

# The King's Meadows Bangalore Declaration on the Sanctity of the Biblical View of Human Sexuality

October 9, 2025.

## Preamble

We, the 147 participants of the *Restoring the Sexually Broken in the Body of Christ* Conference organized by Urban India Ministries in partnership with the World Evangelical Alliance Family Challenge at The King's Meadows, Bengaluru, India, from October 7–9, 2025, are Bishops, Pastors, Elders, Evangelists, Theologians, Youth Leaders, and Laity, representing fifty churches of various denominations, two seminaries, and nine other Christian organizations from across India. We solemnly declare the following statements, arranged as affirmations and denials regarding human sexuality and gender, grounded in our conviction that sexuality is God's sacred gift to all persons and is to be truly experienced only within the framework of God's holy design, with the Bible as our supreme authority.

As Christians, we are creatures in the image of God, yet marred by sin, and now redeemed by grace, and having faith that we will be fully restored as holy in the New Creation.

**We hold to the sanctity of the biblical view of sexuality and marriage.**

We further affirm that a biblical vision of sexuality must be expressed with humility, compassion, and cultural sensitivity, especially within **a context such as ours, in Indian society**, where questions of gender, honour, family, and social identity are deeply intertwined.

## Section I — The Sanctity of Sexuality and the Covenant of Marriage

### We Affirm

We affirm that human sexuality, as created by God, is inherently holy, reflecting His creative love, covenantal faithfulness, and life-giving power. It is not merely biological or emotional but profoundly spiritual—a signpost directing human longing toward divine purpose. From the beginning, God made humanity male and female in His image and blessed them to be fruitful and to multiply (Genesis 1:27–28). This sacred design finds its most personal earthly expression in the covenant of marriage, a lifelong, exclusive union between one man and one woman, wherein bodily union signifies the covenant love between Christ and His Church (Ephesians 5:31–32) and mirrors the relational oneness of the Triune God.

Sexuality is sanctified when submitted to God’s will and profaned when detached from His purpose, for “*this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honour*” (1 Thessalonians 4:3–4). Within God’s design, sexual intimacy is reserved for the covenant of heterosexual, monogamous marriage. Chastity in singleness and fidelity in marriage honour the Creator’s intent.

Ultimately, the sanctity of sexuality and marriage serves as an eschatological sign, pointing to the eternal communion between Christ and His redeemed Bride at the marriage supper of the Lamb (Revelation 19:7–8).

## **We Deny**

We deny that human sexuality is morally neutral or merely biological, or that it exists for personal fulfilment apart from the Creator’s design. We reject every ideology or practice that divorces sexual identity and expression from God’s revealed intent in creation and covenant. We further deny that marriage can exist between persons other than one man and one woman joined in a lifelong, covenantal union. We deny that chastity in singleness or fidelity in marriage are optional virtues, for they are essential to holiness and human flourishing.

## **Section II — Created in the Image of God**

### **We Affirm**

We affirm that every human being is created by God in His image, male and female, endowed with inherent dignity and worth (Genesis 1:27: “So God created man in his own image, in the image of God he created him; male and female he created them”). The identities of male and female are divinely ordained, equal in dignity yet distinct in role and design, reflecting the harmony of God’s creative order. God’s creation of humanity as embodied beings grounds both identity and vocation: “the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life” (Genesis 2:7). The creation of humans as male and female is not accidental but purposeful, expressing the relational nature of God Himself and serving as the foundation for family, community, and procreation.

### **We Deny**

We deny that humanity possesses autonomous authority to define or alter the divinely created categories of male and female. We deny that physical anomalies or psychological conditions nullify the God-appointed correspondence between biological sex and self-conception. We reject the ideology of expressive individualism which asserts that identity is found through self-determination rather than divine design (Romans 9:20). We reject the idea that gender is self-identified or socially constructed apart from God’s intent, yet we also deny that anyone’s worth or belonging in the community of faith depends on conformity to cultural stereotypes.

