

Southern Baptist Convention

The Baptist Faith and Message

THE 2000 BAPTIST FAITH & MESSAGE

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I. The Scriptures

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, 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.

[Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.](#)

II. God

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 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.

A. God the Father

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.

[Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.](#)

B. God the Son

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, 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.

[Genesis 18:1ff.](#); [Psalms 2:7ff.](#); [110:1ff.](#); [Isaiah 7:14](#); [Isaiah 53:1-12](#); [Matthew 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](#); [Romans 1:3-4](#); [3:23-26](#); [5:6-21](#); [8:1-3,34](#); [10:4](#); [1 Corinthians 1:30](#); [2:2](#); [8:6](#); [15:1-8,24-28](#); [2 Corinthians 5:19-21](#); [8:9](#); [Galatians 4:4-5](#); [Ephesians 1:20](#); [3:11](#); [4:7-10](#); [Philippians 2:5-11](#); [Colossians 1:13-22](#); [2:9](#); [1 Thessalonians 4:14-18](#); [1 Timothy 2:5-6](#); [3:16](#); [Titus 2:13-14](#); [Hebrews 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](#); [Revelation 1:13-16](#); [5:9-14](#); [12:10-11](#); [13:8](#); [19:16](#).

C. God the Holy Spirit

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 Savior, 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.

[Genesis 1:2](#); [Judges 14:6](#); [Job 26:13](#); [Psalms 51:11](#); [139:7ff.](#); [Isaiah 61:1-3](#); [Joel 2:28-32](#); [Matthew 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](#); [Romans 8:9-11,14-16,26-27](#); [1 Corinthians 2:10-14](#); [3:16](#); [12:3-11,13](#); [Galatians 4:6](#); [Ephesians 1:13-14](#); [4:30](#); [5:18](#); [1 Thessalonians 5:19](#); [1 Timothy 3:16](#); [4:1](#); [2 Timothy 1:14](#); [3:16](#); [Hebrews 9:8,14](#); [2 Peter 1:21](#); [1 John 4:13](#); [5:6-7](#); [Revelation 1:10](#); [22:17](#).

III. Man

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 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.

[Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.](#)

IV. Salvation

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.

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.

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.

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.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

[Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 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; 15:11; 16:30-31; 17:30-31; 20:32; Romans 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 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 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; Revelation 3:20; 21:1-22:5.](#)

V. God's Purpose of Grace

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. 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.

[Genesis 12:1-3](#); [Exodus 19:5-8](#); [1 Samuel 8:4-7, 19-22](#); [Isaiah 5:1-7](#); [Jeremiah 31:31ff.](#); [Matthew 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](#); [Romans 5:9-10](#); [8:28-39](#); [10:12-15](#); [11:5-7,26-36](#); [1 Corinthians 1:1-2](#); [15:24-28](#); [Ephesians 1:4-23](#); [2:1-10](#); [3:1-11](#); [Colossians 1:12-14](#); [2 Thessalonians 2:13-14](#); [2 Timothy 1:12](#); [2:10,19](#); [Hebrews 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](#).

VI. The Church

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.

[Matthew 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](#); [Romans 1:7](#); [1 Corinthians 1:2](#); [3:16](#); [5:4-5](#); [7:17](#); [9:13-14](#); [12](#); [Ephesians 1:22-23](#); [2:19-22](#); [3:8-11,21](#); [5:22-32](#); [Philippians 1:1](#); [Colossians 1:18](#); [1 Timothy 2:9-14](#); [3:1-15](#); [4:14](#); [Hebrews 11:39-40](#); [1 Peter 5:1-4](#); [Revelation 2-3](#); [21:2-3](#).

VII. Baptism and the Lord's Supper

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 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.

[Matthew 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](#); [Romans 6:3-5](#); [1 Corinthians 10:16,21](#); [11:23-29](#); [Colossians 2:12](#).

VIII. The Lord's Day

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.

[Exodus 20:8-11](#); [Matthew 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](#); [Romans 14:5-10](#); [I Corinthians 16:1-2](#); [Colossians 2:16](#); [3:16](#); [Revelation 1:10](#).

IX. The Kingdom

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.

[Genesis 1:1](#); [Isaiah 9:6-7](#); [Jeremiah 23:5-6](#); [Matthew 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](#); [Romans 5:17](#); [8:19](#); [1 Corinthians 15:24-28](#); [Colossians 1:13](#); [Hebrews 11:10,16](#); [12:28](#); [1 Peter 2:4-10](#); [4:13](#); [Revelation 1:6,9](#); [5:10](#); [11:15](#); [21-22](#).

