

1963 and 2000 Baptist Faith and Message Statements: Comparison and Commentary

Introduction

The early history of those Baptists in the United States who eventually called themselves Southern Baptists was marked by an aversion to creeds. For eighty years—from 1845 to 1925—Southern Baptists adopted no official statement of common doctrinal belief. Responding to concerns over modernism which grew in part out of early twentieth-century controversies surrounding evolutionary theory, the SBC appointed a committee chaired by E. Y. Mullins to draft a statement of faith. Depending heavily on the New Hampshire Confession of 1833, the committee crafted the 1925 *Baptist Faith and Message*. Thirty-eight years later, again responding to concerns over modernism, the 1963 SBC appointed a committee chaired by Herschel Hobbs to draft a revised statement of faith. Both the 1925 and 1963 *Baptist Faith and Message* statements clearly interpreted themselves as (1) helpful doctrinal summaries for the Baptist community and (2) concise witness statements to the world.

Both statements painstakingly disavowed creedal status, claiming no authority over individual believers or churches. When messengers to the SBC meeting in June, 2000, adopted yet another revised *Baptist Faith and Message*, the precedent of non-creedal self-interpretation changed dramatically. For the first time the Baptist Faith and Message held itself out to be an “*instrument of doctrinal accountability*.” The creedal nature and intent of this change is manifest in recent events. Since its adoption, many staff members of Southern Baptist institutions have been required either to sign/affirm the 2000 *Baptist Faith and Message* or to forfeit their positions.

The ascension of the 2000 *Baptist Faith and Message* to creedal status mirrors another problematic change—a de-emphasis on the historic Baptist doctrine of soul competency. The 1963 BFM preamble makes the claim, “*Baptists emphasize the soul’s competency before God, freedom in religion, and the priesthood of the believer.*” The 2000 preamble states, “*We honor the principles of soul competency and the priesthood of believers, affirming together both our liberty in Christ and our accountability to each other under the Word of God.*” While these two sentences appear to be similar, they are in fact quite different. The phrase “*accountability to each other under the word of God,*” coupled with the new-found status of the 2000 BFM as an “*instrument of doctrinal accountability,*” effectively trumps the historic Baptist emphasis on soul competency. Accountability to other believers is compatible with soul competency so long as accountability is voluntary and informal. We test our beliefs and interpretations against those of other Christians in the context of the Spirit’s guidance. When accountability assumes the form of a human tribunal mediated through a creed, soul competency is effectively emptied of its power and historic meaning, i.e., the individual believer’s right and responsibility

to interpret Scripture and practice faith before God. Commenting on the critical importance of the doctrine of soul competency in the 1963 BFM preamble, Herschel Hobbs observed that if this doctrine were “*denied or ignored, then the statement [i.e., the 1963 BFM] becomes a creed.*”¹ Dr. Hobbs’ warning has become prophecy. The 2000 *Baptist Faith and Message* has been used to disemploy staff members from their positions in Baptist institutions and to prequalify potential members of SBC boards and committees. In other words, the 2000 BFM has become exactly what the 1925 and 1963 versions insisted that the *Baptist Faith and Message* should never become in Baptist life—an authoritarian creed.

The other major change is signaled by the deletion of the sentence in the 1963 preamble, “*The criterion by which the Bible is to be interpreted is Jesus Christ.*” This critical deletion and other changes which de-emphasize the role of Jesus are just as devastating as the moves toward creedalism and are described in detail below. The following sections are intended to facilitate careful side-by-side comparison of the 1963 and 2000 Baptist Faith and Message statements. Not every change is problematic, and some are actually helpful. The purpose of this document is to identify and provide commentary on those changes which are critical to historic Baptist faith and practice.

