

Proposed Resolutions 2023

On Appreciation to the Host Church and City

WHEREAS, The messengers to the 186th session of the Kentucky Baptist Convention are a deliberative assembly who are drawn together for the propagation of the gospel, and

WHEREAS, We acknowledge God's sovereignty and providence in this sacred task, and

WHEREAS, We also acknowledge the kind hospitality of the people of First Baptist Church, Somerset, Kentucky, and

WHEREAS, We also express our gratitude to Mayor Alan Keck and the members of the Somerset City Council, Judge Executive Marshall Todd and the Pulaski Country Fiscal Court, as well as the citizens of Somerset, Kentucky, for their gracious welcome, and

WHEREAS, We especially acknowledge the Lord's grace in enabling our Kentucky Baptist Convention president, officers, various committees, musicians, and other platform personnel to conduct the affairs of this convention with dignity and a Christlike spirit.

Therefore, Be it RESOLVED, that the messengers to the Kentucky Baptist Convention meeting in Somerset, Kentucky, November 14, 2023, express our profound gratitude to the Lord and to all those through whom He is working to bring about an annual meeting characterized by prayer, grace, humility, evangelism, worship, encouragement, unity, and purpose.

On the Use of Preferred Gender Pronouns

WHEREAS, Much conversation has arisen in evangelical circles about the acceptability of using an individual's preferred gender pronouns; and

WHEREAS, Many faithful believers have disagreed about the best way to approach this new and visceral topic, often referring to this difficulty as existing under the umbrella of "matters of conscience"; and,

WHEREAS, God, being the ultimate knower and creator of man, has fixed the objective definitions related to sex and sexuality wholly within the realm of His revelation and creation purpose; and,

WHEREAS, Kentucky Baptists have previously spoken clearly on many matters of sex and sexuality attending this very discussion; and,

WHEREAS, In their sinful denial of the existence of objective truth, the philosophies undergirding modern demands for public conformity to preferred pronoun usage view the institution of language as a tool of political power to be wielded in the public square; and,

WHEREAS, Language was created by God for the purpose of describing, pointing toward, and giving praise for whatever is true and beautiful in His creation; and,

WHEREAS, Modern language demands are often used as means of circumventing dialogue in service to coercing speech and cultivating new cultural assumptions that are patently unbiblical and that obfuscate the biblical picture of truth; and,

WHEREAS, This very fact has made undeniably visible the need for gospel clarity on the preferred pronoun issue; and,

WHEREAS, To speak in a way contrary to God's revelation and creation purpose by adopting and uttering "preferred gender pronouns" that refer to anything other than human birth sex and chromosomal makeup in principle is to speak falsely about the *imago dei* revealed in man and woman; and,

WHEREAS, Article 5 of the *Nashville Statement* states "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"; and

WHEREAS, Article 6 of the *Nashville Statement* states "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"; and,

WHEREAS, Kentucky Baptists' ability to contend for the gospel surrounding the so-called "same-sex marriage" issue was greatly diminished by the culture's prior adoption of incoherent "same-sex marriage" language that rendered our sexual ethic incomprehensible to many; now, therefore, be it

RESOLVED, That the messengers to the Kentucky Baptist Convention meeting in Somerset, KY, November 14, 2023, state unequivocally our love for our neighbors participating in the LGBTQ+ movement, praying earnestly for genuine friendships leading to fruitful conversations about the gospel; and be it further

RESOLVED, That we commit ourselves to better understanding and to showing compassion to those who are confused about gender and sexuality; and be it further

RESOLVED, That we deny that the measure of our love toward our neighbors should be evaluated by our willingness to utter any unbiblical and ontologically false language and assumptions; and be it further

RESOLVED, That we hereby warn all Kentucky Baptists of the peril of ceding any linguistic ground to a movement that has demonstrated its intention to use language as a tool to render our message less comprehensible to those we seek to evangelize; and be it finally

RESOLVED, That we encourage all Kentucky Baptists to resist speaking falsely and tacitly donning the assumptions of the LGBTQ+ movement by virtue of adopting "preferred pronouns" that do not refer to a person's biological makeup and resulting biblically mandated self-conception.