X. Last Things

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.

[Isaiah 2:4](#); [11:9](#); [Matthew 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](#); [Romans 14:10](#); [1 Corinthians 4:5](#); [15:24-28,35-58](#); [2 Corinthians 5:10](#); [Philippians 3:20-21](#); [Colossians 1:5](#); [3:4](#); [1 Thessalonians 4:14-18](#); [5:1ff.](#); [2 Thessalonians 1:7ff.](#); [2](#); [1 Timothy 6:14](#); [2 Timothy 4:1,8](#); [Titus 2:13](#); [Hebrews 9:27-28](#); [James 5:8](#); [2 Peter 3:7ff.](#); [1 John 2:28](#); [3:2](#); [Jude 14](#); [Revelation 1:18](#); [3:11](#); [20:1-22:13](#).

XI. Evangelism and Missions

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.

[Genesis 12:1-3](#); [Exodus 19:5-6](#); [Isaiah 6:1-8](#); [Matthew 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](#); [Romans 10:13-15](#); [Ephesians 3:1-11](#); [1 Thessalonians 1:8](#); [2 Timothy 4:5](#); [Hebrews 2:1-3](#); [11:39-12:2](#); [1 Peter 2:4-10](#); [Revelation 22:17](#).

XII. Education

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.

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.

[Deuteronomy 4:1,5,9,14](#); [6:1-10](#); [31:12-13](#); [Nehemiah 8:1-8](#); [Job 28:28](#); [Psalms 19:7ff.](#); [119:11](#); [Proverbs 3:13ff.](#); [4:1-10](#); [8:1-7,11](#); [15:14](#); [Ecclesiastes 7:19](#); [Matthew 5:2](#); [7:24ff.](#); [28:19-20](#); [Luke 2:40](#); [1 Corinthians 1:18-31](#); [Ephesians 4:11-16](#); [Philippians 4:8](#); [Colossians 2:3,8-9](#); [1 Timothy 1:3-7](#); [2 Timothy 2:15](#); [3:14-17](#); [Hebrews 5:12-6:3](#); [James 1:5](#); [3:17](#).

XIII. Stewardship

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 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.

[Genesis 14:20](#); [Leviticus 27:30-32](#); [Deuteronomy 8:18](#); [Malachi 3:8-12](#); [Matthew 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](#);

[Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.](#)

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and 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.

[Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 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 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.](#)

XV. The Christian and the Social Order

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 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.

[Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 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; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.](#)

XVI. Peace and War

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.

[Isaiah 2:4](#); [Matthew 5:9,38-48](#); [6:33](#); [26:52](#); [Luke 22:36,38](#); [Romans 12:18-19](#); [13:1-7](#); [14:19](#); [Hebrews 12:14](#); [James 4:1-2](#).

XVII. Religious Liberty

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 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.

[Genesis 1:27](#); [2:7](#); [Matthew 6:6-7,24](#); [16:26](#); [22:21](#); [John 8:36](#); [Acts 4:19-20](#); [Romans 6:1-2](#); [13:1-7](#); [Galatians 5:1,13](#); [Philippians 3:20](#); [1 Timothy 2:1-2](#); [James 4:12](#); [1 Peter 2:12-17](#); [3:11-17](#); [4:12-19](#).

XVIII. The Family

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.

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.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as

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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.

[Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.](#)

Commentary on Article XVIII - The Family

During the 1997 Southern Baptist Convention in Dallas a motion was made as follows: "That the President of the Southern Baptist Convention appoint a committee to review the Baptist Faith and Message of May 9, 1963, for the primary purpose of adding an Article on The Family, and to bring the amendment to the next convention for approval." In response, Convention President Thomas D. (Tom) Elliff appointed the Baptist Faith and Message Study Committee, which presents the following report.

Introduction

The committee was keenly aware that this task is a sacred trust. The Baptist Faith and Message has not been amended since 1963 when the inimitable Dr. Herschel H. Hobbs led the effort to develop a statement of faith for Southern Baptists. It has stood the test of time as a clear declaration of Southern Baptist faith. The assignment to produce a concise, clear statement that expresses the generally held beliefs of Southern Baptists concerning family was a daunting one. Therefore, the committee approached its responsibility with prayer, reverence, and diligence.

