

February 10, 2015

RE: Position Statement on Homosexual Marriage

To Whom it May Concern:

There are some discussions that reasonable people can have without any thought of presuppositions. For example, questions such as “What’s your favorite car? What team do you root for? Does your child play baseball?” can all be discussed without much philosophical searching.

On the other hand, there are some conversations that come laden with necessary presuppositions. The issue of homosexual marriage is one such conversation. This paper does not carry with it the lofty goal of adding anything new to the discussion on homosexual marriage; nor do we expect to persuade anyone to switch camps. The purpose of this paper is to explain the views of The Adoption Law Firm, and to encourage a certain attitude among persons within our own camp.

First, let’s discuss presuppositions. We believe that there exists a Supreme Creator who has revealed things about Himself in the natural order of the universe. This Supreme Creator has also revealed very specific things about Himself, His world, and His expectations in the Christian scriptures. This written word revealed should always be the North Star that guides every person’s journey on this earth.

How do Christian scriptures address the issue of homosexual marriage? Let me summarize our thoughts in five points:

1. Relate to all persons with the lens of love. Love of neighbor is a duty every person owes to every other person,¹ and is more important than any external act.² Therefore, I could perform the most noble act, in

¹ Matthew 22:37-40.

² 1 Corinthians 13.

purported service to the Supreme Creator, but if it does not arise out of an attitude of love it is worthless.

2. Homosexuality is a lifestyle or act which the Supreme Creator hates;³ however, it is not unique in this classification. Other lifestyles or acts that the Supreme Creator equally hates are sexual acts outside of marriage, lying, murdering, slave trading, and children dishonoring their parents.⁴ Each of these lifestyles or acts should be viewed as the Supreme Creator views them.
3. Marriage is an institution created by the Supreme Creator;⁵ as such, He gets the right to define it. He has so defined it, in an ideal world, as a lifelong monogamous covenant between a man and a woman.
4. Every person in Alabama has violated the Supreme Creator's expectations; as such, every person in Alabama deserves the wrath of the Supreme Creator.⁶ There must, therefore, be an atonement to save us from that wrath. The Supreme Creator loves the people of Alabama so intensely, He sent His son to atone for failure to meet His expectations.⁷
5. The Supreme Creator has selected some persons to have faith in His son.⁸ He has gathered these persons together in a family called the church corporately, and often referred to as churches individually. The Supreme Creator governs the conscience of members of His church, to such an end that they are free to relate to the governing authority in a broad range of actions, such as:
 - (a) Not engaging in political action, while relying intensely on prayer, personal witness, and the preaching of the good news of atonement;
 - (b) Engaging in political action because the member believes that man's law should conform to the expectations of the Supreme Creator; and

³ I Corinthians 6:9; I Timothy 1:10.

⁴ Id.

⁵ Genesis 2:24; Matthew 19:5; Ephesians 5:31.

⁶ Romans 1, 2.

⁷ John 3:16.

⁸ Ephesians 1.

- (c) Engaging in political action because the member believes that man's law has failed to uphold justice generally as revealed in nature.⁹

With that groundwork laid, we can move on to application. First, we abhor any attitude in ourselves and others that expresses hatred to any person engaged in a lifestyle or act mentioned in Section 2 (above). We must speak with love to all as their God-given dignity requires.

Second, we believe that, when persons engage in the lifestyles or acts mentioned in Section 2, it is bad for society. These things weaken a society and, if left unchecked, will lead to the destruction of a society.

Third, we believe that persons engaged in these activities should be lovingly engaged in relationship—for the good of relationship itself, and to the end of their ultimate happiness being found in complete surrender to the rule of the Supreme Creator.

Fourth, we believe that we have liberty of conscience to seek to influence the laws of Alabama to help discourage the practices listed in Section 2. What laws will be passed, enforced, and let go is a matter for prudence. Prudence often concludes that the government does not have the resources to right every wrong, and should only focus its attention on those bad acts which harm others.

Fifth, we lament that more people in our camp do not and have not stood up in opposition of other lifestyles and acts listed in Section 2. For example, adultery is a crime punishable in Alabama; however, we are remiss to find an example of it being prosecuted or taken seriously in child custody proceedings.

Sixth, we expect to take incremental and measured steps to uphold the Supreme Creator's norm for marriage. If consenting adults who practice homosexuality would like some type of civil contract to avail themselves of benefits similar to

⁹ See differences between the church under King David, the church while in Babylonian exile, and Jonah's mission to Ninevah.

marriage, then that discussion can be taken up in due course. However, it is an entirely different discussion.

Seventh, we believe the federal government has for too long unjustly overstepped the authority that was delegated to it by the States. Does a federal district court judge have the authority to tell every probate court in Alabama what to do? That is similar to asking whether Russia has the authority to invade Crimea. The answer would be, “No, but in matters of sovereign jurisdiction, might makes right”; therefore, we expect to take incremental and measured steps to combat this injustice.

Eighth, we believe that in most instances it is not in the best interest of a child to be raised by two persons who are actively engaged in a pattern of one of the lifestyles mentioned in Section 2.

Ninth, an adoption proceeding in Alabama requires a probate judge to find by clear and convincing evidence that the adoption is in the best interest of the child. As such, we believe that in most circumstances a probate judge should not grant an adoption to persons actively engaged in one of the lifestyles mentioned in Section 2.

Tenth, there may be circumstances where deviation from this general best-interest principle is just. For example, we ask ourselves, “Is it better for a child to remain in a permanent cryopreserved state (frozen embryo), or to be adopted by persons engaged in a lifestyle mentioned in Section 2? Would it be better for an orphan to die on the street, or be adopted by a person engaged in a lifestyle mentioned in Section 2?” We cannot say that an adoption in such a scenario would not be in the child’s best interest. However, we caution overuse of this argument, as it would most likely be used as a “false dichotomy” or “straw man.”

In conclusion, we want relationship with any person engaged in a lifestyle mentioned in Section 2. We want that relationship as an opportunity to love them, as the Supreme Creator’s son loved us. That love means calling ourselves and others to repentance, faith in the Supreme Creator’s son, and resolve to submit to the Supreme Creator’s expectation.

For further reading:

Much has been written on the issues of the God's law, natural law, and the power of the state in regulating marriage. For further reading on these issues, here are just a few of many great articles:

1. Russell Moore, *The Supreme Court and Same-Sex Marriage: Why This Matters for the Church*,¹⁰
2. Kevin DeYoung, *Putting Sex in Perspective*,¹¹ and
3. Jonathan Leeman, *Love and the Inhumanity of Same-Sex Marriage*.¹²

Sincerely,

A handwritten signature in black ink, appearing to read 'Samuel J. McLure', with a stylized flourish at the end.

Samuel J. McLure, Esq.

¹⁰ Available at: <http://www.russellmoore.com/2015/01/16/the-supreme-court-and-same-sex-marriage-why-this-matters-for-the-church/>.

¹¹ Available at: <http://www.thegospelcoalition.org/blogs/kevindeyoung/2015/02/03/putting-sex-in-perspective/>.

¹² Available at: <http://www.thegospelcoalition.org/article/love-and-the-inhumanity-of-same-sex-marriage>.