

Presbyterians on Homosexuality

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The Presbyterian Church (USA) is in the midst of turmoil which illustrates everything that is wrong with the concept of denominationalism. The controversy involves an amendment to the church's constitution, the Book of Order, requiring sexual purity among church leaders. The amendment reads:

Those called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic declarations of the church. Among those standards is the requirement to live either in fidelity within the covenant of marriage of a man and woman or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders or ministers.

Who would possibly protest the requirement that *any* Christian, much less a church leader, not be a practicing homosexual, adulterer or fornicator? But the protests are long and loud:

One man said of his son who lives with a woman outside of marriage, "He does not think his situation is particularly sinful and neither do I. The question is, can I in good conscience continue to be an elder if this amendment passes?"

Another, "Rev." Henry Benton, noted that Jesus simply asked people to follow him, without "placing before any of them a fidelity or chastity litmus test."

Parroting the propaganda of the homosexual movement, the "Rev." Holly (female, I presume – jj) Elder said, "When two people come together in physical or genuine love to care for one another, to deny this common humanity based on sexual orientation is inhuman."

Such drivel is to be expected from our "enlightened" secular society which has cut itself loose from all moral moorings, but how does a *religious* group end up in such a mess?

First, it is obvious that these people don't know even the basics of Bible teaching. They have substituted their own constitution for the direct and plain teaching of the Scriptures. This allows them to create their own directives that can be voted on and amended as desired. ***But God's word cannot be changed by human vote.***

Further, denominations tie individual congregations together in a national organizational structure. The Presbyterians have 11,400 churches, 171 presbyteries, numerous regional bodies, national assemblies, various committees (one called the "Ordination and Human Sexuality Committee"), and other unscriptural bureaucratic structures. The congregational autonomy taught in the NT localizes controversial issues and reduces political infighting which can paralyze or splinter a large organization.

Such moral deterioration makes clearer the qualification of "husband of one wife" for both elder and deacon. Some ask "Why did God have to spell out 'one lawful wife at a time'? Such would be obvious." Well, it isn't so obvious to the Presbyterians! God did not *assume* that people would know that their leaders should be morally pure.

Those who defend denominationalism by saying "it doesn't matter what we believe so long as we are sincere and love God" are just plain naive. The fact is that Presbyterianism doesn't even vaguely resemble NT Christianity and is the logical end of "it doesn't matter" reasoning. ***An astonishing and horrible thing has been committed in the land: The prophets prophesy falsely, and the priests rule by their own power; And My people love to have it so. But what will you do in the end?"*** (Jer 5:30-31).