselves as a woman, and will be attracted to men.

- However, there are cases where each of these components may be different and inconsistent. For example, a person may have male genitalia but think and feel all the time that they are a woman trapped in a man's body.
 - The laws of many countries are trending toward allowing each person the freedom to choose their own gender, without being restricted by the gender assigned at birth.
-

Question 4: What causes someone to be LGBTQ+?

Answer:

- This is a topic that sociologists and doctors are still studying, and there is no definitive conclusion.
- Most analysts on this subject suggest that it can be caused by **biological and/or environmental factors**.

- Some research suggests that sexual orientation may be caused by biological factors present in the body even before a person is born. However, there is no evidence of a single gene directly related to this issue, but it may be caused by a combination of several biological factors.
- In addition to biological factors, most psychologists and psychiatrists believe that being LGBTQ+ can also be caused by environmental factors.
- These environmental factors include various psychological influences on a person's development, such as their social surroundings, culture, certain situations or experiences, family, friends, television, and other media.
- It may result from disappointment or the absence of a key person in a person's life, such as a lack of a father or mother, and therefore a lack of a good role model for being a man or a woman.
- It may be caused by one's own actions or by the influence of others, which may come in the form of sexual experimentation, leading to liking and becoming accustomed to it.
- It may be caused by abuse, such as being raped or forced, which impacts a person's sexual feelings.

- Many people begin to suspect they may be lesbian, gay, or otherwise as a child. However, this sexual orientation can change later on.
- Regardless of whether some people may have a tendency to be LGBTQ+ from birth, or if some people gradually become LGBTQ+ later, we who believe in God can all conclude that every abnormality in human life occurs because humans have strayed from God. This has been the case since the fall into sin of Adam. We can see that Adam's disobedience to God has impacted all of us. For this reason, we are born sinners and born with abnormalities, such as various diseases that may afflict us at one time or another. These things do not happen because of our own sin but because of the sin that the first human couple committed since the beginning.
- In summary, there are many factors that influence sexual orientation, and they may be different for each person. It is possible that a person who is LGBTQ+ may have a tendency to be this way from birth. Therefore, we should not blame them, saying that they are like this because they themselves have sinned.

A Point of Caution or Consideration:

- If we meet someone who is LGBTQ+, we should not be quick to conclude that this is a result of their parents' failure to raise them properly. In many cases, a family may have several children who are raised in the same way, but one becomes LGBTQ+ while the others do not.
- We may not know the cause of why someone is LGBTQ+. Therefore, we should not blame the LGBTQ+ person, saying that they are this way because they themselves have sinned.
- The Bible teaches that sin has been passed down from Adam to all of us (Romans 5:12), which is commonly referred to as "original sin." This original sin causes our behavior and thoughts to stray from God's will and causes all of us to be born sinners, whether we are attracted to the same sex or the opposite sex. Everyone is capable of making mistakes in sexual relationships. For this reason, we should all seek God and allow our behavior to be under His control (see Questions 13 to 16 for more).

2. Common Questions from Christians and LGBTQ+ Christians about LGBTQ+

Question 5: What criteria does God or the Bible use to define gender? And if someone undergoes a sex change, are they considered the other gender?

Answer:

- The Bible does not directly define what criteria God uses to define gender, but it is understood that when God created Adam and Eve, both Adam and Eve had internal components of physical appearance, sexual organs, sexual chromosomes, attraction to the opposite sex, and internal thoughts and feelings about their gender that were consistent and aligned with one another.
- Of the three components mentioned in the answer to Question 3 (How does society typically define male and female?), it seems that component "a" (sexual organs) is likely the criteria the Bible uses to define gender. Whenever

the Bible records a birth, it immediately specifies whether the child is male or female. It does not wait to find out the person's sexual orientation, attraction, or internal thoughts and feelings about their gender. Furthermore, there is no example in the Bible of a person changing their gender later in life.

- A man can change his appearance to look like a woman, or a woman can change her appearance to look like a man through surgery and hormone therapy. However, this does not allow anyone to completely and permanently change their gender. If a person stops taking hormones, their body will gradually return to its original state, with the exception of the parts that were surgically altered. Most importantly, the chromosomes in each cell of the person's body do not change. They will remain either XY (male) or XX (female), as they were before. Therefore, we must conclude that the person's body system remains the same, but their thoughts or internal feelings are not aligned with their body.
- However, in God's eyes, we are not defined by being male or female as we understand it now. In the end, when we meet God, our bodies will be changed into spiritual bodies. In this spiritual

state, there will be no marriage (Matthew 22:30). However, this does not mean that we will not be male or female, but it at least means that there will be a change in our sexual attraction. So, if any of the components of gender identity (as mentioned in the answer to Question 3) are inconsistent or misaligned now, they will no longer be so. God will change our bodies in the future. Therefore, from an eternal perspective, we are not defined by our current sexual orientation, because in the future we will be transformed again in the image of God.

- The Bible focuses on the roles of male and female, with the assumption that a man will take on the role of leading, protecting, and caring for a woman, and that the two will have children naturally, serving as mother and father together within the bounds of marriage.
-

Question 6: Was Jesus a friend to LGBTQ+ people?

Answer:

- Although the Bible does not have a direct example of Jesus being a friend to a person who is LGBTQ+, there are clear examples of Jesus being a friend to people that society did not accept or considered to be sinners (Matthew 9:10-11; 11:16–19).
- Jesus was often criticized by religious leaders for welcoming and being a friend to those whom society did not accept. For example, Luke 15:2 records that "the Pharisees and the teachers of the law muttered, 'This man welcomes sinners and eats with them.'" From this verse, we see that even though Jesus was criticized by the religious leaders, he was still willing to welcome everyone.
- Jesus saw everyone as being created in God's image. He gave everyone honor, love, and grace. Jesus had no partiality and no prejudice.
- Everyone could come to Jesus without having to change themselves first, because He would welcome the person just as they were. But those who came

to Him would be changed after they met Him and experienced His love.

- Jesus understands us, because even though He is God, He was also human like us. He knows and understands us even more than we understand ourselves (Hebrews 4:15).
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Question 7: What should be the church's attitude towards LGBTQ+ people, and how should it help promote the right attitude?

Answer:

- Following up on Question 6, we realize that this is a very important issue to consider. Even though Jesus was the most holy person, when He was on earth, everyone, no matter how sinful they were, felt comfortable approaching Him. This is because they did not feel that Jesus judged or condemned them. Sadly, today many people are afraid to go to church because they fear that Christians will judge or condemn them. This is the opposite of Jesus's way of doing ministry, and we in this generation should take time to think about this.

- It is true that some LGBTQ+ people suffer mentally because they encounter Christians who try to oppose them and view them as more sinful than others. As a result, even though these LGBTQ+ people want to come to God, they ultimately distance themselves from Him and stop believing.
- The world-renowned preacher and author John Stott wrote in his book *Same-Sex Partnerships?* that "the Church must recognize and repent of her failure to love homosexuals."
- The church should reject homophobia, which is the contempt, hatred, or discrimination against gender-diverse people. Christians with this view should reconsider this matter, because the mindset of despising and hating others is not in line with the love of Jesus.
- In Luke chapter 15, Jesus gave the example of the lost sheep that the shepherd went to find. He also gave the example of the lost coin that the woman tried her best to find. Later in the same chapter, Jesus told the story of the lost son. The older brother, who should have gone to find his younger brother because their father was old, did not.

Just a few chapters later in Luke, Jesus explained about Himself, saying, "For the Son of Man came to seek and to save the lost" (Luke 19:10). For this reason, we as the church should view our mission in the same way as Jesus, by reaching out to everyone and not judging them first.

- Churches should learn to welcome LGBTQ+ people with the unconditional love of God, following Jesus's example.
- Church members should show love by adopting the principle from James 1:19 of being "quick to listen, slow to speak," and not judging anyone before welcoming LGBTQ+ people who are interested in coming to church. When this approach to welcoming is implemented, LGBTQ+ people will see that Christians are "safe" people whom they can trust and be open with, and they will feel comfortable sharing personal stories. However, when hearing personal information from an LGBTQ+ person, church members should keep that information confidential and not share it with others.
- When talking to LGBTQ+ people, the gospel and bringing them to Jesus should be the first priority. Their sexual orientation can be discussed later.