<i>1963 Baptist Faith and Message</i>	<i>2000 Baptist Faith and Message</i>	<i>Changes</i>	<i>Commentary</i>
<p data-bbox="220 846 569 878"><i>Introductory Remarks</i></p> <p data-bbox="186 922 554 1024">Your committee thus constituted begs leave to present its report as follows:</p>	<p data-bbox="653 846 1001 878"><i>Introductory Remarks</i></p> <p data-bbox="619 922 989 1024">Your committee thus constituted begs leave to present its report as follows:</p> <p data-bbox="619 1068 1031 1390">Baptists are a people of deep beliefs and cherished doctrines. Throughout our history we have been a confessional people, adopting statements of faith as a witness to our beliefs and a pledge of our faithfulness to the doctrines revealed in Holy Scripture.</p>	<p data-bbox="1094 846 1442 878"><i>Introductory Remarks</i></p> <p data-bbox="1060 922 1451 1203">Except for several common sentences, including common quotations from the introductory remarks to the 1925 Baptist Faith concerning the nature of confessions of faith, the introductory remarks are substantially different.</p>	<p data-bbox="1530 846 1879 878"><i>Introductory Remarks</i></p>

	<p>Our confessions of faith are rooted in historical precedent, as the church in every age has been called upon to define and defend its beliefs. Each generation of Christians bears the responsibility of guarding the treasury of truth that has been entrusted to us (2 Timothy 1:14). Facing a new century, Southern Baptists must meet the demands and duties of the present hour.</p> <p>New challenges to faith appear in every age. A pervasive anti-supernaturalism in the culture was answered by Southern Baptists in 1925, when the <i>Baptist Faith and Message</i> was first adopted by this Convention. In 1963, Southern Baptists responded to assaults upon the authority and truthfulness of the Bible by adopting revisions to the <i>Baptist Faith and Message</i>. The Convention added an article on “The Family” in 1998, thus answering cultural confusion with the clear teachings of Scripture. Now, faced with a</p>		<p>See page 37 for detailed commentary.</p>
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<p>Throughout its work your committee has been conscious of the contribution made by the statement of “<i>The Baptist Faith and Message</i>” adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that “Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements of our faith.”</p> <p>Furthermore, it concurs in the introductory “statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life. “It is, therefore, quoted in full as part of this report to the Convention:</p> <p>(1) That they constitute a consensus of opinion of some</p>	<p>culture hostile to the very notion of truth, this generation of Baptists must claim anew the eternal truths of the Christian faith.</p> <p>Your committee respects and celebrates the heritage of the <i>Baptist Faith and Message</i>, and affirms the decision of the Convention in 1925 to adopt the <i>New Hampshire Confession of Faith</i>, “revised at certain points and with some additional articles growing out of certain needs. . . .” We also respect the important contributions of the 1925 and 1963 editions of the <i>Baptist Faith and Message</i>.</p> <p>With the 1963 committee, we have been guided in our work by the 1925 “statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life. “It is, therefore, quoted in full as a part of this report to the Convention:</p> <p>(1) That they constitute a consensus of opinion of some</p>		
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<p>Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance toward God and faith in Jesus Christ as Saviour and Lord.</p> <p>(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.</p> <p>(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.</p>	<p>Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance toward God and faith in Jesus Christ as Saviour and Lord.</p> <p>(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.</p> <p>(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.</p>		<p>The two paragraphs in the 2000</p>
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<p>(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.</p> <p>(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.</p> <p>The 1925 Statement recommended “the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs...” Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the “certain needs” of our generation. At times it has reproduced sections of that Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has</p>	<p>(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.</p> <p>(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.</p> <p>Baptists cherish and defend religious liberty, and deny the right of any secular or religious authority to impose a confession of faith upon a church or body of churches. We honor the principles of soul competency and the priesthood of believers, affirming together both our liberty in Christ and our accountability to each other under the Word of God.</p> <p>Baptist churches, associations, and general bodies have adopted confessions of faith as a witness to the world, and as instruments of doctrinal</p>	<p>Uses the phrase, “<i>instruments</i></p>	<p>BFM which follow the five numbered paragraphs are ironic with regard to both context and content. Quoted from the 1925 BFM, the five numbered paragraphs argue powerfully against creedalism, and the two added paragraphs then appear to corroborate this emphasis with language extolling religious liberty, soul competency, and the priesthood of believers. Upon closer examination, however, the new paragraphs actually open the door to creedalism.</p> <p>The first sentence of the first paragraph fails to protect the individual from the tyranny of creedal authority by naming only “a church or body of churches” as the objects of such protection. The first sentence of the second paragraph includes the phrase, “<i>instruments of doctrinal accountability.</i>” This phrase fundamentally alters the previous versions’ self understanding. With this change, the 2000 BFM is not only a statement which stands as a confessional summary for</p>
