

REAFFIRMATIONS OF 1973

Concerning Holy Scripture

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was first constituted of presbyters who affirmed their belief in, and obedience to the Scriptures of the Old and New Testaments as the Word of God written. These assembled themselves into presbyteries for the purpose of maintaining and enlarging their witness through a church so committed.

To this day, the Constitution of the PCUS declares and defines the Bible to be the Word of God written.

However, some present presbyteries have not disciplined themselves under the Word of God by requiring their members to accept the Scriptures as defined in the Confession of Faith.

Indeed, the 1972 General Assembly did reject the plenary and verbal inspiration of Scripture as defined in the Church's Constitution and declined to place its employees under obedience to God's Word.

THE CHURCH REBORN:

We reaffirm our ordination vows and our commitment to the Scriptures as the Word of God, accepting the teaching of the Constitution of our Church that Chapter I of the Confession of Faith on the Holy Scripture, along with the parallel sections of the Shorter and Larger Catechisms, do indeed affirm the plenary and verbal inspiration of Holy Scripture, calling us to obedience to the Old and New Testaments as "The Word of God written, the only infallible rule of faith and practice."

"The infallible rule of interpretation of Scripture is Scripture itself." Scriptures, being self-attesting, are not subject to the criticism or preconceptions of man, nor may they be interpreted to suit the situations and fancies of man.

Not only were the acts of God revelatory, but the very words that recorded and interpreted His acts in Holy Scripture were inspired of God. The Bible is the Word of God written. We therefore reject as inadequate the so-called "witness and instrument" theory of Scripture.

God is absolute truth and in His Word He means to reveal and not to confuse us. Therefore the words of Scripture are to be received as truth in their accepted and ordinary meaning.

Concerning Reformed Doctrine

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was constituted as a church in the affirmation of belief in, and adherence to the system of Reformed doctrine set forth in the Westminster Confession of Faith and the Westminster Larger and Shorter Catechisms.

To this day, the Westminster Confession of Faith and Catechisms are still the official doctrinal standards of the PCUS.

Nevertheless, some Presbyteries and Sessions have not disciplined themselves to require adherence to these standards.

Moreover, the General Assembly has seated members not ordained under these requirements, and it has ap-

pointed and continued Committees that have not always adhered to these standards. Most recently it has moved to alter these standards in a fundamental fashion by authorizing a Confessional Committee to write a new confession and suggest a "book of confessions."

THE CHURCH REBORN:

We reaffirm our ordination obligation to the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. We are committed to the principle that the following cardinal tenets, in which we reaffirm our belief, are a part of this system of doctrine:

God is the Father Almighty, Maker of heaven and earth.

God created Adam, the first individual man of history.

Adam was the progenitor of all human beings who followed him by ordinary generation.

God entered into a covenant of works with Adam, which covenant Adam broke by disobeying God.

Adam was also the representative of the human race, and all mankind descending from him by ordinary generation sinned in him and fell with him in his first transgression.

In Adam's fall, all mankind lost communion with God, are under His wrath and curse and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever. Hell is a reality and all the unrepentant, dying without Christ, go there for eternity. Heaven is an everlasting abode for the redeemed.

In His Covenant of Grace God elected some unto everlasting life. The only Redeemer of God's elect is the Lord Jesus Christ who, being the eternal Son of God, became man and so was and continues to be both God and man in two distinct natures and one person forever. The Gospel of Christ is to be proclaimed throughout the world, but redemption is not universally bestowed upon all men. Faith in the Lord Jesus Christ is absolutely necessary for salvation.

Jesus was born into the world of the Virgin Mary, having been conceived in her womb by the Holy Spirit apart from any human instrumentality whatever.

Jesus grew up completely man, even as He was also truly God. He was tempted in all points as we are but did not sin. He fulfilled His mission in perfect obedience to the Father.

Jesus died on the Cross to satisfy divine justice and reconcile us to God. He died for our sins and He was raised for our justification. The body which was resurrected and glorified was the same body that died on the Cross. After forty days, during which time He was seen by many witnesses, He ascended to Heaven.

