–The Dallas Statement–

Borderlands Family Baptist Church affirms certain doctrinal documents, known as "Statements", that define our church's specific beliefs on important issues.

Borderlands Family Baptist Church affirms the following
Statement on the issue of "Social Justice & The Gospel":

THE DALLAS STATEMENT (2018)

Article I. Scripture

WE AFFIRM that the Bible is God's Word, breathed out by him. It is inerrant, infallible, and the final authority for determining what is true (what we must believe) and what is right (how we must live). All truth claims and ethical standards must be tested by God's final Word, which is Scripture alone.

WE DENY that Christian belief, character, or conduct can be dictated by any other authority, and we deny that the postmodern ideologies derived from intersectionality, radical feminism, and critical race theory are consistent with biblical teaching. We further deny that competency to teach on any biblical issue comes from any qualification for spiritual people other than clear understanding and simple communication of what is revealed in Scripture.

SCRIPTURE: Genesis 2:18-25; Psalm 19:7-10; 1 Corinthians 2:14-15; Ephesians 5:22-33; 2 Timothy 3:16-4:5; Hebrews 4:12; 13:4; 1 Peter 1:25; 2 Peter 1:19-21

Article II. Imago Dei

WE AFFIRM that God created every person equally in his own image. As divine image-bearers, all people have inestimable value and dignity before God and deserve honor, respect and protection. Everyone has been created by God and for God.

WE DENY that God-given roles, socioeconomic status, ethnicity, religion, sex or physical condition or any other property of a person either negates or contributes to that individual's worth as an image-bearer of God.

SCRIPTURE: Genesis 1:26-30; 2:18-22; 9:6; 2 Corinthians 5:17; Colossians 1:21-22

Article III. Justice

WE AFFIRM that since he is holy, righteous, and just, God requires those who bear his image to live justly in the world. This includes showing appropriate respect to every person and giving to each one what he or she is due. We affirm that societies must establish laws to correct injustices that have been imposed through cultural prejudice.

WE DENY that true justice can be culturally defined or that standards of justice that are merely socially constructed can be imposed with the same authority as those that are derived from Scripture. We further deny that Christians can live justly in the world under any principles other than the biblical standard of righteousness. Relativism, socially-constructed standards of truth or morality, and notions of virtue and vice that are constantly in flux cannot result in authentic justice.

SCRIPTURE: Genesis 18:19; Isaiah 61:8; Micah 6:8; Matthew 5:17-19; Romans 3:31

Article IV. God's Law

WE AFFIRM that God's law, as summarized in the ten commandments, more succinctly summarized in the two great commandments, and manifested in Jesus Christ, is the only standard of unchanging righteousness. Violation of that law is what constitutes sin.

WE DENY that any obligation that does not arise from God's commandments can be legitimately imposed on Christians as a prescription for righteous living. We further deny the legitimacy of any charge of sin or call to repentance that does not arise from a violation of God's commandments.

SCRIPTURE: Deuteronomy 10:4; Romans 6:14, 10:5; Galatians 2:16, 3:10, 12; Colossians 2:14- 17; Hebrews 10:1

Article V. Sin

WE AFFIRM that all people are connected to Adam both naturally and federally. Therefore, because of original sin everyone is born under the curse of God's law and all break his commandments through sin. There is no difference in the condition of sinners due to age, ethnicity, or sex. All are depraved in all their faculties and all stand condemned before God's law. All human relationships, systems, and institutions have been affected by sin.

WE DENY that, other than the previously stated connection to Adam, any person is morally culpable for another person's sin. Although families, groups, and nations can sin collectively, and cultures can be predisposed to particular sins, subsequent generations share the collective guilt of their ancestors only if they approve and embrace (or attempt to justify) those sins. Before God each person must repent and confess his or her own sins in order to receive forgiveness. We further deny that one's ethnicity establishes any necessary connection to any particular sin.

SCRIPTURE: Genesis 2:16, 17, 3:12,13-15; Proverbs 29:18; Isaiah 25:7, 60:2-3; Jeremiah 31:27-34; Ezekiel 18:1-9, 14-18; Matthew 23:29-36; Romans 1:16-17, 3:23, 5:12, 10:14-17; 1 Corinthians 15:3-11; 2 Corinthians 11:3; Galatians 1:6-9; Titus 1:12, 13; Revelation 13:8

Article VI. Gospel

WE AFFIRM that the gospel is the divinely-revealed message concerning the person and work of Jesus Christ—especially his virgin birth, righteous life, substitutionary sacrifice, atoning death, and bodily resurrection—revealing who he is and what he has done with the promise that he will save anyone and everyone who turns from sin by trusting him as Lord.