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<p>combined articles, other minor changes in wording, to endeavor to relate certain doctrines to each other. In still others (e.g., “God” and “Salvation”) it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.</p> <p>Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is “the same yesterday, and today, and for ever.” Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.</p> <p>A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and</p>	<p>accountability. We are not embarrassed to state before the world that these are doctrines we hold precious and as essential to the Baptist tradition of faith and practice.</p> <p>As a committee, we have been charged to address the “certain needs” of our own generation. In an age increasingly hostile to Christian truth, our challenge is to express the truth as revealed in Scripture, and to bear witness to Jesus Christ, who is “<i>the Way, the Truth, and the Life.</i>”</p> <p>The 1963 committee rightly sought to identify and affirm “certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.” Our living faith is established upon eternal truths.</p>	<p><i>of doctrinal accountability,</i>” to describe historic Baptist uses of confessions of faith.</p>	<p>the Baptist community and as a Baptist witness to the larger community, but is for the first time an “<i>instrument of doctrinal accountability.</i>” This new function is not intended simply in the voluntary sense in which the BFM might serve as a touchstone for doctrinal discussions in Baptist communities. Rather, the 2000 BFM, guided by this added phrase, has been used as an instrument to require <i>mandatory doctrinal conformity</i> by the SBC. Many employees of SBC agencies--i.e., <i>individuals</i> left unprotected from creedal authority--have been required to sign and/or affirm the 2000 BFM as a condition of continued employment. It is also the case that individual church members have been required to affirm the 2000 BFM as a prerequisite for serving on committees and boards of the SBC.</p> <p>While language throughout these paragraphs is dissimilar and difficult to compare, a fundamental difference stands</p>
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<p>small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.</p> <p>Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.</p> <p>It is the purpose of this statement of faith and message to set forth certain teachings which we believe.</p>	<p>“Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.”</p> <p>It is the purpose of this statement of faith and message to set forth certain teachings which we believe.</p>	<p>Omits language disavowing creedal authority.</p>	<p>out. The 1963 BFM grounds Baptist faith and practice on “<i>Jesus Christ whose will is revealed in the Holy Scriptures.</i>” The 2000 statement says, “<i>Our living faith is established upon eternal truths.</i>” In the 1963 statement the foundation for our “living faith” is the person of Christ. In the 2000 statement the foundation for our “living faith” is “eternal truths.” This difference should not be understood as two ways of describing the same thing, but rather as <i>two distinct foundations for faith and practice.</i> The 1963 BFM identifies this foundation as <i>Jesus Christ.</i> The 2000 BFM identifies this foundation as <i>eternal truths.</i> The 1963 foundation is <i>a person in whom we believe.</i> The 2000 foundation is <i>a set of truths which we believe.</i> The first foundation is <i>relational</i>; the second is <i>propositional.</i> This foundational difference is manifest at a number of points in subsequent sections, particularly in the following</p>
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			<p>section on scripture. This observation does not imply that the 1963 BFM is not invested in eternal truths which, in fact, are affirmed throughout the text. Rather, the distinction discussed here concerns <i>foundations</i>. In describing Baptist faith and practice, where do we start—with Jesus Christ or with eternal truths?</p> <p>The omission of the 1963 sentence which disavows creedalism (see top of page 8) supports the creedal authoritarian role the 2000 BFM has now assumed in Southern Baptist life.</p>
<p><i>I. The Scriptures</i></p> <p>The Holy Bible was written by men divinely inspired and is the record of God’s revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world,</p>	<p><i>I. The Scriptures</i></p> <p>The Holy Bible was written by men divinely inspired and is God’s revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is,</p>	<p><i>I. The Scriptures</i></p> <p>Deletes the phrase, “<i>the record of</i>”</p> <p>Adds the sentence, “<i>Therefore, all Scripture is totally true and trustworthy.</i>”</p>	<p><i>I. The Scriptures</i></p> <p>Deleting this phrase is unfortunate because “<i>the record of</i>” has the effect of centering the revelation of God in God’s mighty acts, i.e., in the <i>events</i> of salvation history, rather than in the <i>words</i> which describe these events. The words of scripture record the faith community’s witness to these events, but the self-revelation of God is manifest in</p>

