

**MARRIAGE AND SEXUALITY
STATEMENT OF POLICY
OF
CHURCH ON THE ROCK INTERNATIONAL**

It shall be the policy of Church on the Rock, International (the “Ministry”) in everything to abide by, advance, endorse, and support only the Lord God’s design for marriage and sexuality as described in the inerrant Holy Scriptures.

MARRIAGE

1. The overwhelming testimony of the God-breathed Holy Scriptures is that the marriage covenant shall be reserved only for one man with one woman (“God’s Definition of Marriage”).

2. In the beginning, the Lord God said “It is not good that the man should be alone,” and decided to make for Adam a suitable helper. *Genesis 2:18, 20*. The Lord God “caused a deep sleep to fall upon Adam . . . and he took one of his ribs,” from which the Lord God “made he a woman, and brought her unto the man.” *Genesis 2:21-22*. The Scriptures continue:

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Genesis 2:23-24. It was our Creator the Lord God who decided the man should not be alone, who specifically fashioned the woman as the suitable helper for the man, who literally made the woman from a part of the man and in the woman made the man complete, who designed sexual union to be with a husband cleaving to his wife as one flesh, and who ordained the pattern for human existence that a man and a woman would pair up and cleave to each other in one flesh.

3. After “male and female created he them,” “in the image of God,” the Lord God “blessed them,” and said to them, “Be fruitful, and multiply, and replenish the earth, and subdue it.” *Genesis 1:27, 28*. The Lord God placed his divine blessing upon the unity between a man and a woman. And our Creator created the man and the woman with specific duties to multiply and replenish the earth. No relationship between any two beings other than the marriage relationship between a man and a woman carries the same divine blessing, or can fulfill the divine duty of producing beings in the “image of God” to “replenish the earth.” *See id.*

4. Jesus Christ, the Son of the Lord God himself, addressed marriage when He walked the earth, responding to the Pharisees:

Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Matthew 19:4-6. Man has no authority to put asunder the holy unity in one flesh of one man and one woman specifically designed by God at the beginning.

5. The Apostle Paul also addressed marriage in the same way in his letter to the Ephesians, writing: “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” *Ephesians* 5:31. It is the unity of one man with one woman that has the capability of becoming “one flesh.”

6. Paul also described in great detail the order the Lord God established for marriage, instructing the husband, the man, to love the wife, the woman, “even as Christ also loved the church, and gave himself for it,” and instructing the woman, the wife, to be subject to the husband, the man, “in everything,” and to submit “unto [her] own husband, as unto the Lord.” *Ephesians* 5:25, 22-24, *see generally Ephesians* 5:22-33. The Lord God not only established the unity between a husband and a wife, but even gave them specific relational guidelines and set apart the relationship as unique, special, and important.

7. Throughout Paul’s discussion of the marriage relationship, Paul made frequent comparisons between the unity between husband and wife and the unity between Christ and the church. *Ephesians* 5:22-33. Paul explained that “the husband is the head of the wife, even as Christ is the head of the church,” and that husbands are to “love your wives, even as Christ also loved the church.” *Ephesians* 5:23, 25. At the conclusion of the passage about the marriage relationship, Paul wrote: “This is a great mystery: but I speak concerning Christ and the church.” *Ephesians* 5:32. The marriage unity between a man and a woman is a holy parallel to the holy unity between Christ and the church, and cannot be represented through any other relationship.

8. Scripture is clear that marriage is exclusively between one man and one woman.

SEXUALITY

1. Sexuality and the divinely prescribed boundaries for the expression thereof is covered clearly in the Holy Scriptures, which limit sexual expression to the marital relationship of one man with one woman (“God’s Sexual Boundaries”).

2. The “will of God” according to the Scriptures is that we “abstain from fornication.” *1 Thessalonians* 4:3. Fornication includes all sexual acts outside of the holy union of one man and one woman in marriage, whether with one or more persons or animals. Some of the acts of fornication listed in *Leviticus* include adultery, homosexual acts, and bestiality. *Leviticus* 20:10 (prohibiting “adultery with another man’s wife”) *Leviticus* 20:13 (prohibiting “a man [to] also lie with mankind, as he lieth with a woman”), *Leviticus* 20:15 (prohibiting “a man [to] lie with a beast”), *see also generally Leviticus* 20:10-21 (listing many types of fornication). All sexual acts taking place outside of God’s Definition of Marriage are categorically condemned in the Holy Scriptures, and contravene God’s design for sexuality to have expression solely in the marriage relationship between one man and one woman.

3. Fornication dishonors God. While instructing the Corinthians to avoid fornication, Paul asked them to instead “glorify God in your body, and in your spirit, which are God’s,” because fornication does not glorify God in body and spirit. *1 Corinthians* 6:20.

4. Paul instructed the Corinthians not only to abstain from fornication, but to “Flee fornication.” *1 Corinthians* 6:18.