Visibly and physically the Lord Jesus Christ shall return in glory to judge the quick and the dead in the final establishment of His kingdom.

God the Father and God the Son sent forth God the Holy Spirit to abide with His people forever. He brings new life in Christ. He applies the work of Christ, wooing and leading God's

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chosen ones out of the world to Christ and sending them back into the world as His witnesses. He is their Teacher, Helper and Guide. His work is effective through the written Word which He inspired.

Concerning the Head of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) when constituted determined to form no entangling alliances with outside councils or organizations, maintaining that Christ alone was Head of the Church and that He should be guide and ruler at every level of Church authority.

The Constitution of the Church still declares that Christ is the sole Lawgiver in Zion and the Head of the Church.

Nevertheless, the General Assembly continues to maintain membership in the National Council of Churches and the World Council of Churches with staff members and employees of the PCUS taking directions from and being led by alien authorities through or by such Councils of Churches, thus placing over the Constitution of the Church sometimes alien leadership.

THE CHURCH REBORN:

We reaffirm our allegiance to the Lord Jesus Christ as the sole Head of the Church and the sole Lawgiver in Zion. We would seek fellowship with those Christian bodies in America which believe the Scriptures to be the Word of God written and faithfully adhere to the Reformed tradition and join with us in humble obedience to the Lord Jesus Christ. We deny that the National Council of Churches or World Council of Churches are spokesmen to or for us.

Concerning the Mission of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS), when first established, declared its mission to be the proclamation of the Gospel throughout the world.

Further defining this mission, the Constitution of the PCUS declares that "Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints . . .," "the functions of the Church are to proclaim, to administer and to enforce the law of Christ revealed in Scripture."

Today the Assembly, through its boards, agencies and committees has replaced the Church's mandate to be first of all missionary and evangelistic, with a primary emphasis on social, economic and political mission.

THE CHURCH REBORN:

We reaffirm the doctrine of our founding fathers that the primary mission of His Church is given us in the Great Commission of the Lord Jesus Christ. We rededicate ourselves to the task of proclaiming the Gospel throughout all the world and nurturing His chosen ones in the faith.

Concerning the Constitution of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was established on a Reformed and Presbyterian Constitution, a salient principle of which is that those who voluntarily place themselves under this Constitution are pledged to defend and support it.

Today professors in PCUS institutions and recent General Assemblies have sought to promote new confessions of faith. To this end they have used funds and personnel of the denomination in a manner which would destroy rather than protect and defend our Constitution.

THE CHURCH REBORN:

We reaffirm our allegiance to the historic Constitution of our Church and lament any effort to destroy it by means of alien confessions or polity.

Concerning Education in the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) when constituted established the Bible and Westminster Confession of Faith and Catechisms as its basic educational documents.

The present Constitution of the Church still declares these documents to be "the basic textbook . . . the primary teaching material for the educational program."

Nevertheless, teachers in some of the institutions of the Church, along with certain boards and agencies produce, circulate and promote Sunday School curricula, prayer books and other materials many of which are out of accord with the Scriptures and incompatible with basic teachings of the Confession of Faith and Catechisms.

THE CHURCH REBORN:

We reaffirm our belief in the Bible, the Confession of Faith and the Catechisms as the basic teaching materials for the Sunday School curricula of the Church. We commend the teaching in educational institutions that the entire world is under an all-sovereign God and that His Word should rule over man and his culture.

Concerning the Spirituality of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was organized as a distinctively spiritual communion and our founding fathers emphasized that it was to be kept separate from the State.

The Constitution of the PCUS calls upon us as citizens to be obedient to the laws of civil government for Christ's sake, refraining from meddling with civil affairs which concern the commonwealth unless by humble petition in cases extraordinary.

Nevertheless, agencies of the General Assembly have deviated from this basic doctrine of the Church, and the Assembly itself has supported civil disobedience. Moreover, said agencies and the Assembly have supported the violation of civil law, have unfairly criticized the foreign policies of the United States, and have

endorsed programs designed to incite rebellion against constituted authority.