<p>the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ. <i>Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Psalm 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16 ff; 17:11; Rom. 15:4; 16:25-26; 2 Tim. 3:15-17; Heb. 1:1-2 4:12; 1 Peter 1:25; 2 Peter 1:19-21</i></p>	<p>and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. <i>Ex. 24:4; Deut. 4:1-2; 17:19; Josh. 8:34; Psalm 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36:1-32; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff; 17:11; Rom. 15:4; 16:25-26; 2 Tim. 3:15-17; Heb. 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21</i></p>	<p>Deletes the sentence, “<i>The criterion by which the Bible is to be interpreted is Jesus Christ.</i>”</p> <p>Adds the sentence, “<i>All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.</i>”</p>	<p>the events themselves. Here the foundational difference referred to above is clearly apparent. Affirming that the Bible is the <i>record of</i> the revelation points us to the <i>living Christ</i>, i.e., the central event of God’s redemptive work, as the revelation of God. Deleting this phrase affirms that the Bible <i>itself</i> is the revelation of God. The words of scripture are absolutely crucial to God’s self-revelation as they bear witness to God’s work among us. The biblical writers were inspired by the Holy Spirit in composing their written witness to God’s revelation. Readers of every age are illumined by the Spirit to discern the revelation of God through the words of scripture. Yet even as the Bible participates in the revelatory process, the phrase “<i>record of</i>” reminds us that scripture directs us beyond its words to God’s creative and redemptive work which culminates in the Christ event. Deleting this phrase has the unfortunate effect of elevating the Bible above Christ.</p>
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			<p>The deleted sentence, “<i>The criterion by which the Bible is to be interpreted is Jesus Christ,</i>” further reinforces the focus on <i>words of scripture</i> rather than <i>the living Christ</i>. For traditional Baptists who find our roots in the Anabaptist and Baptist movements of sixteenth and seventeenth century Europe, the denial of Jesus as the interpretive criterion of scripture is devastating. The distinctive core of historic Baptist faith and practice is <i>following Jesus</i>. To be faithfully Baptist is to center our lives in the living Christ, to embody Jesus’ life, death, and resurrection. Because the Holy Spirit is the spirit of Christ, to be led by the Spirit is to be centered in Christ. Guided by the biblical witness and illumined by the Spirit, Jesus becomes our center, defining our ways of knowing and doing. <i>For traditional Baptists there is no alternate vantage point for interpreting scripture than Jesus</i>. Just as Paul interpreted</p>
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			<p>Old Testament law in light of Jesus, we interpret the <i>entire canon</i> in light of Jesus. Wherever scripture seems unclear, we rely on Jesus to provide clarity. Wherever scripture seems to be in tension with itself, we affirm that Jesus is the interpretive key to resolving these tensions. Wherever scripture is subject to contradictory and incongruent interpretations, we look to Jesus for guidance. Jesus is not only the One to whom scripture bears witness (<i>the added sentence</i>), he is Lord of scripture, <i>the criterion for biblical interpretation (the deleted sentence)</i>.</p>
<p><i>II. God</i></p> <p>There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father,</p>	<p><i>II. God</i></p> <p>There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and</p>	<p><i>II. God</i></p> <p>Adds the sentence, “<i>God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and</i></p>	<p><i>II. God</i></p>

<p>Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.</p>	<p>future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.</p>	<p><i>future, including the future decisions of His free creatures.”</i></p> <p>Adds the word, “<i>triune.</i>”</p>	
<p><i>A. God the Father</i></p> <p>God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men. <i>Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11 ff; 20:1 ff; Lev. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9 ff; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7;</i></p>	<p><i>A. God the Father</i></p> <p>God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men. <i>Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff; 20:1ff; Lev. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26;</i></p>	<p><i>A. God the Father</i></p> <p>Adds the phrase, “<i>all knowing.</i>”</p>	<p><i>A. God the Father</i></p>