WE DENY that anything else, whether works to be performed or opinions to be held, can be added to the gospel without perverting it into another gospel. This also means that implications and applications of the gospel, such as the obligation to live justly in the world, though legitimate and important in their own right, are not definitional components of the gospel.

SCRIPTURE: Genesis 3:15; Proverbs 29:18; Isaiah 25:7, 60:2, 3; Romans 1:16-17, 10:14,15,17; 1 Corinthians 15:1-11; Galatians 1:6-9; Revelation 13:8

Article VII. Salvation

WE AFFIRM that salvation is granted by God's grace alone received through faith alone in Jesus Christ alone. Every believer is united to Christ, justified before God, and adopted into his family. Thus, in God's eyes there is no difference in spiritual value or worth among those who are in Christ. Further, all who are united to Christ are also united to one another regardless of age, ethnicity, or sex. All believers are being conformed to the image of Christ. By God's regenerating and sanctifying grace all believers will be brought to a final glorified, sinless state of perfection in the day of Jesus Christ.

WE DENY that salvation can be received in any other way. We also deny that salvation renders any Christian free from all remaining sin or immune from even grievous sin in this life. We further deny that ethnicity excludes anyone from understanding the gospel, nor does anyone's ethnic or cultural heritage mitigate or remove the duty to repent and believe.

SCRIPTURE: Genesis 3:15; Acts 20:32; Romans 3-4; Ephesians 2:8-9; Galatians 3:28-29; 1 John 2:1-2

Article VIII. The Church

WE AFFIRM that the primary role of the church is to worship God through the preaching of his word, teaching sound doctrine, observing baptism and the Lord's Supper, refuting those who contradict, equipping the saints, and evangelizing the lost. We affirm that when the primacy of the gospel is maintained that this often has a positive effect on the culture in which various societal ills are mollified. We affirm that, under the lordship of Christ, we are to obey the governing authorities established by God and pray for civil leaders.

WE DENY that political or social activism should be viewed as integral components of the gospel or primary to the mission of the church. Though believers can and should utilize all lawful means that God has providentially established to have some effect on the laws of a society, we deny that these activities are either evidence of saving faith or constitute a central part of the church's mission given to her by Jesus Christ, her head. We deny that laws or regulations possess any inherent power to change sinful hearts.

SCRIPTURE: Matthew 28:16-20; Romans 13:1-7; 1 Timothy 2:1-3; 2 Timothy 4:2; Titus 1:9; 1 Peter 2:13-17

Article IX. Heresy

WE AFFIRM that heresy is a denial of or departure from a doctrine that is essential to the Christian faith. We further affirm that heresy often involves the replacement of key, essential truths with variant concepts, or the elevation of non-essentials to the status of essentials. To embrace heresy is to depart from the faith once delivered to the saints and thus to be on a path toward spiritual destruction. We affirm that the accusation of heresy should be reserved for those departures from Christian truth that destroy the weight-bearing doctrines of the redemptive core of Scripture. We affirm that accusations of heresy should be accompanied with clear evidence of such destructive beliefs.

WE DENY that the charge of heresy can be legitimately brought against every failure to achieve perfect conformity to all that is implied in sincere faith in the gospel.

SCRIPTURE: John 14:6; Acts 4:12; Galatians 1:6-9; 1 John 4:1-3, 10, 14, 15; 5:1, 6-12

Article X. Sexuality and Marriage

WE AFFIRM that God created mankind male and female and that this divinely determined distinction is good, proper, and to be celebrated. Maleness and femaleness are biologically determined at conception and are not subject to change. The curse of sin results in sinful, disordered affections that manifest in some people as same-sex attraction. Salvation grants sanctifying power to renounce such dishonorable affections as sinful and to mortify them by the Spirit. We further affirm that God's design for marriage is that one woman and one man live in a one-flesh, covenantal, sexual relationship until separated by death. Those who lack the desire or opportunity for marriage are called to serve God in singleness and chastity. This is as noble a calling as marriage.

WE DENY that human sexuality is a socially constructed concept. We also deny that one's sex can be fluid. We reject "gay Christian" as a legitimate biblical category. We further deny that any kind of partnership or union can properly be called marriage other than one man and one woman in lifelong covenant together. We further deny that people should be identified as "sexual minorities"—which serves as a cultural classification rather than one that honors the image-bearing character of human sexuality as created by God.