- Although the church should love and welcome LGBTQ+ people, we must admit that not all Christians understand this. The Christian community around the world is still in the process of learning about this issue. Therefore, it is essential to give each other a chance, both the LGBTQ+ community and Christians in general.
- However, in the past, when there was no serious study of this issue in Christian ministry, we must admit that words of contempt, ridicule, and judgment were sometimes spoken to LGBTQ+ people. This caused them pain and sorrow and made them feel worthless, leading them to believe that God did not love or welcome them. Therefore, it would be very beneficial to clear up these misunderstandings. Those who have said such things could apologize and show them the love of God again, as Jesus Christ died for them and loves them with His endless love, just as He loves us all so abundantly.
- Church members should view everything with a fair perspective. In this case, while not agreeing with the sin of same-sex sexual relations, they should not overlook other sins, such as anger, gluttony, hatred, or other sexual sins

that are not same-sex related, because everyone has the potential to fall into these sins as well.

- The "orientation" of being attracted to the same sex is a state of mind that a person does not choose, which is different from "behavior" that is an action. When Christians understand the difference between these two things, they will understand that a person who has a same-sex orientation but no sexual behavior has not committed a sin (see Questions 1, 12, and 13 for more explanation on this issue).
- The church should study the example of Jesus, who welcomed all kinds of people. Church leaders, elders, deacons, and ministry teams could study this first to set an example for other members to follow Jesus's loving attitude.
- It is suggested that this book be part of the church's adult Sunday school curriculum.
- The church could organize a seminar for members, presenting the various issues found in this book.
- When the church sees a member showing a biased or discriminatory attitude toward an LGBTQ+ person, it

should approach them, talk to them, and help them understand Jesus's example of love.

A Point of Caution or Consideration:

- Data from the Mental Health America (MHA) and the Anxiety and Depression Association of America (ADAA) states that LGBTQ+ individuals are 2.5 times more likely to experience depression or anxiety than the general population.
 - The television station PPTV HD Channel 36 presented research on LGBTQ+ students showing they are six times more at risk of developing depression than other children and have a suicide attempt rate five times higher than other children. The main reason is having to face violence from classmates who have a fear of and discriminate against LGBTQ+ students.
 - Therefore, the church needs to be a community where LGBTQ+ people, both children and adults, are accepted, cared for, and built up in the love of Christ.
-

Question 8: Does showing compassion to LGBTQ+ people have a negative impact on them?

Answer:

- The obstacle that prevents many Christians from showing compassion or understanding to LGBTQ+ people is the fear that it will lead them to believe they can do whatever they want because it is accepted, and they will no longer try to overcome temptation.
- This kind of problem will be reduced if we act like Jesus. The Bible says, "...grace and truth came through Jesus Christ" (John 1:17). When we consider His life and ministry, we find that Jesus showed grace to everyone regardless of their life background (inclusive). This is reflected in His statement, "...I have not come to call the righteous, but sinners" (Mark 2:17). However, we must understand that while Jesus welcomed sinners, He never compromised on the truth (uncompromising). He said, "...unless you repent, you will all perish as well" (Luke 13:3). For this reason, we must bring God's grace to everyone while at

the same time upholding the standard of truth with them.

- Showing compassion to LGBTQ+ people is necessary because it is a vital part of showing love and understanding, but it does not mean we do not expect change. Each gospel shows that people who came to Jesus with a sincere heart had their lives changed. For example, Luke recorded a person named Zacchaeus (Luke chapter 19), who was a tax collector and a swindler whom society did not accept. But Jesus accepted him by going to his house and eating with him. The result was that Zacchaeus said, "...Lord, here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount" (Luke 19:8). For this reason, we can be confident that everyone who truly meets Jesus will have their lives changed.
 - Let us create an atmosphere of hunger for God so that every sibling, including LGBTQ+ people, will desire a holy life.
-

Question 9: What should I do if my child is LGBTQ+?

Answer:

- First, you must understand that focusing on your child's self-worth is the most important thing, not your own reputation or the views that others may have of you.
- Let your child understand and feel that you still love and accept them unconditionally.
- Do not judge them, but create an atmosphere where they can have an open conversation with you about this. You should show love by listening to them and trying to understand their feelings with compassion, as the Bible says, "...let everyone be quick to listen, slow to speak and slow to become angry" (James 1:19).
- Encourage and support their spiritual life so that they can have a close relationship with Jesus Christ and receive strength to face this situation in their lives.
- Always understand that they may still be trying to find themselves and may have many questions about

themselves. Therefore, you should help them bring these questions to God.

- The reason a child is LGBTQ+ may be due to many things. If same-sex marriage is legalized, should Christians support that law? (refer back to Question 4). However, you can ask God if you had any part in your child's situation. If so, you should be open to talking to your child and apologizing. But if God does not clearly indicate that you had a part, you do not need to conclude that you raised your child poorly and that is why they are this way.
 - You should apologize to your child if you have ever said or shown an inappropriate attitude, such as condemning, blaming, or judging.
 - You should focus on two things: 1. Always show unconditional love, and 2. Pray always without giving up.
 - As for trying to change their orientation, see Question 18.
-

Question 10: Can LGBTQ+ people be baptized?

Answer:

- Yes, they can. An example is the Ethiopian eunuch (Acts 8:26-39).
- A person being baptized does not need to be perfect in every aspect. In fact, most of the change happens after baptism, not before the ceremony.
- However, the conditions for baptism that apply to everyone, whether they are LGBTQ+ or not, should be considered in two parts:
- **Repentance:** This has two meanings: 1. Feeling sorry for being a sinner who falls short of God's standards and makes Him sad. 2. Wanting to turn away from a sinful path and turn to God. This should include being ready to stop any sexual behavior that God is not pleased with, such as sex outside of marriage.
- **Faith:** This means believing that Jesus is God, trusting in Him, and relying on the salvation and forgiveness that comes from the cross.

- Both repentance and faith show that the person has welcomed Jesus into their life and is ready for Him to be their LORD and reign over their life.
 - LGBTQ+ people, such as gay (openly or not openly) and transgender people, should be able to be baptized if they meet the conditions listed above. Their same-sex orientation should not be an obstacle to baptism, because sexual orientation alone is not considered a sin, but sexual behavior is (these two things are different; see Questions 12 and 13 for more).
 - When coming to Jesus, LGBTQ+ people may have various questions about their future lives, and many of these questions may not have answers right now. Therefore, the most important thing is to come to Jesus and begin a relationship with Him, no matter how confused life may be right now. He "is the way," and He will continue to lead them to a "full and complete" life (John 14:6, 10:10).
-

Question 11: Should LGBTQ+ people disclose this aspect of their life to the church?

Answer:

- As written in Question 7, both leaders and members of various churches often have different understandings of this issue. Today, the church is still in the process of learning, so we ask that our LGBTQ+ siblings be patient with and forgive other siblings who may not fully understand the LGBTQ+ issue.
 - For this reason, when a Christian does not have a good understanding, it is recommended that LGBTQ+ people use wisdom when choosing to come out. They should choose a close and trustworthy person who can build them up.
-

Question 12: What is the difference between LGBTQ+ sexual orientation and sexual behavior?

This is a very important point.

Answer:

- If we are to view LGBTQ+ people correctly according to what the Bible teaches, we must clearly distinguish between **sexual orientation** and **sexual behavior**. If we do not make this distinction correctly, when we see a person who simply has a same-sex orientation but has not engaged in any sexual behavior, we may immediately conclude that they are sinning, which is not true (see Question 13).
- **Orientation** is simply a tendency to like or be interested in something. For example, a person may have a preference for Japanese food. When they pass by a Japanese restaurant and smell the food or see pictures of the dishes, they know it is something they like. But this feeling alone is not behavior. Behavior occurs when they go inside and eat. It's the same with sexual orientation. A person may know that they have a same-sex attraction,

but this is not yet sexual behavior. Sexual behavior, which is considered a sin, occurs when they begin to lust and let their thoughts or imagination go in a sexual direction, such as by watching or reading pornographic materials, or by having sexual intercourse with a person of the same sex.

- The important thing to understand is that "sexual orientation" does not necessarily have to be expressed as an action, because it is only the basic pattern that indicates what a person will be emotionally interested in.

A Point of Caution or Consideration:

- When we meet an LGBTQ+ person, we should not immediately conclude that they have both a same-sex orientation and same-sex sexual behavior. Many LGBTQ+ people struggle internally with their sexual orientation and are careful not to engage in sexual behavior. Therefore, we should give them a chance and show them love without judging them first.
- A person who is heterosexual must also be careful about their own sexual behavior. They must not let their thoughts or imagination wander into

sexual areas by watching or reading pornographic materials or by having sexual intercourse with a person of the opposite sex who is not their spouse.

Question 13: Is being LGBTQ+ a sin?

(You should read and understand Question 12 first.)

Answer:

- Sexual orientation is one of the internal desires of a person, which can lead to temptation. That is, there is a temptation to think or act according to that desire. But the Bible does not teach that temptation alone is a sin. The Bible teaches that Jesus "...was tempted in every way, just as we are—yet he did not sin" (Hebrews 4:15). Therefore, facing temptation is not a sin, but acting on the temptation or giving in to the temptation is a sin.
- Sin = Temptation + Acting on that temptation. (For something to be considered a sin, there must be two components: a temptation comes, and

there is an action taken on that temptation.) Therefore, if a person has a same-sex orientation and is tempted in that way, but does not act on that temptation, we can conclude that this is not a sin.