The statement on family is thoroughly biblical. Every line is deeply rooted in the clear teaching of Scripture. Its language is theological and thus in keeping with the language of the original document. The committee sought to use words and phrases that would carry the same timelessness as the Hobbs statement. The proposed article is stated in the positive. The intent is to declare what is believed rather than to describe what is disbelieved. Again, the original statement of faith follows this pattern.

The committee felt a commentary on the Article would be helpful. This commentary expands and provides a strong foundation for the proposed Article. While the family statement stands firmly on its own, the commentary enhances understanding. The commentary will be a useful tool for those who seek to comprehend Southern Baptist beliefs regarding family.

Proposal

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The husband and wife are of equal worth before God, since both are created in God's image. The marriage 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.

[Gen. 1:26-28; 2:18-25; 3:1-20; Ex. 20:12; Deut. 6:4-9; Josh. 24:15; 1 Sam. 1:26-28; Ps. 51:5; Ps.78:1-8; 127; 128; 139:13-16; Prov. 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Eccl. 4:9-12; 9:9; Mal. 2:14-16; Matt. 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Rom. 1:18-32; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; 1 Tim. 5:8, 14; 2 Tim. 1:3-5; Titus 2:3-5; Heb. 13:4; 1 Pet. 3:1-7.](#)

Commentary

The family was defined by God as the foundational institution of human society. From the beginning, God has used the family as the primary classroom and as the foremost object lesson for teaching His people about Himself and for challenging them to the holy lifestyle He demands. Before there were civil governments or assemblies of worship, God established the home by creating the man and the woman and bringing them together in the Garden of Eden to engage in spiritual ministry through companionship, dominion, procreation, and worship.

Marriage

God's purpose for marriage was introduced in creation ([Gen. 2:24](#)) and then reaffirmed in the Gospels ([Matt. 19:5](#)) and the Pauline epistles ([Eph. 5:31](#)). This biblical principle for marriage transcends time and culture. Marriage, according to Scripture, is a covenant commitment to the exclusive, permanent, monogamous union of one man and one woman, and thus it cannot be defined as a flexible contract between consenting human beings. Rather, the strong and enduring bond of marriage, pledged in the presence of God Himself, is enriched by the couple's unconditional love for and acceptance of one another.

Believers must resist any claims of legitimacy for sexual relationships that biblically have been declared illicit or perverse lest they fall prey to an accommodation to the spirit of the age. Deviation from God's plan for marriage mars the image of God ([Gen. 1:27](#)) and distorts the oneness God intended in the sexual union between one woman and one man. The perversion of homosexuality defies even childbirth, since it negates natural conception ([Rom. 1:18-32](#)).

In marriage, two people physically become one flesh ([Gen. 2:24](#)); two families are socially grafted together; and the husband and wife portray spiritually the relationship between Christ and the Church ([Eph. 5:23-27](#)). The union is designed to provide a lifetime of spiritual and emotional support ([Deut. 24:5](#)), to offer a channel for the mutual satisfaction of sexual desires, and to present the best setting for conceiving and nurturing the next generation. The complementary relationship between husband and wife is presented as part of the pre-Fall perfect setting ([Gen. 2:8-25](#)) and then carefully defined within the canon of Scripture for succeeding generations ([Eph. 5:21-33; Col. 3:18; 1 Pet. 3:1-7](#)).

Marriage, according to God's plan, is a lifelong commitment. The breaking of its bonds brings hurt to all those involved, and thus every effort ought to be made for marital reconciliation and restoration ([Mal. 2:16](#)). Jesus clearly did not advocate divorce but called attention to His design for marriage presented "in the beginning" at creation ([Gen. 2:24](#)), while noting that the "hardness" of the human heart could on occasion circumvent that plan ([Matt. 5:31-32; 19:3-9; Mark 10:6-12; Luke 16:18; Rom. 7:1-3; 1 Cor. 7:1-16](#)).

The Fall introduced distortions into the relationships between men and women just as it brought chaos and tragedy throughout the world. The husband's loving, humble headship has often been

replaced with domination or passivity. The wife's voluntary and willing submission has often been exchanged for usurpation or servility. Redemption in Christ would call for husbands to forsake harsh or selfish leadership and to extend loving care to their wives (1 Pet. 3:7) and for wives to forsake resistance to the authority of their respective husbands and to practice willing, joyful submission to that leadership (1 Pet. 3:1-2).

