

GCF and the New Reality

By now, it's no surprise what our culture thinks of gender, sexuality, and marriage. With the recent ruling in favor of same-sex unions/marriage by the Supreme Court, careful thought and a winsome response is required by those seeking to remain faithful to the historic orthodox Christian faith.

Our main concern in this response is with The Church—what she believes, what she celebrates, and what she proclaims. As under-shepherds of the flock, we are accountable to our chief-shepherd Jesus Christ and to the people we are entrusted with to be faithful and clear in our doctrine and our practice. That call to accountability is the purpose of this paper.

In no way does Grace Christian Fellowship desire to adopt the adage “personally opposed, but publicly none of my business.” As well, we do not desire to be a church driven by a political agenda. Rather, we want to be about the Gospel of God's grace in Christ which leads to personal, social, and global change and repurposing. The Gospel proclamation is the Church's first duty, and through our understanding of the Gospel we can begin to address all other areas of life. This means that our theology (what we believe about God) will drive our methodology (how we respond and act).

We are ministering in a new reality, and it is going to take courage to stand up to the cultural issues of our time. While liberal churches mock or revise the Bible's stance on homosexuality, marriage, and sexual ethics, many evangelical churches are just as guilty. When any church ignores Scripture's clear teaching and never addresses hard topics in their effort to be ‘loving’, they err. Grace Christian Fellowship strives to hold fast to the authority, the clarity, and the necessity of Scripture for all of life (2 Timothy 3:16-17).

Likewise, we are fully convinced that trite sayings such as “It's Adam and Eve, not Adam and Steve” will not help our conversations and interactions. Our desire should be to have a full view of sexuality, marriage, and God's word in order to speak with both conviction and compassion.

Rosaria Butterfield (atheist-lesbian-professor-turned-reformed-pastor's-wife) says that in addressing those who disagree with us on the issue of homosexuality,

“Don't presume that the worst sin in your gay and lesbian neighbor's life is sexuality. It's not.
The worst sin is unbelief.”

To reiterate: our chief problem isn't found in our heredity, sexuality, environment, emotional makeup, poverty, or sickness. Rather we must remain focused on the real problem: sin - the willful transgression of God's law (1 John 3:4). According to scripture, all evils, dispositions, heredity, environment, sickness and so on are due to the presence of sin (Gen. 3:17-19, Rom. 8:18-22).

What solution can we offer to those fighting against same-sex attraction? Not a life philosophy, a theology that bends to their lifestyle, any other efforts to fix themselves, or simply telling them to STOP! We have in God's word the promise of complete divine forgiveness through repentance and faith. The only solution and hope we have for potential brothers and sisters to turn from sin and submit their minds, hearts, and bodies to Christ is the promise that in Christ there is hope for forgiveness and new life.

The Apostle Paul says: “Faith comes from hearing, and hearing through the word of Christ” (Romans 10:17). This is why the first duty of the Church - preaching the Gospel - is still the most important and timely thing we can do.

In this paper you will find the “heavy lifting” of Biblical texts, clear theological ideas, matters such as Homosexual people and the Church, suggestions of how to talk with your Children about the issues and helpful thoughts on talking with those who differ with you.

We pray that this honors Christ and serves our Church well.

Homosexuality and the Bible

It's important to gain a wider perspective on any issue before we begin proof-texting it because a Biblical text without context is a pretext for your own bias/agenda.

So, instead of simply listing the verses that "prove" our view, it's vital to see that homosexuality, same-sex attraction, bi-sexuality, trans-sexuality and many more expressions of gender, sexuality, and morality are indeed expressions of deeply held beliefs.

No ethic, moral, personal judgement or feeling is able to exist without something outside itself giving it meaning, explanation, or rationale.

For example:

- An atheist would agree that morality is somehow guided by "common good" and "reason".
- A non-christian theist says there is a deity who created things and gave us rules, and he/she either isn't interested in us or is too loving to judge anyone.
- A Christian theist confesses that the LORD created everything, and because he is the one true God, complete obedience to him is the only option.

This is important to consider, because what you believe about creation, humankind, purpose, and the like will determine how you order your life, thoughts, and actions.

The Bible is abundantly clear about the reason behind the creation of the entire universe, man & woman, and everything else: they were created, not formed by preexisting material or evolving over time.