- The condemnation of same-sex sexual relations in the Bible is always related to **behavior**. For example, the actions of the people of Sodom (Genesis 19:1-11), which are similar to the behavior of the "wicked men" of Gibeah (Judges 19:16-30), or "men having sexual relations with a man as one does with a woman" (Leviticus 18:22; 20:13). Similarly, in Romans 1:26-27; 1 Corinthians 6:9-11; 1 Timothy 1:9-11, each passage is about behavior. Sexual orientation alone is not directly addressed in the Bible.
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Question 14: Is being LGBTQ+ normal?

Answer:

- This is a sensitive issue, as most LGBTQ+ people feel that their condition is normal and natural for them.
- In this book, we try to present the teachings and stance of the Bible. Even

though a person may feel that being LGBTQ+ is normal for them, and today doctors and society in general are beginning to consider it normal as well, if we use the Bible as our basis, we must conclude that it is **not normal** when compared to God's original design. Genesis 1:27 says, "So God created mankind in his own image, in the image of God he created them; male and female he created them." We must assume that in this case, the man felt like a man, and the woman felt like a woman, without any gender confusion. This is because we see later that the man married the woman and they had children. There are four places where the Bible says, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh" (Genesis 2:24; Matthew 19:5; Mark 10:7; Ephesians 5:31). Marriage according to the Bible should take place between a man and a woman. In addition, in Romans, Paul says that it is unnatural, "...their females exchanged natural sexual relations for unnatural ones. In the same way the males also abandoned natural relations with females and were inflamed with lust for one another. Men committed shameful acts with other men..." (Romans 1:26-27).

- Therefore, there was no third gender according to God's original will. For this reason, we must conclude that this is **not normal** when compared to God's original intention.

A Point of Caution or Consideration:

- However, we all have things in our lives that are not normal. Some people have physical abnormalities, such as being blind, deaf, or born with a disability. Some people have mental abnormalities, such as self-pity or depression. Therefore, we should not focus on the abnormalities of LGBTQ+ people, as this would be an inappropriate bias.
- Even people with heterosexual attraction can have strange and abnormal sexual feelings, such as having too much or too little desire, a preference for violence, etc.
- Some LGBTQ+ people come together to call themselves "Gay Pride" to advocate for equality. They organize "Pride Parades," which began as a way to demand justice against discrimination, social attacks, and opposition. If we look only at the aspect of equality and not being discriminated

against, Christians should support everyone's right to be honored and accepted equally according to human rights. But today, "Gay Pride" and "Pride Parades" often tend to celebrate being gay and promote the idea that it is normal. In this sense, "Gay Pride" does not align with the biblical view.

Question 15: How should we respond when a believing LGBTQ+ person asks, "Why did God create me with this gender identity?"

Answer:

- We should understand that there are two truths that seem to contradict each other, but they are parallel and compatible, as follows:
 - a. Humans are wonderful because they are God's handiwork. God created mankind in His image. "...For you created my inmost being; you knit me together in my mother's womb... I praise you because I am fearfully and wonderfully made..." (Psalm 139:13-14).
 - b. Humans are born sinners because everyone is born under the influence of

Adam's sin, called original sin (Romans 5:12). The reason there are abnormalities in the body and mind, whether from the womb or later in life, is that everyone has been influenced by this original sin. This is the reason why everyone sins, why there are various diseases, and ultimately the reason why everyone will decline with age and die.

The two truths that humans are wonderful and that humans are born sinners are always intertwined. We cannot think of one without considering the other.

- For this reason, we should not hold God responsible for our abnormalities, because these are actually the result of original sin.
- However, God is still sovereign over everything. When God allows something to happen to us, He has a purpose for it, and we can be confident in five things:
 - a. He has a special grace to help us through these things. For example, the Apostle Paul had something in his life that he called a "thorn." He asked God to remove it three times, but God did

not. Instead, He said to Paul, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:9).

b. He is with us through these things. God says, "So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand" (Isaiah 41:10). For this reason, the ultimate goal in life should be to know Jesus more (Philippians 3:10). If God uses these things as a tool to help us know Him more, it is worth it and not a loss, but a gain.

c. He can use these things to bring about good in His kingdom. The Bible has many examples of God turning seemingly bad situations into good outcomes. For example, Joseph was sold into slavery in Egypt, but God raised him to be a leader of Egypt and was the reason his family was saved from famine. The greatest example is the cross, where God turned something terrible into the way of salvation for all mankind. There are also modern examples, such as Joni Eareckson, a woman who became paralyzed from the neck down due to a swimming accident,

but God has used her to bring about a worldwide impact by testifying to His grace. Nick Vujicic is another example. He was born without arms or legs, but God has used him to be a witness all over the world and to speak to the leaders of many countries. We can see that God can certainly use these things to bring about good and be a benefit to us and to others. "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28). One final true story: a woman was born very short. She often asked God with discouragement about her height, "Why did You make me so short?" until she heard a calling to be a missionary to the Pygmy tribe in Africa (Pygmies are a short people). She served there for over 30 years and was very accepted and fruitful for the kingdom of God. It is believed that today God is calling many LGBTQ+ people to come to Him. Therefore, there is a need for Christians who may have similar experiences to be able to understand them and give them advice on various temptations. May God use everything in us to bring about good for His kingdom.

d. God will be glorified through these things. In John chapter 9, Jesus met a man who was born blind. The disciples asked Him, "Who sinned, this man or his parents, that he was born blind?" But Jesus answered, "Neither this man nor his parents sinned, but this happened so that the works of God might be displayed in him" (John 9:2-3). In this event, everyone saw the greatness of God when He healed the man and made him see. But in some situations, even if He does not heal, His purpose is still the same: for God to be glorified. The Apostle Peter taught that "...the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed" (1 Peter 1:7). This means that our perseverance through the things in life right now will show that our faith is genuine and has been tested. God is therefore glorified through our lives.

e. God has already dealt with and solved the conflict seen at the beginning of the answer to this question, which is the issue of "us being wonderful" and "original sin being in us." God brought these things to the cross, where He

gathered us to Himself (Galatians 2:19-20), and our old sinful self was destroyed by His death (Romans 6:6). And through the resurrection, He is the firstfruits of those who will be resurrected according to 1 Corinthians 15:20. On the day Jesus returns, we will all be resurrected in body just as Jesus was, with a body that is perfect in every way. There will be nothing abnormal, which is the hope of all of us (Philippians 3:21 and see Question 22).

- In conclusion, God knew us from the moment we were in our mother's womb (Psalm 139:13-16; Jeremiah 1:5). God understands us better than we understand ourselves, and He has a purpose for all of us. We may not fully understand why we are the way we are, but no matter how we are, it is not an obstacle to God's will and purpose for us. On the contrary, it is an opportunity to rely on His special grace and to know Him more. Therefore, let us look at this in a positive light, counting the things in our lives as tools that He will use to reveal Himself to us.

Question 16: Is LGBTQ+ sexual behavior a sin? And is it a greater sin than other sins? Can it be forgiven?

Answer:

- On this point, we will have to clearly go against the current of society. However, it is not only LGBTQ+ sexual behavior that is considered sin, but **all sexual behaviors outside the scope of God's will are also considered sin.**
- Those who believe in the Bible should conclude that **the Bible clearly teaches that LGBTQ+ sexual behavior is sin, but it is a sin like sexual behavior with the opposite sex if it occurs outside of marriage.**
- We can summarize the teaching of the Bible on sexual sin as follows: "All sexual behavior that is outside the bounds of a man and a woman uniting in marriage is considered sin."
- Therefore, a married man must not cheat on his wife, and a wife must not cheat on her husband. Single men and women, regardless of their sexual orientation, should keep their lives pure by abstaining from sexual behavior,

because Jesus said, "Anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:28).

- Some suggest that we should follow what naturally arises within us. However, **not everything that arises naturally within us is good for us or something we should do.** We may have many natural feelings in life, but that does not mean we should act on every such natural feeling. For example, we might feel angry at someone and want to harm them, but that does not mean we should do so. Or a married man might have feelings for another woman who is not his wife; even though that feeling might arise naturally for him, it does not mean he should act on that feeling. This can also be applied to the case of LGBTQ+ sexual behavior.
- Christians must understand that **even with grace, there is also judgment, because these two go hand in hand.** Christians should seek for God to transform their lives to be like Jesus Christ, so that they can be free from their old self or old condition. Romans 6:6 states, "For we know that our old self was crucified with him so that the body ruled by sin might be done away

with, that we should no longer be slaves to sin." The judgment of our old self happened at the cross. Each of us should therefore say, "I accept that judgment every day. I die every day and follow Jesus, taking up my cross and following him."

