

A photograph of a paved road with two yellow lines leading into a forest. The road is dark asphalt, and the yellow lines are bright and slightly blurred due to a shallow depth of field. The forest consists of tall, thin trees with green foliage, creating a sense of depth and perspective. The lighting is soft, suggesting an overcast day or a shaded area.

*Homosexuality
and the
Christian Fellowship*

A Pastoral Guidance Paper

The purpose of this statement is to provide Pastoral guidance to ministry partners of Community Fellowship Church with regard to the issue of homosexuality.

I. Biblical Foundation

God, in His Holy Word, clearly establishes monogamous, heterosexual marriage as the only appropriate relationship for the full expression of sexual desire. (Genesis 2:24; Exodus 20:14; Leviticus 18:1-30; Romans 1:26; 1 Corinthians 6, 7; Ephesians 5:21-33)

This relationship is compatible with the very nature of God, who made man in His image as both male and female, and as a mystery typifying the intimate relationship which Christ has with His Bride, the Church. (Genesis 1:27; Ephesians 5:32)

The purpose of the marriage relationship is to provide: the context for participation with the Creator God in the sustenance and fruitful increase of the human race and in the beneficent stewardship of the earth (Genesis 1:28); the complementarity necessary to be a proper “help-meet” (Genesis 2:18); for the full enjoyment of human sexuality (Genesis 2:23,24; Song of Solomon); and a living illustration of the relationship between Christ and His Church (Ephesians 5:32).

Sexual immorality of all types is a distortion of God’s design for marriage and ultimately is a contravention of the seventh commandment, “Thou shalt not commit adultery.” (Leviticus 18:1-30; 20:10-21; Matthew 15:16-20; 1 Corinthians 6:12-20; Hebrews 13:4)

Homosexual behavior is a type of sexual immorality and is therefore: an abomination in God’s sight (Leviticus 18:22; 20:13); an open defiance of a God-given norm of sexual behavior (Genesis 19:1-11; Isaiah 3:9); both a punishment and a visible sign of a spiritually bankrupt society which has given up the knowledge of the true God (Romans 1:21-27); and contrary to sound teaching (1 Timothy 1:10). If persisted in, such behavior will exclude one

from God’s Kingdom along with those who are thieves, covetous, drunkards, revilers, swindlers and others whose lifestyle is characterized by heterosexual sin. (1 Corinthians 6:9, 10)

It should be noted that there were those in the Early Christian Church who were at one time involved in the practice of homosexuality, but whose lives were changed through faith in Christ; “Who were washed, sanctified and justified in the Name of the Lord Jesus Christ.” (1 Corinthians 6:11)

The Scripture also teaches that those who seek God’s will should be characterized by striving to learn control over their bodies in a way that produces that which is holy and honorable. (1 Thessalonians 4:3-8)

II. Pastoral Guidance

Neither individual Christians nor ministers of the Word may take away from or lessen God’s prohibition of and warnings against the practice of homosexuality. Such behavior is no more or less of an abomination in God’s sight than any other type of sexual immorality. Recognizing that all human beings are sinners and that as Christians we have received God’s mercy while helpless, ungodly and hostile to Him, we must warn against homosexual behavior as from the mouth of the Lord (Ezekiel 3:17) and, at the same time, proclaim forgiveness, cleansing, restoration and power for godly living for all who repent and believe the Gospel. (John 1:12, 3:16; Romans 1:16; 1 Corinthians 6:11; Philippians 2:13)

We must renounce any unbiblical prejudice against persons who are homosexual simply because of their orientation, which is just one particular form of the same sinful orientation we all have. However, we do believe that every expression of that orientation is sinful and thus we believe that all practicing adulterers and homosexuals must be called to repentance.

We must, as a church, proclaim compassionately and in love, the Good and Liberating News of forgiveness and the admonition to

go and sin no more (John 8:11) to those who have been previously involved in homosexual practice and have repented of their behavior. We also believe that they can be admitted into fellowship, as with all who have sinned in other ways. (1 Corinthians 6:11)

We would suggest that the inability of many Christians to maintain an attitude of compassionate concern for the homosexual as a person while disapproving of the sin of homosexual practice, may indicate either a serious lack as to the depth of conviction of sin in their own lives or a failure to understand that a lack of love often breeds a pharisaical and legalistic spirit (Matthew 7:1-5)

We counsel those that have formerly engaged in homosexual behavior and have repented but have not experienced reorientation and healing to abstain from all immorality (1 Peter 2:11), to remain celibate, trusting in the Holy Spirit to give a joyous and fruitful existence in the work of the Kingdom of God. (Isaiah 56:3-5; Matthew 19:22; 1 Corinthians 7:32)

Finally, with regard to the State's role in providing for the protection and well-being of all its citizens in our pluralistic society, we urge the Church, as a reconciling force in society, to call for civil rights and justice for all people regardless of race, religion, morality or sexual preference. However, neither individually nor collectively as responsible citizens in a free society should we urge or concede that the State should give special protection or approval to the practice of homosexuality, to promote it as a matter of personal taste, free choice or "sexual orientation." Homosexuals are not entitled to special treatment under the law. That would be tantamount to rewarding evil.

Your Servants

The Elders