Isaiah 43:6-7

Bring my sons from afar and my daughters from the end of the earth, every one who is called by my name, whom I created for my glory.

Isaiah 48:9-11

For my name's sake I defer my anger, for the sake of my praise I restrain it for you, that I may not cut you off. Behold, I have refined you, but not as silver; I have tried you in the furnace of affliction. For my own sake, for my own sake, I do it, for how should my name be profaned?

My glory I will not give to another

1 Corinthians 10:31;

So, whether you eat or drink, or whatever you do, do all to the glory of God.

Every single creature, inanimate object, and, most importantly, human being was Created in God's image and made to glorify God. We must understand that every human being matters to God, and they only operate or act "morally" and "rightly" when they demonstrate/imitate God's Goodness and Glory.

Ecclesiastes 12:13

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man.

God desires his creation to exist and operate in such a way that reflects his design & desire. Although this paper is talking specifically about homosexuality and what the Bible says about it, it's important to see that all actions failing to demonstrate God's design and desire are deserving of God's righteous judgement.

In Romans 1:26-30 Paul names Homosexuality among sins that are under God's wrath, but he also mentions:

1. Anyone who engages in ANY sexual conduct outside the covenant of marriage
2. People who gossip
3. People who say untrue and hurtful things
4. Liars
5. People who hate God
6. People who boast in themselves and their accomplishments
7. The arrogant
8. The boastful
9. Those who are disobedient to their parents (vv. 29-30),

This is why Paul says again in Romans 3:23: "For all have sinned and fall short of the glory of God." It is a gross misinterpretation of God's word to make the issue of homosexuality the only sin which the Bible talks about.

Nonetheless, the Bible does talk about homosexuality and its offensiveness against God and his creation. And because of its influence in our culture, our schools, our families, our friends, it is important to know where the Bible firmly stands.

Genesis 1&2

In God's original design, human sexual conduct was to occur within the context of marriage between one man and one woman. The first chapter of the Bible says, "God created man in his own image, in the image of God he created him; male and female he created them" (Gen. 1:27). Differentiation of the human race into two complementary sexes ("male and female") is the first fact mentioned in connection with being "in the image of God." In Genesis 2, the process summarized in 1:27 is described in more detail - God says, "It is not good that the man should be alone; I will make him a helper fit for him" (Gen. 2:18). Genesis then applies the example of Adam and Eve to all marriages: "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (Gen. 2:24). This 'one flesh' sexual union was thus established as the pattern for marriage generally, and Jesus cites Genesis 1:27 and 2:24 as the normative pattern that God expects all marriages to follow (see Matt. 19:4-6). Furthermore, Paul also strongly echoes Genesis 1:27 and 2:24 in his two primary texts on homosexual practice - Romans 1:23-27 and 1 Corinthians 6:9. Jesus and Paul both assume the logic of sexual intercourse implied in Genesis: a sexual bond between a man and a woman requires two (and only two) different sexual halves ("a man" and "his wife") being brought together into a sexual whole ("one flesh").

This is further emphasized in the story of Eve's creation from Adam's side:

And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh (Gen. 2:22-24).

The word "therefore" connects the making of Eve from a part of Adam's body with the "one flesh" sexual union between man and woman in marriage: it is the reunion of the two constituent parts that make up a

sexual whole. It is not another man who is the missing part or sexual complement of a man, but rather a woman.

Leviticus

Although the book of Leviticus has many seemingly goofy restrictions - no bacon, shellfish, or the wearing of mixed linens, for example - are they binding for a Christian today?

This thorny question cannot be addressed fully here, but it is important to have at least a functioning understanding of the relationship between Old Testament Law and the New Covenant.

2 Things To Know:

- The whole law is fulfilled in Christ.
- The New Testament (Jesus and the writers of the NT) affirm the goodness of the Law.

It is helpful to see the law as still binding on all people, although the coming of Christ clearly altered those in the New Covenant standing before the Law. Those of us who trust in Christ know that we are not ‘justified’ or made right before God by our obedience to the Law. But, in our effort to be faithful to the scriptures by pointing to the OT’s prohibitions against homosexuality, Christians can be charged with picking the laws they do and don’t want to follow. This is simply a shallow understanding of the Law itself, as well as the coming of Christ and his fulfillment of the law.