Husbands

God commands husbands to love their wives as Christ loved the church (Eph. 5:25). This love is protective, nurturing, serving, and edifying. It is not replaced with, but accompanied by, headship. This headship calls the husband to a loving leadership in which he cares responsibly for his wife's spiritual, emotional, and physical needs.

As defined in Scripture, the husband's headship was established by God before the Fall and was not the result of sin (Gen. 2:15-17; see also Num. 1:2-3, 17-19). It is a responsibility to be assumed with humility and a servant's heart rather than a right to be demanded with pride and oppressive tyranny. The wife is to respond to her husband's loving headship with honor and respect (Eph. 5:21-22, 33; 1 Pet. 3:1-4).

Servanthood does not nullify leadership but rather defines and refines its outworking. The balance between servanthood and leadership is beautifully portrayed in Jesus Himself (Luke 22:26; Heb. 13:17), who models servant leadership for the husband and selfless submission for the wife (Eph. 5:23-27; Phil. 2:5-8). Not only did Jesus model the Creator's plan for different roles, but He also affirmed the equality in Christ of the husband and the wife (Gal. 3:28; 1 Pet. 3:7). As the wife submits herself to her husband's leadership, the husband humbles himself to meet his wife's needs for love and nurture (Eph. 5:25-29; 1 Pet. 3:7).

Wives

Wives, on the other hand, were created to be "helpers" to their husbands (Gen. 2:18). A wife's submission to her husband does not decrease her worth but rather enhances her value to her husband and to the Lord (1 Pet. 3:4). This humble and voluntary yielding of a wife to her husband's leadership becomes a resource for evangelism (1 Pet. 3:1-2), an opportunity for glorifying God (1 Pet. 3:4-6), a channel for spiritual growth as ultimately the wife trusts herself to the Lord, and a means for bringing honor to His Word (Titus 2:3-5).

The term "helper," which is also used by God to identify Himself (Ex. 18:4; Deut. 33:7), describes the woman God created to become a partner with the man in the overwhelming task of exercising dominion over the world and extending the generations (Gen. 1:28; 2:18). There is no hint of inferiority in the term, which describes function, rather than worth. As the man's "helper," the woman complements him through her own unique function in the economy of God; as one "comparable to him," she, too, is created "in the image of God" (Gen. 2:18). Both bear God's image fully, but each expresses that image in God-ordained ways through manhood or womanhood. Thus, distinctions in masculine and feminine roles are ordained by God as part of the created order (Gen. 1:27). Their differing roles in relating to one another provide a picture of the nature of God and the way He relates to His people. As the realities of headship and submission are enacted within loving, equal, and complementary male-female roles, the image of God is properly reflected.

Parents and Children

The family is the natural setting for molding and nurturing a child in the ways of the Lord ([Prov. 22:6](#)). Parents are admonished to take seriously their responsibility for the spiritual formation of their children by introducing them to God (salvation) and teaching them His Word (discipleship). Fathers and mothers are responsible (1) to model biblical manhood and womanhood through incarnational living, in which their children are able to observe the sanctification process in the lifestyle of their parents ([Deut. 6:4-9, 20-25](#); [Josh. 4:6-7](#)); (2) to teach their children moral values from the Scripture; and (3) to lead them to love and serve the Lord through consistent discipline ([Ps. 78:4-8](#)). The boundaries of a young child are established by his parents ([Prov. 3:12](#); [13:24](#); [22:6](#); [23:13-14](#); [29:15, 17](#); [Eph. 6:4](#)). However, the ultimate goal of parents is to move the child to personal accountability to God ([Ps. 119:9-11](#)).

Childless couples, as well as single men and women, have the opportunity to pass on a godly legacy through involvement with the children within their extended family circles, in their churches, and in their respective communities.

Conclusion

Doctrine and practice, whether in the home or the church, are not to be determined according to modern cultural, sociological, and ecclesiastical trends or according to personal emotional whims; rather, Scripture is to be the final authority in all matters of faith and conduct ([2 Tim. 3:16-17](#); [Heb. 4:12](#); [2 Pet. 1:20-21](#)). God chose to reveal Himself to His people through family language: He used the metaphor of the home to describe the heavenly dwelling where believers will join Him for eternity. He selected the analogy of family relationships (husband/wife and parent/child) to illustrate how believers are to relate to Him: God is the Father; Jesus is the Son; the Church is the Bride of Christ; believers are His children. The most basic and consistent spiritual teaching, character development, and discipleship training should occur within the family circle ([Deut. 6:4-9](#)). A Christ-centered family has the potential to give a "word about God" to a world indifferent to spiritual truths. Those within the family circle have a unique opportunity to study the Bible and to learn theology through object lessons built into the very structure of the family.

