

RMBC Position Paper - Homosexuality

In the light of the continued decline of western culture, as evidenced by the acceptance of homosexuality as an “alternate lifestyle”, the seemingly inevitable judicial and legislative approval of so-called “homosexual marriage”, and the increasing apostasy of many “Christian” denominations, in part evidenced by their approval of active, unrepentant homosexual members and clergy, it is necessary that those who seek to be faithful to the biblical witness speak firmly and clearly in regard these issues.

This position paper is a statement of conviction and is not intended to be a full and exhaustive treatment of the subject of homosexuality. If the reader is interested in pursuing a more detailed study of the biblical position concerning homosexuality, a brief bibliography is included at the end of this brochure.

Red Mills Baptist Church affirms with no shade of equivocation that the 66 books of the Old and New Testaments are, in their entirety, the very Word of God, and as such, the Bible is our supreme authority in all matters of faith and practice. Because we desire, as Elders and as a church, to be faithful to God’s great and glorious Word, we declare the following truths to be an accurate reflection of the teaching of Scripture and the convictions of Red Mills Baptist Church.

- I. We believe that heterosexuality is God’s will for humanity.

God created humanity, male and female, in His image. When He recognized that it was not good for Adam to be alone, God created Eve as a suitable partner for him. God’s command to His human creation, that they should be fruitful and multiply, makes sense only in a heterosexual context. The very wording of Lev. 18:22 & 20:13 indicates the primacy of heterosexuality. “Do not lie with a man *as one lies with a woman...*” Homosexuality must be described in heterosexual terms even to be prohibited. Scripture from start to finish upholds God’s image in humanity as the duality of male and female, a fullness manifest from Genesis One’s Adam and Eve to Christ the Bridegroom returning for His bride at the end of Revelation. The truth of Scripture and Church tradition points only to marital union as blessed; any other sexual configuration is a violation of God’s will for humanity.

- II. We believe that homosexuality, in both act and desire, is one expression of mankind’s fall into sin.

Homosexuality is not the sin above all others. However, it is, as Paul makes clear in Romans 1, one form of judgment which God visits upon those who have suppressed His truth, and exchanged His glory for idols of various kinds. Scripture says that it is for this reason that “God gave them over” to that which is described as “degrading”, “unnatural”, and “indecent”. Though this is true, homosexuality is not the only form in which God’s judgment is manifest. God is also said to have given those who reject Him over to “depraved minds”, a condition which manifests itself in unrighteousness, wickedness, greed, evil, envy, murder, strife, etc.

- III. We believe that because Jesus Christ is a great and glorious redeemer, it is possible for men and women caught in the bondage of homosexuality to be forgiven and delivered from their sin through the person and work of Jesus Christ.

No one is beyond the reach of God’s grace. The gospel of Jesus Christ is not a partial gospel that is capable of keeping one out of hell, but incapable of delivering that from the sin which would destroy. Rather, the purpose of Christ’s saving work is to redeem the whole person and to transform that person for the purpose of bringing glory to God in every aspect of one’s life, including one’s sexuality.

The apostle Paul wrote of the Corinthian church that they had been fornicators, idolaters, adulterers, thieves, drunkards, and many other things, including homosexuals. But, Paul goes on to say that they were characterized by these things no more. “Such were some of you,” he says, “but you were washed,

but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”

- IV. We believe that this freedom is attained through a process which includes recognizing homosexual behavior as sin, renouncing the practice of homosexual behavior, rediscovering healthy, non-erotic friendships with people of the same sex, embracing a moral sexual lifestyle, and in the age to come, rising from the dead with a new body free from every sinful impulse.

This process parallels the similar process of sanctification needed in dealing with heterosexual temptations. We believe that this freedom comes through faith in Jesus Christ, by the power of his Spirit.

- V. We believe that every man, woman, and child has been created in the image of God, and is, therefore, to be treated with dignity and honor.

We condemn any word or deed which would be an expression of hatred, harassment, or ridicule directed toward those who identify themselves as homosexuals. Furthermore, we call upon all those who name the name of Jesus Christ to treat homosexuals, and all people, with the respect and honor which is due to those who are created in the image of God.

- VI. We believe that the church is to reach out to all men, women, and children in love and truth. The homosexual is not a special category of person who is somehow beyond the reach of the grace of God.

The proclamation of the gospel and the truth of Scripture is not disrespectful or unloving, and it is not “hate speech”. To declare the truths which have been outlined in this paper is, rather, an act of great love. As has previously been stated, homosexuality is not the sin above all others, but it is sin, and as sin, it will inevitably lead to judgment, destruction and death, both temporal and eternal. The church has been given the great privilege and responsibility of proclaiming the great truth that escape is possible. Deliverance is available. Redemption through the grace of God is offered to all, if only they will repent of their sin and trust in Jesus Christ and His saving work. This is the good news of the gospel.

Further, we believe that those who contend Biblically against their own sexual temptation should be patiently assisted in their battle, not ostracized or disdained. However, the more prominent a leadership role or modeling role a person holds in the church, the higher will be the expectations for God's ideal of sexual obedience and wholeness. We affirm that both heterosexual and homosexual persons should find help in the church to engage in the Biblical battle against all improper sexual thoughts and behaviors.

- VII. On the basis of all that has been said above, we believe that so-called “Same-sex marriage” is not marriage at all, and, if implemented in society, would serve only to speed the decline of our culture, and bring the judgment of God upon our nation.

Bibliography

For further study on the subject of homosexuality, we would recommend the following:

James R. White, Jeffrey D. Niell. 2002. *The Same Sex Controversy: Defending and Clarifying the Bible's Message About Homosexuality*. Bethany House, 2002.

Erwin W. Lutzer, *The Truth About Same-sex Marriage: 6 Things You Need To Know About What's Really At Stake* Moody Publishers, July 2004.

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Fleming H Revell Co. 1998.

Ed Welch, *Homosexuality: Speaking the Truth in Love*. P & R Publishing. Oct. 2000.

Andreas J. Kostenberger, *God, Marriage, and Family: Rebuilding the Biblical Foundations*. Crossway. May 2010.

*Portions of this paper have been adapted from the Bethlehem Baptist Church Position Paper on Homosexuality.