- Let us note that **grace comes first**, but after receiving grace through Jesus, He begins to change our lives to be more like Him. Therefore, even if we have a certain sexual orientation, that does not mean we must act on every temptation that arises from that orientation. For this reason, **LGBTQ+ people can live pure lives by refusing temptation, and when they do, that is truly excellent.**
- Bible verses that refer to LGBTQ+ sexual behavior as sin include: the actions of the people of Sodom (Genesis 19:1-11) and the city of Gibeah (Judges 19:16-30); the prohibition against "a man lying with a man as one lies with a woman" (Leviticus 18:22; 20:13); cross-dressing (Deuteronomy 22:5); and in the New Testament: Romans 1:26-27; 1 Corinthians 6:9-11; 1 Timothy 1:9-11.
- The word "love" has various meanings and includes many things that are not sinful, such as loving your neighbor as

yourself, helping others unselfishly, platonic love, etc. The New Testament Greek language divides the word "love" into several terms, which may help us set boundaries for what is pleasing to God and what is not. The words translated as "love" are:

- **Agape:** Often refers to unconditional, self-sacrificial love, intentionally caring for fellow human beings, as it originates from God (e.g., John 3:16).
- **Storge:** Often refers to familial love, such as between a mother and child, or among relatives (e.g., Romans 12:10, used with the next word to encourage Christians to love one another as if they were siblings in the same family).
- **Philia/Phileo/Philos:** Has various meanings, such as brotherly love, close friends, or affectionate friends; it is a deep bond. For example, this word is used to describe the intimate love Jesus had for Lazarus (John 11:36).

- **Eros:** Sexual love, lust. The English word "erotic" comes from this word.
- The Bible affirms and supports everyone having love in the first three senses, within the boundaries of each word's meaning as written above. The Bible has many examples of people having these types of love, written in a positive light. A notable example in the Old Testament is David and Jonathan. David stated that Jonathan "was very dear to me; your love for me was wonderful, more wonderful than that of women" (2 Samuel 1:26). This was a deep, intimate bond, likely in the form of "Philia," with no evidence that David and Jonathan had a sexual relationship in the sense of "Eros" (though the Old Testament was written in Hebrew, not Greek, this verse uses words with meanings similar to "Philia"). Love in the "Eros" sense concerns sexual relations. Whenever the Bible mentions sexual relations positively, it limits the scope to between a husband and a wife. If outside this scope, the Bible uses negative descriptions, such as lust, flesh, fornication, or other terms that indicate God's disapproval. Although Greek words can sometimes

be used interchangeably and have other meanings, we can summarize that the categorization of love into various meanings, as seen in Greek, helps us understand the boundaries of permissible and impermissible relationships, especially for LGBTQ+ individuals who wish to follow God. When considering the meanings of each word as written above, LGBTQ+ individuals can experience Agape love, Storge love, and Philia love, but not Eros love, unless they are married to the opposite sex (see Questions 17 and 19 below).

Points of Caution or Consideration:

- Let us all recognize that we are all sinners. Even if we do not engage in same-sex sexual acts, we all fall short of God's standards. And those who engage in heterosexual sexual behavior outside of marriage also fall short of God's standards concerning sexuality. The purpose of Romans chapters 1 to 3 is not to attack only those who engage in same-sex sexual behavior, but for all of us to recognize that we are all sinners and need God's grace through Jesus Christ.

- The Bible does not categorize sins as small or great, nor does it rank them as to which is greater. All sin is falling short of God's standard and is therefore serious in His sight. Jesus also taught, "Anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:28). LGBTQ+ sexual behavior is certainly a serious sin, but we cannot conclude that it is more serious than other sins. In fact, Paul uses same-sex sexual behavior as an example to illustrate humanity's depravity in Romans 1:26-27, but Paul wrote the first three chapters of Romans not to point out that one group of people is more sinful than others, but to show that all humanity is sinful and needs righteousness that comes through Jesus Christ.
- Jesus taught about judging others by comparing it to seeing a speck in another's eye but not seeing the plank in one's own eye (Matthew 7:3). And He taught that the tax collector who beat his breast and said, 'God, have mercy on me, a sinner,' was justified, not the Pharisee who considered himself righteous and judged and looked down on others (Luke 18:11-15). In truth, we are all accepted by God, not because we are good or pure, but because of His

immense grace. In a sense, we can compare the church to a hospital that treats people afflicted with the disease of sin. We are all infected with sin and are undergoing treatment. For this reason, brothers and sisters in the church should welcome everyone without requiring them to improve themselves before they can come to church. Instead, the church should welcome them as they are, with God's love and grace.

- Jesus took on the sins of all humanity on the cross—those born before, during, and after His time. Therefore, there is no sin that He cannot forgive, as the Bible says, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9).
-

Question 17: Can LGBTQ+ people have a partner or a significant other?

Answer:

- Following up on Question 16, everyone can receive and give Agape, Storge, and Philia love. Therefore, LGBTQ+ people can give and receive all three of these forms of love. It is only the fourth

form of love, Eros love, that LGBTQ+ people must avoid.

- LGBTQ+ people can have loving, committed relationships or close, intimate friendships.
- Being in a romantic relationship (or having a significant other) is a sensitive matter because, for most people, referring to a relationship between two individuals in this way usually implies a bond that can lead to a sexual relationship. If this is the case, it should be avoided. Even if two people understand and clearly accept the boundaries of the relationship and are committed to not crossing the line into "Eros," it remains a precarious situation because they have a same-sex attraction. When living intimately together, they can easily fall into temptation.
- The Bible provides an example of love between two people of the same gender: King David and Jonathan. As we saw in Question 16, they shared a close and deep bond, but it is unlikely that they had a sexual relationship. However, the example of David and Jonathan is not entirely comparable to the case of people with same-sex attraction, as there is no evidence that

either David or Jonathan had same-sex attraction. On the contrary, David had many wives and also women outside of marriage, and Jonathan himself had a five-year-old son when he died. Therefore, David and Jonathan are unlikely to have experienced temptation leading to sexual relations with each other, as the available evidence suggests neither David nor Jonathan had same-sex attraction. However, if someone has same-sex attraction but still wishes to have same-sex friends in the manner of David and Jonathan's love, they would likely fall into temptation easily (Note: The reasoning above assumes David and Jonathan were not bisexual, for which there is no evidence).

- It is recommended to use the principle that when spending time together, avoid situations that might lead to uncontrollable temptation, such as being together in bed. For LGBTQ+ individuals, they should know themselves and decide what is appropriate (see Question 19 below).

Points of Caution or Consideration:

- When we know or suspect that someone is LGBTQ+ and has a close same-sex companion, church members

should not immediately judge or assume that they are in a sexual relationship, because they might not be.

- Knowing that understanding among church members varies, LGBTQ+ individuals should be careful not to cause misunderstanding among their fellow believers. Therefore, LGBTQ+ individuals should conduct themselves appropriately with the same sex, just as other non-LGBTQ+ individuals should conduct themselves appropriately with the opposite sex, according to acceptable culture and traditions.
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Question 18: Can LGBTQ+ people change their sexual orientation? And should the church try to help them change?

Answer:

- We know that God is great; sometimes He performs supernatural miracles, and He has changed things that were abnormal back to normal, such as a person born blind whom God miraculously made to see (e.g., John 9:1-6). But often, God does not do so for His own reasons, which are usually not because the person asking lacks faith. For this reason, that person may have

to live with that condition until death. However, we know that ultimately, death is not the end of life (see Question 22 below).

- Some LGBTQ+ people are advised to try dating the opposite sex, but most of them do not feel any liking or love for such relationships, so they do not try to force themselves.
- Exodus International was a large Christian organization in the United States with a ministry to help LGBTQ+ individuals. In its early years, for many years, they focused on helping people change their sexual orientation. However, many problems arose. Some said they tried but could not change, while another said, "It's my nature. Suggesting that I try to change is like telling someone who is only 5 feet tall, 'If you try hard enough, you can be 6 feet tall,'" which is impossible. This led to discouragement, and some even committed suicide when pressured to change their orientation but could not. Eventually, those involved in this ministry admitted that success was very limited and created high pressure on those they were trying to help. So, they changed their policy. Instead of focusing on changing orientation, they

began to focus on helping same-sex attracted Christians to refuse temptation, avoid sexual behavior, and thus live a pure life before God.