Godly families help build the church just as churches ought to help build godly families. Scripture makes frequent connections between the life of the family and the life of the church ([1 Tim. 3:5](#); [5:1-2](#)). Leadership patterns in the family are consistently reflected in the church as well ([1 Tim. 2:9-14](#); [3:1-7](#); [Titus 1:5-9](#)).

We heartily affirm and commit ourselves to upholding the concept of the family as God's original and primary means of producing a godly offspring and thus passing on godly values from generation to generation ([Deut. 6:4-9](#); [Ps. 78:5-7](#)).

<https://soteriology101.com/about-2/statement-of-faith/>

Key Applications of the Baptist Faith and Message for Reflection and Prayer	
1	<p>Key Applications of Article – I. The Scriptures</p> <ol style="list-style-type: none"> 1. 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. 2. The Bible 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. 3. The Bible reveals the principles by which God judges us, and therefore is, 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. 4. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.
2	<p>Key Applications of Article – II. God</p> <ol style="list-style-type: none"> 1. 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. 2. God is all-powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. 3. To Him we owe the highest love, reverence, and obedience. 4. 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>Article II affirms that God knows all things, “including the future decisions of His free creatures.”</p>
	<p>Key Applications of Article – II. The Trinity</p> <ol style="list-style-type: none"> 1. 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. 2. 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, 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. 3. 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 Savior, 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>Article II.A affirms that “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.”</p>

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	<p>Article II.B. affirms concerning Jesus: “His substitutionary death on the cross He made provision for the redemption of men from sin.” Provisionism is the official name for the traditional Southern Baptist position. https://www.youtube.com/watch?v=j--xQ3hluZM&t=1115s [Article II. implies that the Calvinist belief in limited atonement is unscriptural and is a minority position within Christianity.]</p> <p>Article II.C. affirms that the Holy Spirit “convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ.”</p> <p>Article II implies that the Holy Spirit initiates God’s call to all mankind by bringing conviction to all men (not just some) through proclamation of the gospel. Holy Spirit convicts all men and all men have the ability respond or reject.</p>
3	<p>Key Applications of Article – III. Mankind</p> <ol style="list-style-type: none"> 1. Man is the special creation of God, made in His own image. 2. God created them male and female as the crowning work of His creation. 3. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. 4. By his free choice man sinned against God and brought sin into the human race. 5. 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. 6. 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. <p>Article III affirms that man is the special creation of God, made in His own image, that men have free will or “freedom of choice.” Nowhere in the BF&M is unconditional election, limited atonement, irresistible grace, determinism, or compatibilism even implied.</p> <p>Article III affirms that we were endowed at creation with “freedom of choice” and nowhere in the confession is the removal of this free choice affirmed.</p> <p>Article III affirms the creation of all humans in the image of God and the “sacredness of all human personality.”</p> <p>Article III affirms the belief that all who die as infants go to heaven.</p> <p>Article III affirms the age of accountability, that although after Adam humans are all born with a sinful nature into a sinful environment, not until humans “are capable of moral action” do they “become transgressors” and come “under condemnation,” thus underscoring human freedom and individual moral accountability.</p> <p>Article III implies the natural headship of Adam; rather than the Federal or Covenantal headship theory of high-Calvinism.</p> <p>Article III affirms a human responsiveness to God’s grace, rather than the notion of grace being irresistibly imposed on someone’s will.</p> <p>Article III affirms that “only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God.”</p> <p>[Article III implies that the Calvinist belief in Federal or Covenantal headship theory is unscriptural.] [Article III implies that the Catholic and Calvinist belief that unbaptized infants go to hell is unscriptural.] [Article III implies that the Calvinist belief in inability to believe or respond is unscriptural.]</p>
4	<p>Key Applications of Article – IV. Salvation</p> <ol style="list-style-type: none"> 1. Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. 2. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification.