On Knowing and Teaching the Baptist Faith and Message 2000

WHEREAS, Many Southern Baptists in Kentucky are unfamiliar with the content of the Baptist Faith and Message 2000; and

WHEREAS, It is essential for unity and effective Great Commission work that Kentucky Baptists agree on the gospel and core doctrines of our faith (1 Cor. 15:3-4, Amos 3:3); and

WHEREAS, The Baptist Faith and Message 2000 is the accepted guiding statement of faith for the Southern Baptist Convention; now, therefore, be it

RESOLVED, That we, the messengers of the Kentucky Baptist Convention gathered in Somerset, Kentucky, on November 14, 2023, encourage all Kentucky Baptist pastors to consistently provide instruction to their congregations on the content of the Baptist Faith and Message 2000.

On Gambling

WHEREAS, The Kentucky Baptist Convention has a long history of opposing gambling in its various forms, such as casinos, lotteries, racing, and other gambling schemes; and

WHEREAS, Gambling violates the principle of neighbor-love, necessitating the financial loss and harm of many for the gain of a few and enjoying entertainment at the expense of others (Exodus 20:17; 22-21 Leviticus 25:17; Deuteronomy 22:1-4; Matthew 22:39; Mark 12:31; Romans 13:8-10; Galatians 5:14; James 2:8); and

WHEREAS, Gambling violates the principle of lordship, tempting individuals to trust chance rather than God, who provides for the needs of “the righteous and the unrighteous” (Matthew 5:45; 6:24; 1 Corinthians 10:31; 2 Corinthians 9:8-12; Philippians 4:18-19 Colossians 3:17; 1 Timothy 6:17-18) and

WHEREAS, Gambling violates the principle of work, looking to gain something for nothing, hoping for easy money rather than pursuing responsible industry, investment, and labor (Genesis 1:28; Exodus 20:9; Psalm 104:23; 128:2; Ecclesiastes 2:24; 1 Thessalonians 4:11-12; 2 Thessalonians 3:7-12); and

WHEREAS, Gambling violates the principle of the civil magistrate, causing governments to prey on their own citizens through state-sponsored gambling rather than protecting them and seeking their good (Proverbs 8:15-16; Amos 5:10-13; Romans 13:4; 1 Timothy 1:1-2; 1 Peter 2:13-15); and

WHEREAS, Gambling violates the principle of contentment, enticing individuals to greed and covetousness in the hope that in winning, others will lose financially (Exodus 20:17; Deuteronomy 5:21; Luke 12:15; Romans 7:7-8; Colossians 3:5; 1 Timothy 6:9-10; Hebrews 13:5); and

WHEREAS, Gambling violates the principle of stewardship, encouraging reckless and careless speculation with resources entrusted by the Lord while disregarding the same Lord who provides for all human needs (Matthew 6:19-34; 1 Timothy 6:17-18; 1 Peter 4:1-11); now, therefore, be it

RESOLVED, That the messengers to the Kentucky Baptist Convention meeting in Somerset, Kentucky, November 14, 2023, condemn gambling in all its forms; and be it further

RESOLVED, That we condemn the gambling establishment being proposed for Daviess County, Kentucky and those operating across the commonwealth, and that we encourage and support the Daviess-McLean Baptist Association in combating this evil; and be it further

RESOLVED, That we discourage and condemn the use of online betting apps; and be it further

RESOLVED, That we urge our leaders at all levels of government to end state-sponsored gambling, curtail all forms of destructive gambling, and address its harmful effects through policy and legislation; and be it further

RESOLVED, That we encourage our convention leaders, entities, and pastors to continue to educate Kentucky Baptists on the deceptive sin of gambling; and be it finally

RESOLVED, That we urge our fellow Kentucky Baptists and all other followers of Christ not to participate in the sin of gambling.