- We should still expect that each person who comes to God will be transformed by Him, both in their lives and in the three aspects of sexual identity we saw in Question 3 (namely, birth/genital sex, sexual attraction/orientation, and internal thoughts and feelings about one's gender). Each part may gradually adjust to align with one another. However, the church should first aim to help that person avoid temptation and live a pure life with God.
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Question 19: How can LGBTQ+ people live a victorious Christian life over sin?

Answer:

- We define sin here as sexual behavior outside of marriage, not sexual orientation (see Questions 12, 13, 15).
- Regardless of our sexual orientation, each of us is a steward of our own body, and we should recognize that allowing God to rule over us in the use of our bodies is the best path for us.

- Being LGBTQ+ does not mean one cannot be a strong Christian. In fact, regardless of our sexual orientation, we should know that it is **victory over various temptations** that makes us strong Christians.
- Some choose to remain single, abstaining from deep or intimate same-sex relationships to avoid temptation.
- However, one's own intentions will not be enough. Even setting rules for ourselves will not lead to success, because everyone must rely on the power that comes from God by letting the Spirit guide their daily lives. In Galatians, Paul explains that we overcome the flesh not by law but by the Spirit (see Galatians 5:16-18, especially verse 16: "...live by the Spirit, and you will not gratify the desires of the flesh").
- Each time you begin to feel temptation, **immediately obey what the Spirit leads you to do at that moment.** In 1 Corinthians 10:13, God promises three things: 1. "He will not let you be tempted beyond what you can bear." 2. "He will also provide a way out." 3. "You will be able to endure it." Therefore, obey that leading immediately with firm resolve, and do not play with temptation, because if you start, it will be hard to

stop. And do not listen to false reasoning or the devil's lies that promise good things will happen to you if you give in to temptation. Remember that the devil is always a liar; he never gives us good things, but only desires to destroy us completely (John 8:44).

- Some believe that marrying the opposite sex will help reduce future problems. However, it is recommended that if God does not clearly lead, this could create additional problems for both the LGBTQ+ individual and their spouse. Furthermore, if they cannot achieve a happy sexual relationship as husband and wife, such a marriage will not reduce sexual temptation. Therefore, consider this matter carefully.
- Many blessings await those who live under His rule. Jesus promises to give abundant life (John 10:10). So, I encourage you that denying yourself in certain matters will certainly be worth it. Moreover, there is a promise in Revelation 2:14-17 that those who overcome temptation will be compensated with intimate relationship with Him, and this context relates to sexual temptation.

Question 20: How should Christians view the Civil Partnership Law?

Answer:

- Christians should understand the reasons why there is a demand for same-sex partners to be legally registered. The main reason is so that they do not lose out on the various rights that married couples normally receive but they do not, even if they have lived together for a long time and paid taxes like everyone else. This raises the question of whether all citizens truly have equal rights. For example, if one person is a government official, the other cannot receive benefits as a spouse of a government official, such as hospital treatment, etc. And there are many other rights that legally married people receive but they do not, such as the right to jointly borrow money from a bank as spouses, or to sign consent for a spouse to undergo surgery in an emergency, and inheritance, etc.
- The primary duty of the Christian community is to correct what is wrong within the Christian community itself, not to correct or judge external society.

- However, Jesus desires the church to be a light and salt to society (Matthew 5:13-14), and we should be concerned for God's kingdom, or His rule, to be established throughout this earth (Matthew 6:10). Therefore, the church needs to be concerned with the surrounding society and the overall society of the nation as well.
- Since God created all human beings, Christians should believe that the way of life God recommends in the Bible is the best way for all humanity, not just Christians. But at the same time, Christians should also accept that only those who are born again through Jesus Christ and empowered by the Holy Spirit will be able to live a life pleasing to God.
- Christians should therefore try to preserve "marriage" according to the biblical pattern, which is between one man and one woman. But at the same time, they should also focus on bringing people to Jesus Christ (for this reason, Christians should not attack this issue fiercely, as it might be misunderstood that Christians oppose the LGBTQ+ community, which would make it difficult for them to turn to God).

Points of Caution or Consideration:

- Since Christians are God's voice in not accepting same-sex marriage, Christians should be careful about potential misunderstandings. It is possible that people might think Christians are anti-LGBTQ+, which is not true. Christians love and welcome this group of people, but it is **sexual behavior** that Christians disagree with, and not just same-sex sexual behavior, but **all other sexual behaviors outside of marriage** (see Question 21 below).
-

Question 21: If same-sex marriage is legalized, should Christians support that law? (Should read Question 20 first)

Answer:

- Following up on Question 20, Christians should strive to maintain "marriage" according to the biblical pattern, which is between one man and one woman, because we believe that God created all human beings. Therefore, the way of life that God recommends in the Bible is the best way for all humanity, not just Christians.

- However, let us hold to the truth in love (Ephesians 4:15). We say this not because of prejudice against LGBTQ+ people, but because God loves all humanity and has the best way of life for everyone, as revealed in the Bible (see Question 24 below).



Question 22: What hope does the Bible offer for the future and for being LGBTQ+?

Answer:

- As long as we are in our current bodies, we will face many things that can bring suffering, discouragement, and lead us into various temptations. And this will continue until the day we die. But remember that **death is not the end of the body, because Jesus will return,**

and on that day, our old, decaying bodies will be transformed into new bodies. And certainly, the new or spiritual body that He will give us will be perfect in every way, and there will be nothing that is inconsistent. This is the great hope for all of us, including the great hope for our brothers and sisters who tend to be LGBTQ+ (1 Corinthians 15:20; 1 Corinthians 6:14; Philippians 3:21; Romans 8:11; 1 John 3:2).

3. Questions Church Leaders Often Ask About LGBTQ+

Question 23: Will welcoming and providing opportunities to LGBTQ+ people have a negative impact on the church?

Answer:

- Some Christians fear that allowing LGBTQ+ siblings to join the church and serve freely might set an incorrect example regarding sexual values for other siblings or youth in the church. There was a case where a church asked a gay couple to leave because they openly held hands during Sunday worship, and the pastor feared that it might lead to imitative behavior.
- Welcoming LGBTQ+ people is essential because if the church does not open its doors to them, where will they go, and how will they receive salvation?

- The church is the body of Christ, not an association. Therefore, the church must be prepared to welcome all types of people without discrimination, such as the poor, slum children, former prisoners, drug addicts, etc. And when opening its doors to all types of people, the church needs to be able to accept the risk of undesirable influences that may come with it.
- Teaching members about living a pure life, sexual values, etc., should be done alongside welcoming new people whose lives are still imperfect. Therefore, whenever undesirable behavior occurs, church leaders should use this as an opportunity to teach members, including youth, children, and our own children, about God's will regarding standards of living, patience, forgiveness, and loving our neighbors as ourselves.
- Following up on Question 8, showing compassion to LGBTQ+ people does not mean not expecting change in their lives. Those who receive the grace of Jesus must also accept transformation from Him.
- Those who hold roles in the church should be role models in their lives and be serious about living a pure life,

especially regarding sexual behavior (see Question 29 for more details on this).

- When an LGBTQ+ person does not show a defiant attitude towards teaching but is willing to listen to advice from leaders or others regarding appropriate conduct, it demonstrates their sincerity in seeking God and their desire to be a disciple of Jesus.
- Some cultures do not openly express intimacy. For this reason, LGBTQ+ individuals should be sensitive to the feelings of others regarding appropriate expressions, especially at church. They should always be aware that others want to worship God without anything that might cause them to stumble.

Points of Caution or Consideration:

- God's glory will be evident in the church when all types of people can live together in unity and love one another (Ephesians 2; Colossians 3:11). Therefore, Christians should not show favoritism, and leaders should not cater to the desires of some members who may try to maintain the church as a homogenous group, such as of the same ethnicity or socioeconomic status. And they should not try to protect

themselves from undesirable influences by closing the church doors to certain types of people.

- LGBTQ+ individuals should be sincere and ready to change their behavior and should learn to allow their expressions to be under the control of the Holy Spirit, such as their demeanor and speech. Although it may seem difficult, do not be discouraged but still believe that God can continue to bring about change in you.
-

Question 24: Can the church perform same-sex marriage ceremonies?

Answer:

- Following up on Question 16, when it has been concluded that LGBTQ+ sexual behavior is sin, it must implicitly be concluded that God does not permit same-sex marriage.
- Some suggest that love is most important. If two people love each other faithfully and do not cheat, even if they are man and man or woman and woman, it should not be forbidden. God should permit marriage. However, the

Bible does not provide any loophole for us to conclude that God would allow same-sex sexual relations under any circumstances.