	<p>3. 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. 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 Savior.</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.</p> <p>Article IV does not support irresistible grace in the definitions of "salvation," "regeneration," and "justification."</p> <p>Article IV implies that salvation has been provided for and is offered to all people (not just the elect), that it is the sinner who responds in repentance and faith, and that repentance and belief precede justification.</p> <p>[Article IV implies that the Calvinist belief that salvation comes before faith is unscriptural.] [Article IV implies that the Calvinist belief that faith is unnecessary for salvation is unscriptural.] [Article IV implies that the Calvinist belief that accepting Christ as Lord and Savior is unnecessary is unscriptural.]</p>
5	<p>Key Applications of Article –V. Purpose of the Grace of God</p> <ol style="list-style-type: none"> 1. Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. 2. Election is consistent with the free agency of man, and comprehends all the means in connection with the end. 3. Election is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. 4. 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. 5. 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>Article V affirms that God's grace initiates and brings about salvation; that justification is by grace through faith.</p> <p>Article V affirms that election is "the gracious purpose of God according to which He regenerates, justifies, sanctifies, and glorifies sinners," and "is the glorious display of God's sovereign goodness."</p> <p>Article V affirms that God's election is "consistent with the free agency of man."</p> <p>Article V implies that God's foreknowledge precedes election, that man's faith precedes justification.</p> <p>[Article V implies that the Calvinist rejection of foreknowledge and free agency is unscriptural.]</p>
6	<p>Key Applications of Article – VI. The Church</p>

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	<ol style="list-style-type: none"> 1. 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. 2. 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. 3. 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. 4. 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>Article VI affirms two ordinances rather than two sacraments, Article VI does not affirm that the church has replaced Israel or that the church is the new Israel. [Article VI implies that the Calvinist belief that the church has replaced Israel is unscriptural.] [Article VI implies that the Calvinist practice of baptizing infants is unscriptural.]</p>
7	<p>Key Applications of Article – VII. Baptism and the Lord’s Supper</p> <ol style="list-style-type: none"> 1. Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. 2. Baptism is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Savior, the believer’s death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. 3. Baptism 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. 4. The Lord’s Supper is a symbolic act of obedience 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. <p>Article VII affirms that scriptural baptism is the baptism of a believer by immersion. Article VII affirms that baptism is an ordinance; and implies that belief in sacraments is unscriptural. Article VII affirms that “the Lord’s Supper is a symbolic act of obedience” that “memorializes the death of the Redeemer and anticipates His second coming.” [Article VII implies that the Catholic and Calvinist belief in sacraments is unscriptural. [Article VII implies that the Catholic and Calvinist belief in infant baptism and baptismal regeneration by sprinkling to wash away and remove original sin is unscriptural.]</p>
8	<p>Key Applications of Article – VIII. The Day of the Lord</p> <ol style="list-style-type: none"> 1. The first day of the week is the Lord’s Day. 2. Sunday is a Christian institution for regular observance. 3. Sunday commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. 4. Activities on the Lord’s Day should be commensurate with the Christian’s conscience under the Lordship of Jesus Christ.
9	<p>Key Applications of Article – IX. The Kingdom</p> <ol style="list-style-type: none"> 1. The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. 2. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. 3. Christians ought to pray and to labor that the Kingdom may come and God’s will be done on earth.

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	<p>4. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.</p> <p>Articles IX implies that faith (based on free will or the choice to trust God) precedes salvation and regeneration. [Articles IX implies that the Calvinist belief that salvation precedes faith based on unconditional election is unscriptural.] [Articles IX implies that the Calvinist rejection of childlike commitment to Jesus Christ is not necessary, but that infant baptism is necessary is unscriptural.]</p>
10	<p>Key Applications of Article – X. Last Things</p> <ol style="list-style-type: none"> 1. God, in His own time and in His own way, will bring the world to its appropriate end. 2. 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. 3. The unrighteous will be consigned to Hell, the place of everlasting punishment. 4. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.
11	<p>Key Applications of Article – XI. Evangelism and Missions</p> <ol style="list-style-type: none"> 1. 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. 2. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. 3. 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. 4. 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.
12	<p>Key Applications of Article – XII. Education</p> <ol style="list-style-type: none"> 1. Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. 2. All sound learning is, therefore, a part of our Christian heritage. 3. The new birth opens all human faculties and creates a thirst for knowledge. 4. 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 generous support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.
13	<p>Key Applications of Article – XIII. Stewardship</p> <ol style="list-style-type: none"> 1. God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. 2. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. 3. 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. 4. 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.
14	<p>Key Applications of Article – XIV Cooperation</p> <ol style="list-style-type: none"> 1. Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God.