<p><i>Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7</i></p>	<p><i>14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7</i></p>		
<p><i>B. God the Son</i></p> <p>Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of</p>	<p><i>B. God the Son</i></p> <p>Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man,</p>	<p><i>B. God the Son</i></p> <p>Changes the phrase, “<i>the demands and necessities of human nature</i>” to “<i>human nature with its demands and necessities.</i>”</p> <p>Adds the word, “<i>substitutionary.</i>”</p> <p>Changes the phrase, “<i>partaking of the nature of God and of man</i>” to “<i>fully God, fully</i></p>	<p><i>B. God the Son</i></p> <p>The added word emphasizes one biblical image of Christ’s work—his substitutionary death. Because the New Testament offers several images of Christ’s work, e.g., reconciliation to God and to each other, victory over the powers and principalities, ransom or release from bondage, emphasizing only one interpretive image of Christ’s work has the effect of limiting</p>

<p>man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.</p> <p><i>Gen. 18:1 ff; Psalm 2:7 ff; 110:1 ff; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1-6, 19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7- 11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; 2 Cor. 5:19- 21; Gal. 4:4-5; Eph. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16</i></p>	<p>in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.</p> <p><i>Gen. 18:1ff; Psalm 2:7 ff; 110:1 ff; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Cor. 5:19-21; 8:9; Gal. 4:4-5; Eph. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16</i></p>	<p><i>man.”</i></p>	<p>the fullness of the biblical witness.</p>
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<p style="text-align: center;"><i>C. God the Holy Spirit</i></p> <p>The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.</p> <p><i>Gen. 1:2; Judg. 14:6; Job 26:13; Psalm 51:11; 139:7 ff; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18-19; 11:13; 12:12;</i></p>	<p style="text-align: center;"><i>C. God the Holy Spirit</i></p> <p>The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.</p> <p><i>Gen. 1:2; Judg. 14:6; Job 26:13; Psalm 51:11; 139:7ff; Isa. 61:1-3; Joel 2:28-32; Matt.</i></p>	<p style="text-align: center;"><i>C. God the Holy Spirit</i></p> <p>Adds the phrase, “<i>fully divine.</i>”</p> <p>Adds the word, “<i>men.</i>”</p> <p>Adds the sentence. “<i>At the moment of regeneration He baptizes every believer into the Body of Christ.</i>”</p> <p>Changes the phrase, “<i>the assurance of God to bring,</i>” to “<i>the guarantee that God will bring.</i>”</p>	<p style="text-align: center;"><i>C. God the Holy Spirit</i></p>
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<p>24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17</p>	<p>1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11,14-16,26-27; 1 Cor. 2:10-14; 3:16; 12:3-11,13; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17</p>		
<p style="text-align: center;">III. Man</p> <p>Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an</p>	<p style="text-align: center;">III. Man</p> <p>Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of</p>	<p style="text-align: center;">III. Man</p> <p>Replaces the sentence, "<i>Man was created by the special act of God, in His own image, and is the crowning work of His creation</i>" with the sentences, "<i>Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation.</i>"</p> <p>Adds the sentence, "<i>The gift of gender is thus part of the goodness of God's creation.</i>"</p>	<p style="text-align: center;">III. Man</p>

<p>environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love. <i>Gen. 1:26-30; 2:5, 7, 18-22; 3:9:6; Psalm 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; 1 Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11</i></p>	<p>God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love. <i>Gen. 1:26-30; 2:5,7,18-22; 3:9:6; Psalm 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Cor. 1:21-31; 15:19,21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11</i></p>	<p>Breaks the sentence, <i>“Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation”</i> into two sentences, <i>“Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation.”</i></p> <p>Replaces the phrase, <i>“every man possesses dignity”</i> with the phrase, <i>“every person of every race possesses full dignity.”</i></p>	
<p><i>IV. Salvation</i></p>	<p><i>IV. Salvation</i></p>	<p><i>IV. Salvation</i></p>	<p><i>IV. Salvation</i></p>