- The form of marriage that the Bible consistently refers to is marriage between a man and a woman, as the Bible states, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh" (appears four times: Genesis 2:24; Matthew 19:5; Mark 10:7; Ephesians 5:31). Furthermore, normal marriage according to the Bible should occur between a man and a woman, symbolizing the union of two different states: heaven and earth, or God and humanity (see Ephesians 5:31-32).
- Therefore, a church that believes the Bible is the inspired Word of God and that its teachings are entirely true will not perform marriage ceremonies for same-sex couples.

Points of Caution or Consideration:

- The Bible also reveals that marriage between a man and a woman in the human world at this time is only temporary. It is merely a representation

of something more permanent, which is the intimate relationship between Jesus and all of us, His church (Ephesians 5:31-32). Therefore, for those who are LGBTQ+, or single men and women in general, whom God has not led to marry, there is no need to feel that they are lacking the most essential thing in life. However, even though this may be difficult to accept, "...the Lord bestows favor and honor; he does not withhold any good thing from those whose walk is blameless" (Psalm 84:11). When God "does not withhold any good thing" from you, it means that if He has not led you to marry, then married life is likely not the best thing for you.

- Following up on Question 16... only Eros love is forbidden for LGBTQ+ individuals. However, they can experience Agape, Storge, and Philia love (see the explanation of these different types of love in Questions 17 and 25).
-

Question 25: If two people of the same sex come to church, and they are already a life partnership living together, what advice should the church give them?

Answer:

- They should be welcomed with God's love, avoiding judgment.
- The goal should be to bring them to God through repentance and faith in Jesus (see Question 10).
- Once they know Him, church mentors should not try to take God's place by setting rigid rules for them to follow. Instead, they should be more sensitive to what the Holy Spirit is doing in both of their lives, especially regarding their relationship with each other. Always believe that if they both desire to follow God and let Jesus rule their lives, He will have a way to lead them to a relationship that is pleasing to Him and brings Him glory, as suggested in Questions 16, 17, and 19.

Points of Caution or Consideration:

- Do not rush to try and "fix" them according to what you think needs to be

fixed if it is not God's time. This is because human intervention is not permanent. God has His own way for each person, which sometimes takes time, but let us be confident that when God acts, it will be stable and lasting.

- Avoid the idea that you must protect the church's image for fear that others will accuse you of not adhering to God's "standards." Jesus Himself was accused for similar reasons. Instead, let us create an atmosphere that shows the church is made up of imperfect people, but everyone is continuously being transformed by God. The church is therefore a place where everyone can receive His grace, and this is truly God's "standard" for the church.
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Question 26: How should a transgender person who has undergone sex reassignment surgery, or someone who cross-dresses, continue to dress?(Should read and understand Question 3 and Question 5 first.)

Answer:

- This question is difficult to answer because it requires considering two

important aspects: a. There is a biblical passage that condemns cross-dressing: "A woman must not wear men's clothes, nor a man wear women's clothes, for the Lord your God detests anyone who does this" (Deuteronomy 22:5). b. Consideration for the thoughts and feelings of the individual regarding their own gender.

- This is a sensitive issue, as it depends on how we define an individual's gender identity. In Question 3, we saw that there are three components we should consider: a. Birth sex/genital organs b. Sexual attraction/orientation c. Internal thoughts and feelings about one's own gender For most people, each component aligns, but for transgender people, these three components do not align.
- As concluded in Question 5, "birth sex/genital organs" is likely the criterion the Bible uses to define gender. Even after surgery, one cannot completely change their sex. A man's body system remains male, and a woman's remains female. However, a person's thoughts and feelings about their own gender are a separate matter, and they may no longer be confused about their gender,

being certain that they are the opposite sex.

- For us looking from the outside, it may appear that the person is gender-confused, even if the person themselves does not feel confused because they are certain they are the other gender. However, the most important thing is that we should help that person come to God through Jesus Christ, because Jesus welcomes everyone as they are, not as others think they should be. Therefore, that person should surrender their entire life, including this issue, to God's authority. Only Jesus knows how to and can lead that person out of various "confusions" in life. This is a process that will take time, just as He gradually changes all of us (called "sanctification").
- Otherwise, the alternative is to recommend or force them to adjust externally, even though they feel differently internally. This puts us in danger of being hypocritical, like the Pharisees whom Jesus rebuked because they focused only on outward appearance (Matthew 23:5, 25-28). In reality, God does not look only at the outward appearance; "the Lord looks at the heart" (1 Samuel 16:7). He is interested in us holistically and wants to

change every part of us so that our inside and outside align.

- If someone considers their manner of dress to be sinful, two things should be considered:
 1. **"Sanctification"** is an ongoing, lifelong process. Therefore, change may not happen quickly.
 2. Understanding what constitutes sinful behavior is a matter of God's continuous revelation, both for a particular culture and for each individual. For example, in New Testament times, Christians did not consider owning slaves to be sinful, but God gradually revealed this truth many centuries later, until people in various cultures began to understand that slavery was a sin. Or, consider the example of an individual: John Newton, who wrote the hymn "Amazing Grace." He was a slave trader who converted to Christianity. One might assume that he immediately realized slave trading was a sin, leading him to write "Amazing Grace." But this is not the case. The reason he wrote "Amazing Grace" was

because he was deeply moved by God's grace in saving someone like him, who was a drunkard and ill-tempered. It was later, after some time, that he gradually realized that slave trading was a sin. This is comparable to all our lives, where there are still things we don't see in ourselves but God does. Therefore, it can be concluded that change comes with God's revelation, one by one, according to His timing. In this matter, we understand that the Christian approach should be patience... We must rely on the Spirit and be sensitive to His leading in this regard. Therefore, transgender people should not be forced but should be spiritually strengthened so that they can respond to God's leading in His time.

- We expect that when God brings about life change, He will provide special grace that creates a readiness and an inner desire in that person to accept the change.
- Transgender people can return to their birth sex's physical characteristics if

they stop taking hormones (except for surgically altered parts, which will not change on their own).

- Service in the church for transgender people should be as suggested in Question 29, but if it involves leading on stage or holding a significant church position, the readiness of the congregation and their understanding should be considered.
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Question 27: How should Christians evangelize LGBTQ+ people?

Answer:

- We should not view LGBTQ+ people differently from others in general, and we should not emphasize their sexual orientation as the most important topic of discussion. Instead, we should focus on the **gospel and bringing them into a relationship with Jesus Christ** (1 Corinthians 15:3-4).
- Generally, those who come to faith will first attend church as interested seekers and gradually learn about God. Therefore, it is crucial that church members welcome LGBTQ+ seekers without bias and without judgment.

They should try to avoid and be careful not to exhibit any attitude, whether through glances or words, that makes them feel uncomfortable, stared at, or seen as stranger than others. Instead, Christian brothers and sisters should offer a good and respectful welcome, just as they would welcome and respect anyone else, so that LGBTQ+ individuals can experience God's love through their fellow believers and allow God to work in their hearts so they can respond to Him.

- Many LGBTQ+ people are apprehensive when they come to church because they often misunderstand that the church and the Bible are their enemies, hostile to them. They think Jesus Christ is on the opposite side. These individuals need to know that we are all sinners, but Jesus Christ is on the side of sinners. He does not reject but is ready to help.
- They should be assured that they will be accepted equally with everyone else and will not be discriminated against. This is very important because often they have been discriminated against or treated with bias in general society. Furthermore, deep down, some LGBTQ+ people feel incomplete, so they greatly need acceptance.

- Show understanding regarding sexual diversity, as explained in this book (e.g., Question 4: sexual orientation can have many causes; Question 18: people with a certain sexual orientation often cannot change it).
- Regarding the point that sexual orientation is not a sin, but sexual behavior is (see Question 13), we should not tell a person that being LGBTQ+ can be "fixed," as this often causes them to immediately close their heart. Instead, we should focus on bringing them into a relationship with God and letting Him work in their lives.
- You should not tell them that being LGBTQ+ is a sin (see Question 13).
- As they are learning about the gospel, the redemption of Jesus, and how to make Jesus Lord over their entire life, the characteristics of a life pleasing to God should also be taught, including sexual behavior. They should be made aware of the biblical position that sexual relations outside of marriage are a sin (see Question 16). However, when explaining repentance, the task should be left to the Holy Spirit to speak to their heart about what is a sin they should be aware of and repent from (John 16:8-10).

- When they realize that sexual relations outside of marriage are a sin (Question 16) and that the Bible does not support same-sex marriage (Question 24), they often feel this is a difficult thing to accept for their future. They will have to calculate what they stand to lose if they allow Jesus to become the Lord of their life. It is not an easy thing for them, but it is not beyond God's power to lead them to surrender on this matter. If they do not accept it, it indicates that they are not yet ready for God to become the Master of their life. However, in this case, we should still be their friends and give them the opportunity to continue learning.
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Question 28: How should the church spiritually nurture LGBTQ+ people who become Christians?