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	<ol style="list-style-type: none"> 2. 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. 3. 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. 4. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. 5. 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.
15	<p>Key Applications of Article – XV. Christianity and the social order</p> <ol style="list-style-type: none"> 1. All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. 2. 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. 3. 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. 4. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. 5. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. 6. Every Christian should seek to bring business, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love.
16	<p>Key Applications of Article – XVI. Peace and War</p> <ol style="list-style-type: none"> 1. 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. 2. The true remedy for the war spirit is the gospel of our Lord. 3. 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. 4. Christian people throughout the world should pray for the reign of the Prince of Peace.
17	<p>Key Applications of Article – XVII. Religious Liberty</p> <ol style="list-style-type: none"> 1. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. 2. 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. 3. The state has no right to impose penalties for religious opinions of any kind. 4. 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.
18	<p>Key Applications of Article – XVIII. The Family</p> <ol style="list-style-type: none"> 1. 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. 2. 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

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	<p>channel of sexual expression according to biblical standards, and the means for procreation of the human race.</p> <p>3. The husband and wife are of equal worth before God, since both are created in God's image. The marriage 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.</p> <p>4. 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>https://soteriology101.com/about-2/statement-of-faith/ * https://www.youtube.com/watch?v=j--xQ3hluZM&t=1115s</p>

Baptist Faith and Message 2000 position on Calvinism and Calvinianism [Provisionism]

The Bible is our ultimate standard for faith and practice.
The Baptist Faith and Message 2000, the confessional affirmation of the United States of America's largest Protestant denomination, is a Calvinian statement of faith.
The BF&M does not mention the term "irresistible grace."
The BF&M does not endorse total depravity, unconditional election, limited atonement, or irresistible grace.
The BF&M holds a high view of both God's sovereignty AND human freedom and moral accountability.



Article I. The Scriptures

Article I affirms the inerrancy of Scripture.

Article II. God

Article II affirms that God knows all things, "including the future decisions of His free creatures."

Article II.A affirms that "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."

Article II.B. affirms concerning Jesus: "His substitutionary death on the cross He made provision for the redemption of men from sin."

[Article II. implies that the Calvinist belief in limited atonement is unscriptural and is a minority position within Christianity.]

Article II.C. affirms that the Holy Spirit "convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ."

Article II implies that the Holy Spirit initiates God's call to all mankind by bringing conviction to all men (not just some) through proclamation of the gospel. Holy Spirit convicts all men and all men can respond.

Article III. Man

Article III affirms that man is the special creation of God, made in His own image, that men have free will or "freedom of choice." Nowhere in the BF&M is unconditional election, limited atonement, irresistible grace, determinism, or compatibilism even implied.

Article III affirms that we were endowed at creation with "freedom of choice" and nowhere in the confession is the removal of this free choice affirmed.

Article III affirms the creation of all humans in the image of God and the "sacredness of all human personality."

Article III affirms the belief that all who die as infants go to heaven.

Article III affirms the age of accountability, that although after Adam humans are all born with a sinful nature into a sinful environment, not until humans "are capable of moral action" do they "become transgressors" and come "under condemnation," thus underscoring human freedom and individual moral accountability.

Article III implies the natural headship of Adam; rather than the Federal or Covenantal headship theory of high-Calvinism.

Article III affirms a human responsiveness to God's grace, rather than the notion of grace being irresistibly imposed on someone's will.

Article III affirms that "only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God."

[Article III implies that the Calvinist belief in Federal or Covenantal headship theory is unscriptural.]

[Article III implies that the Calvinist belief that unbaptized infants go to hell is unscriptural.]

[Article III implies that the Calvinist belief in inability to believe or respond is unscriptural.]

Article IV. Salvation

Article IV affirms that salvation involves the redemption of the whole man.

Article IV affirms that salvation “is offered freely to all who **accept** Jesus Christ as Lord and Savior.”

Article IV affirms that regeneration “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.”

Article IV affirms that justification “is God’s gracious and full acquittal upon principles of His righteousness of **all sinners who repent and believe** in Christ.”

Article IV affirms that “There is **no salvation apart from personal faith in Jesus Christ as Lord.**”

Article IV affirms that 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.”

Article IV does not support irresistible grace in the definitions of “salvation,” “regeneration,” and “justification.”

Article IV implies that salvation is offered to all people (not just the elect), that it is the sinner who responds in repentance and faith, and that repentance and belief precede justification.

[Article IV implies that the Calvinist belief that salvation comes before faith is unscriptural.]

[Article IV implies that the Calvinist belief that faith is unnecessary for salvation is unscriptural.]