For example, in the Old Testament, many writers hinted that sacrifices and temple worship regulations pointed forward to something beyond them (cf. 1 Sam. 15:21–22; Pss. 50:12–15; 51:17; Hos. 6:6). When Christ appeared he declared all foods clean (Mark 7:19), and he ignored the Old Testament cleanliness laws by touching lepers and dead bodies.

Why? The reason is clear. When Jesus died on the cross and tore the temple veil, he showed that he had eliminated the entire sacrificial system with all of its cleanliness laws. Jesus is the ultimate sacrifice for sin, and now, Jesus makes us clean. The entire book of Hebrews explains that the Old Testament ceremonial laws were not so much abolished by Christ but fulfilled by him.

Dr. Tim Keller explains further the relation between the OT laws the NT fulfillment.

In short, the coming of Christ changed how we worship, but not how we live. The moral law outlines God's own character—his integrity, love, and faithfulness. And so everything the Old Testament says about loving our neighbor; caring for the poor; generosity with our possessions, social relationships, and commitment to our family is still in force. The New Testament continues to forbid killing or committing adultery, and all the sex ethic of the Old Testament is re-stated throughout the New Testament (Matt. 5:27–30; 1 Cor. 6:9–20; 1 Tim. 1:8–11). If the New Testament has reaffirmed a commandment, then it is still in force for us today.

When thinking about the reason why moral laws are still binding on Christians today, it’s important to remember that they express the design and desire of God for his people. New Testament scholar Thomas Schriener echoes them when he says:

The reason that certain OT commandments are normative for believers today while others are not, is because these that are normative (still binding) express the transcendent, unchanging character of God.

This is why new covenant people agree with the book of Leviticus when it expresses homosexual conduct as a sin (something contrary to God’s design & will). Leviticus 18:22 says, “You shall not lie with a male as with a woman; it is an abomination [Hebrew: to’ebah, actions that are extremely displeasing and morally disgusting

to God].” Similarly, “If a man lies with a male as with a woman, both of them have committed an abomination” (Lev. 20:13; cf. Genesis 19; also Jude 7). These absolute Levitical prohibitions are grouped with other relevant sex proscriptions (incest, adultery, bestiality) and are considered first-tier sexual offenses that are grouped together in Leviticus 20:10–16.

New Testament

The two main figures of New Testament writings are our Lord and Savior Jesus Christ and the apostle Paul, both of whom addressed the issue of Homosexuality.

Jesus

Some people will argue that Jesus never taught against same-sex relationships. While it’s true that the explicit teaching against homosexuality is absent from the teaching of Jesus in the Gospel accounts, so is abortion, gun violence, child abuse, pornography, war crimes, and a host of other heinous and evil acts.

But as Pastor Kevin DeYoung points out;

To insist that Jesus never said anything about homosexuality is not really accurate. Not only did he explicitly reaffirm the creation account of marriage as the one-flesh union of a man and a woman (Matt. 19: 4– 6; Mark 10: 6– 9); he condemned the sin of porneia (Mark 7: 21), a broad word encompassing every kind of sexual sin. The leading New Testament lexicon defines porneia as “unlawful sexual intercourse, prostitution, unchastity, fornication.” 5 Likewise, New Testament scholar James Edwards states that porneia “can be found in Greek literature with reference to a variety of illicit sexual practices, including adultery, fornication, prostitution, and homosexuality. In the Old Testament it occurs for any sexual practice outside marriage between a man and a woman that is prohibited by the Torah.” 6 Jesus didn’t have to give a special sermon on homosexuality because all of his listeners understood that same-sex behavior was prohibited in the Pentateuch and reckoned as one of the many expressions of sexual sin (porneia) off limits for the Jews. Besides all this, there’s no reason to treat Jesus’s words (all of which were recorded by someone other than Jesus) as more authoritative than the rest of the Bible. He affirmed the abiding authority of the Old Testament (Matt. 5: 17– 18) and understood that his disciples would fill out the true meaning of his person and work (John 14: 25– 26; 16: 12– 15; cf. Luke 24: 48– 49; Acts 1: 1– 2).

Paul

In Paul’s mind, same-sex intimacy and sexual attraction is a clear illustration of the idolatrous human impulse to turn away from God’s order and design. Those who suppress the truth about God revealed in nature suppress the truth about themselves written in nature. Homosexual practice is just one example on a horizontal plane of our vertical rebellion against God.