On Equal Protection of the Laws for Preborn Children

WHEREAS, from the moment of conception/fertilization, all human beings are created equal, that is, of equal value because all are made by God in His own image (Gen 1:26-27; 5:1; 9:6; Proverbs 22:2; James 3:9), and

WHEREAS, as God's image-bearers, all humans display His divine worth, power, and attributes, and thus possess objective worth not varying based on incidental characteristics such as ethnicity, age, size, means of conception, mental development, physical development, sex, potential, or contribution to society (Rom 1:19-20; Gen 1:27; 9:6; Matthew 18:6), and

WHEREAS, to murder any image-bearer—both born and preborn—is a sin, violating both natural law as set forth in the Noahic covenant, as well as the sixth commandment, "Thou shall not kill." (Gen 9:5-6; Exodus 20:13; 21:22-24; Proverbs 6:17), and

WHEREAS, consistent with His character, God's word treats preborn persons equally as born persons, insomuch as using the same terms to define children whether inside or outside the womb, including requiring equal justice for harm criminally done to either (Exodus 21:22-25; Luke 1:41, 2:16; Acts 7:19; Proverbs 20:10); now, be it therefore

RESOLVED, that we state unequivocally that all preborn children are image-bearers of God; therefore, call upon civil authorities to fulfill their God-given duty to uphold justice by establishing equal protection under the law for all preborn children, and be it further

RESOLVED, that equal protection requires the same legal prohibitions and available sanctions against homicide that exist to protect persons after birth likewise to protect persons before birth, thereby establishing justice for preborn children and serving to deter all persons from willingly aiding, procuring, or performing prenatal homicide; and be it further

RESOLVED, that such equal protection would require a case-by-case determination, take into consideration level of culpability, and would not alter any existing due process including but not limited to presumption of innocence, defense, justification, immunity, and should include protections so

mothers would not be subject to criminal liability if under criminal duress, mistake of fact, or in a life-threatening medical emergency, or for an accidental or natural death, or for an act prior to the effective date of any such law, and be it further

RESOLVED, that we recognize that miscarriages and ectopic pregnancies are not murder by abortion but tragedies during which medical triage is necessary with doctors never ceasing to treat both mother and baby as human beings, and upholding the Hippocratic Oath by exhausting all possible options to save as many human lives as they can, and be it further

RESOLVED, that we, our churches, and our ministries love both our born and preborn neighbors as ourselves by continuing steadfastly in our commitment to pursue pure and undefiled religion towards both mothers and children prayerfully, financially, and practically through prenatal and postnatal care in pregnancy resource centers, counseling, fostering, adoption, and other available means; and be it finally

RESOLVED, that as Kentucky Baptists, we, by the authority of God's Word, will engage, with God's help, in establishing justice for preborn children through equal protection of the law and call upon pastors and leaders to use their God-given gifts of preaching, teaching, and leading to speak with one unified, principled, prophetic voice to abolish abortion.

On the Qualifications of the Pastor

WHEREAS, The ascended Christ gave the church, among other gifts, the pastor (Ephesians 4:11); and

WHEREAS, The New Testament recognizes the pastor (overseer or elder) as an office of the church (Acts 20:17, Philippians 1:1, James 5:14, 1 Peter 5:1-5); and

WHEREAS, The New Testament details the qualifications for anyone who holds the office of pastor or elder (1 Timothy 3:1-7, Titus 1:5-9); and

WHEREAS, The New Testament and Article VI on "The Church" in the Baptist Faith and Message 2000 clearly affirm that the office of pastor is limited to men as qualified by Scripture (1 Timothy 2:12); now, therefore, be it

RESOLVED, That the messengers to the Kentucky Baptist Convention meeting November 14, 2023, affirm the biblical qualifications of the role of the pastor; and be it

RESOLVED, That we understand the pastoral office is restricted to men as qualified by Scripture; and be it

RESOLVED, That we recognize that Scripture delineates the office of pastor and uses other terms such as elder, overseer, and bishop which should be understood as synonymous with the office of pastor; and be it

RESOLVED, That we encourage all cooperating churches with the Kentucky Baptist Convention to call out men qualified by Scripture to serve local churches as pastor, and be it

RESOLVED, That we acknowledge the office of pastor cannot be separated from its preaching function; and be it finally

RESOLVED, That we desire to honor the authority, inerrancy, clarity, and sufficiency of Scripture in our obedience in how the local church is led.