[Article IV implies that the Calvinist belief that accepting Christ as Lord and Savior is unnecessary is unscriptural.]

Article V. God’s Purpose of Grace

Article V affirms that God’s grace initiates and brings about salvation; that justification is by grace through faith.

Article V affirms that election is “the gracious purpose of God according to which He regenerates, justifies, sanctifies, and glorifies **sinners**,” and “is the glorious display of God’s sovereign goodness.”

Article V affirms that God’s election is “consistent with the free agency of man.”

Article V implies that God’s foreknowledge precedes election, that man’s faith precedes justification.

[Article V implies that the Calvinist rejection of foreknowledge and free agency is unscriptural.]

Article VI. The Church

Article VI affirms that a “New Testament Church... is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; ...and seeking to extend the gospel to the ends of the earth.”

Article VI affirms two ordinances rather than two sacraments,

Article VI does not affirm that the church has replaced Israel or that the church is the new Israel.

[Article VI implies that the Calvinist belief that the church has replaced Israel is unscriptural.]

Article VII. Baptism and the Lord’s Supper

Article VII affirms that scriptural baptism is the **baptism of a believer by immersion.**

Article VII affirms that **baptism is an ordinance**; and implies that belief in sacraments is unscriptural.

Article VII does not affirm infant baptism or baptismal regeneration.

Article VII affirms that “the **Lord’s Supper is a symbolic act of obedience**” that “memorializes the death of the Redeemer and anticipates His second coming.”

[Article VII implies that the Calvinist belief in sacraments is unscriptural.]

[Article VII implies that the Calvinist belief in infant baptism and baptismal regeneration by sprinkling to wash away and remove original sin is unscriptural.]

Article VIII. The Lord’s Day

Article VIII affirms that the first day of the week is the Lord’s Day.

Article IX. The Kingdom

Article IX affirms that the kingdom of God is “the realm of salvation **into which men enter by trustful, childlike commitment to Jesus Christ.**”

Articles IX implies that faith (based on free will or the choice to trust God) precedes salvation and regeneration.

[Articles IX implies that the Calvinist belief that salvation precedes faith based on unconditional election is unscriptural.]

[Articles IX implies that the Calvinist rejection of childlike commitment to Jesus Christ is not necessary, but that infant baptism is necessary is unscriptural.]

Question 1: Can a person who rejects two-thirds of Calvinist doctrine – (1) infant baptism, (2) baptismal regeneration, (3) baptism as the new circumcision, (4) that baptism is a sacrament (5) that aborted and unbaptized babies go to hell, (6) irresistible grace, (7) that the Church has replaced Israel, (8) that the Church includes lost people, (9) limited atonement—that there are people for whom Jesus did not die, (10) that trusting in Jesus is unnecessary, (11) that God has given up on the Jews, (12) that the Jews have no right to the Land of Israel, and (13) amillennialism - that there is no future rapture or millennium (14) that there is no assurance of salvation because God causes the nonelect to think they are the elect – still legitimately call himself a Calvinist?

Question 2: Can a person who accepts Calvinist doctrine – (1) infant baptism, (2) baptismal regeneration, (3) baptism as the new circumcision, (4) that baptism is a sacrament (5) that aborted and unbaptized babies go to hell, (6) irresistible grace, (7) that the Church has replaced Israel, (8) that the Church includes lost people, (9) limited atonement—that there are people for whom Jesus did not die, (10) that trusting in Jesus is unnecessary, (11) that God has given up on the Jews, (12) that the Jews have no right to the Land of Israel, and (13) amillennialism - that there is no future rapture or millennium (14) that there is no assurance of salvation because God causes the nonelect to think they are the elect – still rationally call himself a Southern Baptist?

www.sbclife.net/article/1371/the-tulip-of-calvinism

<https://sbcissues.wordpress.com/2013/05/01/calvinism-in-the-sbc-and-the-baptist-faith-and-message-2000/>

<https://baptistnews.com/article/chapel-speaker-terms-calvinism-trojan-horse/#.W3ZgE-m0VMs>

<http://connect316.net/the-statement/>

What is Provisionism? <https://soteriology101.com/about-2/statement-of-faith/>

Note Provisionalism and Calvinianism are the same.

What is Provisionism? <https://www.youtube.com/watch?v=j—xQ3hluZM&t=1115s>

Note that Dr. Billy Graham, Dr. W.A. Criswell, and Dr. David Jeremiah hold to Provisionism.