Another relevant quote from *What Does the Bible Really Teach about Homosexuality?* by Kevin DeYoung:

The issue is exchanging the natural relationship between a man and a woman for unnatural same-sex relationships. Revisionist authors sometimes argue that excess was the real problem. The ungodly in Paul’s mind were those who, though capable of heterosexual attraction, became dissatisfied with their usual sexual activity, lusted after new

experiences, and sought out homosexual encounters. No doubt, much of homosexual practice in the ancient world was by men who also had sex with women, but this does not mean Paul had no concept of orientation or that the category would have altered his final conclusion. Even if Paul did not use our modern vocabulary, his judgment is still the same. Homosexual behavior is a sin, not according to who practices it or by what motivation they seek it, but because that act itself, as a truth-suppressing exchange, is contrary to God's good design. Every passion directed toward illegitimate ends was considered excessive and lacking in self-control (Titus 1: 12). The word for natural "relations" (kresis) in Romans 1: 27 does not speak to the state of our desires, but to the state of our design, which is why the KJV has "natural use" and the NASB has "natural function." 1 The problem with the consuming passion in verse 27 was not its intensity but that it corresponded to the giving up of man's natural sexual complementarity with women and committing shameless acts with other men. The phrase "contrary to nature" translates the Greek words *para physin*. The phrase was commonly used in the ancient world to speak of deviant forms of sexual activity, especially homosexual behavior. We find examples of *para physin* being used as a reference to homosexual practice in writers as diverse as Plato, Plutarch, Philo, and Josephus. 2 Stoic philosophers employ the phrase "contrary to nature" to the same effect. For example, Musonius Rufus, a popular philosopher who lived around the same time as the Apostle Paul, observed, "But of all sexual relations those involving adultery are most unlawful, and no more tolerable are those of men with men, because it is a monstrous thing and contrary to nature." 3 Even when Paul references nature (*physis*) in 1 Corinthians 11: 14— a more difficult passage for the conservative to explain since it has to do with hair length and hairstyle— the meaning (if not the application) is nevertheless plain: there is a divine design to manhood and womanhood that should not be transgressed. The use of the phrase in Romans 11: 24, where Paul says the Gentiles were grafted into the people of God "contrary to nature" (*para physin*), is somewhat different, but still connotes divine order and design. In the end, however, we don't need detailed word studies from the writings of Greeks and Romans and Hellenistic Jews to tell us what Paul is talking about. The context gives us all the clues we need. Not only do we have the language of exchange; we have obvious allusions to the Genesis creation account: The creation of the world is mentioned in verse 20. The Creator is mentioned in verse 25. The language of animals, birds, and creeping things in verse 23 echoes Genesis 1: 30. The Greek in verse 23 mirrors the Septuagint (Greek) version of Genesis 1: 26, with both passages using identical words for image, likeness, man, birds, four-footed animals, and creeping things. The language of a lie (v. 25), and shame (v. 27), and the sentence of death (v. 32) are allusions to the fall in Genesis 3.4 With these allusions to creation in the background (the foreground really), "nature" must mean more than "prevailing customs and social norms." When Paul faults homosexual behavior for being contrary to nature, it's not like condemning deaf persons for speaking with their hands in an "unnatural" way. That may seem like a good analogy, but it's one Paul never makes, because it's one about which the creation account does not speak. By contrast, Genesis has much to say about the nature of male-female complementarity. Homosexual practice is sinful because it violates the divine design in creation. According to Paul's logic, men and women who engage in same-sex sexual behavior— even if they are being true to their own feelings and desires— have suppressed God's truth in unrighteousness. They have exchanged the fittedness of male-female relations for those that are contrary to nature. (pp. 54-55).

In closing, we can see that the Bible's view of human relationships is clear - that it has been and will continue to be, "a relationship between man and woman with the purpose being to reveal God's glory in his self sacrificing death through Christ" (Ephesians 5).

But, it is equally important to remember that we as Christians are to NEVER be ones marked by hate, slander, hurtful words, or violence against homosexuals/any person expressing their beliefs.

We are to be people who freely interact and speak with anyone who God places in our life - in fact, God calls us to stand up for truth and speak about Christ to EVERYONE.