SCRIPTURE: Genesis 1:26-27, 2:24, 4:1, 19:24-28; Matthew 19:3-6; Romans 8:13; 1 Corinthians 6:9-11; 1 Timothy 1:10; Jude 7

Article XI. Complementarianism

WE AFFIRM that God created mankind both male and female with inherent biological and personal distinctions between them and that these created differences are good, proper, and beautiful. Though there is no difference between men and women before God's law or as recipients of his saving grace, we affirm that God has designed men and women with distinct traits and to fulfill distinct roles. These differences are most clearly defined in marriage and the church, but are not irrelevant in other spheres of life. In marriage the husband is to lead, love, and safeguard his wife and the wife is to respect and be submissive to her husband in all things lawful. In the church, qualified men alone are to lead as pastors/elders/bishops and preach to and teach the whole congregation. We further affirm that the image of God is expressed most fully and beautifully in human society when men and women walk in obedience to their God-ordained roles and serve according to their God-given gifts.

WE DENY that the God-ordained differences in men's and women's roles disparage the inherent spiritual worth or value of one over the other, nor do those differences in any way inhibit either men or women from flourishing for the glory of God.

SCRIPTURE: Genesis 1:26–28, 2:15-25, 3:1-24; Ephesians 5:22-33; 1 Corinthians 11:7-9; 1 Timothy 2:12-14; Titus 2

Article XII. Race / Ethnicity

WE AFFIRM God made all people from one man. Though people often can be distinguished by different ethnicities and nationalities, they are ontological equals before God in both creation and redemption. "Race" is not a biblical category, but rather a social construct that often has been used to classify groups of people in terms of inferiority and superiority. All that is good, honest, just, and beautiful in various ethnic backgrounds and experiences can be celebrated as the fruit of God's grace. All sinful actions and their results (including evils perpetrated between and upon ethnic groups by others) are to be confessed as sinful, repented of, and repudiated.

WE DENY that Christians should segregate themselves into racial groups or regard racial identity above, or even equal to, their identity in Christ. We deny that any divisions between people groups (from an unstated attitude of superiority to an overt spirit of resentment) have any legitimate place in the fellowship of the redeemed. We reject any teaching that encourages racial groups to view themselves as privileged oppressors or entitled victims of oppression. While we are to weep with those who weep, we deny that a person's feelings of offense or oppression necessarily prove that someone else is guilty of sinful behaviors, oppression, or prejudice.

SCRIPTURE: Genesis 1:26–28; Acts 17:24-26; 1 Corinthians 13:4-7; 2 Corinthians 12:16-18

Article XIII. Culture

WE AFFIRM that some cultures operate on assumptions that are inherently better than those of other cultures because of the biblical truths that inform those worldviews that have produced these distinct assumptions. Those elements of a given culture that reflect divine revelation should be celebrated and promoted. But the various cultures out of which we have been called all have features that are worldly and sinful—and therefore those sinful features should be repudiated for the honor of Christ. We affirm that whatever evil influences to which we have been subjected via our culture can be—and must be— overcome through conversion and the training of both mind and heart through biblical truth.

WE DENY that individuals and sub-groups in any culture are unable, by God's grace, to rise above whatever moral defects or spiritual deficiencies have been engendered or encouraged by their respective cultures.

SCRIPTURE: Romans 1:18-32; Ephesians 4:17-24; Colossians 3:5-11

Article XIV. Racism

WE AFFIRM that racism is a sin rooted in pride and malice which must be condemned and renounced by all who would honor the image of God in all people. Such racial sin can subtly or overtly manifest itself as racial animosity or racial vainglory. Such sinful prejudice or partiality falls short of God's revealed will and violates the royal law of love. We affirm that virtually all cultures, including our own, at times contain laws and systems that foster racist attitudes and policies.

WE DENY that treating people with sinful partiality or prejudice is consistent with biblical Christianity. We deny that only those in positions of power are capable of racism, or that individuals of any particular ethnic groups are incapable of racism. We deny that systemic racism is in any way compatible with the core principles of historic evangelical convictions. We deny that the Bible can be legitimately used to foster or justify partiality, prejudice, or contempt toward other ethnicities. We deny that the contemporary evangelical movement has any deliberate agenda to elevate one ethnic group and subjugate another. And we emphatically deny that lectures on social issues (or activism aimed at reshaping the wider culture) are as vital to the life and health of the church as the preaching of the gospel and the exposition of Scripture. Historically, such things tend to become distractions that inevitably lead to departures from the gospel.

SCRIPTURE: Genesis 1:26-27; Deuteronomy 10:17; Acts 10:34; Romans 2:11; Ephesians 6:9; Galatians 3:28; James 2:4