## **Section III — Marred by Sin**

## **We Affirm**

We affirm that sin has corrupted every aspect of human nature, including our understanding and experience of sexuality. “For all have sinned and fall short of the glory of God” (Romans 3:23). Because of the Fall, human desires are disordered, inclining us toward self-gratification and rebellion against God’s design. Sexual immorality in all its forms is the consequence of humanity’s suppression of divine truth, as Scripture teaches: “They exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator... For this reason God gave them up to dishonourable passions” (Romans 1:25–26). Yet even in our corruption, God’s moral order stands firm, calling all people to repentance and renewal of mind. The reality of sin explains the pervasiveness of sexual confusion and brokenness in every generation and culture, pointing us to our need for redemption through Christ.

In our context as it is across the world, this brokenness is seen not only in sexual immorality but also in abuse, exploitation, objectification, and systems that demean human dignity.

## **We Deny**

We deny that desires define human identity or justify disobedience to God’s Word. We reject ideologies that celebrate sexual expressions contrary to Scripture, yet we also deny that temptation itself separates one from the love of God. Every sinner is invited into transformation by grace, and no one is beyond the reach of redemption.

## **Section IV — Redeemed by Grace**

### **We Affirm**

We affirm that through Jesus Christ, God offers forgiveness, transformation, and new life to all who repent and believe. “But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Corinthians 6:11). The grace that saves also sanctifies, empowering believers to put to death sinful desires and to walk in purity of heart and body. God’s grace does not merely pardon but renews, calling His people to “present your bodies as a living sacrifice, holy and acceptable to God” (Romans 12:1). This redemption extends to every form of sexual brokenness; those who experience same-sex attraction or gender confusion are called to faithful chastity, finding identity not in sexual formation or feelings but in union with Christ.

### **We Deny**

We deny that the grace of God leaves sinners unchanged or that forgiveness permits continued rebellion against divine design. We reject teachings that normalize sin in the name of compassion.

## **Section V — Anticipation of the New Creation**

### **We Affirm**

We affirm that God’s redemptive purpose culminates in the renewal of all creation and the perfect holiness of His people under Christ’s eternal reign. Marriage, as a committed union between one man and one woman, reflects the covenantal relationship between Christ and His Church (Ephesians 5:31–32). Until our personal and communal experience of that perfect consummation, we are called to holiness in body and spirit, expressing our hope through chastity, fidelity, and self-giving love, in anticipation of the new creation where sin, sorrow and unfulfillment are no more.

## **We Deny**

We deny that deconstructions of marriage and sexuality that are inclusive of alternative unions—such as homosexual, polygamous, or polyamorous relationships—can reflect God’s covenant love. To live in anticipation of the coming renewal is to “Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry” (Colossians 3:2-5 ESV).

## **Section VI — The Call to the Christian Community, the Church**

**In societies such as ours, in India**, where marriage and sexuality are often distorted by economic pressures, social expectations, and gender injustice, the Christian community must uphold marriage not merely as a private arrangement but as a covenant that reflects God’s faithfulness and mutual dignity.

While rejecting all forms of sexual immorality that militate against Scripture—including fornication, adultery, pornography, polygamy, polyamory, and same-sex or gender-nonconforming identities and practices—we do so with compassion, recognizing the brokenness of human experience and the redemptive power of Christ to renew every life. The Christian community must hold together truth and grace, offering restoration rather than rejection to those seeking healing.

In our context, where social systems have sometimes devalued women or marginalized those with differing conditions or experiences, we affirm that every person—male, female, or intersex—possess full dignity before God. The Christian community must resist both cultural discrimination and modern confusion, holding to biblical truth with tenderness and justice. In the Christian community, holiness and love walk hand in hand as we honour God’s design and extend His grace to all. The gospel confronts both personal and structural sin, calling all people to repentance and renewal through Christ.

We repent of our failure to be the tangible and restorative presence of the Triune God as the Body of Christ and resolve to be welcoming without prejudice or biases. The Christian community, as a community of grace and truth, is called to be a safe-space and must extend compassionate care, bearing one another’s burdens while upholding God’s holy standard.