So, as we move into the New Reality of our culture - one that seeks to subvert the Bible and its teaching, and accept every lifestyle as 'good' - know that the Christian faith is one that looks to the Bible for our authority and to Jesus for our salvation in all things.

Homosexuality and GCF

Here are 10 commitments that we desire our Church to make in their heads and hearts, before God and before a watching world:

- 1) We will encourage our leaders to preach through the Bible verse by verse and chapter by chapter, in order that they might teach the whole counsel of God (even the unpopular parts) and avoid riding hobby horses (even popular ones).
- 2) We will tell the truth about all sins, including homosexuality, but especially the sins most prevalent in our communities.
- 3) We will guard the truth of God's Word, protect God's people from error, and confront the world when it tries to press us into its mold.
- 4) We will call all people to faith in Christ as the only way to the Father and the only way to have eternal life.
- 5) We will speak to all people about the good news that Jesus died in our place and rose again so that we might be set free from the curse of the law, saved from the wrath of God, and welcomed into the holy city at the restoration of all things.
- 6) We will treat all Christians as new creations in Christ, reminding each other that our true identity is not based on sexuality or self-expression, but on our union with Christ.
- 7) We will extend God's forgiveness to all those who come in brokenhearted repentance - from homosexual sinners to heterosexual sinners, from the proud to the greedy, from the people pleasers to the self-righteous.
- 8) We will ask for forgiveness when we are rude or thoughtless or joke about those who experience same-sex attraction.
- 9) We will strive to be a community that welcomes all those who hate their sin and struggle against it, even when that struggle involves failures and setbacks.
- 10) We will seek to love all in our midst, regardless of their particular vices or virtues, by preaching the Bible, recognizing evidences of God's grace, pointing out behaviors that dishonor the Lord, taking church membership seriously, exercising church discipline, announcing the free offer of the gospel, striving for holiness together, practicing the "one anothers" of Christian discipleship, and exalting Christ above all things in all things.

FAQ

Does GCF recognize marriage between people of the same sex? No.

Would GCF allow a same sex ceremony in their sanctuary? No.

Can a homosexual attend Sunday morning service? Yes.

Does GCF accept a repentant homosexual? Absolutely.

Will GCF allow an unrepentant homosexual to serve within the Church? No.

Will GCF allow a repentant homosexual to serve within the Church? Yes, at the discretion of the Elders.

Does GCF recognize relationally monogamous homosexuals as a legitimate expression of God's design? No, we believe that it does not align with scripture.

If a person experiencing same-sex attraction desires to join and serve, What does repentance look like?

You change your mind about yourself: "Fundamentally, I am not a good person deep down. I am not the center of the universe. I am not the king of the world, or even my life."

You change your mind about sin: "I am responsible for my actions. My past hurts do not excuse my present failings. My offenses against God and against others are not trivial. I do not live, think, or feel as I should."

You change your mind about God: "He is trustworthy. His word is sure. He is able to forgive and to save. I believe in his Son, Jesus Christ. I owe him my life and my allegiance. He is my King and my Sovereign, and he wants what is best for me. I will follow him no matter the cost."

And then, you change as God works in you to work out your salvation with fear and trembling (Phil. 2:12-13).

How ought GCF respond to the repentant Homosexual who desires to worship and serve at GCF?

Mark 10:29-30 says

Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands (surely, we can add homosexual partners), for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.

I believe that Jesus is referring to The Church as the immediate reward for people's faithfulness to God. The people of God, who now form a compelling community, welcome all who are fleeing from satan, sin, and death to follow Christ. As the Church, we ought to be a vibrant outpost in a decaying wasteland - one where people can hear about the forgiveness of sin through Christ which leads to new life and new purpose. Welcoming people into a community is indeed fulfilling the promise of Christ in this passage. It is also a compelling reason for those actively fighting against sin not to give up their fight, but to stand shoulder to shoulder with someone in their battle.

Wesley Hill, who wrote the book *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality* (which is a good read by a 'non-practicing but still-desiring homosexual Christian') says this:

"Perhaps one of the main challenges of living faithfully before God as a Christian who experiences same-sex attraction is to believe, really believe, that God in Christ can make up for our sacrifice of homosexual

partnerships not simply with his own desire and yearning for us, but with his desire and yearning mediated through the human faces and arms of those who are fellow believers.”