Answer:

A family community

- The church should create a family atmosphere by welcoming all types of people and not allowing anyone to feel like they are an outsider.

- Let them know that they are not walking alone. God loves them, Jesus is in their life, and they have Christian brothers and sisters beside them.
- Many LGBTQ+ people feel lonely, need warmth, and want people who understand and accept them. Therefore, the church should have close fellowship, strong age-specific groups, and organize fun activities together.
- LGBTQ+ Christians who grow in God often serve God wholeheartedly because they tend to be very intentional in everything. For this reason, we should gradually allow them to participate in serving the church as is appropriate (see Question 29).

A strengthening community

- The church should provide a mentor for LGBTQ+ people who can understand them and lead them into a genuine relationship with God. They should be encouraged to follow Him and avoid various temptations. Whether the mentor should be the same sex or the opposite sex should be considered on a case-by-case basis. For example, a man who presents as a woman might best be mentored by a woman.

- LGBTQ+ people can easily have love for God, but some can also easily fall away from God. We should let them know that they are special to God and can be His witness in their own way by living a pure life.
- They should be given an immunity, so that when they encounter Christians who do not understand LGBTQ+ people, they will have a defense. This will ensure that everything they hear or are accused of cannot affect their love for God. And because we have built this immunity in them, they will be able to distinguish that what they hear is not the whole truth and it will help them walk more steadfastly with God.
- The church should create an atmosphere that encourages everyone to desire to live a holy life and be close to God, by not putting themselves into temptation, not giving in to their old sinful nature, learning to let the Holy Spirit control their emotions and feelings, and refraining from actions that are outside of God's will.
- Focus on helping LGBTQ+ people avoid temptation, rather than on changing their sexual orientation (see Questions 18 and 19).

- When a person begins to understand God's grace and is in an atmosphere of love and acceptance, they will have the opportunity to listen to God's Word. And when the Spirit works in their life, they will no longer have conditions like, "My actions are a right I choose" or "No one can interfere in my private life." Instead, this person will want to be changed by God.
- God's grace comes first, but accompanying His grace is always judgment. Both grace and judgment come through Jesus' death on the cross. He crucified our old self on the cross (Romans 6:6). Therefore, we can come to Him as we are and receive His grace. But with that grace, the judgment on our old self and our sinful nature also comes. We should therefore accept that Jesus has crucified our old self and respond with repentance, then rely on Him to put on the new life, which comes through Jesus' life in us, and not through trying to be good with our own strength.
- Understanding the truth and repenting of sin is the work of the Holy Spirit (John 16:8). The church must always be sensitive to the Spirit's guidance in helping people. The starting point for each person who comes to the church

is not the same. They have various understandings of the truth and different levels of awareness of sin. For this reason, the first duty of the church and of a mentor is not to point out the sins they see in that person's life. The first duty is to teach the gospel of Jesus Christ's cross and to pray for the Holy Spirit to open their spiritual eyes so that they can understand and be aware of the truth (Ephesians 1:18).

- Let us always remember that God is very patient with us. He does not reveal all our sins immediately. The process of change is a lifelong one. If God is patient with us, we should also be patient with others.

A healing community

- The church should create an atmosphere of forgiveness and reconciliation. When such an atmosphere is present, those who make mistakes will be able to receive forgiveness from God and from their siblings, which will lead to reconciliation with God and with the church, which is His body.
- Growing in a holy Christian life is a process. Temptation may come at any time, and we may sometimes fail. For

this reason, we cry out to God, "God, have mercy on me, a sinner" (Luke 18:13).

- God has entrusted the ministry of reconciliation to the church (2 Corinthians 5:18). When a brother or sister makes a mistake, the church's goal should not be to drive out sinners in order to make the church holy. If the church campaigns to eliminate every sin, we would have to drive out every member, including the leaders, because everyone still has sin. The goal should be reconciliation, so that the person can be reconciled with God and with their siblings.
- When a mistake happens, it should be acknowledged. It should be confessed to God, and there should be a repentant attitude, and a request for His help to continue living. The member should receive forgiveness, both from God and from their siblings. Therefore, both leaders and members must be ready to forgive and help that person start over. Let all members learn to live together under His grace. God has continuous grace for everyone (see Question 30 below).
- Thank God that He is very patient with all of us and always forgives us, and gives us opportunities to receive

forgiveness by His grace many, many times... If not, no one would be able to stand here today.

Question 29: How can LGBTQ+ people serve in the church?

Answer:

- After being baptized, LGBTQ+ people should be able to participate in serving the church, no different from other members. For example, in evangelism, discipleship, leading meetings, Bible study, leading worship, presiding over or leading various ceremonies, and preaching, etc.
- However, this should be done appropriately, by considering their life in following God and the gifts that God has given them.
- At this time, many church members who have same-sex attraction are very enthusiastic in serving God and in following Him.

- The only issue that might cause someone to have to stop serving is if they have inappropriate sexual behavior, as explained in Questions 16, 19, etc.
 - In the case of someone who has undergone sex reassignment surgery or cross-dresses, please refer to Question 26.
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Question 30: If you know that an LGBTQ+ person has progressed to the point of engaging in sexual behavior, what should the church or Christians do and how should they help them?

Answer:

- The principle should be the same as for any member who has committed sexual sin or other members in the church who are struggling with sin (in Question 16, we saw that the Bible does not rank sins as greater or lesser, so we should not have a different standard for LGBTQ+ people than for other members).

- The answer requires sensitive and careful thought because there is no single answer that fits every case.
- The ultimate goal of discipline is to lead people to reconciliation—to lead the person who has done wrong to be reconciled with God and with their siblings in Christ (2 Corinthians 5:18). For this reason, the goal is not to eliminate sin from the church, because every other member also still has sin (1 John 1:8).
- It is necessary to have a gentle and humble heart that relies on the Holy Spirit. This is in line with what the Bible says: "Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted" (Galatians 6:1). From this verse, the phrase "you who live by the Spirit" shows that it is necessary to rely on the Spirit's guidance in each case, and to "watch yourselves," which means that those who help sinners must not forget that they, too, are sinners.
- For LGBTQ+ people, the church's effective help should be in a holistic

manner, as answered in Question 28, "How should the church nurture LGBTQ+ people who become Christians?" The answer is that it should be a family-like community, an edifying community, and a community of forgiveness and reconciliation.

- In each case, there are many issues to consider, such as what the behavior was (having lustful thoughts in private, viewing pornography, having sex with another person, being the initiator or being acted upon by someone else, etc.), what their past experience with God has been (a seeker, a new believer, a long-time Christian, a church leader), how often it happened (is it the first time or has it happened many times), what their attitude is toward what they've done (are they sorry, distressed, or indifferent), etc.
- The generally accepted principle or process for providing help is the following steps:
 - **a. Acceptance:** From the teachings of Jesus in Matthew 18:15-18 and of Paul in Galatians 6:1, a person who knows a wrongdoing has been committed, or a person who

"lives by the Spirit," should go to them to inquire about the facts.

- **b. Confession:** They should be led to confess what they have done to God with a heart that feels remorse for causing God sorrow. It is recommended to limit the number of people who know about the problem to only those directly involved. It is not always necessary to confess the sin in front of all members.
- **c. Repentance:** There should be a genuinely repentant attitude, which means being sorry for what was done and being ready to turn away from the wrong thing, by asking for God's help to live life moving forward. Showing repentance may take time to prove oneself, so it may be necessary to suspend some services during this time to demonstrate one's change.
- **d. Forgiveness:** After confessing and repenting, they should be confident in God's forgiveness and should also feel the forgiveness of their brothers and sisters. We must be ready to forgive and give them a new

start, just as God continues to forgive all of us repeatedly.

- The strictness with which the above process should be followed should be guided by the Holy Spirit in each case, and there should be grace alongside the principles, as Jesus dealt with those who sinned completely differently from how the Pharisees did. For example, with the woman caught in adultery, the teachers of the law and the Pharisees were ready to stone her, but Jesus said to her, "Then neither do I condemn you. Go now and leave your life of sin" (John 8:11). Jesus is the good shepherd who does not kill or destroy but gives life (John 10:10). Or in the case of the disciple Peter, after he denied Him three times, Jesus saw Peter's distress. He did not cast him out but was gentle and reinstated him (John 21:15-19).
- Those in pastoral ministry know well that helping a brother or sister overcome their weaknesses and avoid various temptations is not easy and requires patience. The church is the body of Christ and must be holy, but at the same time, it is like a hospital that helps sinners. The important thing is to create an atmosphere that encourages every member to desire healing and to

be restored by the Holy Spirit in order to live a life pleasing to God. If they fail, they should help each other get back up, until the day Jesus returns and brings about the final, complete transformation.

