



Position on Sexual Ethics and Family

Adopted by the Board of the Centre for Christianity in Society, 8th June 2022

In keeping with the Scriptures, the teachings of the Lord Jesus, and the understanding of Christians across history, we are committed to the following principles, which will guide the teaching and practices of the Centre for Christianity in Society:

1. **Two complementary sexes** – male and female – were created by God as part of God’s good purpose for creation. Men and women are equal in status before God, in experience of the love of God, and in relationship to God. Each sex has a distinct contribution to make in God’s purposes, with the expectation that men and women should be distinguishable by appearance in human societies as members of their respective sexes and that the sexes should treat one another with mutual respect.
2. **Marriage** is a life-long, public, covenant relationship under God between one man and one woman in which the two are united together as ‘one flesh’, starting a new family unit. It is a divine gift to some people, whilst singleness is a divine gift to others, but all should honour marriage.
3. **Sexual intercourse** is a good gift of God intended as the physical expression for a married couple of the ‘one flesh’ principle of marriage. Marriage, therefore, is the only divinely approved context for sexual activity and all sexual activity outside marriage is sinful.
4. **Procreation** is God’s means of giving the gift of children by the combination of genetic material from a man and a woman. Whilst it can be removed from the act of sexual intercourse through modern medical techniques, the conception of children and childbirth should not be separated from the context of marriage.
5. **Parenting** is intended to comfort, guide and discipline children to grow securely in their God-given uniqueness within God’s ways and in awareness of God’s love. When possible, it should involve both biological parents working together as a married couple. Parents, whether single or married, should also find support from their wider biological families where possible and from the spiritual family of the Church.
6. **Gender identity and biological sex** are not distinguished in the biblical vision of health, which is for wholeness of the person in Christ and under God. This wholeness entails testing and correcting subjective experience against objective truth known from both the God’s Word (the Bible) and the nature of God’s world. Biological sex is a fixed and unchangeable reality determined by chromosomal makeup. Gender identity, therefore, should be aligned with biological sex.
7. **Sexuality**, understood to be an aspect of a person’s identity determined by their sexual attraction or practices, finds no support in Scripture. Instead, the Bible, describes desires that are pleasing to God and desires that are wrong because they lead away from God’s intentions so that acting upon them

would be sin, even though these wrong desires may seem right to the mind of someone who does not acknowledge God and God's truth. The only sexual desire, therefore, that is approved by Scripture and that should be encouraged, enjoyed and expressed in actions is desire of a man for his wife or of a woman for her husband.

We recognise that these principles differ from the beliefs and behaviours of many people in contemporary society, but we believe adherence to them to be a vital consequence of acknowledging Jesus Christ as Lord and, therefore, inseparable from what it means to be truly 'Christian'.

We do not expect people who do not acknowledge Jesus as Lord or accept the authority of the Bible to agree with these principles and we reject any idea that anyone can or should be forced, coerced or manipulated into accepting them or living by them. We do believe, however, that Christian churches and organisations should not be forced to adapt their practices and buildings to accommodate those who do not agree with or adhere to them.

We recognise the calling on all Christians to:

- a. obey these biblical standards by the power of the Holy Spirit with the compassionate support and loving discipline of a Church community in which these standards are taught and modelled;
- b. love and honour all people, speaking to them and acting towards them without favouritism or prejudice, regardless of whether their beliefs and behaviours correspond to these standards; and
- c. testify humbly and gently, by words and example, to the goodness of these standards and the offer of forgiveness for sins and power to live a life pleasing to God through faith in the Lord Jesus Christ.