

POSITION PAPER

STATEMENT
ON
SEXUALITY

Church^{of the}
Lutheran
Brethren

Church of the Lutheran Brethren

Statement on Sexuality

1. We affirm that standards of sexual morality must be consistent with Biblical principles. We deny that unscriptural standards may be accepted by the church simply because they have been accepted by society.
2. We affirm that God made human beings male and female. There are, therefore, differences between the two sexes that are God given and must be valued and protected. We deny that all distinctions between the sexes must be erased.
3. We affirm that God established marriage between man and woman. The Bible sanctions only heterosexual marriage. We deny that God intended sexual intimacy between members of the same sex.
4. We affirm that Biblical morality restricts legitimate sexual activity to heterosexual marriage. Any extramarital sexual practice, whether homosexual or heterosexual, is outside of the limits of Biblical morality, and is sinful. We deny that sexual activity outside of marriage is morally neutral.
5. We affirm that environment and experience influence a person's sexual orientation. We also affirm that physical makeup, such as hormone imbalance, may influence sexual attraction so that a person may have an attraction to those of the same sex. We deny that such attraction makes homosexual activity a defensible practice that exempts such a person from responsibility before God.
6. We affirm that one of the basic reasons for God's creation of human beings as male and female is to propagate the human race and to provide a caring home for the nurture of children. We deny the assertions that the traditional Biblical concept of the home is passing, outmoded, and outdated.
7. We affirm that true love seeks the well-being of the person loved. When sex is the expression of married love, it seeks the mutual fulfillment and joy of both partners. We deny that the chief purpose of sexual activity is self-gratification.
8. We affirm that the following Scriptures condemn homosexuality: Genesis 19:1-15; Leviticus 18:22-25; Leviticus 20:13; Romans 1:24-28; 1 Corinthians 6:9-10; 1 Timothy 1:9-10. We deny the validity of interpretations which seek to circumvent the plain meaning of these texts. For example: that the sin of Sodom was inhospitality rather than sodomy; that the sin spoken of in Romans 1:18-32 was homosexual activity of people who were naturally

heterosexual rather than naturally homosexual; that the nature being referred to in Romans 1:18-32 is the nature of each individual, rather than nature the way God created it. We also deny the validity of interpretations which suggest that Biblical examples of love and friendship such as those between Jesus and the disciples, David and Jonathan, Ruth and Naomi, were homosexual.

9. We affirm that though homosexual activity is sinful, God's grace extends to forgive the sinner and cover all sin when it is acknowledged as sin, and when such a person repents and by faith receives God's forgiveness. We deny that homosexual activity is an "unforgivable sin."
10. We affirm that God's grace and forgiveness can bring about true deliverance from homosexual orientation and behavior. Whether or not a person retains a homosexual orientation, God's grace is sufficient to enable people to experience daily victory over homosexual behavior. We deny that homosexual orientation must be lived out apart from any hope.
11. We affirm that the church shall minister with concern and compassion to those who have been infected with the disease AIDS. Though many of those suffering from AIDS have contracted the disease through immoral and illegal activity (homosexual practice, heterosexual promiscuity, and illicit drug usage), they are loved by God and need the gospel of Jesus Christ. We deny that the church can be Biblically responsible if passive concerning their plight.
12. We affirm that ordination and pulpit fellowship in the Church of the Lutheran Brethren shall be limited those who accept this statement on sexuality, and whose lifestyle confirms this statement. We deny that homosexual pastors have the best orientation to minister to other homosexuals.

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