- Let us understand that sexual temptation for LGBTQ+ people may sometimes be greater than for others, because in daily life, men often have the opportunity to be close to other men, and women to other women, especially in living situations such as men's or women's dormitories. In such a situation, those with same-sex attraction will face very high sexual temptation.
- The attitude of the person who has done wrong is very important. A person who is sincere in following God will be sorry, discouraged, or distressed by what has happened. We can help them in the same way that Jesus helped Peter get a new start (see above). But for someone who is indifferent, stubbornly continues in sin, or is not happy that others are getting involved in their private life, in this case, that person should receive a warning with the same standard as other siblings who are indifferent to their wrongdoings, just as the Bible warns

those who "keep on sinning deliberately" in Hebrews 10:26. This should be a last resort for those who refuse to repent at all (Matthew 18:17).

A thought from a minister with experience in helping LGBTQ+ people:

When LGBTQ+ believers come to Christ, they are like spiritual infants. We must not expect or pressure them to change their hearts and behavior immediately, just as we might have tried to make a new believer stop smoking, drinking, or any other sinful habit they had right away. However, we must expect them to change authentically, but it must not be a forced change that happens as quickly as we want. Instead, the focus should be on giving them the opportunity to grow in love and an intimate relationship with Jesus Christ and with their siblings in the church, so that their lives can gradually be changed according to God's will in the end.

There is an example of a member in a church who is an LGBTQ+ sibling. He came to know God for two years before he decided to dedicate his life for God to manage and change what he was. Actually, we didn't avoid the truth of the Bible; we taught him everything. However, one day he came and said that he didn't know if he could stop being gay, but he

knew that Jesus loved him and he didn't want to do anything that would make Jesus sad. So he started by stopping the inappropriate sexual behavior first. Our duty was to praise him for his decision, encourage him, and give him advice as a shepherd and a friend. If we had pressured him during the early days he came to the church, he probably wouldn't be a new person today.

Note: The example mentioned is the experience of a minister and does not mean that the church should ignore sin or that those who are born again will not see a clear change. But it is to show that only God can change a person's life. The change does not come from human effort or from force. God has His own timing for each person, so we need to be patient until they truly meet Him. Then repentance will happen and change will follow.

Summary of What Should and Should Not Be Done, for Both General Christians and LGBTQ+ People

What General Christians Should Do

- Clearly distinguish between same-sex attraction and same-sex sexual behavior (Questions 1, 7, 12, 13).
- Act like Jesus by welcoming all kinds of people with unconditional love (Questions 6, 7, 27).
- Show love by listening to them speak and trying to understand their feelings with empathy (Questions 7, 9, 27).
- Be a "safe" person with whom LGBTQ+ people can open up and talk (Question 7).
- Keep private information you hear confidential (Question 7).
- Emphasize the gospel and bringing LGBTQ+ people to Jesus as the first priority (Questions 7, 9, 10).
- Apologize to LGBTQ+ people if you have said or shown an inappropriate attitude (Questions 7, 9).
- Step in to guide others if you see someone showing a biased or

discriminatory attitude toward LGBTQ+ people (Question 7).

- Expect change in the lives of LGBTQ+ people (Questions 8, 28).
- Pray for LGBTQ+ people (Questions 9, 10).
- When concluding that being LGBTQ+ is abnormal, you should also realize that everyone has something abnormal about them (Question 14).
- When concluding that LGBTQ+ sexual behavior is a sin, you should also realize that everyone sins (Question 16).
- Emphasize that LGBTQ+ people should avoid temptation rather than focusing on changing their orientation, but if God changes their orientation, that is good (Questions 18, 19, 28).
- Be salt and light to society by promoting marriage as being between a man and a woman (Questions 20, 21, 24).
- When welcoming all types of people, be ready to accept the risk of undesirable influences that may come with it (Question 23).
- Be interested in a person's inner feelings, not just their external attire (Question 26).

- Show understanding regarding sexual diversity (Question 27).
- Teach about the kind of life that is pleasing to God in sexual behavior (Question 27).
- Let them know that God loves them and is with them (Question 28).
- Create a warm atmosphere with close fellowship and activities together (Question 28).
- Build resilience in them so they can endure if they encounter Christians who treat them improperly (Question 28).
- Create an atmosphere that encourages everyone to desire to live a holy life and be close to God (Question 28).
- Create an atmosphere of forgiveness and reconciliation (Question 28).

What General Christians Should NOT Do

- Don't rush to conclude that being LGBTQ+ is a result of a parenting mistake (Question 4).
- Don't blame LGBTQ+ people for their condition because of sin (Question 4).
- Don't see LGBTQ+ people as more sinful than others (Question 7).

- Don't have homophobia (which means contempt, hatred, or discrimination against LGBTQ+ people) and should confess if you have in the past (Question 7).
- Don't be a hypocrite by condemning same-sex sexual behavior but overlooking other sins that you might also have a chance to fall into (Question 7).
- Don't rush to judge, criticize, or condemn them (Questions 7, 9, 27).
- Don't confuse sexual orientation with sexual practice, so you don't immediately conclude that a person with same-sex attraction must also engage in same-sex sexual behavior, because that may not be the case (Question 12).
- Don't let society misunderstand that Christians are against LGBTQ+ people (Questions 20, 21).
- Don't try to preserve the church as a homogenous group by closing the church doors to certain types of people (Question 23).
- Don't perform marriage ceremonies for same-sex couples (Question 24).

- In evangelism, don't view LGBTQ+ people differently from others and don't emphasize their sexual orientation as the most important topic of discussion (Question 27).
- Don't discriminate against them, but accept them equally with others (Question 27).
- Don't tell them that being LGBTQ+ is a sin (Question 27).

What LGBTQ+ People Should Do

- Understand that the church is in the process of learning about LGBTQ+ issues and sometimes does not act appropriately (Question 7).
- Come to Jesus first and foremost, through repentance and trusting in Him. He will gradually answer the various questions you may have (Question 10).
- Use wisdom in choosing when and to whom to disclose that you are LGBTQ+ (Question 11).
- Be confident that God is with you (Question 15).
- Be confident that God can use you to be fruitful in His kingdom (Question 15).

- Receive the special grace that He gives and consider being LGBTQ+ as a tool that He uses to reveal Himself to you (Question 15).
- Live a holy life by relying on the power of the Spirit to resist various temptations (Questions 16, 19).
- Realize that LGBTQ+ people can experience various kinds of love in life, except for Eros love (Question 16).
- Be sensitive to the feelings of others regarding appropriate expressions (Question 23).
- Be sincere and ready to accept change in your life behavior (Question 23).
- Be ready to listen to advice from leaders or others regarding appropriate conduct (Question 23).
- Learn to let your expressions be under the control of the Holy Spirit, such as your demeanor and speech (Question 23).
- Serve according to the gifts and opportunities that God opens for you (Question 29).

What LGBTQ+ People Should NOT Do

- Don't engage in same-sex sexual behavior (Eros love) (Question 16).
 - Don't speak or show sarcasm if you need to receive advice on appropriate conduct (Question 23).
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Conclusion and Final Thoughts

At this time, God is at work and is calling many LGBTQ+ people to know Him, and the churches are gradually learning to welcome and lead these people to be disciples of Jesus Christ.

We, the "Thai Christian Thinkers Forum," therefore, sincerely hope that this book will be beneficial for all Christian brothers and sisters, especially those who are leaning towards being LGBTQ+. It is important for Christians around the world to study and know His will, which must be acknowledged as a sensitive matter in many ways. If anything written here makes any brothers or sisters feel unhappy or unacceptable, we apologize here. We strive to be faithful to God's Word and at the same time seek to have an understanding of each group of people.

"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:13).

Who are the "Thai Christian Thinkers"?

Currently, the Thai Christian community has little unified agreement across the denominations, for how Christians should behave, such as how to conduct themselves in Thai society and the various non-Christian religious ceremonies they must encounter. The "Thai Christian Thinkers Forum" is a group of Christian leaders from various denominations in Thailand who have come together to think and find a way for Christians to act appropriately in Thai customs, culture, and worldview, in line with the principles of the teachings of the Bible.

Vision

To be a bridge connecting Christians with other religious adherents and to be an effective witness communicating Christ through practices that are in harmony with Thai customs, traditions, and culture, and in line with the principles of the teachings of the Bible.

Mission

- To work together to think and analyze various problems arising from a lack of understanding or a misunderstanding of the Thai worldview, to help Thai Christians be followers of Christ who

still maintain their Thai identity and can communicate the gospel appropriately within the Thai context and worldview.

- To produce books and various materials that will increase knowledge, understanding, and be guidelines for the Thai church in making decisions how to act in a way that is most suitable for the Thai context and most accepted both within the Christian community and in Thai society as a whole.
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