

### Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

### Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9). The Danvers Statement on Biblical Manhood and Womanhood
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
  - In the home the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
  - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
  - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
  - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).

## Preamble

Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God's design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God's beautiful plan, but is, rather, an expression of an individual's autonomous preferences. The pathway to full and lasting joy through God's good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God. This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin? We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it—particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes gladhearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be. We believe that God's design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God's good plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ's church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.

### Article 1

WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

### Article 2

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

### Article 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

### Article 4

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.

### Article 5

WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

### Article 6

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

### Article 7

WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture. WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

### Article 8

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus

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.

#### 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.

#### 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.

#### 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.

#### 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.

#### 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.

#### 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



Christ, as they, like all Christians, walk in purity of life.  
WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

#### Article 9

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

#### Article 10

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

#### Article 11

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonor God's design of his imagebearers as male and female.

#### Article 12

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

#### Article 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender selfconceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

#### Article 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

WE DENY that the Lord's arm is too short to save or that any sinner is beyond his reach.