THE CHURCH REBORN:

We reaffirm our devotion to the Church as a spiritual institution knowing that the Kingdom of our Lord Jesus Christ is not of this world. We acknowledge our obligation as citizens to obey duly constituted civil authorities, limiting our relationship as a Church to the area of "humble petition" according to the Scriptures. We rejoice in the religious freedom guaranteed us under the Constitution of the United States of America, and we would support those in lawful authority by our prayers and sympathy.

Concerning Church Union

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was organized with a distinctly Reformed Confession of Faith and Presbyterian form of government.

The present Constitution allows union only with other Reformed bodies, "of like faith and order."

Nevertheless, the General Assembly continues to promote union with organizations that are not truly Reformed bodies and/or do not have the Presbyterian form of government. In so doing, it expends benevolent funds for the purpose of liquidating the PCUS and establishing another church organization.

THE CHURCH REBORN:

We reaffirm our allegiance to the historic Constitution of the Presbyterian Church in the United States and we seek to be found in the historic tradition of this Church. We will contemplate organic union only with those who conform to this historic doctrine and order.

Concerning Ethics

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) in its first Assembly adopted the ethics of the Bible as set down in the Decalogue and teachings of Jesus.

These ethics are still a part of the Constitution of the PCUS.

Nevertheless, recent General Assemblies have departed from God --- revealed ethics and approved the system known as "situation ethics" in such decisions as the support of abortion for social or economic reasons.

THE CHURCH REBORN:

We reaffirm our acceptance of the ethical standards of the Scriptures as given in the Ten Commandments and the teachings of Jesus. We commend the commentary upon this system of ethics in the Westminster Confession and Catechisms. We lament the support of "situation ethics" in the literature and practice of the Church. For example, we abhor the Assembly's condoning abortion for economic or social reasons, remembering that God alone is the giver of life and that He said, "Thou shalt not kill."

Concerning Discipline in the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States

(PCUS) was formed by congregations and judicatories that accepted a system of discipline.

To this day rules of discipline are provided for maintaining a church of pure doctrine and Presbyterian order.

Nevertheless, many judicatories have ceased to exercise discipline over their members and have received members who do not subscribe to the cardinal doctrines of the Reformed Faith. In some instances judicatories have refused to censure presbyters who openly support atheistic political systems. Other judicatories have refused to censure teachers who teach and publish their anti-biblical beliefs.

Moreover, the General Assembly has at times constituted itself with participating members of other denominations, and in 1972 refused to require its employees to be in obedience to the Scriptures as defined in the Constitution.

THE CHURCH REBORN:

We reaffirm the conviction that the proper exercise of discipline both locally and regionally is necessary in the courts of the Church. By the firm, yet humble administration of discipline, the Church is sustained and maintained in purity of doctrine and morals.

Concerning Union Presbyteries

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was established with a system of presbyteries each of which was a separate unhindered unit aligned only with the PCUS.

The permanent Judicial Commission of the PCUS did as late as 1969 advise that union presbyteries would be unconstitutional should enabling legislation be approved by only a majority of the presbyteries instead of the required three-fourths.

Nevertheless, the Assembly has approved such an amendment to the Book of Church Order without the approval of three-fourths of the presbyteries and has seated Commissioners from such union presbyteries even though these Commissioners have not taken the mandatory vows required of church officers in the PCUS.

THE CHURCH REBORN:

We reaffirm our allegiance to the form of government upon which the PCUS was founded and acknowledge ourselves in obedience to our brethren in the Lord when these brethren are truly in the Lord through obedience to Him as He speaks in His Word and by ordination under the same vows historically taken by ministers, elders and deacons in the PCUS. Ordination vows taken under "Books of Confessions" alien to our own or non-Reformed creeds are not acceptable credentials for such ministers, elders and deacons.

Concerning the Centralization of Power

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was founded with a polity which recognized, as a keystone, the parity of the eldership and the right of believers to elect their officers under Christ.