But, this calls for boldness in befriending those who are battling sin. How can you possibly have strong words without strong relationships? And how can you possibly have strong relationships without taking the risk of being rejected? If you want to put the hand of the lost into the hand of the Savior, you have to get close enough to get hurt. That may be a new idea for many Christians, but it’s a ground rule of this new game, this new reality.

Each human being craves to be known, loved, and accepted. May GCF be a place where those who are fleeing their sin find grace, encouragement, and Biblical counsel.

Children and the New Reality.

First of all, make no mistake: you should talk to your children about this. No matter how you shelter your family, keeping your children from knowing about the Supreme Court’s redefinition of marriage would take a Truman Show-level choreography of their lives. That’s not realistic, nor is it particularly Christian.

In order to engage our kid’s minds and hearts, we must be willing to acknowledge the culture and world around us without retreating to our Christian bubbles. There is wisdom in surrounding ourselves and our children with like-minded people, but our calling is to be in the world, not running from it. As Christian parents, we want to remain in constant conversation with our children in order to teach and talk about who God is, what he is like, what he desires. And from there, we can also discuss who we are, what we desire, and what we see in the world around us.

Russell Moore writes

“We don’t want to rattle our children with information they aren’t developmentally ready to process. But we know how to navigate that already. We talk, for instance, about marriage itself, and we give age-appropriate answers to the questions like “Where do babies come from?”. The same is true here. There is no need to inform small children about all the sexual possibilities in graphic detail in order to get across that Jesus calls us to live as husbands and wives with fidelity and permanence and complementarity.

Some parents believe that teaching their children the controversies about same-sex marriage will promote homosexuality. Christians and non-Christians can agree that sexual orientation doesn’t work that way. Moreover, the exact opposite is true. If you don’t teach your children about a Christian way of viewing the challenges to a Christian sexual ethic, the ambient culture—which is now codified in our legal system— will fill in your silence with answers of its own.”

Again Russell Moore says,

Don’t ridicule or express hostility toward those who disagree. Don’t give into panic or rage about the country. You might have gay or lesbian family members; be sure to express your love for them to your children, even as you say that you disagree about God’s design for marriage. You probably have already had to do that with family members or friends who are divorced or cohabiting or some other situation that falls short of a Christian sexual ethic. If your children see outrage in you, rather than a measured and Christlike biblical conviction, they eventually will classify your convictions here in the same category as your clueless opinions about “kids these days and their loud music.”

The issues at stake are more important than that. Marriage isn't ultimately about living arrangements or political structures, but about the gospel. When your children ask about the Supreme Court, be loving and winsome and honest and convictional and kind.

Talking Points for Children:

- What is Marriage? Who is it between? Why is that important?
- What does God think about Marriage?
- What do you (the child) think about marriage/being married ?
- What do you (the child) feel about things that are against what God says? Why?
- What is the covenant relationship between man and woman a picture of? (Eph. 5)
- Do you have any questions about marriage? About men & women?

If a Child has already been exposed to Homosexuality (via family, friends, culture)

- What did you think of that?
- What do you think of those people you saw?
- What do you think God desires from them?
- How do you think the Bible (God's word) tell us to think about that?
- How do you think we can pray for them?

The important thing to emphasize is the Biblical view of men, women, marriage, and faithful Christian living. Our goal as parents should never be to demonize those who do not know or love God so that our children become scared or self-righteous towards 'sinners', because Jesus himself was a 'friend of sinners'.

Suggested Resources:

Secret thoughts of an Unlikely Convert - Rosaria Butterfield

Openness Unhindered: Further Thoughts of an Unlikely Convert on Sexual Identity and Union with Christ

Love into the Light: The Gospel, The Homosexual and The Church. - Peter Hubbard

Washed and Waiting: reflections on Christian Faithfulness and Homosexuality - Wesley Hill

The Doctrine of the Christian Life - John M. Frame

Is God Anti-Gay - Sam Alberry

What Does the Bible Really Teach about Homosexuality? - Kevin DeYoung

The Bible and Homosexual Practice: Texts and Hermeneutics - Robert A. J. Gagnon,

Onward: Engaging the Culture without Losing the Gospel - Russell Moore