



BIOLA
UNIVERSITY

**Biola University
Statement on Human Sexuality
May 2012**

Biola Statement on Human Sexuality

At Biola University we are committed to a biblical worldview that seeks to glorify God, recognizing and affirming Christ as King in every aspect of the created order and in every sphere of human endeavor. There is nothing over which he is not pre-eminent and to which he is irrelevant. As such, our mission as a Christian university is to equip students in mind *and* character, to help them connect the rigorous work of the mind to the Spirit's renovating work in the heart—thus facilitating an intellectual and spiritual transformation. The desired outcome is an inherently consistent inner life manifested in a lived-out spirituality that we call character.

In order to facilitate this process of Christ-like character development we knowingly and voluntarily embrace and commit to community standards of conduct that we believe are congruent with biblical standards and conducive to a life of spiritual integrity. We aspire to be a university community where thoughtful and caring engagement with the deepest questions of life and personal identity can be examined in light of the realities of our common human sinfulness and brokenness. These *Standards of Conduct* (as found in our Student and Employee Handbooks) reflect and express our desire and commitment to help the members of our community to live “in Christ,” to develop a Christ-like maturity in their daily practices, and to encourage a healthy, vibrant Christian university community.

In keeping with our mission and our commitment to biblical fidelity, all members of the University community are expected to follow the teachings of Scripture. We believe that the only authoritative and trustworthy norm for proper moral judgments is what God has revealed in his Word. Therefore, Biola University affirms that sexual intimacy is designed by God to be expressed solely within a marriage between one man and one woman. This view of sexuality and marriage is rooted in the Genesis account of creation, reflected in the teachings of Jesus Christ himself, and is maintained consistently throughout Scripture. It is a view based on the biblical teaching of monogamy—that God designed sexual union for the purpose of

uniting one man and one woman into a permanent, lifelong, one flesh union in the context of marriage. God created two complementary forms of humans, male and female, to bear His image together (Gen 1:27-28), and ordained that the first human pair were to become one flesh (Gen 2:23-24). These and other similar passages show that God views sex, procreation and marriage as good, and that male and female are necessary counterparts—differentiated partners—in a sexual complementarity. Sexual intimacy and the sexual union of intercourse between a man and a woman are intended for a purpose—to join one husband and one wife together into one flesh in the context of marriage (I Cor 6:16).

Our marriages on earth model the relationship between Christ and His bride, the church (Eph 5:31-33), a melding that the Apostle Paul calls “a profound mystery.” This God-initiated oneness, as detailed in Genesis, is clearly recognized and affirmed by Jesus in terms of the marital union of husband and wife (Matt 19:4-6). Any sexual intimacy outside of marriage violates God’s design for marriage, and is thus to be understood as one of the disruptive consequences of the fall (Rom 1:18-32).

Thus, God’s design for marriage and sexuality is the foundational reason for viewing acts of sexual intimacy between a man and a woman outside of marriage, and any act of sexual intimacy between two persons of the same sex, as illegitimate moral options for the confessing Christian. Sexual relations of any kind outside the confines of marriage between one man and one woman are inconsistent with the teaching of Scripture, as understood by Christian churches throughout history. On the other hand, chastity in the form of sexual purity for the unmarried person and chastity in the form of sexual faithfulness in marriage are blessed and affirmed. Therefore, as part of living out a consistent, biblical spirituality, one dedicated to the pursuit of Christ-likeness, all members of the University are expected to avoid sexual intimacy outside of marriage and to refrain from encouraging the same in others. Indeed, whatever one’s personal tendencies and desires, the call of Christ on our lives is the same: sexual purity manifest among the married as complete faithfulness and by those who are unmarried by living a chaste life (1 Thess 4:3-8).

Sexual purity honors God. For those in our community who are attracted to persons of the opposite sex and struggle to maintain sexual purity, as well as for those in our community who struggle with same-sex behavior, same-sex attraction and/or sexual orientation issues, we aspire to be a gracious community that promotes openness and honesty. We pledge to extend compassion and care, providing accountability and assistance as we support all members of our community—students, staff and faculty—in their desire to live consistently with Christian teaching. We are committed to engaging difficult conversations with humility and love, prayerfulness and care, and all members of the Biola Community are expected to treat one another with respect and Christ-like compassion. Hateful, bigoted or destructive interactions will not be tolerated.

We believe, in accordance with Scripture, that we are all sinful and that we sin in different ways. The God who knows us intimately, all of our thoughts and deeds, provides not only redemption through Christ, but also promises forgiveness for all of our sins and freedom from the power of sin. Therefore, a primary goal is to help each student and member of the Biola community to grow in Christ in the midst of his or her unique history and struggles and discern how to walk righteously with Him and others along the way.

It is our prayer that by the grace of God, as we follow Christ as the authority over every aspect of our lives, that our love may abound more and more with knowledge and all discernment, so that we may approve what is excellent, and so be pure and blameless until the day of Christ...to the glory and praise of God (Phil 1:9-11).