It is still a basic principle of the Constitution of the

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PCUS that power to govern in the visible church is derived from Christ through His people.

Nevertheless, recent General Assemblies have abridged this privilege through reorganization and restructuring. The Assembly centralized power in the General Executive Board and violated this principle when it limited the nominating and administrative privileges of those in the elective offices of our Assembly.

THE CHURCH REBORN:

We reaffirm our confidence in the decentralized committee method of administering the Assembly's business as best expressive of our original constitutional polity. We object to the centralization of power expressed in the General Executive Board.

Concerning Restructure of Synods and Presbyteries

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was constituted as a system of presbyteries which freely and by their own vote associated themselves together.

The present Constitution recognizes the right of all judicatories to proper respective representation and voice in self-determination.

Nevertheless, the General Assembly has presumed to restructure synods and presbyteries against the express desire of some of these judicatories, and has laid plans for the complete restructuring of the denomination without consideration of, or receiving the advice of, congregations and presbyteries.

THE CHURCH REBORN:

We reaffirm the principles of parity, association and service upon which synods and presbyteries were established prior to the restructuring of 1972.

Concerning Property

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) when first constituted recognized the right of

local churches to own and control their property.

Local ownership of property is still a constitutional privilege for the local church.

Nevertheless, the Assembly has recognized union presbyteries some of which have sought to introduce alien concepts of property ownership. It has thus illegally placed PCUS churches under different rules of property ownership such as those of the United Presbyterian Church in the United States of America.

THE CHURCH REBORN:

We reaffirm the right of local churches, without interference of higher judicatories, to own and control their property as stewards of God Who entrusted it to them.

Commitment

THE CHURCH TODAY:

We pledge our love and fellowship as brothers in Christ with all those who know Jesus Christ as Savior and Lord but may, in this present time and situation, follow a different course of action, thus committing ourselves to continued fellowship in love with all men of good will and like conviction of the truth—all for the glory of God and the unity of the Kingdom of our Lord Jesus Christ.

THE CHURCH REBORN:

Believing that unless two be agreed they cannot walk together, the Steering Committee, with profound sorrow and many tears, has concluded that there is a separation of those holding different ideologies within the PCUS. We commit ourselves to the rebirth and continuation of a Presbyterian Church in the United States in accord with these reaffirmations, praying our Lord Jesus Christ by the Holy Spirit to be our leader and helper. We believe that acknowledgement of the separation and the inevitable rebirth cannot and should not be delayed, and therefore call for the establishment during 1973 of a Continuing Presbyterian Church, loyal to Scripture, the Reformed Faith, and committed to the spiritual mission of the Church as Christ commanded in the Great Commission.

To God be the glory. Amen.

B. C. O. for Continuing Church

THE Steering Committee is recommending that the continuing Church adopt the Book of Church Order of the Presbyterian Church U.S. which was in effect in 1933 (before the liberals started tampering with it). A copy of this edition may be obtained from Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

It is suggested, however, that the paragraphs in the 1933 edition on church property (par. 157 and 158) be amended to read as follows:

157-1 A particular church which is not incorporated, desiring to elect trustees, may select from among its membership trustees or officers of like nature who shall have the power and authority to buy, sell, or mortgage property for the church, to accept and execute deeds as such trustees, to hold and defend titles to the same, to manage any permanent special funds entrusted to them for the furtherance of the purposes of the church. In

the fulfillment of their duties such trustees shall be subject always to the authority, and shall act solely under the instructions, of the congregation which they serve as trustees. The powers and duties of such trustees must not infringe upon the powers or duties of the Session or of the Board of Deacons. Such trustees shall be elected in regularly constituted congregational meetings.

157-2 If a particular church is incorporated, the provisions of its charter and by-laws must always be in accord with the Constitution of the parent Church. If the congregation is an incorporated body, all the communing members on the active roll of that church shall be members of the corporation. The officers of the corporation, whether they be given the title "Trustee" or some other title, shall be elected from among the members of the corporation in a regularly constituted congregational meeting. The powers and duties of such officers must not infringe upon the powers and duties