

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.

**WCF XXIV.I** Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

**WCF XXIV.II** Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with a legitimate issue, and of the Church with an holy seed; and for preventing of uncleanness.

**WLC Q. 20.** What was the providence of God toward man in the estate in which he was created?

**A.** The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with Himself; instituting the Sabbath; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of knowledge of good and evil, upon the pain of death.

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.

**WLC Q. 138.** What are the duties required in the seventh commandment?

**A.** The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency, conjugal love, and cohabitation; diligent labor in all our callings; shunning all occasions of uncleanness, and resisting temptations

	<p>thereunto.</p> <p><b>WLC Q. 139.</b> What are the sins forbidden in the seventh commandment?</p> <p><b>A.</b> The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks; impudent or light behavior; immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life; undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancing, stage plays; all other provocations to, or acts of uncleanness, either in ourselves or others.</p>
<p>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.</p>	<p><b>WCF IV.II</b> After God had made all other creatures, <u>he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.</u></p>
<p>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.</p>	<p><b>WCF XXIV.I</b> Marriage is to be between one man and one woman...</p> <p><b>WLC Q. 20.</b> What was the providence of God toward man in the estate in which he was created?</p> <p><b>A.</b> The providence of God toward man in the estate in which</p>

	he was created, was ... <u>ordaining marriage for his help</u>
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.	Assumed by the Standards as self-evident
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.	Not addressed in the Standards
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.	Assumed by the Standards as self-evident
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 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.	<p><b>WCF VI.V</b> This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet <u>both itself and all the motions thereof are truly and properly sin.</u></p> <p><b>WCF VI.VI</b> Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.</p>
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.	<p><b>WCF VI.IV</b> From this original corruption, whereby <u>we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil</u>, do proceed all actual transgressions.</p> <p><b>WCF VI.V</b> This corruption of nature, during this life, <u>doth remain in those that are regenerated</u>; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.</p>

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.

**WLC Q. 144.** What are the duties required in the ninth commandment?

**A.** The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own: appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of good report, and unwillingness to admit of an evil report, concerning them; discouraging tale-bearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; study and practising of whatsoever things are true, honest, lovely, and of good report.

**WLC Q. 145.** What are the sins forbidden in the ninth commandment?

**A.** The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence; suborning false witnesses; wittingly appearing and pleading for an evil cause; out-facing and overbearing the truth; passing unjust sentence; calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery; concealing the truth; undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking

untruth, lying, slandering, backbiting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt; fond admiration; breach of lawful promises; neglecting such things as are of good report; and practicing or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.

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.

**WCF XIII.I** They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

**WCF XIII.II** This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.

	<p><b>WCF XIII.III</b> In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God.</p>
<p>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</p>	<p><b>WCF VII.III</b> Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.</p>