5. Paul went a step further, teaching not only to abstain and even flee from fornication, but also: “I have written unto you not to keep company, if any man that is called a brother be a fornicator, . . . with such an one no not to eat,” meaning a Christian is not to keep company with a so-called Christian who is a fornicator. *1 Thessalonians* 4:3, *1 Corinthians* 6:18, 5:11. We are to have no fellowship with, and further, to reprove such works of darkness: “But fornication, and all uncleanness, . . . let it not be once named among you, as becometh saints . . . [H]ave no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.” *Ephesians* 5:3, 11-12.

6. The consequences of fornication are significant, as Paul instructed the Corinthians: “Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.” *1 Corinthians* 10:8. Fornication is especially damaging to the individual who commits it, as “Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.” *1 Corinthians* 6:18. The eventual consequences of fornication are described in Jude: “Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” *Jude* 7.

7. Fornication may take various forms, including sexual acts between one man and one woman, between two people of the same sex, or between multiple persons. *See, e.g., Galatians* 5:19 (“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.”).

8. As to homosexual acts, Paul’s letter to the Romans is clear:

God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Romans 1:26-27. The Bible’s prohibition of homosexual acts is clear, and the consequences of such perversion are devastating.

9. As to adultery, “Thou shalt not commit adultery” is one of the Ten Commandments, and is repeated often in Scripture. *Exodus* 20:14; *see also Deuteronomy* 5:18, *Matthew* 5:27, *Matthew* 19:18, *Luke* 18:20, *Romans* 13:9, *James* 2:11.

10. Proverbs teaches sternly about adultery:

For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell . . . Remove thy way far from her, and come not nigh the door of her house: Lest thou give thine honour unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth; and thy labours be in the

house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

Proverbs 5:3-5, 8-13. Proverbs further compares a man visiting a strange woman to an ox going to slaughter, explaining:

With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

Proverbs 7:21-27. The Holy Scriptures refer to the adulteress's house as "the way to hell." *Id.*

11. Scripture is clear that sexual expression is reserved exclusively for one man with one woman in a married relationship.

PROCEDURAL DIRECTIVES GENERALLY

1. Whereas the Lord God our Creator has ordered that marriage shall be between one man and one woman, and that sexual expression shall occur only between husband and wife in such a marriage relationship, this Ministry hereby establishes this Marriage and Sexuality Statement of Policy.

2. No director, officer, employee, servant, agent, volunteer, or any person, corporation, organization, or entity under the direction or control of this Ministry shall commit any act or omission, or make any decision, that could be inconsistent with, or that could be perceived by any person to be inconsistent with, full support of and strict adherence to God's Definition of Marriage and God's Sexual Boundaries.

3. No director, officer, employee, servant, agent, volunteer, or any person, corporation, organization, or entity under the direction or control of this Ministry shall commit any act or omission, or make any decision, that could grant any special status or rights to, or that could result in any special recognition of, any relationship between any number or combination of humans or animals, except regarding a relationship between one man and one woman in holy matrimony. This Paragraph does not apply to the status, rights, or recognition ascribed consistently with Holy Scripture to the proper biblical relationship between parent and child, or the proper biblical relationship between employer and employee.

4. No director, officer, employee, servant, agent, volunteer, or any person, corporation, organization, or entity under the direction or control of this Ministry shall commit any act or omission, or make any decision, that could permit any of the Ministry's assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction

or control of the Ministry, to be used in any manner that could be perceived by a reasonable person to be inconsistent with God's Definition of Marriage or God's Sexual Boundaries.

5. No director, officer, employee, servant, agent, volunteer, or any person, corporation, organization, or entity under the direction or control of this Ministry shall commit any act or omission, or make any decision, that could permit any of the Ministry's assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Ministry, to be used by any person, organization, corporation, or group that could use said assets or property to convey, intentionally, accidentally, overtly, or by implication, what could be perceived by a reasonable person to be a favorable impression about any definition of marriage other than God's Definition of Marriage or about any standards for sexuality other than God's Sexual Boundaries.

6. Once adopted, this Marriage and Sexuality Statement of Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members, officers, or directors of this Ministry or of the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level. This Marriage and Sexuality Statement of Policy is specifically intended to be the permanent policy and practice of this Ministry.

PROCEDURAL DIRECTIVES SPECIFICALLY

1. The Board of Directors of this Ministry shall, upon adoption of this Marriage and Sexuality Statement of Policy, and within a reasonable time thereafter, create protocols and procedures designed to ensure that this Marriage and Sexuality Statement of Policy is carried out and enforced effectively in its entirety ("Protocols").

2. Such Protocols adopted by the Board of Directors shall include procedures for use of the Ministry's facilities for weddings and for funerals, procedures for granting membership in the Ministry, procedures for employment and termination of employment in the Ministry, and other procedures necessary to fulfill the objectives of this Marriage and Sexuality Statement of Policy not already adequately provided for in other Ministry documents such as the Bylaws of the Ministry, and in accordance with this Marriage and Sexuality Statement of Policy.