

## Statement of Ethics for CFA

### Preamble

Biblical Christianity begins with the unalterable divine truth of what our Loving Creator has spoken to humankind.<sup>1</sup> The Bible faithfully and authoritatively establishes God's purposes, limits, and definitions of what it means to be human within his design.<sup>2</sup> Both the message of the Gospel and the life of a Christian is a commitment to moving beyond concepts and philosophy by applying truth to all facets of life and relationship.<sup>3</sup> God's design is for the good of humanity, and the church, as the Body of Christ, needs to be the tangible expression of his kingdom.

As modern culture continues its migration away from once commonly held truths and biblical values, it attempts to redefine the foundational concepts of humanity and human relationships which were the personal, social and anthropologically healthy norms of society.

Whereas we believe that God's authority surpasses that of humankind, we must lovingly, faithfully and respectfully defend the fundamental biblical truths as essential tenets of our belief and practice. We do so with the knowledge that such beliefs may put the Church at odds with popular social theory, practice and policy. As one of the voices in the public discourse, we may be criticized for being incongruent with social policy and be considered politically incorrect. However, because God has endowed us with responsibility to be salt and light,<sup>4</sup> and whereas we are blessed with a nation wherein we enjoy freedom of conscience, religion, and speech, we will respectfully employ these rights in participation of the social discussion. Furthermore, we will uphold God's truth and his standards and conduct among our membership, adherents, leadership, ministries, and congregational life in a manner which is consistent with these biblical norms, preaching and teaching God's pattern for living and truth at all times, in all places, and to all generations as God leads us. We will endeavor to do so while adhering to Christ's command to us that we be respectful, and love those of differing conviction.<sup>5</sup>

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<sup>1</sup> Isaiah 55:3-11

<sup>2</sup> Hebrews 4:12-13; 2 Timothy 3:14-17

<sup>3</sup> James 2; 1 Peter 2:4-5

<sup>4</sup> Matthew 5:13-19

<sup>5</sup> 1 Corinthians 13

## *CFA Statement of Ethics*

*All that exists emanates from the person and character of God.<sup>i</sup> His nature is the unalterable foundation of creation.<sup>ii</sup> Each person in every generation of humanity is tasked with discovering, living, preserving and transmitting the true nature and purpose of life.<sup>iii</sup> We also celebrate that, in Jesus Christ, God has provided completely for the restoration of every distortion<sup>iv</sup> from the original intent of God, small or great, to return us to joy and purpose. The following statements<sup>v</sup> offer clear biblical Christian definitions of fundamental God-given truths that are under pressure in our current culture.<sup>vi</sup> Our stand is not a matter of opinion but our understanding of what God's intention is for life.*

1. Human life begins at conception. God's plan for life extends from the moment of conception through adulthood.

***Psalm 139:13, 14; 22:9, 10; 71:6; Isaiah 44:2, 24; 46:3, 4; 49:1, 5.***

2. Abortion constitutes an interruption of God's intention and of the human rights of the person in the womb. It violates God's commandment not to kill and assaults the most vulnerable and defenseless people in our society.

***Galatians 1:15, 16; Luke 1:15, 41, 44; Judges 13:5, 7; Jeremiah 1:5; Exodus 20:13; 21:22-25.***

3. Marriage is the God-ordained, legal and spiritual union of one man and one woman<sup>vii</sup> to the exclusion of all others. This covenant union<sup>viii</sup> honors God's own nature<sup>ix</sup> in its complimentary male and female components.<sup>x</sup>

***Genesis 1:27; 2:23, 24; Matthew 19:4-6; Ephesians 5:31, 32.***

4. Every human life is sacred, having a God-given purpose and dignity from the moment of conception until natural death. Therefore, both euthanasia and assisted suicide are inappropriate human interruptions of God's intention and a usurping of His role.

***Psalm 139:15-18; Ephesians 2:10; 2 Timothy 1:9.***

5. The heart of Christ's Church is to show God's compassion for the poor, broken, vulnerable, defenseless, and helpless from every race, colour, gender, and religion.<sup>xi</sup>

***Psalm 68:5, 6; Isaiah 1:17; James 1:27; John 1:14; Ephesians 4:29-32.***

6. God established a singular humanity, expressed in two genders, male and female. They are equal in creation, equal in consideration and equal in commission.<sup>xii</sup> There is no separation of physiology and gender, nor does the Bible support a choice to do so.<sup>xiii</sup>

*While the focus of these statements is to establish God's "line in the sand" in the face of drifting cultural norms, John 1:14 and 8:3-11 create the essential context for their application in ministry and relationships. We must balance the truth of God with his grace. Ephesians 2:1-3 reminds Christians that Jesus has saved us from these very transgressions. As such we become hopeful ambassadors of God's truth and Christ's redemptive appeal to the human race. We establish that the central purpose of God truth is to expose our brokenness and invite us to redemption through his Son. If God can establish the distinction between a person and their sin or brokenness, then we must do no less. Jesus still calls, "Come to me all you who are weary and heavy laden...and you will find rest for your souls" Matthew 11: 28-30.*

*As we defend and propagate God's truth and the faith delivered to us:*

***In these essentials, let there be unity. In non-essentials, let there be liberty. And in all things, let there be charity.***

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<sup>i</sup> Genesis 1:26-28; Acts 17:28; Colossians 1:16-17; Ephesians 3:14-15. From before the foundation of the world, God conceived a plan of family and home, an illustration of relationship patterned after the inner connectivity of the Triune God's own nature. God is the sole source and conception point of life, and each life is sacred under his sovereignty from onset to transition into the eternal realm.