<p>Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.</p> <p>A. Regeneration, or the new birth, is a work of God’s grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God’s gracious and full acquittal upon principles of His</p>	<p>Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.</p> <p>A. Regeneration, or the new birth, is a work of God’s grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.</p> <p>Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.</p>	<p>Adds the word, “<i>justification.</i>”</p> <p>Adds the sentence, “<i>There is no salvation apart from personal faith in Jesus Christ as Lord.</i>”</p>	
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<p>righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.</p> <p>B. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.</p> <p>C. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed. <i>Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21;</i></p>	<p>B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.</p> <p>C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.</p> <p>D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed. <i>Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21, 36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12;</i></p>	<p>Changes paragraphing so that "<i>regeneration,</i>" "<i>justification,</i>" "<i>sanctification,</i>" and "<i>glorification</i>" are separate outline items. In the 1963 BFM "<i>justification</i>" is the last sentence of the paragraph "<i>salvation.</i>"</p> <p>Replaces the word, "<i>perfection,</i>" with the word, "<i>maturity.</i>"</p>	
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<p>4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3 ff; 5:8-10; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; 13:11-14; 1 Cor. 1:18, 30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1 ff; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8; 14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Rev. 3:20; 21:1-22:5</p>	<p>15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Cor. 1:18,30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Rev. 3:20; 21:1-22:5</p>		
<p style="text-align: center;">V. God's Purpose of Grace</p> <p>Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom</p>	<p style="text-align: center;">V. God's Purpose of Grace</p> <p>Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end.</p>	<p style="text-align: center;">V. God's Purpose of Grace</p> <p>Adds the word, "<i>justifies.</i>"</p> <p>Changes the word, "<i>a,</i>" to "<i>the.</i>"</p>	<p style="text-align: center;">V. God's Purpose of Grace</p>

<p>God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.</p> <p><i>Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; 1 Peter 1:2-5, 13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.</i></p>	<p>Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.</p> <p><i>Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; James 1:12; 1 Peter 1:2-5, 13; 2:4-10; 1 John 1:7-9; 2:19; 3:2</i></p>		
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<i>VI. The Church</i>	<i>VI. The Church</i>	<i>VI. The Church</i>	<i>VI. The Church</i>
<p>A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons. The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.</p> <p><i>Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22;</i></p>	<p>A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.</p>	<p>Restructures the first three sentences.</p> <p>Replaces the phrase, “<i>committed to His teachings,</i>” with the phrase, “<i>governed by His laws.</i>”</p> <p>Replaces the sentence, “<i>In such a congregation members are equally responsible</i>” with the sentence, “<i>In such a congregation each member is responsible and accountable to Christ as Lord.</i>”</p> <p>Adds the sentence, “<i>While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.</i>”</p>	<p>The new phrase is a subtle, but definite shift which illustrates the foundational difference discussed in the commentary concerning the introductory remarks. The 1963 phrase, “<i>committed to his teachings,</i>” points us to the <i>living Christ</i>, whom we know from the biblical witness to Jesus’ life, death, and resurrection. The 2000 phrase, “<i>governed by his laws,</i>” on the other hand, points us to the <i>eternal truths</i> of the 2000 BFM introduction.</p> <p>The added sentence moves the issue of women serving as pastor from the traditional context of local church polity to the <i>Baptist Faith and Message</i>, now understood to be an “instrument of doctrinal</p>

<p>3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2-3; 21:2-3</p>	<p>Matt. 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 2:9-14; 3:1-15; 4:14; Heb. 11:39-40; 1 Peter 5:1-4; Rev. 2-3; 21:2-3</p>		<p>accountability.” This move has the effect of overriding the autonomy of the local church in decision making regarding the role of women in church ministry.</p>
<p><i>VII. Baptism and the Lord’s Supper</i></p> <p>Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Saviour, the believer’s death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord’s Supper. The Lord’s Supper is a symbolic act of obedience</p>	<p><i>VII. Baptism and the Lord’s Supper</i></p> <p>Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Saviour, the believer’s death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord’s Supper. The Lord’s Supper is a symbolic act of obedience</p>	<p><i>VII. Baptism and the Lord’s Supper</i></p>	<p><i>VII. Baptism and the Lord’s Supper</i></p>