God's holiness and compassion coexist perfectly. His call to holiness is not harsh condemnation but gracious invitation—a summons into freedom, healing, and restored dignity. The Christian community must be a community where the sexually broken find not shame but the truth and the compassion that set them free.

True love leads toward holiness and wholeness. Those struggling with sexual confusion or desires contrary to God's design are not excluded from grace but are called, like all believers, to find their true identity in Christ alone.

## Glossary of Terms

- **Sanctity (of sexuality and marriage)**  
In this document, sanctity means that sexuality and marriage are set apart by God for holy, God-honouring purposes, not merely private or cultural arrangements.
- **Human sexuality**  
Human sexuality refers to being created male and female with the capacity for bodily intimacy, desire, and relationship, all meant to reflect God's character and purposes rather than just personal fulfillment.
- **Covenant / covenant of marriage / covenantal union**  
A covenant is a solemn, binding relationship before God, involving promises and responsibilities; marriage as covenant means a lifelong, exclusive union between one man and one woman that reflects God's faithful love.
- **Chastity (in singleness and marriage)**  
Chastity is the virtue of ordering one's sexual desires according to God's design: abstaining from sexual activity outside marriage and being sexually faithful within marriage.
- **Fidelity (in marriage)**  
Fidelity means loyal, exclusive faithfulness to one's spouse in body, mind, and affection, mirroring God's unwavering faithfulness to his people.
- **Sexual immorality**  
Sexual immorality describes all sexual behaviour or patterns of desire that falls outside God's design of heterosexual, monogamous marriage, including adultery, fornication, pornography, and same-sex sexual acts.
- **Image of God (Imago Dei)**  
Being created in the image of God means every person reflects God in a unique way and therefore has inherent dignity, worth, and moral responsibility, regardless of their experiences or desires.
- **Biological sex (male and female)**  
Biological sex refers to being created male or female in one's body, which, in this document, is seen as God-given and foundational for identity, vocation, and family life.
- **Sexual brokenness**  
Sexual brokenness names the many ways sin distorts desires, behaviours, and systems around sex—such as abuse, exploitation, confusion, and addiction—showing our need for healing and restoration.

- **The Fall / sin**  
The Fall refers to humanity's turning away from God in the beginning, which brought sin into the world; sin now affects every part of human life, including sexuality, bending us toward self-centered use of God's gifts.
- **Redemption / redeemed by grace**  
Redemption is God's act, through Jesus Christ, of rescuing people from sin's guilt and power and bringing them into a restored relationship with Him, purely as a gift of grace rather than human effort.
- **Sanctification**  
Sanctification is the ongoing work of God's Spirit making believers more holy in heart and behaviour, including reshaping their sexual desires and practices to align with Christ.
- **Union with Christ**  
Union with Christ describes the believer's deep, spiritual connection to Jesus, in which His life, status, and power belong to them and become the primary source of their identity, above any sexual or gender identity.
- **Eschatological sign / anticipation of the New Creation**  
An eschatological sign is a present-day reality that points forward to God's promised future; here, marriage and sexual holiness are said to foreshadow the coming renewed creation and the perfect union of Christ and His people.
- **Expressive individualism**  
Expressive individualism is the modern belief that the true self is found by looking within and freely expressing one's inner feelings and desires, which this document contrasts with receiving identity from God's design and Word.
- **Structural sin / systems that demean human dignity**  
Structural sin refers to unjust social, cultural, or economic patterns that harm people and distort God's purposes—such as practices that devalue women or exploit the poor—beyond only individual wrong choices.
- **Body of Christ / community of faith**  
The Body of Christ or community of faith is the gathered church, in which believers are joined to Christ and to one another, called to embody both truth and grace in how they respond to those who are “sexually broken.”
- **Safe-space (in the church)**  
A safe-space in this context means a church environment where people can confess struggles, including sexual ones, without fear of rejection, while still being lovingly called to repentance and holiness.