<sup>ii</sup>Romans 1:18-20; Hebrews 13:8; 6:13; Psalm 102:27; Malachi 3:6; James 1:17; John 1:1-4.

<sup>iii</sup> Ephesians 2:4-10; 2 Timothy 2:2; 2 Chronicles 16:9; Psalm 14:2; Matthew 6:33.

<sup>iv</sup> Ephesians 1:10; 3:15; Philippians 2:9; Colossians 1:20-23.

<sup>v</sup> The five points in this statement of biblical ethics have been specifically chosen because they address those elements of God's dream and its fulfillment that are foundational to the image of God being accurately reflected into the creation without distortion. They also magnify the power of God's grace in bringing healing to our brokenness, and to the pain that sin has injected into the human family in between the original created order and its ultimate fulfillment in the new creation.

<sup>vi</sup> 1 Corinthians 1:18-31; 1 Timothy 4:1-2; 2 Timothy 4:3-4; Romans 1:18-25. Distortion of God's life pattern or truth is the result of our now fallen nature and its sinful desire to eradicate these God-given foundational truths. The Church must remain fully accountable for the spirit in which it conducts every discussion regarding points of conflict with non-Christian cultural influences.

<sup>vii</sup> Gender is determined by God in the DNA at conception. We would stipulate that marriage is between a "person born biologically male" and a "person born biologically female." In rare cases of intersex birth, loving patience without coercion to allow the natural gender to emerge from the child, excellent and cooperative counsel of child, parents, spiritual, medical and psychoanalytical disciplines, combined with genetic testing allows for the healthy emergence and adjustment to gender.

<sup>viii</sup> Genesis 1-3. The marriage union reflects God's original design in His own image in qualities both male and female.

<sup>ix</sup> God's dream which was *initiated* with His creation of a marriage in Genesis 1 and 2 will be *consummated* with another marriage—the marriage of one earthly Bride to one heavenly Bridegroom when God will tabernacle and find a resting

place in a human family and a home with the redeemed from every tribe and nation in the New Jerusalem. The entire biblical story in between is simply the unfolding of that overarching plan.

<sup>x</sup>The equality of the genders yet with distinguishable roles, the biological reality that humanity exists in two sexes, and covenant fidelity all reinforce marriage as an illustration of God's nature. 2 Corinthians 11:2; Revelation 19:7; 21:2 further illustration the type and illustration of marriage as a picture of God's relationship with his Church as bride and groom.

<sup>xi</sup> The invitation *for all* to embrace God's Truth must be conferred *to all* without prejudice and with Christ-like grace and respect. Discussion and action which engage any issue must compromise neither the truth nor the spirit in which a loving God invites us back to Himself and into His eternal plan. We who form the community of the Christian faith share all humanity's need for redemption. We have been saved by grace alone and to be named of Christ, *we more than any* ought to extend the same to every human being. Those who willingly come to the cross will receive healing and restoration to God's original intentions for mankind. Even those of contradictory theology or religious expression are within God's redemptive initiative. As such, we must offer whatever help and hope we can in support and defense of all people.

<sup>xii</sup> Genesis 1:26-28; Genesis 2:23-25. By "equal in creation" we mean Adam and Eve were both created by the hand of God. The genders are equal expressions of humankind, one expressed in the masculine gender and one in the feminine gender, both in the likeness and image of God. Though a vast majority of human characteristics are shared, God (as is seen throughout creation) allows great diversity in the expressions of masculinity and femininity within each gender without compromising the innate gender. We hold the genders to be equal expressions of the nature and character of God without qualification. By "equal in consideration" we mean that man and woman were blessed together by God, described as "very good" and Eve was given the distinction of a title otherwise reserved in Scripture for God himself. As Adam's "helper" she is "interdependent and indispensable" in their partnership. Timing of creation does not infer value and therefore female is not an optional part of God's plan but indispensable in his eyes to humanity. By "equal in commission" we mean that whatever purpose man has in creation, he received from God in tandem with the woman when they were commissioned to their purpose and function in the new creation: that is, to rule over the earth, to subdue it and to be fruitful and multiply.

<sup>xiii</sup> Modern trends of endorsing a separation of gender from physiology cannot be supported by biblical theology, nor has it been established in natural sciences, though we do not regard the latter as a source of proof equivalent to God's Word. CFA has deep compassion for those who struggle with confusion and/or brokenness with regard to gender identity or expression; however, we believe all brokenness is a result of the fall of humankind (which no person has escaped) and the subsequent corruption of our design and nature. As such, the remedy can only be the redemptive work of Christ which restores us to a state of understanding and satisfaction in the divine image in which we are made. We will neither condemn nor reject those who disagree with our stand, but neither will we endorse the entrenching of expressions of brokenness.