<p>whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming. <i>Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; 1 Cor. 10:16, 21; 11:23-29; Col. 2:12</i></p>	<p>whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming. <i>Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Rom. 6:3-5; 1 Cor. 10:16,21; 11:23-29; Col. 2:12</i></p>		
<p><i>VIII. The Lord’s Day</i> The first day of the week is the Lord’s Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employment’s, work of necessity and mercy only being excepted. <i>Ex. 20:8-11; Matt. 12:1-12; 28:1 ff; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; 1</i></p>	<p><i>VIII. The Lord’s Day</i> The first day of the week is the Lord’s Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord’s Day should be commensurate with the Christian’s conscience under the Lordship of Jesus Christ. <i>Ex. 20:8-11; Matt. 12:1-12; 28:1ff; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Rom. 14:5-10; 1 Cor. 16:1-2;</i></p>	<p><i>VIII. The Lord’s Day</i> <i>Replaces the phrase, “be employed in” with the word, “include.”</i> Replaces the phrases, “<i>and by refraining from worldly amusements, and resting from secular employment’s, work of necessity and mercy only being excepted</i>” with the sentence, “<i>Activities on the Lord’s Day should be commensurate with the Christian’s conscience under the Lordship of Jesus</i></p>	<p><i>VIII. The Lord’s Day</i></p>

<p><i>Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10</i></p>	<p><i>Col. 2:16; 3:16; Rev. 1:10</i></p>	<p><i>Christ.”</i></p>	
<p><i>IX. The Kingdom</i></p> <p>The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God’s will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.</p> <p><i>Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21-22</i></p>	<p><i>IX. The Kingdom</i></p> <p>The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God’s will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.</p> <p><i>Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6,9; 5:10; 11:15; 21-22</i></p>	<p><i>IX. The Kingdom</i></p>	<p><i>IX. The Kingdom</i></p>

<p style="text-align: center;"><i>X. Last Things</i></p> <p>God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.</p> <p><i>Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28, 35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1 ff; 2 Thess. 1:7 ff; 2; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7 ff; 1 John 2:28; 3:2; Jude 14; Rev.</i></p>	<p style="text-align: center;"><i>X. Last Things</i></p> <p>God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.</p> <p><i>Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28,35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1ff; 2 Thess. 1:7ff; 2; 1 Tim. 6:14; 2 Tim. 4:1,8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7ff; 1 John 2:28; 3:2; Jude 14; Rev.</i></p>	<p style="text-align: center;"><i>X. Last Things</i></p>	<p style="text-align: center;"><i>X. Last Things</i></p>

<i>1:18; 3:11; 20:1-22:13</i>	<i>1:18; 3:11; 20:1-22:13</i>		
<p align="center"><i>XI. Evangelism and Missions</i></p> <p>It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man’s spirit by God’s Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ. <i>Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; 1 Thess. 1:8;</i></p>	<p align="center"><i>XI. Evangelism and Missions</i></p> <p>It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man’s spirit by God’s Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ. <i>Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John</i></p>	<p align="center"><i>XI. Evangelism and Missions</i></p> <p>Adds the sentence, “<i>The Lord Jesus Christ has commanded the preaching of the gospel to all nations.</i>”</p> <p>Replaces the phrase, “<i>by personal effort and by all other methods</i>” with the phrase, “<i>by verbal witness undergirded by a Christian lifestyle, and by other methods.</i>”</p>	<p align="center"><i>XI. Evangelism and Missions</i></p>

<p>2 Tim. 4:5; Heb. 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Rev. 22:17</p>	<p>14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Rev. 22:17</p>		
<p align="center">XII. Education</p> <p>The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people. In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative</p>	<p align="center">XII. Education</p> <p>Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.</p>	<p align="center">XII. Education</p> <p>Adds the sentences, <i>“Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge.”</i></p>	<p align="center">XII. Education</p>

<p>nature of the Scriptures, and by the distinct purpose for which the school exists.</p> <p><i>Deut. 4:1, 5, 9, 14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Psalm 19:7 ff; 119:11; Prov. 3:13 ff; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24 ff; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17</i></p>	<p>In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.</p> <p><i>Deut. 4:1,5,9,14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Psalm 19:7ff; 119:11; Prov. 3:13ff; 4:1-10; 8:1-7,11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3,8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12-6:3; James 1:5; 3:17</i></p>		
<p><i>XIII. Stewardship</i></p> <p>God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to</p>	<p><i>XIII. Stewardship</i></p> <p>God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to</p>	<p><i>XIII. Stewardship</i></p>	<p><i>XIII. Stewardship</i></p>

<p>the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth. <i>Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12; 16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19</i></p>	<p>the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth. <i>Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12; 16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19</i></p>		
<p><i>XIV. Cooperation</i></p> <p>Christ's people should, as occasion requires, organize such associations and</p>	<p><i>XIV. Cooperation</i></p> <p>Christ's people should, as occasion requires, organize such associations and</p>	<p><i>XIV. Cooperation</i></p>	<p><i>XIV. Cooperation</i></p>

<p>conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.</p> <p><i>Ex. 17:12; 18:17ff; Judg. 7:21;</i></p>	<p>conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.</p> <p><i>Ex. 17:12; 18:17ff; Judg. 7:21;</i></p>		
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<p><i>Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff; Acts 1:13-14; 2:1 ff; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18</i></p>	<p><i>Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff; Acts 1:13-14; 2:1ff; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18</i></p>		
<p><i>XV. The Christian and the Social Order</i></p> <p>Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose, in the spirit of Christ, every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to</p>	<p><i>XV. The Christian and the Social Order</i></p> <p>All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work</p>	<p><i>XV. The Christian and the Social Order</i></p> <p>Adds the word “<i>racism</i>” and the phrase, “<i>and all forms of sexual immorality, including adultery, homosexuality, and pornography.</i>”</p>	<p><i>XV. The Christian and the Social Order</i></p>

<p>bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.</p> <p><i>Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Mic. 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3 ff; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12; 13; 14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23 ff; 11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon; James 1:27; 2:8</i></p>	<p>to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.</p> <p><i>Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Mic. 6:8; Zech. 8:16; Matt. 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; 1Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Phil.; James 1:27; 2:8</i></p>	<p>Adds the sentence, “<i>We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death.</i>”</p>	
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<p style="text-align: center;"><i>XVI. Peace and War</i></p> <p>It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.</p> <p><i>Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2</i></p>	<p style="text-align: center;"><i>XVI. Peace and War</i></p> <p>It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.</p> <p><i>Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2</i></p>	<p style="text-align: center;"><i>XVI. Peace and War</i></p> <p>Adds the sentence, “<i>Christian people throughout the world should pray for the reign of the Prince of Peace.</i>”</p>	<p style="text-align: center;"><i>XVI. Peace and War</i></p>
<p style="text-align: center;"><i>XVII. Religious Liberty</i></p> <p>God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and</p>	<p style="text-align: center;"><i>XVII. Religious Liberty</i></p> <p>God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and</p>	<p style="text-align: center;"><i>XVII. Religious Liberty</i></p>	<p style="text-align: center;"><i>XVII. Religious Liberty</i></p>

<p>state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power. <i>Gen. 1:27; 2:7; Matt. 6:6-7,</i></p>	<p>state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power. <i>Gen. 1:27; 2:7; Matt. 6:6-7,</i></p>		
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<p>24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19</p>	<p>24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1,13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19</p>		
<p><i>XVIII. The Family</i></p>	<p><i>XVIII. The Family</i></p> <p>God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.</p> <p>Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God’s unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.</p> <p>The husband and wife are of equal worth before God, since both are created in God’s image. The marriage</p>	<p><i>XVIII. The Family</i></p> <p>Adds the entire section.</p>	<p><i>XVIII. The Family</i></p>

	<p>relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God’s pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.</p>		<p>The language of this section supports unilateral submission rather than mutual submission, and in so doing, interjects one particular reading of the New Testament “housetable” passages, e.g., Eph. 5:21ff, into the language of the <i>Baptist Faith and Message</i>, now understood to be an “instrument of doctrinal accountability.” At issue is not whether the New Testament teaches submission, but whether the texts in question actually counsel submission only for wives. Careful exegesis of these texts in biblical and historic context suggests that submission was expected of <i>both</i> husbands and wives. Since mutual submission is at least as defensible as unilateral submission, it seems inappropriate to embed the language of unilateral submission into the text of the <i>Baptist Faith and Message</i>.</p>
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¹ Herschel H. Hobbs, *The Baptist Faith and Message*, Revised Edition (Nashville: Convention Press, 1971), p. 14.